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HIS EXCELLENCY MOST REVEREND SEBASTIAN MARTINELLI, D. D.,
APOSTOLIC DELEGATE FOR THE UNITED STATES.

HOC

I. I. et R. R. SEBASTIANO MARTINELLI, D. D.

DELEGATO APOSTOLICO

IN FOEDERATIS STATIBUS AMERICAE

PATRES, PROFESSORES ET ALUMNI


NOSTRAE DOMINAE UNIVERSITATIS

ADMIRATIONIS, VENERATIONIS ET GRATITUDINIS

HUMILLIME OFFEREBANT

PIGNUS. *

REVERENDISSIME DOMINE:

UR Nostrae Dominae resonant concentibus aulæ?
Undique cur verni flores ridere videntur?

Festivi juvenes cur, exundante tumultu,
Applaudunt manibus, cur grato corde salutant,
Teque pii **Sacrae Crucis** venerantur alumni?—
Eximium pueris hic interesse fatemur
Pastorem, et placidam faciem renidere **Parentis**.
Mittere legatos crudelis Roma solebat,
Omnia quæ gladio late vastaret et igni.
At nova justitia dominatur Roma per orbem
Et populis affert divinae munera pacis.
Si tamen impavidi majestas blanda Leonis
Eminet, ac validum natis instillat amorem,
Nos pietate tua, **Praesul** venerande, docendo
Allicis, ut Christi vestigia sancta sequamur.
Pontificis Summi nostra in regione vocaris
Legatus; nec non præclaro dignus honore es,
Qui dubios recte possis concludere casus.
Arbiter et clarus merito celebrabere iudex,
At bonus hic hodie malis præesse **Magister**,
Et patiens etiam Græcos attendere versus.
Parva, **Pater**, quæso, juvenum ne despice dona!
O utinam tanto videantur **Praesule** digna,
Quæ tantus valuit componere carmina vates!

* Read by Matthew Schumacher, '99.

ADDRESS OF WELCOME TO

HIS EXCELLENCY MOST REVEREND SEBASTIAN MARTINELLI, D. D.,
APOSTOLIC DELEGATE FOR THE UNITED STATES.

PAUL JEROME RAGAN, '97.



I need scarcely say to Your Excellency that we are highly flattered at having this opportunity to tender you our greetings. That our University should be honored by a visit from a man of your distinction, furnishes us an occasion for no small amount of pride.

In your work, you are devoted to the building up of all that is highest and noblest in life, devoted to the spreading of Christian principles and teachings, pledged to the upholding of sacred truths that will be ours to cherish and protect. This assures us that you come to Notre Dame interested in our college, interested in our work, and interested in us. We, of the student body, appreciate this interest; we are glad that a man that bears his dignity so worthily as you do, one that is able to judge the value of Christian education, is watching our progress and hoping that, even as the days go past, we shall do more, and earn greater success. Nothing gives us stronger encouragement than this; and nothing, we assure you, has given us more pleasure or greater incitement to strive for the best our college affords, than to know that you are secretly working with us, and praying that all God-speed and success may crown our endeavor. Your visit is a proof of the interest Your Excellency takes in our college and her students. It is one that we appreciate highly; and we trust that this same interest, expressed by the favor of your visit, will cling to us even when our class days are over and Notre Dame numbers us among her alumni.

Aside from this there is an added pleasure in having you with us, because you come as the representative of Our Holy Father. This alone would win for you our heartiest welcome, for, as our Reverend President has said, Notre Dame is always ready to show her loyalty and devotion to the grand Old Man in the Vatican whom we all admire and love. In you we greet his chosen delegate to our great republic, and in you we know that the wise Pontiff has sent a man, whom it is an inspiration to meet and an honor to have with us. This evening we ask you, a distinguished churchman and scholar, as a man of great personal worth, and as the representative of Our Holy Father, to accept the greeting of the students of Notre Dame University.

Some Lessons from the Work and Life of Christ.*



TO-DAY, my dear friends, the Church of God is commemorating the last event in the career of Jesus Christ upon earth. From the time when she began to commemorate His life, celebrating the anniversary of his birth, up to to-day, we have been living together with Jesus. One after another of those things which He did for the accomplishment of the work which He came to perform have been celebrated by us. To-day we close the record of His existence among men. The second person of the Blessed Trinity on this day has finished his work.

From the day of the Ascension until the end of time the work in this world is the work of the Holy Ghost. It is right, then, and it will be useful, on this festival of the Ascension, to recall for a moment the work which Christ performed. On the closing day of any man's career it is customary to look back upon it in order that we may see the whole career as in one picture, and that we may understand the better all that that career embraced, all that the work of that man accomplished. It is only when a man's work is done that we can know all that it means, and so it is with the work and the life of Christ. At no one stage in all its progress could we have stopped and looked back and understood it all as we may understand it to-day.

The life and the work of Christ may well be divided into two parts, the part which preceded His passion and death, and the part which followed and lasted between the Resurrection and Ascension. In the first part of Christ's life and work He bent all His energy to teaching us a new doctrine, to teaching the world what the world must know and what the world must believe if the world desires

to better itself. If the world desires to raise itself out of the depths into which it has sunk, if mankind in general, and if men in particular, wish to raise themselves up out of the depths of degradation and misery, and want to make of themselves that which God intended they should be, that which their natures are capable of being, they can do it only by knowing that which Jesus Christ came to teach, that which Jesus Christ did teach, during these three years of His active ministry up to the time that He was crucified and died.

Men and mankind, when Christ came amongst us, had gone as low perhaps as the human race could possibly go. The world and men were in the deepest kind of misery and degradation. All that was human seemed to have



THE REVEREND FREDERICK ROOKER, D. D.,
SECRETARY OF THE APOSTOLIC DELEGATION,
WASHINGTON, D. C.

been stamped out of all mankind; not that here and there there had not been some few sparks of God's divine light shining in all this darkness. Every man that had existed had not been reduced to these depths of degradation. There had been human beings, in the divine providence of God, whose works had raised them up above the level of the men that surrounded them. There had been intellects which, as far as human intellects could go, had risen up and had shone in darkness to help illumine the rest, but there had been few. Their lights had been as the light of the candle in

the midst of darkness, thickest and blackest darkness. Men in general, mankind at large, had never seen these lights, had never felt the benefit of them. The race itself, then, when Christ came, was as low as the human race could go. Christ came to redeem that race. He came to heal the wound which had brought it to that pass. And after healing that wound His intention was to lift it up, to raise it again to that point from which it had departed; to show man, to show all men, to show the whole human race at that time, and for all time to come; how it should act, how it should think, in order that it might not fall back again into this darkness. He came to redeem man; He

* Sermon given at the Pontifical Mass, May 11, 1899.

came to enlighten man. And the three years preceding His passion and death were devoted to this purpose. He was the teacher and the instructor of men. And what did He teach? He taught all those things that men had forgotten; and because they had forgotten them they had fallen into disgrace. If we would know what He taught, we have but to look at His life, at the work of His life, and listen to the words of His mouth.

First, Christ taught sympathy, love, friendship, aid and assistance for those that are without all these things. Christ went about doing good. That is the epitome of the history of Christ's life. He went about doing good, and while He was going about doing good He meant that men should learn from Him. He meant that men should understand that the activity of their lives, the energy of their souls and of all their faculties should be devoted to going about and doing good. Doing good to whom? To those from whom they might expect some return? There is one thing noticeable and remarkable in the life of Christ. It is that in no instance did He aid and assist anyone from whom He could have expected assistance or return for Himself. We do not hear of Christ going to the tetrarchs, to the rulers in Judea and Gallilee at that time, and offering to aid them, to do good for them with His divine, His infinite, power. We do not hear that He associated with the high priests, the rulers of the people, those who were in possession of power, those who were exalted and by whose favor He might have exalted Himself. There is nothing in the history of Christ's life to show us that He searched for those people and offered to aid them. When He wanted to exert the infinity of His divine power; when He wanted to set aside the laws of nature itself; when He wanted to go among men with all the divinity there is in God, He picked out the poor, the wretched and the miserable, those who had no one to help them, and those who could not offer Him a particle of assistance in accomplishing His exalted mission. It was the miserable, outcasts, lepers, that He healed and restored to health and strength. It was the poor, wretched man that had sat for years and years and years beside the pool of Bethesda. The first infirm person that might be put within its water would rise out healed. This poor, wretched man had sat there for years waiting to be cured. And when Christ asked him why he had waited so long, why these waters

had never done him any good, his answer was because I have no one to put me in. Deserted and alone in all the human race, without a friend to aid, that was the man whom Christ picked out to heal. He did not heal those that were standing around and had their friends and their servants to aid them. No; He might have healed every one of them; but the one He healed was the friendless. Christ in doing these things—selecting the objects of His infinite mercy and goodness—taught us that those who are without friends are the ones to whom we must lean. If we wish to raise ourselves, if any man choose to lift himself up, he must do it not by grasping and grabbing on to some one higher than himself to pull himself up too; he must do it by going down below himself, finding some one that needs to be raised, and lift that man. Thus alone can man truly rise. No matter how exalted may be our station, no matter on how high a pedestal we may be, act not that other men may like much and admire. There is no man, there never was nor will be a man, who is truly above the level of the lowest of mankind, if he stand lifted to be gazed at and admired. There is no truly great man but he that has gone down to help his fellowman who is poorer than himself.

