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The Light of Their Life.

MOTHER, they lie in the deep,
Or out in the wind-swept plains.
What matters how long or where they sleep?
The Light of their Life remains.

Mother, the Light of their Life,
They died with their eyes to thee!
What matters how: by rope, by knife?
Or sunk in the weedy sea?

Mother, thy nameless dead
Are abroad in the houseless plains!
But the God of their anguish is overhead
And the Light of their Life remains!

P. J. C.

Through Southern Ireland.

PETER P. FORRESTAL, '11.



O view the many points of interest in connection with sea-girt Erin would be to visit her Elysian meadows, heath-clad mountains, babbling rivulets, and historic monasteries around which the fostering ivy has entwined itself. But this, even in the case of the most ardent admirer of nature's wonders, would be wellnigh impossible. For, whether he wander beside the lordly Shannon, the winding Erne, or the finny Suir, he will meet along its banks many a crystal stream that has left its home in the adjoining mountains and is gliding outward through fertile valleys to meet the mighty Atlantic; while from shore to shore he may behold the tottering remains of classic walls, ancient castles, and moss-grown round-towers

that for centuries have in silence witnessed the sufferings of a people. Let us take a quiet trip through the southern portion of the emerald island and note a few of her glories.

Landing at Cork Harbor, we may follow the average tourist up the north side of this old Danish city where the Shandon church is located; and as our ears reverberate with the sweet tones stealing from its lofty steeple, we make our way some five miles to the famous castle of Blarney. Many a story is told of the wondrous gifts of eloquence to be gained from kissing the world-known stone. Yet, not only is the manner in which it acquired these miraculous qualities wrapt in mystery, but it is quite as difficult to determine its exact location at the present time, albeit many of our American friends assure us that their lips have come in contact with it. However, aside from the famous stone, Blarney Castle looks down upon one of the fairest landscapes imaginable. Moving westward along the grassy banks of the river Lee, we pass innumerable pretty villas before we reach Glengariff. This town, which many have likened to the Tyrol, is one of the notable beauty spots of the country. Beside it lies the well-known Bantry Bay. To the west are the Caha Mountains, while it is shut in on the south by Hungry Hill, down whose precipitous sides many a stream tumbles. Fain would the traveller linger in this beautiful spot where we find "a variety of natural avenues leading through the embowering wood to golden glades sonorous with the songs of an hundred foaming rills."

Passing through the rugged glen of Glengariff and along the mountain district leading to Kenmare, we soon find ourselves close to Killarney. And as we approach the home of beauty we behold, towering in the distance,

gigantic mountain ranges partly clothed with golden heather, green holly, and yew trees. There are the princely Macgillicuddy Reeks reaching far into the heavens; while farther on are the Tomies, the Torc, and the Mangerton. Resuming our journey by the Kenmare road, we may visit the Torc Waterfall and Mucross Abbey before proceeding to the Upper Lake, which is entirely surrounded by rugged mountains. This is the smallest of the lakes, and to its left tower the lofty reeks over whose sides streams rush and leap before finding their way through narrow glens and hollow ravines. Going to the Lower Lake we pass the bright waters of the Torc, where we see wonderfully blending mountain scenery and richly clothed islands. The Lower Lake, which is the largest of the three, is dotted with beautiful islands, the most attractive of which are Ross and Innisfallen. On entering the latter we encounter everywhere tufted hills and miniature dales carpeted with wild flowers of various colors. There the holly, the yew, the fern and the rare arbutus flourish; while, to complete the picture, the Purple Mountain affords a fitting background from the south. Legends vary as to the origin of Killarney's lakes; but all declare that the primary cause may be traced to the neglect of closing an enchanted fountain.

From here we follow the course of a rapid river that flows through the entire length of the famous Gap of Dunloe. After issuing from this weird defile we may stop at the cottage of "Kate Kearney" and procure some refreshments with which to animate our spirits before setting out for the city of the Broken Treaty. Limerick stands on the banks of the Shannon; and here we find the great treaty stone, a monument to British treachery. A short distance from Limerick is the prosperous little town of Adare, immortalized by its local bard, Gerald Griffin, who sleeps in a secluded graveyard hard by. There the Maigue "winds its way" past the ruins of many an abbey and castle.

Oh, sweet Adare! oh, lovely vale!

Oh, soft retreat of sylvan splendor!

Nor summer sun, nor morning gale,

E'er hailed a scene more softly tender.

Ye rolling shades and vapors gray,

Slow creeping o'er the golden heaven,

How soft ye seal the eye of day,

And wreath the dusky brow of even.

There is nothing at the town of Killaloe that should induce the tourist to cross the Shannon; nothing of the ancient glory of Kincora now remains save the ruins of the great fort. Nor need we wonder that no vestige is left of the banquet hall of Brian Boru, when we consider that this historic old town was burned five times in less than a single century. Leaving Adare, we enter the picturesque country of the "Golden Vale" which brings us to the ruin-crowned rock of Cashel in Tipperary, adjoining the home of Dean Swift. Far beneath us to the east is Clonmel, the birthplace of Lawrence Sterne; and to the south lie the fairy wonders of Michelstown Caves. Passing over Tipperary's solitary river, the Suir, we leave behind us the rugged beauties of Munster and enter the province of Leinster at Kilkenny. There, beside the waters of the Nore, were educated such brilliant lights as Berkeley, Farquhar, Banim, Congreve and his school-fellow, Dean Swift. To the south lies the county of Waterford and at its harbor we may witness the joining of the Suir, the Nore, and the Barrow.

Beyond the waters of the Barrow is located the historic county of Wexford, the scene of the tragic '98 insurrection. We cross into it and proceed to the celebrated town of Enniscorthy, some few miles from the eastern coast. This part of the country has been especially commented upon by travellers for its thrift and cleanliness. "Those," observes one, "who encounter an ill-dressed person along the roads, may be sure they have met a stranger." Some endeavor to explain this by declaring them to be English both by descent and manners. But they would alter their opinion were they to accompany us to Vinegar Hill and recall the memories of the men who fell there in 1798. There is no sign of battle now. But the heroes who fell there have a place in the hearts of their countrymen, while the Slaney weeps mournfully over their graves. Yes, their memory has lived and will live until the flame of patriotism dies out in the hearts of the Irish race. And there is nothing more agreeable than to sit down within view of the Blackstairs range and listen to one of the peasants singing the sweet strains of "The Boys of Wexford." Truly, our only ground for fault-finding would be on the score that the verses are too few. Moving northward between the Blackstairs and St. George's

Channel, we arrive in County Wicklow, the garden of Ireland. There, after climbing one of its many lofty mountains, we look down upon fertile vales, silvery rivers and innumerable cascades. Of the latter the most charming, perhaps, is that of Poul-a-Phuca, a fairy pool formed by the river Liffey after its leap from the wild cliffs to the valley beneath. Before reaching this waterfall, however, we pass the Vale of Avoca which is set in between two mountains. Overlooking the peaceful meeting of the waters is the palace of Parnell, Ireland's uncrowned king, who sleeps beside the O'Connell monument in Glasnevin.

