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The Flower of Night.

GEORGE J. FINNIGAN, '10.

NEATH Orient's russet glow, from moss beds shyly
peeping
The flower of even lifts its chalice head.
Unlike the graceful blooms that incense breathe
To balm the sun-steeped day, it seems as dead
'Till night's gloom shades the woods and meadow
sheathe.
Then pours unrivaled odors o'er the flowers sleeping.
The friends that while our hours when fortune's smiles
are fairest,
As day-blooms are, and may deserve our praise—
For they are friends. But truer far are those
That friends remain when gone these sunny days,
Misfortune's dark'ning clouds about us close.
As night-flowers these; their love is gold, the purest,
rarest.

Practical South America.

JOHN F. O'HARA, '12.



O the student of history there often appears a strange anomaly between an event or principle of the highest significance and the apparent simplicity of its cause. Incidents, slight in themselves, and soon forgotten often are the occasion for principles of universal application, and succeeding ages echo and re-echo with the wisdom of their teachings. A little stone, set rolling at the top of a high mountain, looses the earth it strikes, the mass gains strength and volume as it descends, and in the valley the thriving village is buried beneath the avalanche. Watt's curiosity in watching the puffs of steam issuing from the teakettle resulted in a

complete revolution of the industrial world. The infidelity of a monk and the lust of an English monarch resulted in a religious war characterized by the wildest atrocities and the wanton shedding of human blood. History is replete with incidents of this kind.

Some eight or nine decades ago—in 1823, to be exact—an alliance was formed in Europe which called forth one of the greatest and wisest utterances to be found in American history. Its value was not seen then, nor is one-tenth of its value seen to-day; but in years to come, when subjected to the test of time, this document will stand as a monument to the sound judgment and clear foresight of that skilled statesman, President Monroe. The Monroe Doctrine, from the very beginning, has been the object of much opposition both at home and abroad, some apparently well founded, and much pernicious and misleading, emanating principally from misunderstandings and lack of information, and pronounced with what Father John Talbot Smith calls “all the assurance of the profoundly ignorant.” And it is a lamentable fact that this ignorance and this unfortunate misunderstanding should stand in the way of the harmonious workings of this doctrine; for, as President Roosevelt said in his historical address of the summer of 1905, in explaining and confirming its provisions: “It is the foundation and the corner-stone of our whole foreign policy, and has been recognized more and more by the foreign powers, because we have not allowed it to become a dead letter and have adapted it to the changes that time has produced in the necessities of the continent.”

The criticism which is most harmful to the workings of this policy is the common

catch-phrase of the charlatan: "Those South American countries will never amount to anything until the United States or some European country takes them in hand." Statements such as these, of course, have no effect whatsoever on the policy adopted and adhered to by the Department of State; but even though they are but the utterances of thoughtless ignorance, they breed in the South American States a spirit of dislike for the United States and distrust of her sincerity. The Monroe Doctrine has worked well in the past, and the only possible hindrance to its future success lies in the biased notion that the South American countries are not worth the protection afforded them. It is my purpose to give a brief historical sketch of political, economic and social conditions in South America, and thereby dissipate, if possible, a little of the provincial prejudice felt among the American people toward their neighbors of the South.

For all practical purposes, Mexico and the Central American countries may be eliminated from this discussion; Mexico, because of its political stability and because the history of its material progress is better known in the United States, and the Central American States, because, through certain climatic and economic considerations they are not apt to become centres of European colonization. Venezuela, although a rich country, has been handicapped until recently by one of the most despotic tyrants who ever ruled, and consequently is not a suitable object for this study. But, as a general rule, the material and moral progress made by the South American countries, in spite of almost insurmountable difficulties, forms one of the most significant and inspiring studies in history.

For many reasons a survey of conditions along the Atlantic coast will prove of interest. In the first place, the proximity to Europe, to the centres of Old World civilization, to the brain of the savant and the brawn of the immigrant, and the greater facility of inter-communication, favor the east coast much the same as the still greater advantages which the United States enjoys, have favored our own wonderful industrial expansion. In the second place, topographical conditions intervene. The Cordillera of the Andes, the long line

of majestic, snow-capped peaks which skirts the Pacific coast, divides the territory in two very unequal parts, the western slope being scarcely one-tenth of the extent of the eastern; and while the marvellous mineral wealth of the republics of Chile, Peru and Ecuador rivals the industrial wealth of their eastern sisters, the latter states, on account of their agricultural and commercial advantages, are more adaptable to general colonization and more susceptible to the influences which contribute to material progress.

One of the most significant factors in the growth of the United States is the fact that the diversity of climates and soils tends to make us self-supporting. This is true also of the eastern division of South America. The larger political divisions there also tend to lend strength to the central governments in their mutual relations, although at the same time this is not an unmitigated blessing, for while the countries are still sparsely settled internal dissensions will naturally arise from the inability of the central government to keep continually in touch with the outlying districts. These geographical and political considerations, then—the proximity to Europe, the topographical division, and the larger political divisions—suffice to make the study of the eastern section of South America of more economic importance, both from a social and political viewpoint.

The history of the beginnings of South American colonization is interesting, but kaleidoscopic. It ran the whole gamut of picturesque changes from the habit and cross of the Franciscan and Jesuit and the rich robe of the Spanish grandee to the skull and cross bones of the buccaneer. Buenos Aires was founded in 1535, and was a prosperous and peace-loving settlement until Spain began to use it as a penal colony. Three classes of people formed its population: law-abiding, God-fearing peasants, whom the lure of pure air and fertile grassy plain had drawn thither, stray vagabonds from Cádiz and from the over-crowded cities of Andalusia, and convicts, deported by the Spanish government. Fearing the Indians, the community huddled together and knew but little of the interior of the country. The explorers, who were not few in that golden century of Spain's history, penetrated far

into the interior up the rivers and over the pampas, accompanied by the missionaries who everywhere built up and maintained institutions of Old World civilization.

Paraguay and Uruguay were settled almost simultaneously, for although Solís had discovered the latter country twenty-six years before the founding of Buenos Aires, the fear instilled in the hearts of the Spaniards by the stories of cannibalism and human sacrifice among the fierce Charrúas, effectually retarded exploration. However, from the little missions established by the tireless missionaries Christianity began to spread, and by taming the savage denizens of the forest, it made civilization possible. In Brazil both Spanish and Portuguese explorers landed and made settlements and laid the foundation for a great and prosperous country. The same class of men, bold adventurers, brave explorers, zealous missionaries and honest peasants, founded the first settlements all over South America, except in Peru where the hottest blood of the Spanish nobility followed the reckless Pizarro, and it may be remarked in passing that so deep was the impress of the nobility on that country that to-day, when each Spanish American country speaks its own corrupted dialect, the Spanish of Peru is, with few modifications, the classical Castilian of the court of Isabella.

