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Debate at Boston College: People,
Places, Traditions

Charles F. Donovan S.J.
Boston College,

OCCASIONAL PAPERS
ON THE HISTORY OF
BOSTON COLLEGE

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BOSTON COLLEGE:
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TRADITIONS



Rev. Charles F. Donovan, S.J.
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The year was 1868. In September Boston College admitted its fifth class of students, and the total enrollment, including collegians and high school boys, was 117. The dean, Father Robert Fulton, decided there were enough mature students for the College to establish a debating society.

Eloquentia perfecta or *eloquentia Ciceroniana*—perfect or Ciceronian eloquence—was an ideal embodied in the Jesuit *Ratio Studiorum* and practiced in Jesuit colleges since the 16th century, so Father Fulton was not innovating but rather continuing at Boston College a cherished ideal of Jesuit education. The “Minutes of the Debating Society of Boston College” report that on Saturday, November 21, 1868, “At a meeting of the upper classes of Boston College, Rev. Robert Fulton presiding, the constitution of the Debating Society was unanimously adopted.”

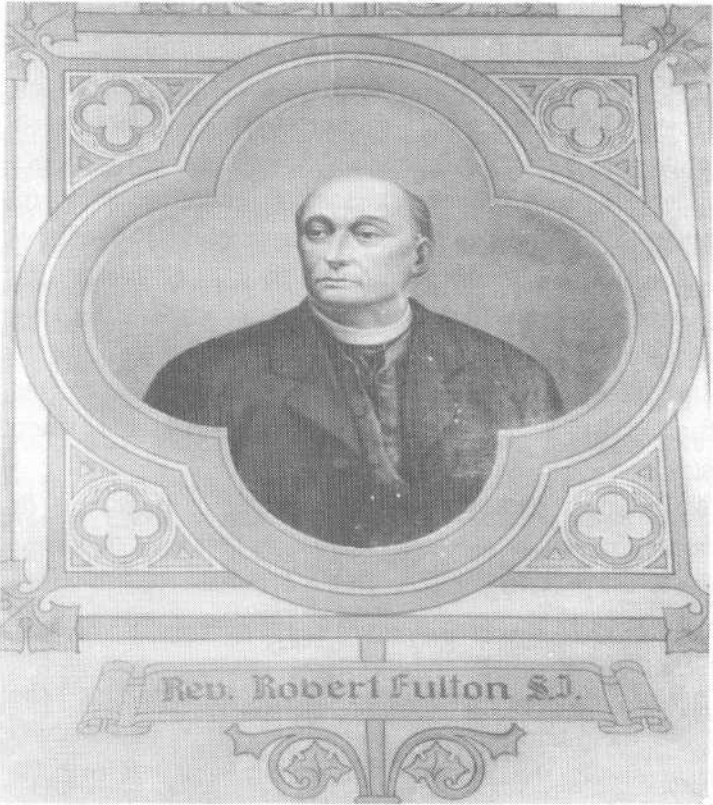
Father Fulton personally assumed the role of director of the new debating society. However, after two years, he was raised to the presidency of the College. During his long service as president (twice), 1870-1880 and 1888-1891, Father Fulton—clearly by his own choice—continued to serve as dean as well as president. He undoubtedly found that he could not handle an extracurricular activity along with the twin burdens of administration, but the debating society (later named for him in 1890) had a special place in his priorities. He kept a ledger during his early deanship containing the advice he gave to his teachers as well as rules for the conduct of the school and for the movement and behavior of the students. Some of the rules seem paternalistic

today, but it must be remembered the dean was legislating for youths of high school as well as college age. Students were told that playing ball, snowballing, pitching, and all games that endangered the windows were prohibited. Further, no boisterous conduct was allowed in the corridors or classrooms, and even in the gymnasium and during recreation students' behavior was to be decorous. Recreation was to take place in the gymnasium or the court (the small plot of land in front of the College on Harrison Avenue, between the church and the Jesuit residence). All the rest of the premises were out of bounds except when the dean gave permission to walk by the church or, *to members of the Debating Society, to recreate in their own room, where no other students might be admitted.*

The College catalogs in the 1870s and 1880s gave a full page to each of four student activities, listing the moderators, officers, and membership. Always listed first was the Sodality of the Immaculate Conception; second, the St. Cecilia Society (choir); third, the Debating Society; and fourth, the Foster Cadets. There is no mention of a special room for any activity except debating. At a time when there seem to have been more rules than privileges, the College made it clear that debating was uniquely privileged.