But we must leave behind us this picturesque county—its sweet Avoca Vale, its grand and gloomy ruins of Glendalough—and move westward along the Sugar Loaf Mountain to take a glimpse of the metropolis before bidding farewell to Southern Erin. Yet, it is not amid the bustle of a crowded city that the lover of nature finds his delights. However, those of us who are of a sympathetic temperament would fain pay a visit to the old castle wherein so many martyrs have awaited their doom; and beside it we may behold St. Werbergs, the resting-place of Lord Edward Fitzgerald. On passing down College Green we pause before the magnificent Bank of Ireland, whose classic walls reverberated with the eloquent appeals of Grattan and his compatriots prior to the fatal Union. And before terminating our visit in the most beautiful pleasure-ground in Europe, Phoenix Park, let us go out a short distance to Glasnevin Cemetery and visit the graves of some of Ireland's heroes, who preferred to sacrifice their lives on the altar of freedom rather than survive the hopes of their beloved country.

Far dearer the grave or the prison
Illumed by one patriot name,
Than the trophies of all who have risen
On Liberty's ruins to fame.

The Bard's Legacy.

JOHN T. BURNS, '12.

THOUGH Dagda sleeps 'neath Erin's sun,
Unmindful of his warrior days,
The generations yet to come
Will rise to sing his martial lays.

The harp, the emblem of our race,
By Dagda's fingers woke to fire;
And Erin's bards have caught his grace,
His quickening love, and wild desire.

Erin's Twofold Voice.

THOMAS A. LAHEY, '11.

ACROSS the sea it called to me,
The grief-song of the Gael,
And all the tears of all the years
Were woven in its wail.

Then youths unborn, found lips to mourn
The days they had not seen;
And hearts grown old in years, and cold,
Joined in the nation's keen.

Now leaps no song of storied wrong
From out my nation's heart,
For tender hands have cut her bands
And plucked the fatal dart.

Lone heart, rejoice! Another voice
Rings out from Inis Fail,—
Across the sea it comes to me,
The joy-song of the Gael.

"Young Ireland" and the "Nation."

WILLIAM M. GALVIN, '14.

The "Act of Union" which joined Ireland and England, and took away Ireland's parliament and her nationality, was passed in 1802. Before and after its passage, well up into the nineteenth century, this union was vigorously opposed by all loyal Irishmen. The act was unjust and was carried only after much bribery, corruption and, as Lord Cornwallis termed it, "dirty work," on the part of the English. The Act of Union has ever been as a crown of thorns on downtrodden Ireland's brow. That it was not wanted, and even detested, may be seen from the numerous efforts,—some of them armed uprisings,—organized to repeal it.

It was this desire to repeal the unfair union that caused that brave boy-patriot, Robert Emmet, to dare and do and give his life for his native land, as is proved by his last words: "When my country takes her stand among the nations of the earth, then, and not until then, let my epitaph be written."

It was this desire that led Daniel O'Connell to organize the National Repeal Association and to give his whole life to the Irish cause.

It was this desire for nationality that made the "men of Forty-eight," and later the "Fenians" attempt armed resistance. And it was this selfsame desire for freedom that impelled the young men of O'Connell's party to break away and advocate more radical measures.

This paper will treat, in a brief way, of "Young Ireland" and more particularly of its official organ, the *Nation*.

In 1830 Daniel O'Connell, the "Irish Liberator," was elected to the English parliament, and at once set about to effect a repeal of the union. To this end he organized a society in Ireland and called it "The Loyal National Repeal Association." By 1843 the society had gathered 700,000 members. All Ireland was enthusiastic for the repeal.

Among the members of the Association were a great number of young men, many of whom had recently left college to lend their strength to the cause. To these young men O'Connell made frequent appeals but seldom trusted or allowed them a voice in the meetings.

After a time the young generation grew impatient of O'Connell's conservative methods. They saw that England had passed laws to prevent the meetings of the Repealers, and saw that the English were fighting the repeal by every means in their possession,—fair and foul. They thought,—and good reason had they for so thinking,—that the union would never be repealed unless England were forced to yield, because England's commerce was benefited by the union. They also felt that more radical measures would be necessary to effect this.

In the spring of 1842, Charles Gavin Duffy, John Dillon and Thomas Davis met by chance in the Four Courts, Dublin. Each had been at one time a supporter of O'Connell, and each had given up O'Connell's teachings as impracticable. Dillon suggested that the three go out where they could talk the political situation over without fear of being overheard. They did so, and then Duffy proposed that the three start a weekly newspaper which would advocate more radical measures than O'Connell's. The proposition was eagerly taken up and soon after the paper was begun. After long hours of consideration it was named *The Nation*, because the object of its originators was to make Ireland a nation, and the title was a fitting prelude to the attempt. Duffy was chosen editor on account of his previous

journalistic training, but Davis was the acknowledged leader of the group.

The first *Nation* appeared on October, 1842, and although arrangements were made for a large demand, the edition was soon exhausted. The prospectus stated the motto of the paper and of "Young Ireland," the party it represented. It was, "To create and foster public opinion in Ireland and make it racy of the soil."

The *Nation*, unlike O'Connell, did not appeal so much to the material interests of the people; their commercial relations and their decline under the Union. Rather, it sought to win its victory by instilling patriotism into the Irish heart. "Passion and imagination," said Duffy, "have won victories which reason and self-interest would have attempted in vain." Therefore the names of Emmet and other heroes were reinstated in the literature. Poems treating of past heroes and past victories, recent heroes and recent wrongs were written by gifted authors and fearlessly published in the *Nation*, to be read by an eager and enthusiastic people. The possibilities of Ireland, should she become a nation, were dauntlessly set forth. Her past was recounted for the first time with some measure of accuracy, and an effort was made to reinstate Irish literature in its own home. These honest efforts were soon rewarded, and national pride was once again stirred into life.

That the *Nation* was seeking to make Ireland an independent nation was no secret, as in its own pages it frequently published doctrines like the following:

"To win and sustain her rank as a nation, Ireland must possess the elements that constitute a nation." A conciliation between Catholics and Protestants was advocated on the grounds that their "interests as Irishmen were the same."

When the *Nation* was less than six months old it was read by almost every person in Ireland and by many in England, Australia and America. Indeed, its influence became so marked that the government at once set about to find means whereby it could be suppressed.

In 1845 Davis died rather suddenly. After his death the policy of "Young Ireland" became even more radical; so radical, in fact, that Duffy himself termed it seditious and would not allow some of Mitchell's articles

to appear in the *Nation*. From this time on the history of "Young Ireland" ceases to be inseparably united with the *Nation*. Mitchell rather than sacrifice his opinions, withdrew from the *Nation's* staff and established the *United Irishman*. In this new paper he openly advocated war as the only means to force England to repeal the union. Military companies were organized throughout the island and war seemed imminent.

