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FOREWORD.

This is your number, Mr. Old Student of St. Viator. It is a faithful and complete record of the proceedings of the Second Annual Homecoming at your Alma Mater on May thirtieth. If something prevented you from being home on that day we ask you to read the account contained herein and renew your feelings of filial loyalty in the loyalty which finds expression in these pages. But even if you did live again the old times of youth, read this number anyway, that the love for the dear mother of those days may shine yet more brightly upon the altar of shining ideals.

We are procuring extra copies of this number. It is our aim to get it into the hands of every single old student. This number is yours for the asking. Help us to give it the widest possible publicity. We want to make it the opening gun in one of the noblest campaigns in which we, as college men, may engage—the endowment of our Alma Mater. We shall not here urge upon you how deserving our college is of such aid, how badly she is in need of it if she is to fulfill her divine mission. Golden tongues of eloquence have already expressed it. Their words are recorded in this magazine.

TOLLE ET LEGE.

THE VIATORIAN

Fac et Spera

Volume 34 July, 1917 Number 6

AT THY SWEET NAME

I come, dear Lord, before Thy silent throne,
And at Thy feet I lay my weary heart,
To tell Thee all the trials it has known,
And how I've kept it from all sin apart.
To whisper in Thine ever-loving ear
The joys, the pains, the fears that all were mine.
When in temptation cruel, harsh, and drear
I whispered Jesus, Jesus' Love Divine.
Thy Sacred Name was like a magic spell
Which held the Tempter from my fragile soul,
And then from me Thou cast him back to hell
Lest I should be his victim black and foul.
O Jesus dear, my love, my light, my all,
Who calls upon Thy name can never fall.

Thomas J. Shanley, '17.

REPORT OF SECOND ANNUAL "HOMECOMING" MAY 30, 1917.

Opening Address of the Toastmaster, Rev. Patrick C. Conway, '82' St. Pius Church, Chicago.

FELLOW ALUMNI: As president of this Alumni Association, of course, you expect me to be formal. It is a hard thing for me to be formal; I cannot even wear formal clothes; it is difficult for me to address even my superiors in a formal way; but it is very easy for me to talk to you today because I don't have to be formal; I greet you as boys and brothers whom I love just as dearly as any brother that I ever had, and my feeling for you is your feeling for me and for each other. We come down here on times like these and feel that we are coming back home again. And when we have been away from home for a long time we return and don't expect to notice any changes although facts prove the contrary. The same old buildings seem to be here, the same old campus and the same old walks, and the same old professors; the same old men, the same old students, and the same old classmates: all seem to be present and when we get back here after thirty, forty, or more years the blessing of it is that we don't feel a single day older than we did thirty or forty years ago; and we see in the sunny, boyish, jubulant faces the youth of other days. We ourselves are just as sunny, just as humorous and just as boyish, though the rheumatism of the bones and a bald head might convince us of the contrary. We can't believe it and we don't believe it and don't feel it; and it isn't so. (Aside [to Judge Harry Dolan]: I think that is pretty good logic, Judge.) Now that is the way that I feel when I come back to a gathering of this sort and I believe that it is the feeling of all of you today. We come back and we make ourselves feel young again. We feel the thoughts that we felt those years ago, whether it was five or fifty, and we re-kindle in ourselves the ambitions and the enthusiasms of forty years ago. We re-cement and bind again with hand-clasp those friendships made then that shall never die; and that is the main reason of gathering here annually on occasions such as this. Let those friendships be re-cemented, let those lives go on and on, even to the end—loving the old boys as we loved them then, loving the old buildings as we loved them then, loving the old professors as we loved them then; and better than all, loving those sacred principles that were taught to us then, just as we loved them then. I believe that these gatherings make us better. We come here for our own good, and we come here for a more unselfish cause than that. We come here for the good of religion, of patriotism, and of education. We come here to make the

capabilities of right education better, we come here to make the halo of sanctity shine brighter, and we come here to make the ardor of our patriotism more enthusiastically enduring. And these three things being accomplished, or at least the endeavor of accomplishment being put into effect, we can say that we come for a trinity of holy purposes.

Now I want to thank all the alumni for having come back again this year: I feel that this gathering is a success, and it shows interest. While I am talking I desire to say that next year at the golden jubilee we want to come back not two hundred and fifty strong but five hundred and fifty or one thousand and fifty. (Applause.) Let us come back, and when the greatness of the land will be here gathered (of course we will be here and that will constitute some of the greatness); there will be a great deal of dignity here, both lay and ecclesiastical; but I would appeal just as strongly and as enthusiastically and as affectionately as I can. I would appeal to all the alumni through you: let us, if we are among the living, come back and bring the others with us, come back and fill the campus as well as the house and halls, and show to the assembled multitudes (for there will be multitudes here) that the Alumni of St. Viator are more loyal, more enthusiastic, more loving and enduring than any other alumni in the United States. (Applause.)

I will not say any more on that subject. My office is to introduce the speakers. We have been disappointed in one of our speakers. No doubt, he has had a more urgent call of some kind, whether from politics or profession we cannot say. However, we all know that when our president of the United States gets into serious trouble there is one man whom he always calls upon to extricate him, and that man is Morgan, of Wall Street. Now then, when we became involved in trouble with our patriotism, with our national affairs, and our Teddy Roosevelt disbandment, why, we also called on Stephen J. Morgan of the class of '09 to tell us what we ought to do and what we ought to say; and what we ought not to say or not to do during these times. MR. MORGAN.—(Applause.)

Mr. Stephen J. Morgan, '09, responds to the toast, "Our Country."

MY FRIENDS: I regret very deeply that the call of Mr. Ruel did not take me, because a man speaking on "Our Country" as he was supposed to do, should be filled with the most momentous energy. I feel that the best orator in this crowd should be selected for it; and also that the feeling that Father Conway has so well expressed, when he spoke of the alumni coming here annually, is the one most appropriate for me to suggest. The alumni should come, gather around and support the flag. We have nothing other than that which we get from this country, so that in every way we ought to rally 'round the flag. This is a subject that is frequently brought forward in political discussions nowadays, and it ought to be the interest of every man

unless he be such as the poet speaks of in the lines: "Breathes there a man with soul so dead who never to himself has said: 'this is my own, my native land.'"

In Europe, where the nations of the world are battling in the trenches, where men are shedding their life's blood in defense of what they conceive to be their liberties, the flag is the emblem of these so sacred liberties. And as Americans we should get out on the battle field and support our country's rights, since our President, with the support of Congress, has declared war. As I said before, we possess nothing which has not been taken from our country, and which is not allied with our country's interests: our money (whatever money some of us have; I haven't any; J. P., as the toastmaster said a few minutes ago, has the purse that controls the country, but I am not related to him). Our money, our homes, our property, our existence, our liberties are imperiled, and it is our duty, I say—Oh, I wish I had Father Conway's flow of profanity. (Applause.)

I wish Mr. Ruel had been here, but I ask the alumni to forward a telegram to Woodrow Wilson, President of the United States, pledging our support. This is all we can do; I don't feel inclined to indulge in personalities before Judge Dolan, who would probably fine me for contempt, but I ask that Father Conway present a resolution in behalf of the alumni pledging the support of this organization to President Woodrow Wilson in this crisis, and that it be sent to Washington immediately. I thank you. (Applause.)

Toastmaster:

I am very much surprised that this young man should accuse me of profanity, for I belong to the Holy Name Society. (Applause.) His suggestion that we forward a vote of confidence to the President will be acted upon.

The next toast should come, I will not say before our country, but there is not a thing nearer and dearer to our hearts even at this time than the one which will be responded to next. We had some difficulty, not in selecting the orator, but in making a selective draft of the volunteers. However, the man who is to respond won out (I didn't decide this myself), by means of almost a candid sentiment. He approached me and said: "Conway, you know me. I was a classmate of your nephew." I said, "What has that to do with the matter?" He said: "Well, I tell you I am one of the greatest orators on the north side of Chicago. In fact, the college faculty never thought I would amount to so much. Now use your influence to get me down to make the speech on 'Our College.' I will give a crackerjack and if there is any money to be given I will give all you wish." So what could you do? Having made some inquiries I found out that the young man when down here showed that he had good ability. Father Stephen McMahon of the class of '08 comes before you today, well primed, with a splendid speech so well memorized that he doesn't need a prompter. (Applause.)

Rev. Stephen E. McMahon, '08, Our Lady of Loudes Church, Chicago, Ill., Responds to the Toast: "Our College."

REVEREND FATHERS, MEMBERS OF THE ALUMNI: It is a matter of some difficulty to respond after the very glowing introduction of Father Conway. Even though he tells you that it comes at my own solicitation, gentlemen, were that true I would be delighted to respond; I would crave the boon of responding to "Our College."

Although language is the means given men to express their thoughts and feelings, yet there are sentiments that ofttimes dwell in the human heart that mere words are inadequate to declare. The flashes of eloquence which have scintillated in the depths of great orators' minds and have fallen from their lips in burning rhetoric give us but a slight indication, a faint sign of the depth of emotion that inspired them to speak. These favored children of men, wonderfully endowed with the gift of golden speech, have frequently declared their utter inability to convey to others thoughts bursting for expression or feelings too profound and powerful to be transferred from mind to mind by the mechanical symbols of speech.

The most magnificent works of art in the world are but imperfect reproductions of the images conceived in the minds of the great master of art. The wonderful architects of the Parthenon and kindred masterpieces are but partial symbols of the grandeur designed by the architect when he shaped in mind the lines of matchless symmetry and beauty. The full splendor of the great creations of Shakespeare's genius are but imperfectly limned in his immortal heritage to the ages.

So today, I am at a loss for words that will adequately express the deep and heart-felt emotions as I stand in the presence of old friends and teachers, possessed of the signal privilege of speaking of St. Viator's future. On this occasion when we are gathered from near and far to celebrate the return of the old boys, old scenes, old friends, old faces are pictured in my imagination, recalling the happy times of bygone days, carrying me back over the waves of years with irresistible force. In fact I stand where I stood years ago and enjoy the confidence of teachers and the comradeship of class-mates. As the years roll by, the ties of affection and friendship formed in the happy days of yore become more sweet and sacred, gaining in strength and meaning day by day.

But most sacred of the bonds of affection which link us to the past are the sweet ties of filial devotion towards the college mother that nourished and developed our intellectual and spiritual life. She it was who unfolded before our youthful eyes the visions of beauty and loveliness that made us desire the best and seek the highest. She laid before us the riches of the ages that we might extract from their very abundance the things most desirable and necessary for our success in the various pathways of human endeavor.

When we think of our college home of the blessed days of fondest

memory there loom up before us the teachers whose chief mission was to guide and direct us and bring out the best that nature and grace had wrought in us. With what reverence and respect we esteemed these men who had given up all that we might be the richer. To the reverential student the Christian teachers are a mystic priesthood ministering to our noblest and loftiest thoughts and aspirations. Nor is the veneration for this exalted position among true men something peculiar to Christianity. The sentiment is so genuine and true that it knows no bounds of time and space. How highly the pagans esteemed this lofty calling and how careful they were to select but the best for its vast responsibilities can be gathered from the action of Philip of Macedon when he contemplated the education of the young Alexander. He searched the world till he found an Aristotle. Much more necessary is care and circumspection today in choosing the proper custodians of the future of our youth and more highly should the position of the teacher be venerated and esteemed. Does not the Book of Books tell us that "they that are learned shall shine as the firmament and they that instruct unto justice as stars for all eternity?" In the college of our boyhood and young manhood are found, then, those consecrated souls whose hopes were of us and whose pleasure is found in our achievements. "*Spes messis in semine*"—"the hope of the harvest is in the seed," and their greatest pleasure is to learn that the seeds that they planted and cultivated so assiduously have come to a rich and fruitful harvest.

Then is the school for all men a shrine to which their pilgrim thoughts return to catch again the glow and gladness of a world wherein they lived by faith and hope and love, when round the morning sin of life the golden purple clouds were hanging and earth lay hidden in mist beneath which the soul created a new paradise? As we go out into life we part, but in the years to be:

> "*Sweet pleasant memories clinging to each*
> *As shells bear inland from the sea*
> *The murmur of the rhythmic beach.*"

And these memories conserve loyalty in each faithful one.

Loyalty is an old word but a precious one. It is as old as the angels who cling to the Creator who endowed them so marvellously. It is precious as the expression of the loftiest sentiment of the human soul. The poet tells us:

> "*There is nothing so kingly as kindness*
> *And nothing so royal as truth.*"

What is truth in action but loyalty to the noblest and the best?

Gentlemen, there is no sentiment which strikes a truer chord in a real man's heart than loyalty, and nothing so repulsive to him as disloyalty; for loyalty is gratitude and the ingrate is properly an object to be shunned. When Walter Scott penned the immortal lines:

"Breathes there a man with soul so dead
As never to himself hath said
This is my own, my native land,"

he must have pictured one who by treason or disloyalty had estranged himself from his countrymen and deprived himself of one of the most priceless affections of man. In like manner, the man who perceives no thrill of pleasure in the victory or triumph of Alma Mater or pain in her failure or defeat is devoid of one of the finest sentiments which can inspire human beings to something worthy. We must live for something more than self. We have a larger mission, a greater destiny, than to concentrate all our efforts in our own personal interests. Sacrifice is the mainspring of most that is worth while in the world. If we do not give ourselves to worthy causes, we shall become narrow and self-centered and lose sight of the true significance of noble living. Loyalty to others, based on gratitude, is the test of our place amongst true men. If we possess loyalty, we must realize that:

"Thyself and thy belongings
Are not thine own so proper, as to waste
Thyself upon thy virtue, they on thee.
Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are
Not finely touched but to fine issues."

But loyalty is something practical which seeks opportunities to prove itself. As Aristotle so wisely said: "Life is practice and not theory. Men are born to do and suffer, not to dream and weave systems." Loyalty, like life, must be realized in the concrete, not contemplated in the abstract. He who is unwilling to make sacrifices, to do and suffer, to give concrete expression to sentiments which should inspire his being is like the seed which fell on the barren soil. When Demosthenes was asked what makes an orator, he replied, "Action, Action, Action." Had the question been asked, what makes a man, the answer should have been the same—action, action, action. Should I be asked what makes a college and guarantees its continued life, I should reply, action, action, action.

But, gentlemen of the Alumni, that action should not be confined to the faculty and student body. They have their work and are doing it nobly. It should be realized by all who have the vital interests of the college at heart. Who, may I ask, should be more concerned in her welfare, her success, her continued progress, but those who are the flowering of her sacrifices, the harvest of her endeavors? Is not a college judged by her graduates? Are not their efforts in her behalf the crowning vindication of a complete appreciation of what she has given? The Alumni of the great educational institutions of this glorious land are the torches which should illumine our

pathway. Do the old boys of Harvard, Yale, Georgetown and Fordham forget the mother who nourished their youth, who opened to them the gateway to noble and useful endeavor? In a multiplicity of ways do they manifest their never-failing loyalty. No matter how occupied they may be with great affairs, no matter how high they may have climbed in state or business, their thoughts go back to Alma Mater and prompt their wills to practical action for her benefit and progress. Should we, the Sons of St. Viator, when fortune has smiled so benignly upon us, when opportunity has opened it golden gate to us, be forgetful that our true loyalty should have a practical turn? "It is a pitiful weakness to be resolved as to the end and to remain irresolute as to the means."

St. Viator's future depends much upon us, upon what we are willing to do to give her the opportunity to advance along the highway of progress and to round out her purpose and mission. High-sounding rhetoric is very well in its place; but we must have action, action, action, and that of the kind which means buildings to meet her growing needs, apparatus and library facilities to enable her to carry on her work in accordance with the demands and spirit of the age. Given the assistance she needs, and which she may fairly expect from us as a pledge of our loyalty, we need indulge in no dreams, but look forward confidently to a foremost rank for her among the educational institutions of the great Middle West. (Applause.)