It was upon such foundations, then, that South America was to build up her future greatness. Unfortunately, Spain now began to decline from the height which she had reached, and the decline was soon felt in the colonies. Men of unscrupulous character were sent out as governors, and as a natural consequence, dishonesty affected men from the highest to the lowest walks of life. Piracy was open and unmolested. The rule of the lawless elements in the settlements was in the ascendancy. In the meantime, however, the Jesuits had founded their college in Buenos Aires and had pacified the fierce Charrúas and Guaranís, and led them to cultivate their fields and live in quiet and harmony in their communities. The influence which the missionaries exercised on these savage men was such that the institution of community life continued among them for about fifty years after the corruption of the settlements near the coast.

The final result of this corrupt colonial policy could not have been otherwise. Honest men wished to be freed from tyrannical masters, and unprincipled adventurers wished to be freed from all restraint; so both forces joined hands in the struggle for independence which broke forth on the occasion of Napoleon's accession to the Spanish throne. Bloody war devastated the whole continent for some eighteen years. Not only had France and Spain to be reckoned with, but the swift-moving game of checkers which was changing Europe from day to day, caused England to attack, and even capture, both Buenos Aires and Montevideo, both of which she held for some time. The capture of the last Spanish stronghold at Lima, in 1822, was the last act in the struggle for independence in Spanish America, for although many subsequent attempts were made to regain the lost territory, no success was ever attained.

The country now found itself reborn on the threshold of life. Its previous existence was only an uneasy nightmare. It was full of vigor and good will, but the smell of the blood that drenched its plains drove it mad. Its citizens were hardened cut-throats, its leading men, with a few shining exceptions, unprincipled brigands. Chaos, dark, bloody chaos, replaced the corrupt rule of the Spanish viceregency. But even among barbarians there must be some law; if only the survival of the physically fittest. The constitutional governments were soon usurped by strong tyrannical leaders whose rule was in most respects much more despotic than that of the governors. For a period of some forty years such men as Rosas and López terrorized their abject fellow-citizens. It was during this period that the lawless element of Italy sought refuge in South America, and it was in the hard school of the smuggler that Garibaldi learned how to lead men and to defeat law and order. It resembled a clinic rather than a class-room, and the rhetorician's pen was replaced by the murderous stiletto, for, so the story runs, while Garibaldi was working as a boatman in the harbor of Montevideo, many a passenger who started for his ship in Garibaldi's little boat was ferried over the rest of his journey by Charon.

The political geography of the country

naturally changed its aspect with much frequency during this period. Jealousies among the tyrants led to warfare; and so constant was the drain upon the brawn of the nation that the proportion of men in Paraguay, less than a score of years ago, was one to every eight inhabitants. But this rule of the few had its good effect, for it brought men to recognize the necessity of a strong central government, and brought order out of chaos. Within the last twenty years things have settled down to a state of normal and efficient progress, and while a few internal dissensions have occurred to disturb the peace of mind of some of the governments, conditions may now be said to have assumed a stability equal almost to that of our own government.

The bloodshed and turmoil which characterized the first years of South American independence had one effect that is now making itself felt in the upbuilding of the several countries. It made men of strong character and brilliant intellect. Ushered into the world in the noise of battle, these men have inherited striking qualities of firmness and power, and have developed them through the refining influence of European culture. These men are warriors who know no such thing as defeat, diplomatic statesmen who guard their country's interests craftily, writers combining force and vigor with the elegance of diction, and above all, orators, whose impassioned appeals arouse the dormant fire in the Iberian breast. These men are they who have fostered the commercial development of South America, and their work stands as a lasting monument to their fame.

It may seem strange, even preposterous to the average American, that we could borrow anything from them to add to our civilization, but instances of superiority in South American methods are many and striking. A few examples will suffice to illustrate this point.

There is a great agitation in the United States at present for the adoption of the commission rule, or the substitution of a Board of Commissioners for our present alderman system. That system is in use in practically the whole of South America and has proven highly successful. The directing boards are formed of the heads of the

various departments of municipal administration, and in this manner inexperienced men are kept out of places where their interference might be harmful, as is often the case with our aldermen. Almost without exception the sanitary regulations of the South American cities could hardly be improved. Free medical assistance bureaus are located in different districts in each important city, and strict quarantine is observed in the case of an outbreak of a contagious disease. Epidemics are becoming an unheard-of thing in South America, although climatic conditions in most parts are exceedingly favorable to such diseases as yellow fever, bubonic plague, smallpox, etc., and it may be mentioned here that to a Brazilian doctor is due the credit of having discovered the yellow fever germ. The scrupulous cleanliness of the well-paved streets would shame many an American city. This is all the result of a well-organized city administration, based on a system which we now want to adopt.

The business methods of South America are eminently practical. There are still many abuses in the tariff system, but even this is not a serious handicap except in Brazil. A thorough business education includes a knowledge of two languages besides the native Spanish or Portuguese. The metric system of weights and measures, far more practical than the cumbersome and arbitrary empirical English system, is in use, and naturally facilitates commerce and industry. Nowhere in the world is there a higher standard of business ethics. If a subject of minor importance be deferred to to-morrow—*mañana*—it matters but little, for, as Doctor Walsh says, "half of our worry and trouble comes from the anticipation of trouble that never arrives," and besides, man can find just as much happiness in the enjoyment of moderate wealth as in the mad search for more wealth.

South America has for a long time enjoyed pre-eminence as a grazing country, and is now, through the improvement of stock by cross breeding, in a position to rival us in supplying meat to foreign markets. Argentina is second only to Australia as a wool-producing country. Brazil produces about three-fourths of the world's

coffee supply. Agriculture has received more attention recently than in previous years, and South America is now our best foreign customer for agricultural implements. Argentina raises two hundred million bushels of wheat annually, besides other staple crops. At the agricultural experimental station at Piracicaba, Brazil, the enormous yield of eighty-five bushels of corn to the acre was recently secured by the application of American methods of cultivation.

There is no reason why the South American mode of daily life is not much more practical than ours. It conforms to more generally recognized rules of hygiene. Early rising and an afternoon siesta give health and rest from fatigue. The practice of eating but two meals a day, with a cup of coffee in the morning, has long been recommended by physicians as a most salutary diet. The cold shower bath in the morning is becoming a universal practice, and in summer sea bathing is a most popular diversion. The theatres—and splendid theatres they are, the three finest on the American continent being located in the southern hemisphere—are liberally patronized, and laughter is recommended as healthful. Association football is the universal sport, and the South American pupils are able, as they have often demonstrated, to show their English teachers some of the fine points of the game.

The fine arts find the sympathy they merit in the æsthetic taste of the Latin. For municipal beauty it may be said without exaggeration that before long the South American cities will occupy the foremost place among the cities of the world, for in addition to the hundreds of millions of dollars that are spent in the building of parks, boulevards, theatres and public buildings, they enjoy the natural gift of luxuriant tropical vegetation. The liberal arts are encouraged and public education is made compulsory. Universities and colleges, some of them flourishing institutions long before the Declaration of American Independence, dot the map of South America, and the system of education is, for the most part, excellent, as is witnessed by the almost invariable supremacy in their classes of the Latin students in this and other universities throughout the land.