The government, however, was not idle. Troops were crowded into Dublin and the city was fortified in preparation for an expected attack. Then the treason-felony act was passed which provided that anyone seeking to deprive the queen of her title by word or deed should be guilty of felony and should be transported beyond the seas. Early in 1848 a slight engagement between the Irish military companies and the English took place in Tipperary which ended unsuccessfully for the Irish.

Immediately an order was issued for the arrest of the Irish leaders, and before they could organize they were captured. After the uprising, the leaders who were taken were tried and convicted under the treason-felony act and were transported to Tasmania or "Van Dieman's Land," as it was then called. From this place they all, or nearly all, escaped or were pardoned on condition that they would not return to the British Isles.

Forced to stay out of the country they loved so tenderly, these men proved their sterling love for freedom in other lands. This is especially true of the editors of the *Nation*.

John Mitchell, after his escape from the penal colony, came to New York and started a paper. Afterwards he went to Knoxville, Tennessee, and became one of the foremost journalists in the Southern cause. Then, during a visit to Ireland he was elected to the English House of Commons without even knowing that his name had been put forward.

Meagher also entered the newspaper field in New York, but in behalf of the Federal Union. When the Civil War was declared, he enlisted and distinguished himself in several important battles. He was made Brigadier-General and subsequently appointed Governor of Montana.

Charles Gavin Duffy cast his lot with the Australians; not because he was forced to leave Ireland, but because he thought life

would be more congenial there. In this he was right, for he could hardly expect justice in Ireland after he had outwitted the English there in four attempts to convict him on their old reliable, treason-felony act. In Victoria he was elected to the Assembly and soon rose to the position of Prime Minister and then to the Speakership of the Legislative Assembly.

The lives of these men, interesting in themselves, are interesting in another sense because they show that "Young Ireland" failed in its purpose, not for lack of brains, not for want of effort, but on account of the might of the opposition.

But can we say that "Young Ireland" failed? Its purpose was to raise Ireland, that old and historic nation, from the dust and place a sceptre in her hand. This they did not accomplish. But in a truer and higher sense they did not fail. In the words of Byron:

They never fail who die
In a great cause.

Their motto was realized. A public opinion and a national pride was aroused in Ireland, and, better still, they created a Young Ireland. And Young Ireland is a hopeful Ireland, the land of song and of dreams and of passionate yearning; the land that quickens the love of her children and her children's children near and far, and that makes true for all time the refrain,

One in name and one in fame
Are the sea-divided Gaels.

O'Neill's Grave.

PETER P. FORRESTAL, '11.

COME twine a wreath of shamrocks round a tomb
Where Oughter's clear and purling waters flow
There nourished by the lake's sad tears, they'll bloom
Above our stricken hero, Owen Roe.

Oh, weep for him fair Wexford! Erin, weep!
Your only hope, the mighty chief, lies low;
Too soon your sons will find a lasting sleep,
For death has claimed the gallant Owen Roe.

Then twine a wreath of shamrocks round that grave
Where Oughter's clear and singing waters flow,
And there; while wintry winds and tempests rave,
They'll blossom o'er the tomb of Owen Roe.

St. Patrick's Treasure.

CALLED son by many lands,
 Thou art a father unto one.
 Of all these mothers claiming thee,
 By honored titles naming thee,
 We ask: Where is thy priceless birthright gone?
 That blessed faith of thine,
 They mothering thee have sold.
 But she, thy daughter dutiful,
 Has kept thy treasure beautiful
 Through many sorrows in her heart of gold.

C. L.

Irish Druidism.

WILLIAM J. BURKE, '13.

The Irish people of the present day still cling to some customs which originated far back in the annals of Celtic history when druidism was the dominating force that determined the civil and ecclesiastical basis of their government. These superstitious practices, however, have undergone a gradual transition from the ancient pagan to Christian ideas as the Celt has advanced in civilization. This marked transition may be noted in our times on the occasion of St. Stephen's feast, when the Irish peasantry never fail to hunt the wren. The custom is the survival of a pagan rite, which, however, was later adopted by the early Christian missionaries, who in the work of converting the people resorted to this means to counteract the superstitious practices of the druids. As in nearly every country pagan temples have been consecrated to Christian worship, so the early superstitions among the Celtic druids were Christianized ever since the time of St. Patrick.

Just how great a stronghold druidism obtained in ancient Ireland is evidenced by the number of towns and hills which bear names that are self-explanatory. The ancient word "sidh," which is the modern Celtic "shee," was applied in the earliest epoch of Irish literature to a fairy palace. Later it became significant of a hill, and for the past four centuries has been applicable only to the fairies themselves. Throughout the island today there are countless hills, valleys, rivers and hamlets bearing the "shee" in their name which is an unquestioned proof that primitive peoples

believed that the hills and the shady nooks were the abodes of the fairies. Sheetrim, Sheehys, Knocknasheega and Gleenasheegar are names on the modern map of Ireland that would seem to justify such a belief.

Druidism among the Celts was, without a doubt, an active force in Ireland's early history. The druids were the priests of the land, and their power was far greater than their titles of priests would seem to imply. Not only were they free from military service but were likewise exempt from taxation. In the primitive days of druidism they were the brehons of the law, and as such interpreted the legal codes. All disputes of whatsoever nature were submitted to them and settled by the means of bird-omens. If a flock of birds winged its way southward this would tend greatly towards a reversal of decision on the part of the brehon. So binding were the decisions of the druids that they who refused to abide by them were declared outcasts from society. It was the solemn duty of all to avoid association with such persons, as the outcast's touch was considered defiled, and whosoever was so unfortunate as to be touched by one, was likewise branded and shunned by society. This craftiness which the druids employed to impose punishment for the violation of laws enabled them to rule with iron hands over the early Celts. Furthermore, there was not a king in Ireland who was not favorable to the druids and their artifices, and the druids realizing this resorted to very stringent codes of laws. If we imagine the father of a family who refused to recognize the validity of a druid's decision in court being avoided by his wife, and his own children shrinking from his caresses, we obtain some idea of the baneful power and effect of druidic government.

Later we find druidism stripped of its judicial powers, but retaining its sacerdotal authority. Temples of worship were unknown to the druids and all religious ceremonies were performed in sacred groves where the hawthorn and yew trees were abundant. Here the druid priests were accustomed to offer sacrifice to the sun, the moon and to the various constellations in the heavens. The nature of these sacrifices has been a subject of much controversy among historians, some claiming that the Celtic druids never offered human sacrifices, and others asserting that they did,

However, it is known that the early Welsh druids did actually participate in ceremonies where human beings were immolated on their altars. It seems very generally admitted, however, that the druids of Erin never offered human beings in sacrifice.

Immortality and the transmigration of souls were taught by the Welsh, British and Irish druids. The home beyond the grave was somewhere in the depths of the rolling Atlantic or in the illumined confines of a subterranean cavern where youth was perpetual and peace eternal. These caves, so they taught and believed, were the abodes of fairies or "shees" who came to earth at different times to bear away mortals to their everlasting homes.