Toastmaster:

I am not a bit sorry now that we called on him; and now we will take his money from him. But people get tired of these old fellows, and we long for something that is young, fresh and beautiful. We all look back through the past now and then somewhat regretfully. It is a pleasure for us to see a young man who has just stepped out of his preparedness just like a new Easter bonnet out of a bandbox, with all his future before him. He is a very enviable young fellow because he has the world to conquer and the world for a victim. Prepared as he is, tutored as he is, armed cap-a-pie, why there is nothing too big for him to undertake to conquer, for him to accomplish; he feels that today, or he ought to feel it. We have been doing service a long time, and we were not as well prepared as he. He has had superior advantages, superior opportunities, and he comes from a far superior school than we had in our day.

And now while we welcome our new recruits, the class of 1917, we will say to you that you are as welcome as the flowers of May, and we hope you will be as sweet and fragrant as they are. I have the great honor of introducing a representative of the class of 1917, Mr. Charles Hart. (Applause.)

Mr. Charles A. Hart responds to the toast: "Our New Recruits."

Salute Captain and Comrades: There a couple of lines which give expression of the feeling, in one respect, in which I find myself

in the midst of these scintillating lights, who before me have thrilled your souls, whose eloquence tingled your senses, and who after me as a Shannon-O'Mahoney combination will still further set the marrow of your spine a-quiver. Those lines slightly paraphrased with all due apology to Shelley might read something like this:

"I look before and after,
And I wish that I were not,—
My most joyous laughter with some pain is fraught."

To think that a mere garsun like myself should be called upon in this brilliant array of eloquence and wit to say anything is indeed a priviledge; and Oh! then those sympathetic lines of the Dane come to my mind and I say:

"Oh that this too, too solid flesh,
Would thaw, melt, and resolve itself into a dew."

I suppose it is to be expected that recruits should be raw boys: it is certainly true that new members of college alumni associations should be, and could be nothing other than "Rah-Rah" boys, if for no other reason than their native tendency to express their enthusiasm in college yells. Today we have come amongst the veterans who answered the clarion call of Captain Conway, than whom no abler leader of a true army ever lived, to join the alumni ranks of the Sons of St. Viator. (Applause.) We only urge upon you old-time heroes already on the firing line that you will not take our youthfulness of enlistment as the criterion of our loyalty. We want you to consider us rather as "*Les enfants terribles*," (as that excellent French phrase has it), that we may prove nothing less than terrible infants in the ranks of this army.

Although it has been said on numerous notable occasions that good babies generally are to be seen, not heard, yet we want to thank you for this opportunity you give us to offer our hearty expression of loyalty to voice the appreciation we feel in this honor conferred upon us in being counted amongst the greatest body of men who ever gathered round the festive board to wish their Alma Mater well, and to pledge their love in word and deed.

We want to be able to do our bit in this regiment of Viator's sons with all the fighting spirit of true soldiers; we want to express our willingness in every way, to prove the loyalty you call upon us to render. As Father McMahon has so well said, "loyalty means sacrifice, but when Viator and the things that are Viator's are concerned that sacrifice becomes a cherished privilege." What your new recruits might lack in numbers they are determined to make up in energy and driving force. It has been well said by a great leader in this country, and I think it can bear repetition now, that you cannot make a college out of bricks and mortar, out of a gymnasium or a swimming pool, important as these may be; a college means men,—

men who are ready to stick together through thick and thin, through days of prosperity, and days of trial for the upbuilding of their Alma Mater.

Your new recruits recognize it as a great need of our Alma Mater that she should have a larger student body, especially in her college department. The places that we are vacating must be taken up by new students. Who will induce them to come to St. Viator if we do not? The college course St. Viator now has to offer is second to none in this country, by reason of the master minds who are conducting it, and if we don't induce men to take their course here they will not come. It will not do for us, in these days of extensive advertising, and keen competition, to put our lights under a bushel, but we must put them where they will shine before all men. We, therefore, pledge ourselves as a class, each to induce at least one new student to come to take the places that we have vacated. (Applause.) As a maximum we will place no limit. Now while we are on this subject of recruits, although we do not want to appear presumptuous, we ask, why not an active recruiting association of the alumni sons of St. Viator? Further, if any inquiries come to our worthy president from prospective students, we agree to go to those men if they are anywhere within our vicinity, and to talk the interests of St. Viator with no let up until there shall be full ranks for St. Viator. (Applause.) Just as true soldiers in a true army solicit new men for that army so we want to be recruiters as well as recruits. Our slogan is, "full ranks for St. Viator."

In another matter your new recruits have already taken action: As our Class Memorial we have already settled upon an endowment to our college in the sum of One Thousand Dollars in shares of one hundred dollars. We wish that this amount might be much larger but we only hope that future classes will take up this form of substantial assistance to their Alma Mater by offering such endowments as they may be able. With their assistance in perpetuating this kind of aid we may be building greater than we dream.

But if I take up more time than has been allowed me I may be reminded by our worthy captain of that general requisite of good babies in every household, and therefore I should like to conclude by saying to you, all alumni sons of St. Viator, that the class of '17 will be found fighting with you in the ranks, shoulder to shoulder, in every drive, in every charge, in every attack that means a greater and better and a nobler St. Viator. (Applause.)

Toastmaster:

Well, we all congratulate the class of '17 in having so able an exponent and so generous a donator for their leader. It is a very pleasant thing for me to do what I am going to do now. I suppose you have all been in places where you wished for a man who could represent you; where you longed for a man who would stand up head and shoulders above the best that others could give. I know I have been

that way. Father Morrissey and myself have been in places where there was some sort of a rivalry, where the intelligence of the East was pitted against the grandeur of the West; and when our man stood up and with all that scholarly and a generous heart and well-trained mind could give, rose to the heights, and swamped the competitors, why we felt more chesty than I can express to you. (Applause.) We had a few giants amongst them (Morrissey and I were not among them, we were just carrying bats), and that is the way I always feel when the man who is to respond to the next toast is in with us. If I were in a gathering with Burke and Sheridan and Addison, or Webster and Clay and Richelieu and all the rest of the great orators, I would not be afraid to call on the man who is best loved and the most highly esteemed of all our Alumni, the Very Rev. Jim Shannon, who never failed in anything. (Applause.) You may think that I am a little bit given to flattering. I believe what I have said as truly as I do that I am standing here; and I have never heard a man who gainsaid my estimate of him as the one who has never failed to be the most brilliant gem in the whole diadem. And now we ask him to respond to the toast that is the dearest to us all, that which is to be, "Our Golden Jubilee."—JIM SHANNON. (Applause.)

The Very Rev. James J. Shannon, '83; Vicar General of Peoria: "Our Golden Jubilee."

REV. TOASTMASTER AND FELLOW ALUMNI: I think that we will all agree that the infirmities of old age have not affected the imagination of our toastmaster. He may have some of the appearances of age: I think he does not walk quite so fast as he used to; his face has lost some of the original—I was going to say innocence of youth. He may not have perhaps all the embellishment on the top of his head that nature originally endowed him with, but I can assure you from my personal experience that it is all on the outside. He has no rheumatism of the heart and he isn't bald on the inside of his head. (Applause.) I should like some day at a meeting of the alumni to be assigned the toast "Conway." I would like to have a subject sometime on which I could absolutely indulge my feelings to the full. And if that happy occasion ever comes to me I don't believe Burke or Sheridan or any of the other distinguished people would ever have the inspiration of the subject that would be mine on that occasion.

A long time ago, as we measure years, some few apparently uninteresting and uninspired commonplace men ended a long trip in an uninteresting and uninspiring and commonplace scene. I remember vividly the appearance of one of them. He was short, he was swart; he lacked all the physical graces, he was almost deformed. As I look upon him now through the gathering mists of forty years he appears to me a vision of consecrated beauty. And even a little lump that grew on the side of his neck has become idealized. When I wish to form to my mind a conception of what manly beauty would be

somehow or other that little lump obtrudes itself, for these were the markings of a man.

Those that accompanied him were endowed in about the selfsame degree. But back of the eyes that lacked luster was the fire that inspired men to heroism. They had the vision of prophets; they looked through the span of fifty years and a hundred years and saw the work they were beginning then was to be continued in the selfsame way in which it had been inaugurated. One of the greatest afflictions of humanity today is that we cannot see beyond our immediate environment: we look at and see only ourselves; there may be millions about us, but each one of the millions is ourselves. It is in the atmosphere; everybody seems to be an exemplar of it; we have builded a large measure of our success upon it.

But they were giants in those days: they were men who could stand unafraid in the presence of that which might appal the heart of any man. Without great education, without physical strength, without material means, without encouragement, without sympathy; standing absolutely alone with a great idea and with God, they began their work. How well that work has been done, you, who have read the history of this college for fifty years, can attest. You know that not a man has gone through the halls of this college who has not written deep in his heart, in his innermost consciousness, the thing that they loved; not a man who has not in his own feeble way tried to do what in the splendid way they accomplished.

We do not usually recognize real greatness; our standard is wrong, we have lost the sense of perspective, so much so that we will live in the presence of a man without always knowing his essential manliness. In those days perhaps we looked upon those splendid heroes only as taskmasters; we may have thought them to be narrow; we may have thought that they did not measure up to the work that they were to do; we sometimes felt some kind of a rude sense of littleness; somehow or other we lost the splendid light of an incident, for instance where the president of the college in order to sustain the work of Catholic education was obliged to go around among the students and borrow their pocket-money to pay off pressing bills; so we know that if they lost their grip upon the hand of the Almighty they had their cause was lost. Working to the very edge of dissolution not for one day but for years they never knew when the edifice might totter upon their heads; men who in their own manliness held it up; there was no other support upon earth. We who have been the beneficiaries of that kind of sacrifice, we who intellectually and morally have been conceived and born in this kind of agony sometimes forget it, and a golden jubilee is an occasion which may give us cause that we may stop for a little while, that we may turn our thoughts away from that which habitually occupies our minds lest we forget the better things. We who have been blessed with these beginnings and who have been blessed in the successors of these men, by those who have worthily

succeeded the pioneers of old, and you who are here now, men who fifty years from today will be placed upon a pedestal, when some who have been given their training in this place will through the kind of words that burn be made to understand the giants of today. You who will be here, tottering old men perhaps, dimly dreaming of the glories of the past, will hear some sprightly youngster stand up and tell you then something that you ought to know today. You have heroes among you; you are entertaining angels unaware. (Applause.)

No man can give more than himself to his cause; no man can do more than live and die for the thing he believes in. When a man or a group of men endowed by real virtues, men of strength and character, men of heart and of mind, give all their ability, give all their time, give their energy and their souls,—give all that they possess in the furtherance of a great cause, we surely owe it to them, and we owe it to ourselves to dignify our common humanity by standing with them. They are of us and we are of them. There is a kind of intellectual communion of saints; there is educational good; there is a meeting and mingling of manhood in higher and holier things. We dignify ourselves, we make ourselves worthy of our common humanity when we stand back of those who are doing the splendid work of preparing men for generations yet to come.

Within the next fifty years the fate of humanity in a large measure is to be decided; whether the human race shall stand free and untrammelled, whether it shall be given unlimited opportunity to go upon its way in search of the higher, the better things; whether the human race in its longings, in its ideals shall fail or succeed, is being determined now. The men who will bear the burdens of the world are sitting on the benches in the schoolroom; the men who will enlighten the multitudes are mumbling the alphabet; the men who will stand in the foreground of all that places our common humanity in jeopardy are toddling now. The kind of men that they shall be, whether or not they bear the burden, whether or not they do glory to the task, depends absolutely on what is being done to them now. Why, I remember the day when the Rev. P. C. Conway, whose prominence and whose influence you all now recognize, was Master Conway, who hadn't a care beyond the next lesson nor a fear beyond the punishment that might lay in wait for him. And since that day Father Conway has had placed in his hands not only the material and temporal welfare but the eternal weal or woe of myriads of people. If there hadn't been for him and for us in those days men who understood, men with a vision, real educators, think you that the tremendous responsibility would have rested upon his shoulders or our own as lightly as they do? Think you that these men would have proven true? The seed was planted then, all that which made success absolutely certain was begun then. I do not speak of success in the ordinary sense, I speak of the kind of success that will meet a man in the long days to come when those whom he has benefited will be there to

greet him and when they may say for all eternity: "If it hadn't been for you, I hadn't been here." I speak of that kind of success, and that kind of success was begun for him and his kind long ago; that kind of success for those who are to follow is beginning. Now I ask the alumni to recognize the fact that the work in the first days was done well, the work in the modern day is done with equal success; for while I recognize the heroism and sacrifice, while I recognize the spirit of martyrdom of those who are gone, I am no less conscious of the self-same spirit in those who remain.

Now, my dear friends, I can talk about these things forever; we are not adding anything to their conception of things. They know they are more heroic in one day than I could give expression to in words in a year; it is the kind of eloquence that the world asks, the man who does. If we believe in what I say; if we believe that there are men here doing men's work; if we believe that the future civilization, that the welfare of humanity is being placed in its measure upon their shoulders, it is our place to stand with them, not ideally, not in words, not in dreams, not in resolutions, not in home coming, nor alumni meetings discussing how good we are; we must sign our profession of faith at the bottom of a check. (Applause.) Words are cheap, it costs nothing to say them, less to hear them; we must give money, and I say that there is no alumnus of St. Viator College who is worthy of the name, not an alumnus of St. Viator College whom I would willingly allow to remain, not an alumnus of St. Viator College who would not be invited to go away as far as he could and the farther the better, who is not willing to do his bit. (Applause.)

Now let us put aside all speech, let us do something. What can be done remains for you to say and it is my firm conviction that this opportunity will not be allowed to pass, that we will do something, whatever it will be, to start a work that may find at least the beginnings of its culmination in one year from today. It will speak ill for the genuineness of our sentiments, for the real manliness of our hearts, if we come together on May 30, 1918, pat the old professors on the back and tell them they have done well, tell them that we are with them, and find the financial conditions just as they are today. Let me tell you alumni this institution now must have money; the work that was begun fifty years ago will fail unless you give the money. If you believe in the work, and if you believe in them, be generous enough to give your money, stand back of them in the way in which you can do the most good. And while in one sense of the poet the dreamer lives forever and the doer dies in a day, it may be true, ideally true: it is more true here and now that the doer lives forever and the dreamer dies in a day. (Applause.)

Father Hayden, Wapella, Ill.

MR. TOASTMASTER: May I take a moment of your time; I have a suggestion and a proposition to make. We have heard beautiful

sentiments expressed and eloquent words about doing; one eloquent speaker has spoken of the inadequacy of human language to express thought, and this reminded me of that common, common saying: "money talks." I am poor, thanks be to God, but I can do a little. My proposition is this, but perhaps I had better preface it a little. It was remarked that every man should have some ideal to look to, something to make a sacrifice for, and if there be a young man here who has not such he should seek it. But as alumni of St. Viator they have not far to seek; they can find it here and now. I will show you what I am thinking of; oh, there are times when I wish I could do something, I would wish to be a Rockefeller for a few minutes, that is as far as money is concerned, so that I could put some poor, needy friend on easy street for the rest of his life, so that I could help some institution working for youth and make myself better by bettering them. But if we wait until we have such opportunities we shall wait probably in vain, so let us do what we can now.

Mr. Toastmaster, I cordially and respectfully pledge myself to pay fifty dollars a year for ten years if I live so long, then I will be used to it and so I will keep on. Fifty dollars; if I am able to pay more I will gladly do it, but I promise a minimum of fifty dollars. (Applause.) As we know, there are abundant needs for money; debts have to be paid, interests must be met, and you know interest on a debt for an institution is like a chain and manacles, and they must be freed from these encumbrances if progress is to be made. I do not need to enlarge on this, you know it as well if not better than I do.

