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The Place of Religion in Good Government.*

BY MAX PAM.

A LESSON FROM HISTORY.



ON the 10th day of November, in the year 1793, the city of Paris saw the strangest sight which a nation ever beheld. Men and women, clad in strange costumes, walked in procession. Masked figures, seated on asses, drank wine out of sacred vessels plucked from desecrated churches for the occasion. Mummers, garbed in priestly vestments, chanted ribald songs, whilst women in Grecian costumes danced to the wild fantastic music which ushered in the dawn of a new age. The procession wends its way to the Cathedral of Notre Dame, where Damoiselle Candeille, a lewd actress, sits enthroned as the goddess of reason upon its altar. The members of the National Convention in high sounding strophes pay their homage and adoration to the new goddess, and turning from the altar take the hands of girls flaunting in priestly vesture to dance the wild carmagnole, which has taken the place of the old religion.

Even at the distance of a century the faint echo of that one wild day of revelry and national impiety still strikes terror to men's souls. The spectacle of a nation released from the bonds of law and religion and worshipping its own baseness in the person of the lewd woman, enthroned upon the altar of Notre Dame, still affrights and

* First delivered in Washington Hall before the President, Faculty and Students.

appalls the world, and furnishes a striking object-lesson as to what the human race would be with the restrictions of law and religion set aside.

Napoleon, whose genius brought order out of the national chaos, quickly recognized that law, without religion, was unstable and insecure, and that man-made restrictions were of no avail, unless supported by the Divine sanction furnished by religion. And this is the idea underlying my theme—a difficult and perplexing theme from many standpoints, but full of attraction for those who look beneath the surface of things for the hidden currents and deeper meanings which make up the real philosophy of human history.

DEFINITION.

In dealing with a subject such as this it is of more than ordinary importance that we agree upon terms. We must get a common basis, a platform upon which men of every creed and of no creed can stand.

Religion, in its broadest sense, is only another term for a belief in higher powers and the regulation of conduct in accordance with that belief. Young, in his "Night Thoughts," declares:

Religion's All. Descending from the skies
To wretched man, the goddess in her left
Holds out this world and in her right the next.

In the last analysis, religion is that restraining influence exercised by conscience and a fixed set of moral principles, which have received, at least in some measure, a Divine sanction.

This may not be the best definition. It may not meet with the approval of theologians, but it is one which, I think, can with safety be accepted as expressing the idea embodied in the word "Religion."

I say exerted "by conscience," for in the breast of every normal man and woman there is an instinctive sense of right and wrong. All philosophers and thinkers have recognized this fact. The golden rule itself may be regarded as one of the universal manifestations of human conscience. It is found in all the ancient teachings, in the sayings of Confucius, in the Code of Hammurabi, in the Book of Tobias, within the leaves of the Koran, and stands out transcendently in both the Old and the New Testaments.

It was an innate sense of human righteousness, which, from the beginning, forbade lying, slander, murder and theft, and placed prudence, justice, temperance and fortitude amongst the virtues. "Conscience," says Shakespeare, "makes cowards of us all." "Were its might equal to its right," says Butler, "it would rule the world."

Conscience was that *daemon* which prompted Socrates to bear testimony to truth and right, even in the face of death itself, and prompted him to drink the fatal draught rather than be false to even a pagan's sense of duty.

WHEN LAW STEPPED IN.

It was found early in the history of the world that "The still, small voice of conscience" was not a sufficient restraining influence. Men in those days as well as to-day developed an aptitude for forming their consciences along channels which were not in accordance with commonly accepted ideas of Justice and Right, and so humanity was forced in self-defense to turn to outer sanctions in order to regulate human conduct. This may be regarded as the beginning of what is known as Law.

To the average layman the word Law represents everything that is dry and abstract in the realm of terminology. It suggests to his mind subtle distinctions and bewildering technicalities; but law at bottom is only another name for order, order in that great universe, which from the planets that swing through space down to the tiniest atom of inorganic matter, is ruled and governed by fixed and immutable principles—order amongst men who have found it necessary for the protection of society and the individual, to place restraints even upon the freedom of human action.

And right here let us stop and make the

distinction between Law and Religion as applied to human action. The former, that is Law, symbolizes the regulation of conduct by human agencies (*i. e.*) by man himself. The latter, Religion, also regulates conduct, but in the light of man's recognition of his responsibility to a higher power. Men may talk as they will; they may delude or deceive themselves, but in the final analysis the controlling force that makes for the highest and best in human conduct is the fear of a higher power and a consequent sense of responsibility. I do not wish to be understood as holding that men and women who do not belong to some Church, or do not regularly attend Church, are not honest and virtuous, and I firmly believe that all people, right of mind and sound in heart are, at bottom, possessed of the religious spirit.

The function both of Law and Religion from the beginning has been to develop and educate conscience within the realms of Truth and Justice. As a result, Law and Religion from the very outset have been intertwined. Laxity in Religion has usually been accompanied by laxity of Law and *vice versa*.

We are not concerned here with the discussion as to whether there was a primitive revelation made to man, but the fact stands indubitably out in history that a code of fixed moral principles which was regarded as a revelation from on high, which is still regarded as a revelation by the vast majority of civilized peoples, is the basis and foundation of all modern Law. I refer, of course, to the Ten Commandments promulgated from Mt. Sinai by the great law-giver Moses, and it is no mean tribute to this great leader who lived and flourished over four thousand years ago to point to the Ten Commandments as the basis and foundation of every law which rules and regulates the conscience of civilized nations.

IDOLATRY'S WEAKNESS.

A thought occurs to me in this connection. Of all the ancient peoples and nations that have endured, whose ideas are to-day an active, living force in every civilized nation, the Jew alone remains. What is the reason? Egypt of old is now a myth and a memory. Assyria and Babylonia are a crumbling mass of ruins. The Persia that was, is no

more, and the Persia of to-day, decadent and impotent, lies prostrate at the feet of other nations. Greece, whose fiery valor swept to empire, lives only in song and in the inspiration of its artistic and philosophical memorials. Rome, the Empire of the Universe rose and fell, yet scarcely a trace of its influence now remains.

A shepherd people, for over two thousand years without a country and without a resting-place amongst the nations, remain a potent influence upon the thought and intelligence of our own times. And why? Because might and brute force, denying higher responsibility, have disappeared, and justice and righteousness born of religion have prevailed.

If my understanding be correct, the mission of the Jew has been fulfilled. It is accomplished. His ideas of religiousness and spirituality have prevailed. His belief in the paramount force and influence of religion in all human affairs has triumphed. Nomad, as he became, inter-associating and inter-marrying as he has and as he more and more should, he has spread and sowed the seed of religious thought in every corner of the earth, and every nation and every people, I care not what creed, have been the beneficiary of the Judaic idea of religiousness and its necessity for the permanency and stability of a country and its institutions.

