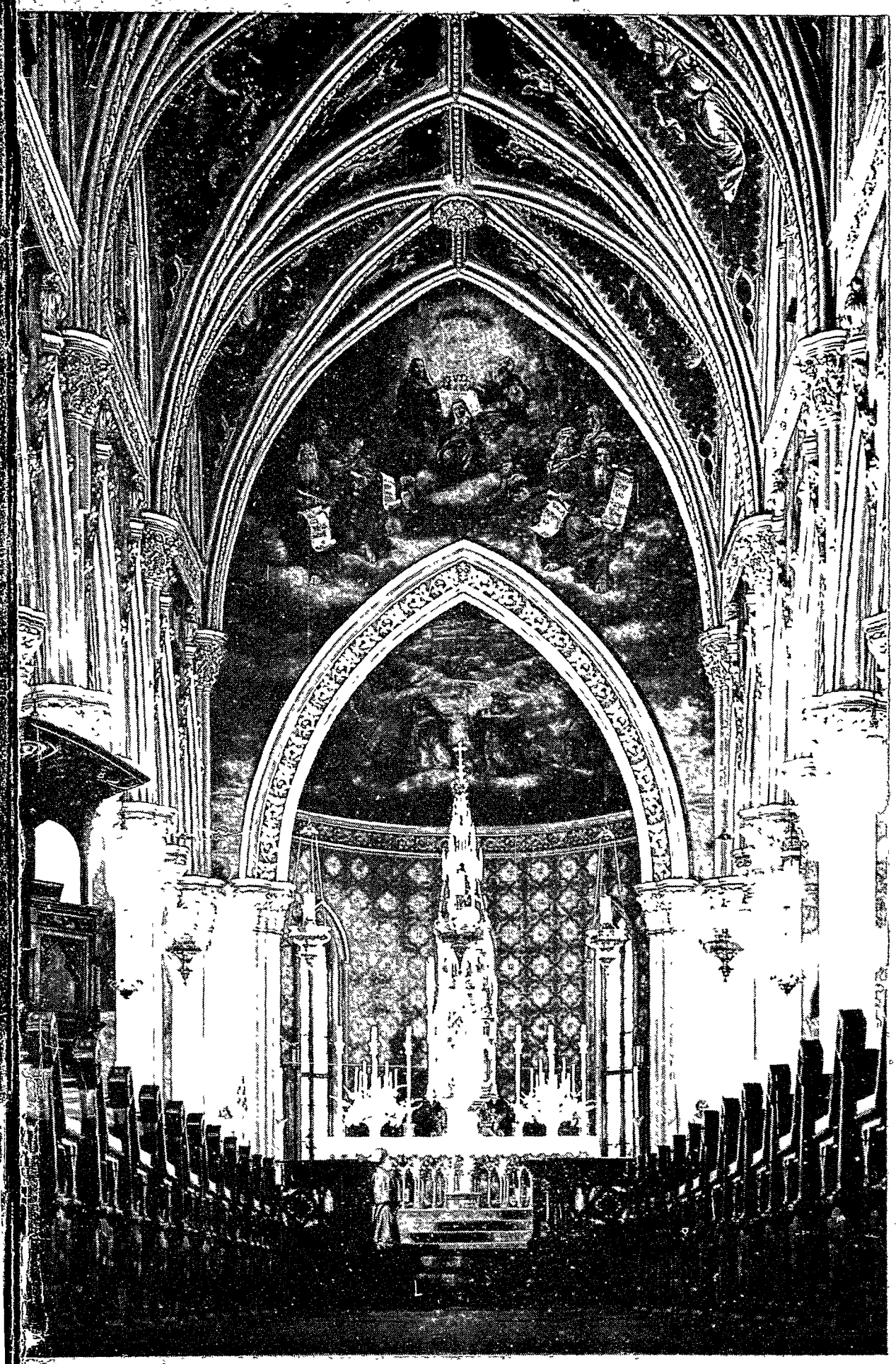
Notre Dame

A Magazine of the University of Notre Dame

OCTOBER • 1948



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The University of Notre Dame

UNDERGRADUATE SCHOOL

The College of Arts and Letters • Department of Religion; Department of Philosophy; Department of English; Department of Classics; Department of Modern Languages; Department of History; Department of Economics; Department of Political Science; Department of Sociology; Department of Education; Department of Physical Education; Department of Art; Department of Music; Department of Speech; Department of Journalism; Department of Naval Science; Department of Military Science (Air Force).

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The College of Engineering • Department of Civil Engineering; Department of Mechanical Engineering; Department of Electrical Engineering; Department of Chemical Engineering; Department of Architecture; Department of Metallurgy; Department of Aeronautical Engineering; Department of Engineering Drawing; Department of Engineering Mechanics.

The College of Law.

The College of Commerce • Department of Accounting; Department of Business Administration; Department of Finance; Department of Marketing.

GRADUATE SCHOOL

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The Social Science Division • Department of Economics; Department of Political Science; Department of Sociology; Department of Education.

The Science Division • Department of Biology; Department of Chemistry; Department of Physics; Department of Mathematics.

The Engineering Division • Department of Metallurgy; Department of Civil Engineering; Department of Mechanical Engineering; Department of Electrical Engineering; Department of Aeronautical Engineering; Department of Engineering Mechanics.

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The Mediaeval Institute of the University of Notre Dame is a foundation established within the University by the authority of the President of the University and his Council for the study of the thought, history and culture of the Middle Ages.

Laboratories of Bacteriology (LOBUND) • Constitutes a research organization of full-time scientists effecting a program in Germ Free Life, Micrurgy, and Biological Engineering, which is concerned with many basic and applied problems of importance to biology and medicine.

For additional information write to The University of Notre Dame Foundation, Notre Dame, Indiana.

Notre Dame

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James E. Armstrong, '25, *Editor* • John N. Cackley, Jr., '37, *Managing Editor*

VOL. 1 OCTOBER · 1948 NO. 2

The President's Page

THE University has proceeded for the last several years on the conviction that a progressive Graduate School is necessary to give vitality and tone to the work of the undergraduate departments and to keep Notre Dame abreast of the other great universities in its contribution to the advancement of learning.

Notre Dame spent in the year 1947-48 $982,000 for teaching and research in the Graduate School. Of this, $427,000 was furnished by private industries, government agencies and individual contributors sponsoring particular research projects.

The remainder, or approximately $555,000 came as income from present endowments and from auxiliary operations of the University.

The total amount of $555,000 spent in the Graduate School during 1947-48 is a fixed annual expense. It will be repeated in 1948-49, and in each year to come. In order to sustain this total annual expense by income from endowment, thereby assuring a permanent source of funds for each future year and freeing surplus from auxiliary operations for building, additional endowment of approximately $22,000,000 is needed.

What has been accomplished? In all modesty, it may be said that in the physical sciences, our Departments of Chemistry, Metallurgy, Physics, and Mathematics are outstanding. An excellent staff, well balanced between zoology and botany, has been assembled in the Department of Biology. Some members of this staff are trained to apply to biological problems the new techniques of radio-active substances. The Laboratories of Bacteriology have made continuous progress, and new laboratory buildings are nearing completion. In Arts and Letters excellent work on a graduate level is done in the Department of History, Political Science, Philosophy, and English.

Among the noteworthy discoveries and achievements in research are: mass production of germ-free life in the Laboratories of Bacteriology; the work on anti-malarial drugs and noticeable development in radiation chemistry; the development of synthetic rubber and allied products; excellent research in nuclear physics, electronics, and metallurgy; and the scholarly symposia in mathematics.

It is not in Notre Dame's plan to expand the Graduate School indefinitely. The enrollment of the Graduate School is to be restricted to a reasonably small proportion of the entire enrollment of the University.

It is not in the plan to convert Notre Dame into a school of technology for producing gadgets. Graduate study and research are an integral part of the University, directed chiefly to turning out highly intelligent, responsible graduates who will be leaders in their respective fields.

With further help of alumni and friends of Notre Dame, we hope to strengthen our graduate work in mediaeval studies, in international politics, in sociology, and economics—branches that vitally affect our American way of life.

Everyone who wants to see Notre Dame in an eminent place among the universities of the world rejoices as the Graduate School moves forward; everyone who holds a Notre Dame degree or hopes to earn one profits by every advance made, because the Graduate School adds effectiveness to Notre Dame education and to the general prestige that the University enjoys.

President, The University of Notre Dame

Director, The University of Notre Dame Foundation

There IS a University!

By FRANCIS WALLACE

Just twenty years ago (and I do hope this is not prophetic) Rockne ran into his only bad year as a coach. There had been a long period of successes. High school boys were being told, as now: "Why go to Notre Dame and sit on the bench?" A few early-season injuries to key men and bango! The panic was on.

The squad went into Yankee Stadium fighting for its life, as it had been doing every week. Already there had been two losses and a tie, and the victories had been skated over thin ice. Against a great Army squad, led by Chris Cagle, we were a 1-4 underdog, justifiably so, with Niemiec in there on a bad leg and Fred Collins with his wrist in a cast. (Pegler called it a 'lethal weapon.')

That was the day Chevigny cried: "One for the Gipper," and when Johnny O'Brien earned his title of "One-Play"—on a pass thrown by Niemiec. (I want to get that in here because Old Butch is getting tired of strangers telling him about how O'Brien caught that pass; and of answering, when asked who threw it: "Who cares?") It was a highly dramatic game that finished with Army on our three-yard line in the dusk and developed an argument as to whose ball it was. (For the record, it was our ball—the boys had just taken it away.) This was the very sort of thing which had built up the old Army game. It had really aroused New York.

The next week I got on the 20th Century, enroute to cover the Carnegie game for my paper, the *Daily News*. On the train I met W. O. "Bill" McGheehan, of the *Herald-Tribune,* the most powerful voice in sports at that time. He grinned apologetically: "Just before I left the office I wrote a column in which I said I was going out to South Bend to investigate the rumor there was a university located there. So tell me about it."

I told him. In the morning we got off at Elkhart. Johnny Mangan was there, looking for Joe Byrne. So Bill and I rode in style. I had Johnny drive us all over the historic campus spots. There were no hotel rooms so Rock, who was no dummy about publicity either, took us in. The grand tour continued. We went to the noon lecture, to the afternoon practice; in between visited Rock's old room, Gipp's old room, etc., and if I didn't always have the right rooms, who knew or cared?

That evening Rock was out for an hour, taking the squad to Niles. (The only time, to my knowledge, the team ever left the campus the night before a game.) As Bill and I sat before the radio, this cynic who had left home 24 hours before to investigate a rumor about a University, said almost to himself but quite sincerely: "Gee—I hope we win tomorrow!"

We didn't win. We lost at home for the first time in 22 years. That night Rock took us to the train. Joe Byrne and Art Parasien were now with us. That morning at 11 o'clock, McGheehan had met Niemiec, the star of the squad, on the porch of Sorin Hall *with a book under his arm.* What he was doing with the book three hours before the big game I've never yet found out.

But ever after, Bill McGheehan was the attorney for the defense in New York. He had been there. He had seen for himself.

Well, people have been saying things about the "football factory" again—things which have given us a schedule problem; things you sometimes hear from jerks who've had three drinks; but not always from jerks. You can get mad at these people; you might be tempted to let one go at the whiskers. But it's not that simple. That's not the remedy. Most people do think of Notre Dame primarily as a football school, identify it *with* football.

That's not as we want it, nor as it is; but Notre Dame made the situation; and it's up to Notre Dame to correct it. It's a long job; it can be done; is being done; is primarily an alumni job.

The athletic department of nearly every university is its most effective promotional department. Notre Dame is known as a football school because its advertising has run ahead of its product. Some people, and important people in our setup, think we should play down our football advertising.

I've never thought so. Companies spend big sums for advertising, as many did during the war, just to keep the name before the public. We get tremendous advertising for free. We don't want to high-hat it. We want to be thankful for it. We want to keep it going. We want to keep that foot in the door while we do an *intelligent* selling job.

That job is to convince the folks that football is only the show window for our product; that our athletic excellence merely *reflects* the excellence of the school as a whole; that we try to be as good in every department as we are in football; that our scores in the more prosaic but more important fields are as impressive as on the football field.

I think we have that quality the good salesman must have to be effective—a sin-

Frank Wallace, '23, presents award to Mr. Thomas F. Howley, '09, prominent Wheeling, W. Va., businessman, as "typical Notre Dame alumnus" at dinner held in Wheeling. Also in the picture from left to right: Most Rev. John J. Swint, Bishop of Wheeling, and Most Rev. John K. Musso, '25, Bishop of Steubenville.

cere belief in our product. When a Notre Dame guy talks about his school it usually comes from the heart. But, as intelligent salesmen, we don't want to kid ourselves.

People would much rather hear about Rockne, Gipp, Leahy and Lujack, than about Sorin, Nieuwland, Zahm, the Cavanaughs and O'Donnells. So we want to give them what they ask for; and *then,* with the foot in the door, give them the rest.

The real Notre Dame story, as all of us know it who have lived there, is actually a better story than the football story. The real story of Rockne, Gipp, Lujack, Leahy and the rest, of the influence of Notre Dame upon all of these people who have influenced other people, is a better story than their athletic achievements. It's a better story because it is a human story, a democratic story, a truly great American story in the best traditions of success and development.

If I may slip in a commercial here myself, that's the story I'm trying to tell in a book I'm now writing for publication in the fall of '49. I'm calling it "The Notre Dame Story." I'm telling it through the football approach because I want it to be bought and read. I'm putting the football foot in the door, giving them Rock and the rest; but I'm also telling how these athletic heroes happened to come to Notre Dame; how they lived as students; the other things they did —the other things and other people of the full Notre Dame tradition. I'm hoping to show them just why Notre Dame *can't help* being good at football—*too.*

That's my pitch, as the salesmen say.

We should return to advertising. Roughly, Notre Dame has had three publicity periods and I've been around long enough to have lived in all. The first was when we *hoped* to be written about; when we were thrilled by a mention in "The Wake" or by Eckersall—or anybody. The second was when we got plenty of mention—a period climaxed at last year's Army game when Leahy had to move his press conferences into the Rockne Memorial lounge because the campus was overrun with metropolitan writers.

The third is *now*—when we want to convince everybody who has ever heard of Notre Dame—and who hasn't by now?—that there *is* a University located there.

The first method is obviously that of formal University publicity. That is in the competent hand of experts like John Hinkle and Charlie Callahan.

The second method is in the creation and utilization of added opportunities to spread the deeper gospel in an effective and entertaining manner—and by entertainment I mean anything which will attract and hold the mind. The best demonstration we've had of that was the broadcast speeches of Father John and of Pat Manion last Universal Notre Dame night—when many people for the first time began to realize what a strong bulwark this University has always been of the true American tradition.