A pretty legend is recorded in the "Book of Dun Cow" that offers us an idea of the pagan Irish faith in these fairies. Prince Connla of the Golden Hair, while strolling idly on the strand of the sea was mysteriously borne away to the land of Moy-Mell in a crystal boat which was manned by a fairy of supernatural beauty. The companions of the Prince saw him step into the briny sea and even heard the melodious chant of an invisible fairy.

A land of youth, a land of rest,
A land from sorrow free;
It lies far out in the golden west,
On the verge of the azure sea.

A swift canoe of crystal bright,
That never met mortal view—
We shall reach the land ere fall of night
In that strong and swift canoe.

From the druid's incantation,
From his black and deadly snare
From the withering imprecation
Of the demon of the air
It will guard thee, gentle Connla,
Of the flowing Golden Hair.

And as the melody ceased, so the legend runs, the "poor young prince stepped into a crystal boat, which in a moment glided away to the west, and Prince Connla was never again seen in his native land."

The fairy, such as mentioned in the foregoing legend, not only dwelt in the confines of beautiful caves but likewise made a home in the dense oak forests where the druid priests offered their sacrifices. It is an interesting fact to note that a custom which originated

hundreds of years ago among the druids of Ireland is in use today among all Christian people, namely, the custom of decorating homes with holly and evergreens during Christmas festivities. During the winter months the druid priests never failed to spread branches of evergreen over the barren trees of the oak forests that the woodland spirits might be afforded a place of warmth from the chilling blasts until spring would again clothe the trees with a natural foliage. So, we find that the superstitious practices of the druids have left their traces among all peoples, and are not the peculiar characteristics of the Irish alone. However, it must be borne in mind that these practices of the Irish,—among which people we find them especially prevalent,—are not to be regarded as superstitions sinful in character, but rather the "Christianization of the pagan superstitions" which, through the teachings of St. Patrick and the zealous missionaries that followed him, have been elevated to a higher scale and imbued with Christian significance.

Innisfallen.

PETER P. FORRESTAL, '11.

[N Killarney's Purple Mountain
Once there flowed a magic fountain;
Now the fairies' hallowed dwelling
Lies beneath the gentle swelling
Of the waves of Innisfallen.

There one night a peasant's daughter
Sat beside the gushing water
With her lover, and the weeping
Of the mermaids left them sleeping;
And they dreamed of Innisfallen.

Soon the day-god, with his taper,
Rose and saw the fairies caper;
Saw the sweet arbutus blowing,
With the wavelets round it flowing,
On the shores of Innisfallen.

And he knew some thoughtless maiden
With her lover, slumber-laden,
Had left ope th' enchanted fountain
In the lap of Purple Mountain
As he gazed on Innisfallen.

Destined Hour.

WILLIAM A. CAREY, '11.

A MEMORY sweet is the days of thy glory,
 When scholar and saint taught the lessons of right;
 And poets sang verses, and bards told the story
 Of heroes and chieftains, their virtue and might.

But oh! the long night of oppression and sorrow,
 When tyrants dismembered the sons at thy breast.
 Would morn never break? or some far-distant morrow
 Give birth to a sunlight of peace or of rest?

Oh Erin, thou wronged one, the Rachel of nations,
 Lift up thy bowed head, and uncover thy face,
 Disfigured and marred with a thousand vexations,
 And furrowed with tears, veiling beauty and grace.

Thy peace is at hand; and brave warriors sleeping
 Are restless to hear the gold harp break in song.
 Let music and laughter again hush thy weeping,
 And blend with pure gladness thy peace to prolong.

Ireland's Liberator.

JOHN. T. BURNS, '13.

Daniel O'Connell, Ireland's greatest statesman, was born at the time in which the great struggle between England and the Colonies first made its appearance. As a boy he was of a retiring disposition, preferring the company of books to the games of his companions. It is related that while they were engaged in childish pursuits, Dan busied himself with the few books which came into his possession,—and, let it be remembered, books at this period in Ireland were scarce.

When he had reached the age of thirteen, however, the law limiting education was repealed; accordingly he was sent by his uncle, Maurice O'Connell, who had taken a great fancy to his nephew, to a Jesuit school, in London. Along with him was sent a younger brother. But when they reached the school they found that they were too old to be received. The uncle, on hearing that they could not register at the Jesuit school, sent them to France. The young Dan showed the first signs of the proficiency here that afterwards so marked his classical studies.

In 1794 he began the study of law. From this time on, we find O'Connell in court continually. The quips of the lawyers held more pleasure for him than pursuits of any other

nature. During this period, too, he made his first political speech. It was violently anti-Tory, in direct opposition to the ideas which characterized the more settled days of a mature age.

By the year 1823, O'Connell had located himself. Nolan says of his entrance into the field of politics: "Then he made his majestic stride into the political arena where lay dead and dying the many hopes of his country. Local insurrection, general risings and wars had failed; petitions to the king and parliament had been thrown out repeatedly; but O'Connell climbed over these wrecks with a new strength that was destined to succeed." His motto was "Ireland can not fight England." He preached passive resistance. In the same year he organized the Catholic association, the purpose of which was the promotion of Catholic Emancipation by means of meetings, discussions, and a return to parliament of members who would promote the cause.

The association flourished for two years, at the expiration of which time, owing to English legislation, the society was disestablished. O'Connell, undaunted, reorganized under another name, and at the same time presented himself as a candidate for parliament as a representative of Clare. Although elected, he did not take his seat, because of the oath required to be taken by all members of parliament, an oath which denied certain doctrines of the Catholic Church. But through his influence the Emancipation act was passed in 1829.

No sooner was the act passed than O'Connell presented himself that he might take the oath. When he was asked to repeat the clause which had kept him from his seat he refused, pointing to the act of Emancipation as grounds for his refusal. The Speaker refused to recognize his right and he was ordered to leave the assembly chamber. He did so, but was again returned to parliament from Meath in the following year. This time he was allowed to take his seat without opposition and without taking the abhorred oath.

O'Connell next formed an association called "The Friends of Ireland of all Religious Persuasions," in order to repeal the union. The society was, however, soon repressed by the government. Under his advice the Catholics refused to pay the tithes to the Established

Church in Ireland, a fact which had brought about much disorders everywhere.

In 1838 he founded his "Precursor Society," and in 1840 his famous "Repeal Association." He addressed a number of meetings of this association during the summer and fall, but for some reason, the agitation was losing hold upon the people, until the appearance of the *Nation*, 1842, when other men with different ideas took up the work.

O'Connell never believed in physical resistance. He thought that Ireland's victory would be won by agitation and not by arms. Other and younger men had different ideas. Somehow the repeal of the Union, which O'Connell had promised, never came about. Gradually these younger men secured a following, advanced a policy and presented a more or less hostile front to "the Liberator."

