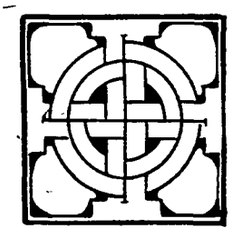
The Notre Dame Scholastic



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The Notre Dame Scholastic

DISCE·QUASI·SEMPER·VICTURUS···VIVE·QUASI·CRAS·MORITURUS

VOL. LIII. NOTRE DAME, INDIANA, COMMENCEMENT NUMBER, 1920. NO. 32.

The Burnished Legend.

(Class Poem)

BY VINCENT F. FAGAN, Architecture, '20.

ANOTHER year, another conch summons another host
To yield a willing shoulder to the stroke of knighthood's blade.
In the vigil lamp's red gleaming ye have forged your sword and mail,
Consecrated in the thunder of a challenged pledge to post
O'er plain and main, enlisted in a mightier crusade.
Your strength is in your Cross and Creed; your goal the Mystic Grail.

The hour-glass is drinking trickling sands that shrink and wane;
The trumpet sings a reveille, a tocsin's clatter smites,
A blossomed vista beckons to gallant cavalcade.
Bedewed with shriving hyssop let not one of ye profane
The token of Our Lady on the plumage of her knights,
While ye go riding from her walls as alien paths persuade.

And as time's filling flagon brims with wine of rich reward,
Before another dawn has swung the farewell portals fast,
Lift ye this toast of heart and lip: that when gray memories rise,
And firelight flickers from the legend burnished on your sword,
The magic of that countersign shall open up the past,
And she shall bridge the moat between those days and these that lies.

Before your eye the pageantries of bygone scenes parade,
A dream-sketch slow-unfolding like an ancient tapestry,
The crimson nocturne of enchanted lakes at eventide,
Her heaven-pointed towers, happiness beneath their shade.
'Tis only in such after-thought that time forgets to fly,—
The grace to paint these years again, may that be ne'er denied.

And when the future leads ye back to spectral yesterdays,
Through winding, shadowy labyrinths, then shall your prayer of thanks
Proclaim ye pilgrim exiles weary of your banishment.
If war-scarred panoply bespeaks your fight of Faith, then raise
Your lances like a litany of spires, and break your ranks.
The cherished Grail is won. Your mother, Notre Dame content.

Baccalaureate Sermon.*

BY THE RT. REV. MICHAEL JOSEPH CURLEY, D. D.,
Bishop of St. Augustine.

"O my Sons, be ye zealous for the law, and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers which they have done in their generations, and you shall receive great glory and an everlasting name."—1 Mach. 2–50–51.

RIGHT REV. BISHOP, Very Rev. and Rev. Fathers, dear graduates, beloved brethren in Jesus Christ.

Mathathias leader of his people, loyal to their traditions and sacred religion was dying. Around his bed were gathered his five boys. To them he addressed the words which I have quoted.

God's chosen people had for the most part discarded their splendid national traditions. They were ready to forget their religion and its laws, to enter into a league of nations under Antiochus, and at the same time to substitute the shame of idolatry for the glory of their own divinely appointed worship of the true God. Mathathias stood forth as a leader of the few who remained faithful. He gathered them around him, prepared to fight to death for the rights of that religion which bound them to the God who had delivered them from Egyptian bondage. Victory perched on the banner of right. The glory of Israel was restored. The old warrior was dying. His heart was wrapt up in the welfare of his boys. He had watched them grow up. He had guided their feet on the road marked out by God's law. Now that the moment of parting had come, like a true father he would counsel them regarding their future.

* To the Class of 1920, in Sacred Heart Church, on Sunday, June the 13th.

"And he said to them, Now hath pride and chastisement gotten strength, and the time of destruction and the wrath of indignation. Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. And call to remembrance the works of the fathers which they have done in their generation, and you shall receive great glory and an everlasting name. And fear not the words of a sinful man. Today he is lifted up and tomorrow he shall not be found, because he is returned to his earth, and his thought is come to nothing. You therefore, my sons, take courage and behave manfully in the law; for by it you shall be glorious."

The sons who heard these words took them to heart, made them the rule of their living, and history presents the young men to us as the pride of their religion and their nation.

This day marks a parting between a mother and her sons. That mother is this University, your Alma Mater, Notre Dame. You graduates of 1920 are the sons. No mother was ever more interested in her boys than is Notre Dame in hers, who today are going forth from these halls, classrooms, and chapel grown familiar to them during years of scholastic sojourn. There never was a time when your Alma Mater was not interested in the welfare of her children. This year, however, I may be allowed to state, her interest and her anxiety are intensified. The days are evil. War clouds still hover on the horizon. Social revolution looms up in threatening guise. The gospel of hate is still the stock in trade of propagandists. The *væ victis* of paganism is still a cry of the enlightened twentieth century. The social fabric has lost a good deal of its steadiness. Hatred and distrust amounting to bitter strife mark and mar the relations between the classes. Might still endeavors to stifle right. Loud professions of righteousness made from the housetops yesterday are before us as naked hypocrisies today. Little nations are still kept under the heel of shameless autocracies. Men have travelled far indeed from the practice of the principles once preached by the God-man on mountain-side and by lake shore. Bethlehem and Calvary are forgotten by many men and many nations. A civilization without God has brought misery to millions. To the Moloch of the deified State have been sacrificed millions of the sons of mothers, brave sons all of them, whose bodies today are fertilizing the fields of many a foreign land. Science and its civilization! How men shouted out their glories! Today they can scan the deeds of their scientific and statistical civilization in rivers of blood, in wrecked cities, in razed shrines, in impoverished peoples, in blood and murder, in broken-hearted mothers, and in babies who are still crying for the daddies who never will return to enfold them in their arms.

Young men of Notre Dame, I am not here today to strike a pessimistic note. Neither am I here to indulge in foolish optimism. In just that I would be indulging, and in a sense deceiving you, were I to tell you that you are going out into a better and a newer world. Its amelioration, its newness, is conditioned by its return to its forgotten God. The divine corner-stone rejected by the builders of our civilization has not yet been recognized.

What wonder then that your Alma Mater is anxious about you? She is not a mother who begets to forget. For well-nigh eighty years she has been fashioning human hearts for Jesus Christ. The spirit of the saintly Sorin still actuates her. Intense love of God was the secret of the power and the buoyant hope of the founder of this University. Loving you, her children in God, your Alma Mater gathers you today, not in any stately amphitheatre or great convention hall, but here where behind the mystic veil resides the God of eternity and time, the Author of life and death, the Master of the world.

I have said that Notre Dame addresses you. I am but the voice of her. Yea, a greater than Notre Dame speaks to you. The heart of this institution beats in unison with the heart of Christ. Christ it is who, through another, gives you a parting message as you leave these environments. "My sons, be ye zealous for the law." God's law is above every other law. No law has force that runs counter to divine law. Your first concern then should be to know God's law, to have a clear vision of it, to realize its binding power, its regulating force. You must know that to act in conformity with that law means acting in conformity with right reason. Violation of God's law means a crime against God and at the same time a crime against our better selves. Where is this law for which you are to be zealous? It is made known to us in the Ten Commandments and by the laws of the Church established by Jesus Christ. The Church is the mouthpiece of the God-man. It is the perpetuation of the Saviour adown

the ages. It is a replica of the life of Christ. You children of Notre Dame then will be zealous for God's law if you are zealous lovers of the faith that has come down to us through twenty centuries of time dyed red in the blood of millions of martyrs. God's law will be your rule if you see in the Church's teaching and laws the teaching and laws of Christ. That teaching was not given to us to be a mere matter of intellectual speculation. It is essentially practical. We are not only to hear it but also to do it. "Be ye doers of the word and not hearers only, deceiving your own selves." Young men, you are going into different walks of life. You will have different interests. One interest you must have in common—the interest in the salvation of your souls. "What doth it profit a man to gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul?" God has not made you for the things of earth. He has made you a little less than the angels and made you for Himself. Even a pagan poet could cry out, "*non omnis moriar.*" Strive for success in your profession or business, but do not, prodigal-like, depart from Him who is your first beginning and your last end. Acquire fame as learned jurists, but remember your obligations to the eternal lawgiver, for "He is our judge, our lawgiver, and our king." Win great names for yourselves in the art of healing, but whilst you restore wrecked bodies to health, take care that you wreck not your own souls. Become captains in the business or financial world, but stay close to Him who has given us whatever we have. You are going out into a world that is notorious for its religious indifference. Over fifty million people of this country never enter a church. How much God enters into their private lives we do not know, but we do know that God as the author of society is ignored by them. You will hear it said many times, "What does it matter what a man believes? Creed is of no importance; a man's actions are what count." In that shibboleth you have an expression of the great American heresy of religious indifference. It is a fortunate thing that men are better than their principles or lack of them. Were we to follow out to their logical conclusions in life the principles of indifference we would end up in moral chaos in private and in public life.

It does matter what you believe. Belief is the mainspring of action. Your faith must be the actuating, vitalizing force in your lives. Between your faith and your living there should be an equation. That faith must be known, loved and lived. It regulates your relations to your God, to yourselves, and to your fellowman. To put it into practice you will need courage and force of character. Doing so will mean that you must run counter to the thought and action of millions. Lack of religious training, absorption of false yet popularized philosophy, has resulted in the exaggeration of the importance of earthly greatness and in the minimizing of the value of the things worth while. Sons of Notre Dame, you need no dissertation on philosophy, no deep study of the *Zeitgeist*, the spirit of the age. I will tell you what you need: you need Jesus Christ in your lives. I have no desire to sink down to commonplaces before an audience like this, in this atmosphere of culture, but am I indulging in commonplaces when I urge you graduates of 1920 to practise your faith, to kneel Sunday after Sunday before God's altar, there to gaze with the eyes of faith into the glorified countenance of your God, there to offer up with the priest the clean oblation foretold by the prophet Malachy and instituted by Jesus Christ, there to offer to a neglected God your own hearts? Is it commonplace to tell you to be instant in prayer, to watch and pray lest you enter into and be overcome by temptation? Is it commonplace to remind you of the need which you have of the sacraments, those perennial fountains of Grace, so instituted that they supply us with needed strength along life's journey from the cradle to the grave? It is no time for generalizations. We are weary of hearing of pseudo-science, of theories, of nostrums, of nebulous nothings from supposed centres of learning. Today we need to make real progress by going backward to Him who came to save the world. Vain has been the work of your Alma Mater if you are not going out from her today determined to be men of prayer, men of real strong faith, men with courage to practise it, men who will give to God what is His—your humble service, your hearts.

Do not misunderstand me. I am not pleading with you to become paragons of asceticism, of the piety which we expect from a Poor Clare or a Carthusian monk. No, I am pleading with you to be brave, manly, generous Christian men, devoted to the cause of Christ, to the salvation of your souls.

No man will dare to deny the true greatness of Foch. He proved his worth where real men are tested. See him commanding millions of men whilst the fate of nations is hanging in the balance. See him give evidence of determination, courage, genius. The whole world admired him. See him again as he kneels in prayer before Jesus in the Blessed Sacrament. See him humble, meek, and lowly before his God. See him in devout attitude at the Holy Sacrifice of the Mass. There is the combination you need, men of Notre Dame: strength with an acknowledgment of your weakness; determination with reliance on aid from above; courage with a deep-set fear of God; success to be attributed to Him from whom comes down every good and perfect gift; duty to the world, and duty to your God.

Graduates of 1920, you are going into the world to take your place in society. To be specific, by society I mean America, I mean this Republic. Of it you are sons. When your Alma Mater was putting forth every effort to prepare you for citizenship hereafter, she was at the same time preparing you in the best possible manner for citizenship here in this great country. She has taught you that God is the God of nations as well as the God of individuals. Your patriotism then is not a mere sentimental something to be called forth for campaign purposes or at times of stress, a feeling to be forgotten when danger is over. No, your love of country is an abiding obligation that flows from your faith. It is a duty you owe your country in times of peace as well as in times of war. God and country! They must not be separated. We can not be faithful to the one and faithless to the other. We cannot be traitors to our country and lovers of our God. We cannot be good Catholics and bad Americans. The duties of citizenship are sacred indeed. As young Americans then you have duties. God does not need you. You need God. America needs you, and you need America. *Pro Deo et Patria* might well be a remembered motto of each one of you. You owe allegiance to but one flag. As sons of a nation born out of a passion for freedom you will, if true to your principles, sympathize with every nation seeking freedom from oppression, demanding its rights. Your first interests however are here.

Today this fair land, in spite of its unlimited resources, its high prestige among the nations, is not free from ills that threaten its very life, its perpetuity as a nation. There is no fear for its continued existence from outside aggression. There is danger to its life from within. A man may be strong enough to defend himself from a highwayman, but if some dread disease gets a hold on his system, he will soon become powerless and find his life ebbing away. Be not blind to the ills in our American society today. There is a growing oblivion of the need of moral principles in public and in private life, a forgetfulness resultant from the elimination of religious training in the education of the Nation's youth; a sweeping secularism that would fain oust God from His creation; a materialistic interpretation of history that is rank atheism; a seething selfishness that in married life results in the prenatal slaughter of the little ones, and in general puts private before public good. We are face to face with radical socialism, which would bring to naught all civil government, all order and authority, and give us in America a replica of miserable Russia. These, men of Notre Dame, are some of the ills afflicting the body politic of this Republic. Yours is a sacred duty to combat them. When Columbia called you to arms in her defense you were willing to die that she might live. Many of the sons of Notre Dame died battling for the rights of America, and by their heroism have written a glorious page in the annals of this Institution. You men of today, go forth ready to live for America. Stand for law, order and authority. Give to others an example of unselfishness in public service. Plead for religion and the morality that flows from it as the only true bulwarks of the republic. Be apostles of liberty, never of license. Do not tell me that it is not your duty. It is your duty. It is your business. As well might a son tell me that he has no duties to his mother. Are you worthy of your American citizenship if you stand aside whilst enemies of your country are plotting and planning for that country's ruin? Did Notre Dame fashion you during your years here so that you might go out into quiet seclusion, and live as men without a country? She did not. There is a quiet seclusion that is rich in public values,—the seclusion of prayer. For that life you graduates of 1920 have not been prepared. You are going out into the flowing tide of public life. Your Alma Mater expects you to take your part in it, to bring to it your best contributions. You have gifts of head and heart. You have

minds trained according to noble Christian principles. You know your country's needs. The graduates of Catholic Universities should play a large part in the formation of public opinion, in the purification of our much-criticised political life, in national constructive work.

Go forth then, graduates of 1920, with, in the words of another, the gospel of Christ in one hand and the American Constitution in the other. Go forth mindful of the works of your fathers in the faith; of the saints and martyrs who during twenty centuries of time have shed luster on the divinely founded spouse of Christ; mindful of the hallowed story of the Church that has given us all that is best in our civilization, the mother of learning, the teacher of nations, the voice of the world's Redeemer, the inspirer of Sorin and Notre Dame. Go forth mindful of the greatness of the men who were your fathers in this Republic, of their noble principles of justice and right, of their hatred of oppression and wrong, mindful of the unselfish greatness, the proud independence of America. Go forth, mindful of your sonship in the Church and the Republic. Live *Pro Deo et Patria*—for God and America.

