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## In March.

CHARLES J. FLYNN, '13.

A WILD wind and a flying moon,  
And clouds that drift and lower;  
A heart that leaps at the thought, How soon  
The earth will be in flower.

Behind the gust and the ragged cloud  
And the sound of loosening floods,  
I see young May, with her fair head bowed,  
In a waking world of buds.

## The Economic Redemption.\*

WILLIAM J. MILROY, '13.



MAN is more than dust, and his life is more than a brutish struggle. Human life is holy. Reason and religion declare it; systems of government and bodies of law are proof. The lot of man is to labor; it is divinely commanded, and the burden can not be removed. But his right to live as a man is primary and eternal and must not be denied.

And yet, even in this age and land of light, multitudes of men, though toiling in the sweat of their brow, receive the wages of famine. In spite of human nature, mindless of the true spirit of the Constitution, and against religion's protest, there is in this nation no law commanding that the wages of men shall keep them as men, and forbidding a wage below the human level. The toilers of humanity are by the lawless flow of circumstances protected or destroyed. Their dearest rights rest on the uncertain wills of others and not on law. They give their all, but society will not guarantee them even life. They ask for bread, and

receive a stone; they thirst for water, and are given gall,—and no law rushes to their rescue.

The changeless principles of Right should be written into law. This nation was made free, and became an asylum for the oppressed through baptism of blood. The blood of freemen cleansed the stain of negro slavery from our history, and again this was christened the land of freedom. But there is still a human toll of industrial progress to be repealed, there is yet an unemancipated slavery. Let us not again secure peace and justice through the unholy rage of armed battle, and after long ruin and anguish. Let us cease to trample on the rights of men; let us enact into law the sacredness of life, and our means shall be the Living Wage.

Ours is, it is true, not a pauper nation. It sometimes seems that Labor is happier here than in other ages and other countries. This is the land of riches. Of what, then, does Labor complain?

Labor complains not of poverty, but of defrauded poverty; it complains that in the midst of this unbounded wealth Labor may not touch it; that while toiling to produce the million comforts for mankind, Labor itself perishes from want; it complains of all the pitiful tragedies of the unwritten history of slums and sweatshops; it complains of the unconsoling prospect of the future,—and in the name of the human heart, it demands what is right!

Surely this is a noble cause. It reaches from zone to zone. It draws no puny distinctions. This is not the slender cause of an individual who strives and sorrows; it is the cause of the struggling masses. It is above the history of a single brilliant hero, for this is the history of a vast army of wronged men. Greater than the cause of negro slavery,

\* Delivered in the State Oratorical Contest at Indianapolis, February 28, 1913.

greater than the cause of child-labor, this means the economic redemption of humanity.

The task is mighty. Scepticism will call it a dream. Hostility will brand it the intoxication of philanthropy. But mockery can not destroy its sanity, or make the living wage unpractical, because it is grounded in the rockbed of justice and of actual need. Business declares that economic laws forbid. It is false. Economic laws are the sum of natural conditions and men's wills. They are not inflexible, but elastic. The artillery of supply and demand can be resisted by united effort. Labor Unions have lessened the burdens which economists swore could not be lightened. Economists theorized that there is justice in a free bargain between the worker and the employer, but they did not see that in practice labor is not free. Unaided, Labor must compromise or starve. Schoolmen said in warning that if Labor united, Capital would combine and crush it. They were wrong. And now, again, ignorance is pleading against the living wage and for free competition.

Theorists bid us sit idle and wait for a distant evolution; but America must march onward. We, not time, must solve our giant problems. The signs of the times and the hand of justice, not paper theories, must guide our reform. The policy of non-interference is against all progress. A man can not combat a trust, and free competition is not free competition, but has become a shackle on civilization, unfit, and primitive.

The wealth is here. Ours is the land of teeming plenty. To our fruitful shores the poor and oppressed of the earth bring their hopes. There is a living here for all, yet thousands are in want. America's rich resources can easily supply all her workers. The living wage is a problem of distribution, not of production. If that distribution is prevented by the greed of the employing class so that some workers can not live as men, then society is at fault, and the state should interfere. Think not the living wage means to destroy wealth—think not it is a campaign of anarchy. It comes not to tear down the structure of society, but to reform what is wrong and upbuild what is weak. Its purpose is not to remove the need for toil, for toil is noble; nor to wipe out poverty, for poverty is no evil, but to prevent the grinding of the faces of the poor, to cleanse the whited sepulchre of social corruption.

Behind this plea of suffering Labor, is all that is holy, all that is just; and because it is so holy, men deride it as merely ideal. It is ideal, and therefore it is worth fighting for, and therefore it will prevail. It is indeed ideal, but not visionary. The recent revolts against the high cost of living show that the people believe there is a just price and a just wage.

Just wages are those which will keep men healthy in body, mind, and spirit. They must provide food, shelter, and clothing for health and vitality. Decency and comfort, some education and a little leisure are needed to make the home fit for human dwelling. With less than this the human faculties rust, men sink to the bestial level, or are transformed into mere mechanic chattels, national greatness dwindles, and civilization grows cancerous.