The book of minutes shows that the topic of the first debate held by the new organization was: "Is the art of printing productive of more good than evil?" The topic afforded the gentlemen of the negative side an opportunity to present some imaginative and humorous arguments as advocates of a poor cause. Some of the debate topics reveal that the students were quite conscious of their ethnic and political status. For example, in 1868 they debated "Whether the power of Great Britain is or is not likely to decline?" In 1870 there was a tendentious topic: "Do the later immigrants contribute more to the welfare of America than the descendants of the early settlers?" One wonders how a team was found willing to defend the Yankee position.

Is there reason to question how committed to or emotionally involved in the Civil War Boston Irish were when only seven years after the war ended Boston College students debated the proposition "That the South had the right to secede." Later in the century, in 1891, the topic for the prize debate was "That the



On the front wall, above a seal of the Fulton Debating Society, is a good rendition of the standard photograph of Father Fulton, painted by a gifted Jesuit brother, Francis Schroen.

Emancipation Proclamation was unwise." If the debaters seem to have been faced with defending some socially unthinkable propositions, they were no less daring regarding religion, since in 1898 they argued the pros and cons of the proposition "That the Papacy in the middle ages was a beneficent power in European affairs."

As late as the catalog for 1889-1890 the Debating Society was described as cultivating extemporaneous debate, dramatic reading, and declamation. The minutes show that brief dramatic pieces were sometimes part of the regular meetings. For example, a notation in October 1871 informs us that seven or eight members were given two weeks notice for the presentation of the second act of *Macbeth*. Father Fulton ended his second term as president of the College early in January 1891. He was succeeded by Father Edward Devitt. The catalog for 1890-1891, published at the conclusion of the academic

year, for the first time listed the "Fulton Debating Society of Boston College" with no description of its purposes, but with the significant bottom-line information: 75 members. On the next page is announced "Boston College Athenaeum" with the subjoinder: "The object of this society is to promote the study of dramatic art and conduct the College plays." The new organization had 40 members. In a brief history of Boston College that Father Devitt wrote after his presidency ended he noted that in 1890 a student organization called the Boston College Athenaeum was formed "to take over the Thespian chores until then performed by the debating society."

The year 1894-1895 was memorable in the history of debate at Boston College because in that year occurred the College's first intercollegiate debate and the first between two Jesuit colleges—Boston College and Georgetown.

It is hard, almost a century later, to understand the excitement and the high level of negotiations involved in arranging the debate. Letters went back and forth for months between the two presidents, both of whom were among the most sophisticated to lead their respective colleges in the 19th century: Fathers Timothy Brosnahan of Boston College and J. Havens Richards of Georgetown. The presidents discussed details such as the location of the debate and the choice of judges, and decided to seek the approval of the Provincial for the whole project. Father Brosnahan wrote to the Provincial and reported to Father Richards: "I asked that three boys be allowed to come and promised that they should be given quarters at the College & consequently all appearance of undue liberty to be taken away. They are to come direct from Georgetown to Boston and to return in the same manner. This is important, because if anything should happen to give grounds for complaint, the scheme would end with its beginning." There were no accommodations for putting up visiting students overnight at Boston College, so obviously the Georgetown men were welcomed to the Jesuit residence, another measure of how important this visit was.

The much-heralded event took place—after two postponements—on May 1, 1895. Among the distinguished guests in a capacity audience in the Boston College Hall that night were the auxiliary bishop of

Boston, John Brady, and the vicar-general, Monsignor William Byrne; Father Edward Devitt, former president of Boston College, who accompanied the Georgetown debaters from Washington; and Georgetown's president, Father Richards, who came from an engagement in Buffalo for the occasion. This first intercollegiate Jesuit debate was considered of such national interest that an account of it was printed in *Woodstock Letters*, a journal for and about American Jesuits. The Boston College debaters were recorded as Michael J. Splaine ('97), Michael Scanlan ('95), and John J. Kirby ('95). (Splaine and Kirby were later to win the Fulton medal.) The *Woodstock Letters* account said the Boston debaters brought credit to their alma mater by their able defense of "The Equity of the Income Tax Law as passed by the last Congress," but in a close decision, decided finally by the vote of the chairman, they lost to the young men from the shores of the Potomac. The philosophical Bostonians found consolation in the thought "that victory still remained in the Society [of Jesus]".