It is little wonder, therefore, that in 1846, the "Young Irelanders" broke away from the "Catholic Association." The terrible famine followed. O'Connell saw the suffering and starvation around him; he saw disunion in the ranks, and felt too that perhaps the full measure of his dream was not realized. Heart-broken and worn out by a long life of unselfish sacrifice for his country, he left Ireland on the 26th of January, 1847. He made a touching but hardly audible farewell speech in parliament on the 8th of February and almost immediately set out for Rome. He never reached the "Eternal City," for he died at Genoa on the 15th of May, 1847. His heart at his own wish was sent to Rome; his body was taken to Ireland and laid to rest in Glasnevin Cemetery, Dublin.

In physical form, as well as by force of intellect, O'Connell was a natural leader. He was six feet tall, of powerful frame, very great strength, tireless energy, and had a voice that was not unlike the roaring of the billows to which he so frequently referred in his speeches.

O'Connell was not merely a politician. He was a loyal patriot and a true statesman. He denounced armed resistance because he had seen with his own eyes the disastrous results of the uprisings in 1798 and 1803. He advocated a broad religious tolerance because he had seen the evil effects of bigotry and violent religious feelings.

By these two principles he taught the Irish the lessons of strength in union and agitation within constitutional limits. This latter lesson

was disregarded on two occasions,—by the men of Forty-eight and by the Fenians ten years later,—nevertheless the lesson was learned, as is evidenced by the peaceful agitations for the disestablishment of the English Church in Ireland, for various Land bills and for Home Rule.

But O'Connell was more than an agitator and a leader. He was a statesman of exceptional ability and foresight. It was through his influence that Catholic Emancipation was secured and the partisan oath, which had been required to enter parliament, removed. It is true that he went to his grave broken-hearted over the future prospects of his beloved Ireland; but does not the fact that the English parliament has, since his time, adopted the greater part of his reforms to heal the wounds of a wronged people, argue most eloquently in behalf of his sound statesmanship?

The following tribute from Wendell Phillips sums up very truly the greatness of the man:

"O'Connell's toleration was as broad as human nature, his sympathies as boundless as the sea. The foremost Catholic of his age, the most stalwart champion of the Church, he was also broadly and sincerely tolerant of every faith.....Never since Demosthenes has nature sent forth anyone as lavishly gifted for his work as a tribune of the people.....Webster could awe the senate, Everett could charm a college, and Choate could cheat a jury; Clay could magnetize the millions and Corwin lead them captive. O'Connell was Clay, Corwin, Choate, Everett and Webster in one.

"When I see the sobriety and moderation with which he used his measureless power,I am ready to affirm that he was, all things considered, the greatest man the Irish race ever produced."

Yearning.

JOHN F. O'CONNELL, '13.

THOUGH far from Erin they may roam
Her sons are ever true.
In every dream is the thought of home,
And the skies of Irish blue.

From foreign shores their hearts will stray,
Back to her heathery hills.
Nor time, nor place can blot away
The memory that thrills.

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—The Irish history class of the present year, not wishing to be outdone by the class of last, offers a SCHOLASTIC issue containing far off echoes of the song and The Spirit of story of Ireland. Obviously the The Race. critic will find errors of form here and there, but he will not find serious shortcomings in the spirit of the work. This seems the one important thing—the cultivation of the spirit that quickens. Men may write with an eye single to grace of phrase, but if the spirit is wanting the well-turned periods are so much short-lived foliage.

Ireland's history, her poetry, her traditions, her people, to be understood rightly must be understood through their spirit. The strange ever-shifting struggle for political liberty which was given over so easily; the long, Spartan-like opposition against religious oppression which endured until the very fury of the aggressor had wellnigh spent itself,—these must be understood not so much from the point of view of political maxims as from the spirit of the race. So too, Ireland's poetry, so passionate, so full of heart-longing, of brooding grief, is not best understood when judged by the standards of formal rhetoric. Its spirit must be considered if we hope to arrive at an appreciation of Irish song. What seems unreal, exaggerated or absurd will then

assume a different character. The mere fact that the fairies did not climb the mountains, that the *banshees* never sang the death warning, that ghosts never peopled the night with forms and motions, will not assume any degree of importance. The people whose imaginations are vivid enough to call from spirit-land ghosts and "good people" and whose souls can hear in the sigh of the wind the plaint of the warning *banshee*,—such a people assume a vast importance, they are makers of literature. And it is only by sympathy, by spiritual insight they are understood. It is this spiritual insight, this sympathetic appreciation that the members of the Irish history class have endeavored to make appear in this Irish History Number.

—It is interesting to note that in the preliminaries in debate this week the residence hall with the smallest number of students won two firsts and one Congratulations! second thereby eclipsing Emulate Them. halls with three times the number. The students of the University generally will not be jealous of this well-deserved glory going to the boys of St. Joseph hall. They are hard-working, well-deserving young men who will bear their honors modestly. They have not shone with especial brilliance in football and basketball, but in debate they have come unto their own. And high as we rate athletic supremacy it is small by comparison with intellectual supremacy. This is not minimizing the value of athletics, it is not stealing a single ray from the athletic nimbus of any hall; it is simply commending the boys of St. Joseph hall for winning two firsts and a second in the recent intellectual field meet. We hope all the halls will emulate St. Joseph and have representatives in every intellectual contest—especially such halls as live in tradition as passionate book-lovers.

—President Taft has always enjoyed a reputation for solidity. Some words of his recently addressed to the President of the University of Illinois are President Taft on so important that we deem Military Drill. it well to quote them here.

"My dear Dr. James:—
I write to express to you the pleasure I had in reviewing the regiment which is made up

of the first two classes of the Illinois University. I congratulate you on their soldierly appearance, the fine discipline and training that they exhibited and on the necessarily beneficial effect that the military discipline and the physical training must have upon all your young men. We are all in favor of college athletics, but one of the defects of such a system is the tendency to confine athletics to those who are naturally best adapted to them, while the great student body manifests its interest not by athletic practice, but by attendance at exhibitions of the few. This is not true of the military training that comes from the organization and maintenance of such a fine regiment as that you have, because every member of the class shares in the beneficial effect. I sincerely hope that the War Department may have to do nothing which will interfere with the progress you are making and whenever you need the support of the chief executive in this fine feature of your university, call on me.

Sincerely yours,
William H. Taft."

One of the pleasantest experiences which this year has brought is the universal interest in the military drill. Like all things that are worth having, it costs something in the way of energy and restraint, but it is gloriously worth while.