The Foundation staff has been doing an increasingly smart job in this field. Harry Hogan seems nothing less than providential; and I wasn't just kidding when I told him I hoped someday to see a Hogan Hall at Notre Dame. And back of Harry are the quieter folk who transmit the impulses of this human dynamo—led by Jim Armstrong, the All-American Shock Absorber.

Among the faculty people, Big Jim McCarthy and Pat Manion are blazing the way for the others who will follow.

The big job, however, can be done by the Joe Doakes and George Spelvins of the alumni—because it is a day-by-day job and they are out there every day meeting people; not only their own people, but the folks who have no university of their own and have sort of adopted us—chiefly, whether you like it or not, because of football. Then there are the people from other universities who are fair-minded, and most of them are.

Part of this work can be done by Notre Dame club activities; by following the pioneering jobs done in New York, Chicago, St. Louis and other major centers where they are most easily done, of course. There is unlimited room for development here; and now that the Foundation is rolling, that's something the Alumni Association will be giving more time to.

But it's primarily an *individual* job.

Every man reflects his bringing up. Part of his development is his college. People will judge Notre Dame most by what each Notre Dame man *does;* how he lives, what he actually is.

On last Universal Notre Dame night, our

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The Author

(A Story in Itself)

FRANCIS (Frank) Wallace is one of Notre Dame's best known "All-Americans," though he never played football. We're particularly proud of an almost endless line of outstanding sons, and Wallace is one of the favorites. He finds time, in a busy professional routine of novel and magazine writing, to be an active vice-president of the Notre Dame Alumni Association.

His colorful and diversified career began 'way back in September, 1919, when his freshman class enrolled at the University. The immortal Knute Rockne, then head football coach, appointed Freshman Wallace to be athletic publicity "director." The following four years saw such headliners as George Gipp, Hunk Anderson, Elmer Layden, Frank Thomas, Eddie Anderson, Slip Madigan, and Jimmy Crowley digging their cleats into football's field of fame. Wallace wrote enough copy to paper the gymnasium walls, but he also absorbed enough of the abstract to earn a degree in Philosophy with the class of '23. And he impressed our Doctor Cooney with his journalistic ingenuity.

Wallace spent 12 years after graduation in New York City reporting football, boxing and baseball as Night Sports Editor and Assistant Night City Editor for the Associated Press, and as a staff member of the *News, Mirror, World-Telegram* and *Post.* He covered the training camps of Gene Tunney and Jack Dempsey, and traveled with the New York Yankees, Giants and Brooklyn Dodgers.

The transition from newspaper reporting to magazine writing was a natural for Wallace. He "broke in" with the old *Scribner's* in 1927, and since then has been a consistent contributor of short stories, serials and articles in *The Saturday Evening Post, Colliers, Redbook, Cosmopolitan, American, Look, Liberty* and *Readers Digest.* During the past 19 years, Wallace has been identified particularly as a writer for *The Saturday Evening Post,* and once had three serials published in *The Post* in 18 months. His "Pigskin Preview" is an annual *Post* feature appearing just prior to the opening of football season.

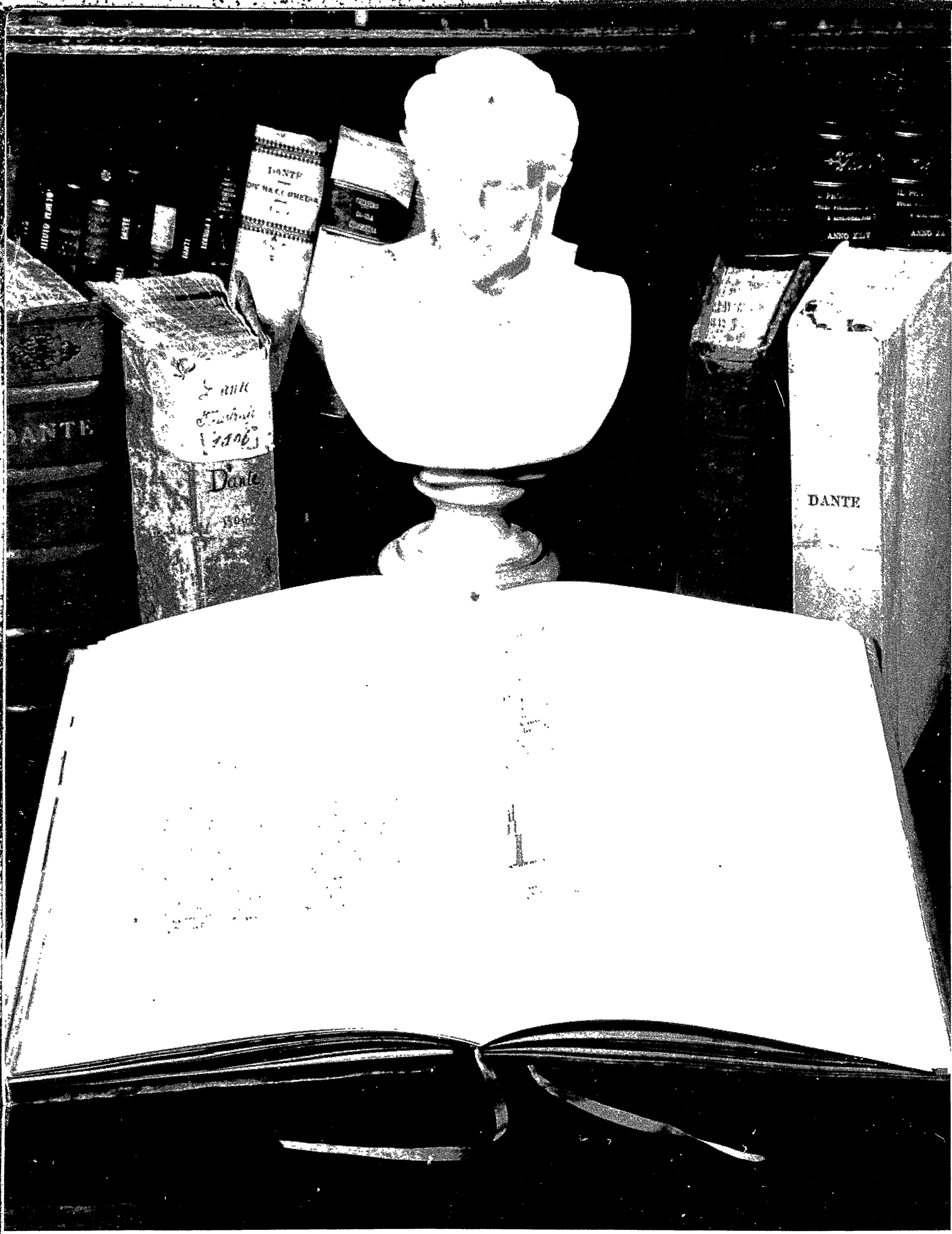
"Kid Galahad" is probably the most popular of Wallace's ten published novels. It was serialized in *The Post,* twice made into motion pictures and dramatized in three radio shows. Wallace also authored seven football novels, in addition to a full length detective story and a fiction thriller on a coal mining disaster. The latter book, called "Explosion," received high praise as an authentic and understanding description of a typical mining community.

Paramount, MGM, RKO, Warner Bros. and Columbia Pictures produced six Wallace novels into five-star movies. During World War II, as a Hollywood screen writer, he helped to organize Motion Pictures Alliance—the first avowed anti-Communist group in motion pictures.

Radio "commentating"—with Ted Husing, Harry Wismer and Clem McCarthy on football, boxing and horse racing—has been another of Wallace's varied pursuits. Although he acted as political scout for Jim Farley during the Roosevelt administrations, Wallace has been approached by *both* major political parties to run for Congress in 1950. He's as much at ease on a public speaking platform as he is pounding out a story in his Bellaire, Ohio, home.

With his wife and one son, John, a junior at Linsley Military Institute, in nearby Wheeling, W. Va., Frank Wallace manages to shoot a very good golf game in the high 80's, enjoy a wholesome family life and do some extremely fine writing.

Notre Dame men especially, and the reading public in general, will be interested in two Wallace novels due in 1949—"The Notre Dame Story," to be published by Rinehart & Co., and "Giant Rookie," Westminster Press.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The Mediaeval Institute

By REV. GERALD B. PHELAN

One of the Most Important and Fascinating Developments in Modern Higher Education

One of the world's most promising institutes for higher studies and research . . . with a rather awesome name but a very simple and straightforward purpose . . . is Notre Dame's two-year-old Mediaeval Institute.

It is engaged in a thorough study, according to the best modern methods, of the long tradition of Christian culture which is still, consciously or unconsciously, the vital factor in the day-to-day living of millions of people.

The clearest expression and the most virile embodiment of that tradition to be found in history occur during the Middle Ages. That is why they afford the most promising field for investigating the roots of Christian thinking and Christian living.

The Faith which Christ delivered to His Church has shaped and formed western civilization through long ages of prayer, study and work. We Americans belong to that civilization. It is the inheritance which our forefathers brought with them from their European homelands.

Although the world at large (our country, too) has lost a great deal of that which gave vigor and strength to that legacy of Christian thought and life, the cultural capital upon which we live is nevertheless the spiritual and intellectual wealth of that inheritance, amassed through centuries of Catholic thinking and Catholic living.

But we have been living on our capital for generations. In Europe that capital seems well nigh exhausted. Here in America lies the hope, perhaps the only hope, of retrieving our losses.

To rebuild and increase that capital, to restore vitality and power to those Christian traditions of living and thinking, to recapture that culture and adapt it to the needs of our own age and to protect it against false and subtle ideologies, foreign and hostile to its very spirit, a thorough, painstaking and laborious effort is required. We need to achieve a clearer understanding and a deeper appreciation of the treasures of knowledge we have inherited from the Christian past and of the rich principles of humane Catholic living to which we have fallen heir.

Notre Dame is prepared to make that effort. From the very beginning, when Father Sorin came with his companions to this country to preach the gospel and to establish a college, the twofold purpose of the Fathers of Holy Cross has been to cultivate holiness of life and to promote true Catholic learning. Notre Dame has been faithful to its trust. It has trained generations of boys in the practice of religion and in liberal and professional studies. It is now ready to carry on that same task on still higher levels.

Over the years, Notre Dame has developed and expanded its material equipment; and it has broadened its range of scientific research, all the while preserving and steadily deepening its religious and spiritual life. Growth is a sign of vitality, and Notre Dame has grown uninterruptedly. Now the time is ripe for her to launch forth into a new and highly appropriate endeavor. The results which may be confidently expected from this fresh venture will crown the progress which Notre Dame has made over generations of sustained and fruitful effort.

To become the center of the most highly developed Catholic scholarship seems to have been inscribed in the destiny of this venerable institution from the days when the courage, vision and holy daring of its founder, Father Sorin, first envisaged the establishment of a great center of Catholic learning and culture in this country. Today that courage and that vision are fully justified in the creation of the Mediaeval Institute.

No mere antiquarian curiosity or archeological interest prompted the establishment of this center of research. Quite the contrary. Its concerns are eminently contemporary. It proposes to bend all its efforts to unearthing, interpreting and rendering available to this twentieth century accurate information about the Ages of Faith: to reach a precise understanding of the thought which guided the development of Catholic culture in the Middle Ages and the motives which gave direction to the lives of mediaeval men; to gain a thorough knowledge of the institutions which grew up in those ages of Catholic civilization; to acquire a just and accurate appreciation of their art and of the culture which they fostered. In a word, to discover and trace the workings of lofty human purposes, guided by Christian ideals, through all the aspects and phases of a basically Catholic civilization and to translate the underlying principles of that Christian culture into the language of contemporary men, in order thereby to bring its influence to bear upon the personal problems of present-day living and upon the broader

social, economic and political problems which confront nations and peoples the wide world over.

To achieve this purpose, The Mediaeval Institute must build up an organized body of highly trained and specialized scholars, each inspired with enthusiasm for the legacy of Christian learning and culture, the heritage of the western world: each working in close cooperation with one another to make a complete inventory of its treasures, to separate what is permanent and essential from what is ephemeral and accessory, to form a fair and just estimate of all that it contains, assessing its failures as well as its successes, and to make available to the men of our day the abiding truths and values it enshrines.

Scholars of various types will be required to carry on the sort of study and research which The Mediaeval Institute proposes to do when it is fully established and running. *Theologians will be needed as well as philosophers, both highly trained in the history of their subjects. Historians must be there. Experts in Roman and Mediaeval Canon and Civil Law, Liturgical scholars, specialists in Palaeography, Mediaeval Latin and Early Vernacular Languages and Literatures, authorities on Mediaeval Art and Archaeology, Mediaeval Science and Medicine, Mediaeval Jewish, Arabian and Byzantine cultures—all will be needed to accomplish the task which The Mediaeval Institute has undertaken.*

To supply these scholars with the tools to do their job, special library equipment must be provided. Large and expensive collections of source materials containing the records of mediaeval life and the writings of mediaeval masters are essential for the work of research.

Much of the material needed for the study of the Middle Ages is still extant only in unpublished manuscripts hundreds of years old. It has been estimated by one of the great mediaeval scholars of the day that the quantity of such manuscript material now stored in the vaults of the great libraries of Europe or in State and public archives or in the hands of private individuals is so vast that it will take generations to get it catalogued and at least two hundred years to have it published. Meanwhile, much of this material is available to scholars by means of modern methods of photography, photostat and micro-film reproductions. These are the tools with which the worker must be supplied.

Members of the Institute staff will have a threefold task to perform:

1. To edit and publish previously unprinted texts of mediaeval works and to prepare critical editions of works already in print, but only in editions which are defective and unsatisfactory or inadequate for scholarly purposes.

2. To prepare and publish critical studies, articles, monographs and books on subjects lying within their respective competences.

3. To train young scholars in the disciplines and methods of scholarly research and scientific historical study of the Middle Ages so that they, in turn, may be prepared to carry on their own personal investigations and to train others in mediaeval scholarship.