The next recorded intercollegiate encounter for the Fulton Debating Society was with the Forum of Harvard University in the College Hall on the evening of March 24, 1898. As was true of the earliest intercollegiate debates, those between Harvard and Yale in 1892, it was a debate without a decision, on the topic "Resolved: That the adoption of an inheritance tax is advisable." *The Stylus* reported that Boston College chose the topic and Harvard chose the affirmative side. Presiding at the event was one of the city's outstanding lawyers, Thomas J. Gargan, whose widow many years later funded Gargan Hall in Bapst library in her husband's memory. *The Stylus* admired the printed program for the historic debate, artistically decorated with the college colors of the rival debaters. How we would love to have that program in our archives and how we lament the short-sightedness of those who deprived us of that pleasure. Incidentally, it is worthy of note that Georgetown and Harvard, the first colleges the Fulton Society met in debate, are, nearly a hundred years later, frequent opponents of the Fulton in tournament debates.

In the last decade of the 19th century the annual prize debate featured a number of the most distinguished citizens of Greater Boston as judges. In 1890, only a few months before his death, John Boyle O'Reilly, poet

and editor of *The Pilot*, Boston's Catholic paper, was a judge. The following year the Hon. Josiah Quincy, a member of the state legislature and Boston's mayor 1895-1899, together with James Jeffrey Roche, successor of O'Reilly as editor of *The Pilot* and later O'Reilly's biographer, judged the debate. In 1892 Patrick Collins, who had been a member of Congress and became the second Irish Catholic mayor of Boston after the turn of the century, was a judge.

College presidents did honor to the Fulton Society at its prize debate—Francis Walker of Tufts in 1896, Charles W. Eliot of Harvard in 1897, and Elmer Capen of Tufts in 1898. Eliot's gracious participation should be noted by Boston College people who tend to think of him in relation to Boston College only in terms of the Eliot-Brosnahan controversy about the college curriculum.

The fact that the College extended invitations to such eminent gentlemen to participate in the prize debate shows the esteem in which the Jesuits held debating; and the acceptance of the invitations by such men indicates the stature that the young college itself and its debating society had achieved.

In the early part of the 20th century the big event for Boston College and the Fulton Debating Society was the move to Chestnut Hill, where the college swelled with pride in its magnificent new building and the Fulton men gloried in the special amphitheater built for them. Father Gasson followed the example of Father Fulton in providing the debating society a room of its own—and what a room! The Boston College club of Cambridge made a gift (the amount is unrecorded) specifically for the Fulton room, and all generations of Boston College people are in their debt for their role in creating one of the architectural gems of the campus. The ceiling of the room forms a Gothic arch, reflecting the building's architecture. The sloping ceilings on either side were, fittingly, adorned with six examples of or tributes to oratory: in Greek by Demosthenes, in Latin by Cicero, in Jerome's Latin rendition of St. Paul, in Italian by Paolo Segneri, S.J., in French by Louis Bourdaloue, S.J., and by Daniel Webster. Three of the quotations are from secular and three from sacred eloquence. From the vantage of the platform in the Fulton room the quotations from Cicero, Webster, and Demosthenes are

on the left wall and those from Segneri, St. Paul, and Bourdaloue on the right wall. The unknown selector of the quotations has provided generations of Fultonians with gems of eloquence and exhortation. They are called, as aspiring orators, to selfless patriotism, to respect for human dignity, to lofty life goals, to sincerity springing from high intellectual and moral force. Truly these are guidelines that challenge the mind and stir the heart.

The selection from the great Greek orator Demosthenes is taken from his speech, "On the Crown." The translation given here is from the Loeb Classical Library. The style is a bit old-fashioned, but that is perhaps appropriate to the time when the Greek was copied on the Fulton wall, with some wrong accents and erroneous letters, by Brother Schroen. Father David Gill, S.J., of the Department of Classical Studies, identified the selections from Demosthenes and Cicero in their respective works.

But it is not the verbal fluency of the orator, Aeschines, nor the stretch of his voice, that is valuable, but that he should choose the same ends as the bulk of his countrymen, and should hate and love the same persons as his country. For the man who has his soul thus ordered will say everything with loyal intentions; but the man who courts those persons from whom the city anticipates danger to herself, does not ride at the same anchor with the multitude, and consequently has not similar expectations of safety. But, mark you, I have; for I adopted the same interests as my hearers, and have done no isolated or individual act.