I rejoice to have lived in an age when the ancient bitternesses are giving place to kindlier feelings, to have witnessed the dawn of an era when men can view dispassionately the principles and influences that have made for human progress; but most of all do I rejoice that the hour has come when all forms of religion can mutually recognize the debts they owe to each other and the part each has played in the promotion of that civilization whose blessings we enjoy.

Idolatry was the weakness of the nations and peoples that have disappeared. By deifying man's evil passions the nation's morals were undermined, and as a consequence the character of its citizenship correspondingly lowered. Unbridled luxury, all authorities agree, led to Rome's downfall. As men grew degenerate that nation's power of resistance diminished, and it fell an easy victim to the unpampered tribes of the North.

THE RELIGION OF MAHOMET.

Islamism furnishes us with another proof. When under the malign influence of pagan ideals the dominant nations of Asia and Africa had fallen under the weight of their own degeneracy, it was a new religion, the religion of Mahomet, that quickened and revived the decadent elements, and led to the formation of that wonderful new power which for eight centuries threatened the existence of modern civilization.

Islamism had its strength in religion, and it prevailed because that faith was superior to the destructive influence of paganism. Christianity in turn prevailed over Islamism, because it was faithful to the ideals promulgated on Mount Sinai. The weakness of Islamism was its fatalism, its sensuality and its lack of moral fibre.

The world is familiar with the struggle of these two opposing forces, of these two opposing religions. For centuries the issue hung in the balance. It was a contest between spirituality and sensuality, and spirituality triumphed.

From that hour the onward march of nations, born of this contest, has been constant and unrestrained. There have been wars and conquests between the nations themselves, but though they have been disastrous at times, in the end they have made for progress and for the uplift of humanity. The development of spirituality in these nations has contributed wonderfully to the development of the imagination; has stimulated genius; encouraged individual effort; fostered liberty; and made for the general good of mankind.

As the great purpose of government is to protect the people in reaching the highest opportunities within their grasp, to safeguard justice, and to promote, as far as lies in its power, the happiness of the governed, it is essential that vested authority does not misuse its power, and that through the agency of good government the people are encouraged and protected in their desire to attain those high ideals which assure the greatest amount of human happiness.

What, then, makes for a nation's happiness? What for good government? In other words, for good citizenship?

THE BONE OF CONTENTION.

There is an old saying to the effect that

when you want to find out what a thing is, you must first find out what it is not. To get at what promotes good government it may be well to examine, in passing, the forces that operate against it.

It is my firm conviction that the innate instinctive thought of mankind is towards good, and it is only because this natural trend is interrupted by some vicious current or currents that recourse must be had to the force of conscience and to the power of law in order to restore it to its normal and original condition.

Chesterton says somewhere that "a whale has to go out of his way to be bad, but that a man has to go out of his way to be good." This is merely another way of saying that men as a class easily go wrong, and the same is true of governments. We must first see what are the dangers which beset and continually imperil the correct thought of man, for these must be avoided or remedied in order to bring about good government.

The subject most easily finding lodgment in men's thoughts, is that which revolves around and lies at the very basis of human happiness—the right of possession, in other words, property.

The French Revolution was the greatest social cataclysm in the world's history, and all historians recognize it, at bottom, as a property struggle. Every European country to-day is passing through a revolutionary process, and the battle between the opposing forces rages round that one complex reality, property. The World's controversy, the travail of the nations to-day, is that of property.

There is a general idea that all men are born equal, and, therefore, those who through indigence or incompetence, misfortune, or any other cause, are unable to accumulate a sufficiency for their well-being, feel such keen discontent as to make themselves believe that they are aggrieved. It is not to be denied that all men are born equal in opportunity, but the lack of possession is frequently made a pretext for the lack of opportunity, and, therefore, men who, less fortunate than others, are unable to obtain what they regard as their proportionate share of the world's possessions, believe themselves to be wronged, and readily embrace a doctrine which advocates the

equal distribution of other people's wealth. Nations, societies and individuals have made brave attempts to solve this inequality as far as property is concerned. It remains a truth, nevertheless, that private property has existed, and no doubt will exist until the end of time, and its acquisition and its possession will not be controlled or regulated by the dicta of theorists and philosophers, but will be obtained and protected through agencies that make for the honest acquisition and the honest disposition thereof. I do not mean honest alone in the strict sense, but honest in its broad and truest sense, which includes the obligation of the person acquiring property to do so without disregard of the rights of others; and using it with due respect for others' rights.

The errors prevailing in our day on the broad question of property rights may be summed up under two heads, predatory wealth and predatory poverty.

PREDATORY WEALTH.

Wealth acquired or accumulated through unfair competition, or the elimination of all competition, through questionable methods or special favors, through protected inequalities or unthrottled illegalities, is essentially predatory and must be controlled as far as lies in the nation's power.

I want to see men ambitious to acquire wealth. I want to see them acquire even vast fortunes, provided they do so fairly and without injury to their fellowmen. Such men are the world's real benefactors. Their genius and ability provide those avenues of employment which are essential to a nation's well-being. To destroy these or to impair their efficiency is to stop the wheels of human industry, and to inflict a grievous injury upon the nation taken as a whole. We have hundreds of men of this stamp. They have made their money honestly. They have accumulated great fortunes, but in the accumulation they have benefited their fellows. These are the men whose energy and ambition enrich a country. It is fortunate too that they themselves in the process acquire wealth, for its acquisition redounds to the general good. Such success serves as a stimulus to the ambition of others and conveys the wholesome lesson

perhaps not sufficiently appreciated, that fortune, like other real blessings of life, rests upon integrity as its foundation.

There occurs to my mind in this connection the name of one man, who stands pre-eminently in the front rank of living financiers. In speaking of him I do so without disparagement to many others of whom the same is true. He inherited wealth, but through his own ambition, energy and force of character, he has raised himself to the very first place in the world of finance. He has acquired great wealth, but the acquisition has been free from suspicion and doubt, and though he has, as have most unusually successful men, been criticised, it is not claimed his possessions are tainted with dishonesty even in the remotest degree. Though a banker and financier, he has ever and always remained an altruist. He has been essentially a constructor and upbuilder. His wealth and influence have not worked injury or destruction of any kind. He has devoted his energies and his fortune to the development of the nation's resources, to railways, telegraphs and industrials, but through it all he has never failed to recognize the responsibility of wealth to the spiritual side of life. His contribution to the churches, to worthy charities, to the institutions of art and science have been as free and generous as those yielding him profit and return, and in times of financial panic and distress he has unhesitatingly pledged his credit and bestowed his fortune towards the relief and protection of the Nation and its interests. His wealth is not predatory, it is salutary. He is not a malefactor, he is a benefactor.