Students will be admitted to the Institute to work under the direction of the members of the staff; and, upon completion of their studies, they will receive a Diploma from The Mediaeval Institute. Only graduate students adequately prepared to enter upon advanced study in the field of mediae-

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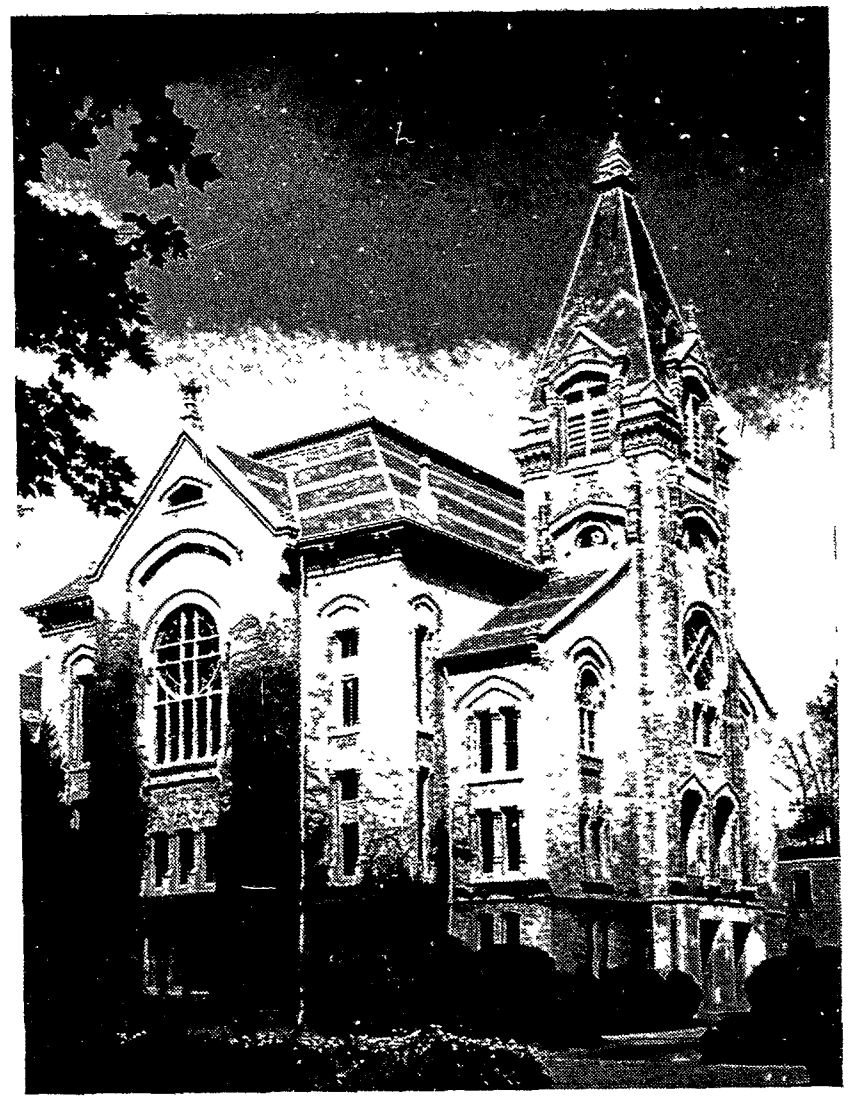
Rev. Joseph N. Garvin, C.S.C., Rev. Philip S. Moore, C.S.C., and Rev Gerald B. Phelan putting heads together over some prized Institute papers

Pianos, *Celluloid* ***and*** Footlights

By JOHN R. KENNEDY



WASHINGTON HALL

To the visitor walking about the Notre Dame campus, Washington Hall looks like a quiet, peaceful church—a tall spire, ivy growing on the walls, and Gothic lines. But a quiet, peaceful church is about as far from the real character of this building as anyone can get

From early morning 'til late at night, the old building is noisily alive. At the rear you can hear students practicing piano lessons in one or another of 20-odd practice rooms in the two-story section that houses the School of Music. In the front, under the main section of Washington Hall—the university's auditorium—the only recreation room on the campus is filled with students, particularly during leisure hours, when pool and ping-pong tables are in great demand—almost as much as the three telephone booths. Upstairs in the auditorium you are likely to find a class in session, play in rehearsal, movie, oratorical contest, debate, lecture, musical, meeting, or orchestra practice. If there is an activity that needs room and a place can't be found to hold it, Washington Hall does the job.

Activity of this sort is nothing new to Washington Hall. Right from the start, expediency was a part of its life. Back in 1879, the young University decided that the School of Music needed a permanent home of its own, a place with facilities for instruction, for the students to practice and where concerts could be held. Before the construction work was finished three years later, the Music School eagerly moved in and went to work. It was from this first tenant that the first name of the building came—Music Hall.

Necessity was not through with the building. It caused the construction and it stuck with the hall. The University needed a place where the students could relax and enjoy themselves after classes: and the two, large ground-floor rooms under the Music Hall took on the job. More recently, the 100-piece marching band was looking for a place to call home—a place to store instruments and practice, so one of the recreation rooms was closed and the band took over.

With a new auditorium seating three times as many people as there were students at Notre Dame in earlier days, every conceivable sort of group activity moved to the new hall: visiting lecturers, musicians, miscellaneous stage presentations. Because of the variety of activities other than musicals, the name was changed to Washington Hall.

Years passed and enrollment figures climbed. The auditorium capacity became too small. The large center aisle was removed and two smaller, side aisles were substituted. At the same time the iron steps that went up to the main floor out in front of the building were removed. In their place doors were cut through on the ground level, leading to three flights of wooden stairs. The changes increased the seating to the present 841, which once was ample—even for commencement exercises. Today's enrollment is 4,500.

At least twice each year, the students present a play, frequently the product of student writing talent. In keeping with an idea of Monsignor Ryan, of Catholic University of America, of interesting more Catholics in active participation in such entertainment, school authorities at Notre Dame modernized the lighting system as much as possible and did what they could to make stage facilities better. Certain sections of the stage are still unusable, either because of acoustics or visibility, but the shows are always a success. Some of the fine results obtained are due to the work of faculty members who give their time and experience, and who are uniquely gifted in recognition and development of student talent.

The proposed Student Union Building, one of the first of several buildings in an expansion program Notre Dame hopes to be able to launch in the near future, would contain an auditorium capable of seating the entire 4,500-man student body. Until this new building becomes a reality, Washington Hall's auditorium will continue to serve, with other parts of the hall, as best they can.

It is 70 years since the bricks were laid, and ivy has reached the roof: but Washington Hall is still young in heart and alive with activity.

Leahy's Latest Laments:

Football Preview

By RAYMOND J. DONOVAN

"WILL Notre Dame retain the national football supremacy, during the 1948 season, which her teams have established during the past two years?"

The answer to this question may well be provided for sports fans the nation over at approximately 5 o'clock on the evening of September 25th. And the answer, according to Head Coach Frank Leahy, may well be negative.

Most of the nation's major collegiate grid elevens, on the given date of September 25th, either will be conducting their final intra-squad scrimmages preparatory to opening the season a week later, or will be playing host to traditional "breather" opponents who probably will not provide the opposition garnered by such an intra-squad scrimmage.

Notre Dame, however, will be meeting Purdue in Notre Dame Stadium in one of the stiffest opening-day assignments ever handed any collegiate aggregation. Many believe this may mark the end—temporarily—of Notre Dame's post-war supremacy on the college gridiron. And Coach Leahy, perhaps rightfully, is one of the pre-season pessimists.

The Irish have gone 18 straight games without defeat, but the Notre Dame mentor believes the string will be broken in the very first game when Purdue comes here on September 25th.

"Purdue outgained us on the ground last year, and I'm afraid they'll also have an edge in the scoring department in this year s contest," said Coach Leahy. "We know they have a very able coach in Stu Holcomb, fine spirit, and well-balanced material from a year ago which has been considerably supplemented by a strong freshman squad."

In discussing the remainder of the schedule, Leahy states:

"Northwestern, with 29 letter-winners, and a veteran performer at every position, will be very tough. If Southern California does not bounce back from those two defeats suffered at the end of last season, I'll be very much surprised. Pittsburgh has had virtually the same team for three seasons, having almost an entire freshman first team in 1946. Michigan State, an old Notre Dame rival from years ago, is a coming power under Biggie Munn, as is Washington with Howie O'Dell at the helm. Navy is always one of the leaders in the East and quite often as good as any team in the country. We have not played Indiana since 1941, but any time you encounter a Big Nine rival you have a rough afternoon. Iowa and Nebraska, as the record books will show, have always been Notre Dame jinxes. I suppose I'll be accused of moaning again, but if we can get through these ten games, with but three losses, I'll count the campaign as successful."

In speaking of his own team, Coach Leahy says:

"Leon Hart and Jim Martin are dependable and experienced performers at end; we are very weak at tackle, the first four having graduated. Capt. Bill Fischer and Marty Wendell are good lads to have available at the guard positions, but an injury to either could be very serious. Bill Walsh and Walt Grothaus have experience at center; Frank Tripucka has had a long grooming period for the quarterback job and we hope he's ready. Terry Brennan and Ernie Zalejski are questionable products at left half because of knee injuries and Coy McGee is too small for steady work. Emil Sitko is a consistent ground-gainer at right half but not a breakaway runner, and at fullback John Panelli has a questionable knee while Mike Swistowicz never seems to perform in the fall as he does in spring practice. Notre Dame can have a successful season if (1) we uncover two tackles, (2) injuries are at a minimum, (3) Zalejski, Brennan and Panelli recover from their knee injuries and (4) Tripucka makes good at the all-important T-quarterback assignment. All of which adds up to too many 'ifs'."

Going down the list of positions, we find the end spots well fortified with such capable veteran performers as last year's second team combination of Bill Wightkin and Doug Waybright, plus Bill Leonard, Ray Espenan and Bill Flynn working behind Hart and Martin.

No two positions on the squad could be more wide open than the right and left tackle berths. Not only did George Connor and Ziggie Czarobski, a pair of All-Americans, graduate, but so did their reserves, Gasper Urban and George Sullivan. Ralph McGeehee, who was on the third team last year, and Gus Cifelli and Ted Budynkiewicz, who were reserves of an even lower status, appear to be the most likely candidates for the varsity berths for the 1948 season. Jack Fallon, second-string tackle in 1946, who could not play last year because of a knee injury, offers a ray of hope. If his knee should be ready, the squad will have one tackle of some game experience. Deane Thomas, a newcomer, was hurt throughout nearly all of spring practice.

At the guards, Capt. Bill Fischer won All-American honors last season and could be a candidate for similar rewards this year. Marty Wendell is an adept line-backer on the defense. Bob Lally and John Frampton, both fighters but not too heavy, are back from the 1947 squad. Dick Kuh is a sophomore possibility, while Steve Oracko will handle the kicking-off and extra point assignments.

Bill Walsh, who will be after his fourth monogram, and Walt Grothaus probably will carry the brunt of the attack at center. Gerry Groom, a sophomore, needs experience, while Bill Vangen, oldest member of the squad, will make a final try for a monogram. He has been handicapped in the past by successive leg injuries.

Tripucka, overshadowed by Johnny Lujack and George Ratterman in the past, will have a chance to be the head man this season at quarterback. If he makes good, one of Coach Leahy's problems will be solved. Gerry Begley and Roger Brown are holdover reserves at this position, while Bob Williams is a sophomore with possibilities but needs much game experience.

The left halfback spot is another big "if" spot in Leahy's 1948 plans. If Terry Brennan and Ernie Zalejski are sufficiently recovered from knee injuries to perform as they are capable of doing, the Irish attack will be strengthened. Coy McGee will get spot assignments as will Lancaster Smith, another lightweight.

At right half, Emil Sitko is a consistent ground gainer and will be seeking his third monogram. He has been consistently susceptible to minor leg injuries in the past. Larry Coutre showed improvement during spring practice, and might be ready to shine this season.

Another weakness may develop at fullback if Panelli is hampered by his leg injury, and if Swistowicz is not consistent in game competition. Behind Panelli and Swistowicz are Frank Spaniel, a reserve last year, and sophomore Fred Wallner.

That's the pre-season picture. Most coaches and fans will agree that a team just can't lose three All-Americans like Lujack, Czarobski and Connor and not feel the effects. Just how much the 1948 Irish will miss this trio and the other graduates will have been determined to a great extent on September 25th.

Ernie Zalejski

Emil Sitko

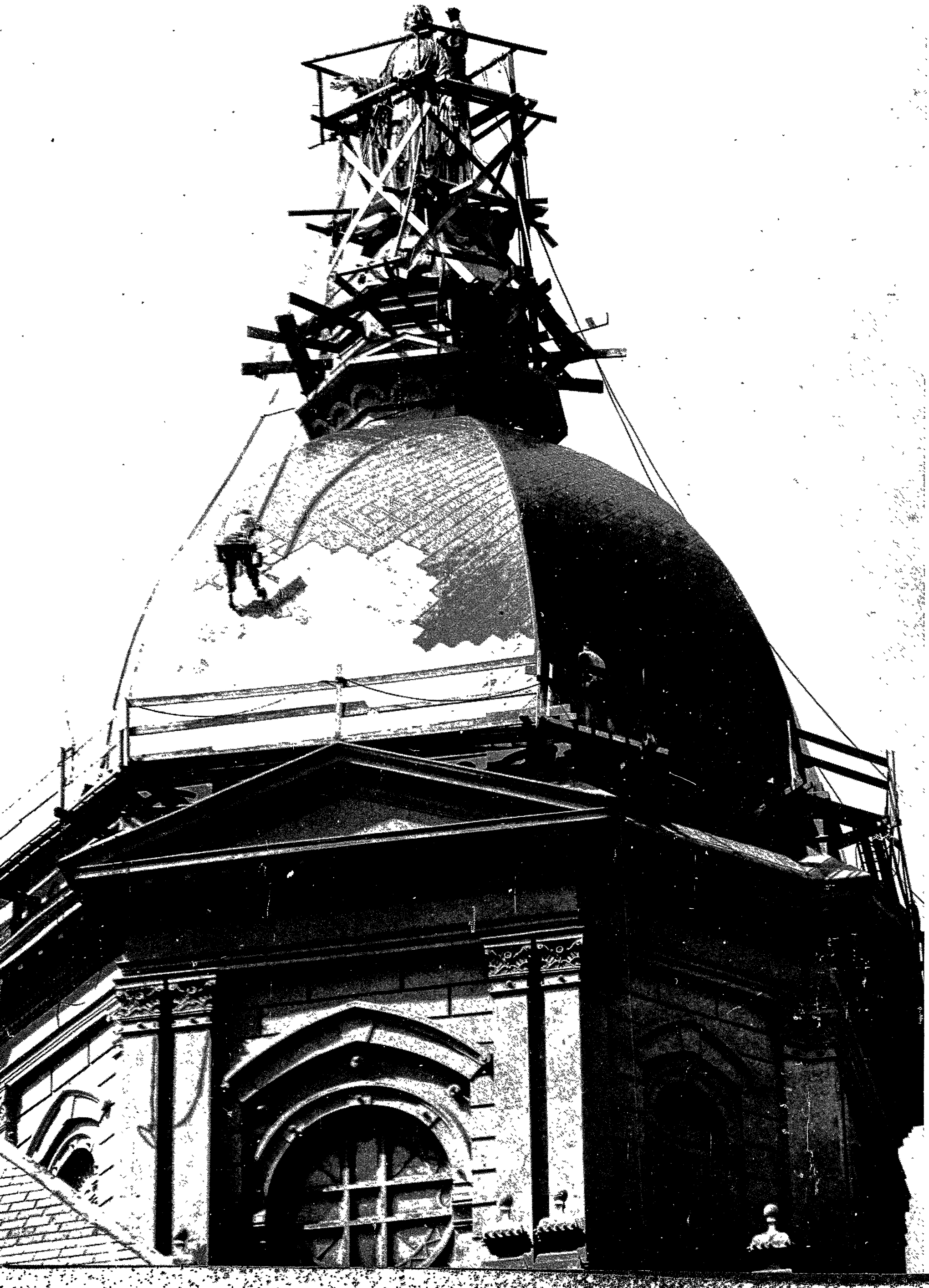
Marty Wendell

Frank Tripucka

Coy McFee

Jim Martin

Jerry Brennan



Regilding the Dome

By JOHN N. CACKLEY, JR.