Christ, through these years of his ministry taught us how to care for our fellowman with pure, clean, unmalicious eyes. He taught us that if we would be right, if we would be wise, if we would be great, if we would lift ourselves out of the depths, we must learn to look upon those who are around us without rashness of judgment, to see in others only the good that is in them, to close our eyes to the weaknesses and failings which they may have, to understand that each one of our fellowmen, no matter how weak, no matter how wretched and miserable he may seem to be, is still exactly the counterpart of each one of ourselves, that no man has fallen so low in his weakness that we might not, each one of us, reach the same depths.

Why was the world in misery? The world was miserable and wretched because men hated each other, and because men loved to take advantage of the weakness and folly of their neighbors, to see somebody who was weak enough to be put down and trampled upon when he was down; because men knew no other way of raising themselves than to put the rest of mankind under their feet and keep them there. Christ taught us that this would never do, that the man that stands high on the

necks of those whom he has just put down is wretched himself, standing upon a most unstable foundation. We remember how at one time, those who were high in righteousness and holiness among the people brought to our Blessed Lord a woman who, in the weakness of human nature, had fallen, and who by her sin had laid herself under the penalty of being stoned to death. For such a penalty was written the law. There was no doubt of the guilt of the woman. She was found absolutely and unquestionably in her sin. She was brought to Christ, and she was accused, and the accusation was proved. And these men called attention to the provisions of the law by which she must be stoned to death, and they asked for judgment. And our Blessed Lord was silent, and leaning over wrote with His finger in the sand. And these good, righteous, men who hated iniquity, who despised the weak, who contemned the fallen one,—these men were astonished. They looked in wonder at this Man, at this Jesus, who had gone about teaching righteousness. They did not see, they did not know, why He was not the first to condemn that poor, weak, fallen creature, and order that the law be carried out and she be stoned to death. Well, they asked again what was to be done with her. And He seeing her there and knowing that she had been taken in her sin, confessed that the law had pronounced against her, that she must be stoned to death; but then He added to them: "Let him among you who is without sin cast the first stone." He wrote again, and after He had leaned over for awhile He raised Himself up to see how many stones had been cast, to see whether the woman lay dead before him; instead, she was there alone and alive while everyone of her accusers had departed. Not one single one had dared to cast the first stone.

How strong is the temptation in human nature, even to-day as it was then, to cast stones upon the weak and fallen members of our family! How easy it is for us in our righteousness—righteous because our sins have not yet become known—to bind those that have failed, to heap them with shame, to reduce them to the lowest depths, to pile heaps of stones upon them! And why? In order that we may climb up to the top. How many men, how many women, among us ever stop to punish a weak, fallen, evil, creature because of the sin? Not one in ten thousand. We are anxious to punish sinners so that we may profit by their disgrace. Christ taught us that

we must not climb up to heights on the ruins of those that have fallen down, but that we must raise them up again, help them to lead new lives, help them to be better; lift them up, and we can not help being lifted up ourselves by the tide of rising humanity. That is the true raising up of ourselves; that is the only way in which we, each and every one of us, can get out of the depths which human nature makes for us.

What more did Christ teach? Christ taught us that of all the sins, of all the meannesses of human nature, hypocrisy is the worst. Christ in His human life never showed one sign of irritation or anger except when He talked with hypocrites. For every other sin, for every other infirmity of man's nature, our Blessed Lord had nothing but pity, had nothing but kindness, had nothing but love; and it was only when he talked with the Scribes and Pharisees—the hypocrites, as He Himself called them—that he showed contempt, that He showed His true disgust, that He showed that that sin He could not and would not bear.

We remember as He was walking with His disciples one day, one Sabbath day, and they were hungry, and the Scribes and Pharisees about Him were scandalized, because they plucked ears of wheat to satisfy their hunger, how He looked upon them with disgust. He called to their minds how many things they did on the Sabbath, if they were useful. If their ass or their ox fell into a ditch they would pull it out on the Sabbath day. Why? Because it was worth something; it was worth money, and these things they would well do on the Sabbath day. They were scandalized when it spread around that Christ allowed a woman to come in and wash His feet; and they looked at each other in surprise that He, a teacher, should let Himself even be touched by such a creature. Again He turned to them in irritation and disgust. Knowing their thoughts, understanding the glances that passed between them, He gave them to understand that that woman, sinner as she might be, was better than any of them; that she had in her a heart that loved and loved greater; and because she loved much, and because her heart was capable of loving men and God, she was worthy and they were unworthy. He went into the temple and He drove those out who were sitting there in their hypocrisy and selling offerings and other things used in the sacrifice of the temple. He drove them away

with a lash. Why? Because they were hypocrites; because they were turning religion to their own benefit—worldly benefit, and to nothing else.

Yes, my dear young friends, it was the hypocrites that Christ despised with all His heart. And why? Because a hypocrite is a man who thinks himself better than others; a man who makes pretence of holiness and goodness in order that he may raise himself up; a man who wants to be great, to be above others by making the world believe that they are lower than he himself. All these things lead us into the depths of Christ's teachings. These few things which we have considered may be summed up in one word or sentence of Christ Himself. These are examples of what Christ did in order to raise up and enlighten the human race, and these examples point to the one essence and substance of all His teachings. Everything that He did and everything that He said tended to teach that one thing which he answered when He was asked what was the greatest commandment of God. Christ replied that the first and greatest of all is this: "Thou shalt love the Lord thy God with thy whole heart, thy whole mind and thy whole soul." And the second is like unto the first: "Thou shalt love thy neighbor as thyself." He added that in these two commandments is the fulfilment of all the others. Christ's whole life and whole teaching amounted simply to this: love God above all things and with all that is in you, and love your neighbor as yourself. He came to raise mankind. Mankind had fallen and reached his lowest depths because man hated man. There is and there was but one way to raise man up and keep him up. If man goes down because man hates man, man must come up by loving man; such was Christ's teaching.

After His passion and resurrection, Christ devoted the space of forty days to the other part of His teaching. It was then that He provided for the continuation of His work, for the continuation of His teaching. It was during these forty days that, calling his listeners round about Him, He told them how and what they were to do; He inculcated to them more and more the necessity of teaching those things which He had taught, and He gave them the power, the commission, to go about and do it. It was during this time that our Blessed Lord said to His apostles: Go, therefore, into all the world, teach the gospel to every creature, teach all mankind, teach them to observe all things whatsoever I command you—go.

See the order, the logic of Christ's work and life and His manner of acting. First He spent His time in inculcating and teaching His doctrine, then He gave His commission to those who were to continue this work because He knew that He was about to leave them, and leave them for all time. On His ascension day He bids them farewell. He calls them together once more; and His last word, His last command, is once more that they should go and teach all nations, and teach all nations that which they had heard Him teach for three years. Then He is taken up into heaven. A cloud receives Him out of their sight, and He is gone. And they stand gazing up stupid-like. This new wonder in His life has taken away all their senses, and they know not what to do. It is another surprise. They look after Him, and they stand there looking as though they meant to stand there for all eternity. In the astonishment of the moment they forgot His very last commandment. They could only think of Him. They could only think of all He had said, of all He had done in their midst. They like to stand there meditating and thinking over all those things which they have seen and heard. Suddenly two angels in the form of men come there in their midst to call them back to their senses, and they say: "Ye men of Gallilee, why stand ye here looking up into heaven? Is that what Christ has just told you to do—this Jesus whom you love so much, whom you have desired so earnestly to love? Ye men of Gallilee, why stand ye here looking up into heaven? Did He not tell you to go out into the world and teach all nations those things which you alone have deserved to know and to learn? His order to you was, not to keep within your own breasts all these wonderful and beautiful things which He has taught you, but that you should go about scattering to all mankind, that every man in all the world may know the objects and treasures of God's infinite wisdom. And instead of getting to work and going about to do this you stand here. Why stand you here gazing? Why stand you here idle? This Jesus whom you have seen going up into heaven shall come again soon. The next time you shall see your Jesus you shall see Him coming down as you now see Him going up. He shall be coming out of heaven once more, and when you see Him coming He shall be coming as your Judge. He shall come down to ask an account of your stewardship. He shall come, and He

shall ask each one of you: 'How much did you go about teaching those things which I had taught unto you. How many men were enlightened by the light which you had implanted within you? How much of the human race did you raise up out of their misery by means of the truth which I taught you?' This is what that Man will ask you when He comes again out of heaven."