But my theme is drawing me to a subject

which I prefer to avoid in this discussion, the moral and religious side of South American life. Here it were better to say with Á Kempis: "He that well and rightfully considereth his own works will have little to say of others." Religious conditions are quite different in South America, and moral standards are different; but in truth it must be said that there is no more touching earthly affection than that which binds warm Latin hearts in connubial or in paternal love. And while abuses are prevalent—the most noteworthy case is that of Brazil, where the recognition of the negro as universally the equal of the white, has brought about the degeneration of the greater part of the population,—it is, nevertheless, a noteworthy fact that only one South American country has a divorce law, and that one is little used. Standards may be different, but the endless grind of our divorce courts leaves little to be said on our side.

South America has her faults, and they are many; but while all her faults are exposed and magnified fifty times, her virtues are practically unknown to us. God has been good to the United States. The closer proximity to Europe and the more settled political conditions, together with the fact that the Irish and German immigrants generally had only enough money to pay their fares this far, contributed to the development of North, at the expense of South America. But the Southland is now following the upward trend, and before her lies a glorious future. Her development is a most interesting subject for study, and the conscientious student of public affairs should make it his duty to become better acquainted with conditions as they really are in "*la tierra de mañana—ó de hoy.*"

A Prayer.

JOHN E. McLAUGHLIN.

O THOU from whom all things proceed,
Give ear unto our prayer;
Give us this day our every need
And guard us everywhere.

From early morn until our rest,
Be with us evermore.
Give us Thy light to choose what's best—
This grace we now implore.

William Butler Yeats.

HARRY LEDWIDGE, '09.

In Mr. Yeats' drama we find the Celtic world of signs and omens. Through them go a crane starving at the full of the moon because he is afraid of his own shadow and the glitter of the water; the deer with no horns, the death-pale deer, the boar with no bristles: all full of meaning for the initiate. In his preface he offers two theories, one, that there can be no literature without fine words, and another that art always owes a debt to limitation. One may admit that the words in the lines quoted and the ideas they embody are as beautiful and poetic as anything Mr. Yeats has written, but taken in connection with their context they are decidedly obscure and ineffectual. The other theory that art always owes a debt to limitation is clearly proven by Mr. Yeats' own work. He is racy of the soil and the people who live by tilling it. In his plays are the eery, strange intuitions of a people not yet wholly divorced from communion with the ever-present, scarcely heeded miracles of nature, to whom dreams and fairies are a part of the everyday, visible life, to whom the lonely mountain and lonelier sea and sky are but a veil, hiding the realities beyond.

In "The Land of the Heart's Desire" the scene is laid in the kitchen of a prosperous peasant in Sligo, on the eve of May Day at the end of the eighteenth century. The characters, Maurteen Bruin, his wife Bridget, their son Shaun, his newly married bride Maire (pronounced Maurya) and the parish priest, Father Hart, are assembled together before supper. Bridget scolds Maire for reading an old yellow manuscript instead of doing the household tasks. Maire is reading

How a Princess Adenè.

A daughter of the king of Ireland, heard
A voice singing on a May Eve like this,
And followed, half awake and half asleep,
Until she came into the land of faery
Where nobody gets old and godly and gray,
Where nobody gets old and crafty and wise,
Where nobody gets old and bitter of tongue,
And she is still there, buried with a dance,
Deep in the dewy shadow of a wood,
Or where stars walk upon the mountain-top.

The priest at Maurteen's request tells her to put the book away and not to fill her

mind with such idle fancies, but to seek her joys in the duties of everyday life, saying,

For life moves out of a red flare of dream
Into a common light of common hours
Until old age brings the flare again.

Her husband defends her and finally bids Maire to throw primroses outside the door to propitiate the Good People. She does so, but "the wind cries and hurries them away." Then Maire gives milk and fire to the fairies, thus giving them in addition power over the house and its occupants for the coming year. Hereupon Bridget scolds her furiously, until exasperated beyond endurance, Maire utters the fatal words:

Come, faeries, take me out of this dull house:
Let me have all the freedom I have I st;
Work when I will and idle when I will!
Faeries come, take me out of this dull world,
For I would ride with you upon the wind,
Run on the tops of the dishevelled tide,
And dance upon the mountains like a flame!

Shortly after this a pretty child dressed in a red cap and green jacket comes into the house. She is so sweet and graceful that even the vixen Bridget is softened. The child drinks a little milk and eats some bread and honey, and then by her wild pretty prattle persuades the priest to remove the crucifix from the room as it scares her. Father Hart says as he complies,

Because you are so young and little a child,
I will go take it down.

THE CHILD. Hide it away,

And cover it out of sight and out of mind.

FATHER HART (to the others)

We must be tender with all budding things.

Our Maker let no thought of Calvary

Trouble the morning stars in their first song.

The child dances "swaying like the reeds." The old folks ask her who she is, and at last her answers reveal she is one of the fairy people. As they shrink from her in terror, the child takes primroses from the great bowl on the table and strews them between herself and the priest and about Maire, saying:

No one whose heart is heavy with human tears
Can cross these little cressets of the wood.

Father Hart realizing Maire's danger thus exhorts her:

Be not afraid, the Father is with us
And all the nine angelic hierarchies,
The holy Martyrs and the Innocents,
The adoring Magi in their coats of mail,
And He who died and rose on the third day,
And Mary with her seven-times wounded heart.
Cry, daughter, to the angels and the saints.

THE CHILD. You shall go with me, newly married bride,
And gaze upon a merrier multitude.
White-armed Nuala and Aengus of the birds,
And Feacra of the hurtling foam and him
Who is the ruler of the Western host,
Finvarra and their Land of Heart's Desire,

Where beauty has no ebb, decay no flood,
But joy is wisdom, time an endless song.
I kiss you, and the world begins to fade.

In the end the allurements of the Good People prevail.

In this play we see the poet's deeply lyrical outlook on life, and his manner of lifting the work-a-day world to his own habitual temper of exaltation by combining abstract and concrete conception in a way much affected by Shakespeare in his youth, for instance—

But find the excellent old way through love
And through the care of children to the hour
For bidding Fate and Time and Change good-bye—

in a speech in the first part of the play. Then, too, the beauty and simplicity of the similes drawn from nature:

To dance upon the mountain like a flame;
Or the light wind blowing out of the dawn;
From maddening freedom and bewildering light.

The play has no character sketching; no human sink of iniquity is turned inside out for our inspection, but through it all there runs a sentiment that gives an insight into the spirit of a primitive peasantry by a single blinding flash of revelation. Every line of it is poetry that proceeds from the unsophisticated art of a true lover of the beautiful. Only in the handling of his verse does he sometimes jar a sensitive ear. He is fond of trochees in the second foot as

O you are the great doorpost of this house;
A voice singing on a May Eve like this;
She is of the faery people. I am Brig's daughter.