Is the Constitution of the United States Worth Saving?*

BY THE HONORABLE MORGAN J. O'BRIEN.

It is an inspiring sight and an unusual privilege to visit this old and hallowed institution, dedicated to religion and education, and to be greeted by this large assemblage, who are receptive to an imperfect presentation of the greatest question that now confronts the people of this country and the world.

We are living in an age of unrest, agitated by two factors: the dominant city and the militant democracy. Throughout the rest of the world, where like causes are at work, accentuated as they have been by the Great War and the destruction of former governments, new governments are now in the making. In our own country we are threatened with suggested change in our form of government, with suggested change in our Constitution. Widespread dissatisfaction with present conditions, such as the high cost of living and the absence of order both in public and private affairs, leads some to think that radical and drastic changes are needed if we would save ourselves from the storms and turbulence whose rising waters threaten to inundate and swallow up the world. This leads us to ask whether that Constitution, which has been the cornerstone of our national prosperity and the guardian of our political and inalienable rights, has become obsolete and is no longer a means of securing respect for law and that orderly administration of government which are so necessary for the peace and security of the citizen.

To answer it, our minds must go back "to the times that tried men's souls," when the colonies, smarting under injustice and tyranny, threw off a foreign yoke, and in a new and wonderful land attempted to establish a government of liberty and law which should secure for them those guaranties of life, liberty, and the pursuit of happiness which had been imbedded in the heart of man and which had ever sought outward expression in some tangible form from the very beginning of society itself.

We can, within the limits of an address, do no more than rapidly survey the field, touch on the high and essential spots, and keep before us the problems then confronting the fathers, among others that of obviating the defects in government which had so frequently and persistently rendered abortive man's efforts for freedom.

Going back, therefore, to a time which antedates government,—to the organization of society itself,—which latter was necessary and inevitable because man is a social being,—we find that no society can long endure without some form of government. It is only through government that man can obtain order, peace, and security, which are essential to the exercise of his rights of person and property.

In the animal world it is said that a thousand tigers if brought together will live in comparative peace without destroying each other; and this is equally true of the king of beasts, the lion. But there is no record of any human society so small that, if left without government for a short period, the result would not be internecine strife and bloody struggle. However true this statement may be, history proves that through government alone can man live and develop; that through government alone can his rights and his security be insured; and that only through government can civilization be advanced.

*Commencement Address, delivered in Washington Hall, on Monday evening, June 14, 1920.

Aristotle was the first who undertook to formulate the different kinds of government, and he divided them into monarchy, aristocracy, and democracy.

Under the monarchical form was included all the phases of autocracy, or the rule of one, uncontrolled by law or constitution, down through the varying grades until we come to rulers guided and controlled by laws or constitutions.

The aristocratic form, which is now practically obsolete, was really a government of the minority in which a few selected persons had the right and power to rule.

Democracy, which is government of the people, in which they directly enact their own laws and provide directly for their enforcement, was found, except where the community was small, as in Athens and Sparta, to be neither durable nor efficient. In a country like our own, with extended territory and with a population of more than a hundred millions, it would be an impossibility, under any plan or machinery that could be devised, to have the people meet and finally determine the numerous problems which constantly arise in connection with the life of a nation. If more than reason unaided by experience were needed to sustain this statement, one illustration would suffice: we find that all departments of our government are engaged practically all the time in the discussion and consideration and formulation of measures and policies necessary to the administration of our affairs.

Due to the wisdom, courage, and self-sacrifice of the fathers, a new form of government was evolved, heaven-inspired, having as its cardinal and underlying basis the representative principle, thus bringing into being for the first time in the world's history, in name as in fact, a *Republic*.

> What is called the republic in the United States is the tranquil rule of the majority. But the power of the majority itself is not unlimited. Above it, in the moral world, are humanity, justice, and reason, and in the political world, vested rights.

This form of representative government has become so familiar and natural to the American mind that we can scarcely credit the fact that,—although the great and wise statesmen and patriots of the ages had thought deeply on the subject, seeking for a durable form of government, one which, while maintaining law and order, would secure individual liberty and rights,—the credit and the glory of evolving that form was reserved for the framers of the Constitution of the United States.

James Wilson, who subsequently became a judge of the United States Supreme Court, in the Pennsylvania Ratifying Convention, said:

> The science of government seems yet to be almost in its state of infancy. Governments in general have been the results of force, of fraud, of accident. After a period of six thousand years has elapsed since the creation, the United States exhibits to the world the first instance of a nation assembling voluntarily, deliberating fully and deciding calmly concerning that system of government under which they would wish they and their posterity to live.

If we seek the reason for the failure earlier to have grasped this principle of representative government, it will be found in the fact that prior to our Constitution mankind was wedded to the thought, which had been forced upon them by teaching and experience, that all power emanated from some higher source, such as a ruler, king, or aristocrat, and from one of these sources was distributed downward through the body-politic. Hence, under a monarchy, when a people were subjected to tyranny and oppression relief was sought by wresting from the ruler some privilege or grant, as did the Barons at Runnymede, who forced from King John the Magna Charta. In the few exceptional cases where a democratic form of government was essayed and where the idea of power emanating from all the people prevailed, a way was never found by which that power could be rightly or permanently exercised. Hence the life of such a government was short and its death violent.

The unique feature of representative government is that it establishes another and better form, one occupying the middle place and representing the golden mean between the tyranny of autocracy and the turbulence of democracy. Through a republic the evils of autocracy on the one hand and of democracy on the other are avoided. This Republic, the first the world had known, is generally regarded as the standard and model. By that I do not mean that all other nations have adopted it; but I do mean that the example thus furnished, of a great nation, with extended territory and large population, securing liberty under law, has excited admiration and has fostered emulation in many countries.

The framers of the Constitution well understood the distinction between a democracy and

a republic. Madison, among the most influential framers, in the Federalist wrote:

> The two great points of difference between a democracy and a republic are, first, the delegation of the government, in the latter, to a small number of citizens elected by the rest; secondly, the greater number of citizens and extent of territory which may be brought within the compass of republican than of democratic government. . . . Hence it clearly appears that the same advantage which a republic has over a democracy consists in the substitution of representatives whose enlightened views and virtuous sentiments render them superior to local prejudices and to schemes of injustice. In fine, it consists in the greater obstacles opposed to the concert and accomplishment of the secret wishes of an unjust and interested majority. . . . If we resort for a criterion to the different principles on which different forms of government are established, we may define a *republic* to be, or at least may bestow that name on, a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure, for a limited period, or during good behavior. . . . The true distinction between these forms is that in a democracy the people meet and exercise the government in person. In a *republic* they assemble and administer it by their respective agents.

Nor did the fathers forget their "political science." Hamilton wrote in the *Federalist*.

> The science of politics, like most other sciences, has received great improvement. The efficacy of various principles is now well understood which were either not known at all or imperfectly known to the Ancients, the regular distribution of power into distinct departments; the introduction of legislative balances and checks; the institution of courts composed of judges holding their offices during good behavior; representation of the people in the legislature by deputies of their own election. These are wholly new discoveries, or have made their principal progress towards perfection in modern times. They are means, and powerful means, by which the excellencies of republican government may be retained and its imperfections lessened or avoided.

Many there are who would deny that form in government is controlling or decisive in the affairs of men. Some contend that the best form of government is that best suited and adapted to the life, manners and conditions of a people. Without going back further than the French Revolution which overthrew a monarchy and established a democracy, it was of short duration because unable to secure the necessary checks and balances to control and guide the popular will. The hope of realizing national aspirations faded as quickly and as utterly as the vivid colors of sunset, because, in the words of a foreign observer, "Their parts, thrown up against present emergencies, formed no systematic whole."

In France, that wonderful country which produced a Joan of Arc, a figure typical of the chivalry, high ideals, and indomitable spirit of a great people, these qualities could not save the nation from the evils which followed inability to establish a right form of government. In 1830 and again in 1848 the French went back and forth from democracy to monarchy.

Without, however, going back into the past, let us dwell on the present governments in Mexico, Russia, and China. These are called republics, but an examination of any of them shows that it is lacking in the essential principles of a republic.

Many other instances from history could be cited to prove that unless government is established on some scientific basis; unless, in popular affairs, the mechanics of politics are applied; unless, in government, principles and not men are controlling factors, it will be impossible for any popular form of government to survive. The most striking example, however, was furnished by our own country in the days of the Confederation.

After the Declaration of Independence in 1776 and the subsequent establishment of a Confederation, we had presented all of the evils and defects inherent in a government which was without symmetry or form. During that period, and up to the time of the adoption of the Constitution in 1789, our country was brought to a point where, seemingly, all that our Revolutionary heroes had fought and died for was lost. Those were fateful years, when the last and greatest experiment of freemen in government hung in the balance. We are amazed at the part which a failure to realize the true principles of government played in the havoc and turbulence of those days. It is no exaggeration to say that the conditions in Russia today—such as attempts to socialize industry and property, disregard of national credit, denial of individual responsibility, failure to respond to the obligations of freemen—form a parallel with the then conditions in the Thirteen Original States.

It was clear and certain to the men of that period that neither growth, nor order, nor liberty, nor respect for law, could be obtained under a confederation:

> And so on this great continent, which God had kept hidden in a little world—here, with a new heaven and a new earth, where former things had passed away, the people of many nations, of various needs and creeds,

but united in heart and soul and mind for the single purpose, builded an altar to Liberty, the first ever built or that ever could be built, and called it the Constitution of the United States!

Accepting the Heaven-born principle of representative government, it became necessary that around and about it should be erected the machinery which, when set in motion by the people, would, as provided in the preamble, "secure a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity."

When we come to examine this machinery, though in some details it is like all things human, imperfect, still it is, as expressed by Gladstone, "The greatest piece of work ever struck off at a given time by the brain and purpose of man!"

In his masterly treatise on Government, that great educator and statesman, Nicholas Murray Butler, in answering the question "Why should We Change Our Form of Government?" declares:

> The making of the American Constitution was a stupendous achievement of men who through reading, through reflection, through insight, and through practical experience had fully grasped the significance of the huge task to which they devoted themselves, and who accomplished that task in a way that has excited the admiration of the civilized world. Those men built a representative *republic;* they knew the history of other forms of government; they knew what had happened in Greece, in Rome, in Venice, and in Florence; they knew what had happened in the making of the modern nations that occupied the continent of Europe. Knowing all this, they deliberately, after the most elaborate debate and discussion both of principles and details, produced the result with which we are so familiar.

Many find difficulty in understanding the provisions of the Constitution, but this is due largely to the fact that it requires care and thought in its consideration; for though as an instrument it is brief, every sentence and every word is pregnant with meaning, and was hammered out by men who were jealous of their liberties and who were determined to prevent any recurrence of attempts to wrest from them what they had won. That is why it is important that the principles of the Constitution should be presented in a manner which can be easily grasped by all, especially the young. Hence the important part that institutions of learning can play in promoting this most desirable purpose. It is a matter of the greatest importance to every American citizen, native-born or adopted, to know how our government was established, how it operates, and how it may be made the means of further progress in promoting human happiness.

The original Constitution, ratified by the required number of states and put into effect on April 30, 1789, consisted of seven articles, which were concerned with creating and defining the three departments of government, namely, the executive, the legislative and the judicial departments. Immediately thereafter ten Amendments were added, which may properly be termed the "Bill of Rights." Eight other Amendments have since been added, with reference to which a passing comment will hereafter be made.

In considering, therefore, the original Constitution with the first ten Amendments, it can be summarized under four heads:

First, the Executive;

Second, the Legislative body.

These two, in a representative capacity, have all power of appointment, all power to legislate, all power to raise and expend moneys; and they are required to do just two things:

Third, to create a Judiciary to pass upon the legality or justice of their governmental acts, and

Fourth, to recognize certain inherent individual rights which were formulated and intended to secure what have been described as the *inalienable* rights of the citizen, because they are beyond the power of even government itself to impair or destroy.

The other provisions of the Constitution provide the necessary checks and balances to control these departments of government. Thus the President has a right to veto an act of Congress; the Legislature has a check on the executive through the right to refuse confirmation of practically all executive appointments; and the Supreme Court is placed in a position where it determines whether the exercise of power by the other two departments has been in accordance with the fundamental law.

Serious danger to our Constitution results from encroachments by one department of the Government on the other. There is constant pressure by the executive upon the legislative and judicial branches, and at times conflict arises between the two last named departments. If our constitutional checks and balances are to be preserved, this must be stopped, for the

destruction of any of the parts would mean eventually the destruction of the whole.

With reference to what is expected of the people, it will be found that they are given the right to do just two things: To vote for the President once in four years, and to vote for their representatives in Congress. By the Fifteenth Amendment the Constitution was changed so as to permit them to vote directly for senators, a right which, under the original Constitution, had been conferred upon the members of the various state legislatures.

When we come to a consideration of the powers which the people, through the states, delegated to the general government, it will be found that they carefully distinguished between those powers which were general and necessary for the protection of the people as a whole and those which were of purely local concern. Thus, while creating a sovereign nation with enumerated powers, it left, with respect to their own concerns, sovereign states, which, through the action of the people, had the right to exercise all the powers of local government conferred upon the representatives of each state by its people respectively. Thus was created our dual system of government, "a sovereign nation composed of sovereign states."

In a republic all power is vested in the people, but by the Constitution the people delegated to their representatives the determination of the extent to which they would go in parting with the power which resided in them. To avoid any doubt on this subject, the Tenth Amendment provided that:

> The powers not delegated to the United States by the Constitution nor prohibited by it to the states, are reserved to the states respectively or to the people.

Whilst it might have been thought that the question was finally settled by this Tenth Amendment, the student of our constitutional development will find many attempts directly or indirectly to evade it and to obtain for the general government powers which were thus reserved to the states. Not only some acts of Congress, but some of the later amendments, adopted or proposed, to the Constitution itself, are intended to wrest from the states the control and administration of matters of local concern. For example, the direct vote for Senators, woman suffrage, and prohibition. These matters were intended by the framers of the Constitution to be dealt with by the states; and apart from the question of whether the objects sought are good or bad, the Amendments must be regarded by all who appreciate our dual form of government as indicating a dangerous and distinct tendency to impair or destroy our system of government as it was established by the fathers.

Nor has our great Charter of Liberties been regarded as sacred by some of the states. The Federal Constitution is a model form. It begins with a short preamble setting forth the purpose sought in making a constitution, and then proceeds in a simple, direct and general way to distribute the powers of government among the different departments. Originally most of the states took as their model the Federal Constitution. But during recent years many of them have marred the force, efficiency, and symmetry of their own constitutions by incorporating therein provision after provision which belonged rather to statutory enactment and should never have had a place in a constitution. A constitution, like a machine, should be so adjusted that in form and strength it is equal to the work to be accomplished; but this does not mean that subjects which might properly be included in statutes should be embraced in constitutions. On the contrary, the "framework of government should be brief, and it should be the crystallization of large and well-accepted principles."

The tendency on the part of the states, and at times in the nation, towards what is called a "more popular" form of government, will, if continued, turn our Republic into a democracy. This tendency is the most serious blow that has been given to constitutional government; it encourages every new and untried political theory; it leads to the massing of men who, finding a check in the Constitution, clamor for change and seek to obtain it by amendments which take from the states the right and power to deal with subjects originally reserved to them by the Constitution. The result is the weakening of the great principle of representative government, which is the cardinal, underlying principle of a republic.