Here and there we find shining examples of wealth accumulated through immoral and illegal practice. In this connection I have in mind those who become possessed of great wealth through questionable methods, and in the course of its acquisition, have deprived many innocent, unsuspecting people of their fortune, even their comforts. I have also in mind those, who, without regard for the consequences, by various methods of communication, statements and misrepresentations, seduce and lure into speculations usually those possessed of only small or moderate means. In some instances such communications take the form of an assault upon vested interests; they also act as an

invitation to engage in gambling speculations, upon statements either exaggerated or not founded on fact. Such a practice is not only vicious in its conception, but is worse in the fact that it arouses and encourages and stimulates the gambling instinct among the people of a nation which is paralyzing to many and irreparably injurious to all.

This class of men, not content in such improper practices often have resort to the corruption of men occupying positions of public trust to increase their wealth, but oftener to secure immunity and protection of their property and person. Such men have done much to create the impression that there is no such thing as honest wealth. They form, however, only a small and discredited minority. They have cast doubt upon the integrity of legitimate endeavor. In the one case, conscience and the spirit of religion were lacking, in the other, they were the mainspring of thought and action.

Such flagrant disregard of the rights of others, which man-made law sometimes fails to reach, would not be possible if an awakened conscience, symbolic of the spirit of religion, had exercised its beneficent influences.

PREDATORY POVERTY.

Over against this stern menace of predatory wealth with its abuses stands the menace of predatory poverty which aims to enjoy what it has not earned, to consume what it has not produced. Man owes it to himself, to the State and to those dependent upon his efforts to strive for material independence. He is bound to provide for those within the sphere of his protection every reasonable opportunity for usefulness and success in the battle of life.

Predatory poverty is just as demoralizing, as vicious and wrong, if not more so, than predatory wealth, and the advocates thereof must come to understand that equality of opportunity is to be encouraged and assisted, and any attempted distribution of the honest accumulations of the diligent to the indolent, will be discouraged and abhorred. I am one of those who believe too that there is a living for every man and woman in the world to-day, and that this will become a possibility when the principles of justice, in other words, the true spiritual ideals, shall have found their

true places in the hearts of men. Unequal conditions to-day are largely the result of a departure from these ideals.

In our own day we have men rising up and declaring that the present social system must be entirely overturned, that the means of production must be taken over by the State and operated for the common good, regardless of how and by whom the nation's wealth has been created. The socialists would have the wealth acquired by the efforts of the few divided proportionately among the many, even though the latter may not only not have contributed, but may have retarded, the acquisition thereof. The remedy lies always in the due appreciation of the right of each individual to make for himself such place in private as well as in public life as the honesty and integrity of his effort justifies and permits. IN OTHER WORDS, THE WORKERS OF THE WORLD SHALL NOT BE REQUIRED TO DIVIDE THEIR SUBSTANCE AMONG ITS DRONES.

The best test usually is whether a person shall divide what he has accumulated through industry and frugality with the profligate and indolent. I am reminded of an incident in which a gentleman was discussing with a friend the inequalities of the present social order, and dwelling upon the vast wealth possessed by the few and the privations suffered by the many. In the course of the discussion he was asked what he would do if he possessed \$100,000, and his answer was: "I would readily divide it with my less fortunate brothers." "Suppose you had \$50,000," said his friend, "what would you then do?" "I likewise should give half for the same purpose." "And suppose," continued his friend, "you had \$20,000, what might then be your attitude?" "I should still be willing to divide equally." "Suppose," he was again asked, "you had \$10,000?" "Ah," he answered, "I am not prepared to say what I would then do." It developed that the would-be socialist had accumulated just about \$10,000, and therefore when that point was reached he was not willing to yield any part of it, but he had been nevertheless ready to divide what belonged to others. There was no question of legal rights or legal duties involved, but a striking lack of conscientious scruples when it affected some one else's

belongings. Under the law he was not called upon to divide with anybody, but conscience such as he had permitted him to parcel out what some one else possessed. It was a lack of conscience which affected this man's perspective, or, if you please, a form of irreligiousness.

Law then, in standing for the rights of property, merely safeguards what is a virtue from the standpoint of religion. Religion goes higher into the domain of conscience and tells men in the words of the commandment itself, "THOU SHALT NOT COVET THY NEIGHBOR'S GOODS," and the failure to observe this commandment lies at the root of much of the world's wrong. Law and religion go hand in hand in promoting honesty, in safeguarding men in the possession of justly acquired wealth, and when law ceases to do this it becomes anarchy and precipitates the end.

I may say here that public corruption is only another form of private dishonesty. Men turn place and power to their own selfish ends and to their own personal aggrandizement. The sense of the high responsibility and the recognition of duties and obligations inspired by a lively conscience, irrespective of statute law, will, in most instances, prevent the recreancy of a public officer to a public trust. It was an old Grecian statesman who said: "Not stones, nor wood, nor the art of artisans make a state but where real men are, honest men, true men—these are its cities and walls."

A NATION'S BANE.

Religion, by engendering a spirit of self-restraint and self-denial, militates against those forces which undermine the nation's strength and vitality.

Nobody can object to wealth wisely used. Its beneficent influences, its power for the development of a country, its means for enriching the masses through a wise distribution, all make it the one great essential for the world's progress. In mart and trade, mines and manufactures, in the homes and hovels, the farms and factories, it makes, more than any other thing in life, for the contentment and happiness of the people taken as a whole. In the same ratio the abuse of that wealth, either in its use or in its display, will work immeasurably greater

injury to a country and its people than the proper use of it can benefit them.

This abuse may be classified under two heads: First, the direct improper use of it in the oppression of others; its unjust accretion at the expense of others; its use for corrupting individuals or officials and fostering licentious habits and practices. These very largely contributed to the fall of the Roman Empire. Another abuse which, in my judgment, is as hurtful, if not more so, than those already mentioned, is that display of wealth, vulgar and demonstrative, which so largely contributes to the unhappiness of the common people, and so much excites the envy and jealousy of less fortunate persons. Human nature at best is weak, prone to error and readily led, and is most easily influenced by that which appeals to the indulgence of the senses. Therefore, when a person of great wealth vulgarly and lavishly displays it, he is making a bid for the envy of those who are less fortunate. Again, in a country where so large a proportion of the populace is composed of people earning their daily bread by toil, whether of brain or of brawn, and where each feels perhaps, if given a better opportunity, greater fortune might have been his reward, to flaunt into the faces of those honest, though less fortunate people, the vulgar display of luxury and ease creates a state of bitterness and discontent and sows the seed of unhappiness. When the great majority of the people in any community are unhappy, its impress upon the whole is indelible, and where the people are unhappy the nation is unhappy. Where the people are discontented the country is fast approaching a precipice. Where bitterness is biting into the souls of men under any form of government, then its stability and its permanency is indeed imperilled. Neither of these conditions that so make for the unhappiness of a people can be remedied by any law, whether written in the statutes or by judicial pronouncement. It is conscience born of religion, duly mindful of the sensibilities of men and women, duly mindful of decency and modesty in the enjoyment of surplus wealth and not vulgarly exposing it to others, but using it with taste and refinement, which can prevent the untoward consequences it otherwise invites.