But now if I were able to make my little donation a hundred dollars, I should gladly do it; perhaps I will, but I am not certain, so I want to promise what I can; if I couldn't promise fifty I would promise twenty-five. Cannot everybody promise twenty-five dollars a year? Can you or can you not? I think you can; think about it. And with this sentiment, Mr. Toastmaster, I beg to make the motion that all be asked and be supposed to donate sums of money from twenty-five dollars up, every year, for a few years; that is my motion. Well we will say, sums of twenty-five, fifty and a hundred dollars (of course upwards, no limit). (Applause.)

Father Sammon, St. Bernards, Peoria:

Mr. Toastmaster, I wish to second that motion; I am certainly most heartily in accord with the sentiments expressed by Father Hayden, and I feel as the speaker has said that they express your sentiments also. These gentlemen who have spoken so eloquently to you today have told you of the need of St. Viator College at the present time; and when St. Viator's needs anything it surely has a perfect right to look to the alumni for it, because we, as members of the alumni, have contracted a debt with her which money certainly can never repay. It is not necessary for me to tell you all the work that she has done here in the past years, for that is apparent to all; it is not neces-

sary for me to speak of the heavy burdens of debt that have been hanging like a millstone around her during all these years and that now threatens to destroy her efficiency unless we come to her aid, and I certainly would not like to think that there is any man in the number of the alumni who would dare to hesitate to do what he could in this hour of need for his Alma Mater. Gratitude, certainly if nothing else, should compel us to respond to the needs of this occasion; gratitude for what she has done for us. Why, great heavens, men, when we look back and see ourselves at the beginnings of our work in an institution of this kind, when we see ourselves green as grass coming here to be educated, and when we realise that through patient industry, heroic labor and unselfish sacrifice, the men who were at the head of this community worked wonders in us, which we did not believe to be possible; and our own fathers and mothers were astonished when we went back home to see how handsome we had grown. Why we should not hesitate for one minute to give all that we possibly can.

Father Hayden has a better parish than I, but although he has promised fifty dollars, I will double the sum. (Applause.) I will pledge one hundred dollars a year for the next five or ten years or even longer if St. Viator's needs it, and I feel it makes no difference how much I give I can never repay her for all that she has done for me; therefore I second the motion that this Rev. Father has made, and I hope that every member here today will respond as Father McMahon said, will help now. We should all do something that will make St. Viator College not only the best college in the middle west, but the greatest Catholic institution in the United States of America. (Applause.)

Mr. McKenna, '06, Chicago:

Fellow Alumni: I wish to speak for the element a little bit younger than the two gentlemen that have already spoken, and also I believe that it may be well if a word from the laity is said on this matter. It seems to me this plan just traced out by Father Hayden is the most plausible plan for aiding the institution. I know that all the younger fellows will be very glad to do their share, and while I have no parish at all, but my law profession, I here pledge myself to give fifty dollars a year as long as I live. (Applause.)

Dr. Hughes, '84, Chicago:

Rev. Toastmaster and Alumni of St. Viator: I suppose I will enter as one of the pioneers. It is some thirty-six years ago since I entered St. Viator College, and at that time the institution was, as you know, poorly provided with apparatus and facilities for imparting education, and wonders have been worked since that time. Father Conway was a student at that time and I have no doubt if the facilities and the apparatus at that time were as great as they are at the present time, his abilities would be so great that this hall would not be able to hold

him. But as one of the older students of this institution I think the scheme under consideration is a very good one. I am willing to pledge twenty-five dollars a year: I have a family to support in addition to not having a parish. Therefore I am willing to pledge twenty-five dollars a year for five or more years. (Applause.)

Toastmaster:

There is a gentleman here with a hundred thousand of that stuff that they have so much of in Peoria; we don't know how much he has of it in his vest pockets, but that doesn't make any difference to us. His name is Dick Bradley—Dick Bradley, you are called.

Mr. Bradley:

Well, you have found me. I came to the college in '86. At that time my father tried to pick a place where a boy could do the least mischief with the greatest possible supervision, and he picked a place which was hard to go to and very hard to get away from. I have been trying to get here since seven o'clock this morning. The T. P. & W. and Illinois Central do not slow up very frequently around the territory of Gilman; they cross each other but never meet. Coming here certainly is a pleasure that I have been looking back to for thirty years and not found a duplicate. Father Bergin comes down to our place once in a while, and he told me he would send an invitation to come to the next alumni reunion. Now to make doubly sure of my coming here, I received two of them, one from the college and one from my reverend friend. It certainly is gratifying for me to be here, and I do want to meet some of the old boys if they are here; I want them to look me up. There was Alex Granger, who was almost a pitcher in the minims' baseball team; Joe Sachs who handled the trays around in those days; he had his place at the head of the table, and it depended how well you stood with him, how well you ate, and Peter Legris and the rest of the boys. I certainly was sad when I came and found the place all transformed; I didn't recognize a thing only the little mound that used to be in the minims' yard and the old church. As I was coming over here I thought of all the jobs that were ever given to boy or man the job of the fellow who used to pump the organ was about the worst. If I were called upon for an expression of feeling on the war question, I would wish that Kaiser Bill might have the job of pumping that organ. (Applause.) And I assure you if it took the same amount of personal effort to do it today as it did then, the war would be over before a week's time.

I being the father of a very large family, and borrowing is not a very profitable thing for them, still for old time's sake, and with the hope of bettering it in the future, according as the tailoring business gets better—(Make it good, Dick.) Well in comparison to what I have this is going to be big, and with the hope of the future, I can say truthfully, not so cheerfully, I will enlarge it as time goes on; but for

a few years, in view of the fact that in a very few years I will have several prospective students to offer to St. Viator, I very cheerfully subscribe twenty-five dollars a year for the next few years at least.

Toastmaster:

Gentlemen, this motion has been seconded by quite a few, and it strikes me as being an excellent proposition. However I would like to hear from the patriarch of the Alumni, Father Anthony Mainville.

Father Mainville:

Rev. Toastmaster and dear fellow alumni: At a previous meeting of the alumni held in Chicago some few months ago I think I started the ball a-rolling with five hundred dollars. (Applause.) I made the offer at that time for feared I might die; people die quite often; they die only once, but it often occurs. I have redeemed my pledge by placing five hundred dollars in the hands of the treasurer; he was very thankful judging from his smile. But there is another proposition before the meeting today; they never told me they were going to change the plan, but I think it will prove much more satisfactory. Under the new arrangement I will subscribe a hundred dollars a year as long as I remain in active service. (Applause.)

Toastmaster:

Since that was done so nicely I will call on another man whose heart I know is in the right spot, Father Morrissey.

Father Morrissey:

Rev. Toastmaster and Fellow Alumni: I was present at the meeting during which Father Mainville generously subscribed and I also promised at that time to give five hundred dollars. I have not changed my mind a bit since then and I am only sorry I cannot give more than that because I feel it is a debt I owe the college for all it has done to me, so I will follow up the scheme and give one hundred dollars a year for the rest of my life, and I hope I live for thirty or forty years. (Applause.)

Toastmaster:

Now, gentlemen, I think that perhaps my voice is a little stronger than some of the gentlemen who have spoken; I mean it can be heard farther. I want to make this proposition plain to all of you. As I understand it this is the proposition made by Father Hayden and seconded by all those gentlemen. We will be asked to subscribe and pay sums ranging from twenty-five dollars a year upwards, for say five years—the motion was for five or ten, we will make it five as a motion—but having a sliding scale for as long as you like, as Father Morrissey says, and Father Mainville no doubt intends to live longer than five years. Now we may give twenty-five, fifty, one hundred

or two hundred dollars, if in our judgment our means will justify it. Gentlemen, those who proposed and who seconded this motion have thought the matter out well, they realize to the full the value of money and they understand that sometimes money is hard to get and harder to save—and maybe for some people but not for us, harder to give. Now a man who can give twenty-five dollars, according to his means, is as good a man, as loyal a man, and as valuable a man to this college as the man who can give a hundred or more. (Applause.)

According to this plan, with the thousand alumni of the college doing their part, we can expect in a few years to realize about $100,000. Say that we have a hundred men who will subscribe one hundred dollars a year for five years, that will be $10,000 a year from that class; another class of 200 who will subscribe fifty dollars a year, which will equal $10,000 a year; and then 400 who will subscribe twenty-five dollars a year for five years, that will be $10,000 more per year. That will be something like $30,000, and for five years it would equal $150,000. And, gentlemen, $150,000 in five years would be an accomplishment that would be sublime in college finance, in the finance of alumni associations. I believe, gentlemen, that we can do it; there are men who will give more than a hundred dollars, and I could spit on them. As long as they have made their offer, I wish I could be as good as the best, and at any rate I feel I will be as good as I can be, and I will give $200 a year for five years. (Applause.)

Boys, there is no hold-up about this. Those gentlemen who have said what they would do, have done so I am sure just as I have, for the purpose of showing what we are willing to do and what we will do so that it will help others to make up their minds what they can do; and I would say, gentlemen, God loves the cheerful giver; let us try to get God's love in this matter; let us then give cheerfully. I believe there is another proverb which says: "*Bis dat qui celeriter dat,*" (he gives twice who gives quickly). We ought all to imitate Father Mainville, and the college would be on easy street in a very short time. Do not think these offers have been made for the purpose of coercion; no, take the time to think it over; only I would say this, it is a question of only one thing in one way; we must have the first installment and we haven't a minute to lose. We are here today, and if this motion carries, as I believe it will, it would be an excellent thing for those who are prepared to subscribe to do so before they leave; this would lessen the work to be done and it would give the executive committee a pretty good working knowledge of what they might expect.

Before I finish speaking, I want to say we have a constitution which we desire to have adopted today. You will notice that the constitution contemplates something different from this scheme that has been proposed today; some of its features are intended to

take care of the younger men, the boys who have left but a few years ago, and who have not gone into the John P. Morgan class like the rest of us with our big parishes and large families; however we can discuss that when we come to it. Now, is there anyone else who wishes to speak on this matter—some of the young men?

Mr. Dougherty, '08, Kankakee, Ill.:

Mr. Toastmaster and Fellow Alumni: I have not so much to say touching the motion that is before the meeting, but I have upon a subject that I deem more fit to consider after the reading and adoption of the constitution. No man here can fail to be impressed with the action I contemplate, an action that will follow in the footsteps of the motion that is before the meeting; no grander, no greater, and no nobler purpose could be fostered or fathered by any meeting than the one that is before the house now. I am not blessed with a large family, neither have I a parish, and consequently what I am able to donate will be somewhat uncertain. I have not yet reached that age of affluence where I feel that I could pledge myself to give annually any specified sum, but I am ready and willing to say that from now on, not for five years nor for ten years, but for every year from now until I close my eyes in the sleep of death, I will donate to this college every cent that I am able, be my means little or great; my donation to the college will be graded according to what I am able to give. And when St. Viator College is the object of my bounty, I feel that because of the excellent training they tried to impart to me, whether I profited by it or not, I will take my place among the men of action because my heart throbs with a love for St. Viator College as does the heart of every man here; and under the impulse of that love I feel I will be able to judge rightly, and the offering I will make will be a fit offering to the college that has given me all that I have. (Applause.)

Toastmaster:

Does anyone else wish to speak on this motion?

Bernard O'Connor, '92, Indianapolis, Ind.:

I pledge myself to give $100 a year for five years. (Applause.) The first hundred dollars I will send by return mail, when I get home. If you do not receive it by return mail just draw on me, then if you do not get it, sue me, because it is a debt I owe to St. Viator. (Applause.)

Father Ambrose Granger:

Mr. Toastmaster: I have a parish, so I suppose you can put me down for a hundred a year.

Toastmaster:

That's the talk, it is coming fine. Come on lads, be game. Well now, the motion has been moved and seconded that the result of this

alumni meeting is to be that we pledge ourselves to subscribe amounts ranging from twenty-five dollars to $100 and $200 per year for five years, to subscribe it and pay it in specified amounts. All in favor of this motion will signify by the usual sign—contrary? The Ayes have it and it is so ordered; I thank you very, very sincerely, gentlemen. (Applause.)

Now whilst we are listening to the *piece de resistence*—whilst we are preparing to listen to the next speaker, who is no other than the man who stands closest and nearest and who ought to stand closest and nearest to our hearts today, not because of his size, exactly—he is not a giant; neither is he a beauty; no one has ever run away with him or abducted him or anything like that; but because he is a worthy president of our most beloved Alma Mater.

But he will not speak until we send out some suspicious characters so that his safety may be guarded. I will now appoint the committee on nominations and they will repair to another room and make their selections, according to the old rules and the rules proposed by the new constitution. To the committee on nominations I appoint Father Hayden, Mr. Henry Crissman, Dr. Hughes, Father J. J. Morrissey and Father L. O'Connor. They will bring in their nominations and use good judgment in the selection of the candidates for the nominations. It is not necessary for me to tell this committee that I am not looking for any office at all, so that they may not accuse me of having selected them with any ulterior motives in view. I am not sure that I could secure an office, but I made the announcement last time that I should thank you for the honor of being president during this year, because under no considerations would I accept of the presidency for the coming year. Not that I would want to shirk the burden of the responsibility, but because the next year is our golden jubilee, and I believe that the president who will be the most highly honored man amongst the alumni should be selected. Without further instructions or suggestions we will ask them to retire. (Applause.)—(To Rev. Father O'Mahoney, C.S.V.: Arise to your proudest heights.)

The Very Rev. John P. Mahoney, C.S.V., responds to the toast: "Our Alumni."

The extemporaneous speeches have been so eloquent that although I have here a manuscript which I know you will take upon my word is most eloquent, I will reject it. I think that Father Conway has some designs upon my position as president when he calls upon me to interrupt the proceedings in order to make a set speech.

Had I a tongue in eloquence as rich as is the color in fancy's loom, it were all too poor to give expression to my estimate of the loyalty of the alumni of St. Viator. (Applause.) Had I any desire to rise to the heights and fraternize with the eagles of Viator, as

pointed out to me, it would be vain for me to attempt to add anything to the eloquence that has flowed so spontaneously here today; it would be like adding colors to the rainbow. In the annals of St. Viator College the most glorious pages are those that bespeak the loyalty of her alumni. Loyalty is the keynote of the sons of Viator; if we look back through the vista of years we will find that even in her youth the students who left her portals to do the work of men went forth with the spirit of Viator, and now as the golden crown of well nigh half a century of parenthood crowns her fair brow, when her sons are multiplied by the thousand, this same affection for Alma Mater rings as true as ever. While we cannot estimate the worth of this affection in terms of human exchange, yet I am sure that in the growth of this institution we have some means of forming at least a faint idea of the value of that noble and inestimable asset, loyalty.

St. Viator's, conceived in poverty, nurtured in sorrow, reared in hardship, has grown up to maturity according to the laws of life and growth that bespeak permanency. Her rugged vigor in conquering difficulties has endeared her to the hearts of her children and in turn her heart glows with this affection which she finds in all those who call her mother. It is this grand cooperation which has made St. Viator's of the past the reality of today. But today has its problems, today has its tests; the multiplication of institutions of higher learning and the substitution of keen rivalry for the friendly relations of other days bids fair to substitute the law of the survival of the richest for the principle of the survival of the fittest. (Applause.)

The glory of the past alone cannot maintain the present or insure the future. While doffing our hats to the reverend past we must not neglect to take off our coats to the exacting present. This generation has its problems, and were it without its problems it would be a generation of no worth; it is the problems that confront us, it is the deeds that we achieve that make us noble. St. Viator College with its beautiful grounds and stately buildings, with the security of a religious communuity to guarantee the perpetuity of its traditions; with its selected faculty representing the best thought of universities both religious and secular, Catholic in its scope, vivifying its intellectual life; with these characteristics St. Viator may well serve to tempt the casual observer to think that she is so well established that she has no needs other than that she and her alumni might gather together occasionally for the sake of mutual admiration.