The second line of this is bad enough, but the third can hardly be called a blank verse. It is license rioting in sheer defiance of scansion. In "Anashuya and Vijaya," a dramatic sketch, numerous examples of trochees in the third foot abound. The light syllable in every case is the insignificant definite article, which produces on the ear a very discordant effect that spoils the idyllic movement of the poem. Of course, it is just possible that Mr. Yeats is imitating the rhythms of the old Gaelic bards, whose every line, as Dr. Douglas Hyde naïvely remarks in his "History of Irish Literature," was a prosodiocal law to itself so long as it kept the required number of syllables and the rhyme.

Mr. Yeats' ballads and lyrics are full of a haunting individuality. In them we get elusive snatches of music impossible to ignore. Many of them shorter than ten lines in length, remind us by their delicate pen-

siveness of the versicles Shakespeare strewed none too prodigally here and there in his plays. One which Mr. Yeats used as a dedication to the "Celtic Twilight," is called "The Moods":

Time droops in decay
Like a candle burnt out,
And the mountains and woods
Have their day, have their day;
What one in the rout
Of the fire-born moods
Has fallen away?

This is a marvel of compression, a lyric in thirty-three words, yet it is as perfect a rounded whole as a drop of dew. Here is another not quite so stern in its compression that has a tinkling melody to grace the jewelled words:

Though you are in your shining days.
Voices among the crowd
And new friends busy with your praise,
Be not unkind or proud,

But think about old friends the most;
Time's bitter flood will rise,
Your beauty perish and be lost
For all eyes but these eyes.

In their serene pathos and clear vision these lines are very beautiful, yet they are not the best of Mr. Yeats' treasure heap. The gem of all his productions is "A Dream of a Blessed Spirit," which, for movement and correspondence of sound with sense, is not surpassed:

All the heavy days are over,
Leave the body's colored pride
Underneath the grass and clover,
With the feet laid side by side.

One with her are mirth and duty;
Bear the go'd-embroidered dress,
For she needs not her sad beauty,
To the scented oaken press.

Hers the kiss of Mother Mary;
The long hair is on her face
Still she goes with footsteps wary,
Full of earth's old timid grace.

With white feet of angels seven
Her white feet go glimmering;
And above the deep of heaven,
Flame on flame and wing on wing.

This surely is an inspiration which Rossetti or Tennyson would have been glad to sign. Besides this there is "The Lake Isle of Innisfree," an early lyric admired by Stevenson, of which Fiona McLeod (William Sharpe) says: "The magic cadence of the 'Isle of Innisfree' is clearly a conscious or unconscious reminiscence of the delicate music of Ferguson's "Fairy Thorn":

They're glancing through the glimmer of the quiet eve,
Away in milky wavings of neck and ankle bare;
The heavy sliding stream in its sleepy song they leave,
And the crag in the ghostly air.

It is clear, I hope, from the foregoing that Mr. Yeats is a poet of unique personality. He has sounded a fresh note in English poetry, a note as genuine and true as that of Marlowe or Keats, Coleridge, or, indeed, any of the great names that adorn our English literature, who have contributed to the national greatness of the English-speaking peoples. So in opening to the world the long-neglected treasure of Irish wisdom and beauty, Mr. Yeats has done well; and if in any way I have made apparent the real merits of his message, I have done what I sought to do—to honor the genius of William Butler Yeats.

(The End.)

The Oxford Movement.

PAUL RUSH, '12.

The Oxford Movement, occurring simultaneously with the Transcendental Movement in our own country, was a religious revival, during the middle of the past century, toward reform within the Church of England, which resulted, not only in accomplishing its original object, but in bringing about a wholesale conversion to the Catholic Church of both clergy and laity. The primary cause of this movement was the depravity to which religion had dropped at this period. Started as a movement for reform within the Church, its effect was far from what its originators had intended or expected, for while it accomplished its aim, the reform of the Anglican Church, it did not stop there; nor does the wholesale conversion of Anglicans include all, for its indirect effects upon the stage, literature, and society are yet to be accounted.

The religious conditions in England were peculiar. It was not until King Henry VIII. became involved in a dispute with the Pope that the final ties with Rome were severed, and the Church of England established, although disagreements between England and Rome had occurred before. Under King Edward III., and with his approval, the English ecclesiastics had refused to pay up their arrears to the Pontificate. Later, when Wycliffe began his heretical preaching, differences again arose. It was under Queen Eliza-

beth that the Thirty-Nine Articles were drawn up, and by her influence that laws were passed forbidding the practice of doctrine opposed to these Articles and making it an Act of High Treason to draw off anyone from communion with the Church of England to the Church of Rome. But the condition of the Church of England under the Thirty-Nine Articles had grown very corrupt and degraded at the time immediately preceding this movement. The sermons of the ministers were devoid of thought, and extremely poor, Gladstone declaring after hearing one that he was unable to tell whether the speaker was a Buddhist, a Romanist or a Mohammedan.

The Oxford Movement had its real inspiration in what was known as Tractarianism. This was the publication of numerous tracts, known as "Tracts of the Times," expounding views on theological questions. The first move of this kind was made by a group of Oxford men whose avowed object was "to Catholicize the present establishment, and gradually to restore to England the blessings of the Catholic Church." These men wrote pamphlets on the constitution of the Church, the authority of its members, the ordinances, and the sacraments. They were then charged with insincerity and attacked on all sides. They were accused of "disaffection to the Church and unfaithfulness to their teachers." Gladstone said of it: "Tractarianism is a wicked, ungodly, unscriptural conspiracy to confine and enslave the souls of Englishmen." Dr. Pusey, thus compelled to defend his argument and refute these attacks, wrote more "Tracts of the Times." Faber was another member of that sect, who did not shrink from teaching the Catholic doctrines in their fulness: "If the Church of England would accept, well and good; if not, if these doctrines were declared incompatible with the Thirty-Nine Articles, then they must betake themselves to the Roman Church."

Another school was originated by Dr. Rugby in a tract on reform written in 1832. He was the head of the "Oriël School," or "Neotics," a party which favored a liberal construction of doctrines, that called everything in question and "appealed to first principles, and disallowed authority as a judge in intellectual matters." Simul-

taneously with this influence, a very different one, striving to attain the same object, was taken up. This school advocated the "introduction of a little popery into the Church of England." Keble, according to Newman, "although out of sight," was the instigator of this movement, which was afterwards joined by Hurrell, Froude and Newman.

In defence of this stand, Newman began in 1833, to write tracts, and soon published forty of them. His course of lectures on "Via Media" was given at St. Mary's in 1836. The climax was reached with the publication of Tract 90, which plainly prophesied what would be the outcome of his researches. As he studied, he became more and more convinced that the Catholic position was the only tenable one, and that the basis of his own church was unsound, and could not rightly be considered as co-existent with the Catholic Church, as his brothers claimed. Consequently, in 1845, Newman was received into the Catholic Church. Before this, the Church had gained and still continued to gain prestige in England, including among its converts such men as Manning, the English archdeacon, Faber, Keble and Arnold.