With all our boasted zeal for progress, with all our frantic crusading for the people's rights, more than half of the wage-earning men of this nation are in physical want. They and their families, ten million images of God, famish in degrading pauperism, not only of things of the mind, but even of animal needs. Description halts, and imagination sickens when we reflect that all this need not have been.

For this problem there is a practical solution. The newer statesmanship must find it. It may be hard, but the difficulties are not so terrible as these results of free bargaining. And what are difficulties when we are battling against the bloody business of Greed and Cruelty? What matter dangers and hardships when the God-given rights of ten million human beings hang in the balance? Let the obstacles be gigantic, the victory will be the mightier. This is a fight against inhumanity, and for genuine progress, and the fight must not fail. On this issue we dare not compromise. Economic difficulties shall not stand before moral duties. There is a great wrong to be righted, and the way must be found. Protest fails; armed rebellion is illegal; our appeal is now to the Law.

The saving of human lives is a consideration of justice, not a mere question of expediency. It is not that the Living Wage should, if easy and convenient, be enacted; it *must* be enacted. There is somewhere a practical remedy. The problem of justice does not exist for which men can not find an intelligent and workable solution. If it seems unpractical, then the unshunnable duty falls on us to hew a way

through obstacles and make it practical. What all the details of this remedy are to be, we may not yet fully know, but we know that there is a remedy, and that if it is not found through brains it will be found through blood. The abolition of negro slavery was a moral victory, but the South admits it was an economic success. If prosperity, and not predicted ruin, came from destroying slavery; if the eight-hour laws are satisfying; if labor unions are a practical benefit; and if the partial overthrow of child-labor has not hurt industry and wages; is it not likely the living wage too will be successful?

Let the State rouse its sleeping powers, and lead the way. What is the State? Not a legal fiction, but a living champion of Right. It is the defender of life and property. It is something more than all its citizens; it is that plus the spirit of justice. Corrupt men tell us that it is only an association for convenience, but the hope of all good men, and the spirit of this age is that the purpose of the State is the achievement of truth and justice. While human families,—strong, toiling men; tender, noble women; and little, innocent children—are inhumanly ground by fraud and want as in a darker age or in despotic lands, the State today should be doing something better than dallying with the distant problem of Universal Peace, or prostituting its nobility in anti-vivisection measures. The workers of this land must not be suffered to perish. So long as the State places no limit on the birth-rate, so long therefore as it does not prevent men from being born into its jurisdiction, that constitutes an implied contract, and inviolable, that it will protect those men if they honestly work.

Our criminals are given food and shelter and warmth and books, but Labor, honest Labor, must go alone its bloody way. The mouth is tearing the hand that feeds it. The penalty of progress is falling on the laborer, the author of that progress. Wherever we look, the great engines of material advancement, the growth of national wealth, the harvest of the earth, are these not the work of his hands? The mighty tasks of reclaiming desert wastes, of making abundance where before was need, of keeping fresh the nation's blood, are they not his? Is he not then worthy of his hire? Shall we listen to corrupt men say: "This living wage is no business of the State. The workers are prosperous enough. Why should we risk a change?"

We should change. The way to justice is open. Let us take the step. The human heart is with us; God is with us. Let not the false apostles of Conservatism raise their voices in protest. When unholy conditions are blighting human lives and blowing out our moral lights; when the violence of corporate power is gagging the true voice of the Constitution, let no cowardly and un-American fear of changing accustomed principles prevail. Long enough, long enough has the despotism of bargain-wages worked its tyranny. It is time to purify the poisoned chalice. It is time to enthrone the invisible government,—the conscience of the Constitution.

Hearken to the cry of America's ten million slaves and save them. They are asking for bread; let us give them the Living Wage. And then, if we have prospered in the past, what can we not expect in the future? What height can our country not reach when progress has come to mean, not vast production, but fair distribution; when to the toiling masses labor is no longer a curse or life a treadmill; when the parting of the ways between Capital and Labor has been joined; when the horizon of national achievement is something nobler than money,—when Greed is no longer King.

### Two Bundles.

WILLIAM J. BURKE, '13.

The clock on the mantel struck seven, and Bill had promised Helen he would call for her at seven-thirty. It was the night of the theatre party and it looked as if he was going to be late. He hurried through his supper, excused himself to the family, and hastened to his room. He jerked his watch from his pocket.

"Seven-ten! I'll make it yet!" he said softly as he untied the bundle of laundry that lay on the bed.

"Suffering Jupiter! what's this?" he exclaimed as he shook out the contents of the parcel. "A lady's wardrobe or I'm a nigger!" And there before the astonished Bill lay a confused mass of ladies' shirt waists, collars, hose, lawn skirts and other articles of feminine apparel.