Cicero is represented by some lines from his treatise on the orator, *De Oratore*, Book I, viii, 32 and 34. Again the translation is from the *Loeb Classical Library*.

What function is so kingly, so worthy of the free, so generous, as to bring help to the suppliant, to raise up those that are cast down, to bestow security, to set free from peril, to maintain men in their civil rights? Not to pursue any further instances—wellnigh countless as they are—I will conclude the whole matter in a few words, for my assertion is this: that the wise control of the complete orator is that which

chiefly upholds not only his own dignity, but the safety of countless individuals and of the entire state. Go forward therefore, my young friends, in your present course, and bend your energies to that study which engages you, that so it may be in your power to become a glory to yourselves, a source of service to your friends, and profitable members of the republic.

The most interesting of the citations from the point of view of writing this paper was that from St. Paul, because it took some literary sleuthing to discover that the selection is composed of thirteen excerpts from six of the Pauline letters. A translation is presented unannotated. The same translation with scriptural references for each separate quotation will be found in the appendix.

Take strength, my son, from the grace which is ours in Christ Jesus. Stand by what you have learned and what has been entrusted to you, remembering from whom you learned it. Run the great race of faith; take hold of eternal life. Test everything; keep hold of what is good. Turn from the wayward passions of youth. Pursue justice, piety, integrity, love, fortitude, and gentleness. In everything set an example of good conduct: in your teaching, your integrity, your seriousness. Have nothing to do with superstitious myths, mere old wives' tales; keep yourself in training for piety. While the training of the body brings limited benefit, the benefits of piety are without limit, since it holds out promise not only for this life but also for the life to come. What you say must be in keeping with sound doctrine. Never be harsh with an older man; appeal to him as if he were your father. Treat younger men as brothers. Do not dispute about mere words; it does no good and only ruins those who listen. Be on the alert; stand firm in the faith; be valiant, take courage. Let us never tire of doing good, for if we slacken not our efforts we shall in due time reap our harvest.

A scripture scholar, Father Joseph Fitzmyer, S.J., Gasson professor at Boston College from 1987 to 1989, says he knows of no precedent for a concatenation of texts such as that from St. Paul in the Fulton room. He

concludes, as we must, that some Jesuit on the Boston College faculty culled sentences from various passages of St. Paul, which fit together rather nicely, and described the new text correctly in the line below the inscription, "From the letters of St. Paul."

Paolo Segneri of the Society of Jesus is one of the great pulpit orators in the history of Italy. He flourished in the second half of the seventeenth century. The citation on the wall of the Fulton room is taken from his fourth sermon for the first Sunday in Lent. Thanks are given to Joseph Figurito of the Department of Romance Languages and to Father Patrick Ryan, S.J., of the Department of Theology for the translation from the Italian.

What food is for the body, the word of God is for the soul. "Cibus mentis est sermo Dei," says a disciple of Ambrose, and the common language of the saints echoes him. Nor is this surprising. The word of God preserves in the soul the spark of life so that it be not extinguished. It nourishes the soul when exhausted, strengthens it when weak, makes it robust when spent. Indeed this food has a wonderful advantage over every other kind of food. For every other food, however choice, however healthful, however substantial, can do nothing for our bodies unless they are alive. But the divine word calls back to life souls that are dead. So which of you would be surprised to hear that Christ affirmed that man does not live by bread alone but by every word that comes from the mouth of God? It can be said, not just metaphorically but really, that when the soul, the noblest part of man, is nourished by the word of God, the whole person is nourished by it.