English literature, previous to the Oxford Movement was decadent. The style of the writers was colorless and lacking in that expression of the spirit of the love of God, of devotion, charity and magnanimity, which is characteristic of the writers during the period of reform, and it is not until after the movement began to make itself felt upon the souls of men, that works of any value, either from a literary or moral standpoint, were produced, or that authors or poets of real merit developed.

Newman, the master-mind and leading spirit of this movement, after his conversion, according to Dr. John Talbot Smith, "immediately dropped into the abyss as far as the literary world was concerned." The critics attacked him mercilessly, there being only one, he says, "who saved his class from disaster, James L. Hutton, who, throughout the whole of Newman's career, stoutly maintained that Newman was the greatest English writer alive." The oblivion into which he had drifted after his conversion was broken after the publishing of his "Apologia pro Vita Sua." This book brought out all the latent powers of Newman—sweetness,

delicacy, irony, humor and gentleness. It not only made him famous, but caused the reading of his other books, to which the public had not been formerly attracted. At the instance of the Duke of Norfolk, Newman was created a Cardinal, and England, which which had been prepared by the plays of "Richelieu," "Woolsey," and "Á Becket," recognized the fact that he had been given one of the greatest honors the world could confer upon him. Later, he was urged by his friends to try his pen at a novel, and produced one of the greatest psychological novels ever written in the English language.

A co-factor of the Oxford Movement, styled by Father Smith, "The unknown chapter in the Oxford Movement," was the growth of the Catholic drama. Bulwer-Lytton was the first of the group to brave the danger of opposing the press and popular sentiment when he produced "Cardinal Richelieu," which from the first was a decided success. The public thereupon began demanding plays wherein some bishop, cardinal or other high ecclesiastical dignitary was the central figure, and the managers were forced to have their playwrights satisfy this demand. Thus we see the production of "Á Becket," and stranger still, Schiller's "Mary Stuart," in which Queen Bess, the idol of the English people, was made a veritable devil, and Mary pictured as an angel. And yet this play succeeded in England. On the other hand, Tennyson's "Mary Stuart," in which the Catholics were held up to ridicule, was a failure, for the simple reason that the principles of justice were not adhered to.

The Oxford Movement had both direct and indirect results. Among the former should be classed its effect on religion—the conversion of many of the most highly educated men to the Church of Rome, and the removing, to a great extent, of the prejudice against her, as well as the accomplishment of its original aim, the reform within the Anglican Church. Its effect on literature was indirect. It gave rise to the Catholic Drama. It gave inspiration and color to the poets and authors of the period, and lastly was a primary factor in causing the later Catholic movement in our own country, headed by Archbishop Hughes of New York, which had much the same result as the Oxford Movement in England.

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—One is happy to notice a fine spirit of solid piety among so many of the students. Piety that is undemonstrative, that does not force itself on the gaze of people, is invariably real. **A Commendable Practice.** Any man will wear a black coat and a long face at a funeral, especially if he be a pall-bearer. The quiet, business-like manner in which so many of the boys from the different halls betake themselves to confession on Saturday evening and are up betimes Sunday for Holy Communion, indicates a spirit that should be encouraged with abiding gratitude. The purpose of these lines is not to draw attention to these boys personally, for they themselves would certainly not view such a proceeding with favor. Rather it is to cite the practice as a splendid example of the piety that does not find expression in fireworks and may well be emulated.

—When a great man dies a day of mourning is decreed. The passing of a national spirit becomes the cause of national sorrow. Succeeding generations, **Discovery Day** venerating his name, dedicate **In America.** one day of the year to his memory, and on that day lisping children sing his praises, while mighty statesmen proclaim his virtues in words of gold. The anniversary of a great historical

accomplishment becomes likewise the occasion for national rejoicing. We celebrate the birthday of Washington and the anniversary of our independence. Every American republic has its days set aside to commemorate like events. Brazil celebrates with great pomp the emancipation of the slaves. Yet there is not one among us to pay tribute to that great genius who made all these things possible, Christopher Columbus. A master-mind, a dauntless spirit, a learned scientist, a brave cavalier, and, above all, a devout Catholic, he stands out as a unique figure among the world's great men. His life was full of sadness—he was mocked and scoffed at in the beginning; and raised to temporary eminence by his noble protectress, he was cast down by intriguing politicians and left to end his days in poverty and neglect. A scrivener robbed him of the fame that should have been his by naming the country "America," and no succeeding age has been found ready to atone for the ingratitude of other times. The twelfth of October is passed over almost unnoticed. This should not be so. It especially behooves us as Catholics to take some measures to make even tardy amends for this universal indifference. The custom inaugurated by the Knights of Columbus, of celebrating Columbus' Day in a fitting manner, is worthy of emulation, and from it should develop the national commemoration of Discovery Day in America.

—That educational institutions should set apart a day every year to honor their Founders is a not singular fact. For while many other human undertakings surpass in scope and magnitude, externally at least, **Founder's Day.** any college or university, still the purposes for which both exist are widely different. All founders of colleges have been primarily men deeply interested in youth; great hearts that could forget self so far as to give their all to make it possible, not only for the rising generation but for an unlimited posterity to secure the power that education gives man. It is a matter of lesser moment that many of these founders builded wiser than they knew. Man is an instrument in the hand of God. If he can not forecast all the splendor of his work, he is not the less a seer.

Probably, no other educational institution in the country can feel prouder of its founder than Notre Dame, for it is quite possible that no other university represents so much self-sacrifice and human struggle in its foundation and growth. Picture Father Edward Sorin, a young missionary, and his band of religious, animated by a spirit kindred to his, bidding adieu to their native France to embark as steerage passengers on a dangerous sea with the idealistic purpose of building a college in an unknown wilderness, roamed over by savages. The log-hut of the pioneers has grown into a stately university, not by donations and outside preferment, but by the voluntary poverty and the self-sacrifice of men who, like the venerable Sorin, were and are intensely interested in the work. They have sacrificed their lives that young men may secure the benefits of Catholic education. The student who leaves Notre Dame without taking away with him an inspiration from this lesson in self-sacrifice to live an unselfish existence is not getting all the lessons that the University teaches.

—The appearance of the band last Saturday at the football game, and of the orchestra and glee club at the Founder's Day entertainment, was the

Our Musical Organizations. source of pleasure not only to lovers of music but to the lovers of tradition as well. A student band and a student orchestra are a part of the life of the University. Concerts by capable performers from outside are given from time to time. These are commendable as helping to make for that general culture, that refined taste, which one looks for from the college-bred man. But our own band and our own orchestra fill pauses in the humdrum of our daily lives that can not be filled by any mere outsiders. There are days when we want to hear our own talent. There are exercises that commemorate events in our history when music by our own talent is a part of the setting. Every young man in the band, every young man in the orchestra, every young man in the glee club who appears on such occasions is a part of the setting, and every entertainment so given is a link in tradition. To the young man of heart, to the young man of poetic

sense and fine feeling, this will be more than ample reward. He will not advance the mercenary, board-of-trade question: "What's in it?" He realizes that there are certain advantages one can not buy, and certain positions the good accruing from which can not be measured with a yard-stick. That soulless individual who is always ready to demand "What's in it" may make money, if he lives long enough, for his heirs to squander when he is dead, but he will miss the sweeter and better things of life. The members of the band, orchestra and glee club are deserving commendation.