As was said by Judge Clapperton, President of the Michigan Bar Association, in a notable address a year ago:

> There never was a time in the life of the Republic when the interests of this great people and of civilization required such deliberate and reverential observance of the spirit of our Great Charter of Liberty and self-

government as in this critical hour of our national destiny. Socialism, anarchy, initiative, referendum, judicial recall, government ownership, are but phases of democracy, dangerous experiments which imperil the very foundations of the Republic. . . .

There is no legitimate place in this republic for the autocracy of capital or the autocracy of the proletariat. Both must be subject to the restraints of constitutional limitations upon arbitrary power and to the supreme majesty of the law of the land. It was for the protection of civil liberty and equal rights that the constitutional limitations were imposed upon the exercise of power. This over-legislated, over-regulated, over-commissioned, over-governed people has drifted far from the moorings and the charted course of our constitutional form of government. The rapidly growing tendency of this government to do through direct will and action of changing majorities those things which majorities cannot safely and rightly do is subversive of the principles of constitutional self-government and destructive of all government.

The most striking and significant fact in all the unrest and agitation of our day and generation is that what the radicals demand is what the Constitution for more than a hundred and thirty years has secured for the people of this land. If those who suffered throughout the ages had been asked to formulate what they desired in the way of civil and political liberty,—if the wisest and best could have spoken, it is doubtful if they could add to what is now guaranteed by the Constitution. The author of that splendid little book, "Back to the Republic," rightly says:

Now and then a ray of light and hope appeared in Greece, Rome, Holland, Switzerland, England, and elsewhere, but during all that period of time no government was devised that could secure for its people any one of the fundamental privileges for which government is primarily organized.

In all those thousands of years there was no government that secured for its people religious freedom, or civil liberty, or freedom of speech, or freedom of the press, or security of individual rights, or popular education, or universal franchise.

Following the adoption of the Constitution there began the first great era of progress governmentally that the world had known. There was also the most remarkable material growth and prosperity that any country had ever known, and which, in spite of temporary checks, has gone onward and increased until the present time. Ours was the first real republic known to the world, and is now the oldest government, all the others, either in form or in essentials, having been changed or destroyed.

In dwelling on the present unrest and the constant agitation for things new and untried, we must always remember that history reveals no epoch marked by perfect tranquillity and peace. There has always been agitation. There has always been unrest. Our own country has been no exception. Hamilton well expressed this when he said:

There are seasons in every country when noise and impudence pass current for worth, and in populous communities especially the clamor of interested and factious men is often mistaken for patriotism.

Webster in the Senate, in 1833, said:

There are persons who constantly clamor. They complain of oppression, speculation, and the pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations and all means by which small capitalists become united in order to produce important and beneficial results. They carry on mad hostility against all established institutions. They would choke the fountain of industry and dry all streams. In a country of unbounded liberty, they clamor against oppression. In a country of perfect equality, they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else, they rend the air shouting agrarian doctrines. In a country where wages of labor are high beyond parallel, they would teach the laborer that he is but an oppressed slave.

I am not unmindful that there is one phase of attack on government which is opposed not only to the Constitution but to civilization, namely, Socialism.

Socialism essentially and primarily is aimed at the destruction of rights of property. It contains the seeds of destruction, not of growth. Because thoroughly un-American and thoroughly unjust, it can never find permanent lodgment in our governmental structure. In this land, to paraphrase the words of Jefferson, there is opportunity for all and privileges for none. We recognize no distinction among individuals except such as is made by character, industry, thrift, and ability. Organized under constitutional government, we favor political and social evolution, not revolution.

As long as our Constitution is preserved, we need have no fear of a doctrine lacking the vitalizing force of right and justice.

In a country like our own made up of so many different races coming from distant lands and unfamiliar with our form of government, it is not surprising that some should be ignorant of the privileges and blessings guaranteed by our Constitution. Having in their own country been led to look with hatred and distrust upon law and government, they are easily led by men who for power or other ulterior purpose will exploit them. Thus,

instead of becoming loyal citizens and firm supporters of our fundamental law, they would destroy in their ignorance and blindness the very government and the very charter of liberty which furnish the best guaranty for themselves and their posterity. Whilst we stand firmly by our principles we need not fear. The Constitution of the United States is for us like the resplendent sun to the physical world. There are times when its light is obscured by fog, and at such times little insects will rise from the ground, causing momentary darkness until dissipated by the rays and heat and light of that great luminary. So at times social and governmental problems will arise and obscure the splendor of that great charter of rights, the great political sun which has given our national life light and strength and growth. If allowed to move majestically in its own sphere and orbit, it will dissipate all false theories and protect us against attacks on government and law. But there is one lesson that must be brought home forcibly to everyone who accepts the privilege of citizenship: By that he obtains the highest right that can be granted to man under government. It makes him one of a sovereign people and places upon him duties and responsibilities towards his fellow-citizens and his country which he can neither shirk nor evade. He must learn that we can never have the right disposition of any question, we can never think on right lines, if, whilst endeavoring to solve the great problems inseparable from changing social and political conditions, we do not take heed of the law which is first in Nature itself: the rule of Order. The determination of serious problems must be under rules which have been fixed and determined by constituted authority, namely, by the law. The Constitution having provided rules of law and order, whether by written or spoken word, the right and freedom to express one's thoughts should be freely allowed. However new and strange may be the view which he entertains with respect to policies, as long as the citizen is willing to abide by the rules of the game, which are, first, law and, second, order, he is entitled to the greatest freedom of person and speech. It must be obvious, however, that not only political questions, but the finest creation of the mind, the charm of music, the delights of poetry or the most beautiful thoughts would be lost if drowned in noise and confusion.

To those who would disregard law and order we give this solemn warning: Disregard will always be attended by serious consequences. The World War has shown how dearly Americans love their country. Let them be not deceived into thinking that with the end of war came the end of patriotism. Our country is linked with every fibre of our hearts, and woe unto him who would ruthlessly assail our institutions or attempt to destroy that charter of liberty upon which our life and liberty and happiness depend.

God never made a nation great without great responsibility. The war has taught Americans the greatest lessons of citizenship, that may save the Republic and the world, namely, the spirit of service and sacrifice, the inalienable duties as well as the inalienable rights of mankind.

The political world problem today is whether self-government may be made safe for America, and ultimately safe for the world, through the success of the great experiment in self-government under our Constitution, the Republic.

In building the foundations of free institutions, the strongest props are religion and education. Montesquieu declared that the principle of democracy is virtue. But you cannot have virtue without religion, nor religion without God. Education, next to religion, tends to make men wise and prudent. The educator in a republic is indispensable, for he is best qualified to meet the propaganda of the demagogue, and to point out the error and danger in false doctrines.

The spirit that led to our revolt from England, that sustained the revolutionary heroes in their struggles, and that finally gave us representative government, was religion. It was the assertion of man's moral position in the world. It led to the assertion of those inalienable rights which belong to man as a moral being, and which were definitely formulated and secured by the Constitution. It will be found that all of the great leaders, as well as the great body of the people in America, in that revolutionary period were strongly imbued with religion, and not only in their personal affairs but in respect of their own public acts and those of their country, they were constantly invoking the aid of the God of men and nations. And now, when the whole world is agitated and people are impatient of government and of law, we must go back, if we would be strengthened, to that Divine Fountain from which the founders of this government drew their inspiration and strength. What is needed in our own

country as well as throughout the world is more religion and less politics. This is but stating what is brought home to every thoughtful man—that the hope of the future depends upon a right moral sentiment among the people.

This time-honored University, dedicated to religion and education, has played a long, honorable, and useful part in training the youth of our country in the principles of religion and patriotism, and its success has merited many deserved tributes from those who love God and country.

It is therefore a subject of pride when we think of the position which the Catholic Church has always occupied throughout the world as a great conservative force which stands for government, and law, and justice, and humanity. In its membership will not be found Socialists nor anarchists nor Bolshevists; and though the great rank and file of that Church consists of those who labor, who are accustomed to sacrifice, and who willingly work through their religious organizations for the amelioration of human conditions, they do not lose heart, nor become dissatisfied, nor envious of the wealth or good fortune of others, because of their abiding sense that, moving along moral lines, they will attain not only peace and security in this world, but an eternity of happiness in the next.

In recognizing, therefore, the work of the fathers, the sacredness of the Constitution, the rights which we secure under it and the duties which we owe to it, we shall keep uppermost in our hearts and minds the glory and the perpetuity of our country and its free institutions. If we truly love our country, we must have an abiding faith in its principles, and must formulate them definitely in our thoughts and speech; and just as in religion we crystallize our love and our faith, let us, in connection with our country, repeat the American's creed, adopted as the best summary of the political faith of America:

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

Essentials in the Bishops' Program of Christian Democracy.

I.—A LIVING WAGE.

BY LAWRENCE SYLVESTER STEPHAN, LL. B., '20.

The attention of the world is to-day centered on problems of reconstruction. Numerous schemes have been proposed for the solution of America's difficulties, but that of the Bishops of the Catholic war Council has attracted most attention. This program has come to be known as the Bishops' Plan of Social Reconstruction. It advocates three principal measures: first, a living wage to all workers; second, an active partnership between capital and labor in American industry, and third, a wider distribution of the ownership of private property.

The entire plan is based on the right of the laborer to a living wage in compensation for his labor. While the principle of the living wage is daily gaining wider acceptance, its practical application is by no means general. It is well therefore to understand this doctrine.

The earth and its fruits were intended by the Creator for the proper sustenance of all men, and all men are equal in their inherent right to the bounty of nature. With the exception of those who are physically unable to earn their living, this right is conditioned and becomes valid only through the expenditure of useful labor. From these important truths it follows that no man has a right to deprive another man of the bounty of the earth, if the latter is willing to work for his share. Furthermore, the man who works has the right to secure his livelihood on reasonable terms.

At present the majority of laborers are complying with this condition, through the means of individual contract with their employers, but justice to the workingman is often forgotten and the laborer is often paid less than a living wage. It seems as if we are still unmindful of the great truths so luminously stated by the great Leo XIII: "There is a dictate of natural justice more imperious and more ancient than any bargain between man and man, namely, that the remuneration should be sufficient to maintain the worker in reasonable and frugal comfort." That many employers willingly pay less than a living wage will be seen from the statement of employers made time and again during the investigation of the Rochester clothing industry: "We know that we do not pay these women enough to enable them to

live; we know that we do not pay them as much as we might and still make a fair profit. And we do not pay them more because we can get all the women we want for what we pay." This case is a typical instance of the advantages the employer will and does take of the employee. The worker has yet to realize the rights that naturally are his, and he lacks the power to compel their recognition, while the employer capitalizes this disability to his own advantage.

It is difficult to determine in concrete, it is true, the living wage which is to form the basis of the labor contract, but it has been declared by Father Ryan to be a wage sufficient to provide "food, clothing, and housing sufficient in quantity and quality to maintain the worker in normal health, elementary comfort, and in an environment suitable to the protection of morality and religion." This covers the present needs of the worker, but there is need also of provision for his future. His wage should be sufficient "to bring elementary contentment, provide against sickness, accidents, and invalidity, besides sufficient opportunities of recreation, social intercourse, education and church-membership, to conserve health and strength, and to render possible in some degree the exercise of the higher faculties." Since these natural necessities are not recognized today in a wage sufficient to provide these things, we are having a series of strikes and labor difficulties more serious than anything known before in the history of the country. Labor organizations are determined that a living wage must be paid, and the strike is the union's most effective weapon, a weapon which it will not fail to use with great disadvantage to everyone. It is easy to imagine the dire consequences of a nation-wide railroad strike, but until very recently this was the only way to compel the recognition of the rights of the workman.

The most searching investigation as to wages and living conditions was reported in Bulletin Number 167 of the Federal Department of Labor, issued in 1914, and the amount of underpayment among women is appalling. It was found that 40% of the workers in department stores of the larger cities, 68% of those engaged in the cotton industry of the South, 49% of the employees of ready-made clothing, 60% of those engaged in the glass industry, and 45% of the women engaged in the silk industry received less than six dollars a week when every investigation showed that six dollars was less than a living wage in the respective localities. The New York Factory Investigation Commission found conditions in the State of New York almost as bad. As a suggestion of the enormity of the situation, Dr. Woolston, the director of the commission, tells us that in order to raise the wages from an average of $5.75 a week to a minumum of $8.00, it would have been necessary only to increase the price of bonbons manufactured by these girls 18c on the hundred pounds. He declares further that to raise the wage of the worker in the department store from an average of $4.42 to a minimum of $6.00, shoppers might have been asked to pay an increase of one cent on the dollar. This report was made in 1914, and since that time the cost of living has increased 100%, but the wages have not been increased in proportion. Professor Hollander, one of America's leading economists, says in a recent article that the struggle between capital and labor has been nip and tuck, or wages have actually lagged behind prices. "But even at best," he continues, "the workmen have been in the position of having to struggle and fight to keep from merely slipping back." This is the result of our present wage-system, a system having no regard whatever for the principles of justice, no respect for the natural rights of the laborer. Are we to allow such conditions to continue? Are we to sanction permanent industrial injustice? Or shall we adopt the recommendations of the Bishops' Plan and secure legislation for the due protection of the worker?

The evidence we have had shows plainly the underpayment among women workers, and the figures concerning male workers are almost as startling. Legislation in the United States so far has been concerned only with women and children. The Catholic program proposes to apply the principles to all workers, men as well as women, for oppression is as unjust in this case as in the other. The recommendation of a living wage for all workers is most explicit in the Bishops' Plan. "The several states," it declares, "should enact laws providing for the establishment of wage rates, which will be at least sufficient for the decent maintenance of a family in the case of adult males and adequate to a decent individual support of female workers." The document goes further and states: "In the beginning the minimum wages

for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity, and old age."

To realize convincingly the necessity of the living-wage law, we need only realize the situation of the workingman. He is an uneducated member of the laboring class, who must sell his labor each day for his daily bread. Unless he sells his labor today he and his family must do without bread and meat tomorrow. Starvation is ever at his heels, and the employer, understanding the plight of the worker, deliberately offers him less than a living wage, knowing that the laborer must take what he can get. The worker's home is often a single small room or two in a crowded quarter of the city where rents are comparatively cheap, rooms which often cannot be reached by sunshine and fresh air, a dwelling place far from fit for human beings. The laborer's wife is all but frantic in her effort to manage the household on the pittance the husband receives. Possibly she is even compelled to earn her own living by labor outside the home. The children are half-fed derelicts, dressed in rags and tatters, for decent clothes are luxuries to these people. If you would realize the situation and the feelings of such a worker, put yourself in his place and ask yourself what you would do. Have you ever watched and waited in hope, maybe in despair, at the bed-side of a loved one when life trembled in the balance? Have you ever been anxious for the recovery of a sick parent or child? If so, then you have experienced something of what many workingmen must bear day in and day out, for his worry is not that of a passing hour but of a lifetime. Can you imagine yourself in his position and still maintain that the labor contract should not be regulated as to its justice by the authority of the state, that it is merely a private concern to be settled between employer and employee, and that the worker's natural right to a decent livelihood in return for his work should not be enforced against the conscienceless oppression of the inhuman capitalist? The Bishops' Plan urges this sorely needed protection of the laborer, which is of vital concern not only to the laborer but to all the citizens of the nation. It urges as a demand of elemental justice and as a national necessity a living wage for all workers, a wage sufficient to maintain the worker in reasonable and frugal comfort. This is now the declared position of Catholics, and we stand committed to this plan until the elements of common justice will have been made the basis of the American Labor contract.