THE ROOT OF PHILANTHROPY.

I have dealt only with two forms in which wealth may be abused. It is hardly necessary to call attention to the obligations, not legislatively imposed, but which each right-thinking person voluntarily should assume, of using that wealth to comfort and alleviate pain and assuage suffering and despair by ministering to the deserving poor, the sick, the needy and the afflicted. Fortunately for mankind, this duty of charity is growing in recognition, not because there is any law which requires these benign acts, but because there is that feeling of responsibility towards one's fellowmen, born of that smaller voice of conscience we have already referred to, and also because religion, which makes it a duty, has taken a deeper hold on men's souls.

"The desire of power in excess," says Francis Bacon, "caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it."

THE POOR AND IRRELIGIOUS.

The unhappy state of the poor which prevails in many countries, is at bottom the fruit of irreligion, injustice and wrong, and let it be remembered too, very frequently the fruit of their own irreligion and vicious habits, rather than the outgrowth of unfavorable social conditions. Some one has said: there are three kinds of poor; God's poor, the devil's poor and the poor devils. God's poor are they who are such through no fault of theirs. These are, for example, the orphan and the incurable, the insane, the cripple, and the physically or mentally infirm. The State owes them a duty, and that duty is to care and provide for them, and it should be enabled to do so. A spirit of benevolence, in other words, the public conscience dictates that the State shall care for these poor and be a protector and provider. The inspiration of public benevolence comes not from any law, but from the spirit of religion which dictates that those who are handicapped in the struggle for existence shall not suffer or feel the pangs of want.

The devil's poor are the vicious and the indolent. It is charitable to say that many

within this classification have become such through heredity, environment or ancestral weakness. They might have had the advantage of an uplifting influence if those responsible for their existence had properly appreciated their duty, and the lack of this appreciation must necessarily be placed at the door of irreligiousness.

The poor devils are those who through adversity, discouragement and circumstances over which they had little or no control, have been crowded out in life's procession. This condition in them is not to be provided against by the exercise of any public duty or charity, but might have been prevented had those who contributed to this unhappy condition found that broad religion which we deal with here, instilled and engrained into their hearts in youth. Thus, children born of drunken or criminal parents, lacking moral precept or example, and deprived of the advantages of education, find the door of opportunity unresponsive to their touch. Again, men and women who, out of a spirit of false pride and vanity, are striving to live beyond their station, and are led into extravagance, practical dishonesty and ultimate poverty by reason of this continued attempt to gratify their worldly vanities. These, to my mind, are the most hopeless of all the forms of poverty, and the remedies are not within the pale of statute, nor within the realm of human treatment, but must be found in spiritual thought and practice.

THE LAWMAKER HIMSELF.

We have seen certain of the phases which make against or militate against good government. These conditions of which we have treated apply to any form of government, whether republican or monarchical. I believe I have demonstrated that the principal evils can be overcome by the practice of religiousness making for better manhood, assuring higher conscience and establishing thereby a better citizenship. The religion that I treat of is one that may be accepted for all purposes, and forms the basis and foundation of all conduct and of all law. It is the religion of the Ten Commandments—the Mosaic law; Mosaic, not only because of the name of the giver of these great laws, but Mosaic because of its composite application with harmony and

consistency to all conditions. We have maintained that legislation is a supplement of religion. This is true. We have said that the administration of justice is in form a pronouncement of religious precepts. This likewise is true. We have said that the laws of Moses, which form the basis of religion, as we contend for, also are the sub-stratum of all laws of all lands; but no matter what may be the law, unless the agency or the instrumentality through which that law is made or asserted, and by which rights are protected and wrongs are vindicated, is free from vice, then much of its force is spent ineffectively. The world has always demanded and always will insist that lawmakers and interpreters of the law exemplify in their own lives and in their own conduct their privilege to regulate the acts and conduct of others. It is to be seen, therefore, that the very system, the correctness of which lies at the bottom of all justice between men, must first contain a state of spirituality independent of any man-made law, either to justify or to make effectual the right of dominion over the acts, lives or property of others or to pass judgment with reference thereto.

CHARACTER.

Much is said nowadays about what is known as character, yet I am safe in asserting that this is merely another term for thought and action rightly directed. All agree, however, that the moulding of character must begin with the cradle, and to this end it is absolutely necessary that religious influences should from the beginning be actively exerted. I care not in what faith, creed or denomination, nor how this is done, nor by whom; whether in the places of worship, in the institutions of learning or whether within the gilded walls of the palace or under the humble roof of the poor—whatever the atmosphere, whatever the surroundings, the spirit of religion must pervade it all.

I want to express here one conviction and to express it as deliberately as I know how. The religious instruction of children is just as vital to the Nation's permanency as their physical or mental training, and to neglect this is to beget a brood of evil from whose ravages there will be no possibility of escape,

"Virtue," says Horace Mann, "is an angel, but a blind one, and must ask of knowledge the pathway that leads to her goal."

A truthful page is childhood's lovely face,
Whereon sweet Innocence has record made—
An outward semblance of the young heart's grace,
Where truth, and love, and faith, are all portrayed.

Character and conscience are synonymous terms. To conceive of the existence of the one without the other is a mental impossibility. Conscience itself, as we have shown, rests upon religion as its basis and foundation, and where this is wanting, character and conscience, in the best sense of those terms, cease to exist.

A NEW PROBLEM.

The constant and increasing influx of immigration into this country from foreign lands raises here a new and serious problem.

In the great majority of instances the immigrant who reaches these shores becomes a permanent resident, having rights and owing duties of domicile as well as of citizenship. Those who come to us do so because of discontent at home, whether from lack of opportunities for material growth or development, or seeking to escape the disadvantage of inequalities or prejudices; the fact remains, they come here seeking improvement in their condition, whatever it may be. We realize that the class of immigrants has materially changed in the last decade, and most of them now hail from Slavic and Latin countries. They bring with them qualities which the nation needs, namely, industry and ambition. They fill an urgent need in many of our industries, and they are desirable not only for these reasons, but for the qualities which when properly developed make for good citizenship. At the same time, many of them come here ignorant of our institutions, laws and customs; they are strange to our habits; they know not either self-imposed nor legally-organized restraints, and coming as they do from countries where liberty and freedom such as we enjoy have been unknown to them, they are liable to lose all sense of restraint, and to use their new-found freedom in the wrong direction. They are liable to arrive at the conclusion that the country is so free that it will tolerate that abuse of free speech and that disregard for personal and civic morality,

which are the outgrowths of license rather than of liberty. This leads them into lawlessness and makes them the advocates of dangerous theories, as far as government and the individual are concerned. It becomes, therefore, in my judgment, a sacred duty promptly to be performed, to acquaint these people in the beginning with the underlying principles of morality required for the proper and due discharge of the duties of citizenship in this country. This can not be done merely by bringing to their attention legislative enactments.