—One hears a great deal nowadays about a so-called rule of right living; newspaper sermons deal with a sort of combination of the golden rule and utilitarian-

Practical Christianity. ism; ministers with advanced views plea for a *practical Christianity*; and it all amounts to a rule of conscience. It is a good thing to see this sort of a movement, for it indicates a certain awakening of the spirit of unrest that may have good results. Of course there is a fundamental error in the teachings of these practical gossellers: the conscience, unaided by the light of faith, and unguided by dogmatic rules, is unable to find the path of practical Christianity. But the main contention is good, and its appeal should find a hearty response in our Catholic colleges, for there, if anywhere, young men should learn to combine reason and common sense with right living. They should map out their own plan of action, however. There is little

opportunity for harboring the harborless or for burying the dead among students; but there are practical forms of Christian charity and goodness that should not be neglected. The work that the Holy Name Society is doing throughout the country to combat the profanation of the Divine Name should certainly be encouraged by Catholic young men. A spirit of Christian manliness should be cultivated: no trust can be placed in a man who is narrow in his opinions. Pious practices should form a part of the life of every Catholic young man. There is at present too much of a tendency to follow the line of least resistance in the matter of Christianity; this can be overcome only by a conscious effort towards a practical Christianity.

The Paulist Choristers.

Last Saturday evening, Father Finn and his band of singers entertained us in Washington hall with a select program. The choristers came well recommended and their performance was well up to the quality of music that we expected to hear. Father Finn surely deserves praise for the painstaking efforts through which he has developed to so high a perfection the large choir of boys under his direction. The boy quartette rendered several selections showing that such a combination is not at all an impossibility. The solos were rendered with fine expression, that of Master Harold Dee being, perhaps, the best received. The choristers deserve a royal reception everywhere.

Preliminaries for Varsity Debating Teams.

The preliminaries for the Varsity debate on the question: "Resolved, That Federal legislation should be shaped towards the abandonment of a protective tariff," were held March 5, 6 and 7 in Sorin Law Room. All the contestants produced arguments of excellent quality, and the judges, Rev. Fathers Moloney, Walsh and Prof. Farrell ranked the speakers in the following order: March 5—J. Burns, 1st; J. Hope, 2nd; C. Hagerty, 3rd; P. Meersman, 4th. March 6th—J. Murphy, 1st, E. Twining, 2nd; Mr. Scheelinger, 3rd; H. Meyers, 4th. March 6—W. Milroy, 1st; C. Fahey, 2nd; W. Fish, 3rd;

J. F. O'Connell, 4th. March 7—C. Miltner, 1st; F. Boucher, 2nd; R. Finn, 3rd, and C. Curran 4th.

Despite the optimism which has obtained in debating circles, a few facts were brought out in the trials which can not be passed over. Holy Cross hall, which has always produced good speakers, had only two representatives, while, on the other hand, St. Joseph hall, a hitherto uninterested spectator, secured two firsts, a second and a fourth place with four candidates. Again a noticeable absence of seniors was observed in the ranks of the contestants. That a class of one hundred members should furnish only two debaters does not speak well for the men who are about to go out into the world.

The judges, however, were enthusiastic over the results of the contest and declare the material to be the best the University has had in three years.

Philosophers' Banquet.

One of the red-letter days in the calendar of the philosophical students is March 7th, the Feast of St. Thomas Aquinas, patron of Rev. Father Crumley. Last Tuesday, in accordance with a custom greatly revered by the disciples of Father Crumley, all idealistic principles were set aside in favor of the more agreeable materialistic ones. The philosophers' session took the form of a banquet of many courses over which our Professor presided in his usual philosophic manner. An item of no little importance in the palatable and varied menu was the "Florian Special." Father Cavanaugh and Father Schumacher were present as guests of honor.

Class Affairs.

JUNIORS.

In accordance with a custom instituted in their freshman year, the class of '12 decided last Monday evening to hold their annual St. Patrick's Day banquet at the Oliver next Saturday evening. Nearly every member of the class has signified his intention to attend, and it is expected that this banquet will be far more successful than any previous one. Mr. Russel J. Finn has been chosen toastmaster, and has doubtless already arranged a fine

program. Mr. Bernard H. Lange, the class artist, is now busily engaged designing a cover for the menu. The committee in charge of the general arrangements are Russel J. Finn, James B. Sherlock, Wm. Donahue and Fabian N. Johnson.

THE SENIOR BALL.

The work of preparation for the annual ball has lately received the attention of the senior committee. Definite plans have been outlined and the work to make it a complete success is moving along smoothly. The formal ball will be held in Place hall, South Bend, on the night of Easter Monday, April 17. Invitations have been prepared and will be issued within a few days. The music and programs have been contracted for, and the list of patrons and patronesses will be announced shortly.

An Impetus to Religious Reading.

Since the organization of the Apostolate of Religious Reading, a great impetus has been given to the reading of religious literature. To the young man at college, the apostolate has afforded an opportunity of appreciating the beauty and grandeur of Christianity. In the selection of books, the director has been discriminating but not prejudiced. Non-Catholics as well as Catholic authors are represented in the collection. Among the former are the authors of "The Little Shepherd of Kingdom Come," "The Calling of Dan Matthews," "The Story of the Other Wise Man," and "Father Damien."

Foremost among the Catholic authors is Charles Warren Stoddard, whose "Lepers of Molokai," "South Sea Idyls," "In the Footprints of the Padres," "A Troubled Heart," "The Wonder-Worker of Padua," should be read by every cultivated Catholic. Stoddard possessed a style that defied analysis, being equal if not superior to that of Robert Louis Stevenson.

Beginning with a very small number of books, the library of the Apostolate now contains 350 volumes. With a constant increase, and the frequent visits of distributors, the work is progressing wonderfully. Indeed it is almost amazing to hear of the many good books that were read by students within the past year.

Society Notes.

BROWNSON LITERARY AND DEBATING.

The Brownson society held its sixteenth regular meeting last Sunday evening. The semi-final debate for choosing a team to represent Brownson hall against St. Joseph resulted as follows: H. Gefell (1), J. McCarthy (2), G. Hanlon and V. Ryan (3). All the speakers were in favor of the affirmative side of the question, "Resolved, That a commission form of government should be adopted by cities with a population of over thirty thousand." As the only negative speaker was absent on account of illness, Mr. T. Mahoney volunteered to give some arguments for rebuttal by the affirmative. Next Sunday in the final debate ten members will speak, and the three that receive the highest marks will make up the Brownson team. The debate with St. Joseph hall will be held in the latter part of April.

HOLY CROSS SENIOR LITERARY.

Sunday evening, Feb. 25, the Senior Literary Society held its ninth regular meeting. The program was among the best of the year. The society was first favored with a piano selection by Mr. J. MacElhone. Then followed a paper entitled: "The Senior's Banquet," by Mr. C. Brooks. Mr. Heiser recited "Trouble in the Amen Corner." An excellent story by Mr. J. Stack was the next number. At present poetry is rare. Mr. J. Kelley, however, showed much ability in this department when he recited an original poem entitled: "There's a Reason."

The principal number of the program was the inaugural address by the president, Mr. George Straussner. Mr. Straussner said that the standard set by the retiring officers was high and would be difficult to improve upon. In concluding, Mr. Straussner urged every member to do his utmost to make the present administration successful.

CIVIL ENGINEERING SOCIETY.