EVERY familiar landmark—whether the White House in Washington, the Eiffel Tower in old Paree, or the Golden Dome at Notre Dame—gets its face lifted now and then.

And bifocals haven't been required lately for anyone to observe that the once-gleaming Dome has not been the usual shining attraction of yore. Gold leaf was peeling off fast, and the beautiful Dome had a noticeable "moth-eaten" complexion.

High in the air, a crew of steeplejacks is swinging perilously on bosun chairs and wooden scaffolding—regilding the world-famous Golden Dome for the first time since 1934. After three and a half months of hard, hazardous work, the job is almost finished.

Upon removing the chipped leaf, the Dome's outer surface was thoroughly cleaned. Next came a bit of repairing—patching those parts of the Dome and statue which were deteriorating. Later, coats of metal primer, paint and gold sizing were applied. And, finally, the precious gold leaf will restore normality.

Three hundred and twenty-five rolls of gold leaf will have been used when the job is completed. R. J. Wolfe, a South Bend decorator in charge of the present operation, previously regilded the Dome back in '23, when the Four Horsemen were just beginning to ride. It is estimated that the total cost will be approximately $20,000. Increased expenditures in materials and labor will cause the original University appropriation of $12,000 for this job to be more than slightly below par. Even in 1934, when big money was still wearing diapers, $8,500 was spent to clean and regild the Dome and statue.

In 1941, just prior to our nation's entrance into World War II, the Dome was scheduled to be regilded. However, the federal government requisitioned gold leaf, a critical material, so the work was postponed until this summer.

The Dome has long been symbolic of Notre Dame, as well as an inspiration for all who saw it. Rising 206 feet from the sidewalk to the top of Our Lady's statue, the Golden Dome will always be an outstanding feature of Notre Dame's spacious campus. Airline pilots and highway tourists are quick to point out, "There it is. . . ."

Father Edward Sorin, C.S.C., the courageous French missionary priest who was directly responsible for Notre Dame's beginning in 1842, long had visions of a magnificent Golden Dome surmounted by a statue of Our Lady, looking down upon the 1700-acre campus of the University. The first Dome was placed on the old College Building in 1865. It, too, had a statue of Our Lady, but the principal difference, then and now, was a white-faced Dome instead of the present gold-leafed surface.

Notre Dame's most disastrous fire occurred in '79. The College Building, and many others, were totally destroyed. Authentic records of this disheartening event tell that the statue of Our Lady was found by Father Sorin in the smoldering ruins, standing upright and intact, after plunging to the ground from the top of the Dome.

Immediately—the fire-scarred bricks had hardly cooled—rehabilitation of the University's burned facilities was underway that same year.

The Administration Building was an architectural marathon. Blueprints were submitted on May 12th, the first stone was laid on May 19th, the second story was completed on June 28th and the third floor finished by July 4th! The building, with its numerous angles and unusual facade, plus the classic pillars supporting the Dome, puzzles most people who try to classify it. The architect said it was modern Gothic—even if the ground plan did resemble a sort of fancy T-formation.

The Dome itself was not finished until 1882, and several months later the statue was finally placed where it now rests.

The *Scholastic,* student news weekly, came up with a journalistic gem in describing the Administration Building to its readers of '79 as follows:

"The stately pile is a specimen of architectural grandeur without, while within, all the graces of art have been observed in a system of modest ornamentation. The interior is lighted by gas, and warmed by steam, this adding safety to comfort, while the ventilation is perfect and the supply of pure water abundant."

Measuring 139 feet at its largest circumference, the Dome has an arc of 31 feet, while there is a distance of 125 feet from the roof of the building to the crest of Our Lady's statue.

It is interesting to know that the statue was the result of fund-raising by nearby St. Mary's College students. After the fire of '79, it was determined to make a replica of that erected by Pope Pius IX in the Piazzi di Spagna, Rome, for the commemoration of the Immaculate Conception.

As it weighed 4,400 pounds, and was 19 feet high, it was soon realized that hoisting the statue could properly be labeled a monumental task. An unknown Holy Cross Brother finally computed the mathematical formula for raising it skyward, after many leading engineers had thought the task impossible. It took a day and a half to finish the entire operation. Signor Giovanni Meli, of Chicago, made the statue, and Luigi Gregori, renowned Italian artist, painted the murals inside the Dome. A crown of twelve electric lights was originally attached to the statue.

Visitors from every hamlet and state in the nation have stopped to see the campus of Notre Dame, and to gaze with admiration at the impressive statue of Our Lady above the Dome.

The words of Father Sorin spoken in 1844, seem prophetic:

"When this school, Our Lady's school, shall grow a bit more, I shall raise her aloft so that, without asking, all men shall know why we have succeeded here. To that lovely Lady, raised high on a dome, a Golden Dome, men may look and find the answer."

It's December, 1843, and "John Smith" is answering Father Sorin's first ad for the new college

We suppose that John Smith from Fort Wayne picked up the South Bend paper of December 2nd. He read the notice inserted by Father Sorin, mounted his horse and rode to the lake.

Over on a high piece of ground, there was the noise of hammering and sawing, the tinkle of trowel on brick. Smith rode over slowly and, observing a tall be-cassocked man moving among the workers, he drew alongside and said:

"I'm looking for a man named Father Sorin. Be ye him? I seen your notice in the paper! My name's Smith."

"Ah, yes, yes!"

"I got a boy, a right smart lad, an' I thought mebbe we could make some kind of a dicker for his schoolin'."

"How old is the boy?" asked Father Sorin.

"He's nigh ont' fourteen now. His maw's dead, and I'm thinkin' of catchin' me another wife. Thought's how the lad might be better off away from the house!"

"Some arrangement, I think, can be made. Has the boy been to school?"

"Oh, yes. His maw was a bright woman, and she spelled him and learned him to write. What do it cost?"

"Well," said Father Sorin, "for $100 we will feed him, wash and mend his clothes, give him medical attention; teach him the complete English course—spelling, reading, grammar, history, bookkeeping, surveying, astronomy! Yes, $100 a year!"

"I ain't got $100," said Smith, quite simply.

"No? Well, perhaps some other arrangements might be made," suggested Father Sorin. "How much could you pay?"

"Twenty-five or thutty dollars, mebbe. Could you use some corn meal?"

"Yes!"

"Could you take a couple o'hogs?"

"Yes!"

"My wife had a lot o'clothes. I don't suppose . . ."

"No," said Father Sorin.

"Mebbe some furniture? I got a nice hautboy, brought out from Vermont!"

"Yes, I think so," mused the priest.

"Do he get Latin, too?"

"No. That will cost another hog."

"Do he learn to play the piano-forte?"

"Ah, no, that is much extra! Two hogs! Two big ones!" exclaimed the priest.

John Smith said nothing until he had mounted. Then, turning to the priest, he said quietly but resolutely:

"I'll git the hogs!"

Second in a series of articles on the history of The University of Notre Dame (adapted from NOTRE DAME, ONE HUNDRED YEARS, *by* Arthur J. Hope, C.S.C.)

IT was so cold in February, 1843, that their bread froze . . . they had to "slice" it with an axe . . . those last eight Brothers of the Congregation of Holy Cross from St. Peter's (27 miles from Vincennes) . . . moving north to join Father Edward Sorin and the seven Brothers who had founded Notre Dame on November 26 or 27, 1842.

In 20 days, they roofed a Chapel begun by their predecessors; and, in July, the staunch crew welcomed reinforcements from France: two priests, another Brother and a seminarian—and the four sisters who came to live aloft under the Chapel roof—with rats, fleas and spiders—and to wash, mend, cook, nurse, and milk cows—so that whatever dollars they might acquire could meet the pressing needs ahead.

A refectory, bakery, classroom, clothes room and dormitories for the brothers and *hoped-for* students were provided in their first college building ("Old College," still standing and now known as the Mission House)—and they prepared 60,000 feet of lumber and 250,000 bricks for the new main building while waiting for its architect to arrive from Vincennes.

On August 28, four days after his arrival, its cornerstone was laid—despite a very real poverty. Samuel Byerly, son of the partner of Josiah Wedgewood (Wedgewood China), who had welcomed Father Sorin's band to New York from France less than two years before, had moved to South Bend—and made them a loan of $500 and extended a $2,000 credit in his store. Father Marivault, a new recruit, signed over a personal $1,200 inheritance.

The building was completed within the year—in the course of which the school officially became The University of Notre Dame du Lac by act of—but without the financial assistance of—the Indiana General Assembly, on January 15, 1844. (And Father Sorin's group managed at the same time to establish a Manual Labor School to teach trades to orphans arriving from Philadelphia and elsewhere—first Catholic trade school in the United States).

Few of the first students were ready for anything more than gradeschool work. All of the professors spoke French, few spoke English—a serious barrier to neighborly relations in northern Indiana! They were even without mailing facilities—until Henry Clay acted in their behalf by facilitating authori-

the Early Years of Notre Dame

AN INSPIRING RECORD OF RESOURCEFULNESS • TENACITY • FIRE • CHOLERA • MALARIAL FEVER • POLITICS • AND THE WAR BETWEEN THE STATES

zation of a post office at Notre Dame, with Father Sorin as postmaster. After that, four-horse coaches stopped on their thrice-weekly run between Logansport, Indiana, and Niles, Michigan.

Money problems dogged them constantly, but they were resourceful: the marl beds surrounding the lake supplied them with ideal brick-making material. They sold many of their bricks for revenue. Campus building projects—biggest of which was the Church—took care of the rest.

The year 1849 was brightened by the University's first real Commencement, at which two B.A. degrees were given, and by completion of the Church. According to plans, the Bishop was to come to preside at the consecration of the Church. So, with only a few dollars on hand—not enough to cover the cost of the ceremonies *and* fire insurance for their Church and other new buildings—the faculty (to their later remorse) deferred the insurance in favor of the ceremonies.

On November 18, the Apprentices' Building was swept by flames . . . just as the Main Building earlier had been damaged by fire while under construction . . . and all food, the kitchen, bakery, altar linens and the stable went up in smoke. South Bend, Detroit and Cincinnati came to Notre Dame's aid with funds and food, while a priest went on an 18-month tour of France to solicit additional money.

It was in this same year that the University, ever pressed for funds, hopefully sent two priests on the 'Forty-Niners' gold-rush. One of them died; the other found no gold.

But there were other troubles: the national epidemic of malarial fever and cholera infiltrated the campus and became a major problem from 1847 to 1855. In their worst stages, they laid *every* Notre Dame faculty member low. Parents stopped sending their children to school. Some of those who kept on at school died. Some of the faculty died. "Conditions could hardly be kept secret, and when professors did not appear for class, the students suspected the worst. Their fears were confirmed when, day after day, the mounds of sandy clay increased in the cemetery."

In 1850, there were boys of every age at Notre Dame—more in the grade and preparatory schools than in the college. So the discipline imposed was more for children than for grown men. Today it would be called strict, although attempts to discourage older students from chewing tobacco in the classrooms were not successful.

Gifts to the University in its early days were few and far between. The school's greatest single donor was the Association for the Propagation of the Faith in Lyons, France. Between 1842 and 1869 Notre Dame received from this source an amount just short of $50,000. And she well remembers her gift of $700 from the King (Louis-Phillipe) and Queen of France.

Being in a northern state, Notre Dame may be said to have been "pro-Blue"—even if there also were many Greys on the campus in the days of the War Between the States. Until the war, the University had successfully avoided political embroglios . . . county, state and national. Flare-ups naturally arose out of the differences between allegiances of the boys from the South and of the North. The school took this stand: if you want to leave school to go to war, go and may God be with you; but settling of personal differences on the campus will not be permitted.

It was also during the Civil War period that Notre Dame became involved in local politics. Prior to this time, the religious at the school had not even voted in the elections. But now they were to be put on the spot—by Schuyler Colfax, of South Bend—candidate for Congress on the Republican ticket. It was through the auspices of the Republican party, Colfax pointed out, that Notre Dame held its post office. It was by the grace of the Republican party that the brothers were receiving exemption from military service.

So, Colfax demanded, would it not be a fitting gesture of gratitude toward the administration if the religious at Notre Dame came to South Bend and voted the Republican ticket?

Father Sorin, reading the threat between the lines, assured Colfax that he would call a council meeting. At the meeting it was decided that those brothers who could vote should go to the polls and vote; but, of course, the way they voted was to be a personal matter. And, "as most of the brothers and other religious at Notre Dame were Irish, and since many of the Irish of that day were fanatically loyal to the Democrats, they went to the polls and registered their political independence. . . .

"Colfax was furious. The following month the brothers' exemption from the draft was suppressed." However, exemption was reinvalidated soon thereafter by President Lincoln.

This does not mean that Notre Dame was not represented in the battlefields. A number of University priests volunteered their services as chaplains. They—and many of the Sisters of the Holy Cross, who served with distinction on the battlefields and in the military hospitals—contributed immeasurably to the credit of Notre Dame and to the spread of the Catholic faith in America.

Suprisingly, enrollment did not drop during the war years. It increased. In 1860 there were "213 boarders." In 1863 there were 236.

Father Sorin left the Presidency in 1865, but continued as Provincial.

The state of the University at that time was good. Financially, it could have been worse. Enrollment-wise, it was getting better and better. Notre Dame was here to stay.

And that, to Father Sorin, the founder of Notre Dame, was ample reward for his sweat and tears.

Pilgrimage to Lourdes

By DAVID VAN WALLACE

In this unusually interesting account of his pilgrimage to the Shrine of Saint Bernadette, at Lourdes, France, David Van Wallace notes that the trip really started back in 1939—under sponsorship of the Notre Dame Club of Detroit and the University of Detroit High School alumni.

His parents had planned to accompany him. The war interfered, their pass-ports were cancelled, they returned to Detroit and their money placed in bonds "for the duration."

It wasn't until July, 1947, that Van Wallace, with his mother and cousin, Bill Olivier, Notre Dame ex-'45, who drove their special station wagon containing an ambulatory cot, were able to secure passage.

We pick up Van Wallace's story in mid-August, 1947, aboard the S.S. Ernie Pyle.

David Van Wallace at Lourdes. Note Notre Dame ring mentioned by the author.

WE spent ten sunny days crossing a sea that was even smoother than Lake Erie had been.