As for us, my dear friends, are we not especially these men of Gallilee? Why did these men of Gallilee differ so much from other men? Because those few men had been taken out of the midst, out of the world of men, and, in the providence of God, had been given special advantages. They had been made God's own pupils. Jesus, the Son of God, the Eternal, the Word of the Father, had taught them, and so they differed from others. Are we not like them? Are we not enjoying the advantages of a like education? We, who are protected by the loving arms of the Church, and into whose receptive minds this very same divine and infinite and only truth is inculcated—are we not these men of Gallilee? Indeed, my dear young friends, we are. We are the chosen ones of the human race. Others have not these advantages. They are not in daily and close contact with the divine and only truth. May we not hear ringing in our own ears to-day these words of the angels: "Why stand ye here gazing up into heaven? Why are ye not about, going around among men, doing and teaching them those things which Christ teaches and taught, those things which He ordered ye to do and teach?"

Ah! remember, my dear young friends, how the father of a family going away and leaving talents with his servants to be used, to be invested, to be worked with and to gather fruit; how when he came back and found the one to whom he had given one talent had gone and buried that talent. That poor, weak, miserable creature had no courage; he did not dare to go out and work and labor for his master as he had bidden him! And the master condemned him to punishment because he had brought back only the one talent he had received. Let us remember that God is to-day, and all through these years, pouring talents into our hearts. He expects us, to whom He has given special advantages, He expects us to make good use of them, to go abroad and continue His mission. That, my friends, is our work. You are commissioned to go out and do the work of Jesus Christ. To-day you

stand looking at Him going up into heaven. You are standing idle perhaps. If you remain standing idle, if you pass the years of your life in idleness, simply gazing up, burying the talents which are in your hearts, rejoicing over their possession, remember the voice of these angels: "Why stand ye here looking up into heaven? Why stand ye here idle?" And remember the warning of these angels: "This Jesus whom ye see going into heaven shall come again out of heaven to judge you."

From Dyea to Dawson.

ST. JOHN O'SULLIVAN, 1900.

II.—FROM THE SCALES TO LAKE BENNETT.

From The Scales, at the foot of the final ascent, a line of baskets ran up to the summit of Chilkoot Pass on a steel cable over a tramway. These baskets carried our cache to the summit, and we went to work ourselves to get it down the other side, and on to Deep Lake, and through the three miles of canyon of Long Lake to Lake Lindeman, a total distance of fourteen miles. There was a tramway at the summit that would let down goods for two cents a pound, but few would go to that expense.

In making this descent, about six hundred pounds of provisions are put on a sleigh. The sleigh is six feet long, and a "gee-pole" eight feet long is lashed to the right side to check its speed in sliding down and also to guide it. This is an extremely dangerous way to reach the bottom, but it is the quickest, and, if successful, by far the easiest. An obstruction is too often met, however, and then man, cache and sleigh are sent rolling severally down the mountain side. Various other contrivances are employed to check the sleighs on their way down. Ropes are wound around the brass or steel runners, and sometimes several sacks are dragged about ten feet behind, on which a man sits and digs his heels now and then into the snow and ice to check the speed of the sleigh. The sure but laborious way is to let the sleigh down gradually by going down before it, and using a sharpened pole to secure a hold on the icy slant. This is very toilsome, and as each man must make at least three trips between the summit and Lake Lindeman, one must be naturally robust to stand these frequent trips.

When we arrived at Lake Lindeman, in March, we found the thermometer thirty degrees below zero, the ice four feet thick on the lake, and snow, snow, snow. For a temporary camp we dug a hole in the snow about four feet deep and twelve square. In this we pitched our tent to avoid the cutting wind that blew continually. We then set up four sticks of spruce in the snow, and on these placed the stove to cook our "flour, bacon and beans," a proverbial expression in that country. To make our bed, we brought branches of spruce from the mountain side—"Alaskan feathers,"—and spread them out on the snow about six inches deep. On this we laid an oiled sheet, then blankets and our sleeping bags. At night, when we crawled into our bags, the dog would come to claim a corner of the bed, and as we were usually very tired from our long tramping, we would all soon fall to sleep.

To reach our more permanent camp, we "sledged" our cache across Lake Lindenian, a journey of eight miles to the narrow passage called One Mile River into Lake Bennett. This short river is one of the most dangerous parts of the journey during the boating season on account of the rocks that jut out of the water.

Luckily, the wind usually blows down the lake during the winter, and sails may be put on the sleigh by which it is carried along at a great speed. Here too accidents are frequent, for the sleigh may strike a rough place in the trail, and then man, sleigh and cache are strewn over the ice. Again, each man must make three or four trips to bring all his cache to the shore of Lake Bennett.

To prepare for the rest of the journey is no easy task. While you are waiting for the ice to break in Lake Bennett, your whole time is employed at Bennett City, a camp on the lake side, in sawing lumber with the whipsaw and building your boat. If you do not want to pay twenty-five cents a foot for wood at the mills, you go to the mountains, five miles away, for your own lumber, as the woods near by, or "crown timber," are leased by the saw-mills, and are all corralled for miles around. You fell several spruce trees and use the whipsaw to cut them into planks. A frame is built about eight feet high, then a log is rolled on it, and after the bark is stripped off the log is marked with lines that are intended for guides in cutting inch boards. Two men work the whipsaw, one standing on the log,

the other on the ground. The men occasionally exchange places; and as the man below gets the sawdust he never fails to remind his partner when it is time to exchange. Whipsawing is hard work. Men would drag at the saw with a perseverance that only dreams of gold could keep up, and that the probability of failure made toilsome. Many an adventurous fellow swayed backward and forward from morning till night muttering occasionally in time with his movements: "John Smith, you son of a gun, you had a good job at fifty a month, why did you leave home and turkey for hell and beans? Take this, you fool!"

By the first of June the ice broke in Lake Bennett, and then in our well-laden boat we started on our journey to Dawson City. We glided over the bright cold water of the lake by oar or sail as circumstances permitted. Snow-covered mountains surrounded the lake, and now and then a grating noise came from them, which gradually increased to a loud, rumbling roar, and an avalanche would plunge into the lake with a tremendous splash. The sound of this became a tongue in the mouth of the great bell of mountains, and as it struck their sides, the echo crossed and recrossed the lake. These avalanches are caused by the quick thawing of the snow at this time of the year. As the snow starts down the steep mountain side it gathers boulders and earth in its descent, and these may be seen at almost regular intervals tumbling down the steep slant to the water's edge.

Mountain brooks also are seen rolling down to the lake. They start far up in the mountains, and at first appear like gossamers floating in the sunshine on the snowy background of the mountains; then they gradually widen and wind down among the rocks toward the lake, into which they fall from the edges of the cliffs that are around the lake. The sound made by the bubbling of these innumerable little falls is echoed across the lake, and is broken only by the periodic rumbling of the avalanches.

Far ahead, the White Horse Rapids plunged down between the cliffs, Lake Leberge and the Thirty Mile River stretched out their miles of water, the Five Fingers reached out of the Lewes River to warn the over-confident, and the Rink Rapids awaited the inland navigator to hurl him down toward the confluence of the Lewes River with the Pelly, which forms the steady-flowing Yukon.

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} *Reporters.*

—Last Monday afternoon a banquet was given His Excellency, Archbishop Martinelli. When the banquet was finished the following toast was proposed by Very Rev. Dr. Zahm:

It is with feelings of no ordinary pleasure that I rise to toast our honored guest, the Apostolic Delegate. During the past week he has won all hearts, and his visit, all too brief, is sure to be productive of much good. I should say, very much good. Coming to us as the special representative of our Holy Father the Pope, he has afforded us an opportunity of testifying through him our love for the August Pontiff of the Vatican and of manifesting our loyalty and devotion to the supreme ruler of the Church.

It is a consecrated tradition here that one of the first duties of every true son of Notre Dame is unswerving fidelity to the Vicar of Christ. As to the members of the Congregation of Holy Cross they have ever made it a cardinal principle of action to keep closely united with Rome, and they yield to no other body of men whatever in their prompt, implicit and complete acceptance of all the pronouncement and teachings of the sovereign doctor of Christendom. They hearken to the voice of authority with filial docility and execute its behests with alacrity of spirit. Their obedience is unhesitating, unqualified, joyous, for they have all learned to regard the Father of the faithful as, in a special manner, their own father, as he has always been their benefactor and friend.

Next, then, to welcoming the Holy Father himself to Notre Dame, I consider it an honor and a privilege to welcome here his amiable and accomplished representative. I ask you all, therefore, to join with me in the toast to His Excellency, the Apostolic Delegate to the United States of America.