But the one who knows to what extent the standards of education have been raised in the college world, who knows the vast resources that are necessary for the maintenance of these standards, the one who has a comprehensive insight of the vast organization and equipment which is necessary for a first-class college realizes

that such an institution as this, in its struggle for existence, is doomed to stunted mediocrity unless it has the loyal, practical support of those who are interested in it. (Applause.) In the readjustment of higher education which is at hand today, this is the destiny of St. Viator College—stunted mediocrity, unless you supply us with the sinews of war, while we are fighting the battle of Catholic education here on the plains of Illinois. We are fettered, our hands are manacled, and will you not break our shackles and set us free to do the things our hearts crave to accomplish? But give us wings and we will fly to the higher realms of ideas and education, we will raise our fledglings up over earth's valley to look into the full vision of God. You, sons of Viator, once again rally 'round the old gold and purple and elevate it to the height of the stars and stripes on the campus of St. Viator's, and place it there to remain forever. (Applause.)

Toastmaster:

We will now proceed. I would ask you gentlemen to remain in the hall while we proceed to adopt the constitution, and after the adjournment here you are asked to gather on the balcony of Alumni Hall to have your pictures taken. I have a telegram which reads as follows: "Funeral prevents my intended coming home. Am sorry. Anything that the boys do will have my glad assistance. All best wishes for enjoyable time."—(W. J. Cleary.) Father O'Mahoney tells me he received quite a number of telegrams. The subscription blanks for these annual subscriptions are now in the treasurer's office; you are requested, or invited rather than requested, to go in there and inspect them and sign them if you have your minds made up. Now I will ask the secretary to please read the constitution, article by article. Be attentive.—(Reading of the Constitution.)

(The Constitution printed on page 335 was adopted as read.)

Toastmaster:

I now want to make the announcement of the candidates presented by the committee on nominations: Honorary President, Rt. Rev. Bishop A. J. McGavick; President, Rt. Rev. Monsignor Legris; Vice Presidents, Father Francis O'Reilly, Wm. C. McKenna, Father Z. P. Berard, Mr. J. G. Condon, Father Clarence P. Conway and Mr. Berard O'Connor; General Secretary, James Dougherty; the resident secretary will be appointed by the college; Treasurer, Richard Legris. Trustees: The president of the college and the president of the alumni association are ex-officio members of the board of trustees; for one year, Albert O'Connor and Alex. Granger; for two years, Father James Shannon and Father J. J. Morrissey. These are the candidates of your committee; what is your pleasure? It was moved and seconded that the secretary cast one vote for these nominees, and this motion was passed.

Father Shannon tells me to remind you of those subscription papers and that we want to get as many names down as possible before you leave, because if we get a hundred names down there will be just so many men less to be seen during the year. There is one thing more, a very important matter. You notice that the constitution provides that the annual dues be five dollars; these dues are to be used in financing the "Home-coming" dinner, stationery, etc. Now, gentlemen, let me impress upon you that in giving this five dollars you are doing something for the future of the college, as well as paying the present day's damage caused to the table-cloth, etc. The surplus over and above the expenses incident to this gathering will be invested for the benefit of the college according to the decision of the trustees. Now let us not go away forgetting to give our five dollars; if we have 500 alumni, we will have $2,500.00. Let us start today and pay our debts for this day's pleasure right here, and then when the secretary sends us word hereafter, we will not have any old debts hanging over our heads.

We have with us today a comparative stranger, who has been listening to our great expressions of love and loyalty. I would like to ask Judge Dolan, who has seen all phases of human depravity and exuberance from crap-shooting up to man-slaughter to give us his opinion of us.

Judge Dolan:

Rev. Fathers and Members of the Alumni of St. Viator College: In the remarks made this morning I said something about having presided over the boy's court of Chicago; that court handles the cases of boys between sixteen or seventeen and twenty-one. We had about ten thousand cases in this court during the first year. There are only 75,000 boys in Chicago, so that you perceive one boy out of every seven gets into court. We found the average education of the boy who appeared before the court was a little better than the fifth grade education in the grammar school; and the reason the boy went as far as the fifth grade in the grammar school was due more to the fact that we have a compulsory school law which compels boys to go to school until they are fourteen years of age, and in some cases until they are sixteen years of age. We very, very rarely try in the boys' court of Chicago a graduate of a high school, and the college boy is almost unknown in the boys' court. (Applause.) So gentlemen, from that statement you can see that education does one thing if nothing more: it raises the boy beyond the sordid influences of a court; it is the ignorant boy that ultimately lands in the boys' court.

And this afternoon, I assure you I have not been disappointed. I am not a college graduate, I am sorry to say. Instead of being proud to be a self-made man I am ashamed of it, because I realize

in listening to the splendid addresses that have been made here today that you have something that I have not, and I can understand now better, after listening to these addresses, why it is that the college men do not come before the criminal courts. I realize that in this community you are not only educating the Catholic youth, but you are also teaching them the religion of Mother Church; for after all, education is a great trust that has been placed in your hands and when that trust is fortified by correct teachings of religion of course it makes you a better man; of course it makes you mean more to your community and more to your country. St. Viator College is indeed doing a great work in the state of Illinois and in our country, and I am not surprised that your alumni come forth and pledge themselves to do all within their means for their Alma Mater.

Now gentlemen, I am not a member of your alumni, as I said before. Yesterday I pledged myself to give twenty-five dollars toward the erection of a school in Chicago, St. Patrick's Commercial Academy, and I pledged myself further in the event that I succeeded in winning a certain lawsuit I have on my hands—my election as judge of the municipal court of Chicago is contested. I was one of the few Democrats in Chicago to be elected; we only elected four at the time of the last landslide; I was on the Democratic ticket, and was one of the fortunate ones, so that I tried to do some of the work your confessors have been doing and that you members of this alumni have pledged yourselves to do here today in behalf of the posterity that is yet to come, as you say in the preamble of your constitution that has just been adopted.

Now gentlemen I want to be an associate member of your alumni, and I pledge myself during five years, whether I am ousted from office or not, to pay the sum of twenty-five dollars a year and if I win I will double it. (Applause.)

The Rev. J. J. Morrissey arose and said:

Mr. Toastmaster and Gentlemen: If it is not opposed to the spirit of the constitution I will make a motion that the Honorable Judge Dolan be elected here and now an honorary or associate member of the Alumni Association of St. Viator College. (Applause.)

Toastmaster:

It is not necessary to put that motion because the applause, Judge, tells how unanimously you are elected and I hereby declare that you are an honorary and an honorable member of St. Viator Alumni Association.

Adjournment.

ALUMNI ASSOCIATION OF ST. VIATOR COLLEGE.

Officers 1917–1918.

Honorary President:

Rt. Reverend A. J. McGavick, D.D., '85 ..... Chicago, Illinois

President:

Rt. Rev. Mgr. G. M. Legris, D.D., '78 ..... Bourbonnais, Illinois

Vice-Presidents:

Rev. Francis J. O'Reilly, '81 ..... Danville, Illinois
Bernard O'Connor, '92 ..... Indianapolis, Indiana
Rev. Clarence P. Conway, '08 ..... Maurice, Iowa
William C. McKenna, '06 ..... Chicago, Illinois
Rev. Zephyr P. Berard, '82 ..... St. Ann, Illinois
James J. Condon, '93 ..... Chicago, Illinois

Treasurer:

Frederick E. Legris, '81 ..... Bourbonnais, Illinois

General Secretary:

James C. Dougherty, '07 ..... Kankakee, Illinois

Resident Secretary.

Prof. Clarence J. Kennedy, '05 ..... St. Viator College

Trustees.

Ex-officio.

Very Reverend John P. O'Mahoney, C.S.V., '01 .....
..... President of the College
Rt. Rev. Mgr. G. M. Legris, D.D., '78 .....
..... President of the Alumni Association

1917–18.

Alexis L. Granger, '87 ..... Kankakee, Illinois
Albert E. O'Connell, '09 ..... Chicago, Illinois

1917–1919.

Very Rev. James J. Shannon, '83 ..... Peoria, Illinois
Rev. J. J. Morrissey, '83 ..... Chicago, Illinois

THE CONSTITUTION OF THE ALUMNI ASSOCIATION

PREAMBLE.

We, the former students of St. Viator College, in order to form a more perfect union, to promote the progress of the Arts and Sciences in Alma Mater, and to secure to ourselves and our posterity the blessings of a Catholic Education, do, on this thirtieth day of May, one thousand nine hundred and seventeen, adopt this

CONSTITUTION OF THE ALUMNI ASSOCIATION OF ST. VIATOR COLLEGE.

ARTICLE I.

NAME OF THE ORGANIZATION.

The organization shall be known as the Alumni Association of St. Viator College.

ARTICLE II.

OFFICERS OF THE ASSOCIATION.

SECTION 1. The officers shall consist of an honorary president, a president, six vice-presidents, a general secretary, a resident secretary, a treasurer, and a board of six trustees.

SECTION 2. The President of the College and the President of the Alumni Association shall be *ex-officio* members of the Board of Trustees.

SECTION 3. All the officers shall be elected annually at the annual meeting of the Association, except the trustees.

SECTION 4. The four alternating trustees shall be chosen for a term of two years, in such a manner that two trustees shall be chosen each year.

SECTION 5. The Vice-Presidents should be elected from different sections of the association and shall be the organizing officers of all local St. Viator clubs in their respective sections.

ARTICLE III.

MEMBERS OF THE ASSOCIATION.

SECTION 1. The members of the Association shall be:

1. All past and present officers of the College.
2. All those who have ever been actively connected with St. Viator College either as professors or students.
3. All who receive from St. Viator College degrees *in honorem*.

ARTICLE IV.

Purpose of the Association.

The purpose of the Association shall be:

1. To renew and perpetuate the spirit of the college days of its members.
2. To foster a friendly interest in the activities of all its members.
3. To take an active part in promoting the building and development of a greater Alma Mater.

ARTICLE V.

Time and Place of Reunion.

The Association shall assemble at least once in every year, and such reunion shall be on the thirtieth day of May, in connection with the Memorial Day Exercises at the College, unless the Officers of the Association shall appoint a different day, in which case notification of change of date shall be mailed by the Secretary to each member of the Association at least thirty days before the regular day of the Annual Reunion.

ARTICLE VI.

Annual Association Fee.

The members of this Association shall pay an annual fee of five dollars. This money shall be used:

1. To defray the expense of the annual reunion.
2. To bear the expense connected with the offices of the Secretary and Treasurer.
3. The surplus funds to be disposed of by the Association on the recommendation of the Board of Trustees, for the benefit of St. Viator College.

ARTICLE VII.

The members of this Association shall have power to amend this constitution at any annual meeting, whenever two-thirds of the members present at such meeting shall deem it necessary.

DEDICATION OF FLAGSTAFF.
Memorial of V.H.S. Class '17.

OUR FLAG.

The best educational system does not adequately meet all the requirements for the salvation of mankind unless it is joined to Christianity and patriotism. The supplication of the compassionate Savior on Calvary for the redemption of all men; the tribute of the great Lincoln at Gettysburg to those who died upon its bloody field are monuments to this sacred principle. This inseparable love—the keystone of Catholic Education—found expression in the declaration of loyalty to country and devotion to Alma Mater when the graduating high school class of 1917 erected a magnificent steel flagstaff. And now, majestically enshrined in the heart of St. Viator College campus, stands another monument, a lofty, graceful, pillar-like pencil in the sky that will ever keep undimmed the memory of a noble tribute to God and Country.

The dedication of this memorial took place on Wednesday morning, May thirtieth. Although heavy rains made it necessary to conduct the dedicatory exercises in the college Auditorium the ardor and patriotism of the students, alumni, and friends were in no way dampened. When the College Band played America and the Star Spangled Banner a thousand voices filled the air as one grand chorus. Professor Clarence J. Kennedy, marshal of the day, delivered the following address of welcome:

"The occasion which has brought together this multitude of patriotic people is significant. For many years these United States of America, with a hundred million God-fearing and liberty-loving people in the pursuit of their happiness, have been at peace with all the world. But now, once again, after two long and uncertain years less one day spent by our president and our Congress in discussion, protest and diplomacy, the land of the free and the home of the brave is girding itself for war, for a conflict unparalleled in history, with some of the oldest, proudest and sternest nations of the world.

"Under these austere circumstances it is, indeed, gratifying to have the alumni and friends of St. Viator College rally upon her campus to encourage and assist the sons of Viator to give public expression to the patriotism that wells within their youthful bosoms. This gathering of friends represents the brightest intellect, the best business talent, and the most chivalrous gentry of our democratic country. Here are the Boy Scouts, the future soldiers of our republic, anxiously awaiting a call from their Uncle Sam; the college men with their disciplined minds eager to serve their country in

whatever capacity they may prove most efficient. Here stand our citizen-soldiers ever ready, upon the shortest notice, to obey the order to march; with whom our thoughts and prayers will keep even step until they come marching home crowned with the laurels of victory; and the trained nurses of the Red Cross, those hands of tenderness and mercy, that only the prayer from the parched lips of a soldier covered with the sweat and blood of battle can thank God, as God should be thanked, for creating. Here also are represented the great masses, of which the rest of us form an integral part, who when the roll is called will answer, present!

"With these considerations in mind, I am firmly convinced that the wealth of our country is not, as some would have us believe, all beneath the ground. Her brightest and most precious jewels are her gallant sons and daughters. Upon this campus stands as fair a representation of American citizenship as can be seen in any section of our broad land. These and a thousand unmentioned considerations are the reasons why the faculty and student body of St. Viator College are proud of the honor of your presence and extend to you all a cordial welcome—a welcome intended not for today but for each and every day. We want your hearty co-operation in the noblest of all work, the education of the American youth.

"Today, our flag is to be unfurled to celebrate a national anniversary, dear to every American, to observe an annual holiday in the calendar of our college, to dedicate this magnificent flagstaff and to consecrate this glorious flag. The honor of presenting this grand testimony of love and loyalty will be the pleasure of the president of the high school class of 1917, Mr. Michael J. Cleary."

Reverend President, Fellow-Students, Friends:

"It has been the ambition of our class to raise Old Glory so high that the eyes of all who pass these classic halls will be lifted in admiration. Behold, the realization of our happy desire. Today we dedicate this memorial of the class of 1917 as a mark of our affection for both our church and our country.

"It is, indeed, most appropriate at this time, when our country is embroiled in international difficulties, that we should publicly assert our loyalty to the emblem of our national sovereignty. Nor is this the only significance of this occasion. In erecting this memorial we are inaugurating a precedent at St. Viator,—that on each recurring Decoration Day the graduating class will here assemble and present the college with a new flag. We earnestly hope that future classes will perpetuate this beautiful and praiseworthy custom. The American flag represents all that is dear to our hearts, freedom, justice, and loyalty. It is our duty to follow that flag, to fight for it and even die that it may ever remain unsullied. With this conviction, we have chosen for the inscription on our memorial, '*Fama semper vivat*,' may its fame endure forever.

"It is also our high aspiration that this banner may inspire all those who gaze upon it with nobler ideals of national character and may instill in them a deeper love and a more fervent regard for the laws and institutions of our country.

"We are leaving behind us a testimonial of our gratitude for the many favors we have received at the hand of Alma Mater. For four long years she has cherished, protected and instructed us. We realize that no memorial can fully repay our college for the priceless gifts she has showered so generously upon us. We know there is nothing more precious, nothing better able to express our filial devotion than that which we here and now present, Our Flag.

"And now, Very Reverend President, it is my pleasure in behalf of the high school graduating class of 1917 to present through you to St. Viator College this pledge of our patriotism for America and our affection for Alma Mater."