II.—A PARTNERSHIP BETWEEN CAPITALISTS AND LABORERS.

BY WILLIAM CORNELIUS HAVEY A. B., '20.

Men are aware that a colossal conflict is waging in industry, a conflict which must be soon checked and ultimately reconciled. The conflict between Labor and Capital is already of long standing, and time has but intensified it. When the Industrial Revolution ended the handicraft period, the worker, separated from his tools, was made dependent upon a new class for employment, the class of capitalists. The man-and-man order gave way to the order of master-and-man. Friendly relations and common interests between employer and employee disappeared. There arose between the two parties an opposition of interest, and this opposition has been the ground for all industrial quarrels ever since. The opposition grows out of what should be the share of each party in the division of industrial production. Capital seeks to swell its profits by paying as low wages as possible; Labor, when able, strives to wrest everything it can from Capital at the cost of diminished returns to the owner. If this opposition can in no way be eliminated, then the conflict must continue to be fought out on the principle of might, the principle that not the just cause but the most powerful should prevail. And the outcome of such a conflict can be nothing but disaster and despair.

Happily, however, this opposition is counteracted by an identity of interests, and this identity when strengthened can remove the cause of the conflict. This identity of interest between employer and employee lies in the fact that both are engaged in putting forth a product to be divided. Obviously, then, it is to the interest of both parties to produce a large product, for, since their respective rewards come out of this result of their investment—an investment in instruments of production by the one and an investment in human life and skill by the other—each party's share in the product will in equity be large only when the product

itself is large. But to make laborers, who are indispensable agents in production, put forth a large product, it must be made worth their while to work harder. Men are naturally unwilling to put forth an increased effort without an assurance of increased compensation. This brings us directly into the economic proposal to be presented in this trilogy, the proposal that a genuine industrial partnership will strengthen the identity of industrial interests, furnish men with an incentive to greater production, and bring about permanent industrial peace.

The first speaker has shown that precedent to all proposals for the solution of the industrial problem living wages must be paid. That must be the basis of every plan looking toward industrial peace. And built solidly upon this foundation of a wage commensurate with the demands of a decent livelihood is our proposal of a genuine industrial partnership. The three constituent elements of this partnership are: *first*, labor participation in industrial management; *second*, labor participation in profits; *third*, labor participation in industrial ownership. The last element will be treated by the third speaker, who will point out in what way ownership on the part of the workers will strengthen the identity of interests between owner and employee. Let us now consider the first two elements of the partnership.

The formation of a genuine partnership in industry would be analagous to the constitution of representative government in politics. Industry must be democratically constituted. In every order the day of despotism is ended. Democracy in the state and autocracy in the working world are essentially incompatible. The popular fury following the action of the steel-trust magnate who recently refused to receive a representation of workers is proof positive that a continuance of capitalistic autocracy will eventuate in just such a revolution as is now rampant in Russia. The danger can be averted only by prompt, willing, fair concessions on the part of the managers of industry. The I. W. W. lumberjack who last month appeared before the Industrial Relations Association in Chicago was right when he declared that the establishment of the human contact between the office and shop would soon convince the worker that the doctrine of the labor anarchists is the doctrine of destruction.

No elucidation of what labor participation in the management of industry accomplishes and how it operates can be clearer than an elucidation from experience; no argument for the new policy can be more cogent than the argument from fact. Description of a plan already successful will prove that the first element in our proposal of partnership is not an impracticability.

In the Demuth plant in New York more than one thousand persons, employers and employees alike, have for three years past enjoyed in common a control of the business. The whole idea of the Demuth plan is to settle disputes before they arise, to make all industrial decisions grow out of joint consultation. The government of the United States was used as a model for this new Democratic Industry. After a constitution based on justice and co-operation had been drawn up, a cabinet, a senate, and a house of representatives were formed. The Cabinet is constituted of the executive officers of the company, with the president as chairman. The Senate is composed of the heads of departments and foremen. The House is made up of members elected by the employees, and it voices directly the aims and needs of the workers. These members act as advisers in their own departments, receive complaints and suggestions from fellow-workers, and make them known at weekly meetings held in company time. In the House all questions of wages, hours, and working conditions, are brought up for consideration and the decision is passed on to the next body. The result of the new policy in the Demuth plant is reflected in this pronouncement by one of the managers: "Labor and capital are meant to be partners, not enemies. Their interests are common interests, not contrary. Neither can attain to the fullest measure of success and prosperity at the expense of, but only by co-operation with, the other."

Mark well that the Demuth plan of employee representation is only one of the many plans much alike. Other forms of this democratic industry are in vogue in the Procter-Gamble Plant, in the Goodyear Company, in the Colorado Fuel and Iron Company, and in many others. Whether the plan described is the best plan is not a matter of immediate concern. It is enough that it contains the essence of every other such plan, in that it gives to the workers a voice in the determination of matters which vitally affect them. And it is significant that employee representation in industry has

been adopted by the English Cabinet as a fundamental principle in its program of reconstruction.

Experience has made manifest that a financial motive must be furnished to incite labor interest in industrial partnership. Naturally the worker is not wholly convinced that he is more than a nominal part of the business until he is given some palpable proof of it. This brings us to the second element in our proposal, employee participation in profits. Before describing a plan which by reason of its equity and success can readily be incorporated into our proposed partnership, it may be well to know why plans of profit-sharing have failed in the past. Profit-sharing schemes have failed heretofore because they were not honestly intended and honestly worked out. Owners exploited them to their own advantage; they used them as strike-insurance schemes, as methods to break down labor solidarity, as substitutes for living wages, instead of supplements to the wages. This explains why workers held profit-sharing plans in contempt until recent experience on an honest basis recommended these plans to the workers. The substance of a sound, equitable plan of profit-sharing obtains, for example, in the Callahan Company, of Louisville. There, first of all, living wages are paid, and then the profits of the business are distributed on an equal basis.

The advantages consequent upon an industrial partnership composed of two such plans as those described are apparent. Democratic industry stimulates self-reliance in the workers; it makes for co-operation and contentment; it supplants apathy with energy and fosters helpful friendliness on both sides. Truly the extension of industrial partnership would mean a total transformation in the industiral world. It would bring on an order different from the present, an order which might be called the new industrial era. But Industry as now constituted, cannot, must not, endure. Change is inevitable, and change is justified.

The advantage of partnership which singly is the strongest reason for its proposal, the advantage of which all other advantages are mostly modifications, is its power to strengthen the community of industrial interests, to make men co-workers rather than competitors, friends rather than foes.

As the manager of the Demuth plant declared, speaking only of employee representaton in the control of industry: "It has made life more worth the living. We believe in the employees and they believe in us." In the new order the trumpets no longer blow for battle; fear has given way to faith, and men work out their destinies in prosperity and peace.

III.—A WIDER DISTRIBUTION OF OWNERSHIP.

BY THOMAS H. BEACOM, PH. B., '20.

The formulation of a complete program of social reconstruction means careful planning; to an architect it means building. No man would attempt to erect a dwelling for himself without first establishing a solid foundation. The basis of our program is the principle of living wages. We recognize that principle as the fundamental tenet of prosperity, the basic creed of good business. On it we have erected the framework of our reconstruction, as carpenters set on the ground stones the uprights and lay the cross-beams which make their structure firm. Our braces of industrial reform we call equitable profit-sharing and labor participation in industrial management. We have built on a firm foundation. We have a combination of materials which makes for greater and more efficient production, for greater stability of labor, and for greater social welfare. To these materials we must add another before our work can be termed complete. We must paint, decorate, and furnish our building before it can become the home of industrial peace and contentment. This purpose we hope to achieve by applying to our indrustrial problems the principle of more widely diffused ownership—a principle which looks forward to the ideal state wherein every man will be an owner of property.

We take it as granted that production is necessary to prosperity. The old theory that "loafing on the job" will prolong work and keep wages coming in is now rather generally discredited, not only by employers but by all far-sighted leaders of labor. Men realize as never before that interest on capital and wages for labor must both come eventually from the same fund, and that this common source is, in the long run, Nature's storehouse of goods produced. Labor is learning that nothing can be divided that is not produced; that from nothing nothing can be taken, not even wages or dividends. Furthermore, the truth is becoming widely known that cooperation of employers and employees of labor have sought eagerly for every device which might induce more loyal service among their workers. They have scoffed at "class antagonism," preached community

of interests, and pleaded for cooperative production. For many of these men living wages, labor partnerships, and profit-divisions have been partial solvents of their problem. Still, not all that is desired has been achieved; not all the cooperation that is sought has been found; not all the production that is needed has been effected. The greatest remedy of all times for our industrial ills still lies in the medicine case of economic theorists, practically untried. It consists in the principle that labor must be given the opportunity to enter the ranks of property owners; that the men who work with tools must have some hope of owning the tools with which they work; that greater distribution of property must take the place of unequal division of wealth.

"The full possibilities of increased production can never be realized so long as the majority remains mere wage-earners. The majority must somehow become owners, at least in part, of the instruments of production." So said four prominent members of the Catholic hierarchy in their recent memorable pronouncement on Social Reconstruction. And similarly spoke Roger W. Babson, one of America's best students of industrial problems, when he said in the war days of 1918: "I believe that the great immediate need of the Allies today—as a war measure—is to start a systematic campaign to make property owners. Hereafter the barometer of a nation's defensive strength will be the percentage of property owners of that nation."

Even as long ago as the middle of the last century, John Stuart Mill, the noted English economist, predicted that "the form of association which must be expected in the end to predominate is not that which can exist between a capitalist as chief and work people without a voice in the management, but the association of laborers on terms of equality, collectively owning the capital with which they carry on their operations." This does not mean that collectivism or Socialism is our goal. On the contrary it means the exalting of private property; it means the displacement of Socialism and the prepetuation of personal liberty. Kautsky, the noted German Socialist, declared that "If capitalists are on the increase and not the propertyless, then development is setting us back further and further from our goal; then capitalism intrenches itself and not Socialism; then our hopes will never materialize." Certainly our principle is the very contradiction of each and every theory of public ownership and control of property. Our plea is for the individual—for the right of every man to rule his own life without fear of economic pressure from the blind forces of powerful, restricted ownership. "You cannot build a civilization on a nation of hired men," we are truly told by that eminent Briton, Hilaire Belloc. Our hope of progress lies in the possibility of creating a nation of owners.

The manner of achieving this end is through cooperative productive societies and co-partnership arrangements. "In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock, and exercise a reasonable share in the industrial management."

Surely, common sense favors our principle and our method. Observe the position of labor, study the psychology of the workingman. He is not content with a mere living, any more than a slave is content with his shackles. The laborer wants assurance that he will receive what is really his due share of the goods which he toils to produce; he wants to feel that if he works harder he will not only deserve but will receive all to which his additional labor entitles him; he wants to enjoy some measure of economic freedom, to feel that the theory of greater production and greater distribution can be converted into fact.

When he is made to rely wholly upon wages for his living he senses one real wrong and imagines countless others. He thinks himself the victim of an unjust wage-system, a system which bleeds labor almost to the point of death, a pernicious, inhuman system which takes from man, because he labors with his hands, the right to live as a human being.

The laborer enjoys a political freedom which is consonant with his dignity as a man, and he longs for the goods of life which will bring to him a corresponding economic independence. And who dares to say that his longing is unreasonable? Who will say that he has no right to cherish ambition, to hope for better days? To him, as to other men, better days come with with interest-bearing property. The worker looks ever forward to the day when he can amass enough wealth to guard himself against sickness, against invalidity, and against old age. We should not need social insurance if we gave labor a chance to provide for itself.

Yet money and property are not in themselves

the ends for which the worker strives. The toiler wants property that he may educate his children. He has himself barely tasted the cup of learning, and has experienced only to a meagre extent the joys of education, and he wants for his children assurance of greater opportunity than he has enjoyed.

This feeling is apparent in every walk of life. Farmers are no longer content to be mere tenants; they want to be independent owners, directing and controling the instruments of production with which they labor. Our greatest statesmen are advocating wider ownership and encouraging on every side this laudable ambition of farm-laborers to become some day farm-owners. In trouble-torn Ireland every effort is being made to parcel out farm lands to as many owners as possible, because the guiders of Erin's destiny realize that a nation of owners will in the end be a nation of winners, that commercial success, social welfare, individual happiness, patriotic devotion, are all best fostered in a land of owners. The greatest business minds of our own country have sent out the plea for men to become owners of their homes. During the war we sold government bonds to more than 25,000, 000 buyers, because we found that men who owned property, who owned their homes, were the best citizens—patriotic, reliant, and immune to the pestilential error of Bolshevism. They had something tangible to fight for; protection of home and country meant something more to them than mere oratory.

Everywhere conditions have been the same. When men owned something, they acquired along with the property an awakened self-respect, a confidence, security, and independence entirely foreign to the wage-earner who had no possessions. They had that consciousness of power which is generated exclusively by property and that freedom of action in civic and social relations which is prerequisite to efficient citizenship. They were satisfied with their jobs; they were content at their work; labor stability was not a problem of *their* employers, and the old disposition to wander on to other employment was gone.

It is just this condition, which, if made general enough, can bring an end to our labor troubles. It is this condition which gives birth to production, which means the highest development of social welfare.

Let this principle find place in your hearts. Give to the worker not merely enough to live on, not merely a voice in the business, not merely a share of the profits, but give him the opportunity to own property. Make it possible for him to purchase a home; give him a chance to save from his wages or profits a sum sufficient to enable him to buy stock in the concern for which he works or in any other industry that represents a good investment. Make him an owner of tools and himself not a mere tool of production. Send him home from work not to say with bitterness that "The boss is getting rich," but to say with pride, "*Our* business is prospering." Make him enthusiastic about *our* business.

Capitalists have tried long enough to appease labor with crumbs. The time has come when employers must take from their table some of the whole loaf. The time is now, before we are confronted with the horrors of confiscation; the time is now, before the rights of private property are swept away in a flood of Socialism. Some of our largest corporations have already seen the handwriting on the wall, and have admitted labor to partnership in profits and in industrial management, and more and more employers are coming to realize the necessity for the ultimate concession—ownership to workers. When that end will at last have been achieved we can rejoice that prosperity is ours, that industrial peace is attained, and that social progress and individual happiness have found supreme development in America.

Valedictory.

BY THOMAS J. TOBIN, A. B., '20.

Tonight the class of nineteen hundred and twenty must say good-bye to Notre Dame. Standing in the doorway between our college days and our careers, we pause for a moment to glance backward, and there arises within us sorrow, mingled with hope—sorrow that we must leave, hope that we may be not unworthy of the traditions of our school.