The Civil Engineering Society has resumed its work since the completion of the examinations, and the first meeting of the March-April series was held Wednesday evening, March 8. "The Mechanical Equivalent of Heat" was the topic of a paper read by Mr. Lahey. The mechanical equivalent of heat may be defined as the amount of work done

in raising the temperature of one gram of water one degree centigrade. An account of the experiments bearing upon this subject made by Dr. J. R. Meyer and Joule was clearly shown in which the importance of their work was made apparent. The subject as discussed by Mr. Lahey brought to light and made especially clear many of the phenomena of Physics. Mr. Wasson traced "Railway Safety Appliances" from the first inventions of the kind to the present day and credited them with bringing about safe travel of the present day. The automatic air brake, the block signal system, the electric interlocking switches and derailing devices were the main appliances enumerated and separately explained by Mr. Wasson. The explanation of the Westinghouse air brake proved to be the feature of Mr. Wasson's paper. Mr. Cortazar had some very artistic and economical views upon "The Improvement of Public Grounds," and stated a few paramount considerations as guides in such work. The topography of the ground under consideration will largely determine the nature of the improvement, and with different considerations arising will occur a diversity of opinion as regards the detail and arrangement of the improvement. Mr. Bracho was prepared to answer numerous questions put to him by members of the society upon the "Relation between the absolute and gravitational units of force and the absolute and gravitational units of mass." At the close of the explanation of this question by Mr. Bracho, Professor McCue gave a final explanation of these relations which served to set right any possible misunderstandings regarding the important question. The society will meet at 8 o'clock, Wednesday evening, hereafter, instead of 7:30.

Personals.

—Mr. George Finnigan, '10, writes from the Eternal City, where he is pursuing his theological studies, that he is keeping in touch with his Alma Mater. They do not play football and baseball beyond the Tiber, but just the same Mr. Finnigan relishes any Varsity athletic victory that may happen his way.

—The Honorable W. W. Dodge (B. S. '74) of Los Angeles, Cal., is the author of "The Fraternal and Modern Banquet Orator," one

of the most popular books of the kind issued in modern times. It possesses an introduction by the Hon. Chauncey M. Depew and some words of commendation from the Hon. Champ Clark.

—Mr. Fred W. Cooper and Mr. Byron V. Kanaley (A. B. '04) have formed a partnership to do business exclusively in First Mortgage Banking. The firm name is Cooper, Kanaley & Company and the address, Chicago Title & Trust Company Building, Chicago, Illinois. The new firm will have the cordial wishes of the alumni.

—Bishop MacSherry, who was the guest of the President last week, gave the students of Brownson dining-room an interesting account of the Boer war last Sunday after dinner. The bishop was personally acquainted with nearly all the well-known figures in that memorable struggle, and this added to the interest of his remarks. Mgr. MacSherry left us Monday, and with him went our best wishes for his continued success in South Africa.

Calendar.

Sunday, March 12—Second Sunday in Lent.
 Monday, March 13—Semi-finals in Debate.
 Orchestra practice, 7 p. m.
 Tuesday, March 14,—Semi-finals in Debate.
 Wednesday, March 15—Lenten devotions, 7:30 p. m.
 Thursday, March 16—Classes. Friday's schedule of work.
 Orchestra practice, 7 p. m.
 Friday, March 17—St. Patrick's Day.—No classes.
 Philopatrian play.
 Dress parade.
 Lenten devotions, 7:30 p. m.
 Saturday, March 18—Annual St. Patrick's Day Banquet of Class of '12.

Local Items.

—The handball season is with us again.
 —The recreation day next week will be on Friday. Friday's schedule of classes will be held on Thursday.
 —The local K. of C. held a meeting Wednesday evening at 7 o'clock. It was decided to put on the first degree on March 20th.
 —The class of '12 will hold their annual banquet at the Oliver hotel on the night of March 18th. Plans are laid for a pleasant time.
 —Brownson leads the bowling tournaments

for the February series. The March series started Tuesday and the contest promises to be close.

—The mustache club of Corby has been discontinued. One of the members has broken the agreement. It is for "Red" O'Herron to entertain at dinner in the Oliver after Lent.

—Captain Stogsdall is again among us and we are all glad to see him looking so well. He conducted the drill on Wednesday and began preparations for the parade on St. Patrick's day.

—If outsiders would like to know the secret of our success in baseball they could easily find an answer by looking over the men that can be seen daily on and around the campus playing the game.

—The freshman class will make their debut in social affairs the night of the 17th. They declare it to be their intention to start the activities which will make them a strong aggregation in 1914.

—Walsh hall basketball team lost an exciting game to Rochester A. A., Wednesday evening. The score was 31-25. Barnhart of Walsh, who hails from Rochester, was the principal performer for the locals.

—The members of the senior class are now making arrangements for their Easter Monday ball. Invitations will soon be issued. It is expected that this year's function will even surpass in brilliancy that of last year.

—Extensive improvements, under the direction of Brother Hugh, have been going on in Cartier field. The grounds will be enlarged, the gridiron will be laid out anew, and the track will be put in shape for the coming season.

—The Carroll hall basketball team administered a 30 to 24 defeat to the Junior Holy Name society, St. Patrick's church, South Bend, last Wednesday. The game was hard-fought throughout. The Carrollites have the winning spirit. Size and weight do not frighten them.

—During the past week a tennis club was formed for the promotion of the game. The club was organized three years ago and has steadily increased in membership. Following is the list of officers: President, Myles Sinnott, Vice-president, Ray Skelley; Secretary and Treasurer, Al. Hilkert.

—Coach Maris is very much pleased with the condition of his men. Martin and Devine

are again in prime condition and the coach is very sanguine over the results of today's meet. We have the men and nothing can prevent an easy get-a-way except an unlooked-for accident.

—The Philosophers' banquet, tendered by Rev. Father Crumley, C. S. C., on Tuesday last, was a grand success. The festive board was well laden with the best efforts of the culinary department. The menu itself was an elaborate affair. Father Crumley, attended by Father Cavanaugh and Father Schumacher, proved a most excellent host, and his hospitality was roundly cheered by the members of his Philosophy classes.

—The Wednesday and Friday evening Lenten devotions are remarkably well attended. Last Wednesday evening Father Maguire gave a devotional talk on "The Prayer in the Garden." Benediction followed. Every Wednesday there will be a short discourse on one of the sorrowful mysteries. The exercises are brief and replete with the spirit of the Lenten season. In view of the fact that the students are not obliged to fast, attendance at these exercises will prove a most acceptable substitute. Those who attended this past week should bring their friends next week.

Athletic Notes.

ROSE POLLY DEFEATED IN EXCITING GAME.

In one of the most exciting and most bitterly fought games ever seen on the Rose Polly field the Varsity succeeded in securing the large end of a 31 to 23 score down at Terre Haute, February, 21st.