At this point the students, no longer able to restrain their enthusiasm, gave their approval in true college fashion. Gordon McDonald, as cheer-leader, called for the Siren. Four hundred lusty voices responded in unison with the familiar,

Hiss, (whistle), ziss, bum, bah,
Viator, rah.

The Very Reverend President, John P. O'Mahoney, C.S.V., in accepting the class memorial expressed the profound gratitude of the faculty and congratulated the class in selecting a token of their threefold devotion in this splendid oration.

Gentlemen of the High School Graduating Class:

"I accept with pride this monument of your love for your College and of your loyalty to your country. In my own name and that of the institution, which honors me with her highest office, I thank you for your gift and I congratulate you upon the excellence of your judgment in so appropriately fitting the gift to the occasion. By this gift you have crystallized for all future generations of students the eloquent truth that service and devotion to country walk hand in hand with service and devotion to God, that the virtues of patriotism and religion are united and inseparable. With you as worthy Sons of Viator patriotism is no effervescent sentiment; it is an eternal religion. Whether you kneel with body bent before the altar of your God or stand with head erect beneath the starry folds of your nation's flag; in either posture you but recognize a Power Divine, and in your devotion, whether it be called patriotism or religion, you feel that transforming power which alone begets nobility when in very deed you realize that with God or Country 'to serve is to reign.' We are justly proud of this great country of ours. Its destiny, presaged by the circumstances of its birth and dimly outlined by the course which it has since pursued, is sufficiently known to enkindle in us the sacred fires of patriotism. The fact, that in

a period of time which in other nations but marked infancy, it has made such mighty strides that it stands today in giant-like stature towering over the warring nations of the world, begets in us an ennobling sense of pride. When we view in one broad sweep the network of its commercial enterprise spreading over land and sea and watch its ponderous vessels plying from shore to shore, its powerful engines rushing over valleys and under hills, all bearing far and wide the golden harvest of its fields and the rich products of its mines; when, in a word, we feel its vigorous life, pulsating through every artery of activity, there arises before us the same vision which Milton gazed upon when he exclaimed—'Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after a sleep and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth and kindling her endazzled eye at the full mid-day beam.'

"Proudly we look upon her fair brow, whence radiates the hope of mankind as she lifts her queenly head above the lowering war clouds which envelop the earth. Serenely we listen to her sweet voice, heard above the clash of arms as she bids the tumult to subside and whispers words of love and hope, of peace and cheer, to brother fighting against brother. Strong in the consciousness of right, she stands stalwart, girt around with a power which bids defiance to the embattled armaments of might. To her shores from every clime, she welcomes those who seek a haven, proffering them the gifts decreed by Heaven as man's heritage, the right to life, to liberty, and to the pursuit of happiness.

" '*Thou my country, write it on thy heart*
Thy sons are those who nobly take thy part,
Who dedicates his manhood at thy shrine,
Wherever born, was born a son of thine.'

"You young men are called upon today to dedicate your manhood at your country's shrine and that dedication must find expression in service—not in mere lip service—but in that service which if need be will gush forth living, joyous, exultant, in the life-stream of a patriot's blood.

"In the darkest hour of human history the high court of Eternal Justice decreed the liberation of mankind and the doom of its oppressors. The curtain of the deep was drawn aside and lo! afar o'er ocean shines the light of Freedom's day, when true men, like you men, died that men might live. Not for themselves they died, not for their children nor their sires, but, with an inspiration caught from Calvary, they died that Freedom lifted up in America might draw all nations within the influence of truth, life, and happiness. Today their victory is challenged.

"'In serried ranks with burnished helmets' the powers of darkness are aligned, their minions cleave the air and arrogantly assail the

very gates of Heaven; from the depths of hell they fill the waters of the deep with demons which make havoc of human life; earth, sky, and sea, is the battleground whereon Freedom must take issue with the mighty forces which would enthrone the dragon on the ruins of Liberty. The abomination of desolation has rushed in upon the holy places and is striving with might and main to pre-empt the world of its abode.

"America, Immortal America, Thou who didst first startle the tyrants of the earth from their long sleep of security by the Declaration of the principle that Liberty and Equality, links inseparable in human nature, are the birthright of all men. America, the Hope of Mankind, Thou art called upon at this tragic hour to champion once more the sacred cause of Liberty. 'Humanity with all its fears; with all its hopes of future years, is hanging breathless on Thy fate.' The summons come to Thee in the thundering voice of the Lawgiver of Sinai, the King of Kings, the Lord of Hosts, the God of Battle. From His throne of light He stretches forth His almighty hand to bless the patriot's sword and consecrate the Flag of Freedom. In answer, my country, Thou hast unsheathed the sword of Liberty and, in the quivering of its crimson light, there vibrates throughout the land benediction of Heaven which smiles only upon a people who can fight that Truth, Justice, and Liberty may prevail; a people who rule by Right Divine and are the Lord's Anointed.

"'*America, America, God shed His Grace on thee*
And crown thy good with brotherhood
From sea to shining sea.'"

This noble ensign of our cherished freedom blessed and bedewed with the blood of patriots was once again blessed, and dedicated to the service of God and Country. At the conclusion of this impressive ceremony the Marshal of the Day then introduced the next speaker.

"The faculty, students and alumni are happy and proud to have with them as the Orator of the Day a man singularly fitted to express the sentiments and ideals of every American, a man whose value has long been recognized in the chosen field of his labor, a man who when his day's work is done finds pleasure and time to promote the welfare of the American youth. This man is Judge Harry P. Dolan of Chicago."

Judge Dolan then delivered his oration on Our Flag.

A light rain was falling when the parade started from the Auditorium, but everyone marched, with a light and a happy heart, completely round the college drive to the mound in which is planted the tallest tubular steel flagstaff in the State. The slogan of the day was,

Fall in line, we'll raise the flag rain, or shine.

It was an inspiring procession headed by the Academic Zouaves who formed a guard of honor to the old silk American flag, a trophy of former years. Next the College Band playing a lively march; and then the high school class of 1917 carrying the immense flag that will fly over the College until the presentation of a new flag on the morning of next Decoration Day. Company "L" of the Third regiment, Illinois National Guard, added a touch of martial splendor. The Boy Scouts preceded the officers of the Kankakee chapter of the Red Cross, and a contingent of thirty trained nurses in uniform were under the immediate command of their able instructress, Miss May Kennedy. The second division of the parade was led by the Viator Battalion, composed entirely of students. Then came a delegation of Knights of Columbus, visitors and the Alumni, followed by the Faculty with the President.

At the flagstaff the officers of the National Guard received the flag. The College Band played the Star Spangled Banner and, amidst the unrestrained cheers of an enthusiastic multitude, Captain James T. Burns hoisted the Stars and Stripes to full staff. In grateful memory of departed heroes the flag was then lowered to half staff. Never has such a demonstration of love and patriotism for God and Country taken place on our campus. Those who witnessed these solemn and impressive ceremonies will long remember the day.

DUAL DEBATE ON COMPULSORY ARBITRATION.

St. Viator College vs. Morningside College of Sioux City, Iowa.

(Held at Morningside)

FIRST AFFIRMATIVE.

T. Daniel Sullivan, '17.

I wish to make it quite clear at the outset that we of the affirmative are not opposed to voluntary arbitration, conciliation, collective bargaining, profit sharing or any of the other agencies now in use to secure industrial peace and justice. We advocate compulsory arbitration only when these agencies have failed for one reason or another to adjust industrial disputes. We admit quite cheerfully that these means have been successful in a large number of cases and we favor the continued application of any or all of them to the settlement of such disputes whenever and wherever they are effective.

When disputes arise between individuals or groups of individuals there are only two means of settlement—either they must be determined by an appeal to force, or by an appeal to reason. Stated in its baldest terms, the difference between the advocates of compulsory arbitration and its opponents is simply this—the former believe that in every case when disputes arise between individuals or groups of individuals the only proper court of appeal is calm and enlightened reason; the latter believe that in some cases at least the contending parties should be allowed to settle their differences by the arbitrament of force. With one single exception the principle of compulsory arbitration has prevailed in the United States and perhaps throughout the civilized world and that exception is industrial disputes. In every other case private citizens or groups of citizens banded together are at perfect liberty to settle the differences which arise between them by a calm and peaceful discussion of the points at issue, but if they cannot agree they are not allowed to appeal to force. The strong arm of the law intervenes and obliges them to appear before a judicial tribunal which hears the evidence, hands down a decision in accordance with that evidence binding upon the contending parties. The advocates of compulsory arbitration desire nothing but the application of the same methods to industrial disputes.

We are opposed to the use of force in the settlement of this kind of dispute for precisely the same reasons we oppose the use of force in every other kind of dispute between private individuals. In the first place the use of force in the shape of strikes or lockouts bears no relation to the professed object of the contending parties. And what is that object? There never has been an industrial dispute in

which the opposed parties did not profess to be seeking simple justice. All the possible reasons for a strike or lockout may be summarized under three heads:—wages, hours of labor, or working conditions. The workman maintains he is receiving too little for his labor, or that the hours are too long, or that the conditions under which he is obliged to work are oppressive or intolerable or all of these jointly. But in every one of these cases there is a simple question of justice. Certainly if the workman is denied a fair wage; certainly if he is obliged to work an unreasonable number of hours or under conditions which sap his vitality and endanger his health a gross injustice is done him. On the other hand, in every industrial dispute the employer maintains the workman is demanding more than his services are worth or that he is protesting against conditions which are normal and reasonable. It is quite clear that in this case also there is a simple question of justice. Certainly if the workman *demands* more than his services are worth; certainly if he threatens to inflict financial loss upon the employer because he is denied impossible or unreasonable conditions of labor, his demands are unjust. Is it not therefore evident that in every industrial dispute both parties profess at least to be *seeking* justice?

That being the professed end of the contending parties we have only to inquire what means are best adapted to secure justice. Will the gentlemen of the negative seriously maintain that strikes and lockouts have the remotest relation to justice? Can they honestly maintain that because the employer is able to starve the workmen into submission; because the gaunt, starved faces of his hungry children, the tears and entreaties of his wife force him to accept whatever conditions and wages the employer will grant, therefore he was wrong and his demands were unjust? Or on the other hand if the workman is able to inflict such serious damage upon the business of the employer that he must yield or face financial ruin, will any reasonable man maintain that the justice of the controversy is thereby determined? But is it not the fact that these are the principal factors which determine the settlement of every industrial dispute tried in the court of strikes and lockouts? It is a fight in which each party seeks to inflict damage upon the other. When that damage has gone beyond the point of further endurance on one side or the other, some one is bound to yield. Is it not a simple truism that such means have not the remotest relation to justice? But since it is foolish and absurd to employ means having no relation to the proposed end, does it not follow that the use of strikes and lockouts as a means of attaining industrial justice is unreasonable and absurd?

I could enforce these principles by concrete cases. I could show that in many cases strikes have been lost although the demands of the men were unquestionably just and in other cases strikes have been won although the demands were certainly unreasonable,

thereby proving by the logic of facts that strikes and lockouts have no relation whatsoever to the professed aims of the contending parties, which is industrial justice.

Turn now to the reasonable method we propose. When disputes arise between capital and labor, when all the other peaceful agencies have been tried in vain, when nothing remains but an appeal to the fearful arbitrament of force which will necessarily inflict serious damage upon the parties involved and occasion untold hardships and miseries to the public at large, then we hold these warring factions should be cited before some public tribunal. Under these conditions we maintain a court of arbitration, composed of men specially chosen by reason of their thorough understanding of the question at issue and their unquestioned honesty, should be empowered to call these parties before them to hear the evidence, to hand down a decision in accordance with that evidence, and to compel both capital and labor to abide by that decision. Let us admit there will be difficulties; let us admit that this court like any other court will make mistakes at times. But can any man say honestly that such a court would not be a better and more reasonable means of seeking industrial justice than the barbarous and irrational methods of strikes and lockouts? To deny this, it seems to me, is to deny the value of judicial procedure altogether, to deny the value of civilization itself. Who will deny that one of the most conspicuous marks of civilization is the ever widening triumph of reason over mere brute force? At a former age private citizens had the acknowledged right to gather what forces they could to settle their private quarrels by an appeal to the sword; at a later period any citizen might refuse the adjudication of his cause by an organized court and decide the justice of his claims, the truth of his charges, on his impugned innocence by *wager of battle.* For centuries all men claimed the right to avenge every insult real or fancied by the duel. One after another, civilization has withdrawn these disputes from the arbitrament of force and subjected them to the decision of judicial tribunals, until today throughout the civilized world private individuals are forbidden by law to prosecute any claim, to determine any dispute, by an appeal to force. Now, if it is wrong and iniquitous when individuals consent and agree to determine their petty controversies by an appeal to force, it must be equally wrong and iniquitous when groups of individuals agree and consent to determine their vast controversies by an appeal to force. By what species of logic do the gentlemen justify an act when performed by a large group of citizens *which* they condemn as a crime or a barbarism when performed by an individual? In the eloquent and forceful words of Charles Sumner:

"In what vain conceit of wisdom do men find this halting logic? Where is it declared that the law, which is no respecter of individuals, should be a respecter of multitudes? Must not a multitude in

the eyes of the law be like the individuals of whom it is composed? Shall a multitude in relation to other multitudes be allowed to do, what individuals in relation to other individuals are not allowed to do? As in the physical creation, so in the moral, there is but one law for the individual and the mass."

It was the lofty discovery of Newton that the simple law which governs the fall of an apple prevails everywhere throughout the universe—ruling each particle of matter in relation to every other particle and each mass in relation to every other mass.

So with equal scope, another simple law—"The Law of Right, the Law of Reason, which binds the individual, binds two or three when gathered together, binds conventions and organized groups of men." Stripped of all delusive apology and tried by that comprehensive law of right and reason by which multitudes are bound no less than individuals, strikes and lockouts fall from their station of easy tolerance into barbarous guilt. Every word of reprobation which the enlightened conscience of the civilized world utters against the barbarous combatants who sought to determine their asserted rights by Trial by Battle, should likewise be uttered against those groups of men who seek to determine their asserted rights by strikes and lockouts. Both are equally rash and futile as means of securing justice. And just as in the former case, the civilized world has abolished Trial by Battle and instituted trial by judicial tribunals, so we believe in the latter case the United States should abolish by legal enactment trial by strikes and lockouts and substitute trial by courts of arbitration. In conclusion, I would ask the next gentleman who takes the floor to tell us what he *would do in case of another great railroad strike?*

SECOND AFFIRMATIVE.

Thomas E. Shea, '18.

My colleague has shown that the settlement of disputes between groups of individuals by an appeal to judicial procedure rather than by force is an imperative demand of civilization itself. He has shown furthermore that since strikes and lockouts have not the remotest relation to the professed end of the contending parties their continued use is irrational and absurd and consequently the calm enlightened process of legal procedure should be substituted. I shall further enforce his argument by endeavoring to show that compulsory arbitration as a means of dealing with industrial disturbances follows logically from the very nature and purpose of government. I shall present this argument, not in the alluring terms of brilliant rhetoric, but in the calm and dispassionate form of convincing logic.

What then is the primal function of government? What is the *principal,* if not the SOLE purpose for which it exists? Is it not to secure the public welfare? Is not government *bound* to protect the

public welfare, whenever it is endangered, by every means in its power? Taking this axiomatic truth as my fundamental principle I shall throw my argument into the following shape. Since it is the primal purpose of government to secure the public welfare then it is clearly the bounden DUTY of government to intervene whenever and wherever that welfare is at stake. But most *assuredly* the public welfare is *seriously* jeopardized by strikes and lockouts. Therefore it follows by all the laws of logic that the government is bound to intervene effectively in such strikes and lockouts. But *rational* and *effective* intervention in these cases necessarily *presupposes* an investigation of the causes which have led to the strike or lockout and their *removal* by the power of government and therefore it follows again that government is bound by its very nature and purpose to institute such an investigation and to exercise such power. But clearly such government action is precisely what is meant by compulsory arbitration and therefore again I conclude that compulsory arbitration of industrial disputes follows logically from the very nature and purpose of government.