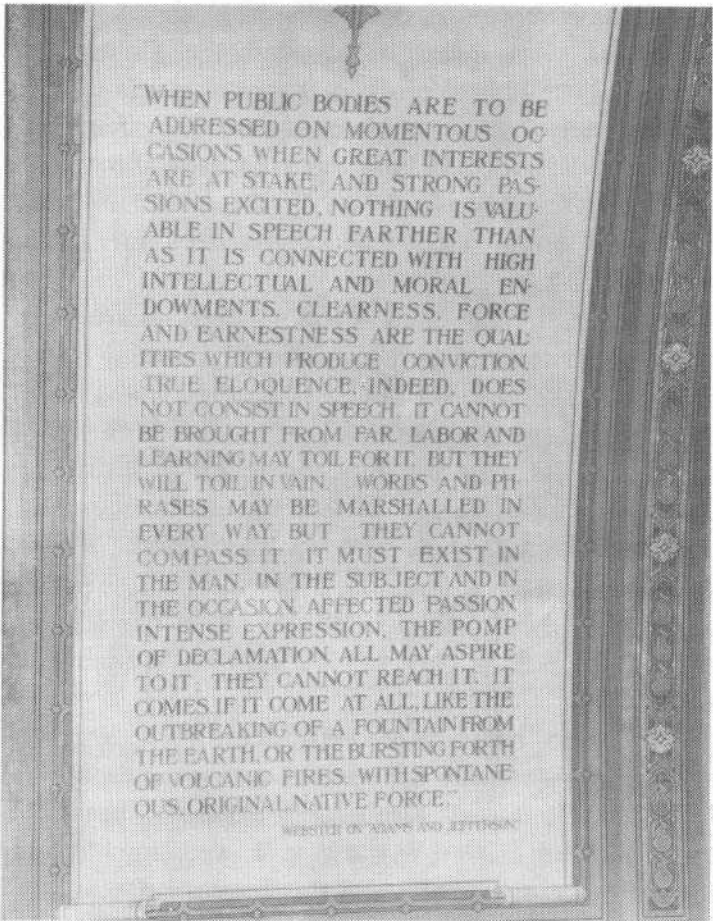
Like Paolo Segneri, Louis Bourdaloue was a seventeenth century Jesuit and a premier pulpit orator. His reputation in France was perhaps ever greater than Segneri's in Italy. Whoever chose the selections from these two talented men again chose a lenten sermon. The Bourdaloue excerpt is from a sermon for the Second Sunday in Lent entitled, "On the wisdom and sweetness of God's law." Father Joseph Gauthier, S.J., of the Department of Romance Languages, kindly provided the translation.



God's law is at once a yoke and a comfort, a burden and a support. Didn't this law of love change shackles into bonds of honor? Witness a Saint Paul. Didn't it make the cross attractive? Witness a Saint Andrew. Didn't it give refreshing coolness in the midst of flames? Witness a Saint Lawrence. Doesn't it continue to perform countless miracles before our very eyes? If the law seems difficult to you, don't put the blame on the law or its burdens but on yourself and your indifference towards God. The law is difficult for those who fear it, for those who would like to change it, for those whom the spirit of God, the spirit of grace, the spirit of love doesn't quicken, doesn't embolden, doesn't touch because they don't want to be touched. But let us take heart and with a holy desire to please God let us enter into the way of His commandments. We will stride, we will run, we will enjoy the blessed eternity to which we are being led.

The quotation from Daniel Webster is from a discourse, "Adams and Jefferson," delivered in Faneuil Hall, Boston on August 2, 1826. The two former presidents and friends died on the same day, the 50th anniversary of the republic, July 4, 1826. In the chosen excerpt Webster was speaking of the quality of John Adams' eloquence. Let Webster's words introduce the passage on the Fulton room wall: "The eloquence of Mr. Adams resembled his general character, and formed indeed a part of it. It was bold, manly, and energetic; and such the crisis required." He then continued:

When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable in speech farther than as it is connected with high intellectual and moral endowments. Clearness, force, and earnestness are the qualities which produce conviction. True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, and pomp of declamation, all may aspire to it; they cannot reach it. It comes, if it comes



at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force.

The representations of the six authors above their quotations on the side walls, as well as all the lettering in the Fulton room, are the work of Brother Francis Schroen. On the front wall the artist, painting in 1913 and with a long view of the Fulton's future, provided a slot for the name of each year's winner of the Fulton prize debate, starting with 1890 and going as far as the year 2104.

The Fulton room seats 104. The size of the room deserves comment. Since the 1960s the Fulton Society has been, as regards debating, an activity of a small number of intercollegiate debaters. From 1868 to the post-World War II era, the Fulton was a club of 40, 50, or 60 upperclassmen—juniors and seniors—participating in weekly debates. From this membership

6 or 8 were chosen for intercollegiate debates. Many Fultonians who never represented the College in intercollegiate debate profited from the give and take of the weekly debates and later starred in professional fields where public speaking was important. If the topic of a weekly debate was especially provocative many non-Fultonians might attend, hence the need for ample seating.