"Good night! It's a cinch I can't wear this stuff. And here it's Sunday and I haven't a stiff bosomed shirt in the house. My collars and dress suit ties are in the laundry and no chance to buy new ones! I could appreciate

this blooming mistake any night but now. Here I am with a dress suit and nothing to wear with it but a woman's shirt-waist." And Bill sank into a chair raving hysterically.

"Gee, I'm in a pickle sure!" he exclaimed in disgust as he strode angrily up and down the small bedroom. "Two things are certain—I can't go to the theatre party and I can't call Helen up and explain."

He continued to pace up and down the room, wondering if any possible dispensation of Providence could free him from his dilemma.

"Bet she's waiting for me now," he mused, "I've got to do something and do it quick."

The phone rang and Bill dropped on the bed.

"Lost!" he exclaimed. "It's Helen!"

"There's Helen now, Will," came his sister's voice from the parlor. "Can you answer the phone?"

"Not dressed yet, Sis! You answer and, a—"

But his sister picked up the receiver before he finished.

"What?" he heard her say. "Tell Will you can't go to the theatre party?"

"Thank God!" muttered Bill to himself and breathed freely again.

"O Will," called his sister sorrowfully after she hung up, "Helen can't go to the party tonight!"

"What?" shouted Bill, very natural in his sudden disappointment and anger. "Can't go? Well, that's a nice way to stick a fellow up! What reason did she give?"

"Said her mother took suddenly ill with a terrible headache and she couldn't possibly leave her."

"Just like a woman," said Bill slamming the door behind him and re-entering his room.

"Shake hands with yourself, old man," he laughed when alone, offering his hand to a flushed, disheveled, but very jolly-looking apparition in the mirror. "You couldn't have got out of that scrape without being the butt of laughter for everyone in town." And lighting a cigarette he sat down to plan a campaign whereby he might get rid of the obnoxious bundle and regain his own personal property.

It was evident a mistake had been made at the laundry in wrapping his bundle, but Bill felt that he would place himself in a rather embarrassing position should he return and try to explain.

"The trouble is," he mused, "the clerk is a young lady and I can't face her and explain after

opening this bundle of lace. But ah! I have it," he said with a gleam of hope. "Let Sis do it!"

But after a moment's reflection he wisely determined not to.

"No, that won't do either. She mustn't know or the whole neighborhood would get next. Curse that old boob anyway that made this blunder! Couldn't he tell this stuff didn't belong to me? The idea of labeling women's clothes, "Mr. William Carroll."

There was apparently but one course of action: He must return the laundry himself. Accordingly the next morning he set forth in company with the bundle. As he neared the laundry, Helen suddenly turned the corner. Bill then remembered that he should have called her up the night before and inquired about her mother. He wondered what she would think of him for this apparent lack of thoughtfulness.

"Good morning, Helen! How is Mother this morning?" he asked.

She blushed prettily and tried to conceal a parcel she was carrying, but she did not answer. They had reached the laundry now and Helen placed her foot upon the doorstep as if to enter.

"Goin' in?" asked Bill.

"Yes, but a-alone, Will,—a, I—I wish to rectify an error," she said hesitatingly with evident embarrassment. "Really, Will, it's something personal; you wouldn't understand; but I'll be out in a minute."

Bill's mind was active now; he thought that perhaps he did understand after all.

"Just a minute, Helen. What have you in that bundle?" he asked.

Helen lowered her eyes, and twitched nervously at the strings on the parcel. Bill thought she never looked prettier. He saw she did not care to answer—he didn't blame her either,—and wishing to relieve her embarrassment, he held his bundle towards her.

"Here, Helen," he said quietly but with a twinkle of mischief in his eye, "take this and give me yours. That's too heavy for you to carry." She did not understand, so he explained.

"You see, dear, it was all a mistake. You got my clothes, and I got yours. Helen blushing took the parcel and hid her face in her hands.

"O Will," she said, "I don't know what to say. It was such a stupid mistake."

"Come," he interrupted, "let's go see how Mother's headache is." Helen looked up at him with her pretty eyes, and laughing heartily, said:

"O I guess she's all right now."

## Varsity Verse.

## WHY?

WHY, when the sun is gold,  
 The weather fine,  
 The air (this phase is old)  
 Like Gascon wine;  
 Why, when the leaves are red  
 And yellow, too,  
 And when (as has been said)  
 The skies are blue;  
 Why, when all things promote  
 One's peace and joy,  
 A joy that is (of course)  
 Without alloy;  
 Why, when a man's well off,  
 ("We've heard that thing before")  
 Why *must* he scribble verse?—  
 Gee whizz, I'm sore!

JOHN CARROLL, '14.

## TRANSFERRED COMPLEXION.

"Who left that little flour with you?"

She said.

"Now don't be angry with me, Lou,"

Said Ted.

"'Twas Mother, see? My little queen,

This rose—"

"The rose is not the flour I mean,"

She glows.

"'Tis plain that you upon another dote!

Deny

That that's her powder on your coat and tie!"

WM. J. BURKE, '13.