Notre Dame is indeed many things to her students. She is the institution of learning to whose halls they come for instruction, development, and training. She is the embodiment of an enviable heritage which they treasure as most sacred. She is the kindly preceptress from whom they learn to apply the eternal verities to the passing things of life. She is the gentle disciplinarian who sees surely and

points out unhesitatingly the path of duty. She is the consummate exemplar who realizes in her own life splendid archetypes of unselfishness and devotion. She is, above all, Notre Dame, Our Lady. Never is Notre Dame more tranquilly wonderful than when on a starry night in May, the Month of Mary, the statue of Our Lady on the golden dome sheds its subdued radiance over the campus. High above the petty strife of the world, its glowing splendor bathed in the gleaming whiteness of the moonlight, the crowned statue of Our Lady is representative of Notre Dame. It stands aloft as a source of inspiration to every one of her sons to strive for what is best in manhood and to guard what is best in womanhood. It suggests to every Notre Dame man his own mother, Mary the Mother of God, and our Holy Mother Church. It is the personification of purity, the incarnation of sanctity, the symbol of hope. It symbolizes indeed the spirit of Notre Dame.

Tonight for the last time the class of nineteen-twenty is assembled under the protection of Our Lady. Tonight for the last time, on this side of eternity, we can call the roll of the class, knowing that every member will respond. Tomorrow we shall be scattered, to meet in the future, perhaps, but never in complete reunion. Tonight the years spent at Notre Dame arise like a dream before us. We live again the years of delight. We hear again the voices of our professors, we thrill again as we listen to their words of wisdom. Clearly limned in the vision which we conjure, we see the priests of Holy Cross. We are proud in having had them as our instructors. Truly there are no gentler, stronger, manlier men than they—educated gentlemen, whose every motive is unselfish, whose every thought is for the good of others. Their lives are our inspiration; their example is the bow of constancy which arches the clouds of our occasional doubts. Then there pass before us the lay professors of Notre Dame, for whom we have only respect and admiration. As each man of the faculty, from the Reverend President down to the youngest instructor, files before our mind's eye, there escapes from the heart of each of us a fervent prayer that such noble example may not fail to find at least some reflection in our lives. Down the avenue of four years' association we now have a vista of the sacrifices which these teachers of ours have made for us, for this school, and for humanity. God forbid that we should prove undeserving. James A. Garfield once said that Mark Hopkins on one end of a log, as faculty, and himself on the other end, as student, would constitute, for him, a university. If great teachers make a university—and who shall say that they do not—then, indeed, truly great is Notre Dame.

Providence has been most gracious to us. Loyal friends have encouraged us; kind parents have denied themselves that we might be here; loving mothers have prayed daily before the throne of God that we might not be unworthy. Tonight each one of us salutes his mother—the mother who gave him his life, who taught him the things most worth knowing, who gives everything and asks nothing, Mother, his consolation in failure, his assurance in doubt, his reward in success.

Notre Dame is most truly *Alma Mater*. Men of other institutions may so designate the school of their choice, but not with such eminent propriety as does the Notre Dame man. Notre Dame, Our Lady, more than a mere congenial habitat, more than a mere institution of learning, more than a place of class-rooms and lecture halls, Notre Dame is, in truth, a mother—"the mother of fair love and of fear, and of knowledge and of holy hope." With David of old, she says to her son, "Take thou courage and show thyself a man." Glorious is our lineage, limitless is our opportunity, great is our obligation, and damnable is our disgrace if we fail. But why should we fail? That thought should be furthest from our minds. The real Notre Dame man is not complacently self-sufficient, nor cravenly timid, and least of all is he afraid.

We are leaving, Notre Dame, leaving your pleasant security for the ventures of a scheming world, leaving your calm serenity for scenes of social confusion and industrial strife, leaving an atmosphere charged with faith in God and trust in men for a world of cynicism and distrust. May your teachings, O Notre Dame, be ever with us. May we always remember your altruism, your virtue, and your beauty. May your unselfishness animate us in the morning and at the noontide of our lives; may your security sustain us when the shades of years lengthen and the world is hushed with the coming of evening; may your serenity embrace us when the fever of life is over and our work is done. Then, may your matchless spirit be the loadstar which will guide us to the gates of Heaven and to eternity with God.

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The Seventy-Sixth Commencement.

Notre Dame was especially pleasant during the commencement days of 1920. The weather, though rather too warm, was gracious with its sunshine, the campus extended an unusual welcome of gorgeous color to the hundreds of guests, and the clouds and the sadness of war were lifted at last from our commencement scenes. There was gladness on every side. The traditional spirit of graduation time at Notre Dame was complete, and Notre Dame's great heart was happy in the warmth of the reunion and renewed loves of her children.

Saturday, June 12th.

On the evening of Saturday, June the 12th, merry groups of alumni, graduates, guests, and students gathered leisurely with priest and professor about the campus for the band concert which opened the commencement program. Reminiscence of the old days brought bursts of laughter from the groups of alumni, and stories of the present told by graduates and students were the cause of no less hearty merriment. There under the lengthening shadows of the church and the great dome with its figure of Mary, all the rich years of Notre Dame's history seemed to return with their treasures of happiness and peace. The excellent concert given by the band was, it seemed, but a faint echo of a far finer music which came welling up from the vibrant strings of happy memories.

After the concert a moving picture in Washington Hall showed what the National Catholic War Council did during the World War, what it is doing now as the National Catholic Welfare Council, and what it hopes to do ultimately for the peace and welfare of the nation.

Baccalaureate Sunday.

On Sunday morning the graduating class in cap and gown marched from the Main Building to Sacred Heart Church. Following the class were the faculty and the officiating clergy. The pontifical Mass closing the school year was celebrated by the Ordinary of the diocese, the Right Reverend Herman Joseph Alerding, of Fort Wayne. Rev. Thomas P. Irving, C. S. C., acted as deacon and the Rev. James Gallagan, C. S. C., as sub-deacon. The deacon and subdeacon of honor were respectively the Rev. Joseph Burke, C. S. C., and the Rev. William Maloney, C. S. C. In the sanctuary there were, besides the priests of the University, the Rt. Rev. Msgrs. Lavalle, Wahl, and Evers, all of New York City. The music and chant for the services were rendered by the Holy Cross Choir under the direction of Rev. Charles J. Marshall C. S. C., ('11).

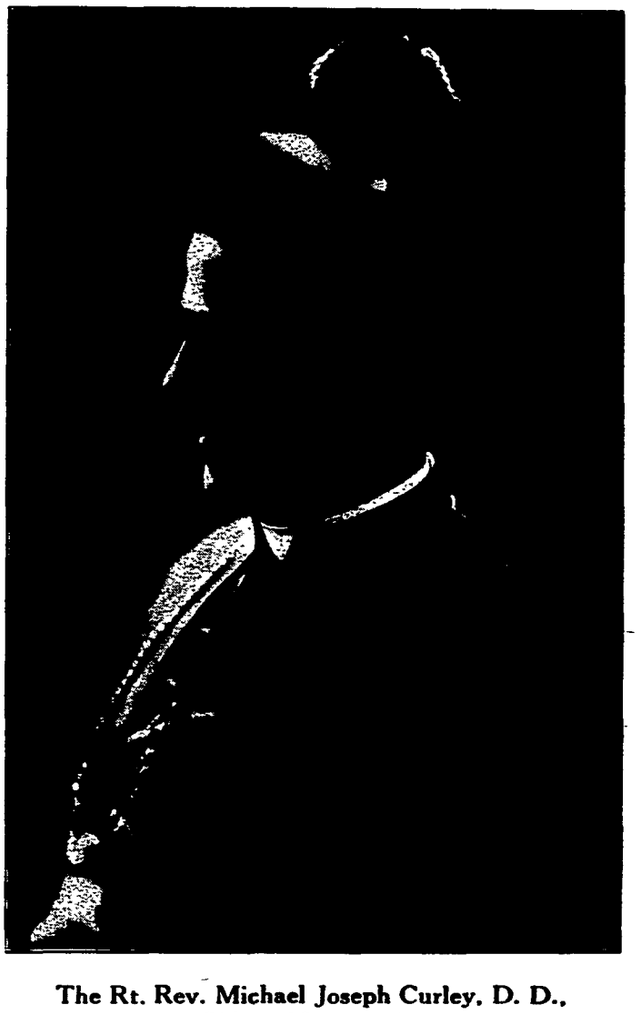
In the long list of eloquent baccalaureate sermons delivered at Notre Dame by some of the most eminent preachers of the Church in America, that of the Right Reverend Michael Joseph Curley, Bishop of St. Augustine, Florida, preached on this Baccalaureate Sunday of 1920 will undoubtedly be remembered as amongst the greatest. The noble, commanding appearance of the young bishop lent the charm of a strong personality to his eloquent words. Especially was his counsel to the graduates memorable. The sermon is given in full in the first pages of this issue.

Following the Mass came, according to Notre Dame's custom, the impressive ceremony of the blessing of the national flag. Each year on Washington's Birthday the senior class presents to the University a large silk American flag, which is later blessed on Baccalaureate Sunday in the sanctuary of the church and then raised above the campus. This year the large emblem was carried to the altar by six of the graduating class, where it was blessed by the Rev. Dr. James J. Burns, President of the University. The procession of the congregation then formed and wended its way across the campus to the flag pole, where the great banner

was raised to the breezes of the morning amid the cheers of graduates and students.

MONOGRAM BANQUET.

At noon the athletes of the olden days met those of the present in the characteristically hearty fashion of the annual Monogram Banquet. The commissary department of the University showed itself fully mindful of the fact that Notre Dame athletes, old and young, have traditionally good appetites. At the feast the storm and stress of the field, the diamond, and the track were strangely yet pleasantly absent, and the nine long months of battle for the honor of the Gold and Blue were more than compensated for by the warmth of firmer friendship and of deeper allegiance to Notre Dame. When Coach Knute K. Rockne, the toastmaster, rose to extend a welcome to the old wearers of the Notre Dame monogram and his congratulations to the new ones, he was forced to stand in silence for several minutes until the prolonged applause had subsided. Throughout the speaking the head Coach received praise and assurance of loyalty, from priest, alumnus, and student. One of the most genuinely Notre Dame features of the banquet was the fine spirit in the reluctant farewell to Charles Dorais, retiring assistant-coach, who will next year become head of Athletics at Gonzaga College, Oregon. All the speeches of the afternoon, among which were those by Father Carey, Father Irving, and Father Joseph Burke, Warren Cartier, Coaches Rockne and Dorais, and Byron Kanaley, rang true to that "fighting spirit" which has come to hallow the athletics of Notre Dame.



The Rt. Rev. Michael Joseph Curley, D. D.,
Bishop of St. Augustine

MEETING OF THE ALUMNI ASSOCIATION

The thirteenth annual meeting of the Alumni Association of the University of Notre Dame was held in Brownson Study Hall, at five o'clock. In the absence of the president of the Association, Patrick M. Molloy, '07, of Tulsa, Oklahoma, who was detained in New York City by an accident, the meeting was called to order by Warren A. Cartier, '87. He appointed as chairman to preside at the meeting Byron V. Kanaley, '04. The minutes of the previous meeting were read and approved. The chairman then announced that he had been informed by the President of the University that the Class of 1920 had passed their final examinations and were eligible for election. On motion they were admitted to membership, and a committee, composed of Colonel William Hoynes, '77, F. Henry Wurzer, '98, Frank E. Hering, '98, Francis O'Shaughnessy, '00, Robert Proctor, '04, Daniel O'Connor, '05, Thomas Havican, '11, was appointed to escort the new members to the meeting. The oath of fealty to the United States and to the Alumni Association was administered by Francis O'Shaughnessy, '00. The Secretary then read the names of the members who had died since the last meeting: David Philbin, LL. B., '18, died October 11, 1919, at Portland, Oregon; Doctor Robert A. Krost, B. S., Biol., '02, died October 4, 1919, at Chicago, Illinois; Michael Conran Hayes, A. B., '11, died Jan. 21, 1920, at Waterbury, Connecticut; Earl Jennett, LL. B., '18, died January 28, 1920, at Streator, Illinois; Alfred W. Arrington, LL. B., '71, died April 23, at Pueblo, Colorado.

A committee, consisting of F. Henry Wurzer,

'98, and Frank E. Hering, '98, was appointed to draft resolutions of condolence. The treasurer then read his report. The general assets of the Association amount to $6,235.20; Old Students Hall Building Fund, Cash, Liberty Bonds, to $85,981.78; unpaid subscriptions to Old Students Hall, to $40,057.00. Byron V. Kanaley, '04, as chairman of the building committee of Old Students Hall reported that the inability of contractors to forecast labor, transportation, and building-material conditions, and therefore, their inability to offer contract figures on anything except a cost plus basis, with no assurance of any approximate date for completing the building, had led the committee, after careful deliberation with the architect and contractors, to defer the beginning of building for a few months until the markets in labor and material have become more stabilized. The Association was given the assurance that the committee is anxious to begin the building at the very first favorable opportunity and is watching conditions carefully. The chairman then requested the Rev. Dr. James A. Burns, C. S. C., '88, President of the University, to address the meeting, and appointed Charles P. Neill, '93, and William P. O'Neill, '06 ,to escort the President to the chair. Rev. President Burns spoke with feeling concerning the loyalty of the Alumni and the support he had received from them in the first year of his administration. He reviewed briefly the work of the Association in relation to the University, laying special stress on the campaign for funds for Old Students Hall. The following non-graduates of the University whose names had been presented for membership at previous meetings were then reported favorably by the committee on membership. Rev. William J. Dames, '00, St. Louis, Missouri; John F. Daly, '97, Portland, Oregon; James D. Callery, '75, Pittsburgh, Pennsylvania; Charles N. Girsch, '97, Chicago, Illinois; William G. Uffendell, '02, Chicago, Illinois; Chester D. Freeze, '09, Chicago, Illinois; Rev. Edmund A. Carey, '13, Springfield, Illinois; Rev. Henry Norman, '07, Providence, Rhode Island; John E. Guendling, '17, South Bend, Indiana. On motion they were admitted as members. The Chairman then appointed the Rev. Matthew Walsh, C. S. C., '03, as resident chairman of the membership committee, to take the place of the Rev. Michael Quinlan, C. S. C., '93, whose duties prevent his acting as the resident member of the committee. The following names of non-graduate students were then presented for admission to membership to be reported on at the next meeting: Thomas Jones, Indianapolis, Indiana; George A. Krug, Dayton, Ohio; Edmund G. McBride, Pittsburgh; Paul A. McDonald, Fort Wayne, Indiana; William E. Vaughan, Lafayette, Indiana; Leon Whitford, Elkhart, Indiana; Alfred Bergman, Plymouth, Indiana; William Konzel, Chicago, and Henry E. Taylor, Chicago. It was then proposed that graduate members of the Alumni Association be named as members of the University Athletic Board of Control to act with the faculty members who at present compose the Board in the administration of the athletic affairs of the University. On motion the chairman was requested and empowered to name the Alumni members of the Board after consultation with the University authorities. A committee was then appointed to obtain subscriptions for Old Students Hall among the class of 1920, the committee consisting of G. A. Farabaugh, '04; Rigney Sackley, '17; William Jamieson, '05; Paul R. Martin, '13; F. Henry Wurzer, '98; Donald Hamilton, '11; William P. O'Neill, '06. Officers were then elected for the following year; honorary president, Right Reverend Francis Henry Gavisk, LL. D., '14, Indianapolis, Indiana; president, Joseph John Sullivan, Litt. B., '01, LL. B., '02, Chicago, Illinois. Vice-presidents: John Henry Neeson, C. E., '03, Philadelphia; Charles Patrick Neill, A. M., '93, LL. D., '08, Washington, D. C., F. Henry Wurzer, LL. B., '98, Detroit, Michigan; Robert Emmett Proctor, LL. B., '04, Elkhart, Indiana; Hugh James Daly, LL. B., '12, Chicago, Illinois; Thomas Joseph Shaughnessy, Ph. B., '16, Winnipeg, Canada; secretary, Rev. William Alan Moloney, C. S. C., '90, Notre Dame, Indiana; treasurer, Warren Antoine Cartier, B. S., '87, C. E., '87, Ludington, Michigan; trustees to serve two years: Patrick Thomas O'Sullivan, '72, Chicago, Illinois; Gallitzin A. Farabaugh, A. B., '04, LL. B., '07, South Bend, Indiana; Daniel J. O'Connor, Ph. B., '05, Chicago, Illinois. Frank E. Hering, '98, announced that he would present $50.00 annually for the next three years to the athlete of the University having the highest academic standing among members of the Varsity athletic teams. Just before adjournment Warren A. Cartier, '87, announced that he would increase his contribution to Old Students Hall from $500.00 to $5000.00. Immediately other increases were

announced as follows: Gerald Fitzgibbons, '07, from $200.00 to $2000.00; Frank E. Hering, '98, from $500.00 to $1000.00; and Daniel R. Shouvlin, '14, from $200.00 to $800.00.