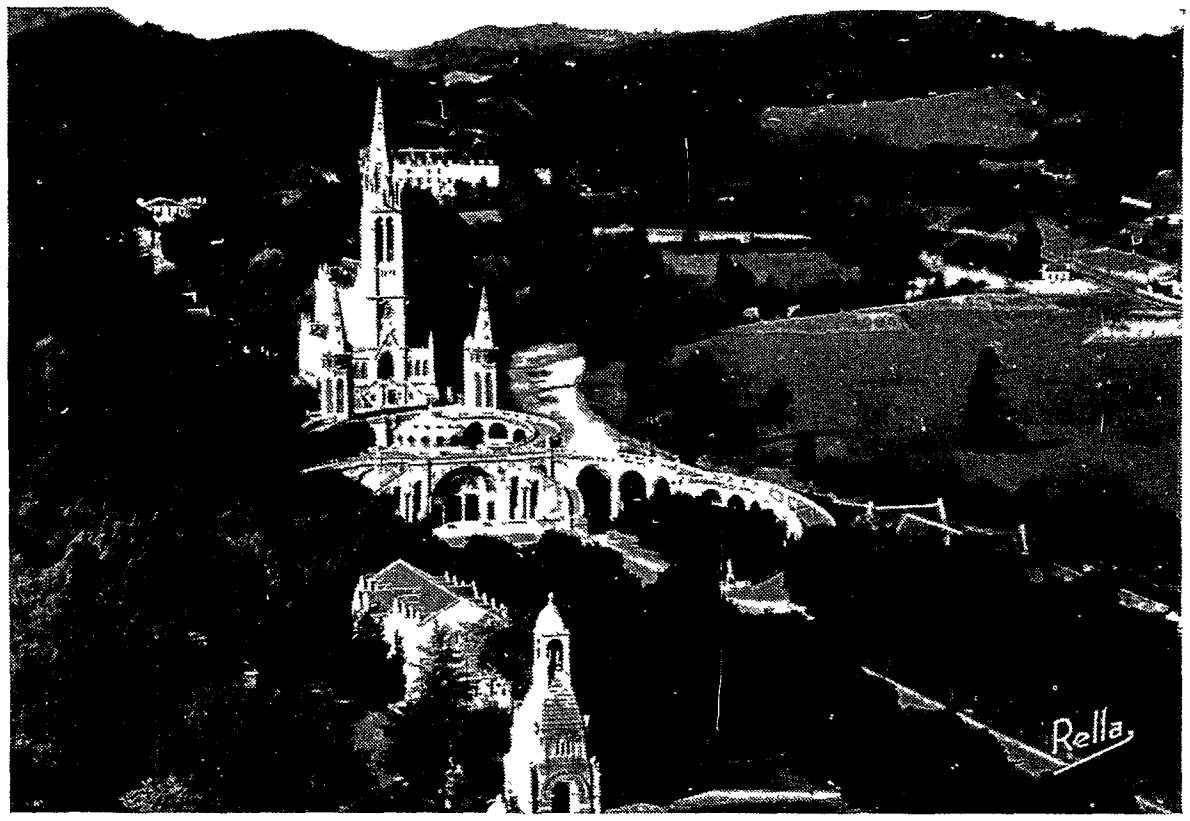
Finally, at LeHavre in the early light of dawn, we were met by Father McQuillan, C.S.C., who teaches English in a Holy Cross College at Segre, France, and who, at Father (Notre Dame President) John Cavanaugh's request, had come to meet and help us.

I had never expected to see the day when I would meet a Holy Cross priest who had never seen Notre Dame. They must be few. But Father McQuillan is one of them. He was of tremendous help to us because, while we were very well equipped with maps and travel information, we were too well equipped with a lot of stuff that had to be reviewed, stamped and argued over by local authorities. And we found that the French don't believe in marking their highways through cities and that apparently it is true that no Frenchman will give you any information without going into a major conference. So Father was invaluable in keeping us on the route through the large cities and in solving all the problems that arose with the authorities and the hotel-keepers with whom we came in contact. On the beaten tourist track you can get by with English; in the sticks you need French.

From Paris our route lay down the Loire Valley with its famous chateaux and beautiful Chartres Cathedral, the architectural highpoint of our trip. Thence, on excellent highways where we saw more cyclists than automobiles, we drove down the Atlantic coast through Bordeaux to Lourdes, which is located in the foothills of the Pyrenees only 16 miles from the Spanish border. It was mid-September and the farmers in this rich farming section were busy getting in their crops, with sleek, buff-colored oxen doing the hauling in the fields and along the roads to barns that had stood there since the Middle Ages.

The town of Lourdes itself is a small village into which have been packed a large number of small family-managed hotels and a larger number of rooming houses which accommodate, between Easter and October every year, a million pilgrims—10,000 of these sick with all the diseases and disabilities known to man. The oldest part of the town clusters around the foot of a towering citadel rock on top of which an ancient fortress stands. Once held by the Saracens and beseiged by Charlemagne, the fort has seen much history in its day and now stands as a sort of guard directly over the little prison cell which huddles beneath the cliff face and in which Bernadette and her family lived when the Blessed Virgin appeared to her 90 years ago. We had the privilege of attending Mass in the little room which the family occupied at that time. Seven by nine feet, there was barely enough space for the small altar, Father McQuillan with Bill serving, and the congregation consisting of my mother, Bill's aunt, the nun in charge and myself, in addition to a French woman who wandered in, said nothing, followed the Mass attentively with her missal and wandered out, still saying nothing.

Tucked into every available cranny between the boarding houses, and occupying



General view of the Basilica at Lourdes

whole blocks in front of the hotels, are small religious article stores, each dedicated to a different saint. A walk along any of the narrow, crooked, hilly streets under these shop signs is like a litany. Anyone who has been to St. Anne de Beaupre in Canada has seen the same thing, but with a difference—at St. Anne's the village encroaches on the Basilica property so closely that one seems practically in town most of the time and mixed in with the stores and store-keeping. At Lourdes, the Grotto area is large, probably a half-mile long and a quarter-mile wide, with big trees, broad lawns and with statuary groups and monuments scattered here and there. The town is shut off effectively from the religious atmosphere of the Grotto.

If the spirit of Lourdes could be spread around the world, most of the "scare" headlines would disappear from our newspapers; and the problems besetting the world would be replaced by hymns and rosaries. There doesn't seem to be anything there but thoughts of God and His Blessed Mother. I have never before recited so many snatches of rosaries. That's true of everyone, I guess. Processions are continually winding by in various directions, day and night, and one finds oneself automatically joining in the rosary rolling up from the river bank by the Grotto, or drifting down from the Stations of the Cross on the mountainside above. Whether or not a peace treaty had been signed with Italy seemed unimportant, and was.

I have always looked upon my pilgrimage as an act of devotion to the Blessed Virgin, and not primarily as a pilgrimage in search of a cure. My cousin Bill had the idea pretty well in mind when he told someone that we were basing our pilgrimage on the *Memorare*. You know—"Remember, oh most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help or sought thy intercession, was left unaided." My own idea had always been pretty much in agreement with Bill's phrasing. I think, anyway, that no matter who would go to Lourdes looking chiefly for a cure, he would find it very, very hard —probably impossible—to pray for himself, once he had a look at all the sick who flock there.

Probably nowhere else could you find so much misery concentrated in one small area. Brancardiers, who have had the care of these sick for years are sometimes confronted with cases so pitiable, so disturbing, that even they are upset. Yet one of these Brancardiers, an old Irishman who has taken care of the sick regularly since before the First World War, told me that he could honestly say that, while he had lifted many grumpy, complaining sick from the trains, he had never put a departing "malade" on a train who wasn't smiling and uncomplaining, filled with an entirely different spirit. That is Our Lady's greatest gift.

An average day at Lourdes for the sick hinges largely upon these Brancardiers, volunteers from half the nations of the world, who work only for the love of God and His Holy Mother and their counterparts, the nurses who care for the women patients. There are two large hospitals at Lourdes—one right in the Grotto area and one a short distance away in the town itself. We stayed at a hotel near the Grotto to enable all of us to be together in one place, but the average pilgrim stops at one or the other of the hospitals under the care of the Brancardiers, the nurses and the nuns who conduct the hospital.

The sick pilgrim is customarily taken to the Grotto at an early hour for Mass and Communion, returned to his hospital for breakfast and then taken to the piscines, small pools or tubs about eight by three feet with steps leading down on either side, enabling the Brancardiers to lower him into the water. While they are dipping him, the

Brancardiers and the pilgrim, each in his own tongue, recite a series of short prayers which are inscribed on the wall in a dozen different languages, several of which may be used at once.

After lunch and a second trip to the pools the sick are lined up for Benediction in parallel rows on either side of a large paved esplanade in front of the three churches built like three steps against the mountainside, each above and a little behind the church below, the topmost crowning the rock directly above the Grotto.

On one of the days when we were there, we were told there were 1,476 sick waiting in the deep shade of the sycamore trees that edge the pavement. While the Blessed Sacrament is carried in procession from the Grotto, thousands stand behind the lines of stretchers and cluster thickly on the long ramps which curve to the roofs of the lower churches, reciting a series of prayers led by a priest in the center of the esplanade, who must, of necessity, possess the traditional voice of Stentor. Again you may hear a dozen languages at once, a tribute to the universality of the Church. There is no attempt to create any atmosphere of hysteria which would produce imagined cures. Of the 46 prayers recited, only half a dozen refer to healing; and these could apply as well to the ailments of the soul as to those of the body. The rest are all acts of love and devotion.

While these prayers are being recited, the bishop or priest who represents the largest pilgrimage at Lourdes that day is being escorted down the long lines of stretchers, blessing the sick with the Blessed Sacrament as he goes. A great many cures have taken place at this time but there is no particular rule or law that seems to be followed in this respect; some are cured on the way to Lourdes; some while in the baths or at the Grotto, and some while on their way home or after they have reached home. The only criterion demanded for the registering of a cure as miraculous, of course, is that it be beyond explanation by natural means. The investigation is rigorous.

In the evening the crowds return for what is surely the most spectacular and unforgettable of the ceremonies: the candlelight procession. Thousands of people, each carrying a lighted candle, form in procession at the Grotto, parade slowly under the trees along the river bank, wind up the huge semi-circle of the ramp to the top of the church, then down again and around the entire Grotto area before returning to the space in front of the churches. A cuplike arrangement of stiff paper slips over each candle and protects the flame from the breeze. The verses of the Lourdes Hymn, printed on the paper and illumined by the flickering flame, are sung over and over as the procession winds through the darkness. The route is at least three-quarters of a mile long, yet the head of a given procession will have completed its long walk before the tail of the procession has even started, so in order to take up time and give the rear guard a chance to catch up, the leaders zig-zag back and forth on the paved esplanade until the whole crowd becomes packed in a solid mass in front of the church steps. Then the entire immense throng sings the *Credo* in Latin.

I made reference above to the cures at Lourdes. They seem to be the point of chief interest; at least, that's what everyone mentions first when they ask about my trip. Almost the first thing done upon reaching Lourdes is to present yourself at the Medical Bureau, where, after giving the history of your case, sworn to by your local doctor, you are interviewed and examined by the doctors present at the time. My own record was translated into French before it was filed, and X-rays of my neck were taken, in addition to regular photographs of me full length on my cot, plus, for some reason which I still don't understand, close-ups of my hands. Unfortunately, there were no English-speaking doctors and even Father McQuillan's knowledge of medical French wasn't good enough to find out exactly why my hands created all this curiosity. There was no charge for these X-rays or other pictures, of course, just as I understand there is no charge for the sick to stay at the hospitals in town. I was recalled to the Medical Bureau several times to be examined by other groups of doctors who had come in company with pilgrimages that reached Lourdes after we had been there a few days.

While the excited confabs were going on, I had plenty of time to look around the place: sparsely furnished rooms with pictures on the walls of some of the cases that have been cured, books of records, and so forth. The thing that interested me most was a glass case on the wall containing casts of the leg bones of Pierre de Rudder, a Belgian who was injured back in the 80's by a falling tree. His leg had refused to heal for some eight years, had become infected and was just a stinking mess, discharging matter all the time from a wound that would not close, entirely hopeless from a medical viewpoint. Several operations had been performed and more than an inch of bone had been removed. With this gap in the bone structure, it was possible to take the man's foot and twist it so that the heel would be in front and the toes in back. Yet this leg was healed instantaneously. Although a few seconds before the cure, testimony shows, it was limp as a rubber hose, all the diseased tissue disappeared and was replaced in a flash with healthy tissue and the more-than-an-inch of bone, missing for years, was instantaneously replaced with newly created bone. The leg was completely healed and perfectly usable. I had read of De Rudder's case so many times that it was fascinating to see the actual casts of the bones of his leg. After his death, when the bones were removed for examination, it was found that a hump had been left at the point of the cure. Yet there was nothing that in any way interfered with the function of the leg; its length was the same as the other leg and there was no interference in walking. This retention of a trace of something wrong is, I am told, a regular feature of all the cures that take place there. Always a little evidence is left to show——"See, something was wrong and it has been repaired. Don't forget it."

My Notre Dame blanket was several times recognized by Americans who introduced themselves and gave us a chance to get our head for a moment or two above the sea of high-speed French in which we were floundering. And on at least one occasion my Notre Dame ring was mistaken for a bishop's ring. A pious French woman, praying outside the piscine gate, excitedly nudged my mother and, pointing at me, whispered: "Look, there's a bishop about to enter the piscine to be dipped in the water."

We spent a little over 11 days at Lourdes and then returned to Paris by way of the town of Nevers where the Motherhouse of the Order of the Sisters of Charity of Nevers, the community which Saint Berna-

Continued on page 25

Grotto at the Shrine of Ste. Bernadette

The Library's Relatives Have Moved in to Stay

By JOSEPH A. DOYLE

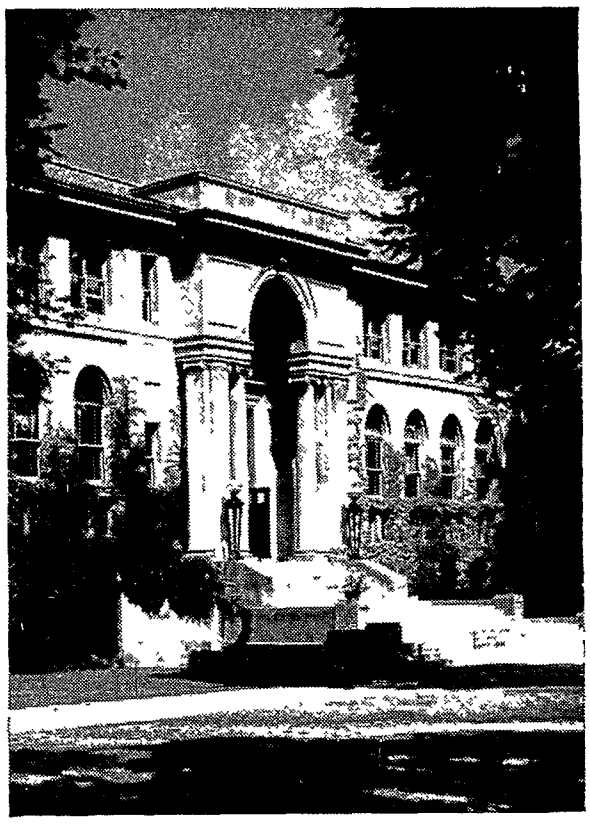
WHEN someone "goes to the library" at Notre Dame, he may not be "going to the library" at all.