However, having their spanking new quarters in Gasson Hall did not insure excellence in debating by the Fultonians, because on January 14, 1920, the student paper stated, rather pontifically: "*The Heights* would be false to its manifest duty did it fail to direct the attention of the college to the present condition of debating within its walls—did it fail to demand, for the sake of those ancient traditions, of those in whose power it lies, that they spare no effort to bring our leading society, the Fulton, back to the level of its former pre-eminence."

One cannot measure the influence of *The Heights'* admonition upon the subsequent performance of the Fultonians, but it is surely a fact that the next two decades, from 1920 to World War II, were a golden era for the debating society, and this in part reflected the general strength of college debating at the time. A sort of old world civility and formality was part of the debating scene. For instance it was taken for granted that for major encounters like Boston College debates with Holy Cross, Harvard, or Oxford and at all prize debates all parties involved, debaters and judges and masters of ceremonies, would be in formal attire. Intercollegiate debates drew large audiences. A Boston College-Harvard debate in the late 1920s filled Symphony Hall. When Boston College was host team, the Holy Cross debate was held at the old Newton High School, where the auditorium held a thousand.

The prestige of the Fulton Society at this time is attested to in the dean's diary that was kept from 1914 to 1939. For most of that period, 1920-1936, the dean was Father Patrick McHugh, who was warmly regarded by students and alumni. Most of the diary entries recorded routine business such as the appointing of a substitute for an absent professor, the transfer of a Jesuit professor to another assignment, or the hiring of a lay professor. There is no mention of athletic contests and

hardly a mention of any other student activity. But year after year seemingly the entire intercollegiate debate schedule of the Fulton was recorded as the debates occurred. Here are some typical entries:

November 2, 1928—Intercollegiate debate between Fulton and Oxford University at Ford Hall. Won by Fulton.

February 3, 1929—International debate with the University of Australia. Good crowd. Won by Fulton.

March 27, 1929—Intercollegiate debate between Fulton and Harvard at Symphony Hall. 1500 present. Won by Fulton.

October 26, 1932—Debate with Oxford at the Hotel Commander in Cambridge—ballroom overflowing. Splendid debate. Won by Fulton.

March 13, 1933—Fulton vs. Harvard. 600 present. Won by Fulton.

March 16, 1933—Fulton vs. Providence College in Milford. 500 present. Won by Fulton.

Defeats, of course, were noted. They were few and usually to another Jesuit college, especially Holy Cross and Fordham, which also fielded formidable debating teams in this era.

After World War II intercollegiate debating was transformed radically. In place of debates between teams from two colleges, debate tournaments emerged, bringing together teams from a number of colleges engaged over several days in a round robin of contests. A by-product of the debate tourney was the establishment each year of a national collegiate debate topic; all debates at a given tourney were on that topic and all tourneys around the country, leading up to the National Debate Tournament in the spring, debated the same national topic.

In the prewar period the Fulton had nine or ten intercollegiate debates a year, usually on seven or eight different topics. The four or five leading debaters, who met the most formidable opponents, may have had as many as four or five different debate topics to research and for which to develop debate strategy. The prewar debaters obviously could not achieve the kind of command of five debate topics that contemporary debaters do for the one annual topic. But there was

challenge and diversity in preparing multiple debate topics each year that is absent under the tournament format. There has also been a significant change in debate style. In the earlier period the debater stood on the platform with no podium between him and the audience. There was no podium because debaters made their main presentations without notes, speaking either extemporaneously or from memory. A card or two might be held in the hand during rebuttal. The tournament style is to come to the podium with an array of documents and notes for main speeches as well as rebuttals, and rebuttal and cross-examination are merged with the main speeches as the debate progresses. The earlier style was platform speaking, where argument blended with oratory. The tournament presentation is more of a courtroom style, stressing argumentation rather than eloquence.

Mention should be made of the faculty direction of the debating society. Father Fulton, who founded debate at Boston College in 1868, was the first moderator. In the first half of the twentieth century the moderator usually served a brief term. Between 1910 and 1955 twenty-eight Jesuits served as moderator, sixteen of them scholastics (that is, unordained Jesuits doing several years of collegiate teaching before entering theological studies). Among the scholastics were several who became outstanding professors and administrators, such as Ignatius Cox, who was later one of Fordham University's outstanding professors of ethics; William Kenealy, later dean of the Boston College Law School; Leo P. O'Keefe of the Boston College community, who won the Fulton medal in 1929; and Walter McGuinn, founder of the Graduate School of Social Work.