ALUMNI BANQUET.

Immediately upon the adjournment of the business meeting of the Alumni the large party moved to the University dining room for the annual Alumni banquet. The enthusiasm of the previous meeting followed into the banquet hall, and even the clink of the knives and forks of the banqueters was all but inaudible under the continuous merriment. A beautiful spirit of respect and loyalty to the Reverend Father Burns, President of the University, in whose honor the event was held, pervaded the entire evening and animated all the addresses. The toastmaster, Mr. Francis Earl Herring, was no less able than had been Mr. Kanaley in his rôle as chairman of the business meeting. Particularly will Mr. Herring be remembered for his stirring remarks in tribute to the stand of the Church in regard to the industrial conditions of the day. Very appropriately the initial address of the evening was given by the venerable and much-loved father of the Notre Dame Law School, Colonel W. Hoynes One of the most enjoyable passages of the evening was the tribute paid by the Colonel in his pleasant way to the baseball prestige of Father Burns when the latter was a catcher on one of Notre Dame's earliest teams. Other addresses of note at the banquet were those of Warren Cartier, Byron Kanaley, Joseph Sullivan, president-elect of the Alumni Association. The concluding address by Father Burns was inspiring in its ability, simplicity, and sincerity. He declared that the whole-hearted help he has received from loyal alumni and friends of the University is to him a source of great happiness. Especially admirable was the speaker's humble declaration that he is only now coming to understand in its fullness the meaning of Notre Dame. At a late hour the alumni left the banquet table, re-animated with a stronger loyalty to their University.

Monday, June 14th.

On Monday morning a solemn requiem Mass was sung for the deceased Alumni, of which Monsignor Luke Evers, of New York City, was the celebrant. The Rev. Leo Heiser, C. S. C., served as deacon, and the Rev. Peter Hebert, C. S. C., as sub-deacon. After the Mass all repaired to Washington Hall where at ten o'clock the Bachelors' Orations were delivered. The speeches this year were a trilogy setting forth "The Essentials in the Bishops' Program of Christian Democracy." In a well-ordered argument Mr. Lawrence S. Stephan, graduate in law, showed convincingly the right of every worker to a living wage and the social expediency and the imperative necessity of a legal minimum for every toiler. Mr. William C. Havey, graduate in the classics, explained lucidly the essential justice, the aim, and the ultimate benefit to all of an honestly conducted plan of profit-sharing by employers and employees. Mr. Thomas H. Beacom, graduate in philosophy, illustrated in vigorous words how the magic of property makes every workman intensely patriotic and a proud peer among his fellows. He then made a strong plea that we strive by every means possible to make each family an owner of property. The speeches, well-written and well-delivered, evinced a sane and intelligent purview of our industrial problem. Co ordinated as were the speeches, they revealed a thorough appreciation of the work of our Bishops in the grave problem of reconstruction.

In the afternoon the commencement crowd was given a Notre Dame athletic treat in the baseball game between the Alumni team and the Varsity. The contest was marked by the usual thrills. The end of the game came, of course, when the stars of yesteryear found themselves tired—and as usual with no one quite sure as to which team was winner. Following the baseball game, the visitors were privileged to see some of Notre Dame's athletes of national reputation perform in a track and field meet between the Varsity and the Freshmen. Conspicuous among the performances of the afternoon was that of "Johnny" Murphy, freshman of Notre Dame and national champion in the high jump, who cleared the bar, to the long applause of the spectators, at a heighth of more than six feet. The hurdling of Desch, world's champion in the short event, and the running of "Eddie" Meehan, holder of the year's half-mile record, were also outstanding events. Nor should mention be omitted of the exciting bicycle race between the swift "Eripides" and his desperate rival. And Byron Kanaley kept the stands in almost constant uproar with his unique style of announcements.

COMMENCEMENT EXERCISES.

At eight o'clock Monday evening the University Orchestra opened the program of the commencement exercises proper. The evening was a splendid culmination of what was one of the most pleasant in the long list of Notre Dame graduations. Vincent F. Fagan, graduate in architecture, read the class poem, a beautiful ode commemorating the past and forecasting the future. Thomas J. Tobin, graduate in classics, then delivered the class valedictory, in which he paid loving tribute to Our Lady. Grateful recognition was made of the unselfish labors of the Holy Cross priests as teachers and exemplars. He spoke tenderly of the mothers of the graduates, and concluded by promising that the noble ideal of Notre Dame would be with the members of the class of 1920 through life.

After the awarding of the medals and degrees, the Hon. Morgan Joseph O'Brien, of New York City, for many years a justice of the Supreme Court of New York, delivered the commencement address, having for his subject the question, "Is the Constitution of the United States Worth Saving?" The eminent jurist explained that the idea embodied in the Constitution by the Fathers was representative government, the form of government prescribed a republic, and the machinery our present type of government with its system of checks and balances. The first ten amendments are, he observed, a resumé of man's elementary and inviolable moral rights. He repudiated the vicious popular idea that a nation's success depends little on its form of government. He quoted the appraisal of the peerless excellence of our polity by Gladstone and other great minds. Mr. O'Brien spoke with the sureness of a man who knows his subject thoroughly, and all agreed with his well-derived conclusion, that since the consitution has procured us prosperity and peace heretofore, it should be most jealously and most stanchly defended by us in the years to come.

The words of appreciation and gratitude by Father Burns to all the friends and guests of the university for their support and loyalty to Notre Dame and to himself in this first year of his presidency, afforded one of the most edifying incidents of the commencement time. The entire commencement was then most aptly closed by the episcopal benediction of the venerable Bishop of Fort Wayne. As he made over the audience the sign of the cross one felt that surely here was a University that knows how to prepare men for the world. In many ways this was one of the greatest commencements Notre Dame has known, and the class that she graduated this year will no doubt acquit themselves not unworthy of their Alma Mater.

AWARDS AND DEGREES.

The following is the list of medals and degrees as announced at the commencement by Rev. Dr. Thomas P. Irving, Director of Studies of the University:

The Quan Gold Medal, presented by the late William J. Quan, of Chicago, for the student having the best record in the classical program for the senior year is awarded to William Henry Robinson, Lafayette, Indiana;

The Dockweiler Gold Medal for Philosophy, founded by Mr. Isidore Dockweiler, of Los Angeles, California, in memory of his deceased father for the best essay on some philosophical theme, by a senior, to William Cornelius Havey, of Indianapolis, Indiana;

The Gold Medal for the best record in all courses prescribed in the four-year program of Electrical Engineering, to Oscar Louis Sidenfaden, Boise City, Idaho. (His average for the four years being 94.3%);

The Breen Gold Medal for Oratory, presented by Honorable William P. Breen, of the class of 1888, to Paul Roscoe Conaghan, Pekin, Illinois;

The Barry Gold Medal for Elocution presented by the Honorable P. T. Barry, of Chicago, to Thomas Calasanctius Duffy, Central Falls, Rhode Island;

A money prize of $10.00 for Junior Oratory, to Emmett Sweeney, Ottumwa, Iowa;

A money prize of $10.00 for Sophomore oratory, to J. Worth Clark, Pocatello, Idaho;

A money prize of $10.00 for Freshman Oratory to John Francis Heffernan, Akron, Ohio;

A Gold Medal for Irish History, presented by Mrs. Ellen Ryan Jolly, in memory of her son James Jolly, to John T. Balfe, of Beacon, New York;

A Silver Medal for Irish History, presented by Mrs. Ellen Ryan Jolly, to Patrick Maguire, Ogden, Utah;

The J. Sinnott Meyers Burse of $25.00 presented by Mr. and Mrs. A. R. Meyers, Paducah, Kentucky, for the best record in the Department of Journalism, to Charles Aloysius Grimes, Central Falls, Rhode Island.

DOCTORS OF LAW.

The Degree of Doctor of Laws is conferred on: One of the youngest and most learned members of the American Catholic hierarchy, who by his apostolic zeal has renewed the life and spirit of religion in the primeval diocese of the country—the Right Reverend Michael Joseph Curley, Bishop of St. Augustine, Florida;

On an eminent jurist, for many years a justice of the Supreme Court of the State of New York—the Honorable Morgan Joseph O'Brien, of New York City;

On a distinguished priest, who as poet, essayist, and editor has served alike the cause of Letters and Religion—the Reverend Hugh F. Blunt, of Boston, Massachusetts.

On a distinguished ecclesiastic, former director and president of the Catholic Summer School at Champlain, and a leader in many national Catholic movements, especially in education—the Right Reverend Monsignor Michael J. Lavelle, of New York City.

THE DEGREE OF DOCTOR OF PHILOSOPHY IN COURSE

On Richard Rockhill Vogt, South Bend, Indiana. Dissertation—"The Synthesis of Acetaldehyde and Related Products from Acetylene by the Use of Catalytic Mercury Compounds.

THE DEGREE OF MASTER OF ARTS IN COURSE

On Patrick Maguire, Ogden, Utah. Dissertation—"The Sociological Content of the Family and Christian Teaching";

Reverend Peter Edward Hebert, C. S. C., Notre Dame, Indiana Dissertation—"A Character Study of the Hero of the Aeneid";

Brother Austin, C. S. C., Notre Dame, Indiana. Dissertation—"The Glacial Age in North America."

THE DEGREE OF BACHELOR OF ARTS CONFERRED

*Maxima cum Laude,** on:
William Cornelius Havey, Indianapolis, Indiana;
William Henry Robinson, Lafayette, Indiana;

Magna cum Laude, on:
Thomas Joseph Tobin, Canonsburg, Pennsylvania;

Cum Laude, on:
Francis Peter Goodall, Toledo, Ohio;
Stanislaus Lisewski, Chicago, Illinois;
Francis Joseph Nowakowski, Chicago, Illinois;

On:
Stanislaus Joseph Bielecki, South Bend, Indiana;
Thomas Calasanctius Duffy, Central Falls, Rhode Island;
Michael Mangan, Limerick City, Ireland;
James Joseph Ryan, New York City, New York;
James Hilary Ryan, Albion, New York.

THE DEGREE OF BACHELOR OF LETTERS

Magna cum Laude, on:
Brother Eligius, C. S. C., Notre Dame, Indiana;
Arthur Barry Hope, DeKalb, Illinois;

Cum Laude, on:
William Patrick Feen, Whitinsville, Massachusetts;
Edward John Meehan, Philadelphia, Pennsylvania;

On:
James William Connerton, Johnson City, New York;
Paul Walter Crowley, Gardner, Massachusetts;
Edward Joseph Lalley, Sioux Falls, South Dakota;
Paul Scofield, Columbus, Ohio.

THE DEGREE OF BACHELOR OF PHILOSOPHY

Magna cum Laude, on:
Thomas H. Beacom, Chicago, Illinois;
Paul Roscoe Conaghan, Pekin, Illinois;

Cum Laude, on:
John Joseph Buckley, Youngstown, Ohio;
Francis Jennings Vurpillat, South Bend, Indiana;

On:
William Francis Fox, Indianapolis, Indiana;
John Lyle Musmaker, Greenfield, Iowa.

THE DEGREE OF BACHELOR OF PHILOSOPHY IN JOURNALISM

Magna cum Laude, on:
Charles Aloysius Grimes, Central Falls, Rhode Island;
Dillon Joseph Patterson, Genoa, Illinois;

Cum Laude, on:
Francis Sherman Farrington, Mondovi, Wisconsin;
Leo Lewis Ward, Otterbein, Indiana;
J. Sinnott Meyers (deceased), Paducah, Kentucky.

THE DEGREE OF BACHELOR OF PHILOSOPHY IN COMMERCE

Magna cum Laude, on:
John Thomas Balfe, Beacon, New York;
Alfred Charles Ryan, Phoenix, Arizona;

Cum Laude, on:
John Edward Clancy, LaSalle, Illinois;
James Patrick Dower, Rochester, New York;
Julius Paul Loosen, Okarche, Oklahoma;
Patrick Gerald Powers, Mauston, Wisconsin;
John Christian Powers, Urbana, Ohio;

On:
Henry Mitchell McCullough, Davenport, Iowa.

THE DEGREE OF BACHELOR OF SCIENCE

Magna cum Laude, on:
Eugene John O'Toole, Newark, New Jersey;

Cum Laude, on:
Herbert Elbel Forster, South Bend, Indiana;
John Edward Kremer, Rochester, New York;

On:
Anthony Albert Uebbing, Buffalo, New York.

THE DEGREE OF BACHELOR OF SCIENCE IN CHEMISTRY

Cum Laude, on:
Wolfgang Amadeus Heinrich, Rochester, New York.

THE DEGREE OF CIVIL ENGINEER

Cum Laude, on:
Enrique Rosselot, Santiago, Chile;

On:
Francis Peter Goodall, Toledo, Ohio;
Albert Bertram Willett, Overland, Missouri.

THE DEGREE OF MECHANICAL ENGINEER

Cum Laude, on:
Henry Charles Grabner, Winamac, Indiana;
Ramon Restrepo, Columbia, South America;
Joseph Dewey Rosenthal, Beloit, Wisconsin;

On:
Maurice John O'Shea, Chicago, Illinois.

THE DEGREE OF ELECTRICAL ENGINEER

Magna cum Laude, on:
Oscar Louis Sidenfaden, Boise City, Idaho;
George Leo Sullivan, Butte, Montana;
James Leo Trant, Hartford City, Indiana;

On:
Robert Goldman Arends, Malden, Missouri;
Walter Joseph Douglass, Rockaway Park, New York;
Grover John Malone, LaSalle, Illinois;
Oscar Emil Ruzek, Escanaba, Michigan.

* The Bachelors' degrees were conferred *Maxima cum laude* on those whose average in all classes for the senior year was between 95 and 100%; *Magna cum laude* on those whose average was between 90 and 95%; *Cum laude* on those whose average was between 85 and 90%; without distinction on those whose average was below 85%.