We might assume that the great majority of them are at bottom a religious people, but their faith may have been shaken by their conditions at home and may be further shaken by their environment and associations on landing here. These people must promptly be brought to realize that to make themselves useful as citizens they must retain and develop a proper spirituality, they must embrace and recognize that broad religion which enforces upon them, towards themselves and towards all others, the proper responsibilities which they assume in becoming denizens or citizens of a great nation and sharers in the nation's heritage. They must be made to feel that to be good citizens they must first be good religionists, and that they can not have the benefits and blessings of citizenship without having qualified themselves by their belief and practice of the moral principles underlying such citizenship.

If possible the faith in which they have been reared should be ascertained by those engaged in missionary work, and preferably by those of the same faith, efforts should be exerted promptly to impress upon them at once, and before any possible contamination can affect them, the benefits and the blessings of a strengthened and revived spirituality so as to bring within their sphere of thought, influence and action the feelings of religion that will develop in them a conscience producing the best and highest character.

WHERE LAW DOES NOT REACH.

Men are beginning to realize that the ELEMENTS THAT MAKE FOR DEVELOPMENT OF HUMAN CHARACTER ARE THE THINGS THAT THE LAW NEITHER PROVIDES FOR NOR

ENFORCES. Good citizenship is not reached at the hand of legislation; it is not produced by force of edict, but is inspired and brought about through the influences that make for spirituality. Therefore, as religion makes character and good citizenship, it is evident that it equally, if not more so, is essential and necessary for good government.

As civilization advances it becomes more and more apparent that the controlling force and the irresistible power wielded in all forms of government is what is known as public opinion. Its influence is felt in every walk of life. The best thought of the press and of current literature is merely the reflex of that opinion. It influences legislation, affects courts and admonishes executives. Before the power of public opinion all resistance is swept away. It is the real court of last resort, whose dictum for the time being is final and irrevocable.

It must not be assumed that public opinion is entirely beyond the pale of control. On the contrary, I firmly believe that whenever a subject vital to the well-being of a nation is in the balance, honestly directed efforts, through the proper channels, will bring about the correct solution; but it remains for those who have the ear of the nation to exert every possible influence to that end. Journalists and publishers have their responsibilities, as have preachers and priests. The lecturer on his platform, the courts, the halls of justice, legislators, professors and teachers, and earnest men in all walks of life have it within their power to awaken the public conscience, to arouse its latent spirituality and thus form that public opinion which will make for equal justice in man's relations with his fellow-men. This done, good government through the religiousness of its people will be assured.

At the same time, we must not forget that public opinion may be inflamed by passion and may be unrighteous and unjust, and yet have its sway. It is imperative that such public opinion should always voice the human conscience. It is important that it should express the latent spirituality of the nation; that it should rest upon the ancient ideals and concepts of righteousness. There is no statutory law to regulate this public opinion. There is no review which

can undo or regulate its judgment. While its benefits are appreciated, the possibility, if not the probability, of great injury being done must never be lost sight of. Public opinion, therefore, should at all times be the crystalized thought of men, having been trained in the spirit of religion, having a conscientious regard for its teachings, its requirements and its consequences, and assuring that its influence, its assertion and its enforcement shall always make for justice and for government that at once is sound and true and righteous. It should be the manifestation of all that is best in the manhood of the nation. In other words, it should be the expression of that character, the upbuilding of which is not dependent upon, or regulated by, statutory or man-made law, but by that appreciation of spirituality and religion and the sense of responsibility to that higher Power—GOD-MADE LAW.

I have faith enough in humanity to believe that right will ultimately prevail, but to attain to this end individuals and governments must constantly strive after righteous ideals.

It was Abraham Lincoln who said, "Let us have faith that right makes might, and in that faith let us do our duty as we understand it." Duty is merely another name for fidelity to conscience, and of conscience itself we may say in the words of the poet:

Yet still there whispers the small voice within,
Heard through Gain's silence and o'er Glory's din,
Whatever Creed be Taught or land be trod,
Man's Conscience is the oracle of God.

GOD manifests Himself in many ways, in nature, in conscience, in history. He speaks to us from the star-peopled firmament; the flowers show forth His beauty, the mountains are clothed with His majesty, the never-resting ocean proclaims His power. To each one He whispers approval or condemnation; and universal experience teaches that however the wicked may seem to prosper, the wages of sin is death, and of righteousness, life. In individual men and women His attributes shine. In this one His love and patience; in another His truth, in another His purity, in another His justice, in another His mercifulness. But in Jesus Christ dwells all the fulness of the Godhead bodily. As He says of Himself—"He that hath seen Me hath seen the Father."—*Spalding*.

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—No apology is needed for presenting entire in this week's issue of the SCHOLASTIC Mr. Max Pam's notable lecture delivered before the students, January 13. Max Pam. It is one that should be read carefully, containing, as it does, the well-expressed thought of a keen lawyer on a subject which receives but scant attention from the so-called leading lights of to-day. Mr. Pam is not a man who rests satisfied with mere surface thinking. He has a way of penetrating below the platitudinous and the self-evident that is distinctly refreshing. He knows life; he has mingled with men; he has struggled through years of patient thought and toil to a front rank in his chosen profession. He has won distinction and a rich share of what some one long ago named the "world's applause." And now after all these years of activity in his calling, he comes with a message, with a man of the world's message, that Religion is a vital force in the workings of Government. If Mr. Pam were a charlatan he might have a different message about a "Law of nature ruling all," or something such. But his mind is self-poised and calm, above the cant of the so-called independent thinker. He has a fine optimism

that is refreshing, a large charity that makes his influence of singular force for the uplift of men in school and men in the world of affairs. The age needs a host of Max Pams who stand with the truths of religion as against the cant of the small thinker who rushes in where "angels fear to tread."