Professor John L. Mahoney of the English department was the first layman to direct the Fulton Society, from 1955 through 1959. He led the Fulton during an era of transition. There were still some debates with representatives of one other college—for example, Boston University. But Boston College began to participate in tournament debates involving teams from colleges in the region, including Holy Cross.

The appointment in 1960 of John Henry Lawton, whose doctorate from the University of Iowa was in speech and communication, marked the beginning of an era in which the mentor of the Fulton Society no longer

directed debate as an extracurricular activity but as his principal commitment or as a major part of his faculty assignment. The faculty title was changed from moderator of debating to director of forensics. John Lawton began the era of the careerist in charge of debating. He stepped aside in 1968 to pursue other kinds of collegiate public speaking which were then not under the aegis of the Fulton Debating Society. Another professional, Daniel Rohrer, took over the Fulton for twelve years.

Dr. Lawton plunged Fulton debaters into the national tournament circuit. Travel funds for attending tournaments were not liberal in the 1960s, but he managed to have his debaters at many of the most prestigious tourneys. In 1962 he had the first Boston College team qualify for the Super Bowl of debating, the National Debate Tournament. Between 1962 and 1991 Fulton debaters earned a place in the National Debate Tournament eighteen times.

The present director, who came to Boston College in 1985, is Dale Herbeck. He has been entering teams at three levels in debate tourneys—varsity, junior varsity, and novice debaters—and in 1991-1992 he is fielding nine teams. In addition, since the 1970s the Fulton has also developed contestants for non-debate speaking performance, some of the categories being informative speaking, persuasive speaking, extemporaneous speaking, after-dinner speaking, dramatic interpretation, and rhetorical criticism. Fultonians have been regularly participating in speech tournaments which are independent of debate tourneys. In a sense this diversification of the Fulton's activities goes back to the 1868-1890 period, when drama and dramatic readings were part of the debating society's activities. The consistently impressive record of Fulton debaters for the last quarter of a century reached a climax in 1991, when the National Debate Tourney ranked Boston College first among the more than 100 colleges active in policy debate.

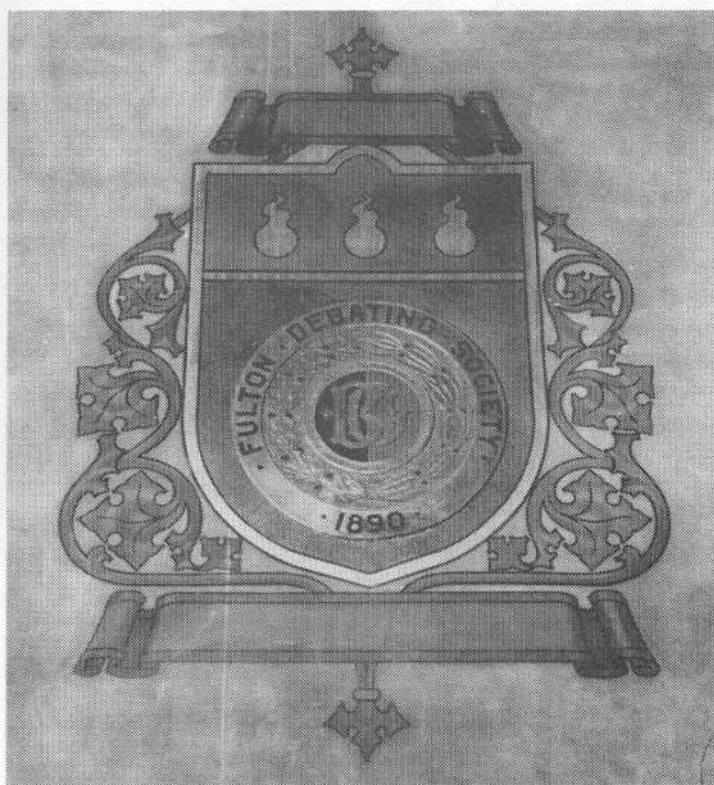
The list of ninety-six Fulton Medal Winners on the wall of the Fulton room contains the names of many great and some legendary Boston College graduates. Some standouts are Monsignor Michael J. Splaine, 1896, a revered churchman; Henry Foley, 1921, founder of a distinguished Boston law firm; James M.