The following persons were noticed among the distinguished guests at the Greek play:— Rt. Rev. Michael Verdon, D. D., Dunedin, New Zealand; Rev. F. Z. Rooker, D. D., Secretary of the Apostolic Delegation, Washington, D. C.; Very Rev. John Guendling, V. G., Fort Wayne, Ind.; Very Reverend Dean O'Brien, LL. D., Kalamazoo, Mich.; Rev. M. J. Fitzsimmons, Cathedral, Chicago; Very Rev. A. B. Oechtering, Mishawaka, Ind.; Very Rev. Lucas Gottbehorde, O. F. M., Lafayette, Ind.; Rev. P. Muldoon, Chicago; Rev. Hugh O'Gara McShane, LL. D., '95, Chicago; Rev. Denis Tighe, '69, Chicago; Rev. Prof. Joseph Torrello, O. C., Galesburg, Ill.; Rev. Maurice J. Dorney, LL. D., '95, Chicago; Rev. E. Keough, D. D., Chicago; Rev. P. A. Baart, S. T. L., Marshall, Mich.; Rev. T. D. O'Sullivan, '54, Chicago; Rev. P. Dillon, D. D., Fairbury, Ill.; Rev. M. V. Kelly, B. A., C. S. B., Professor of Rhetoric, St. Michael's College, Toronto, Canada; Rev. Peter Johannes, C. S. C., South Bend; Rev. H. M. Plaster, Hammond Ind.; Rev. Richard Sadlier, Battle Creek, Mich.; Rev. H. Smyth, Evanston, Ill.; Rev. Thomas Vagnier, C. S. C., St. Mary's Academy; Rev. William DeBecker, Kalamazoo, Mich.; Rev. V. Czyzewski, C. S. C., South Bend; Rev. Charles Lemper, Plymouth, Ind.; Rev. John G. Wall, Paw Paw, Mich.; Rev. Eugene, C. PP. S., Prof. of Greek, St. Joseph's College, Rensselaer, Ind.; Rev. John Bleckman, '67, Michigan City, Ind.; Rev. D. Duehmig, Avilla, Ind.; Reverend A. Messman, '67, Laporte, Ind.; Reverend E. M. Cullinane, Niles, Mich.; Rev. Denis Mulcahy, Benton Harbor, Mich.; Rev. John T. Noll, Ligonier, Ind.; Rev. A. Zubowicz, C. S. C., South Bend; Rev. John Lauth, C. S. C., St. Joseph's Hospital; Rev. R. J. Crowley, '95, Fort Wayne, Ind.; Rev. Charles H. Thiele, '86, Whiting, Ind.; Rev. George Schramm, Laporte, Ind.; Rev. C. Raczynski, C. S. C., South Bend; Rev. George Kolesinski, Terre Coupée, Ind.; Rev. P. Schmitt, Summit, Ind.; Rev. S. M. Yenn, Goshen, Ind.; Rev. J. Joos, Dowagiac, Mich.; Rev. J. DeGroot, C. S. C., South Bend; Rev. H. F. Paanakker, C. S. C., South Bend; William Dillon, LL. D., *New World*, Chicago; Hon. Timothy E. Howard, '64, LL. D., '93, Lætare Medalist, '98, South Bend; ex-Mayor D. R. Leeper, South Bend; Prof. Lucius G. Tong, '71, South Bend; Dr. John B. Berteling, '80, South Bend. The Hall was crowded with other distinguished guests, but we have not been able to secure their names. Many of the gentlemen remained at the University a few days to visit with faculty and students.

The Greek Play.

The successful production of "Œdipus Tyrannus" on Monday evening was the greatest dramatic event that occurred at Notre Dame in many years. Not since the commencement exercises of 1883 has any class gone outside the English language in any of the plays presented in Washington Hall. The "Antigone," produced by the class of '83 was the last Greek tragedy put upon the boards here.

The history of the Greek play in the West dates its origin at Notre Dame. We may add also, that, so far as we know, the idea of presenting a Greek play in this country originated at Notre Dame, and would have been carried out but for the burning of our college buildings in 1879. The "Œdipus Tyrannus" was to be presented that spring, but on account of the fire had to be postponed.

(1861) A year or two later the students of Harvard University

presented a Greek play,—the first in this country. Notre Dame followed with the first Greek play given in the West, the Class of '82 presenting "Œdipus Tyrannus." At Commencement of the next year the Class of '83 presented "Antigone," another of Sophocles' tragedies and a sequel to the "Œdipus Tyrannus." A notable feature in connection with this play was that the class presenting it also claimed

the distinction of producing the first Greek libretto, a work which was entirely their own, the type-setting of the Greek having been done by the Professor and members of the class.

Early this year there was talk of reviving the old days, and rumors were spread about that we were to have another Greek play. Father Stoffel, who presided over the other successful performances, is still with us, so there was no question that the play could be

made a great success if the Greek classes could be induced to take up the matter.

Those persons that have never had any experience in preparing or staging a Greek play, have a vague idea that it requires a great amount of labor; *how* great they do not know. One does not reflect that it takes as much time and work to memorize ten lines of Greek as it does to learn five or ten times the same amount of English. Aside from this there is much to do besides the mere committing to memory the words to be spoken. The plot of a Greek



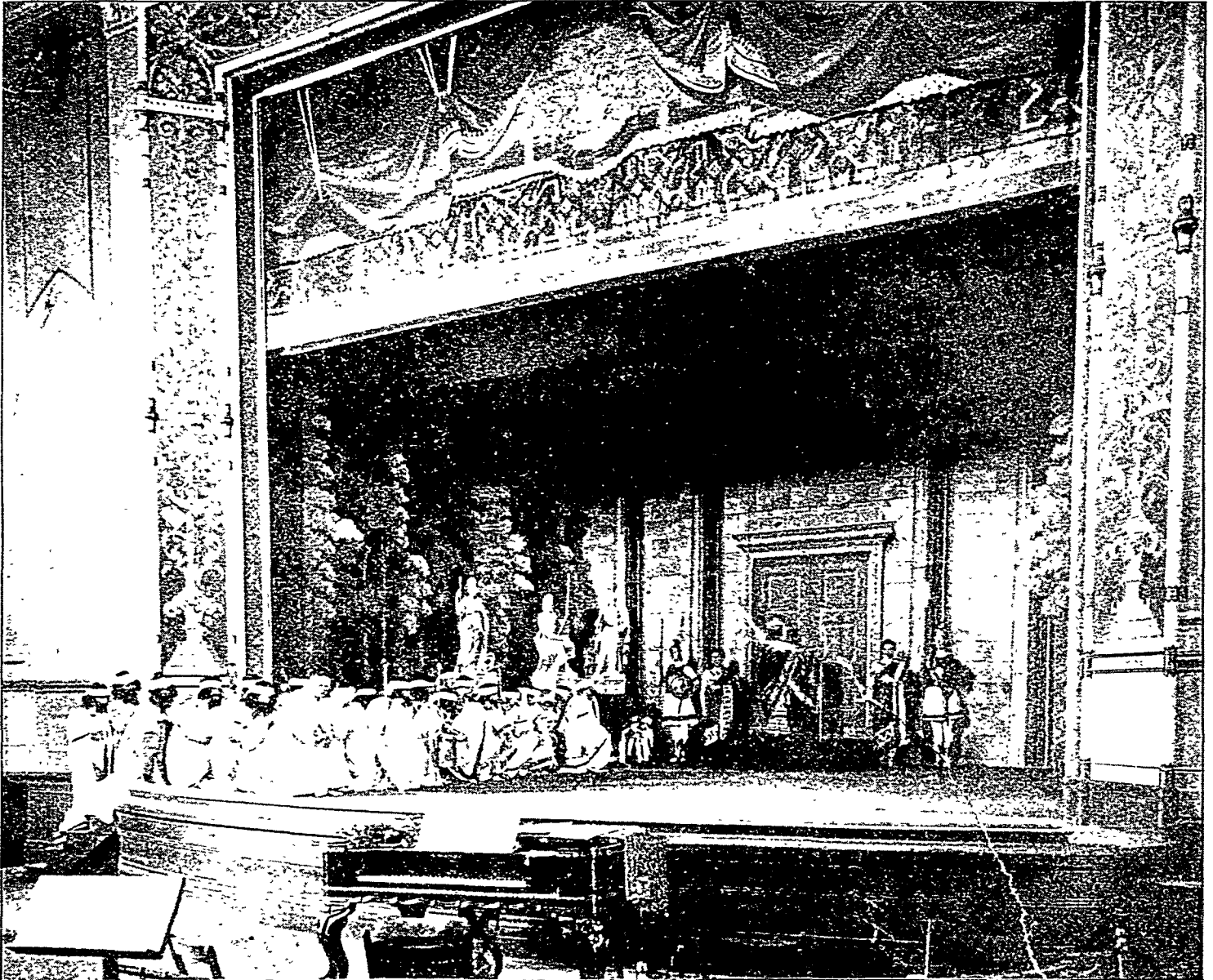
REVEREND NICHOLAS J. STOFFEL, C. S. C.

tragedy differs widely from the play that we are accustomed to see nowadays. The customs of the people were different; their superstitions were great, and their manners of living such as we do not easily understand.