## BIGGA DA BOSS.

How can you spec dat I be hap—

So harda work on railroad track,

With shov' and pick, an' spik an' maul,—

An' bigga da boss at my back?

For he say to me, "Now Meester Joe

You can a-come weeth me;

I lika your work—you fina man,

Best dag' I ever sec."

I lika his talk—beeg Irisha boss,—

Dey calla heem Meester Meeck—

An' I work so hard for make heem glad—

So hard I'm almos' seeck.

An' justa when I am so proud

My chest so beeg is swell,

Dat Irisha boss, he say to me,

"Your work's no good for hell."

JOHN T. BURNS, '13.

## BUST, BUST, BUST!

BUST, bust, bust,

Your head on Geometry;

And I would that my tongue dare utter,

The swears that arise in me

O well for the plugging lad,

That he plugs all the weary day;

O well for the brainy guy,

Who reads when he ought to play.

And the tired nut works on,

As hard as e'er it can;

But O for the touch of a baseball bat,

And the voice of a baseball "fan."

Bust, bust, bust,

Your head on Geometry;

But a passing mark on the bulletin card,

Will never come near to me.

B. A.

## THE WIND'S CARESSES.

Said the gentle pussywillow

To the wind that kissed her blushing;

"Oft you raise the surging billow,

Oft dear hopes your might is crushing.

Yet you kiss me, never harming,

Never blighting, ever lightly

In your arms you hold me, charming

My poor heart till love shines brightly."

T. KEHOE.

## THE PARTNERSHIP.

No single rood of ground I own,

Yet share a precious acre near

My tiny room—a garden sown

With fragrant beauty all the year—

From primrose time to primrose time—

Something to set my heart a-chime.

"My busy neighbor sets for me,

Unknowingly, warm bulbs that lie

Awhile asleep, and then set free

Tall flags, that poignant blue the sky

Holds in midsummer, or the slim

Narcissus with its silver rim.

I could not, like my neighbor, go

Long hours to tend this tillage fair,

Nor have I wealth to help it grow.

I may not pluck, but I may share,

Gleaning the tints, the fragrance nigh,—

Her, partner in delight am I.

S. TWYMAN-MATTINGLY, '16.

### Cicero's Treatment of the Cardinal Virtues in the "De Officiis."

PATRICK A. BARRY, '12.

For a correct understanding of Cicero's doctrines concerning the cardinal virtues, it must be borne in mind that there was never a Roman philosophy properly so-called. Political disturbances have ever proved unsuited to philosophical pursuits. Rome was no exception, and since politics were generally in a turmoil, no distinctly Roman school of philosophy sprang up. Whatever philosophy the Romans had was eclectic, and this eclecticism found its mouthpiece in Cicero.

In his ethical doctrines—and with these we are now concerned—Cicero is a follower of the eclectic Stoics. But he does not strictly adhere to any one school, for while adopting the Stoic teaching that virtue alone is good, he clings to the Peripatetic doctrine that honors, wealth, and the like are goods, though subordinate to virtue. This is but one example of his attempt to reconcile the philosophies of the Stoics and Peripatetics—an attempt which is evident throughout his ethical teachings.

Cicero maintains that the *honestum*—the honorable—alone is good, claiming that this is identical with the beautiful, which Greek philosophers had said was the only good. The *honestum* has no equivalent in English. "Virtue," however, nearly expresses the real meaning, though it is frequently to be translated as "the good," "the becoming," and "the honorable."

The treatment of the cardinal virtues grows out of an investigation of the duties of mankind, for no state of life is free from obligations either to one's self or to one's neighbor. In the due discharge of these duties consists "all the dignity," and in their neglect "all the disgrace," of life. But it is more particularly from a discussion of what is virtuous in itself that we arrive at a knowledge of the four elements which it comprises. An analysis of the nature of man shows that man is above mere animality, that he seeks after truth, that he is a social being, and that his reason directs him to avoid what is unbecoming and evil. "The effect and result of all this produces that *honestum*

of which we are now in search, that virtue which is honorable even without being ennobled, and of which we may truly say that even were it praised by none, it would be commendable in itself."

All virtue arises from some one of these four elements: it consists in sagacity and the perception of truth, which is prudence; or in justice, which is the means of preserving human society by giving each man what is his due; or in greatness of mind, which is fortitude; or in observing moderation and decorum in all our words and actions, which is temperance.

#### PRUDENCE.

Of the four divisions under which the nature and essence of virtue is ranked, the one principally affecting the nature of man is prudence, or knowledge of truth. The pursuit and love of knowledge is both natural and virtuous, but two dangers are to be avoided. First, one should be slow to assent to what is not known as if one understood it. And second, one should not bestow too much time upon the study of things "obscure, difficult, and unnecessary at the same time." If one guards against these two faults, all mental activities will be virtuous; and all one's thoughts should be devoted to forming plans for virtuous action, or else to the pursuit of knowledge.