He may be going in to see:

1. Ruben's *Self-Portrait and Landscape,* VanDyck's *The Crucifixion,* some Murillos, Tintorettos or Constables, or any of the other 250 original masterpieces in the Wightman, Braschi and Wickett collections comprising one of the largest and most valuable accumulations of Christian art in the United States—squeezed into six exhibition rooms and the corridors. (To be treated more fully in a future issue of *Notre Dame*).
2. Or he may be on his way to visit the two mezzanine rooms which house the "yellowed gold" of the Archives (see Page 24).
3. Or he may be in search of the home of the new and unprecedented Mediaeval Institute—off in a couple of corner rooms (see Page 7).
4. He may want a look at Notre Dame's famous Dante Library—and such of its volumes as a 15th Century second edition—or maybe he's headed for the Bureau of Economic Research.
5. Or he may have heard of some of the Library's miscellaneous treasures—several Bibles printed in German and Latin in the 15th Century, one of which is bound in human skin and the former property of Christopher Columbus; an autographed (five times) volume by Robert Emmet, the noted Irish patriot; the many private collections entrusted to the University for safekeeping and exhibit, and many others.

Or, of course, the poor fellow may just want to "use the Library." In which case, his work is cut out for him.

For the above "relatives"—cherished as they are by their blood-brother Library Landlord, who was kind enough to let them in when they had no other place to "set up"—have only compounded the problems of a Library *built in 1917 for 600 students and called upon today to meet the needs of 4,500 students!*



JAMES EDWARDS MEMORIAL LIBRARY

The "relatives" have moved in to stay. Not they, but the Library itself, is planning and hoping for new quarters consistent with the greater and greater opportunities which have come to Notre Dame—for training more and more young men in moral, responsible leadership.

Meanwhile, almost incredibly good service is being rendered under handicaps equally incredible. Books are passing over the big, six-sided circulation desk in the lobby like hot dogs at a picnic . . . kids are studying even on the floors when necessary . . . and the acquisitions section and bindery are working as never before.

When Rev. August Lemonnier, C.S.C., fourth president of the University, decided in 1873 that the time had come to establish a first-class library at Notre Dame, he picked a seasoned book collector, Professor James Edwards, for the job. In six years, he had placed 10,000 excellent volumes on the shelves; but all were destroyed in 1879, in the biggest of Notre Dame's series of disastrous fires.

Edwards started all over—and collected volumes from all over the world: Cardinal Newman donated an autographed set of his complete works; Cardinal Barnabo of Italy gave much of his own private collection; John Gilmary Shea, General Rosencrans, the Honorable W. J. Ohahan and many others gave in response to Edwards' plea. Soon the third floor of the Administration Building could hold no more.

The present Library (still known as the James Edwards Memorial Library) was built in 1917—for Notre Dame's mere 600 students of that day.

Thanks to a superb staff and its present director, Paul Byrne, soft-spoken, gray-haired gentleman who came to Notre Dame as a "prep" student in 1906 and graduated from the University in 1913, the Library has fought much more than a merely "successful" fight. A professional librarian, a student library assistant while in school, and reference librarian from 1922 to 1924, when he became director, Director Byrne has made "every little bit" *count.*

Last year was the biggest in the Library's history—but the budget was still small. Only $50,000 could be spent for new acquisitions—books, magazines and special works. Fortunately, many of the University's own publications bring valuable exchanges for the periodicals department. Notre Dame's *Review of Politics* is exchanged for virtually *all* political and current-events magazines; *The American Midland Naturalist* brings in many fine botanical and zoological publications; *Mediaeval Studies* and *Mathematics Colloquim* also are responsible for acquisitions at no further expense. Funds must be found for still other periodicals, and for newer works in philosophy and religion needed by those expanding departments.

The Library, however, has been patient. It realizes only too well that its opportunities for greater service must be considered only as a part of the University's *over-all* opportunity for greater service—and that it will take full realization of those opportunities by the University's friends—and a generous, understanding spirit on their part—to help meet those responsibilities fully, and in time.

Paints and Clays in "Seventh Heaven"

SOME of today's leading painters, sculptors and industrial designers began their careers in "Seventh Heaven"—Notre Dame's time-honored Department of Fine Arts.

"Seventh Heaven" is seldom visited by students not interested in art courses—it's located in the eagles' nest under the golden dome of the Main Building. The only way to get there is to trudge up four flights of stairs.

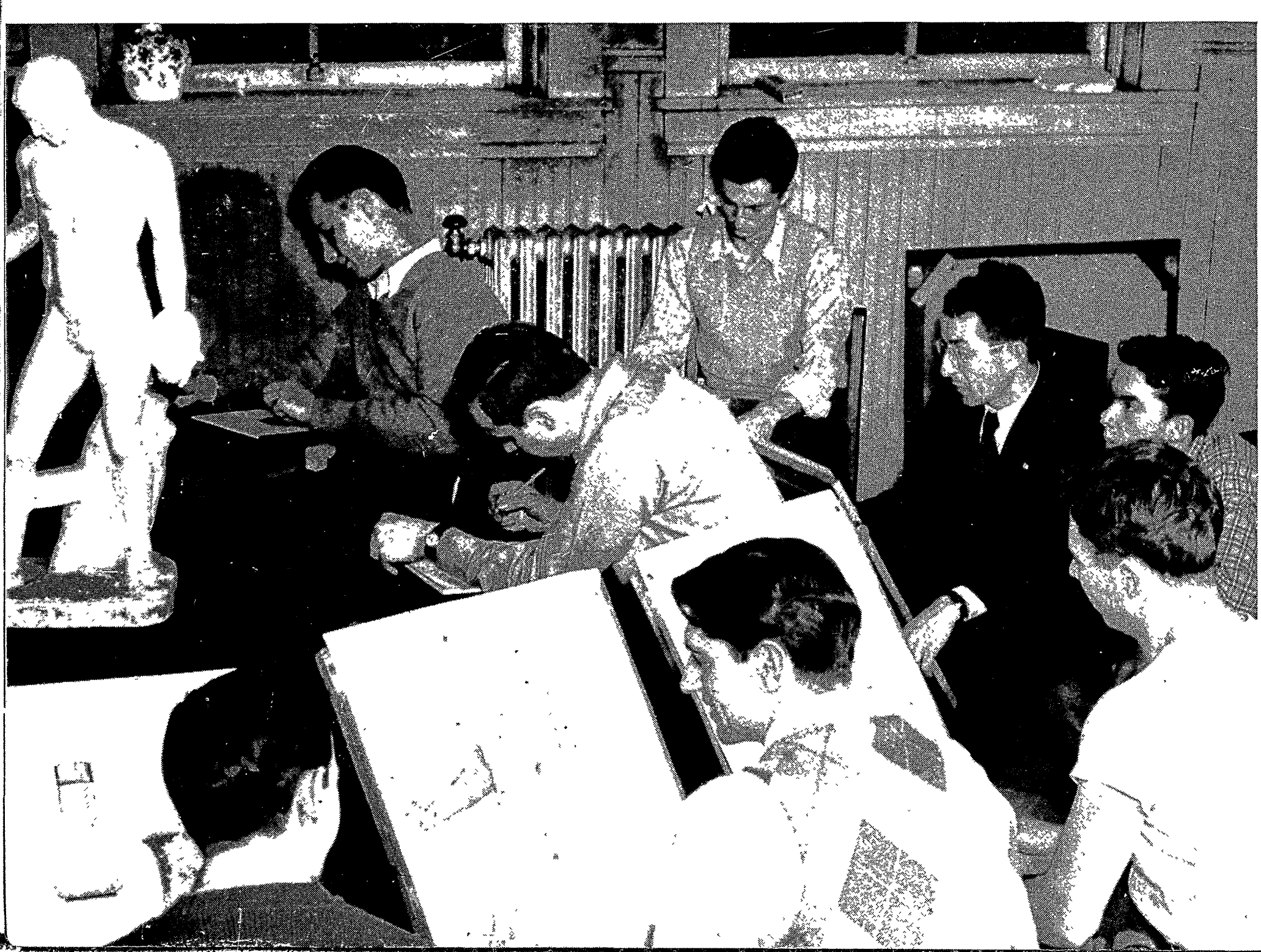
But it's well worth the effort, if only to see what a group of industrious boys and a good imagination can do to a dingy, gray room. An indoor Roman courtyard has been recreated so that, much in the manner of a stage set, models may pose in simulated outdoor atmosphere. A colorful impressionistic floor has been installed and its bright colors lend life to the gray walls. Murals of Latin America and atmosphere sur la Seine, bric-a-brac shelves, potted plants large enough to carry birds, all have helped to dress the Department up so that it well deserves its "otherworldly" name.

Historically the Department antedates the ancient structure in which it is housed by many years. The Department, one of the oldest on the campus, is in its 94th year. It was organized in 1854 under the direction of Julius Ackerman.

Mr. Stanley S. Sessler, the present director, assumed control of the Fine Arts Department in 1937. Mr. Sessler is assisted by Mr. Francis J. Hanley, Associate Professor of Fine Arts, who teaches design and drawing, and Mr. Eugene Kormendi, a sculptor who hails from Budapest.

Mr. Sessler and Mr. Hanley served in the armed forces during the war years. Because of this—and a sharp drop in art student enrollees during these years—the Department, for the first time in its 94-year

STUDENT ART CLASS



history, closed for approximately one year.

When the word artist is mentioned, the general impression among laymen is of a long-haired character who is just a trifle berserk and who spends his time in gloomy garrets painting and starving to death simultaneously. The war records of Mr. Sessler and Mr. Hanley alone are sufficient to dispell this misapprehension. They would be a sad disappointment to any one expecting the frock coat and the windsor tie. Nor are their students escapists who do not wish to face the realities of life.

When the matter is reduced to its essentials, we are all artists at heart. Sidewalk drawings and doodling are two examples of the innate quality of the artist—just as whistling and childhood experiments with the harmonica are undeveloped forms of musical self-expression. It is this inner urge to portray our thoughts graphically which the Art Department searches out and develops. Mr. Sessler maintains that anyone of average intelligence capable of writing his own name can be taught to draw.

The general trend of art students is toward commercial art in some form. To this end the courses of study are designed along practical lines so that the student can gain a livelihood through his art. The program followed in teaching a student the fundamentals of art is principally one of individual attention. Each student is an art class all by himself and must be schooled in the special aptitude which he possesses. That small yearning to draw is nurtured through four college years not only by specialized art courses, but in conjunction with the other courses offered in the College of Arts and Letters, such as Literature, Philosophy and History, in order to form a rounded-out education. It is through this well balanced education that the student is capable of doing creative work and is not merely a technician versed in the mechanics of drawings alone. The professor strives to keep the student's own style an individualistic whole so that, upon his entrance into the field of art after his graduation, he will be primarily selling himself to his prospective employer, and not as a carbon copy of the style of his professors.

The courses offered consist of Drawing, Painting, Decorative Design, Graphic Arts, History of Art and Commercial Design.

Notre Dame art students have a splendid opportunity to have their work reproduced in the campus publications—a quite novel opportunity not found in the majority of large universities. At the close of each year the students hold a public showing of the products of their talents, usually in the Wightman Gallery. Students of Notre Dame's Art Department have gone forth to fill important positions in industrial designing, publications, and even in the fabulous Kingdom of Hollywood.

But, despite its name, "Seventh Heaven" long ago ceased adequately to meet the requirements of an expanding university. Tucked 'way up under the eaves . . . four flights up . . . and 'way too small, it leaves this year's crop of art students working elbow to elbow. They won't complain. They'll still call it "Seventh Heaven." And, cramped working conditions or not, they'll manage to get as much out of their training as the students before them.

But the Department dreams of the day when it will be able to move from its humble quarters so far above the rest of Notre Dame into the new Fine Arts Building which is included in the University's projected building program.

There Is a University

Continued from page 5

Ohio Valley Club gave an award to Tom Howley, '09, as the man who best represented in himself all the things Notre Dame stands for. That was the news of our meeting, it received the press headlines and pictures—because our community *knew* what kind of man Tom Howley really was; and, through him, what Notre Dame is driving at.

Bill McGheehan saw for himself, as another New York reporter saw during the last Army weekend. He was a Georgia boy without, I suspect, much formal religion. I had given him the fifty-cent tour earlier in the week; and he was along when I started to give it to a new arrival. The Georgia boy said: "Let's go by that outdoor cathedral again."

He meant the mute, eloquent grotto.

But isn't it all just that: an outdoor cathedral, an American cathedral dedicated to God, our country and our rights?

Don't we believe it has the very things for which all good Americans search, for which so many now hunger?

Don't we believe that here is not only a university but perhaps *the* American University of the future?

Those who can come, see. We must try to bring it to the rest.

Why?

That's an interesting question each might answer for himself; and the best of the answers might make a splendid article for the next issue of this magazine. And, human nature being what it is, the winners might be allowed to name their own simple prizes, the things they would most appreciate *of* and *from* Notre Dame. That would be interesting, too.

Audio-Visual Center Receives Praise

Two experts in audio-visual aids said that Notre Dame has assumed leadership in audio-visual education among Catholic educational institutions. The experts, Eldon Imhoff, vice-president of the Victor Animatograph Corporation, Davenport, Ia., and Eugene Sherwood, of Coronet Instructional Films, Chicago, praised the newly-created Audio-Visual Center organized here to develop a film library so that other Catholic universities, colleges, high schools, and elementary schools might draw upon it for audio-visual training.

McCormack Bequest

Receipt by the University of Notre Dame of a $1,000 bequest from the late Miss Mary McCormack of Memphis, Tennessee, recalls an old Notre Dame family history.

Miss McCormack's father, the late James M. McCormack, was one of three brothers to attend Notre Dame. He entered in 1863 at the age of 13. Coming from Tennessee during the fateful period of the war between the States, his lot was a rugged one; but his loyalties to Notre Dame held steadfast, and he became a staunch friend of Father Edward Sorin, founder of Notre Dame, and of Father William Corby, famous Civil War chaplain.

Miss McCormack's brother, Michael J., was the second generation of the family to enter Notre Dame, where he graduated in 1899. And it was a very proud moment for the grandfather when, in 1936, the third generation, in the person of Donnell J. McCormack, was graduated.

Father and grandfather were formerly in the cotton business. The third generation Donnell has gone into lumber.