Walter R. Morris 26	Roderick O'Neill 53
Thomas A. O'Keefe 27	John J. Curtin, Jr. 54
James M. Curley Jr. 28	Brian E. Concannon 55
Leo P. O'Keefe 29	Edward J. F. Thomas 56
Edward A. Hogan 30	Edward J. F. Thomas 57
John J. Wright 31	Francis E. Collins Jr. 58
Peter E. Quinn 32	Donald R. McKeon 59
Charles J. O'Brien 33	John H. McNealy 60
John H. Roach 34	Kevin E. Byrne 61
Henry E. Beauregard 35	William S. Abell, Jr. 62
Lawrence J. Riley 36	James J. Unger 63
John C. Doneland 37	Joseph E. McLaughlin 64
Francis E. Sullivan 38	Joseph E. McLaughlin 65
John J. X. Gaquin 39	Ronald K. Jerutis 66

Curley, Jr., 1928, son of Boston's mayor, whose prospects for a brilliant public career were cut short by an early death; John J. Wright, 1931, later bishop and cardinal, possibly the quickest and wittiest debater in Fulton history; Lawrence J. Riley, 1936, a beloved auxiliary bishop of Boston; John J. Curtin, Jr., 1954, first Boston College alumnus and Law School alumnus to be president of the American Bar Association.

In the tournament debate format two of the outstanding medalists were contemporaries and teammates, James Unger, 1963, and Joseph T. McLaughlin, 1964 and 1965. Unger, who rivalled John Wright's intimidating intellectual command, has had a distinguished career in the field of intercollegiate forensics. McLaughlin brought his platform skills to the New York bar. The first woman to win the Fulton medal was Jane M. Osborne, 1973, an outstanding accomplishment in the light of the fact that total coeducation had come to Boston College just three years earlier. Osborne took her law degree at Boston College and practices law in California.

The almost frenetic pace of today's Fultonians is seen in the 1991-1992 schedule, which includes 28 tournaments: 13 for varsity, 9 for junior varsity, 8 for novice debaters, and 9 for speech. Since each debater may be in five or six debates per tournament, most debaters will have as many as 65 debates from September to April. The busiest debaters might have over 80 debates. Tournament locations include the states of Kansas, Illinois, Missouri, Iowa, Kentucky, Georgia, and North Carolina, as well as a number in the Northeast. Not only does the University finance the considerable travel expenses involved in such a schedule, but it supports the young speakers with a staff of seven full-time and part-time professionals: director of forensics, director of debate (John Katsulas), director of individual events, and four assistant coaches. The ideal of *eloquentia perfecta* that motivated early Jesuit education is being pursued in 1991. Competitive debating and speaking is sponsored by some of America's finest colleges. Boston College has seen to it that the Fulton Debating Society is one of the highly respected debate and speech organizations in the country.



Appendix

The following paragraph gives the scriptural sources of the various sentences that make up the citation from St. Paul's letters.

Take strength, my son, from the grace which is ours in Christ Jesus. (2 Tim 2:1) Stand by what you have learned and what has been entrusted to you, remembering from whom you learned it. (2 Tim 3:14) Run the great race of faith; take hold of eternal life. (1 Tim 6:12) Test everything; keep hold of what is good. (1 Th 5:21) Turn from the wayward passions of youth. (2 Tim 2:22) Pursue justice, piety, integrity, love, fortitude, and gentleness. (1 Tim 6:11) In everything set an example of good conduct: in your teaching, your integrity, your seriousness. (Titus 2:6,7) Have nothing to do with superstitious myths, mere old wives' tales; keep yourself in training for piety. While the training of the body brings limited benefit, the benefits of piety are without limit, since it holds out promise not only for this life but also for the life to come. (1 Tim 4:7,8) What you say must be in keeping with sound doctrine. (Titus 2:1) Never be harsh with an older man; appeal to him as if he were your father. Treat younger men as brothers. (1 Tim 5:1) Do not dispute about mere words; it does no good and only ruins those who listen. (2 Tim 2:14) Be on the alert; stand firm in the faith; be valiant, take courage. (1 Cor 16:13) Let us never tire of doing good, for if we slacken not our efforts we shall in due time reap our harvest. (Gal 6:9)

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