—There is a growing sentiment among leading graduates of the University that the constitution of the Alumni Association needs revision in several important parts. Their views have been given to the Honorable Warren A. Cartier '87, the president

of the association. So radical are some of the changes that a canvass of all the active members will probably be made. A clause of the constitution demands that any proposed amendment must be published in the SCHOLASTIC at least three months in advance of the meeting in which it is adopted. In order, therefore, to obtain the opinions of the members generally, Mr. Cartier will likely present this matter by letter at once. The intended modifications will be published next March and laid before the members at their meeting in June.

A new plan for the annual meetings of the association has been proposed to the President of the University. It contemplates gathering the members together at night for the re-union and the business meeting. It is felt that the present arrangement for assembling at midday does not bring the graduates in large enough numbers, and that the new plan will enable a larger number to attend. As this scheme will greatly affect the traditional order of the undergraduate exercises at Commencement and necessitate a rearrangement of a considerable portion of the usual program, the President and officers of the University have taken the matter under advisement. Any plan that looks to a large annual assembly of the alumni will receive careful attention.

A Double Anniversary.

Lecture by Dr. Walsh.

On the eve of October the 13th at 7:30 exercises commemorative of Founder's Day and Columbus' Day were held in Washington Hall. The program consisted of two original poems, one on Father Sorin the Founder, by Thomas A. Leahy, '11, and one on Columbus the Discoverer, by Denis A. Morrison, '10. Both poems were replete with a dignity of thought that befitted their subject. Two creditable selections by the Orchestra, a chorus by the Glee Club, a well-executed piano solo by Prof. Car Sauter, a vocal solo "Sing Me to Sleep," by Joseph Murphy, '10, and Dr. Egan's one-act drama, "Until the Rising of the Moon,"—all proved a very acceptable rounding out to the evening's performance.

At eight o'clock on Wednesday President Cavanaugh celebrated Solemn High Mass in Sacred Heart Church at which Faculty and students assisted. Father Quinlan, Dean of the Department of English and Rector of Walsh Hall, acted as deacon, and Father Lavin, Rector of Sorin, as subdeacon.

The traditional track and field events, which were held in the afternoon, have been taken care of elsewhere by the athletic editor.

PROGRAM

Selection—"A Broken Idol".....University Orchestra
 Rev. Edward Sorin, C. S. C.....Thomas A. Leahy, '11.
 Piano Solo—"Twelfth Rhapsody".....Liszt
 Prof. Car Sauter

Selection.....University Glee Club
 Columbus.....Denis A. Morrison, '10
 Vocal Solo—"Sing Me to Sleep".....Joseph Murphy, '10
 Selection.....University Orchestra

UNTIL THE RISING OF THE MOON.

A drama in one act

BY MAURICE FRANCIS EGAN, LL. D.

(Minister to Denmark. Formerly Prof. of Literature
University of Notre Dame.)*Cast of characters*

Capt. Edward Arden, U. S. A.....	Claude Sorge
1st Soldier, U. S. A.....	W. P. Downing
Captain Tom	Carl White
Sentinel	Crawford's Tigers disguised as U. S. Soldiers
Ted, the Drummer	
	G. W. Clark

Scene: A wood near a guerilla camp on the Potomac
near Arlington, Virginia.

Time: During General McClennan's campaign be-
fore Richmond.

"Science in Italy in the time of Columbus" was the title of the lecture delivered by Dr. James J. Walsh, Ph. D., M. D., in Washington Hall last Thursday afternoon. Dr. Walsh is becoming one of Notre Dame's veterans, and the students look forward with pleasure to his periodical visits. A natural student, he has been highly successful in research work along his particular line of study, the Middle Ages, and has attained a great reputation as an authority on that period of history. He is not an orator, but an interesting and entertaining instructor.

The cause of the Catholic Church as a patroness of science finds a staunch advocate in Dr. Walsh. In his lecture Thursday he not only disproved several popular fallacies regarding the Church's position on scientific questions, but brought to light several instances of how the Church has directly fostered and carried on scientific pursuits and made valuable discoveries. He contends that it would have been impossible for America to have remained undiscovered much longer than it was, for the investigations and study in mathematics and astronomy carried on at the time were so advanced that some man of practical ability must necessarily have been found to prove the truth of the theories advanced. Columbus used the astronomical leaflets published by Johann Miller, at Nuremberg, a man who was later honored by the Pope. Among his other contemporaries were St. Antoninus who first determined the nature of comets, and Copernicus, a clergyman who determined the laws of the actions of heavenly bodies as they exist to-day.

An interesting point in the lecture was the refutation of the widely circulated story of Pope Calixtus III's bull against Halley's comet, which is now visible. This fallacy originated from the fact that the Pope on the advice of the mathematicians that the comet which was then approaching, would cause great destruction, ordered prayers to be said that the destruction would be turned from the Christians upon the heads of the invading Turks, the enemies of Christ and His Church.

Personals.

—Raymond Burns, a popular performer on the diamond in 1904-6, visited here this week. His home is Pittsburg.

—John C. Quinn, an old student from Pittsburg, has charge of the Braddock, Pa., office of the Singer Sewing Machine Co.

—Thomas C. Butler, Treasurer of the Pittsburg-Notre Dame Club, has been made Secretary of the T. P. Butler Manufacturing Company in Pittsburg.

—The roll of distinguished visitors this week includes the Rt. Rev. Bishop Muldoon, Rockford; the Rev. M. J. O'Connor, S. J., Chicago; and Dr. James J. Walsh, New York.

—W. E. Coover, student in '82-3, was at the University for a few hours on Monday. It was his first visit since he left Notre Dame twenty-six ago. He is now the State Veterinarian of Indiana, having received his appointment from Governor Marshall.

—September's issue of the *Physical Review* contains a valuable treatise from the pen of the Rev. Dr. Thomas P. Irving, C. S. C., Professor of Physics in the University. Dr. Irving has also received notice of his election as a member of the American Physical Society.

—Mr. Ignatius McNamee, President of last year's class, is at present visiting his *Alma Mater* en route to Rome. Mr. Ig expects to get within speaking distance of several church dignitaries while in the Eternal City and to handle Italian with the familiarity of a native when he returns.

—Sophus F. Neble (LL. B., 1909) passed the state bar examination in Nebraska, and put up a sign reading "Hering & Neble" for the benefit of those seeking legal counsel in Omaha. Sophus is the right type of Notre Dame man, and everyone wishes him success in his chosen profession.