This is certainly a very brief treatment of the virtue of prudence. But it includes two remarks which, on further consideration, practically contain the essence of prudence. (1) Prudence is the virtue which principally affects the nature of man. That is a simple statement, but it is full of meaning. It means that without prudence, which is "the habit of intellectual discernment that enables one to hit upon the golden mean of moral virtue and the way to secure that mean," man could not know justice; it means that he could not know bravery from recklessness; that temperance in word and action would have no part in him. In a word, it means that without prudence the other three cardinal virtues would be impossible.

(2) The second pregnant remark is that mental activities should be employed in the formation of plans for virtuous action or else in the pursuit of knowledge. For it is only through a knowledge of what is good and virtuous that man can attain to those ends which are worthy of his nature as a rational



creature. Prudence is an intellectual virtue; the intellect is the source from which spring all man's thoughts, and unless the intellect grasps the truth and points out to the will what is virtuous and what is not, man can never attain to the ends which are worthy of the endeavors of a rational being. Hence men should devote their studies and contemplations to what is virtuous.

#### JUSTICE.

Next in importance is justice; for by justice human society and social relations between individuals are preserved. It is the nature of justice that no person injure another; its foundation is faith, that is, constancy and truth in all our utterances and promises.

Now of injustice there are two kinds: the one which is due to commission, the other to omission; that is to say, the former is an injury directly committed, the latter is an injury done by the failure of one to avert injury from another. Fear is given as a frequent cause for purposeful commission of injuries, for men oftentimes fear that if what they are contemplating is not done, great disadvantage may befall themselves. But Cicero regards avarice as the most prevalent motive, because the greatest incentive to doing wrong is the wish to obtain what one desires, and riches are the best means to this end. Ambition, supplemented by avarice, is the chief reason for injustice. Men, and what is more to be deplored, the greatest geniuses, stirred up by an ambitious desire for glory and power keep within the bounds of justice as long as nothing is opposed to their designs; but no sooner does an obstacle present itself, to thrust aside which would be unjust, then all regard for justice is relegated to the background.

In this treatment of justice Cicero makes two remarks which are singularly in accord with the Christian conception of accountability and merit. He writes: "But in every species of injustice it is a very material question whether it is committed through some agitation of passion, . . . or with deliberation and forethought; for those things which proceed from a short, sudden fit are of slighter moment than those which are inflicted by forethought and preparation." Further he states: "An action which is intrinsically right is only morally good in so far as it is voluntary." Both of these principles are recognized today by all moralists; but coming from a man who lived

half a century before Christ, they assume a remarkable interest.

Closely allied to justice are "beneficence and liberality, virtues that are the most agreeable to the nature of man." Precautions are laid down for the exercise of generosity: first, let kindness not prove a hurt to the recipient or to others; next, it ought not to exceed one's abilities; and, finally, it should be meted out to each according to his worth. In a close observance of these rules of conduct in liberality consists the virtue of beneficence.

In substance, this is what Cicero has written on the subject of justice. So far as it goes, it is correct and admirable, but it fails to hit upon the real justice which consists in rendering to every man his own, the *sum cuique* of St. Thomas. That no injury be done to another is not by any means the essence of justice; it is but one phase of it. Not a word is written about that which, strictly speaking, is the only justice—commutative justice.

Justice properly so called can exist only between a person and another distinct from that person, and in commutative justice alone is this the case. Legal justice is the duty to obey the law of the State, but the individual is a part of that State, so there is no real distinction of "other and other." Distributive justice, in the same way, the duty of the State to the individual, is not a clear case of justice. But justice in the strict sense is exhibited in the contracts entered into by two or more persons; they are concerned with exchanges,—hence, commutative justice.

Cicero is wrong, however, in calling it unjust to fail to avert injury from another. Unless the threatening injury is due to an unjust act on one's part—in which case one is bound by an involuntary contract—no man is bound in justice to avert injury from others. Charity prompts one to this, but justice does not require it.

Altogether, the chapters devoted to justice and its complementary virtue, beneficence, are filled with many practical hints and doctrines scarcely to be expected from a pagan philosopher. But as a philosophical treatise on justice, they are superficial and not entirely to the point.

#### FORTITUDE.

Of the four cardinal virtues Cicero considers fortitude as the noblest; for deeds prompted

by fortitude are performed "with a lofty spirit, and one that scorns ordinary interests." Besides, for some reason apparently unknown, actions done with magnanimity are praised more loudly than others. But magnanimity, which is one of the fruits of fortitude, if devoid of justice and instigated by selfish motives is blamable. Hence, Cicero was pleased with the definition of the Stoics: "Fortitude is virtue fighting on the side of justice."

A distinction is made between audaciousness and fortitude: an eagerness to encounter danger, arising from private interest, marks the former; from public utility, the latter. The brave and magnanimous man must guard against obstinacy and that over-eagerness for power which, as Plato says, inflamed the whole character of the Lacedemonians. There are only a few instances where a distinguished man has not turned out a bully, having a deaf ear for the complaints of men, irascible in debate, and choosing "to be superior by force rather than an equal by justice." The truly magnanimous, the really noble, high-souled man, is he who judges that virtue consists in deeds, not in fame, and who prefers to be, rather than to seem to be, pre-eminent.