The Notre Dame men were not in the best of condition after the fast game with Wabash, and for that reason did not expend their energies during the first part of the game, the score standing 23 to 13. The engineers struck a scoring streak shortly after the opening of the second half, and in a very few minutes they had brought the count up to 23 to 21. This spurt set the followers of the Poly men wild with hopes of victory, but the anticipation was short-lived, for Fish and Maloney broke loose with speed and accuracy which clearly upset their opponents, and in the last few minutes the Notre Dame score was run up to 31 points. The rally of the gold and blue men was as spectacular as it was exciting, and

the fans showed their appreciation in a wonderful burst of applause. Fish proved the star of the game and was referred to as "the fly wheel in the Catholic machine" by the sporting writers next morning.

Summary:

NOTRE DAME.		ROSE POLY.
McNichols, Maloney	F.	Deming
Fish,	F.	J. Kelley
Grandfield,	C.	Gray
Feeney, Walsh,	G.	Offutt
Ulatowski,	G.	Crowe

Field goals—Fish, 5; Grandfield, 5; Maloney 2; McNichols, 1; Ulatowski, 1; Gray, 6; Offutt, 2; Kelley, 2; Free throws—Kelley, 3; Maloney, 1.

ST. MARY'S AT DAYTON DEFEATS BASKET BALL TEAM.

The hardships of travel and fatigue of much playing sent the Notre Dame basketball team on the floor against the Saint Mary's team of Dayton, Ohio, in not the best of condition and without that snap which has generally characterized the playing of the men heretofore. The St. Mary's team is strong in every position and has an excellent record for victories this season. Withal, the Varsity, after a display of courage and fight, succeeded in holding their opponents to a 27 to 21 score. In this game as in the contest with Rose Poly, Fish brought down the praise of the enthusiasts for his pluck and ability in attempting to regain a lost cause. Maloney and Grandfield also played valiantly to bring victory from defeat, but it was a case of men in the best of condition against men who were handicapped by the strain of two games on the preceding evenings, and the former won.

Summary:

NOTRE DAME.		ST. MARY'S.
McNichols, Maloney	F.	Janzen
Fish	F.	Sacksteder
Grandfield	C.	Boll
Feeney	G.	Hart
Ulatowski	G.	Mahoney

Field goals—Fish, 4; Maloney, 2; Grandfield, 1; Janzen, 3; Sacksteder, 3; Hart, 3. Free throws—Maloney, 4; Fish, 3; Sacksteder, 7.

DAYTON TURNERS DEFEAT VARSITY.

In the fourth and last game of the trip taken by the basketball team, the Dayton Turners succeeded in nosing out a victory with a lead of only three points to spare. The game was a battle from the sound of the whistle, and both teams fought every minute of play for the prize ribbons. Revenge was the watchword of the Turner aggregation,

for in last year's contest they were defeated by the Notre Dame team by only one point. The score was close during the whole of the game, neither side getting the advantage. Grandfield was the star for the local men not alone for his work in guarding Boll, the dangerous Turner and St. Mary's centre, but also from the fact that he caged the ball for six field goals during the evening.

A. A. U. MEET IN CHICAGO THIS EVENING.

The Varsity track team will compete in the A. A. U. Championship this evening in Chicago against the teams of several colleges as well as various athletic clubs in the city. Coach Maris sends his men to the windy city in the best shape with the exception of Dana, who is suffering from a cold and Wasson whose injured ankle is yet a source of trouble to him. While the Coach does not predict a victory for the local men, he feels that their presence in the meet will be fully realized before the end of the fray. The fact that the meet is not governed by the usual eligibility rules, which govern collegiate meets, makes possible the entrance of many stars who have become renowned for their ability as track men. Last year the C. A. A. won the meet by only a small margin over the Notre Dame team, but it is believed that the team which will represent that club this year is much stronger than that of the past season and for that reason is expected to again win the laurels with ease. Much interest will be centered on Devine's work in the half-mile, and it is expected that the long boy will win this event. In addition to this Notre Dame will in all probability take firsts in the dashes, shot put and hurdles. Aside from these events the fortunes of the local team are only a matter of conjecture.

CORBY WINS THE CHAMPIONSHIP.

The interhall basketball season came to a close Sunday afternoon. By administering a 40 to 8 drubbing to the Walsh team, the braves surpassed the fondest hopes of their most ardent admirers, and incidentally earned the right to again be called the champions of the University.

The game gave promise of being the best of the interhall offerings, but these predictions proved to be untrue. The braves exhibited such marvellous speed and teamwork that the south-siders were completely bewildered. In fact the form displayed by the Corby team

would have enabled them to have defeated any secondary college team in the country.

Every man of Father Farley's aggregation was a star; and to no single individual can the honor be given for having stood out above his teammates. Teamwork is the one essential of all championship teams, and that, more than anything else, is the secret of Corby's continued success in interhall athletics.

BROWNSON WINS TRIANGULAR MEET.

The triangular meet between Brownson, Walsh and St. Joseph started the interhall track season Thursday afternoon. By the narrowest of margins brownies took first honors over Father Quinlan's athletes, and it was only after a most thrilling relay that first honors could be awarded the Brownson runners.

The records set by the hall men were very good, considering the fact that interest has just been awakened in this sport and the work is only beginning to receive the serious consideration of hall athletes. Summary:

40-yard low hurdles—Walsh, Brownson, first; Larkin, Walsh, second; Cremer, Brownson, third. Time, :5.4.

40-yard high hurdles—Walsh, Brownson, first; Larkin, Walsh, second; Benitz, Brownson, third. Time, :6.

High jump—Hass, St. Joseph, first; Henahan, Brownson, second; Conron, and O'Rourke, Walsh tied for third. Height, 5 feet 1 inch.

Mile run—Fitzpatrick, Brownson, first; Redding, St. Joseph, second; Dougherty, Brownson, third. Time 5:4 4-5.

40-yard dash—Lower, Brownson, first; Robinson, St. Joseph, second; Larkin, Walsh, third. Time, :5.

Shot put—Hoyt, Walsh, first; Maloney, St. Joseph, second; Malkowski, St. Joseph, third. Distance, 34 feet 11 3-8 inches.

440-yard dash—Birden, Walsh, first; Maloney, St. Joseph, second; Malkowski, St. Joseph, third. Time, 57:3.

Broad jump—Burgkart, Brownson, first; Larkin, Walsh, second; Howard, St. Joseph, third. Distance 18 feet 7 3-8 inches.

220-yard dash—Lower, Brownson, first; Larkin, Walsh, second; Cotter, Brownson, third. Time, :26 2-5 seconds.

880-yard run—Fitzpatrick, Brownson, first; Maloney, St. Joseph, second; Walsh, Brownson, third. Time, 2 minutes 6 seconds.

Pole vault—De Fries, Walsh, first; Henahan, Brownson, second; Burgkart, Walsh, third. Height, 9 feet 8 inches.

Relay race—Won by Brownson, Walsh second, St. Joseph, third.

Score: Brownson 44 1-3; Walsh, 43 2-3; St. Joseph, 21.