Student Vets Approve Landlord Tax

Landlords who refuse to rent to families with children should be taxed by the federal government, was an opinion expressed in a poll of married vets attending Notre Dame. The poll was made by John C. Taylor as his thesis for a bachelor's degree in sociology. Taylor was totally blinded by a shell on Guadalcanal. He completed his education with the aid of his wife who lives with him and their child in Vetville, Notre Dame's housing project for married veterans.

Eighty-six per cent of vets polled favored government aid to married college students of the future, and of this group 93 per cent wanted the aid to be in the nature of a loan rather than an outright grant. Of those favoring aid, 74 per cent thought that it might be financed by taxing landlords who refused to rent to families with children. Other suggestions included a tax on childless families and a bachelor's tax.

The group polled included only married vets who were single when first they enrolled in college. They indicated that marriage had a definite beneficial influence on their scholastic work. Eighty-six per cent said that they have been receiving higher grades since assuming family responsibilities.

The vets urged that colleges and universities avoid returning to a prevalent prewar policy of forbidding the marriage of undergraduates.

the

By BERNARD A. CRIMMINS

IT'S here! "It" being that certain time of the year when halfbacks run wild, tackles commit mayhem, and thousands of spectators try to figure out who has the football and why. Monday morning quarterbacks are more numerous than bargains in Woolworth's basement, and the major topic of discussion usually centers around "the system"—whether it be a streamlined T-formation, single wing, Notre Dame box, or merely Pipestone Hi's latest innovations.

Notre Dame will again use the T-formation for the sixth consecutive year.

The "T" actually is supposed to have begun some 40-odd seasons ago, but it wasn't fully recognized until Clark Shaughnessy and a few other notables introduced its intricacies to touchdown-hungry fans in the late 1930's.

Frank Leahy, head coach at Notre Dame, installed the "T" for the Fighting Irish in '42, after holding to the old Notre Dame shift in 1941—his first year as mentor here. As far as the alumni were concerned—and alumni *are* ordinarily concerned—the change from the Notre Dame box to a flash-in-the-pan fancy "T" was nothing less than outright heresy. However, as scores were racked up opinion was altered somewhat, and soon even the most skeptical were forced to admit that the "T" did have possibilities.

There are three excellent reasons why Notre Dame uses the T-formation—namely, National Championships were awarded to the Irish in 1943, 1946 and 1947.

Let's analyze the advantages of the "T" and also learn how it's different from other styles of play. For instance, the quarterback handles the ball on every run and pass, besides being a field general—in other words he's what you might call a "key man." The offensive center has his head up, in the "T", and is classed as a "main blocker"—in the Notre Dame box he was considered a "half blocker." It's obvious that he can move faster and more surely when he can see which direction he's going in.

Formerly, in the box, guards would give the tipoff on plays by leading interference to the right or left, whichever the case might be; in the "T," guards seldom are called upon to pull out of the line to clear a path for the ball carrier. Backs are much closer to the line of scrimmage, since the halfbacks are not more than 3½ yards from the line in comparison to 5 or 6 yards in the Notre Dame system. This factor is also pertinent as far as tip-offs are concerned, and enables plays to strike more swiftly. There is nothing in the single wing which can compare with the quick opening plays of the "T."

One of the greatest advantages of the T-formation is its display of legerdemain—or to be slightly explicit, its powerhouse deception. The quarterback hides the ball behind one or more linemen, and causes defensive players to say words that shouldn't be said—even by football players. There is a maximum number of formations possible with the "T." Backs may be in motion, or go out as a flanker—or maybe both. The Chicago Bears usually mystify 40 million people every fall by announcing that they will employ 200 plays during the season. In all probability they have about 20 basic plays with 10 or so variations from each.

When using the "T," backfield men stay close to the line; and therefore tackles and guards don't have to keep holes open more than a split second or two. The fake is highly important in the T-formation; often the quarterback will supposedly hand the ball to one halfback, but in reality the other half will actually get the pigskin after these phony moves have confused the defense and drawn them out of position.

Since the backs pass the line of scrimmage frequently, there are more long runs in the modified "T" than in either the single wing or box. Strangely enough the "T" could even be called democratic—all backs ordinarily get a chance to carry the ball. For example, in last year's Southern California game, Sitko scored from 76 yards out, Livingstone tallied on a 92-yard run, and Panelli crashed through for a six-pointer from close to the goal stripes.

As long as the T-formation continues to help Notre Dame win National Championships, Irish fans will no doubt be seeing a lot of these deceptive maneuvers.

The plays shown are diagrammed to give you a more clearly defined idea of basic "T" plays.

1 *is a quick opening play. The quarterback feeds the ball to the right half, then fakes a lateral to the left half. Livingstone scored against U.S.C. on this play in 1947.**

2 *features the fullback on an off-tackle smash. The quarterback feeds the ball to the fullback, who goes off the defensive tackle. The left half is in motion. Right half blocks the defensive left end. Last year, Panelli scored from the 6-yard line in the U.S.C. game.*

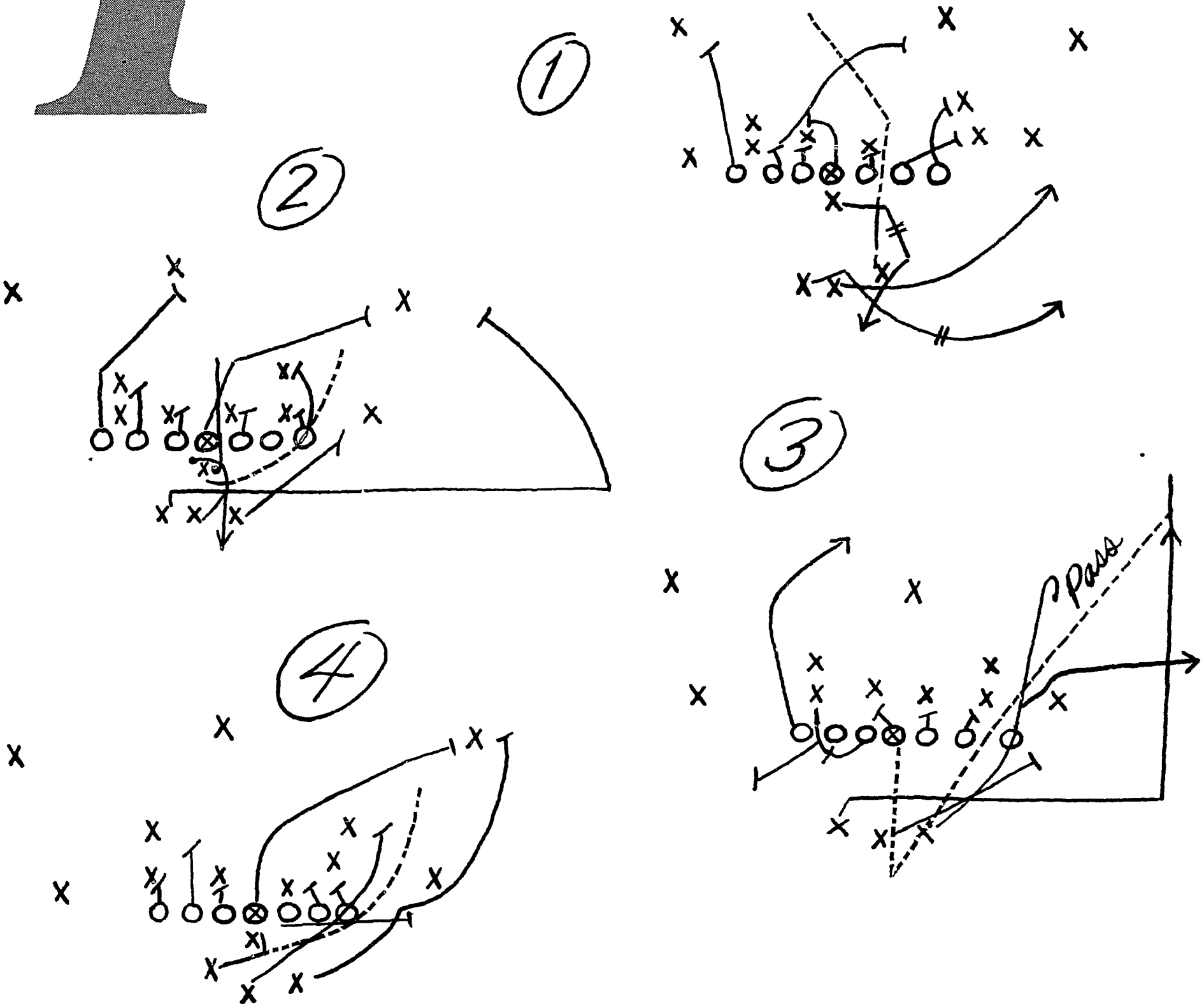
3 *is a pass play. Lujack threw to Terry Brennan for touchdowns in the Iowa game of 1946, the Purdue and Navy games of '47.*

4 *shows the halfback going off tackle. The quarterback hands the ball to the left half, who runs off tackle. Brennan and Livingstone both scored against Army on this play last season.*

5 *is an end run. The quarterback fakes to the right half—takes two steps after the fake and laterals to the left halfback, who runs his right end. The fullback blocks the defensive left end. This play enabled Coy McGee to score against U.S.C. in 1946, Emil Sitko to tally in the '46 Illinois game, and Bill Gompers to register in the Iowa game of '46.**

* **1** *and* **5** *are used in a series.*

T formation



Paper Preserves

STORED away in a closely guarded and fire-proof room in the University Library is the largest collection of Catholic Historical Manuscripts and Letters to be found in Midwestern United States. If one were to read all of the ecclesiastical papers and records in the Notre Dame Archives, he would have a complete history of Catholicism in the Mississippi Valley and Great Lakes region of our country. Here in the northwest corner of the second floor of the library, Rev. Thomas T. McAvoy, C.S.C., University Archivist and head of the Department of History, and his student assistants labor at the ceaseless task of reading, filing and cataloguing the thousands of documents that have been drifting to Notre Dame since its founding.

The history of the Notre Dame Archives began in 1929, when the late Rev. Charles L. O'Donnell, C.S.C., then president of Notre Dame, called in one of the younger priests in the community who had shown ability as an organizer of facts, and instructed him to go to work in sorting and cataloguing a roomful of old letters and manuscripts. The young priest was Father McAvoy, who in 1929 was appointed the University Archivist. The data which Father McAvoy first began to sort came to Notre Dame chiefly through the collecting efforts of Professor James F. Edwards, former librarian at Notre Dame. Professor Edwards spent more than three decades of his life gathering up every Catholic document he could find. He found most of his material in the various diocesan offices throughout the mid-west. At the time—the latter part of the 19th century—the diocesan authorities, not realizing the historical value of the various documents in their possesion, were thinking of throwing most of them away. Had it not been for the farsightedness of Professor Edwards a great wealth of historical information would have been thus destroyed. The late professor, however, succeeded in bringing most of these records and manuscripts to Notre Dame. Besides the collections of Professor Edwards, there were letters written by Father Sorin and Father Badin whose wide correspondence left a wealth of archive material behind them.

The task facing Father McAvoy in 1929 was a mammoth one. He spent two years sorting the documents alone and finding places for them in cardboard envelopes which in turn were filed in large steel cabinets. Here they are arranged according to the locality from which they were received. An index card is made on every document containing a synopsis of the contents and enough information on the card so that one doing research work would know by checking the card exactly what is contained in the manuscript. Very often the letters and manuscripts were written in foreign languages; these first had to be translated and then catalogued. Work on a single document can take place anywhere from 10 minutes to 10 days, the latter taking place when the document is either mutilated or illegibly written.

Father McAvoy's own comment on the work of an archivist is, "An archivist has no choice, only to go through everything. Not a single scrap or note can be missed—it may contain knowledge of paramount importance some day."

Some facts brought to light through a perusal of these long forgotten manuscripts are sensational. However, more frequently they are just interesting. Take for example one manuscript which is a petition asking the President of the U. S. to furnish the territory of Michigan with a missionary to live with the Indians. It was addressed to John Quincy Adams, and bore the picture signatures of more than a dozen Indian braves.

Then there is another letter, the petition of an old bishop asking to be relieved of his duties. It was written in 1885 by John B. Lamay, Bishop of the Santa Fe, New Mexico, diocese for many years. In the letter in which he tendered his resignation, the bishop told of his enfeebled condition and his desire to pass on his duties to someone else. The bishop was none other that Jeanne Marie La Tour whom Willa Cather made

Father McAvoy examining Papal Bull issued in 1821 by Pope Pius VII when he established Diocese of Cincinnati

live in her novel, "Death Comes to the Archbishop."

The oldest of the manuscripts at Father McAvoy's fingertips is a letter written in 1717 by a bishop to a priest in Louisiana in answer to a request for a dispensation in a marriage case. The bishop's reply has survived the years and today rests in the Notre Dame Archives.

The Archives can be divided into three separate collections. They include the Catholic Archives of America containing the ecclesiastical records of various dioceses throughout the United States; there is then the University's own archives containing records and manuscripts referring to the history of Notre Dame. Finally there are the personal papers of various personages who have played an important role in the Catholic history of the United States.

The ecclesiastical archives include records from the dioceses of Louisville, Detroit, Vincennes, Cincinnati, New Orleans, and Fort Wayne. Among them is a Papal Bull instituting the diocese of Cincinnati. Looking through these diocesan papers we may find autographs of Saints, Popes, and Cardinals. Perhaps the richest collection in the Archives is the diocese of New Orleans papers. They include the personal papers of the famous Luis Y. Cardenas, first bishop of New New Orleans, from 1793 to 1801.

Going through the University's own personal archives we would find a certificate stating that the Rev. Edward Sorin was received into minor orders on the 17th of December, 1836. Also among the earlier records of the school, there is a list of the benefactors of Notre Dame, dated 1843. Contributions ranged anywhere from four cents to five dollars. However, a written record including the name of the individual contributing was kept of all contributions no matter how small. There are minutes of the meetings held by the various societies on the campus dating back as far as 1851. Programs of graduation exercises, plays, and concerts are also on file.

Among the personal papers held in the Archives there are those of Charles W. Stoddard, Orestes Brownson, world famous author, literary critic and convert, and of his son, Henry F. Brownson, Laetare Medal winner.

At present, there are over 400,000 different manuscripts, letters and papers on file in the Archives. Over 50,000 of them have been catalogued in the past 17 years. There still remains 350,000. Who knows the bounds of historical knowledge yet to be found in these manuscripts? It is sufficient to say that there lies hidden among these 350,000 documents information of great importance to future Catholic historians, which in time will be brought to light by Father McAvoy and his assistants in the Notre Dame Archives.

Dr. Luckey Rides Again

Old cow hands got the surprise of their lives when an N.D. prof beat them at their own game. Here is how it happened: Dr. T. C. Luckey, chief biochemist in the Laboratories of Bacteriology at the University of Notre Dame (LOBUND), was attending a meeting of the National Poultry Association in Denver, Colo., when he and fellow scientists took an afternoon off to see a rodeo at Double Bar 7 Ranch. A call went out over the public address system asking if anyone in the stands wanted to challenge the field of experts from five surrounding states in a calf roping contest. Dr. Luckey jumped down from the stands, mounted a horse, and roped a calf in 18 seconds to emerge as champion. The answer: Dr. Luckey grew up on a ranch in Wyoming.