—Lilly, in his "Principles of Politics," enumerates among the rights of the workman, that of a provision, "in return for his life of toil, when its evening New York Central has come, and he can no longer go forth to his work." The question is one of tremendous import. Many people believe that, in view of the wealth that comes to a corporation from the toil of its employees, the corporation is bound to provide. One thing is certain: that if the corporations were to take this step, the antagonism between Capital and Labor would be very perceptibly diminished. True it is that some corporations provide for their workmen, but there has been nothing like certainty or breadth in the movement. A few days ago the New York Central Railway Co., set an example in the proper direction. This corporation, owning as it does so many vast railway systems, and employing so many thousands of men, is one of the largest and most influential in the world. It has adopted a graduated system of pensions varying according to length of service. The retiring age is seventy. A man who has worked then for fifty years will receive half pay for life. From this point the scale lowers proportional to time labored. No one can deny the wisdom and justice of such an action. It is wise, because the New York Central will draw into its service an immense body of faithful men, who will use their best talents for their corporation. It is just, because a man who has labored his life away faithfully, and has helped to earn wealth for his employers, is deserving of consideration in his old age. The moneyed interests of the country should consider this question well. A few more such steps, a better feeling between the workman and the corporation, will bring great satisfaction to both sides and will go a long way towards bridging over their difficulties.

Obituary.

The SCHOLASTIC chronicles with regret the death of Dr. Joseph Combe '93, at his home, Brownsville, Texas. Dr. Combe was among the leading physicians of the state of Texas. The announcement of his death came as a personal loss to his many friends here. *R. I. P.*

Knights of Columbus.

At a special business meeting held Wednesday evening the South Bend Council adopted a resolution endorsing the movement of the local Knights to obtain a council and recommending to the District Deputy, Mr. Weber, that a Notre Dame charter be granted.

At the regular meeting of the Knights of Columbus Club held Wednesday evening reports were heard from the several committees. The committee on permanent quarters reported that no rooms had been definitely decided on as yet. The committee on charter application reported that after meetings with a committee from South Bend Council and with the District Deputy everything looked favorable, and that Grand Knight Dr. Stoeckley and District Deputy Mr. Weber, had given evidence of their hearty support.

Lecture by Judge McCrea.

Alexander Hamilton was eulogized in an able discourse delivered by Judge McCrea, of Indianapolis, in Washington Hall last Saturday evening. Judge McCrea has mastered his subject as well as any man in America to-day, and is an ardent defender of the pioneer statesman whose constructive ability and generalship are universally recognized. Possibly the distinguished attorney is a trifle too enthusiastic on his theme, and hence fails perhaps to give the commonly conceded credit to Hamilton's fellow statesmen in the framing of the Constitution, the adoption of the tariff, the Monroe Doctrine, and other similar activities of early American government. Judge McCrea is a hard student and an able instructor, and his lecture was a source of interest and profit. We hope to hear Judge McCrea again.

Personals.

—Leslie J. McPartlin (Ph. B., 1908) is now located in Chicago.

—John J. Kuntz is to be found in room 902 Commercial Building, Dayton, O.

—Frank Binz, student 1906-9, is sales-manager of an automobile company, in Chicago.

—William J. Donovan (C. E., 1907) is in charge of the track elevation of the Northwestern line out of Chicago.

—James O'Leary, student 1904, to Dec. 1909, was married to Miss Flora Clancy on Jan. 1st, 1910, at Holy Name Cathedral.

—L. Herman, student in Brownson Hall and member of the Varsity baseball squad last year, is located at 2602, Twenty-fifth St., Chicago.

—T. J. Welch, student '02-03, has recently been elected city attorney of Kewanee, Ill., where he has been practising law for the past two years.

—Harry W. Carr (B. S. A., 1909) is employed as Architectural Engineer by Lowe and Ingram, Chicago. His address is 5616 Monroe Ave.

—Mr. George V. Graff, old student, is connected with the Department of Sanitation of Isthmian Canal Commission. His address is Ancon, Canal Zone.

—Frank E. Woodruff, old student, is employed in the office of the Auditor, Central Union Telephone Company, Indianapolis. His address is 649 E. Pratt St.

—Carl Schöll, student of electrical engineering from 1906 to December 1909, is employed in the draughting department of the Western Electric Company, Chicago.

—Rev. W. F. Seibretz, Tell City, Ind.; Rev. G. H. Noss, Cannelton, Ind.; Reverend Otto Bosler, Indianapolis, Ind., delegates to the State Convention of the Catholic Knights of America, were visitors to the University this week.

—"Bobbie" Lynch, the popular Varsity shortstop of several years ago, who is a member of the "Kissing Girl" troupe that played in South Bend this week, paid a visit to his *Alma Mater* on Tuesday. "Bobbie" is enjoying life as a *matinée* idol until the baseball season opens.

Annual Engineering Tour.

Wednesday morning, January twentieth, fifty-six engineering students, accompanied by Professors Green, Benitz and Kelly, went to Gary, Indiana, where they spent the forenoon in going through the steel mills located there. In the afternoon the party, with the exception of Professors Benitz and Kelly, continued on their way to Chicago to see the Electrical Show and the more important of the plants for the manufacture of electrical apparatus and the power and lighting plants of the city. Practically the same schedule had been carried out in former years, but the many noteworthy developments which have taken place in the electrical world during the past year made the trip more interesting this year than ever before. In order that the greatest possible benefit might be gained, each student was required to make a complete study of some one particular subject and prepare a paper to be read at the meetings of the engineering society later in the year.

At Gary is located the largest and most modern steel plant in the world. Thirty-three thousand horse-power gas engines are in actual operation developing electrical power to be used through the mills. Except for two 2000-kilowatt steam turbines, the gas engine is used entirely as a prime mover, while the latest type of electrically driven machinery is in evidence. To study the methods of steel manufacture, beginning with the ore and ending with the molten metal, is certainly interesting; but there is an all-absorbing fascination in watching the great seven-ton ingot of glowing metal swung into the path of the great rollers and carried onward through the immense machinery until it comes out a steel rail, one hundred and thirty feet in length, ready to be cut into standard lengths and shipped to different parts of the world. Mr. W. L. Gleason, superintendent, and Mr. G. C. Jett, with the assistance of other guides, conducted the students, explaining the more intricate features of steel manufacture.

The students attended the Electrical Show in Chicago Thursday evening. The general lighting of the Coliseum was obtained from five 100-watt tungsten lamps under each

dome, while the exhibits were more particularly illuminated by hundreds of tungsten lamps under imitation art-glass globes made of translucent, colored paper. Thousands of gold and silver tinsel streamers were suspended from the ceiling, and towards them from each end of the building was directed the light from projector lanterns. The effect was a dazzling mass of color, as the light of huge, many-colored searchlights played on the sparkling tinsel, bringing out the most beautiful changing hues and making the interior of the great building look like a gorgeous fairyland. The Wright aeroplane, fitted for demonstration of wireless telegraphy, was suspended from the centre of the hall. The larger electric companies gave demonstrations with various electrically operated machines in special booths, while in the smaller booths there were in operation nearly a thousand electrically driven, labor saving devices, ranging from sewing machines to printing presses. Electrically heated curling irons, flat-irons and bath-robots were in evidence. In addition to proving the efficiency of the varied and interesting electrical appliances now on the market, the display gave an idea of the unlimited development which is possible in the field of electricity.