To produce a play and act the part of men that lived in those days is no mean effort. Father Stoffel had presented these plays before, and knew what a task was before him.

Himself a good historian and Greek scholar, he knew what would be necessary to have the scenery and costumes correct, to make the choruses as near in conformity to the ancients as possible, and, all in all, what work the players would have to accomplish to make their production better than a farce. Yet he would not permit the work to be undertaken unless undertaken in the proper manner. He spoke to the members of the classes and found them willing to co-operate with him in mak-

successful production. The Class of '99, with the assistance of William S. Decker and M. J. O'Connor to set the type, and the SCHOLASTIC staff to manufacture the plates and do the printing, had prepared a fine libretto, with metrical translation of the Greek text. Prof. Ackerman, Bro. Alphonso Deppegoisser and Bro. Raphael had the scenery and stage effects all in readiness; Mr. McLaughlin had set the music—nearly all his own composition,—for the choruses, and trained the glee club to sing



ὅταν δ' ἵκηται, τῆρνακαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.

ing the event as much as could be expected.

This was all that was necessary. With such men as Father Stoffel to direct the play, Father Just, Father Scheier and Mr. McLaughlin to assist him, and energetic young men, such as compose the Greek classes, to lend their hearty co-operation, success is sure to crown their endeavors. And so, even though "they were brought into the Greek Play almost unconsciously," as their card states, they were prepared on Monday evening to give a most

The very moment he returns, I were
Most base, should I not do the god's command.

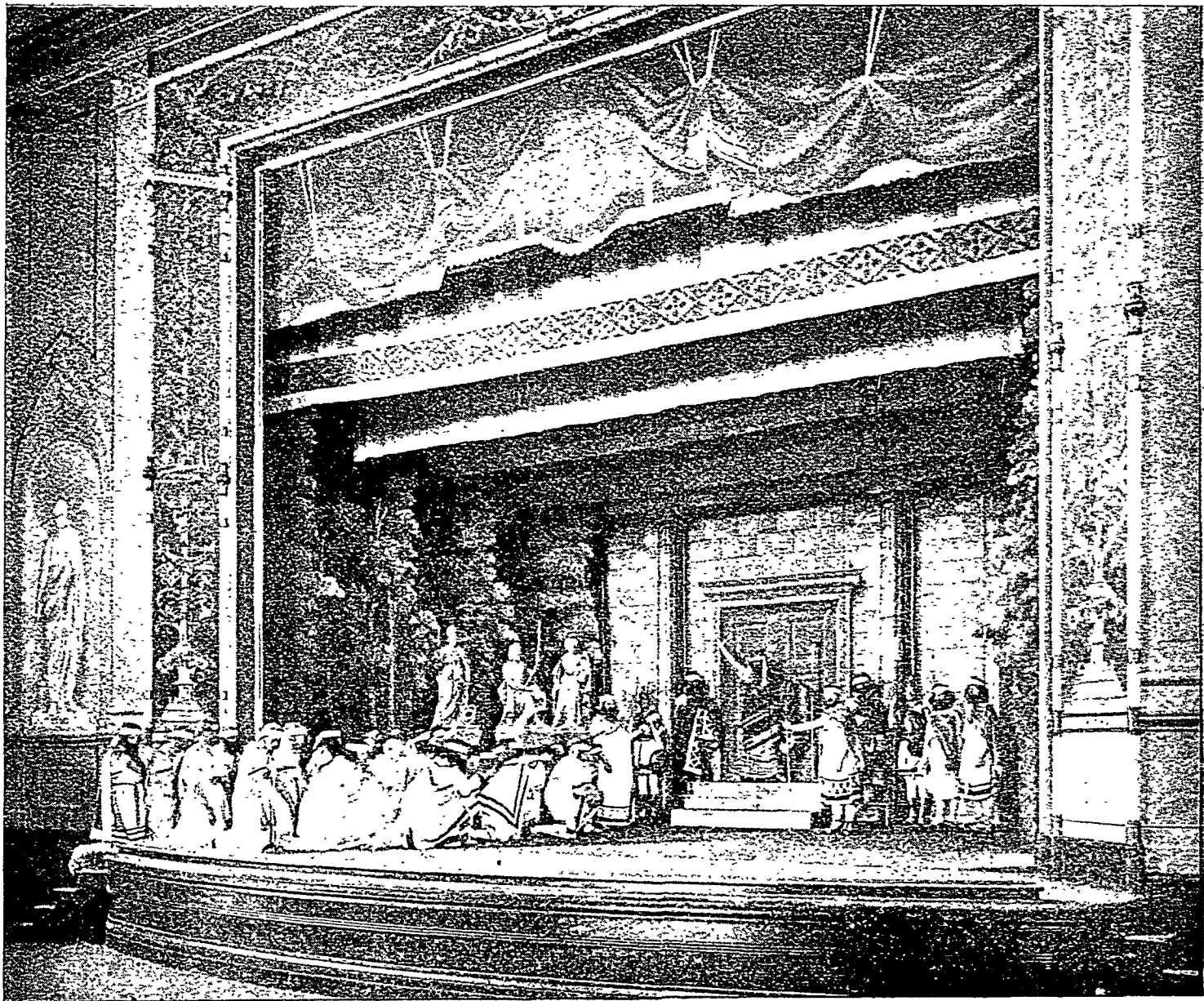
them, and the cast of characters were ready to go ahead with their parts on Monday.

His Excellency, Most Reverend Sebastian Martinelli, Apostolic Delegate for the United States, was here to honor the occasion with his presence, and so the play was made complimentary to him. Before the curtain was raised, an address in Latin and another in English were read to his Excellency by Mr. Matthew Schumacher and Mr. Paul J. Ragan respectively. After this Mr. James J. Trahey

as the Mythologos, came before the curtain and gave the argument of the play as follows:

A son was born to Laius, King of Thebes, and his wife Jocasta. The oracle had prophesied that this son should murder his father, marry his mother and beget a race hateful to mankind. In order to avert this calamity, Laius took the young child, pierced his feet, tied them together, and gave him to a servant to carry away to a mountain and be left to perish. The servant took the child as directed

here was that he "should murder his father, marry his mother and beget a race hateful to mankind." On learning this he determined to leave the country and go to Thebes in order that the prophecy might not be fulfilled. On his way to Thebes, while going through a narrow pass, he met an old man and his attendants who engaged him in a quarrel, and Œdipus killed the old man. He proceeded to Thebes, solved a riddle of the Sphinx that had long been a curse upon that country, and, in



ἢ γὰρ εὐτυχεῖς
σὺν τῷ θεῷ φανοῦμεθ', ἢ πεπτωχότες.

and left him on the mountain, but before the child had time to die he was picked up by a shepherd who carried him to his master, King Polybus of Corinth. The latter's wife, Meriope, was without children, and the infant was adopted. They named him Œdipus, the "Swollen Footed." He lived with them until he was informed at a banquet one day that they were not his real parents. This left him in doubt as to his ancestry and he consulted the oracle. The only information given him

With Heaven's aid

^ We shall be happy soon, or else undone.