I shall now address myself to each of these points separately. If I sustain, it is only by throwing logic to the winds that the gentlemen of the negative can deny my conclusion. No one, who understands the meaning of terms, can deny that the supreme purpose of government is to secure the public welfare and therefore I assume the truth of this proposition without further proof.

My second point is scarcely less evident than the first. That strikes and lockouts are a serious menace to the public welfare, undeniable facts have only too painfully proven. According to government reports, during a period of 25 years from 1881 to 1905, there were nearly 37,000 strikes and 2,000 lockouts, involving nearly ten million men and thousands of industries. According to the same authority, these strikes and lockouts caused directly or indirectly a loss of nearly two (2) *billion* dollars and *2,000* human lives, not considering besides the widespread hardships, suffering and misery which no statistics can compute. When we consider these stupendous facts, he would certainly be a rash man who should deny that strikes and lockouts are a menace to the public welfare only a little less grave than the aggression of some powerful foreign nation. Measured in terms of money and human lives, strikes and lockouts have inflicted greater damage upon this United States than ruthless submarine warfare. Our country has declared war to prevent the latter and the gentlemen of the negative think we should not even have a law to prevent the former. With these two premises admitted there is only one conclusion possible for any man who respects the laws of logic. Because strikes and lockouts affect the public welfare profoundly and vitally, the government is bound by its very nature and purpose to intervene. The whole debate therefore must turn upon the form that intervention should take. In

my judgment, it is not an open question whether or not the government should intervene.

This brings me to the second part of my argument, viz.: the only reasonable and effective mode of intervention open to the government is some form of compulsory arbitration. Compulsory arbitration necessarily involves two things—first, the careful investigation of the points at issue between the contending parties to determine where justice and reason lie; and secondly, to compel the guilty party to cease his unjust aggression upon the rights of the other. My colleague has shown that every industrial dispute involves a question of justice, for either the demands of organized labor are just and reasonable or they are not. If they are, then the denial of these demands on the part of capital is unjust and unreasonable. If they are not then the denial is just and reasonable. The only other supposition possible in the case of a strike or lockout is that organized labor is demanding *too much* and organized industry is granting *too little*. Then there will be injustice on both sides. Now it seems to me a self-evident proposition that if government intervenes at all, it can do so reasonably only after a careful investigation of the matter in dispute. Can any reasonable man desire intervention or interference of any kind where justice is concerned without a thorough understanding of the question involved? It is absolutely clear, therefore, to my mind, that only two possible courses are open to the gentlemen of the negative—either they must deny the right and wisdom of government intervention at all, or they must admit the necessity of a thorough investigation of the points at issue between the contending parties to determine which of them is the unjust aggressor upon the other. I trust I have proved to the satisfaction of every unbiased mind that the first alternative is untenable.

There remains therefore but one further point for discussion. What is the duty of the government in the premises? I have already shown that every industrial dispute necessarily involves injustice either on the side of organized labor or on the side of capital, or possibly on both sides to the controversy. Suppose, now, for the sake of concrete illustration, that the investigation reveals injustice on the side of capital. Suppose it is shown that labor is receiving a wage far less than its services are worth; a wage which is wholly inadequate to meet the reasonable demands of life; or that the hours and conditions of labor are oppressive and intolerable, thereby rendering right human life impossible, will the gentlemen maintain the government has no duty in the case? Our government is committed to the proposition that every man has the inalienable, God-given right to life, liberty and the pursuit of happiness and that it is the primal duty of *every* government to secure the lowliest and the humblest citizen as well as the highest and the mightiest in the assured possession of these rights. But does not the right to life

necessarily involve the right to the means of life? Is it not the very negation of reason to admit the end and to deny the means necessary to its attainment? But will the gentlemen tell us what means of livelihood the working man has except a just wage, reasonable huors and human conditions of labor? It follows, therefore, that whenever *any* agency denies the workingman *any* of these things it is the duty of the government to intervene in his behalf. Will the gentleman deny that in some strikes at least the demands of the working man were just; that the wages he received bore no proportion to the worth of his services, that the conditions against which he protested were intolerable and inhuman? I cannot believe that men so well informed as our worthy opponents will commit themselves to anything so rash? But let me demonstrate this point by the unanswerable argument of facts. Have the gentlemen forgotten the Colorado coal strike where six out of the seven demands of the men were guaranteed them by the laws of Colorado? and yet the operators persistently refused arbitration on the ground there was nothing to arbitrate. Have they forgotten the *Birmingham* Coal Strike of 1908, where it was discovered by a parliamentary committee that boys of 14 were compelled to work from 10 to 14 hours a day for the miserable pittance of 60 cents a day? Have they forgotten the horrors of the Colorado coal strike of 1914, the *Michigan Copper Strike* of 1913, where, according to the Governor of the state, the workmen were subjected to inhuman conditions? Yet these copper barons refused the appeal of the Governor for arbitration. Have they forgotten the *Paint Creek Strike* of West Virginia where, according to the Senate Committee sent to investigate conditions, in many cases the men had been denied their unquestioned constitutional rights? Do they believe any of these things would have been possible had there been a court of arbitration with power to compel both parties to appear before it? How then can any man deny that it is the duty of the government in such cases to secure the workmen in their unquestioned rights by compelling capital to grant their just and reasonable demands? But how can the government possibly perform this duty without first investigating the alleged injustice it is called upon to correct? But to investigate the facts in industrial disputes, to compel the guilty party to cease his unjust encroachment upon the rights of others is precisely what is meant by compulsory arbitration. Therefore I conclude that compulsory arbitration as a means of settling industrial disputes follows from the very nature and purpose of government.

For more than 100 years industrial wars have endangered the public welfare; have brought in their wake the destruction of property, the paralysis of industry, hardships, misery and bloodshed, and for more than 100 years our government has been patient and forbearing with the warring factions. Would the gentlemen have the government wait another 100 years in the hope that these hostile

interests may find some means of settling these disputes without inflicting serious damage upon the public welfare? Shall our government stake the resources and lives of all its citizens in protecting the public welfare on the high seas and yet take no step towards the protection of this welfare within its own border? If it fulfills its duty by declaring war on Germany for menacing the public welfare then it must likewise fulfill its duty by enacting a law compelling the capitalist and the laborer to settle their disputes without threatening the welfare of the public.

THIRD AFFIRMATIVE.

Edmund F. Conway, '18.

My colleagues have vindicated the claims of compulsory arbitration as a solution of industrial disputes, on the ground of pure reason. The first speaker has shown that civilization itself demands the application of judicial procedure to every kind of dispute arising between individuals or groups of individuals which would otherwise involve an appeal to force. The second speaker has shown that since industrial disturbances have a profound and vital bearing upon the public welfare, it follows by a logical necessity from the very nature and function of government that it is bound to intervene effectively to secure the public welfare. He has likewise shown that such intervention necessarily involves compulsory arbitration in some form or other. If we could prove no more than that, reason and prudence and common sense would dictate that compulsory arbitration ought to be given a fair trial. In every species of scientific investigation the most reasonable and promising hypothesis should be adopted at least provisionally. It is therefore only by flying in the face of a fundamental postulate of science, the negative can refuse to accept compulsory arbitration as a solution of industrial disputes. Will the gentlemen explain to us how it is possible otherwise to make any scientific advance?

But I shall go a step farther and show that compulsory arbitration has demonstrated its worth in the domain of concrete fact. I will base my argument upon a document issued by the United States government, November 1, 1916, entitled, "A Study of Arbitration and Conciliation Laws of the Principal Countries of the World."

Now, if the facts show that those industries subject to compulsory arbitration are either wholly free from strikes and lockouts or at least seldom so disturbed, whilst in the very same countries those industries which do not fall under the jurisdiction of the compulsory arbitration courts are the prey of frequent and serious industrial wars, will not every reasonable and honest man then admit that compulsory arbitration has fully justified the claims we make for it?

Now, with these government documents to sustain me, I am able to say that these are the exact facts.

The report tells us that there are nine countries in Europe having compulsory arbitration laws for public utilities. After pointing out the elastic character of the term—public utilities—ranging all the way from railroads, telegraph, telephone and postal service as a minimum, to well-nigh every industry of any consequence, a careful and detailed study of every country is made. I shall begin with Belgium. Belgium has the two-fold system—compulsory arbitration for public utilities and voluntary courts for all other industries. Note carefully, honorable judges, the vast difference between these two methods of dealing with industria disturbances. The report tells us on page 190 that there has been no serious strike in the industries covered by the compulsory arbitration law since its enactment, March 10, 1910. Could one desire more conclusive evidence as to the efficacy of compulsory arbitration? Turn now to the industries not subject to the compulsory arbitration law.

During a period of five years there was a total of 610 strikes. The voluntary courts of arbitration settled just 16. The report makes the following comment, page 425: "This shows that the councils (the name by which the voluntary courts are called in Belgium), sett'ed less than three per cent. of the strikes in the kingdom during the five years." Let me set these striking facts side by side. There has been *no* serious strike in the industries covered by the compulsory arbitration law in a period of five years. During the same period of years there have been 610 strikes in industries not so covered, and voluntary arbitration has settled less than three per cent. of them. Comment of mine could only serve to obscure the striking contrast.

I shall next turn to Holland. In 1903 there was a general strike on the Dutch railroad service which paralyzed industry and inflicted untold hardship and misery upon the whole nation. Public opinion was so aroused that a law was immediately enacted prohibiting strikes and lockouts on public utilities, and providing courts of arbitration to settle disputes. What was the result of this compulsory arbitration law? The report on page 194 makes the laconic comment: "There has been no strike in Holland since 1903 in the industries governed by this law." Will the gentlemen take note of these words, "There has been no strike in Holland since 1903," a period of 14 years. That single fact is more conclusive as to the efficacy of compulsory arbitration than a ton of fine spun theories to the contrary. Holland has also provided voluntary arbitration tribunals for all industries not falling under the compulsory arbitration law. I shall allow the simple facts to speak for themselves. The report gives us figures for four years.

During those four years there were 529 strikes and lockouts in Holland. In the face of these facts will the gentlemen persist in

telling us that compulsory arbitration cannot settle strikes and lockouts or that voluntary methods are sufficient? Those industries which fall under the compulsory arbitration law *have not had a single strike in 14 years*. The industries not provided for by that law have had 529 strikes and lockouts in four years. I would remind the gentlemen of the old philosophic axiom—"No argument is valid against facts." But perhaps the voluntary arbitration courts have been successful in dealing with these 529 strikes and lockouts. The figures supplied by this government report proclaim more eloquently than any spoken words the pitiful inadequacy of voluntary methods to settle industrial disputes. On page 434 we read that the actual interventions of these voluntary boards resulting in settlement was just 32, or a little over six per cent.

The same identical results are repeated in Germany. Although technically Germany has no compulsory arbitration law, yet as the report points out, she has what is practically the same thing for public utilities, so that to quote the words of the report, page 192, "it is extremely difficult, if not indeed impossible, for a strike to be organized." On the other hand there are courts of voluntary arbitration for every other kind of industry. There have been no strikes in those industries to which the principle of compulsory arbitration applies during a period of 15 years and more.

But in the other industries where the action of the courts is wholly dependent upon the prejudices, passions, and conflicting interests of warring industrial factions, the records tell the same pitiable story of disturbances, violence and judicial impotency. The government report gives us figures for only three years, but during those three years there were 3,973 strikes and lockouts (page 441). Of these the voluntary arbitration courts succeeded in settling 132 disputes, or a little over three per cent., thereby repeating the experience of Belgium. After giving these figures, the report makes the following significant comment, page 441: "Two-thirds of the formal decisions rendered were rejected by one or other of the parties." Here again the facts speak eloquently for compulsory arbitration, by which industrial disputes like any other dispute amongst private citizens, are settled by the calm and rational method of judicial procedure and withdrawn from the barbarous and senseless adjudication of force in the shape of strikes and lockouts.

In Austria strikes and lockouts in all public utilities are prohibited, but tribunals are provided to hear the disputes which may arise between employers and employees. The result of this compulsory arbitration law is stated thus by the report, page 188: "While there exist in Austria several important trade unions composed of persons employed in the railway, postal and other public services, *no* strikes have so far taken place in these industries (*i. e.*, down to November 1, 1916). Here is a record of efficiency of which any court might be justly proud.

During a period of twenty years no strikes have taken place in the industries over which the compulsory arbitration courts have jurisdiction. And yet in other industries over which these courts have no jurisdiction Austria has had as many and as serious strikes as any country in the world. During a period of eight years (p. 447), *there were 2,390 strikes and lockouts*. The services of the voluntary arbitration boards were accepted in only 573 cases, or a little over 24 per cent. There are no figures to show in how many of these they were successful. Again, I ask you to contrast the results under these two methods of dealing with industrial disputes. The industries subject to the compulsory arbitration courts have had not a single strike or lockout in 20 years, while in the other industries not so goverened there have been 2,390 strikes and lockouts in eight years.

But I have still more conclusive evidence than any yet offered. The most comprehensive compulsory arbitration law ever enacted was that of the Commonwealth of Australia, passed in 1904. I shall allow the government report to state the whole case. On page 200 the report says: "The law is of the most inclusive scope as far as employments or occupations are concerned and the court established by it has cognizance of all disputes actual, impending or threatened which are of a geographic extent to bring them within the 'Federal Purview.'" You will observe that every kind of industrial disturbance, actual or threatened, which might affect more than one state falls under this comprehensive law. It is evident, therefore, that no strike of any consequence can escape the operation of this law. Here is a test on a larger scale than any heretofore attempted, of the efficacy of compulsory arbitration, and what is the result? The report again shall state the fact. On page 201 the report says—"There has not been since the enactment of the law any strike extending beyond the boundaries of a single state."

The gentlemen cannot name a single law in any country of the world which has been more signally successful. During a period of 13 years there has not been a single strike or lockout in the industries covered by this law.

With this mass of evidence to sustain me, I think I am entitled to conclude that compulsory arbitration is supported by the logic of fact no less securely than by the logic of pure reason, that the voices of reason and experience are equally insistent in demanding the withdrawal of industrial disputes from the senseless, barbarous and futile arbitrament of force. We believe therefore that reason, experience and common sense are on our side when we demand that all industrial disputes affecting the public welfare be subjected to the calm, reasonable and enlightened adjudication of organized courts.

Negative Presentation, (Held at St. Viator College.)

FIRST NEGATIVE.

Gregory A. Galvin, '19.

The gentlemen of the affirmative have proven with much show of logic and with no little eloquence, that the principal purpose of government is to promote the public welfare; that strikes are harmful to the general public, and then they have gone on to the easy conclusion that strikes should be prevented by legal enactments. Now we agree quite heartily with the gentlemen of the opposition that the government has the duty of promoting the public welfare, that strikes are highly detrimental to all parties concerned; but we disagree with them totally as to the means of securing the one and avoiding the other. You cannot help observing, honorable judges, that the whole argument of the affirmative falls to the ground unless you assume that legal enactment will prevent strikes.

Now, honorable judges, I propose to show that the contention that legal enactment will prevent strikes is grounded upon a total disregard for human nature, and the clear, and unmistakable, teachings of history. Where there is a question of what actions can be prevented, and what actions cannot be prevented, by legal enactment, a very important distinction is necessary. You must distinguish between conduct which springs from lawless passion, and conduct which springs from deep-rooted and sacred convictions. You may properly forbid by law under sanction of fines, and imprisonment, murder, theft, robbery, adultery, and drunkenness, and you may reasonably hope that the law properly enforced will prevent or greatly lessen these things, because all these things are the result of ungoverned passion; but the man who expects to prevent men by law from worshipping God, according to the dictates of their consciences, the man who hopes by legal enactment to make men submit quietly to the encroachments of tyranny; the man who thinks that by legislative action he can induce men to submit tamely, and supinely, to the denial of what they consider their God-given and inalienable rights, knows nothing of human nature, knows nothing of the lessons written in letters of blood across the pages of the world's history.