—Raymond J. Daschbaugh, President of the Notre Dame Club in Pittsburg, spent the past week at Notre Dame. Mr. Daschbaugh is supported by a loyal crowd of N. D. rooters in the Smoky City, and his greatest concern at the present time is to provide for the football team on occasion of the Pittsburg game such a royal reception as was tendered the basketball men last winter.

Local Items.

—Neil Hickey has presented the shops with a left-handed file.

—Tom Havican announces that he will take a girl to the Junior Prom.

—The first snowfall of last Tuesday has started the long-haired tribe.

—Lost—A cap with the name of owner written on the peak. Finder please return.

—The band enlivened things a bit during the Olivet game. You can't come too often, band laddies.

—Following an established custom, the statue of St. Edward in the college church was illuminated on Founder's Day.

—Snow was seen for the first time last Tuesday by a number of students. Rather a poor imitation for an introduction.

—If the person who removed the ancient crucifix and the old missal from the Father Badin log chapel during the summer will return those articles he will confer a great favor.

—The exercises of Founder's Day were the occasion of the initial appearance of the University Glee Club and Orchestra. Both contributed largely to the entertainment of the evening.

—Library hours are 8:15 a. m. to 12 m., 12:30 p. m. to 6 p. m. and 7 p. m. to 9 p. m., except on Sundays, when the library is open after Mass until noon and after Vespers until 5 p. m.

—On the feast of St. Edward, patron of St. Edward's Hall, Solemn High Mass was celebrated in the hall chapel at 8 o'clock. The students of the Minim department assisted in a body.

—The cold wind sweeping across the campus has put "pep" into everybody. Early morning constitutionals are much in favor. The favorite circuits are the lake and Brownson field.

—The exodus from Brownson to Walsh Hall still continues, but as fast as the study-hall desks are vacated they are taken by newcomers. Part of the third floor of the new residence hall is now occupied.

—The new problem play entitled "Diana and the Rat," the work of a local play-

wright, went through a very successful rehearsal a few mornings ago. Leo Cleary took the title-rôle, and his rendition left little to be desired.

—The banquet tendered Col. Hoynes, Dean of the Notre Dame Law School, by the joint Law classes on Wednesday night, was an unqualified success. A full account of the proceedings, in true legal style, will appear in next week's issue of the SCHOLASTIC.

—St. Joseph's Literary and Debating Society met on last Sunday evening. No regular program had been prepared, but several brilliant after-supper speeches were indulged in, principally on the subject of music and its charms. As a result, the society is to rent a piano which will out-rival even the classic instrument of Old College.

—It is a source of both pleasure and edification to note the number of young men who make a practice of weekly Communion. The basement chapel is crowded every Saturday evening with youthful penitents. Heeding the words of Our Lord: "I am the Way, the Light and the Truth," they seek His guidance and with His assistance develop manly virtues along with scholastic knowledge.

—In his last lecture to the advanced engineering students Mr. Andrus outlined a practical course of instruction in power plant efficiency. He has had prepared for this purpose a series of blue prints, showing the relative efficiencies of different plants under heavy and light loads, different vacuum pressures in the engines and other mechanical differences which affect the output of a plant.

—A change has been made in the Spanish Course to meet the growing demand for Spanish as a commercial language. The first year course remains practically the same, with the exception that the course of readings has been modified. Second year Spanish will now include business Spanish and letter-writing as well as a study of the classics. The aim is to develop a speaking as well as a reading knowledge of the language.

—The Apostolate of Religious Reading offers to its readers the following papers and magazines: "The New World," "The Catholic Standard and Times," "The New York Freeman's Journal," "The Catholic

Universe," "The Ave Maria," "The Missionary" and "Extension." Christian Reid's stories are very popular with the members of the Apostolate. Of her books there is at present available for readers "A Child of Mary," "Philip's Restitution," "Fairy Gold," "Carmella," "Vera's Charge," "The Victory" and the "Coin of Sacrifice."

—The Parliamentary Law Class has been reorganized, and is already engaged in active work. Prof. Hines, who has charge of the class, conceived a novel idea, when he proposed the plan of adopting a constitution. Various documents were submitted by the different halls, that of Sorin meeting the approval of a majority. It is consequently undergoing the process of ratification, which often becomes so confusing that even the shorthand expert, Secretary Fish, is forced to his limit. The program will be similar to the one followed out last year, but many new features of great promise have been suggested by the class-director.

—The Brownson Literary and Debating Society met for organization Sunday evening, Oct. 10. The election of officers was deferred until the next meeting. A temporary chairman was selected, the constitution read and applicants were voted admission into the association. Brother Alphonsus gave a brief review of the society's work in the past few years, setting forth the advantages a literary organization affords its members, and Prof. Speiss, who has kindly offered to act as critic, volunteered a few remarks on the preparation of the various literary forms for public speaking. A marked enthusiasm was noticeable among those present, which augurs well for the society's success.

—Last Sunday evening the Holy Cross Total Abstinence Society held its first regular meeting of the scholastic year. The senior reading-room was tastefully decorated, and after the usual prayer, the program was opened with a piano solo by Mr. Norhauer. His selection was quite fitting and ably executed. Next in order but not in excellence was the recitation "The Gladiator" by William Burke. Mr. Burke showed rare ability as an elocutionist and received the hearty applause of the assembly. A paper by Mr. Lahey entitled "Temperance and Literature" introduced the first serious

work of the evening. The burden of Mr. Lahey's argument was to show that although most of the great poets have written their "ode to the god Bacchus," they did so not because they were his devotees but rather to supply the popular demand for such literature. After mentioning the power literature exerted over the affairs of men, and how it had popularized the use of liquor, he closed with an exhortation to discourage its further popularity and to make every effort to build up a branch of literature characterized by a strong temperance spirit. A Spanish song by Pastor Villaflor and a one-act comedy, presented by Messrs. Mathis and Marshall, balanced up the humorous side of the entertainment and left all well prepared to appreciate Mr. Flynn's speech on "The Moderate Drinker." For presenting well-authorized facts on both sides of any question and then drawing a logical conclusion, Mr. Flynn has few equals. After a well-rendered vocal selection by Mr. Minnick and a few pointed and encouraging remarks by the spiritual director, Father French, nine new members were enrolled and the meeting adjourned.

—On the afternoon of Founder's Day the Members of St. Edward's Hall held their field sports on the Minims' Campus in accordance with a time-honored custom. Following are the prize winners:

1st GRADE - F. Walsh and J. O'Connell, 1st; L. Fritah and H. Maltby, 2nd.

2nd GRADE—M. Dixon and N. Reed, 1st; D. Comerford and C. Gray, 2nd.

3rd GRADE—Greene and G. Cunningham, 1st; W. Cagney and J. Newton, 2nd.

4th GRADE—E. Fletcher and C. Nite, 1st; T. Welch and R. Weldon, 2nd.