THE DEGREE OF BACHELOR OF ARCHITECTURE

Magna cum Laude, on:

Leo Irving Valker, Hutchinson, Massachusetts;

Cum Laude, on:

Vincent Francis Fagan, Hopedale, Massachusetts;
Thomas Joseph Waters, Westfield, Massachusetts;

On:

Vincent Hugh Walsh, Butte, Montana.

THE DEGREE OF BACHELOR OF LAWS

Magna cum Laude, on:

Michael Edward Doran, South Bend, Indiana;
Edwin Andrew Fredrickson, South Bend, Indiana;
Leo Joseph Hassenauer, Wapakonta, Ohio;
Arthur Burton Hunter, South Bend, Indiana;
Humphrey Louis Leslie, Waverly, Iowa;
Harry Philip Nester, Lancaster, Ohio;
Lawrence Sylvester Stephan, Fort Wayne, Indiana;
Richard Bernard Swift, Washington, Iowa;

Cum Laude, on:

Francis Joseph Clohessy, Waverly, New York;
Clement Bernard Mulholland, Fort Dodge, Iowa;
Joseph Patrick O'Hara, Spirit Lake, Iowa;
Patrick Clifford O'Sullivan, Chicago, Illinois;
Thomas Vincent Truder, Las Vegas, New Mexico;
Francis Thomas Walsh, Campus, Illinois;
Leo Bernard Ward, Los Angeles, California;

On:

Alfonso Anaya, Mexico City, Mexico;
John Sherwood Dixon, Dixon, Illinois;
Edward Patrick Madigan, Ottawa, Illinois;
Walter Riley Miller, Defiance, Ohio;
Daniel Francis McGlynn, East St. Louis, Illinois;
Francis Joseph Murphy, Lafayette, Indiana;
George Louis Murphy, St. Cloud, Minnesota;
Harry Allen Richwine, Anderson, Indiana.

THE CERTIFICATE FOR THE SHORT COURSE IN MECHANICAL ENGINEERING

On:

Victor Eli Plante, Walhalla, North Dakota;
Menefie Richard Clements, Owensboro, Kentucky.

THE CERTIFICATE FOR THE SHORT COURSE IN ELECTRICAL ENGINEERING

On:

Robert James Hearn, Urbana, Ohio;
Paul Martin Van Ackeren, Cedar Rapids, Nebraska;
Victor Eli Plante, Walhalla, North Dakota.

—WARD-DRUMMEY.

Personals.

—Miss Isabel Allene Hoopingarner (summer school of 1918) is a member of this year's graduating class at Smith College, Northampton, Massachusetts.

—James J. Ryan, student 1916-1919, is now the vice-president of the Philip A. Ryan Lumber Company of Lufkin, Texas. James was one of the commencement visitors.

—"Chief" Meyers, baseball coach last year for the N. D. Preparatories, is now playing with Terre Haute in the Three-I League. He is under the jurisdiction of the Cincinnati management.

—Mr. James Ducey (old student) was married to Miss Loyola Clare, of Grand Rapids, Michigan, in St. Andrew's Cathedral, of that city, on Wednesday, June 23. The young couple will be at home in Jackson, Michigan, after September first.

—Mr. Vincent Espy Morrison (B. S., 1889) was recently married to Miss Katherine Mary McLachlan of Glenwood, Minnesota. Mr. and Mrs. Morrison have taken up their residence at 1921 First Avenue South, Minneapolis. The SCHOLASTIC offers congratulations.

—Jack McCarthy (E. E., '00) has accepted a responsible position in the sales department of the General Electric Company. Previous to his entering the army Jack was with the Commonwealth Edison Company. Old students will remember him as president of the class of 1900.

—John B. McMahon (A. B., 1909) is a member of the newly re-organized firm of Tyler, Northup, and McMahon, with offices at 940-948 Spitzer Building, Toledo, Ohio. John was in his day a member of the varsity debating team, along with John Kanaley (A. B., 1909) and Frank Walker (LL. B., 1909).

—Paul Hagan (student three years ago) has been graduated in agriculture from the University of Montana. After serving in the army Paul continued his schooling near home in order that his younger brother, "Jerry," might come to Notre Dame. Jerry is now a freshman in Commerce.

—Word has been received of the recent celebration of the first solemn Mass of Rev. Francis Clement Ott (old student). Father Ott is the brother of Lawrence W. Ott, glee club soloist of two years ago. Mass was celebrated in Saint Rose's Church, Los Angeles, California. The SCHOLASTIC joins with the many friends of the newly ordained in wishing him every blessing in his priestly work.

—Edwin W. Hunter (Ph. B., '19) writes enthusiastically of his future prospects in Winner, S. D., where he has taken up his residence. With reference to his Alma Mater he writes: "I shall always appreciate the training which I was fortunate to receive at Notre Dame. Tell all my old friends at Notre Dame that I shall be back of every project they propose and shall be glad to aid in any way I may be able."

Review of the Track Season.

With the opening of the school year in September, 1919, it was doubtful that Notre Dame would have a winning track team. Hayes, national hundred-yard champion and a strong point scorer on the 1918-1919 team, was declared ineligible for competition because he had violated a Conference rule by competing for an athletic club in the summer. Gilfillan, versatile member of the previous year, returned to school but after a short time withdrew. The loss of these two men left a big gap, which Coach Rockne was called upon to fill. While the team lost in some events it gained in others. Kasper, a member of the 1917 champion two-mile relay team, returned to school after two years of service in the Army. His return assured Notre Dame many victories in the middle-distance events. Starrett, another ex-service man, returned after two years of Navy work and "teamed up" with Wynne in the hurdles. Then came the new men, Burke, Dant, Bailey, Willette, Griniger, and Shaw. With few exceptions little was known of the ability of these men, but by working under the watchful eyes of Coach Rockne they soon developed into stars.

In the fall of 1919 the distance and middle-distance runners were put through some strenuous cross-country work. It was the first time that Notre Dame had gone in strong for cross-country running. On November 29th a five and one-half mile cross-country jaunt was held. The first two places were won by Baumer and Culhane respectively; Meehan, running from scratch, finished in third place. On December 7th a team of seven men competed in the Indiana Intercollegiate Cross-Country Championship at Crawfordsville, Indiana. The team finished in second place against the well-balanced team from Purdue University. Meehan finished in second place; Burke, in fourth; and Baumer, Sweeney, Murphy, and Culhane well up to the front.

The indoor track season got under way on February 6th, when Coach Rockne divided the squad into two teams, the Gold and the Blue. This meet discovered some new track men and showed just what could be expected of the Freshmen next year. The first indoor intercollegiate meet of the year was with Wabash College. By taking first in every event but one, the Notre Dame men easily defeated the "Little Giants," by the score of 68 to 18. The visitors secured their only first place in the 440-yard dash. Kasper won this race but was disqualified by the judges for fouling on a turn. Miles, Patterson, Wynne, Starrett, Murphy, Douglas, Hoar, Meredith, and Meehan starred in this meet.

The following week Wisconsin met Rockne's men on the home track. Misfortunes spelled defeat for the local men and the Badgers won, 48 to 38. Again Kasper ran into hard luck when he was pocketed in the quarter, in which event he finished third. Mohardt won the 40-yard dash; Powers won the vault; Hoar and Douglas tied for first in the high jump, and Meehan won the half. The relay race furnished the thrill of the meet, and it was won by Notre Dame after a nip-and-tuck battle with the visitors. The Notre Dame team was composed of Burke, Hoar, Kasper, and Meehan, the time being but a fifth of a second slower than the gymnasium record.

On February 28th the track team journeyed to Urbana, Illinois, where it met defeat at the hands of the strong team of the University of Illinois. Illinois threw every available man into the fray and won by the score of 60 1-3 to 25 2-3. Again adverse conditions prevented Notre Dame from putting forth its best efforts. Kasper, who had injured his leg, was placed in the half, and though beaten by the three Illinois men, he gamely held on until the end. Meehan lost to Emery in the 440-yard run, after getting off to a bad start. Wynne took the only first place for Notre Dame by winning the 75 yard high hurdles; Starrett finished second in this event. Shaw, Burke, Bailey, Powers, Douglas, Hoar, and Meredith scored the other points for Notre Dame.

On March 6th three relay teams were taken to the Illinois Indoor Relay Carnival, at Urbana. The Notre Dame two-mile relay team was withdrawn after Coach Rockne saw that it was impossible to do anything without the services of Kasper. The one-mile team made up of Hoar, Burke, Meredith, and Meehan drew the outside position in a crowded field and finished in fifth place. In the medley race the Notre Dame team finished in fourth place. Hoar, Meredith, Meehan, and Burke made up this team.

On March 13th the team travelled to Lansing, Michigan, where it met the team of the Michigan Agricultural College in the final indoor meet.

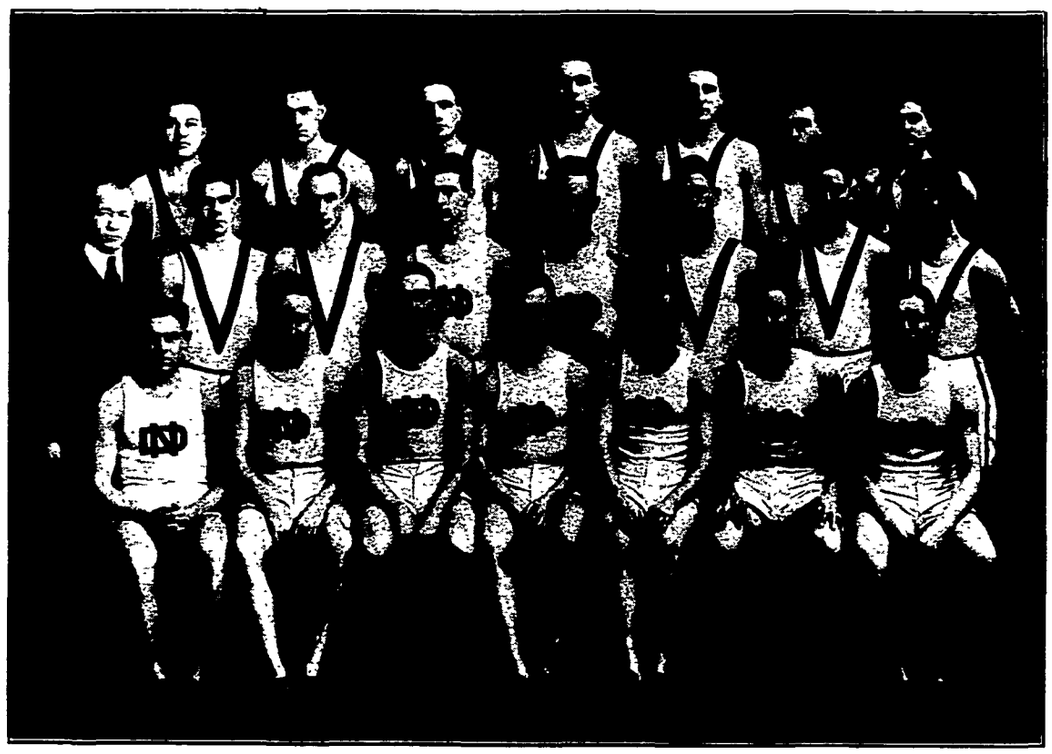
Notre Dame won by the score of 50 to 27. Powers, Wynne, Shaw, Burke, and Sweeney all took a hand in breaking seven of the "Aggie's" indoor records. The Notre Dame relay team, composed of Willett, Hoar, Burke, and Meehan, won after a hard battle.

The outdoor season opened when a team was sent to compete in the Drake University Relay Carnival, at Des Moines, Iowa. In the two-mile relay the team composed of Burke, Sweeney, Kasper, and Meehan finished in third place on the heels of Illinois. Ames won this race in 7.5 1-5, with Notre Dame fifteen yards behind. The one-mile team, Hoar, Meredith, Kasper, and Meehan, took another third place in the one-mile championship, being beaten out by Illinois and Ames.

A week later the two-mile team competed in the two-mile relay championship of America at the University of Pennsylvania Relay Games, and finished in fifth place. Oxford-Cambridge won the race in the record time of 7.50. Yale, Ames, and the Massachusetts Institute of Technology finished behind Notre Dame.

On May the 8th the Varsity team met the Freshmen in a dual handicap meet on Cartier Field. This was the first opportunity that the local enthusiasts had of seeing the Freshman stars in action. Hayes won the 220-yard dash with ease and Desch took the hurdles in like manner. John Murphy, national champion in the high-jump, cleared the bar at 6 feet, 4 inches. Desmond, Montague, and Doran were other Freshmen who showed up well. The Varsity managed to nose out the yearlings, 59 to 56.

The track team of the Michigan Agricultural College came to Cartier Field on May the 15th for the first outdoor intercollegiate meet. In this meet Notre Dame won an overwhelming victory, the final score being 95 1-3 to 33 2-3. Notre Dame scored heavily in every event, and the work of Dant, Wynne, Bailey, Starrett,



THE 1920 TRACK TEAM.

Shaw, Powers, Willett, Kasper, Burke, Meredith, and Meehan was notable.

The meet with the Illinois Athletic Club on Cartier Field on May the 22nd was the most exciting one of the season. From start to finish the contest was replete with thrills and record-breaking performances. Five track records were broken and one was equalled in this greatest meet held on Cartier Field in many years. Bill Hayes was the star scorer, in winning the 100-yard dash and equalling the track record for the 220-yard dash. Burke pressed Joie Ray to run 4.25 3-5, making a new track record. Desch, Freshman hurdler, skimmed over the low barriers in 25 seconds, a new track record. John Murphy set a new record in the high jump when he cleared 6 feet, 3

inches. Knourek, Illinois A. C., set a new record when he vaulted 12 feet, 6 inches. Meehan, in his last race on Cartier Field, ran 1.57 4-5, a new track record, at the same time defeating Joie Ray. The final score of the meet was 72 to 54.

Notre Dame had little trouble in winning the Indiana Intercollegiate Meet, held at Lafayette on the 29th of May. Rockne's men placed men in every event and rolled up a total of 55 1-10 points. Five State records were broken in this meet. Burke, after nosing out Furnas, of Purdue, set a new mark for the mile, in the fast time of 4.21 2-5. Kasper took nearly two seconds off the State record when he won the quarter in 49 3-5 seconds. Meehan won the half and set up a new State record of 1.57 3-5.

This year Notre Dame went to the Conference Meet, at Ann Arbor, Michigan, minus the services of Bill Hayes. Kasper and Meehan won their heats in fast time in the trials on June 4th. On the following day "Cy" finished fifth in the quarter. He would undoubtedly have finished nearer the front if he had not had to run to the starting mark because an official was late in calling the race. Meehan won the half in 1.54 1-5, after a gruelling race with Sprott, of California, and Spink, of Illinois. Starrett won his heat in the high hurdles, but lost in the finals. Burke, after being set back five yards at the start, finished second to Yates, of Illinois. The Notre Dame relay team, composed of Meredith, Hoar, Kasper, and Meehan, finished third, behind Illinois and Michigan. Notre Dame scored 10 points and tied with Nebraska for fifth honors.

Following is a summary of the indoor and outdoor meets:

February 14, Notre Dame, 68; Wabash, 18.

February 21, Notre Dame, 38; Wisconsin, 48.