A brave and magnanimous spirit is discernible in two ways: first, in a disregard and low estimation of worldly things; second, in the performance of useful deeds at the greatest danger to life and body. These are the two results of fortitude acting in different directions. In the latter consists all the bravery and courage of the soldier; in the former, the self-sacrifice and devotion of the saint. For it is the peculiarity of noble and elevated souls to slight what mankind in general regard as great and glorious, and to stand up firmly against the calamities of life. Besides, it is not proper that those should be overcome by passion who are not subdued by fear; nor that he, who has shown himself invincible by labor, should be conquered by pleasure.

An inordinate desire both for money and glory is to be avoided. A love of money for its own sake is unworthy of a good man; but if one has money, nothing is more glorious than to give it liberally and beneficently; if one has no money, nothing is nobler than to despise it. Power likewise is not desirable in itself, but should be refused sometimes and at other times resigned, because men seek tranquillity, and some, not finding it in public

life, strive for it in private. However, men who are naturally well fitted for public life ought not to withdraw from it.

An opinion prevails that military achievements are greater than civil ones, but in reality the deeds performed in civil life are more beneficial to one's fellow-citizens because their effect is lasting. For instance, Themistocles is considered as a greater character in Grecian history than Solon; but Themistocles benefited his country only once, while Solon's laws served a lasting usefulness to Greece. Indeed the senate instituted by Solon directed the policy of Themistocles, and without such direction Themistocles might have failed; "for an army abroad is of little value, unless there be wise counsel at home."

Fortitude requires an avoidance of unjust wars, and in victories all unnecessary destruction of lives and property. In public life fortitude requires courage against public opinion; and in private life, placability and moderation.

Cicero's views on fortitude are in accordance with Christian ideas on the same subject. Though he mentions explicitly only one of the subdivisions of fortitude, namely, magnanimity, still implicit mention is made of magnificence and of patience.

No mention is made of the real magnanimous man, who, when praised, feels that it is his due; and yet, if insulted, that that insult is likewise deserved. Such a man looks on the first as deserved, though at the same time an absurd, compliment paid to one who is as nothing. He looks upon the second as an insult, and yet takes it as his due on account of his knowledge of his own meanness and sinfulness. He is at once self-sufficient and self-abasing. Theologians have solved this apparent paradox. There is in every human being "man and man;" man as he is of himself, and man as he is by the gift of God. In virtue of this distinction, the magnanimous man "bears honors gracefully and insults unflinchingly;" for he is conscious of his internal worth, which is regarded as the gift of God and is referred to His glory.

#### TEMPERANCE.

What the Greeks called *prepon* Cicero has been pleased to term decorum. It has a two-fold division: first, the gracefulness that is peculiar to man as distinct from other sentient beings; and second, "that gracefulness so adapted to nature as to exhibit propriety and



sweetness under a certain elegant appearance."

Cicero's doctrines on temperance may be summed up as the harmony between man and nature, consistency in words and actions. "Conform to the dictates of nature!" To do so, study the nature of man, consider his superiority to the brute; study one's own character; one's rank and office and one's age. Then one will know what is proper. One will have propriety and decorum in everything one says or does. And all this attained only by modesty, dignity in deportment, the culture of conversation and oratory, freedom from show, and suitableness and timeliness in one's actions.

This is but the old Stoical canon to live according to nature, or, as Zeno put it, "to live a consistent life." Temperance is nothing more than consistency in word and in deed, but always in accord with the nature of man who is above the brute. In these rules are embodied the code which the present-day ostentatious gentleman might well adopt.

Altogether, the treatment of the cardinal virtues as found in the "De Officiis" is comprehensive and, as far as it goes, satisfactory. Criticism of the ethical doctrines of a pagan must not be too severe. Compared with Christian teachings on these same subjects, Cicero's teachings deserve our greatest admiration rather than one word of censure. They are the doctrines of a noble pagan who had only nature for his guide, and as such they should be judged.

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### Disappointment.

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FRANCIS LUZNY, '15.

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It was close onto midnight. The country road was lonely and dark, save for a feeble flickering light that glimmered in the window of a small weather worn house that leaned toward a sheltering hillside as if to gather support for its tottering age. The November wind howled and moaned as it rushed wildly across the desolate cornfields. It swept down upon the little hut, and the light in the window fluttered feebly like the heart beats of hope and despair beneath the gale of passion and woe.