"If there is one lesson", says Chief Justice Marshall in a celebrated case, "which history has taught the human race; if there is one fact which has been demonstrated beyond the possibility of reasonable question, it is that legislation which does violence to the deep-seated conviction of the citizen is futile and pernicious, and serves only to aggravate the evil it was designed to cure. No greater mistake", he continues, "is made by well-intentioned people, than to imagine that false ideas can be legislated out of men, or true ones into them by mere legal enactment." I commend these weighty and solemn words of the greatest jurist who has ever sat upon the bench of the Supreme Court to the gentlemen of the affirmative.

Legislation which does violence to deep-rooted convictions of citizens is futile and pernicious, and serves only to aggravate the evils it was designed to cure. That will be the whole burden of my argument and in order that there may be no possibility of mistaking the point at issue, I shall throw the argument into the following logical form: Legislation which does violence to deep-rooted convictions of citizens is futile and pernicious and serves only to aggravate the evils it was designed to cure. But compulsory arbitration does violence to the deep-seated, and sacred convictions of a large class of citizens, namely organized labor. Therefore, compulsory arbitration is a form of legislation which would be futile and pernicious and which could serve only to aggravate the evils it was designed to cure.

In proof of my major premise, I might reasonably support myself upon the great authority of Chief Justice Marshall. Even the gentlemen of the opposition will admit, I think, it would be simple presumption on their part to join issue with the greatest legal mind, one of the profoundest students of history America has produced. But if they are rash enough to deny the principles laid down by Chief Justice Marshall I stand ready to support it by abundant historical evidence. I shall therefore assume the truth of my major without further argument.

I shall now pass on to establish my minor. But compulsory arbitration does violence to deep-rooted and sacred convictions of a large body of our citizens, namely, organized labor. I would have the gentlemen observe, I am not now inquiring, nor does Chief Justice Marshall inquire when he lays down the principle I have quoted from him, whether the convictions in question, are ill, or well-grounded; true, or false. My sole concern is with the facts. It may be well to point out in passing, that governments have come to respect many deep-rooted convictions of groups of citizens, which in the mind of the government are certainly erroneous. No enlightened government compels citizens to take an oath in its courts of justice when they are persuaded that an oath in any form is wrong. You have a striking illustration of the same fact in the action of our government towards the convictions of a certain group of citizens. Although we are at war with a powerful and aggressive nation, although our national honor and security are at stake, yet our government respects the deep-rooted convictions of that small group of citizens who are persuaded that war is absolutely wrong and can be justified by no circumstances, yet it is clear in the mind of our government, such a conviction is erroneous. It would be easy to multiply instances.

Now, I maintain, compulsory arbritration does violence to the convictions of organized labor which are just as deep-rooted, convictions that are just as sacred, just as well grounded and far more elemental than the convictions of which I have spoken. And what are those convictions of laboring men? These men are profoundly convinced that a compulsory arbitration law would reduce them to a

state of involuntary servitude. There is not a labor leader, there is not a labor organization in the world, that has not given clear and vigorous expression to that conviction.

Samuel Gompers, than whom no man in America is better qualified to speak for organized labor, said before the senate committee a short time ago—"I give you fair warning, gentlemen, if you pass this compulsory arbitration law, organized labor will not obey it. We would consider ourselves unworthy of American citizenship if we did not resist even to the last drop of our blood any law which we are persuaded will make us industrial slaves. Mr. Garretson, president of the Brotherhood of Railroad Conductors said before the same committee, "You may disguise the matter, Mr. Chairman, under any high sounding terms you please, the plain fact is, compulsory arbitration makes the workman an industrial slave. If you wish to start a revolution, if you wish to see blood shed in the streets of our cities, you may pass this compulsory arbitration law. You may cast us into prison, you may decimate our ranks with machine guns, but you shall not make us slaves under any pretext." Less than two months ago the Chicago Federation of Labor passed the following resolution: "That organized labor of Chicago is unalterably opposed to compulsory arbitration in any form. Our opposition is based upon the firm conviction that a compulsory arbitration law would reduce the working man to a state of involuntary servitude." In the February number of the Federationist, the official organ of all organized labor, we read, "To say that organized labor cannot and will not submit to a compulsory arbitration law is only another way of saying that we will not abdicate our rights as freemen. In plain terms compulsory arbitration would make us industrial slaves differing in form of employment but not in substance from the old chattel slave." In the American Trainman, Feb. 1, 1917, we read, "The plain fact of the matter is that any plan of restraining employees from the right to quit work carries with it enforced service, which reduced to plain terms, whether we like them or not, means slavery." But what is the use of multiplying quotations; I could cite equally convincing testimony by the hour, from the pronouncements of labor leaders, labor organizations, and official labor journals. I do not think even the gentlemen of the affirmative will question the proposition I have laid down—that compulsory arbitration does violence to the deep-rooted and sacred convictions of a large class of our citizens, namely, organized labor. But if they admit the major premise, if they do not deny the minor, then it is only by stubbornly refusing to admit absolutely necessary inferences, that they can deny my conclusion, compulsory arbitration would be a form of legislation which would be futile, and pernicious, and serve only to aggravate the evils it was designed to cure. Now, I ask the gentlemen to tell us without any evasion which of these premises they choose to deny, or failing in that to explain to us, how

they can escape the conclusion. Now I repeat, honorable judges, I am not enquiring here whether this conviction of organized labor is well grounded, or not, whether in fact compulsory arbitration does, or does not, involve industrial slavery, I am concerned only with the facts, that organized labor is profoundly convinced that it does. I repeat also, honorable judges, the gentlemen cannot show that this conviction of organized labor is not as well grounded, does not rest on as weighty reasons, is not honestly held by as large, and intelligent a body of men as the conviction of other groups of citizens which our government, and every other intelligent government does respect, and which it never dreams of violating by legal enactment. This is perhaps the reason why our government has never yielded to the alluring rhetoric of the affirmative, the reason why it never should, and I believe never will enact a compulsory arbitration law.

SECOND NEGATIVE.

Fulton J. Sheen, '17.

The speaker who has just left the floor has told you that strikes are dangerous and that the interests of the public demand that they be averted. Now we of the negative maintain that is not the issue of this debate. The question is not whether strikes are good or bad, or whether the interests of the public demand that they be averted; the question is whether compulsory arbitration is the most practical and efficient method of dealing with them. With this end in view then I shall prove that compulsory arbitration is an utterly impractical and therefore useless solution of industrial disputes for two reasons. First, because it cannot be enforced against the employees, and secondly because it is an extreme and radical measure. Surely, honorable judges, if the awards cannot be enforced against the employees even my worthy opponents will admit that compulsory arbitration is a useless solution of industrial disputes. First, then, I say that the awards cannot be enforced against the employee. Awards must be enforced either by fines or imprisonment. As regards imprisonment, honorable judges, how imprison the two million railroad men who threatened to strike last September? There are not enough jails or prisons in the United States to hold them. It is a small strike in this country that does not involve five or ten thousand men. How imprison even that small number? Will the sentiment of the people permit their incarceration? Since the employees have sacrificed their employment and with it the bread of their children, does this not prove, honorable judges, that they really believed an injustice was being done them?

There still remains the other alternative of enforcing the awards by fines, but this is no less impractical. Enforcement by fines against the employee must always remain a nominal mode of enforcement. In the first place the greater percentage of American

employees are absolutely fine-proof. They have nothing which a board of compulsory arbitration could attach. In the second place apart from the expense of collecting driblets of fines from scattered workmen the political odium of the procedure will prevent any democratic government from carrying it out. In February, 1907, the slaughtermen of New Zealand struck for higher wages. Fines were imposed by the arbitration board. The original strikers escaped on a technicality but all the rest, 266 in number, were fined five pounds apiece, or 1,330 pounds in all. Two years and one month later 563 pounds, or about one-half, was still left unpaid. Now, honorable judges, if fines cannot be collected in New Zealand where labor unions are weak and the public is not so vigorously opposed to compulsory arbitration, then how are you going to collect them in the United States where labor unions are strong and vigorously opposed to compulsory arbitration.

But, honorable judges, we do not want you to accept our own logic in proof of this contention. We are going to submit to you the testimony of the United States government, which opinion was set down in a recent labor report by authorities who are more conversant with industrial problems than even my worthy opponents. The report says: (Nov. 1916) "Legislation imposing fines, imprisonment and loss of employment would not prevent strikes (in the countries having compulsory arbitration). The only real restraining influence is the power of the government to call out reserves and compel them to resume work under military law." But, honorable judges, as the report admits, we have no such military system in the United States and perhaps never will have; it follows then from the report that awards can never be enforced, in the United States. But if the awards cannot be enforced then it is better not to have the law upon our statute books for it would then be only a sham and a delusion.

Now, honorable judges, whatever may be the abstract and theoretical value of compulsory arbitration this fact cannot be ignored, namely, that the laboring people are opposed to it. Public opinion is opposed to it, partly because the public in any given dispute consists largely of employers and employees who are reluctant to support measures which may later be used against themselves, and partly because there is no widespread conception that strike is a moral wrong. The final report of the Industrial Commission (vol. 14, pp. 861–2), says: "The sentiment of both employers and employees in the United States is almost universally opposed to compulsory arbitration. Therefore, I think it needs no argument to prove that a law which finds no support in the life and the convictions of a free people, a law which either rightly or wrongly violates their sense of justice, cannot be enforced. In absolute monarchies you might compel men to obey such laws but not amongst a democratic and liberty loving people. An attempt to enforce just such

a law as this was the fundamental cause of the American Revolution, and as a people perhaps we are less disposed to submit to that sort of coercion now than they were then.

But now, honorable judges, granting for the sake of argument that, in spite of the laboring man's opposition to compulsory arbitration, you could compel him to return to his original industry against his will by fear of fines, police, or military power, you are thereby aggravating the evil instead of diminishing it. If men are dissatisfied and disgruntled because they believe, whether rightly or wrongly, that a grave injustice has been done them, is there any power on earth that is going to make them do honest work if they will the contrary. These dissatisfied men will do more harm to an industry by inefficient if not by designedly bad work than any strike or lockout. If a man is unwilling to work and is coerced into doing so by a force stronger than himself his greatest efficiency is not thereby secured. As D. L. Cease, editor of the Railroad Trainmen, puts it: "To make compulsory arbitration work you would need a rifle at every worker's head and an iron collar about his neck, and you may rest assured that nothing else would be of the least use." You may make an engineer stand in the cab of his engine for eight hours every day at the point of a bayonet and make him spend his time there, and you may make the coal miner stay in the mine, and the miller in his mill, but there is no law that is going to make them do honest work if they will the contrary. Now, the employer must suffer for the inefficient work of these dissatisfied men. A dilemma now confronts my worthy opponents: Either the employer has the right to discharge dissatisfied workmen because of inefficiency or he has not. If he has the right to discharge dissatisfied workmen because of inefficiency then he has within his own power the means of defeating the awards of the arbitration board, since he may discharge the men in spite of the court's award. If he has not the right to discharge dissatisfied workmen because of inefficiency then he faces well-nigh inevitable ruin. Now we want our worthy opponents to meet these difficulties fairly and squarely and honestly. They cannot flatter themselves that they have found a satisfactory solution for this great problem until they meet squarely and honestly these difficulties which many sober students of the question have considered insuperable.

In the second place compulsory arbitration is an extreme and radical measure and should be adopted with the greatest caution. At present we have no compulsion of any kind. We do not compel employers and employees to submit their demands to a board. We merely place the services of such a board at their disposal, and they may accept it or reject it as they will. But now compulsory arbitration is going to carry us to the other extreme and not only compel the men to submit their demands to the board but also to abide by its decisions. Now it is rash and imprudent and therefore

unworthy of calm and enlightened statesmanship to impose any law upon a reluctant people until the wisdom and practical utility of the measure have been conclusively proven. Will my worthy opponents seriously maintain that the practical operation of this measure in the countries in which it has been tried has given us any such assurance? As professor Dixon of Dartmouth put it recently, "Compulsory arbitration has not realized its early promises in the countries in which it has been tried." If my opponents are disposed to question this fact they had better lay to heart the words of our National Council of Defense: "We must take into account the experience of England, where it was found after the South Wales miners' strike involving 200,000 workmen that compulsory methods had proven futile." Let us analyze the case. Only a year ago, during the war, the English coal miners became dissatisfied with wages, hours and conditions of labor, and threatened to strike. The English government passed a Munitions Act, a compulsory measure which compelled all men engaged directly or indirectly in the manufacture of munitions to remain at work. The law was aimed directly at the coal miners, who are an important factor in the manufacture of munitions. But because they believed they were receiving unjust wages, working long hours and under intolerable conditions, they bade defiance to the law and the English government found it impossible to compel them to go back to work. If such a law, honorable judges, cannot be enforced in England, where men are much more inclined to submit to laws they don't like than here in the United States, what reasonable ground is there to believe that it is going to succeed in America? Will any one pretend that America has greater power to enforce her laws than the English government? If this kind of a law which was passed and failed during war times, when, if ever, extreme measures are justified, and when, if ever, men are willing to obey extreme measures, what reasonable ground is there to believe that it is going to succeed in America during times of peace? Does this not sustain the contention of Professor Dixon that compulsory arbitration does not command the attention of serious thinkers?

Again, the practical operation of this measure in New Zealand does not warrant our adopting it here in the United States, for figures prove, honorable judges, that in proportion to her population New Zealand has as many and as serious strikes as any other country in the world. Time will permit me to quote only Hon. W. H. Triggs, editor of the New Zealand Press, and writing in the British Quarterly Review of 1914. He writes: "A series of more or less sporadic outbreaks culminated last year in a general strike, on a scale hitherto unprecedented in this part of the world. A strike so serious in its character that for a time it seemed as if the dominion were trembling on the verge of Civil War." By no stretch

of imagination could such terms ever be applied to any strike we have ever had in the United States.

Now, honorable judges, if such a law has failed in New Zealand, where public opinion is in its favor, and where the laboring people are in its favor, and where economic conditions are in its favor, and where the laboring people at the time of its inception were in its favor, and where the population is homogeneous, and where a universal wage system prevails, what reasonable ground is there to believe that it is going to succeed in the United States where public opinion, economic conditions and the laboring people are opposed, and where the population is heterogeneous and where no universal wage system prevails? Wherefore, we maintain that it is rash and imprudent and therefore unworthy of calm and enlightened statesmanship; it is a violent perversion of the fundamental principles of sound legislation, to impose any law upon a reluctant people in spite of their vigorous and well grounded opposition. Do not all these facts go to sustain the contention of Professor Dixon, that compulsory arbitration does not command the attention of serious thinkers?

THIRD NEGATIVE.

Charles A. Hart, '17.

The argument of the gentleman who has just left the floor, as it seems to me, is so essentially unsound, so untenable, so utterly at variance with the very facts he relies upon to sustain it that I shall join issue with him at once. Stripped of all alluring rhetoric his argument is simply this: Compulsory arbitration is nothing but the extension of civil court procedure to industrial disputes. He maintains the same identical principles are involved in both cases. Therefore, since we compel men to settle their civil disputes by an appeal to the civil courts, we should oblige employers and employees to settle their industrial disputes in the proposed industrial courts. How beautifully and alluringly simple is this newest solution of an age-old problem which has vexed men's souls, lo, these ten centuries and more!