February 28, Notre Dame, 25⅔; Illinois, 60⅓.

March 6, Illinois Relays, Notre Dame fourth in the medley relay.

March 13, Notre Dame, 50; Michigan Agicultural College, 27.

April 24, Drake Relays, Notre Dame third in the one-mile relay and in the two-mile relay.

May 1, Penn Relays, Notre Dame fifth in the two-mile relay.

May 8, Notre Dame, 59; Freshmen, 56.

May 15, Notre Dame, 95 1-3; Michigan Agicultural College, 32 2-3.

May 23, Notre Dame, 72; Illinois Athletic Club, 54.

May 29, State Meet, Notre Dame first, with 55 1-10 points.

June 5, Conference Meet, Notre Dame tied for fifth, with ten points.

The Freshman team won its indoor meet from the Western State Normal team by the score of 45 1-2 to 40 1-2. In this meet the "Freshies" were without the services of Desch and Murphy, who were gathering laurels for Notre Dame by winning places in an Eastern meet. Desch during the winter season made a world's record for the 40-yard low hurdles and equalled the world mark in the 60-yard low hurdles. Murphy jumped consistently over 6 feet, 3 inches. Both men are going to be valuable additions to the Varsity next year. The Freshmen lost an outdoor meet to Kalamazoo College, and were nosed out by three points in a dual meet with the Varsity.

Corby, with such stars as Desch, Ficks, and Murphy, was in a class by itself in Interhall track competition. Father Haggerty's team won the indoor Interhall meet with 62 1-4 points. In this meet the Corby relay team broke the 8-lap relay record by running 2.14 3-5. The Corby relay team also won the Interhall relay championship by going through the season with a clean slate and having the honor of equalling the indoor interhall relay record. In the outdoor meet Corby took nine firsts in thirteen events and won the meet easily, with 70 1-4 points.—E. J. MEEHAN.

Review of the Baseball Season, 1920.

SCHEDULE AND SCORES.

Notre Dame, 2; University of Wisconsin, 1.
Notre Dame, 0; University of Wisconsin, 3.
Notre Dame, 18; Wabash College, 2.
Notre Dame, 4; University of Illinois, 7.
Notre Dame, 3; University of Illinois, 8.
Notre Dame, 3; Kalamazoo Normal, 2.
Notre Dame, 4; Purdue University, 8.
Notre Dame, 11; Michigan Agricultural College, 10.
Notre Dame, 2; Valparaiso University, 0.
Notre Dame, 9; University of Iowa, 8.
Notre Dame, 4; Indiana University, 3.
Notre Dame, 12; Michigan Agricultrual College, 11.
Notre Dame, 1; University of Michigan, 5.
Notre Dame, 2; Valparaiso University, 1.
Notre Dame, 3; University of Iowa, 2.
Notre Dame, 1; University of Indiana, 4.
(exhibition)
Notre Dame, 12; Purdue University, 11.

With a record of eleven victories and six defeats, the Notre Dame baseball team of 1920, completed early in June a very satisfactory season on the diamond, having met and defeated some of the very best teams in the West—Iowa, Wisconsin, Purdue, and Indiana, all being forced to bow to the superior play of

Dorais' men. And had the Gold and Blue succeeded in defeating the strong nine of the University of Michigan, Notre Dame would have had a very strong claim to the Western championship. Bereft of such diamond stars as "Pat" Murray, Captain Sjoberg, Bader, and Lavery, Coach Dorais was confronted at the beginning of the season with numerous difficulties. Particularly depressing was the fact that an entirely new pitching staff had to be developed. With Murray, the sensational southpaw, and "Tom" Lavery, the second best pitcher of last year, lost by graduation, the difficulty of the Coach's position can be appreciated. Nevertheless Dorais developed a team which executed the difficult schedule in a very creditable manner.

In the close of the season Notre Dame lost six reliable men. "Cris" Barry, who was seriously injured in stopping one of Murphy's fast ones and was forced to take the bench for the greater part of the schedule, has completed his three years of eligibility. Barry will be remembered as one of Notre Dame's most aggressive and able diamond performers. He is singularly versatile in all major sports, and we can conservatively say that his loss will be keenly felt by the Gold and Blue next year. George Murphy, who bore a large share of responsibility in the pitcher's box during the season, took his degree at commencement. Under the direction of Dorais "Big George" developed quickly, both as a hurler and a hitter of no mean ability. Lally is another monogram man who quits the team this year. The big Iowan was frequently called on to enter the fray and in each instance gave a good account of himself. Scofield, another of Dorais' protégés who did good work, has finished his term in the left garden. "Ellie" Moore, who leaves to help his father in the tailor business, furnished the "fans" an example of what consistent grit can accomplish. This diminutive keystone-sacker played ball every minute, and rarely missed an assist among his many chances. The Varsity sustains another heavy loss in the departure of "Larry" Morgan. Dorais found the big outfielder's work an indispensable asset, particularly during the latter half of the season.

Captain "Rangy" Miles, master of the impossible on the diamond, will be with us for another year. He stood out conspicuously among the five monogram players left to the team at the completion of the season of 1919, and he was very properly elected to the captaincy of this year's squad. The choice could scarcely have fallen upon a better man. The Captain demonstrated again and again during the season his fine qualities of leadership, his energy and assiduous play, and his brilliant ability. A demon with the stick, a deadly fielder, an accurate thrower, and a marvel on the sacks, Miles is truly a finished player. It is a great relief to know that the short-stop job will be in his capable hands for another year.

Fitzgerald played faultlessly at first base, and was undoubtedly one of the most valuable men on the squad. He possesses a keen baseball sense, coolness in critical situations, and a marked preference for hitting when a run is needed. He will be back for another year. "Big Rome" Blivernicht stepped into the breach made by Barry's injury and from the beginning "made a hit" with the crowd. He is a natural catcher, has an unerring throw to second, and is a long-distance clouter. It would seem that he has a monopoly on his position for the next two years. Prokop not only fielded his position at third sack perfectly but captured practically everything that came in his general direction. "Benny" Connors held down his old position in right field and continued to "slug" his way to fame. This stocky fielder has a hearty disdain for mere singles or doubles. He has another year of eligibility. "Red" Donovan was equally effective as fielder and as hitter. This son of Massachusetts continued consistently his sensational clean-up tactics and he is assured of a place on the squad of next year. Steinle, Foley, and McGarty showed clearly, whenever given the opportunity, that they are very possible stars for next season.

Notre Dame divided honors with the nine of Wisconsin University in the opening games of the year, the Gold and Blue taking the first contest, 2 to 1, and Wisconsin winning the second, 3 to 0. A week later the Varsity swamped Wabash to the tune of 18 to 2, but yielded two hard-fought contests to the University of Illinois, 4 to 7, and 3 to 8. The strong team of Kalamazoo Normal was next trounced, 3 to 2. In this fray the Varsity heavy artillery staged a pretty rally in the last frame, Miles, Fitzgerald, and Blivernicht featuring. Dorais and his men next took a flyer to Purdue and lost a ragged contest to the Boilermakers, 4 to 8.

On returning home the Varsity met the team of the Michigan Agricultural College, and with a storm of hits won by a score of 11 to 10. An incident remarkable for rarity occurred in the ninth inning of this contest when with bases full and two out Mills, the "Aggie" moundsman, forced in the winning run for Notre Dame by giving a base on balls. Allowing but one hit, a single, in what proved to be the best contest of the year, Mohardt led his teammates to a 2-to-0 victory over the strong nine of Valparaiso University the following week. Iowa was considerably disconcerted in the next game, which resulted 9 to 8 for the Gold and Blue. Incidentally the game injured seriously the Hawkeyes' aspiration to the Western championship. The next day the Gold and Blue demonstrated a superiority over another Big Ten team when Indiana succumbed to the excellent diamond play of the Varsity, 4 to 3. In this contest, Miles, Fitzgerald, and Donovan credited themselves with rare clubbing.

Notre Dame again took the M. A. C. team into camp, in a contest replete with erratic field play and heavy hitting, 12 to 11. Both teams used a bevy of pitchers. Dorais' men were overthrown the following day in a high-spirited contest with the University of Michigan, the Conference champions, 5 to 1. The fine work of Connors and Prokup was frustrated by costly errors.

The next trip abroad was productive of two notable victories and an unfortunate defeat. Valparaiso was disposed of 2 to 1 by the steady hurling of Steinle and the faultless support of his mates. Donovan accepted his nine chances without an error. The Varsity next scored a second victory over Iowa, in what proved a pitchers' duel, Mohardt showing himself every bit as capable as Hamilton, the Hawkeye, who is ranked as the second best pitcher in the Conference. The game with Indiana was called off by the officials because of the absence of two Gold and Blue players, who had been misinstructed as to the time of arrival at Bloomington. Notre Dame, with two Indiana freshmen in the lineup, lost the exhibition game which followed, 4 to 1. The last game of the schedule, played on Cartier Field against Purdue University, ended in a 12-to-11 victory for Notre Dame.

Immediately after the Purdue game, the Varsity gathered to elect a captain for next year, and chose John Mohardt. By virtue of his all-round ability as a fielder, a pitcher, and a hitter, Mohardt was undoubtedly the logical choice for the honor. A favorite with the "fans" and with his teammates, he should be quite as successful as ex-Captain Miles.

The loss of Coach Dorais, who has accepted the position as coach at Gonzaga College, Oregon, is not a little depressing both to the men whose activities he has directed and to the student body at large. As assistant to Rockne in developing the gridiron men and as head coach in basket ball and baseball, Dorais has established an enviable reputation. He will be long remembered for his efficient service to Notre Dame and he carries with him the good wishes of the University.—ALFRED N. SLAGGERT.

University Bulletin.

The program of lectures and concerts for the current summer session at Notre Dame presents four Organ Recitals by the famous organist, Professor William Middleschulte, to be given in Sacred Heart Church at four o'clock on the Sunday afternoons of July the 11th, 18th, 25th, and August 1st.

A series of six lectures will be delivered by Mr. Frederick Paulding at 8.00 p. m. in Washington Hall, as follows:

Saturday, July 10—Dickens' "Nicholas Nickleby."
Monday, July 12—Abraham Lincoln: The Great American
Wednesday, July 14—Shakespeare's "Hamlet"
Friday, July 16—Washington Irving: The Man and His Work.
Saturday, July 17—Bordeaux' "The Fear of Living"
Monday, July 19—Sheridan's "Rivals"

Within the same week are three lectures by the well-known English writer, Theodore Maynard, to be given in Washington Hall at 4:30 p. m., as follows:

Tuesday, July 13—How to Acquire a Sound Literary Taste.
Thursday, July 15—The Making of a Writer.
Friday, July 16.—Contemporary Poets.

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The following are the requirements of the University for the degree of Doctor of Philosophy as recently formulated by the University Council:

The candidate for the Doctor's degree must have a Bachelor's degree from the University of Notre Dame or from some other college of good standing. Before beginning the second year of work he must satisfy the Faculty that he has a reading knowledge of French and of German.

Three years of resident graduate work are required. Resident graduate work done in another university may with the approval of the Graduate Faculty be accepted towards the Doctor's degree in this University, but at least the last two semesters of graduate study must be done at Notre Dame. No work done *in absentia* will receive credit except that done in the preparation of the dissertation.

The mere pursuit of graduate study for the prescribed time will by no means entitle the candidate to the degree. He must show marked proficiency in his field of study and special aptitude in research.

The candidate will pursue three courses of study: a major, a principal minor, and a secondary minor. All courses must have the approval of the Graduate Faculty.

Three typewritten copies of the dissertation must be submitted to the dean of the graduate school not later than March 1st of the year in which the candidate wishes to obtain his degree. If the dissertation is approved, one hundred printed copies must be deposited with the librarian of the University before the commencement at which the degree is to be received, unless publication, having been arranged for, is delayed by circumstances.

There will be oral and written examinations on the subject-matter of the major, minors, and dissertation, as prescribed by the Graduate Faculty.

Athletic Notes.

NOTRE DAME, 12; PURDUE, 11

Notre Dame won her game of baseball with the nine of Purdue University on Saturday, June the 5th, by a score of 12 to 11. The game, which was the last on the Varsity schedule, was a drawn-out affair requiring two hours and forty-five minutes of play. For the first three innings the contest went evenly, Mohardt and Wallace showing perfect control on the mound. In the fourth inning the local men opened up with a batting attack which netted four runs. In the next round Purdue, with Riser, McConnel, and Faust featuring, reciprocated with two runs. The Notre Dame heavy battery, consisting of Mohardt, Blivernicht, Prokop, and others, solved the Wallace delivery again in the sixth for three more runs, and in the seventh hammered the Purdue moundsman so hard that he was forced to withdraw in favor of Wagner. In this round Blivernicht achieved a mighty hit which was good for a complete circuit. Wagner fared little better than his predecessor. Miles duplicated Blivernicht's feat, and Donovan and Fitzgerald connected for stinging singles before the Varsity took the field. Mohardt's hurling was faultless till the seventh inning when with two out and the bases occupied he forced in a run. Dorais rushed Steinle in to clear up the bad situation. Steinle retired the Boilermakers promptly by striking out Wagner. In the eighth he had the formidable opposition at his mercy. With a lead of seven runs in the last inning, things looked easy for Dorais' men, but Purdue staged a rally which netted them six runs and made the score 11 to 10, in favor of the home team. Steinle was hammered mercilessly—with a succession of singles, then a home-run by Wagner, and finally a triple by Wallace. The long-range hitting of Blivernicht, who connected safely each time in four trips to the plate, was again the feature of the fray. Miles and Fitzgerald also performed with the stick in big-league style. For Purdue, Wagner, Wallace, and Hiser were the giants.

Score by innings:

Notre Dame	0	1	0	4	0	3	4	0	0	—12
Purdue	0	0	1	0	2	1	1	0	6	—11

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On Commencement Monday the left-over members of the Varsity and of the Freshmen team accepted a challenge from the old boys and defeated them in a seven-inning game by a score of 5 to 4. The game was called in order that the spectators might not be denied the pleasure of watching the Olympic contenders in the Varsity-Freshmen track meet. Clever double-plays executed by Don Hamilton and "Gus" Dorais, splendid fielding by 'Mal" Elward, and tight umpiring in pinches by Byron Kanaley kept high the spirits of the large crowd and incidentally kept the Varsity score low. The longest hit of the year was registered in the first inning when Ed DeGree, the Freshman pitcher slammed one of "Slim" Walsh's swift ones against the fence in deep left field. After the game the old boys posed individually and collectively for the ubiquitous army of camera men, and then had a strenuous infield workout for next year's game, in which, Dan O'Connor says, they will trim the Varsity, if it takes the whole '05 team to do it. Line-up: "Slim" Walsh, '15 (p); Outis (c); Gus Dorais, '14 (1st); Don Hamilton, '11 (2nd); Art Carmody, '15 (s. s.); Dan O'Connor, '05 (3rd); Mal Elward, '16 (l. f.); Paul Fogarty, '17 (c. f.); Charley Bachman, '17 (r. f.); Bob Proctor, '04, ran the team from the bench. Line-up for the Varsity: DeGree (p); McGarty (c); Murphy (1st); Moore (2nd); Kiley (s. s.); Prokop (3rd); Donovan (c. f.); Lalley (l. f.); Wilcox (r. f.).