Sack Race—1st Grade, O. Schwalbe, 1st; S. Vyzral, 2nd. 2nd Grade, R. Morse, 1st; F. Barday, 2nd. 3rd Grade, L. McBride, 1st. M. Lerner, 2nd. 4th Grade, R. Stoll, 1st; T. Welch, 2nd.

Running Races—1st Grade, C. Hanuah, 1st; G. Madigan, 2nd. 2nd Grade, C. Gray, 1st; W. Freyeremuth, 2nd, 3rd Grade, L. Zundel, 1st; N. Arrington, 2nd. 4th Grade L. Osborne, 1st; R. Weldon, 2nd.

Hurdle Race—1st Grade, L. Fritch, 1st; G. Goulden, 2nd. 2nd Grade, Gray, 1st; N. Wittenberg, 2nd. 3rd Grade, A. Moynihan, 1st; J. Polokow, 2nd.

Consolation Race—1st Grade, G. Holden, 1st; H. Allen, 2nd. 2nd Grade, H. Taylor, 1st; D. Comerford, 2nd. 3rd Grade, J. Shannon, 1st; C. Goulden, 2nd.

Bicycle Races—1st Grade, O. Schwalbe, 1st; 2nd, F. Van Cleeve. 2nd Grade, S. Vyzral, 1st; E. Cleary, 2nd. 3rd Grade, G. Shephard, 1st; N. Reed, 2nd.

Athletic Notes.

In the opening game of the season, the Varsity men did all that was expected of them, defeating Olivet by a score of 58 to 0. The only substantial gains made by the visitors were netted by a few forward passes. Our line was impregnable, our backs fast on offense and strong in backing up the line on defense.

The wearers of the gold and blue went into the fray with a vigor that took the fight out of Olivet right at the start. Four touchdowns were made in the first half, Schmitt kicking goal after each one. To Vaughan went the honor of making the first touchdown of the season. Olivet, defending the south goal, received the kick off, and after ineffectual attempts to gain ground, Hillier punted to Miller on Olivet's forty-five yard line. Miller returned it twenty yards. A short while later Vaughan was sent over the line with the ball, registering the initial score.

Shortly after the ball was put in play again, Collins fell on a fumble on Olivet's two-yard line, and on the next play Dwyer sent Capt. Edwards across with the second touchdown. After two more touchdowns had been scored, one by Vaughan and the other by Dimmick, Olivet took a brace and held the Varsity away from their line for the remainder of the half which ended with the ball in our possession on Olivet's twenty-yard line.

Hamilton succeeded Dwyer at half, Dwyer going to end in place of Matthews. In the first scrimmage Upton was injured, and retired from the game in favor of Ritz. An on side kick, which was recovered by Hamilton, brought the ball to Olivet's thirty-yard line. A place kick was tried, and Bill Schmitt's trusty right leg added three more points to our score. Coach Longman decided that Bill had done enough for his country, and retired him from the game. Ryan, who had been getting up steam on the side-lines, took Schmitt's place.

Dimmick received the next kick off, and the Varsity rushed the ball right down to Olivet's line, Philbrook carrying it over. Shortly after the next kick off, Miller received a punt near his own goal line and

ran it back ninety yards before being downed. On the next play Red carried it across for a score. Dimmick on a tackle around play, scored the next touchdown, and Ryan kicked the goal. After another touchdown, from which Ryan kicked goal, Notre Dame secured a fumble on Olivet's thirty-yard line. Hamilton called on Ryan for a place kick, and Billy made good, sending the pigskin fairly over the bar. Olivet kicked off, and after a few line plays, Collins took a forward pass, and carried the ball to Olivet's two-yard line. Vaughan carried the ball over and Ryan kicked goal.

Notre Dame (58)		Olivet (0)
Matthews, Dwyer, Duffy	L. E.	Upton, Ritz
Edwards	L. T.	Ricker
Philbrook	L. G.	Harwood
Lynch, Brennan	C.	Amsbeuchler
Dolan	R. G.	Berry
Dimmick	R. T.	Morrison
Collins	R. E.	Chevenka
Dwyer, Hamilton	Q. B.	Nachsteim
Miller		Widstrom
Schmitt, Ryan		Dana
Vaughan	F. B.	Hillier

Touchdowns—Vaughan (3), Edwards (2), Dimmick (2), Miller (1), Philbrook (1). Goals from touchdown—Schmitt (4), Ryan (3). Goals from field—Schmitt, Ryan. Referee, Campbell of Penn. State. Umpire, Kane of Georgetown. Time of halves, 25 minutes.

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* *

NOTES OF THE GAME.

Oh, that line! The best in the West.

*
* *

In Collins and Matthews we have a pair of ends to be proud of. Very few men will get past them. And as for speed,—oh, you cyclone!

*
* *

The day was ideal for the spectators, but rather warm for the players. Still the men gave no evidence of sunstroke.

*
* *

We ought to be able to score several points this year on kicks. Hamilton won the Wabash game last year with two field goals, and judging from the way Billy Ryan and Bill Schmitt lifted the pill over the bar in the game with Olivet, it looks as though we had a trio of classy kickers.

*
* *

The band enlivened things during the intermissions and between halves.

The rooting was tame. Carrollites, who have gab enough at other times, made no attempt at systematized cheering. More pep, everybody.

*
* *

In Pete Dwyer and Don Hamilton we have two men of whom any college might be proud. Pete, a tower of strength on defense, and with a world of good judgment, and Don, fast and clever in running with the ball, as well as a good general, make the neatest pair of quarter-backs anyone could wish for.

TRACK.

The annual fall handicap meet, held on Cartier Field on Founder's Day, was not productive of very great results. Owing to the cold weather, Coach Maris eliminated all the field events, as well as the hurdles.

The opening event, the 100-yard dash was won by "Johnnie" Mehlem with a ten-yard handicap in ten seconds. Mehlem got a quick start, and although Martin pressed him close all the way, he managed to keep in front until the tape had been broken, Martin finishing second and Wasson third.

Steers, scratch man, won the mile easily, defeating Scholl and McCafferty. Both of the latter men had substantial handicaps, but before the third quarter was passed, Steers had assumed a lead which he steadily increased to the end. Scholl and McCafferty finished in the order named. Time, 4:58.

The 220-yard dash brought out only two contestants, Martin and Wasson. For the first hundred yards, the two ran about even, but after that Martin began to forge ahead, and finished several yards to the good. Time 23 1-5 sec.

Brady, with a handicap of ten yards took the half mile from Fisher, scratch man, in easy fashion. In the first quarter Fisher gained slightly on Brady, but lost ground considerably in the last quarter. Time, 2:15.

A 50-yard dash for the football squad was of considerable interest to the spectators. The men lined up in the center of the field, and on a false start nearly all of them ran the entire distance. They were recalled and started in proper fashion. Schmitt was the first to cross the line, closely followed by Duffy. It was impossible to pick a third.

L. C. M.