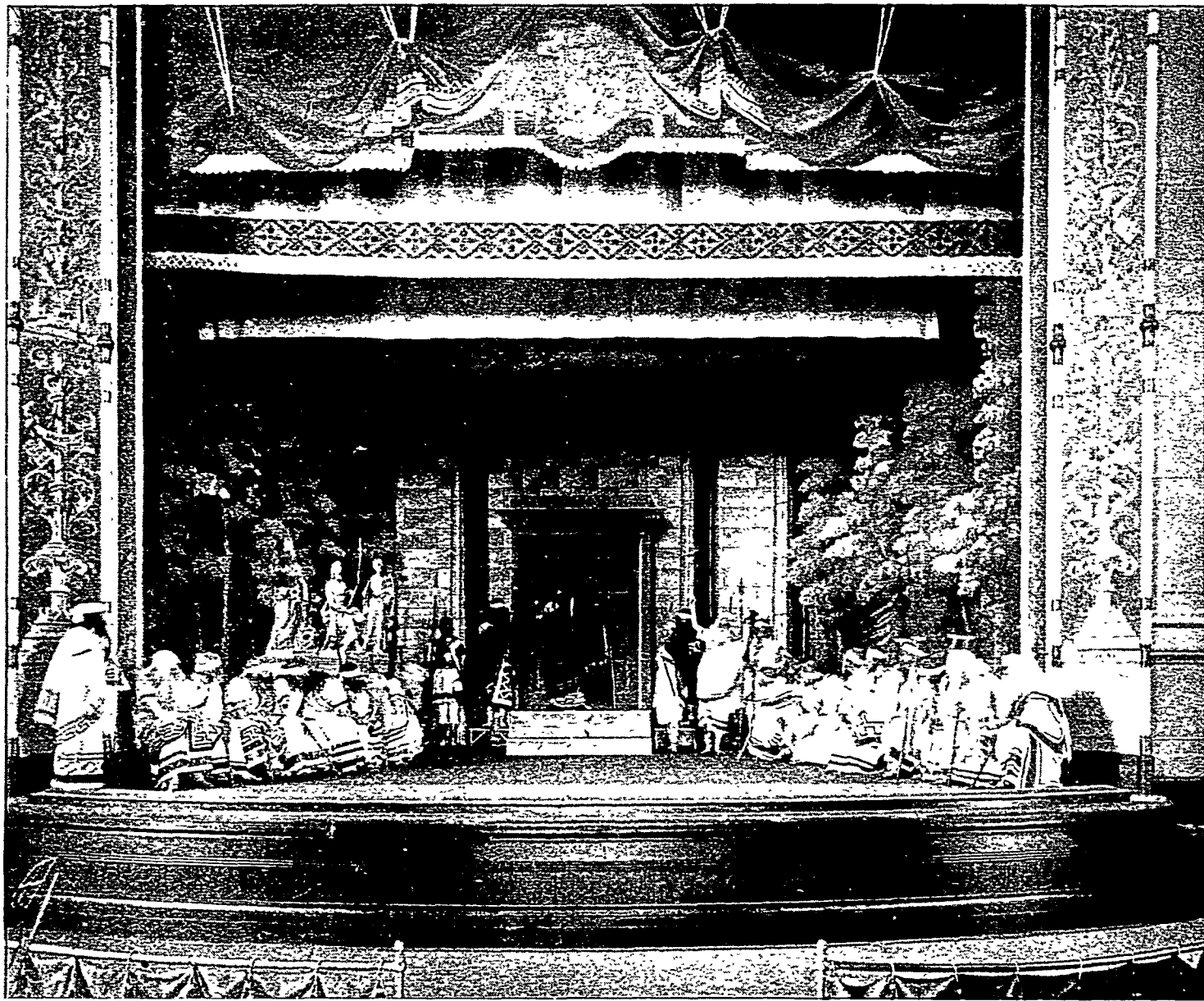
consideration of solving the riddle, was made king of the land and given the widowed queen in marriage. Some years after a great plague infested the land; King Œdipus summoned a priest, and made investigation to ascertain the cause of the plague. He finds that the terrible prophecy made by the oracle has been verified. The old man that he killed was Laius, his father; Jocasta, the Queen, his wife, is his mother, the widow of Laius. When this terrible news is made known, Jocasta commits suicide,

and Œdipus in a fit of grief and frenzy puts out his eyes. After this he is sent into exile.

Mr. Raymond G. O'Malley, accepted the difficult rôle of Œdipus. After his creditable performance on Washington's birthday much was expected of him. The SCHOLASTIC feels safe in saying that, so far as it can judge from reports, all that was expected was received. Mr. O'Malley's work was of a high order, a credit to himself, the Greek classes and the University. His lines were memorized perfectly,

rooms rehearsing their parts. As a result their work was highly satisfactory, and won frequent applause from the audience. Other parts of importance that were well rendered were the following:

"Jocasta" by Mr. Matthew Schumacher, a member of Notre Dame's winning debating team; "Creon," John Fennessey; "Teiresias," James McGinnis; "Priest of Zeus," Julius A. Nieuwland; "Messenger from Corinth," Francis X. McCollum; "Messenger from within the



εἶπερ τί γ' ἔστι τῆς ἀληθείας σθένος.

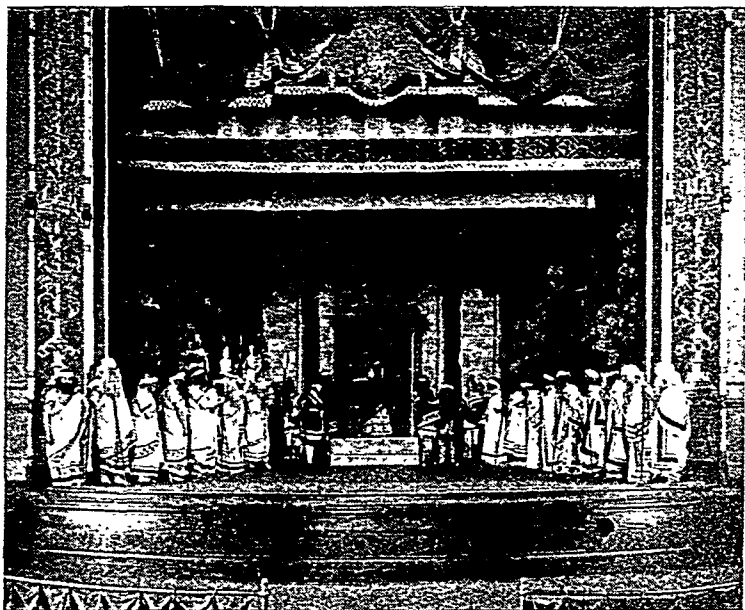
and his acting was in conformity with the rôle he was playing.

Next to Mr. O'Malley credit must be given to Mr. McLaughlin and the members of the glee club that took part in the choruses. The chorus is a very important part of the Greek play. As we said before, most of the music was of local composition prepared especially for this play. The gentlemen that took parts in this went at their work in a manner that was edifying. During recreation hours they could be heard on the campus or in their

I will, indeed, as long as truth has strength.

Palace," Mr. Edward T. Long; "Servant of Laius," St. John Sullivan; "Choragos," John M. Byrne; "Herald," Patrick Dwan; "Mythemeneus," Vincent D. Dwyer. All the above parts were well taken and showed careful preparation. We are obliged to pass over personal mention of other members of the cast, but their names may be found below, and the SCHOLASTIC informs the public that all credit is due them for their work.

In every respect the performance was a success. To Reverend Fathers Stoffel, Just and



Attendants on Jocasta..... { Joseph P. Shiels
Edward G. Ahrens
Maids of Honor..... { Arthur W. Merz
George A. Sinnott
Attendants on Creon..... { John M. Lilly
Frank Schwab
Boy Attendant on Teiresias..... Thomas E. Noonan
Eteocles } Sons of Œdipus..... { John R. Kelly
Polynices } Ernst V. Davis
Ismene } Daughters of Œdipus { William B. Manion
Antigone } William McBride

CHORUS OF THEBAN OLD MEN:

John M. Byrne, Frederick J. Schillo, Thomas A. Steiner,
William C. Kegler, Chester H. Atherton, Robert S. Funk,
John R. Meyers, Peter J. Wynne, Walter M. Geoghegan,
Francis S. Bauwens, F. Howard Pim, James A. Ward,
Daniel E. Collins, George W. Kellner, Louis C. Nash,
Frank B. Cornell.

τὸν ἄνδρα τόνδ' οἶσθα τῆδέ που μαθών;
Dost know this man from having seen him there?

Paul A. Ritter, John J. O'Connell, Vitus G. Jones, Joseph L. Toohey, John L. S. Slevin, Emil E. Werk, Thomas T. Murray, James R. Sutton, Matthew J. Walsh, Marcellinus F. Gorski, William P. Higgins, Robert A. Kaftan, Frank J. Barry, Robert E. Lynch, James E. Morgan, Frank J. Petritz, Henry S. Fink, John F. Farley, Eugene T. Ahern, Daniel J. McCarthy, Charles L. Euart, George F. Zeigler, Edward A. Rumley.

PROCESSION OF SUPPLIANTS:

Micislaus A. Szalewski, John J. Hennessey, Matthias
M. Oswald, William H. Tierney, James J. O'Sullivan,



μηδαμῶς ταύτας γ' ἔλῃ μου.

Deprive me not of these!

Notre Dame, 13; Hamilton Club, 7.

Personal.

Last Monday, nine large Republican ball-players invaded our grounds, and after playing nine innings they left, and the above score was placed on record, keeping the balance still in our favor.

The Hamilton Club is composed of old star-players that are not "has beens" by any means as the game showed; they play clean, snappy ball, and their hitting was the best of any of our opponents this year.

Donahoe's work in centre won him well-deserved applause. He put up a wonderful game from start to finish—batting, fielding and throwing to the plate. The ninth inning was a difficulty he solved very satisfactorily for Notre Dame. Brown's work at the bat was good as usual. Another feature of the game was Jones' throwing to second; surer throws have been rare on our diamond.

Gibson—but what can be said of him?—he's the same old Gib, and he does his work in the same old style. Some of the visitors' hits are due to the fact that he was saving his precious wing for to-day.