The Mediaeval Institute

Continued from page 8

val research will be accepted, but there will be nothing to prevent those students from preparing themselves for the M.A. and Ph.D. degrees in the Graduate School of the University simultaneously with their training in The Mediaeval Institute. The time required for a student to complete his course of studies at the Institute and to qualify for a diploma extends over five full academic years.

Students admitted to the Institute receive a broad training in the whole range of mediaeval studies; but each one is especially trained in one or other branch, e.g. Theology, Philosophy, Liturgy, Mediaeval Literature, etc. Having completed his training at The Mediaeval Institute, the young scholar is fitted to take his place in the world of scholarship and to accept a position on the staff of any university or institution of learning in the country.

The Mediaeval Institute thus aims not only to become the center of mediaeval scholarship in the United States, to which men learned in the lore of the Middle Ages may address themselves for information and counsel, but also a center from which highly trained scholars will go out to promote the traditional Christian culture of the western world in places where it is perhaps misunderstood or at least not adequately appreciated.

Scholarships must be established to enable young persons who are adequately prepared to undertake a course of studies at the Institute, but who lack financial resources, to take advantage of the opportunities offered by The Mediaeval Institute. The best students from Catholic and other colleges and universities across the whole country would be attracted by the prospect of pursuing higher studies under the direction of the staff of the Institute, were they justified in hoping that it would prove financially possible. Moreover, through the establishment of desirable scholarships, the Institute would be in a position to make a careful selection among candidates for admission to its courses and to build up an "elite" of young scholars devoted to the restoration of Christian culture in this country—scholars the like of which could not be found anywhere else in these United States.

Gurian Lectures in Germany

Support of Soviet Russia among the German population in the Western Zone is almost completely non-existent, according to Dr. Waldemar Gurian, professor of Political Science and Editor of the "Review of Politics," who recently returned to the University after a six weeks trip to Germany.

"The tension in the current Berlin situation is spreading throughout Germany," Dr. Gurian observed. "Naturally, there are groups in Germany who believe that a new war will provide the opportunity for Germany to regain some of her lost power and prestige. Intelligent people of the nation, however, realize that a conflict forced by Soviet Russia would have as its first victims Germany and Europe."

Rabbi Plotkin Ordained

Rabbi Albert Plotkin, '42, now of Temple De Hirsch, Seattle, Wash., was ordained a rabbi in May upon his graduation from the Hebrew Union College, Cincinnati, with magna cum laude honors after six years of study there. He was awarded the master of Hebrew letters degree and received the Leo Simon Memorial Award for the highest mark of his class on comprehensive examinations. For the best essay on Jewish philosophy he also received the Kaufman Kohler Award. His thesis, "Comparative Study of the Catholic and Jewish Traditions of Charity," will be published.

Rabbi Plotkin, the first South Bend native to be ordained a rabbi, received his A.B. from Notre Dame in 1942 with magna cum laude honors.

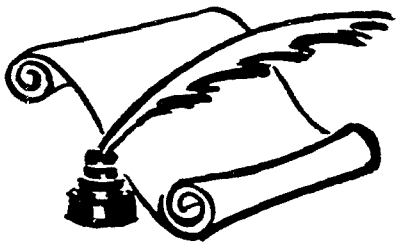
Pilgrimage to Lourdes

Continued from page 18

dette entered a few years after the apparitions is located. Here in the chapel, just across the communion rail of a little side altar, close enough that one could reach over and touch it, is the glass coffin of Bernadette. Inside this coffin her body, clothed in the habit of her order, is exposed to view. Bernadette was buried in the '70's, nothing being done to preserve her body; and yet, after 50 years in the grave, it was found when she was taken up at the time of the examination, which led eventually to her canonization, that she was completly incorrupt. As one sees her in the glass casket there, she looks as if she were asleep. You could never think of her as dead. One of the English-speaking nuns told us that, after continued exposure to the light in the glass casket, the skin of her hands and face began to darken slightly. They were sprayed with wax. That is the sum total of the steps taken to preserve her as she is.

From Nevers we returned to Paris for more paper work to satisfy the touring regulations, and then went on to Belgium to visit relatives. Because of delays in waiting for steamer passage, we were in Belgium until nearly Thanksgiving, and reached New York barely in time for the December 7th Communion Breakfast of the New York Notre Dame Club.

Our Contributors



REV. GERALD B. PHELAN—Philosopher, educator, author, director of The Mediaeval Institute. Studied at Catholic University and St. Francis Xavier University. Ph.D. from University of Louvain, Belgium, 1924, and LL.D. from Duquesne University, 1938. Author of several books and numerous articles in philosophical and religious publications. Born in Halifax, Nova Scotia. President of Pontifical Institute of Mediaeval Studies in Canada, 1939 to 1946.

JOHN R. KENNEDY—Member of Notre Dame Junior Class. Journalism major. Will graduate in 1950. Lives in Chevy Chase, Md.

RAYMOND J. DONOVAN—Assistant director, Notre Dame Department of Public Information. Author of "Spring Sports" in July issue of *Notre Dame*.

DAVID VAN WALLACE—Entered Notre Dame in 1923. Suffered two broken vertebrae in his neck diving into shallow water in summer of 1924. Although he remained conscious, his body was immediately paralyzed. Little hope was held for his recovery. His home is in Mt. Clemens, Mich. A familiar figure at Notre Dame home football games, Van Wallace is a constant source of inspiration to all Notre Dame men.

JOSEPH A. DOYLE—Member of Notre Dame Senior Class. Journalism major. Editor-in-chief, Notre Dame *Scholastic,* student news weekly. Former staff member of *The Dome,* Notre Dame yearbook. Will graduate in 1949. Lives in Stockton, Ill.

BERNARD A. CRIMMINS—Notre Dame backfield coach. All-American guard on Notre Dame football team, 1941. One of few men in Notre Dame history to receive three monograms at three positions: fullback, right halfback and guard. Originally from Louisville, Ky., Crimmins graduated in 1942. He was a Navy PT boat commander in World War II. Received Silver Star for action against Japanese barges.

Independent Colleges

No one planned a free enterprise system for America. Free enterprise economics is the natural consequence of free men trying to make a living in a free society; while the privately financed, independent liberal arts college is the finest example in the history of mankind of free men, unhampered, seeking truth.

Privately financed colleges cannot exist in a society which fails to support private enterprise and I am personally of the opinion that private enterprise will not long survive in America if our privately financed colleges disappear.

This is a matter on which I feel very deeply. I have given nineteen years of my life and much of my fortune in support of it and I am ready to give the rest of my life and what remains of my money to any effort that will bring business and education closer together in the common cause of freedom.—*President Frank H. Sparks, Wabash College, before the Indiana Society of Chicago.*

Cover Picture—Paul B. Miller of South Bend photographed this unique scene of Sacred Heart Church. Rev. Edward Keller, C.S.C., assisted Mr. Miller. The picture has been accepted for exhibition at seven national and international salons of photography. Mr. Miller is a member of the South Bend Camera Club, Royal Photographic Society of England, and Professional Photographers Association. Father Keller kneels at the altar.

Reilly Lecturer in Chemistry

Dr. Karl F. Bonhoeffer, director of the Institute of Chemistry at the University of Berlin, has been named the first Reilly Lecturer in Chemistry at Notre Dame. The Reilly Lectures in Chemistry were founded by a benefaction from Peter C. Reilly, Indianapolis industralist, who is a member of the Associate Board of Lay Trustees and the Advisory Council for Science and Engineering at Notre Dame. Dr. Bonhoeffer is one of the world's foremost authorities on physical chemistry.

Dean Manion Speaks to Legal Group

Reemphasis on God and morality as the basis of American law was urged by Dr. Clarence E. Manion, Dean of the College of Law, University of Notre Dame, in a recent speech before the American Judicature Society of the American Bar Association.

Dean Manion stated bluntly that justice "may no longer be definable in the vocabulary of the average lawyer." This is so, he charged, because the administration of justice has been weakened by the ignoring, in particular, of the moral law.

The American legal system can be improved by correcting obvious and notorious administrative abuses, he said. But what is needed above all for "the genuine and sustained health of American Jurisprudence," he declared, is "a sharp accentuation of the positive."

"We must shift our concern from the improvements of its methods to a propagation of the principles that underlie American law," he continued. "A first approach to such a program can be achieved by emphasizing the inextricable association of Law and Morals in the United States. Our jurisprudence is deeply rooted in religion. Its current miscarriages both in principle and practice are traceable in every instance to a perverted modern determination to regard our legal system as a strictly secular instrument for the achievement of purely secular ends.

"This explosive de-naturing of our essentially religious legal system has frustrated the traditional logic of its ancient processes and subjected American law to the ridicule of both 'liberals' and 'conservatives.' American law was designed to implement the Ten Commandments by underscoring the responsibility of the individual human conscience. Such an implement cannot be tortured into an effective tool for the accomplishment of materialistic totalitarian purposes. It is true that many American lawyers have honestly missed or glossed over the religious implications of our legal and constitutional system, but the resulting mistaken impression is easily corrected."

Dean Manion then pointed out that "at every point in our civil and criminal jurisprudence one finds unmistakable evidence that religious faith and religious practices, universally acknowledged for hundreds of years before the American Revolution, constitute the base and foundation of our American legal system."

The recent Supreme Court decision in the McCollum case was characterized by Dean Manion as meaning that from now on"God and morality must be separated from the affairs of state by an impenetrable wall of separation." This unprecedented decision also at least inferentially, he added, "excises the Declaration of Independence, and the Constitution of practically every State of the Union as trespassers upon its newly created 'Wall of Separation'." The McCollum decision likewise "dogmatizes the modern determination to secularize American Law and Government," he added.

"If we rule God and Morality out of our Constitutional system," he said, "the thing that remains will neither produce justice nor preserve freedom. It is possible to take the oxygen out of a glass of water but what remains will not quench your thirst, and in like manner, a Godless system of American Law and Government will not quench man's age-old thirst for true liberty.

"When God goes out of any system of justice, a vacuum is created which sucks in a tyrant to take God's place. Without God there is no logical way in which to justify the existence of any inviolable personal right, and when 'rights' are thus indefensible, lawyers are at the same time outmoded."

FOUR SCHOOLS INHERIT $40 MILLION

NEW YORK, Aug. 20 (AP)—Four universities, Columbia, Yale, Princeton and Harvard, will share an estimated $40,000,000 under terms of a will filed today.

The money was left to the institutions by Eugene Higgins, 89, an 1882 Columbia graduate. Higgins died July 28.

The will specified that the universities would receive an equal share of the residue of the estate estimated at $40,000,000, after numerous smaller bequests to friends and servants.

It required that each university's share be invested and that the income then be used in any manner for the advancement of education and research except for building construction or general university expenses.

NEW UNIVERSITY PRICE TAG HIGH

WASHINGTON, Aug. 23 (AP)—What would it cost to start a moderately large university from scratch? About $30,000,000.

This example concerns a moderately large school of about 5,000.

But why $30,000,000 for an adequate university? The office of education offers some figures on the matter. It finds that the 85 American schools in the "moderately large" group (3,000 to 8,000 students full time) have an average floor space of about 130 square feet for each student.

But that isn't nearly enough, the office of education says. Professors are using make-shift cubbyholes for offices, classrooms are crowded to the doors. The colleges themselves are shooting for about 185 square feet per student by 1950.

If that 185 square feet is accepted as adequate, then 5,000 students would need 925,000 square feet. Government engineers say it would take about $16,650,000 to provide it at today's costs.

At least half the students probably would want to be housed in college dormitories. Allowing 100 square feet of living space for each student, as suggested by the office of education, the bill goes up another $4,000,000.

Federal education officials estimate that land, equipment and other beginning essentials would add an extra $6,883,000 to the total. Those items would come to about one-fourth of the overall figure.

There you have $27,533,000, just for the physical plant to start a university.

Roughly, $2,500,000 is allowed for all other initial expenses, including promotion and scouting for teachers. (There'd probably have to be some "raiding" among established schools and industrial laboratories.)

Now the new university could open its doors. IF IT COULD MEET OPERATING EXPENSES OF PERHAPS $7,500,000 A YEAR, IT COULD KEEP THEM OPEN.

These two news stories—appearing three days apart—well emphasize two of the most important and indisputable facts in the contemporary world of private higher education:

1. The magnitude of the financial challenge to American universities—especially those like Notre Dame and the four cited above, which wish to accept fully their new and greater opportunities for service, but which receive absolutely no public tax support.
2. The fact that if people generally know that a university needs money, that it is trustworthy in the handling of money and that it *deserves* such assistance, sufficient money is likely to be forthcoming.

Columbia, Harvard, Princeton and Yale have made great contributions—and *they have seen to it that those contributions have been well publicized.*

Result: They now have an *average* endowment of about $115,000,000 each.

Notre Dame has made great contributions, too—but the *real* Notre Dame, the Notre Dame on the other side of the football stadium, has not been so well publicized.

Result: Notre Dame's endowment is a bare $4,000,000. Her total net revenue from football is less than she spends, every year, in financial assistance to students.

Notre Dame's contributions have not been widely or expensively publicized because it has always been her policy, and still is, to devote *all* her resources to the intellectual *and spiritual* education of young men—not to gather mere financial "wealth" by increasing tuition and fees or reducing expenditures for expansion of educational facilities—which would have reduced the number of her students and then given that reduced number less for their money. Not until now—with growing enrollment, rising costs and greater opportunities—has Notre Dame been forced to enhance her financial assets. And still for the same purpose: to assure all her students the same high educational value which formerly was available to fewer boys at lower cost.

It is our hope to make known to all—as well known as our football teams—our growing opportunities for training young men in moral, responsible leadership—as well as The University's countless miscellany of other valuable contributions to the nation and the world.

We realize that too few people are aware, for instance, that it was HERE, at Notre Dame, that the components of neoprene synthetic rubber were actually DISCOVERED . . . that modern aeronautical science was actually FOUNDED . . . that experiments in anti-malarial drugs promise relief to 300 million victims a year . . . that studies in germ-free life are yielding telling implications for biology and cancer research . . . that some of the nation's finest work in electronics and fluid mechanics is being done . . . that metallurgy is being kept apace of supersonic aviation . . . that the unprecedented Mediaeval Institute is making a scholarly effort to recapture the whole of our Christian tradition and to adapt its essences to today's major problems . . . etc.

Beyond that, we can only have *faith* that if people generally know that financial assistance will enable *this* University to realize truly great and important opportunities, that *this* University is trustworthy in the handling of money, and that *this* University is truly *deserving* of such assistance, sufficient money is likely to be forthcoming.

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