But let us examine this supposed analogy between the ordinary civil courts and the proposed compulsory arbitration courts. In the first place, honorable judges, is it not remarkable that an analogy so simple, so obvious, so easily within the reach of the rudest intelligence, should never have suggested itself to the legislators of a single great nation in the world? Is it not equally remarkable, yes, inexplicable, that the great economists and sociologists of the world who have been struggling with these problems for the past 75 years should never have thought of this simple, sane, and effective solution except to dismiss it? And yet the plain fact is that no great nation has ever thought of extending the jurisdiction of civil courts

to industrial disputes. "Standing quite by themselves," says Bliss's Encyclopedia of Social Reform, p. 61, "as the only general compulsory arbitration laws in the world are the four statutes of the British Colonies in Australasia." These strange anomalies demand an explanation which I trust the gentlemen will supply. On the face of the facts alone then, is it not reasonable to suppose that if a compulsory arbitration court were merely an extension of our present civil courts and nothing more, if it involved no new principles, no radical departure from the procedure of ordinary civil courts, it would have been adopted long ago by the great industrial nations of the world?

But let us examine a little more closely, the supposed analogy between ordinary civil courts and the proposed industrial courts. What is the essential function of our civil courts? Briefly stated it is to apply carefully formulated laws to cases brought before it. At every step of the judicial process the court must be guided by the law designed to meet the very case in hand. No decision has the slightest binding force, unless it is based upon some definitely stated law. Contrast this with the procedure of a compulsory arbitration court. Such a court could not possibly base its decision upon previously existing law. The very existence of this proposed court supposes there are no definite laws governing the cases coming before it, for otherwise they would fall under the jurisdiction of the ordinary court. And yet at the very outset the arbitration court would be called upon to settle the most difficult problem known to economists, namely, just what part shall go to each of the factors of production in the form of wages, rent, interest and profits. To put it in the words of Prof. Tausig of Harvard: "Compulsory arbitration carried to its logical outcome means the settlement of all distributions by public authority." But what shall be the guide? Economists have long wrested with this great problem and yet the leaders in that field today admitted at the recent meeting of the American Economic Association that they could not formulate a single practical principle that should even indicate a basis of division under this economic regime. "It may be that we are merely pursuing a will-o'-the-wisp when we are hunting for a reasonable wage," said Prof. Dixon of Dartmouth, at that meeting, "but at any rate we are seeking the unattainable." And yet the gentlemen are going to solve that complex problem by the simple expedient of putting a law on the statute book. Contrast their confident assurance that the proposed compulsory arbitration court would introduce no new principle with the solemn words of President of the United States at the opening of Congress in December, when he said: "I would hesitate to recommend, and I dare say that Congress would hesitate to act upon the suggestion should I make it, that any man, in any occupation, should be obliged by law to continue in an employment which he desired to leave. To do

so would be to adopt a new principle into our jurisprudence which I take it for granted we are not prepared to introduce."

But nothing could set the two courts in sharper contrast, than their relation to contracts. Our present courts, in accordance with the most sacredly guarded demands of democracy, have always limited themselves to jurisdiction over contracts already existing. These they explain and interpret and constrain either party to the dispute to live up to,—contracts into which both have freely entered. To make a new contract and to compel the parties to enter into it would be a procedure which no court in the civilized world has ever thought of adopting. For it would be considered everywhere and by all liberty-loving people as nothing short of the grossest injustice and the destruction of the very essence of contract. Yet this compelling people to enter into a new contract is exactly what compulsory arbitration courts would do. For illustration, suppose 50,000 miners have a contract for one year at a certain rate with their employer. At the expiration of that time they demand a raise. The employers refuse and the dispute arising is brought to this industrial court for settlement. The court fixes a rate which the workman believes unjust. In any case it must be the basis of an entirely new contract. This is the one he must enter into, a contract he has not freely willed, a contract in name only, for the compulsory arbitration court has taken away all real meaning from that term. Yet again our worthy opponents say this is a mere extension of our civil court jurisdiction. We do not doubt the extension, but it takes no very elaborate reasoning to see that it has been accomplished at the expense of a most cherished principle, and at the sacrifice of the very basis of contract, hitherto never questioned.

Thirdly—Consider the attitude which this proposed court would be compelled to take toward the very nature of labor itself. Our present civil courts deal only with property rights. Over the body rights of a man they never assume jurisdiction save for crime or treason. Section six of the Clayton Act, begins by reiterating as a universally accepted principle that labor is never to be regarded as a mere commodity. Labor, it says, is not separable from the laborer's body. It is therefore a body right. Now in every single case in which this proposed industrial court would render a decision, by its compulsory nature it takes body rights over the laborers. It compels them to go back to work under the pain of fine or imprisonment and this in spite of the fact that not only the laws of the United States, but nature itself, declares their labor to be a body right. And it takes this right not for any crime or treason, but merely because they protest against what they believe to be an injustice by refusing to work. To summarize then, honorable judges, if the practices of all the great nations of the world and the testimony of the leading economists and sociologists are to go for naught; if

courts may exist without the principles and laws to guide them, if they may destroy the very essence of contract itself, if they may take body rights over the laborer where no crime is committed, then indeed, the proposed law may be, as the affirmative maintain, only an extension of our civil court procedure. Observe carefully, honorable judges, we are not here questioning the power of Congress to enact such a law and to establish such a tribunal. Indeed the very statement of the question supposes this power granted. What we emphatically question, however, is the wisdom of doing such violence to the convictions of a large class of our citizens and to the nature and functions of our judicial procedure. For we of the negative would rather believe that no democratic governments would ever care, as they have not cared in the past, to deny to citizens their natural and inalienable rights and for these reasons we move you that compulsory arbitration should not be adopted.

THE VIATORIAN

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Homo sum; humani nihil a me alienum puto.—TERENCE.

The Call.

The enthusiasm manifested on Homecoming Day was so spontaneous, that there is no doubt but that it will communicate itself to all the students of Viator and find a lasting expression in the realization of the practical plan suggested and adopted at the last Alumni Meeting. The Alumni of St. Viator's in pledging themselves as an organized body, not merely to make a donation to their Alma Mater, but to take her financial interests as their conscientious concern, are blazing a way to the emancipation of higher Catholic education. This is surely the most intelligent answer they could give to the note of alarm sounded by President O'Mahoney when he warned them that, "unless the general Catholic public, and especially the college man, supplied the sinews of war, St. Viator and other Catholic colleges, in the struggle for existence in which

they are now engaged, would be reduced to stunted mediocrity if they would not have to surrender entirely to those who would substitute in the college world the predominance of the richest for the survival of the fittest."

Words cannot express the encouragement which St. Viator's educators felt when they saw their old students stepping from the side-lines and taking an active part in the battle which they are waging for God and Country. No longer will the old students be regarded as onlookers—mere outsiders—well-wishers if you will; but in the new era which dawns with the Golden Jubilee, they will be considered part of the body corporate. In acknowledgment of their interest in the institution the authorities of the college have decided to submit annually, at the Homecoming, a financial report giving a detailed statement of the donations received and the investment made therefrom. This will be made in addition to the financial report of the Association.

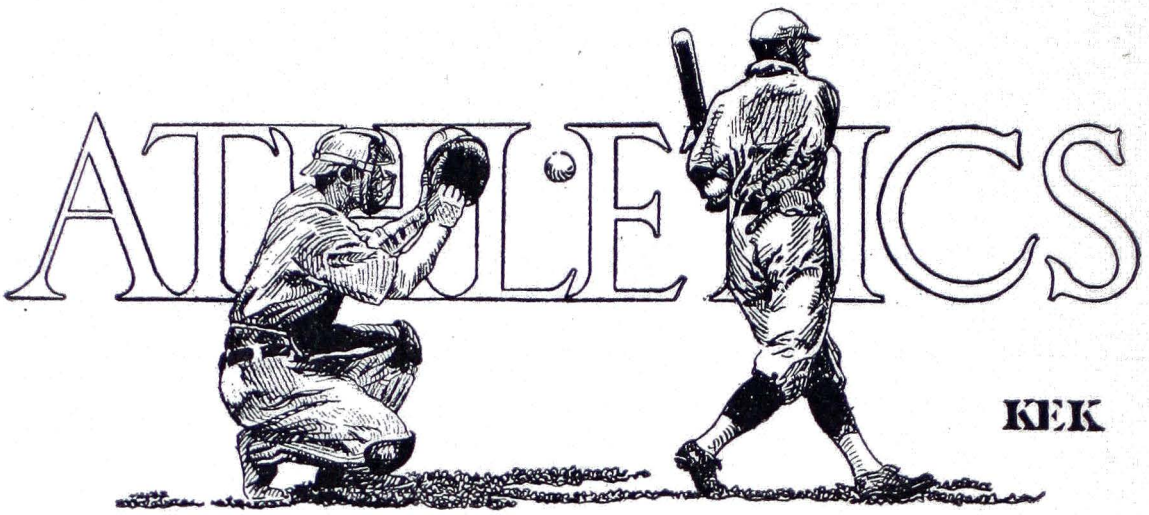
It is to be hoped that in time every Old Student will consider the college as his investment and that there will be not only something of the college in him but something of him in the college. In the initial number of the Golden Jubilee Viatorian, which will appear in October, there will be opened a Roll of Honor. This will be continued in all succeeding issues until the campaign has been crowned with victory. On this Roll of Honor will be inscribed the names of all those who rally around the Old Gold and Purple, and when the final day comes for the numbering of those who are with us, we feel confident that every true son of Viator will deserve to have his name chiseled in the perpetual Roll of Honor which from the walls of St. Viator will call his name out to future generations of students as a true Viator man.

The Campaign

Next year is our Golden Jubilee Year. Our Alumni have already inaugurated plans befitting the celebration of so grand an event. Our aim is to raise two hundred thousand dollars in five years. We can do it if every single alumnus will do his bit. We will not fail. Will you volunteer your part and thus make the work easier, the success surer? Get in and push for the best little college in the country. Put your enthusiasm into this splendid venture. You are needed and the success won't be as great if you do not add something of yourself to it. The campaign opened with the meeting on Decoration Day and by May thirtieth, nineteen eighteen, at least one-fifth of that sum must be in the treasury of our Alma Mater. It might not be if your share is not there. Make that gift a certainty then, by the only possible means, the sending in of your contribution, with the promise of a similar amount for the four or more succeeding years. Altogether now! Do you know that the Alumni of non-Catholic schools, aside from any public founda-

tions, such as the Carnegie and Rockefeller funds, contribute to their Alma Maters, millions of dollars annually? We would not want to publish the annual contribution of the Alumni of Catholic colleges, but we know we can say one year from now that at least the fellows who went to St. Viator will compare favorably, man to man, with the Alumni of any college of any denomination. Back those words with dollars. Our slogan then:

"FORTY THOUSAND A YEAR FOR FIVE YEARS."



DAVID CONROY—CAPTAIN.

"Dave" was perhaps the best leader a Viator ball club has had in many a moon. He was forced to play the outfield this season on account of a bad shoulder, so we did not get to see him on the mound. But it seemed easy for him to adapt himself to the position and all his extra energy was then devoted to hitting and in this department he proved a comer. He led the team which tied two championships to their belt.

DONALD SOMERS.

"Mooch" appeared again in baseball, much to the delight of the fans. His speed and control made the minor college hitters hook the bench on several occasions and on off days Mooch covered the first sack in big fashion. He is truly a versatile man on the ball field, being able to play any position on the diamond and during the season performed in nearly every position at some time or another.

WILLIAM BEYER.

"Chief" came out of the west with a rifle arm. He can almost hit a nickel down on second base and in the Milliken games he uncorked a homer that cleaned up the bases for Viator. A big man, a real catcher, and a hard hitter.

EDWIN MURPHY.

"Murph" alternated with Mooch on the mound and completed a team of pitchers for the Old Gold and Purple that has not been seen on Bergin Field since the days of Stack and Shiels. He used the spit ball as his main forte and had them swinging blindly many times. Murph also worked on the first sack in a game or two and handled throws with exceptional skill. His fielding around the initial bag is worthy of mention.

RUDOLPH GOLDENSTEIN.

"Goldie" covered the third sack like a veteran. His fielding was clean and fast while his whip was always true. A better job at third base has not been done since McCarthy left S. V. C. Goldie suffered a slump in his hitting but made up for it in base-running, for, once on, he was sure to go around.

EDWARD FITZPATRICK.

"Fitz"—his size and his position on the field were synonymous, but he covered the short-stop territory with speed and sureness. He checked up several double plays for himself and handled Beyer's throws very easily. He developed into a hitter of no mean ability and will be with the club again next season.

WILLIAM KERNAN.

"Steve," even though hampered with a bad ankle he was able to hold down his position around second base. A clean, fast and sure fielder with a good eye for a pitched ball. He ended the season with a fat average and managed to hit out several extra bases.

EMMET FLYNN.

"Curly" did not get in a uniform until late in the season but he did a lot of good damage just the same. In the Ambrose and Milliken games he ran the bases like a deer and let nothing get over him in the outfield. He has one more year with the Varsity.

WILLIAM ROCHE.

"Bill" suffered a broken ankle and was able to appear in but one game. He did, however, look good and showed prospects of being a hitter. Next year will see him with us again and he can make up for lost time.

BENEDICT CONNORS.

"Ben", in his first year of college baseball, did not look anything like an amateur. He went at it in big style and fast pitching made little difference to him. The faster they came the harder he hit them. His base-running is mentionable and next year we look forward to him as a big factor in the outfield.

TIM SULLIVAN.

"Tim" alternated with Beyer behind the bat, but was forced to quit early in the season.

THE SUBSTITUTES.

Ostrowski and Finnigan backed up the pitchers and to them must be given much credit for their faithful work with the team. Although their names did not appear in the line-up, they did much to train the batting eye of the club.

ATHLETICS NEXT YEAR.

Manager Kelly is preparing the schedules for the season of '17–'18 and athletics will be continued at St. Viator as far as present information goes. Even though the teams have lost several men by enlistment, football, basketball and baseball will be reorganized for the coming season.

TO THE COLORS.

The following men have answered their country's call and deserve their mention under this column because of their faithful and excellent work on the Athletic field of St. Viator. Finnigan, football man, has gone to Jefferson Barracks and in Tom there surely must be the makings of a fighting soldier. Walker and Kampf have joined the Aviation Corps, and these mean two more good men for the U. S. A. Kekich, Houlehan, and Kekich, former Viator men, are at Fort Sheridan. Oakey expects to join the secret service, while Ed. O'Connor has secured a place in the quartermaster's department of Illinois.

To all these men the department wishes the greatest success and it feels confident that in this time of need, their services will be the best.

The following men were awarded their "V" for baseball: Conroy, Somers, Beyer, Murphy, Goldenstein, Fitzpatrick, Kernan, Flynn, Connors, Sullivan.

HIGH SCHOOL BASEBALL.

The High School had the most successful team in its history. Too much credit cannot be given to their coach, "Tommy" Harrison, '13. Tom handles men in great style. He has the ability to get all that is possible out of the boys, and knows a ball player when he sees one. Among the youngsters who deserve special mention are:

CAPTAIN URBAN BERRY.

Berry plays a good steady game and right now looks like good Varsity stuff.

HOWARD BUSHELL.

"Bush" has all the makings of a high grade catcher. His performances this year were a revelation. Although very young he handles himself like a veteran.

WALTER MCGUIRE.

Another year on the team and "Lefty" will be a sensation as an outfielder. A fly in "Lefty's" territory usually lands in his glove.

EDMUND SMITH.

"Red" pitched good ball all season. With a little more experience Eddie will be a candidate for the Varsity.

The following received sweaters: Urban Berry, Howard Bushell, Arthur Dunne, Edmund Smith, John McCarthy, James Kavanaugh, Robert Fitzsimmons, Gordon Quinn, and Walter McGuire.