This was the first game in which the new balk rule had occasion to be enforced; both Gibson and Clark presented a bag on that account.

THE SCORE;

NOTRE DAME	A.B.	R.	I	B	P.O.	A.	E.
Donahoe, c. f.	6	3	4	5	1	0	
McDonald, 1 b.	6	1	1	11	1	0	
Brown, 2 b.	5	2	3	1	3	2	
Fleming, 3 b.	4	1	1	0	3	3	
Lynch, s. s.	4	0	0	0	1	3	
Farley, l. f.	3	2	1	0	0	0	
Becker, r. f. c.	3	3	0	1	0	1	
O'Neill, c.	4	1	1	9	1	0	
Gibson, p.	3	0	1	0	3	0	
Totals	38	13	12	27	13	8	
HAMILTON CLUB	A.B.	R.	I	B	P.O.	A.	E.
Clark, p.	6	1	2	0	1	1	
Field, 1 b.	3	1	1	12	0	0	
Jones, c.	5	1	2	2	2	0	
Atkinson, 2 b.	5	2	2	3	2	2	
Winston, 3 b.	4	0	0	1	4	1	
Brown, l. f.	5	0	1	1	1	0	
Wilbur, r. f.	3	0	2	0	0	0	
Cook, c. f.	4	1	0	1	0	0	
Burton, s. s.	3	1	0	4	3	2	
Totals	38	7	18	24	13	6	

Two base hits, Donahoe, Jones, Clark. Passed balls, O'Neill 3, Jones, 1. Wild pitches, Clark 1. Passes on balls, off Gibson 1, off Clark 7. Base on hit by pitched ball, Field. Struck out by Gibson 7, by Clark 1. Double play, Atkinson to Field. Umpire, Wolf, U. of M.

—Dr. A. C. Berry of Unionville, Mo., was the recent guest of his son of Brownson Hall.

—Mrs. C. J. Schmidt of Chicago was the recent guest of her son of Brownson Hall.

—Mr. Hugh L. Mason, a prominent lawyer of Chicago, made a brief visit during the past week at the University.

—Mr. Rumley of Laporte, Indiana, made a brief visit at Notre Dame recently, being the guest of Mr. Rumley of Brownson Hall.

—Mrs. A. F. Hodgins of Winona, Minn., has been the guest for the past few days of her son Mr. Blackman of the Law Department.

—Mr. and Mrs. Ira T. Bunker of Kansas city spent a day of last week at Notre Dame. Mr. Bunker was a former student at the University.

—Dr. John Start, Messrs. J. J. Kane, Daniel McGlynn and Thomas Hanifan, all of St. Louis, were among the recent visitors at Notre Dame.

—Señor Felipe Suberbie of Chihuahua, Mexico, was a recent visitor at Notre Dame. He was accompanied by his son whom he entered in St. Edward's Hall.

—Professor Green of the Electrical Department was among the guests at the banquet tendered a few days ago to Nichola Tesla by the Commercial Club of Chicago.

—The Rev. F. J. Watters, D. D., Rector of St. Patrick's College, Wellington, New Zealand, made a brief visit at the University last week. He accompanied Bishop Lenihan of Auckland New Zealand.

—Mr. Edward E. Brennan, Litt. B. '97, will be graduated next Wednesday from the law department of the University of Indianapolis and will start the practice of the profession in Indianapolis.

—Mr. Arthur W. Stace, Litt. B. '96, who is city editor of one of the Grand Rapids papers will be married on Thursday, June the first, to Miss Lillian Marie O'Connor of Grand Rapids. Mr. Stace's friends at Notre Dame wish him all happiness.

—Mr. M. M. Grady of Dubuque died very suddenly last Monday while on his way home from West Baden where he had been for his health. Mr. Grady was the Uncle of Mr. Thomas Grady, student '88-'92, and was well known at Notre Dame.

—It is with deep regret that we learn of the death of Mr. Fred Carney of Marinette, Wis., the father of Frank Carney, Litt. B. '94, and Alexander Carney, student '94-'98. Mr. Carney was one of the most prominent lumber dealers in the West and a man of wealth and influence. The SCHOLASTIC begs to join with their many friends at Notre Dame in extending to the members of the family assurances of deepest sympathy.

Local Items.

—"Foxy Quiller" is doing much clever work these days.

—Waiters and sleeping-car porters are not the only ones that look for "tips." Those that desire to play billiards in Sorin Hall, for instance.

—The SCHOLASTIC acknowledges thanks to Mr. Edward J. Walsh by favor of whom we are enabled to print the sermon of Rev. F. Z. Rooker, D. D.

—You may have noticed that of late we have been illustrating rather profusely. If you inquire into the cause you will find that we have two staff photographers that are genuine artists.

—Kehoe will enter the dual track meet between Brownson and Sorin Halls. One morning last week he put the shot ten feet on an empty stomach. Adams and other trainers think that by bunching his energy he will be able to put 10½ feet by May 30.

—The plates used for the illustrations in this SCHOLASTIC were made by the South Bend Engraving and Electrotyping Co., 212 and 214 South Michigan Street, South Bend, Indiana. The SCHOLASTIC is pleased to recommend the above-named firm for quick and satisfactory work.

—What some people talk about:—Weadock about Saginaw; Runt about the "Squirt;" Nash about nothing in particular; Haley about Fort Wayne; O'Brien about four octaves too high; Hoban about "Malachi when he was on the track;" Bryne about half a minute; Everybody about athletics; Nobody about work.

—There are only five thousand copies of the SCHOLASTIC printed this week. If you wish a copy order it at the Students' Office at once. Many persons were disappointed at not being able to secure copies last week. Nearly everything published since April 15 has been taken. The demand is a proof of the worth the paper possesses.

—A few copies of the libretto issued for the Greek Play were left over and are now on sale at the Students' Office. The expenses connected with the setting up and printing of the libretto were heavy, and the price at which it was sold did not represent half its cost. Every student should be interested in seeing that the entire edition is disposed of—first come, first served.

—Did you ever sit up in the still night to work and hear the rats tearing around? Doesn't it make you shiver? Well, I am shivering that way now. Everybody is in bed but me, and the rats are galloping overhead and underfoot with a noise like Hartung getting down stairs in the morning. What gentle dispositioned man of good family wouldn't shiver with a

sound like that breaking in upon him, even though he has a six-shooter!

—The Varsity played the Culver Military Academy nine at Culver last Thursday, and had an easy time defeating them by a score of 20-1. Mulcare did the twirling for our side, and kept the soldiers limited to four hits. Becker did the catching. The features of the game were the Varsity's heavy batting and a double play from Donahoe to Brown. Nineteen hits were credited to our men after the scorer had counted up twenty tallies and made out his form sheet.

—Here is where Mr. Joseph Hanley breaks into print again. He has given to the press the itinerary of his summer season. He will take his departure by train for Fort Wayne on or about June 15. On the evening of the same day he will take dinner in his father's house, later in the evening he will make a call, play on the guitar and sing until it is time to leave, then he will leave. The following day he will perform the same thing, and there is no telling how long he will continue to rotate in this manner, but we presume indefinitely.

✓ —Bro. Jacob, who for many years was connected with the business department of The SCHOLASTIC, has returned from Chicago where he was undergoing treatment for his sight by the famous oculist, Dr. Frank Allport. The Brother was entirely blind when he first consulted Dr. Allport, we are now happy to state that he is almost as well as ever notwithstanding that his case was considered hopeless by one of the most eminent oculists of the country. With such physicians as Dr. Senn, Allport and others of the learned profession, Chicago is destined to become the leading city for the scientific cure of disease, as it is now the foremost commercial city of the country.

—The tulips and hyacinths that were in bloom lately in the flower beds about the grounds were the first sign of color that has burst from the flora this year. The variety of colors in the tulip bed in front of Carroll Hall was something beautiful. One can hardly realize that a flower of such ephemeral existence would have at one time commanded a price of thousands of dollars for a single bulb. Such, however, was the case in Holland a century ago, when the tulip market of that country attracted world-wide attention, and people flocked from all parts of Europe to purchase the bulbs at most extravagant prices. It is told of the poet Goldsmith that he spent for three tulip bulbs the money his uncle gave him to pay his way through the university.

—Saturday last was a red-letter day for the pupils of St. Edward's Hall. They had the great honor of receiving His Excellency the Most Reverend Sebastian Martinelli. The hall, always beautiful, was tastefully decorated for the occasion. The picture of Leo XIII., draped

with the papal and American flags, was given a place of honor. There were a number of distinguished visitors from South Bend and Chicago. During the entertainment His Excellency showed marked signs of pleasure, and at the close complimented the pupils on the success of the performance. He advised them to study diligently, telling them that they were now the children of this great republic; soon they would be its men. He exhorted them to study; nevertheless, he advocated a day of recreation, reminding the Very Reverend President that the great St. Augustine, as a child, abhorred the idea of too much study.