The fire on the hearth had almost died out, and the wind that crept through the nooks and crannies made the little room damp and chilly, yet the figure of the man seated in a low rocker

never moved. His arms were tightly crossed upon his breast, his head was deeply sunk; and his eyes stared fixedly into vacancy as if they reviewed the years of disappointment. By the uncertain light of the oil lamp his features appeared youthful and delicate, but his face wore an expression of sorrow and regret as if life had done its worst to him. Now and then his lips moved, and the grim, bitter smile that hovered about them seemed to say: "Life is not such a good game even when a man is winning; and it's a rotten bad one when he's losing. Grip gone—luck gone! what's the use of struggling for the unattainable!" He sat there silent and weary, and, save for the regular ticks of the old clock on the shelf and the complaint of the night wind without, nothing awoke the sleeping echoes. There were a few books and some writing materials scattered on the table and upon the floor,—evidence of a literary occupation suddenly interrupted or abandoned in despair.

The hours passed slowly. Outside the wind had torn the thick mantle of clouds to shreds, and the cold November moon shone fitfully through the open spaces. The little oil lamp had long since gone out, but the silent man never stirred. He needed rest—not so much bodily rest as mental. He was heart sick and tired of the world, and was glad to be back again where life was inglorious and monotonous and—kindly.

Four years had passed since he broke away from the quiet little home. Like a bird from its nest he had flown on the wings of desire and ambition; and today he had come back—his wings broken with oft repeated falls in the eager flight. Four short years—but they had bruised his spirit and shattered his hopes; and now he yearned again for the old quiet life, the familiar round of uneventful days, the circle of sympathetic hearts, and the old dreams that here would come and glow without fear of disillusionment or sorrow.

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### Individuality.

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EDWARD SHEEHY, '14.

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WE need it, every one of us,

This keynote to success.

It's individuality

To round out personality—

I thought you couldn't guess.

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—Honor is necessary to the building of true character. Its possession implies that one has consistently maintained that self-respect which is required of every man. Hence it is that even the most depraved—though seemingly scorning honor—can admire and envy in others that which they themselves lack.

Of all young men, university students should be honorable. They have a chance to learn what is right and what is wrong. They are taught the correct motives which should govern conduct, and are expected to use for the accomplishment of ends none but honorable means. In spite of their possessing this advantage, there is reason to believe that many students do not adhere to those rules, the observance of which makes for the integrity that the world holds in such high esteem. They lend their consciences to their needs, and shun only that which might taint their public honor. In other words, they are modern Pharisees—loudly clamoring for fairness in athletics, and other fields of college life, yet secretly stooping to subterfuge in order to accomplish easily that which, if done honorably, would entail labor. Again some students govern their actions by a double standard; with their fellows they are scrupulously anxious to be considered honest, but in their scholastic work they seek success, not by honorable means, but by deception.

Perhaps they secure the immediate end which is their object, but they do not gain success; for that can never be acquired through the

sacrifice of honor. Instead of moving towards success and the reputation for honorable conduct, they are preparing the way for inevitable social and moral destruction.

—The International Congress on School Hygiene—the fourth of its kind and the first held in America—will open its sessions on August 25, in Buffalo, New York. School Hygiene. The Congress will be held under the patronage of President Wilson; its list of officers and committees boasts of the names of the foremost educators, public-spirited men, and medical authorities in the world. Its object is the betterment of the individual and of the community through improving the health and efficiency of the school children of the world. The man of tomorrow depends upon the child of today, and today the child spends approximately half his waking hours under the influence of school conditions. The conditions of school life for the past many years have been far from satisfactory despite the constant efforts to better them. They have been improved, it is true, but the improvement has been almost imperceptible in some places and tardy always. The problem is a big one, but it would be criminal to neglect it on account of its difficulties. It is so important as to be worthy of the best thought and the furthest efforts of the world's leaders. Only by the method adopted by the Congress can we hope for complete amelioration of the conditions of school children in the near future.

—On Wednesday of this week the people of Los Angeles, by popular vote, abolished their experiment—*The Municipal News*. According to the report chronicling the death of this official journal, the venture was a failure financially. **The Failure of An Experiment.** It had used up the entire appropriation set aside for its maintenance, and at no time did it yield revenue. That it was unpopular is shown both by the fact that it did not receive sufficient patronage to maintain itself, and by the stamp of disapproval which the voters put upon it.

The failure of this undertaking may perhaps be an example of the outcome of all such attempts to find the "ideal newspaper." Even the most conservative and non-partisan modern newspaper is something more than a mere channel for spreading news and voicing un-

biased opinions. It is an institution with a personality—and a personality can not help but give it a point of view. It is a business enterprise, and, as such, needs the aggressive control of men who are vitally interested in its successful operation. Because of these requirements the municipal newspaper necessarily meets with difficulties. Try as its directors may, they can not publish a paper free from the opinions of a party, or the opinions of some man or men. Thus it loses one of its most necessary qualities—absolute fairness—something which is expected of such an institution as a municipal newspaper. Besides, by the mere fact that it is run by men hired by such a varied body as the public, it meets with the aggressive competition of the unswerving interests of the private journals,—and it fails.