Friday and Saturday were spent in visiting the plants of the Western Electric, Commonwealth, Edison and Automatic Electric companies. At the Western Electric, Messrs. H. F. Albright, works manager, and C. L. Johnson, chief clerk, gladly furnished the necessary passes to the different departments of the immense concern, and sent Mr. R. H. Files and Mr. W. LaRue to explain the equipment.

One place visited, which was not included in last year's itinerary, was the Metropolitan West Side Elevated power house. Mr. M. J. Feron, Superintendent, kindly granted permission to the party and instructed Mr. E. J. Blair, chief electrical engineer, to see that access was had to the battery room and power plant. The West Side, under the direction of its able superintendent, has become the most successful of the Chicago elevated railways; and it was a rare treat to have the opportunity of inspecting the main power house and the battery rooms.

When the Notre Dame track stars carried the Gold and Blue high over the Chicago competitors on Saturday evening the visiting engineers were all present to help swell the chorus of "U. N. D's" which echoed throughout the great Armory.

Local Items.

—Term classes will begin Monday, Jan. 31.

—Officially it is announced that all the Law men should have court rooms.

—From current reports, we are to have a mandolin club. John Fordyce has been busy looking up members, and says prospects are good.

—The drawing rooms on the fourth floor of the Main Building have been rearranged with accommodations for about thirty more students.

—The engineering students returning from the Electrical show at Chicago are seriously considering the possibility of a Notre Dame Electrical Exposition.

—Delegates to the State Convention of the Catholic Knights of America, held in South Bend during the week, visited the University on Tuesday and Wednesday.

—The Holy Cross Literary Society presented the first program of the year on last Sunday. Much routine business was transacted and new officers were installed.

—President Cavanaugh left last Sunday night for Washington to deliver the annual address at the Catholic University on the feast of St. Paul, patronal feast of the School of Theology.

—The Sophomore Engineers are at present engaged in the construction of two dynamos, and the Juniors are working on a lathe to be completed by the Sophomore Engineers of next year.

—Tom Cleary, carried away by the forceful logic and the irresistible charm of Havican's arguments against Darwinian evolution, has announced his belief in the special creation of the moon.

—Several sets of books have been added to the Seminary Library. A large number of other works on travel, literature, science, philosophy and history have also been obtained during the past week.

—At a meeting of the Freshman class last Tuesday evening, the question of a social evening was discussed. Nothing definite was decided upon, as only half the members of the class were present. The popular expression of opinion seems to be in favor

of holding a banquet in the near future.

—President Dolan of the Class of '10 has announced the following committee on arrangements for the Senior hop to be held on Easter Monday at the Oliver: Leo Cleary, Miles Sinnott, Harry Miller and A. J. Cooke, of the Four-Year courses, and Darney Kelley and Harry McDonough of the Law Class. Mr. Dolan, as President of the class, will be chairman of the committee. It is the present intention of the class that the function shall consist of a banquet followed by a formal dance.

—An intercollegiate debate with Bucknell College has been arranged to take place the latter part of April. The first preliminaries for the selection of a team will be held on February 19th. The topic for discussion will be the Central Bank problem, but the wording of the question has not been finally decided upon.

—Francis Wenninger will leave next Friday for Indianapolis, where he will represent the University in the State Oratorical Contest, with his oration "Reason vs. Force." The winner in the State Contest will be entitled to represent the State in the Interstate contest to be held at Creighton University, Omaha, May 20th.

—The meeting of the St. Joseph Literary Society last Sunday evening was opened with an exceptionally good vocal selection with piano and mandolin accompaniment by Messrs. Foley and Brady. Then followed a recitation by Mr. Milroy and some very practical remarks by Mr. Savord on the Value of Honesty in Politics. The program further consisted of a general discussion on the question, "Resolved: That Better Results are Obtained at a Boarding School than under the State University System."

—The Sorin Hall Literary and Debating Society met in Room 225 last Thursday afternoon, and slept through a most interesting program. Joe Campbell recited Raymond Coffey's masterful sonnet, "I Would I Were;" John Tully rendered a violin obligatorio; Fabian Johnston sang a Spanish song in his usual cool manner, and Leo Cleary gave a correct interpretation of a mirthful laugh. The society has succeeded in coralling most of the talent that is really worth while, and with the assistance of an advisory board

or two should be highly successful. Light, almost visionary, refreshments were served by the host.

—The question "Resolved: That an Amendment should be made to the Constitution of the United States Establishing a Uniform Suffrage Law," served as an interesting topic for debate at the parliamentary meeting of the Freshman lawyers Monday. The affirmative was supported by Messrs. Balensiefer, Dean and Hagerty. Messrs. Hamilton, H. Daly and McGinnis supported the negative of the question. Judges Bushe, O'Byrne and Scheibelhut awarded a two to one decision to the affirmative. Prof. Farabaugh complimented the speakers on their excellent knowledge of the subject and urged all the members of the class to enter the contests preliminary to the debate with the Detroit Law School. Following the announcement of the decision of the judges, a general discussion on uniform suffrage was held.

—At the weekly meeting of the Civil Engineering Society, Mr. Washburn's paper on "The Utility of the Transition Curve," pointed out the features necessary to secure the easy riding of trains in passing from a straight track to a curve. The principles and methods used in making either a precise or approximate topographical survey, and the great value of the surveys to the government in understanding the nature of her country's surface, and to the railroad engineer in choosing the location of a new line, were presented by Mr. Gamboa. Mr. Funk clearly outlined the objects of railroad and land surveyings. Mr. Dolan discussed the relative weights of a heavy body weighed in air and weighed in a vacuum, and what the weight of a body must be in order that it will neither rise nor fall in air.

—The Brownson Literary and Debating Society held its regular meeting on January 23rd. The program of the evening was creditable to the respective participants. S. Cauley gave a picture of "The Typical Dutchman," J. Carolan recited "Seen, Loved and Wedded," from Wordsworth, and P. Byrne, "The Bridge," from Longfellow. P. Meersman read a criticism of "Carmela," and R. Scott, of "The Cardinal's Snuffbox." H. Carroll gave selections from "A Sin and Its Atonement." The last part of the program

was an impromptu debate on the question: "Resolved, That trusts should be abolished." On the affirmative were Messrs. Clark, Honan and O'Brien; on the negative, Messrs. O'Shea, Lahey and Quigley. After a very spirited discussion, during which the debaters held the closest attention of their hearers, the decision was given to the affirmative. The success of this debate elicited favorable comments from the critic and members of the society.