—Just when the sun gets on his marks to-morrow morning and starts his run across the universe, you will hear a grand chorus; you will hear a pæan of victory come from the neighboring city, and above all you will hear our College yell rising in swelling tones and telling that the victors have returned. Ah! yes, good fellows, you will know that old Chicago has gone down and that our men are returning with a splendid double victory—one for the track team, the other for Captain Macdonald's baseball team. Watch for the result; and when you see the old SCHOLASTIC rising to tell you that everything is ours, then let everybody turn out and cheer until the halls of the old College ring.

—The "Carroll Hall Specials" played the Niles' High School last Thursday on their own grounds, and defeated them by the score of 6-3. Higgins pitched a fine game, having 14 strikes out, and one of the few hits which the Carrollites made. The Specials made but one error. Groogan made a one-hand-stop of a hard-hit ball, and also secured two hits, which brought in four runs. Slevin made a fine stop. Breslin did good work behind the bat, allowing only one man to steal a base. For Niles, Mack, Burke and Kennedy did the best playing. Mack, especially, because our boys were not able to place him at critical points. Four times we had three men on bases and no outs, but none of them ever reached home, for Mack struck out the men that followed. The players all wish to express their thanks to Mrs. Dugan for the kind invitation to dine at her house and for the splendid hospitality accorded them while there.

SCORE BY INNINGS:—1 2 3 4 5 6 7 8 9
 CARROLL HALL:—0 0 0 0 1 0 0 2 3
 NILES H. S.:—0 0 0 1 0 0 0 0 2

Batteries—Higgins and Breslin, Mack and Kennedy.
 Umpires—Fletcher and Bellinger.

—A meeting was called for the purpose of organizing a Brownson Hall band, Robert Kafton, cornetist, presided. Frank Bouza made a speech, and soon the band began to exist. Among the leading musicians who were present were John Mozart Bouza, Herr Kellner, Fritz Von Webber Wolfe. The following resolutions were drawn up:

WHEREAS, An aggregation known as the

Squirt's Band has caused much ado in our midst;

WHEREAS, This organization is composed of men of Teutonic extraction;

WHEREAS, They have rendered Heine airs until the Irish element has been driven to deeds of violence and bemoaned the day the aforesaid Heine aggregation was organized,

THEREFORE, In the name of all that is great and good (the Irish), we pledge and promise to neutralize the effect of this Heine band by blowing sound waves in opposition.

On motion of Herr Kellner the organization was called the Clan-na-Gael's Band. The following programme has been prepared:

Irish Washerwoman.....O'Reilly
 "The Little Stack of Barley".....Dermot O'Dowd
 "The Heavens bless You, Pat me Bi".....Collins
 Peggy in the Low Back Car.....O'Shaughnessy
 "Na ti Loie Zelini".....Kreycik
 "Utike Kaco utike".....Bouzicek
 "Schla Naninka Dozeli".....Wynmecek

—PICK UPS:—If all the surprises that we sent to Chicago this morning surprise the people, there need be no guessing as to the result of the track meet.

Guess Corcoran won't make Burroughs run for his money. Eh, fellows?

The Indiana Intercollegiate meet has been changed back to May 27. Why didn't they leave it that way in the first place and save us all this trouble?

McDonald's batting went up at Culver. He got three hits and got hit three times—this is called head work. In an attempt to field a bunt, the Captain sat down hard on the State of Indiana. We are hourly expecting a complaint; but it was a good throw just the same.

Gibson is also the possessor of a long distance wing. During the game at Culver he demonstrated that fact by throwing a man out from right field to the plate. The umpire called the man safe.

On Saturday morning the baseball and track team were very much surprised at the appearance of each other. They had good reason to be so—all the members of the baseball team blossomed out serenely in new togs of various cuts and colors, neck-ties of the snake-charmer variety were in abundance. Capt. McDonald did the elegance for the ball team, and Glynn took care of Capt. Power's men in a creditable manner.

—Mr. Rahe is a quiet, unassuming young man, but nevertheless beneath his calm exterior beats the palpitating heart of a hero. He was sitting in his usual nonchalant manner upon the portico of a place. Out upon the green sward were a number of young ladies loffing a tennis ball forward and back across a perforated net. Suddenly a shriek rent the air: "A snake!" cried out a piquant girl voice, and thereupon a stampede followed. Tennis rackets were flying at random, and the players ran with great speed to the protecting portico whereupon sat Mr. Rahe. "A snake! a snake!"

they said again in frightened voices. "Where is the crawling reptile?" called out the young gentleman. "Show me where he crawls and I shall forthwith belabor this invertebrate until his base life shall become extinct." With trembling fingers the agitated girls pointed him out the place. And throwing aside his slouch hat he sprang into the combat with a lusty club. The swinging blows that resounded told that he was in the game, and the sweat stood out upon his forehead, but he swung again, and the snake was no longer a snake, but a dead one. Mr. Rahe strode back with ponderous strides, made a profound obeisance and remarked: "Young ladies, you may resume your play." Then shutting his ears to the avalanche of "bravos," he sat down upon the portico and began to count again the days that intervened between him and Pittsburg.

—We are continually hearing from old law students of Notre Dame that are meeting with unusual success. It is very flattering to know that in all the neighboring states we have representatives filling high positions. It is a sure test and proof that the education received here has put them on a footing equal and in many cases superior to that in any other law school in the country. The most encouraging part of it is that these men are picked up almost as soon as they leave school. One of last year's Law Class goes to Washington as private secretary to Congressman Brick. One of the class of '96 is a state representative in the Illinois Senate. Thus we trace them back and find that many men that left here less than ten years ago are Masters in Chancery, State Representatives, Prosecuting Attorneys or Judges of Circuit Court. The latest report to reach us comes from Mr. J. Joseph Cooke, '94, now city attorney of Beardstown, Ill. At the last municipal election he carried the town by a handsome majority. He reports a large and lucrative practice, and is thoroughly engrossed in his work. How competent he is may be judged from the fact that shortly before his election he won a large case against the best attorney in his county assisted by the State's Attorney. Rumors are afloat that Mr. Cooke's chances are very bright for being the next State's Attorney. Another member of the law school that is pushing his way to the head of the bar is Mr. Charles J. Stubbs, '88. We have just received a brief prepared by him on writ of Certiorari to the United States Circuit Court of Appeals for the fifth Circuit. The case is one of salvage, and involves a large sum of money. Mr. Stubbs won in the lower court and is making fair progress toward gaining a favorable decision in the Supreme Court.

—Thursday was certainly a gala day, and one of triumph for local baseball enthusiasts. The "St. Edward's Tigers" of the Minim department made their first trip and came home with

a victory. They encountered some juvenile nine in South Bend that attempted to show them a few points about baseball; but when the "Tigers" had said and done all they went to say and do, the boards showed that they had the better of the argument by a score of 33-24. They were coming up the avenue giving their yells and making a goodly amount of noise when they were interrupted by a mighty yell from Carroll Hall. News had arrived that the Carroll Specials defeated the Niles' High School in a magnificent game by the score of 6-3. Later reports told of the Varsity victory at Culver by a score of 20-1.

In the meantime the sacred dust of old Brownson campus had been scattered in the air, and the Reserves had added another victory to Notre Dame's card. The "Soldier boys" from the Howe Military School at Lima came down to try the strength of our second team, and found before they had finished that even though we spend little time in drill and muscular exercise, the strength of our ball teams can not be overcome. Manager Dillon sat on the side-lines with a broad smile on his face, and watched his men lace out one hit after another until it was a sure thing that we would win. The heavy hitting of the Reserves was the only noticeable feature of the game. Bad errors were made on both sides. Although Cory was hit hard he has a long list of strike outs to his credit. Kelly pitched a steady game for the home team.

It might be well to suggest that visiting teams coming here to play the Reserves could be given more courtesy and fairness than was shown to the Howe boys. Any team that comes here to play should be used in as gentlemanly and sportsman-like manner as possible. Nothing is gained by crowding to the side-lines, blocking balls to help our players and jeering at the visitors. Keep your place on the bleachers the same as you do at Varsity games, the Reserves will be thankful for it. They can win of their own accord; and if they can not, it were better to lose like true sportsmen than to win like rowdies. Now that we are reaching a prominent place in athletics, jealousy may cause outsiders to make mountains from trifles; and any misconduct on the field toward a player or outside team will win us in a day a reputation that could not be lived down in years. There is no harm or personal attack meant in these remarks at all. The players on all our teams are fine fellows and play a clean game; the Reserves played a gentlemanly game Thursday, but there were happenings on the side-lines that should never have occurred. Let us all unite in suppressing anything of this kind. Give everyone that comes the best treatment we can afford. The mere fact, even, that others use us roughly is no excuse for using them harshly in return. We must be men with principles of our own.