—The Buckeyes and the Wolverines crossed the line together last Wednesday night, and the scramble for the down-town studios will soon begin. The staid Ohioans met in the Columbian room and went through the usual process with the following result: President, Edward Lynch; Vice-President, Joseph Murphy; Secretary, C. F. Dixon; Treasurer, George Sands; Chaplain, Robert Schindler; Sergeant-at-Arms, D. Shouplin. About thirty members were present. In the meantime an equal number of the more meteoric Michiganders assembled in the Law room. Jos. Goddyne spiked the presidential chair, and no one had "pep" enough to contest it; Ed J. Weeks was made Vice-President; F. Madden, Poet and Secretary; and Russell Gregory Finn, Treasurer. The system of natural liberty was adopted, no Sergeant-at-Arms being elected. Father Murphy was chosen Honorary President and from all accounts he will have his hands full. "Swamp" announces that it will be a year of radical changes.

Athletic Notes.

WRESTLING AND BOXING.

Wrestling classes will start next Tuesday night at 7:30, and Boxing classes Wednesday night at the same hour. Both classes will continue to be held weekly at the above respective days and hours. An extended account of this department of athletics will appear next week.

INTERHALL TRACK MEETS.

Following are the dates given out for the interhall track meets:

- Feb. 5—Corby vs. Walsh.
- " 12—Brownson vs. St. Joseph.
- " 17—Winners.
- " 19—Varsity Meet.

FIRST REGIMENT TRACK MEET.

Winners of the meet, with twenty points, compiled by firsts in the mile run and high jump, seconds in the 40-yard dash, 880-yard run and sixteen-pound shot, and thirds in the 440-yard run, summarizes Notre Dame's part in the First Regiment Track Meet at Chicago last Saturday night. It comes far, however, from telling the story of the contest. Some of the best athletes in the West competed, and from the view-point of an interested and interesting audience the events were filled with thrills. Not until the last event was Notre Dame sure of first place, and twice during the evening serious protests threatened to mar the occasion. The absence of shattered records made it seem something unlike a real Notre Dame meet, but this is accounted for by the handicaps and the large fields which prevented the scratch men from doing their best. Battling relentlessly with the C. A. A. athletes, Coach Maris' men found themselves tied with ten points at the end of the sixth event. At this juncture, Steers, with a remarkable combination of ginger and brainwork, took the mile run, the Cherry Circlers failing to get a place, and from then Notre Dame maintained her lead. Fletcher, with an 8-inch handicap, captured a first in the high jump, Leahy, the Irish wonder, failing to make a showing. The Notre Dame star was not so fortunate in the 40-yard dash, however, for after taking the preliminary heat and semi-final in easy style, he failed through some unaccountable reason to get going in the final, and lost to Moore, who had a handicap of four feet.

Never was there a prettier race than the high hurdles. Crowley, Moriarty and Fifield went over the last obstacle with hardly a hairs breadth of difference, but the Chicago lad struck the floor with more force, and beat "Mory" to the tape. The running of Devine in the half was likewise spectacular. When he had apparently won, Ramey of the C. A. A. team put forth a great burst of speed and secured too great a lead to be overtaken.

Philbrook tossed the shot a better distance than his opponent, but with a handicap against him was forced to take second honors. The failure of Moriarty to spear a point in the pole vault, left Notre Dame again in danger, and so long as Zahner of the C. A. A. had a chance in the five-mile run the excitement was intense.

The attendance was not so large as last year, but the audience was not lacking in class. Notre Dame's engineering excursionists were there in force, and with a number of alumni and loyal friends supplied a liberal share of the evening's enthusiasm.

The results of the meet show that the

team is as strong as everyone has believed it to be. Had Captain Dana been in condition, it is quite likely that the victory would have been even more decisive. The following are the summaries of the events in which Notre Dame took part:

40-yard dash—Final—Moore (4 feet), Bankers, first; Stephenson (4 feet), M. P. A., second; Van Camp (5 feet), U. N., third. Time—0:04 3-5.

40-yard High Hurdles (scratch)—Final heat—Crowley, Chicago, first; Moriarty, Notre Dame, second; Fifield, C. A. A., third. Time—0:05 4-5.

10-pound shot put. Handicap—Macomber, Chicago, first (41 feet 11 inches); Philbrook, Notre Dame, second (40 feet 3 inches); Brundage, C. A. A., 3d (40 ft. ¼ in.).

High jump—Fletcher, Notre Dame (8 inches), first; Degenhardt, C. A. A. (6 inches), second; Cheney (5 inches), third. Height—5 feet 6 inches.

880-yard run—Ramey, C. A. A. (scratch), first; Devine, Notre Dame (20 yards), second; Holden, unattached (25 yards), third. Time—2:12 1-5.

440-yard run, (handicap)—Lipski, unattached (24 yards), first; Rogers, I. P. A. A. (26 yards), second; Wasson, Notre Dame (20 yards), third. Time—0:58 3-5.

One mile run (handicap)—Steers, Notre Dame (20 yards), first; Dick, Hyde Park (40 yards), second; McKenzie, U. N. (50 yards), third. Time—4:57 3-5.

J. C. T.

* *

BOWLING.

Last Thursday morning Walsh Hall defeated Sorin in the first of the interhall contests in bowling. Walsh obtained two games out of three, and also took the high score and high average. In the total points made, however, they lost to Sorin by a difference of two pins. Just before the contest began McGlynn of Sorin established a new high record for the alleys, making a total of 233 in a practice game. The Walsh Hall record, held by Ott, is 223; O'Meara, of St. Joseph, has a record of 212. Centlivre leads the players of Brownson with a score of 211; Tipton holds the Corby record with a score of 187, and W. Ryan leads Old College with 180 points.

The following is a summary of the games played Thursday:

WALSH.

E. Ott	118	206	138	462	154
C. Murray	123	117	164	404	134 $\frac{2}{3}$
T. Culligan	133	130	174	437	145 $\frac{2}{3}$
J. Hruza	111	110	156	377	125 $\frac{2}{3}$
E. Moynihan	153	181	134	468	156

Total 638 744 766 2148 143 $\frac{1}{2}$
High Score: Ott 206; High Av.; Moynihan, 156

SORIN.

G. Oltsch	156	147	154	457	152 $\frac{1}{3}$
J. McGlynn	169	146	152	467	155 $\frac{2}{3}$
J. Dixon	157	110	136	403	134 $\frac{1}{3}$
E. Figel	148	175	122	445	148 $\frac{1}{3}$
J. Brislin	138	109	131	378	126

Total 768 687 695 2150 143 $\frac{1}{3}$
High Score: Figel, 175; H. Av., McGlynn, 155 $\frac{2}{3}$