—Except for a limited class of prisoners, confinement in a penitentiary is of little efficacy as a punitive treatment, and is to be

defended rather as a  
**Prison "Coeducation."** measure looking to the

reformation of the offender. That this end can not be accomplished with facility where men and women prisoners are "bunched," largely under male guards, attendants, and employes, it requires but small knowledge of human nature to understand. Men as reformers of women are an anomaly and a failure. "Coeducational" prisons and reformatories should go, and the action of the Illinois Woman's Democratic League in launching a campaign for a separate women's reformatory is worthy of commendation and imitation.

—The first Chinese Congress has convened to form a national constitution and elect a president. A new republic of three hundred million citizens has appeared on the political horizon. To all nations

**The Chinese Republic.** this is a pregnant event.

It is full of serious meaning for the future. After centuries of retirement and mystery behind great walls, China now comes out in the open and moves in the society of nations. She is casting off her prejudices and ancient fetishes. Her trade is now extending to all parts of the world, and her new form of government is borrowed from the best experience of mankind. The new democracy of the Orient is lighted, and its glow will flash around the

world. Our responsibilities arising from the changed conditions are grave. We ought to give all aid to the new republic. It will naturally look to the United States, the original republic, for encouragement and support. Our duty is to help China. Our experience will serve her well. If Democracy succeeds in China, the inactivity of the far East will cease to be a tradition; a mighty force for civilization will be born, and a great stride towards international friendliness will be gained.

—Marriage and parenthood is the Catholic ideal, and the Church does not encourage men and women to remain single unless fortified against temptation by re-

**The Smart Set.** ligious purpose and the vow of chastity. Men and women

who make "vows" never to marry because they selfishly wish to avoid the responsibilities of family life are in her eyes deserving of condemnation, because such men and women easily become worshipers of self and despisers of the sixth commandment. Such organizations as the "Harmony Club," of Malden, Massachusetts, whose eighty men and women members bound themselves by mutual pledges never to marry, are but surface manifestations of the poisonous ideals which permeate that part of our society not guided by the Church. If our vice-commissions go deeply enough into the causes of the moral delinquency of women, the hideousness of such ideals and such clubs may at length come to be recognized.

#### Prisoners' Years.

A late offering in the field of Catholic fiction is "Prisoners' Years." Though decidedly English in tone it can not help but convey to the reader the inroads which our Catholic faith is making among the higher circles of the English aristocracy.

The basis of the story centres about the love of a charming demoiselle for the gallant grandson of an old landlord who retains as his heritage the Puritanical prejudice in regard to all things Catholic. The power of Faith finally overcomes the many obstacles in the pathway of the young lovers and all ends well. To those who have fallen prey to the noxious, influence of popular materialistic literature "Prisoners' Years" furnishes a pleasing antidote. By Mrs. Hugh Fraser and J. L. Stohlman. Benziger, \$1.35.

**Final Debate.**

The final debate for the selection of the men who are to represent Notre Dame in the Notre Dame-Indiana-Wabash debates was held on Tuesday, April 1, in Washington hall. The question was, "Resolved, That Indiana should grant the right of suffrage to women."

The affirmative was defended by Messrs. William Milroy, LL. B. '13, Simon E. Twining, Ph. B. '13, and Clovis Smith, Ph. B. '15; and the negative by Messrs. Peter Meersman, LL. B. '13, James Stack, A. B. '13, Emmett Lenihan, Ph. B. '15, Timothy Galvin, Ph. B. '16, and William Galvin, Ph. B. '14.

Seldom has there been at Notre Dame a final in which the plane of general excellence in debate was higher. Of the eight speakers there are no three who would not be very creditable representatives of Notre Dame. The decision of the judges was not unanimous with respect to a single man, but this is easily explained by the fact that all were effective debaters and no one was obviously best.

The judges were: Superintendent Nuner of the Mishawaka Public Schools; Mr. George Sands, LL. B. South Bend; and Mr. Vitus Jones, LL. B. of South Bend. Honorable Timothy E. Howard, LL. B., presided. The following is the decision of the judges: William Milroy, first; Simon Twining, second; Peter Meersman, third; J. Stack, fourth; Clovis Smith, fifth; E. Lenihan, sixth; T. Galvin, seventh; and W. Galvin, eighth.

A man's rank is the mean of the three marks he receives. A prize of seventy-five dollars is to be divided between those ranking first, second, and third.

Messrs. Milroy, Twining, and Smith will uphold the affirmative of this question against Indiana University at Notre Dame on May 16. Messrs. Meersman, Stack, and Lenihan will defend the negative at Wabash on the same date.

Notre Dame's record in debate is in safe keeping; Messrs. Milroy, Meersman, and Twining snatched victory from Indiana's strong team at Bloomington last year, and Mr. Lenihan helped to win a unanimous victory from Wabash the same year. Arrangements have been nearly completed for a debate with St. Viator's College on the same question. The debate, if scheduled, will take place at Notre Dame after the triangular series.

**Intercollegiate Peace Contest.**

The Seventh Annual Intercollegiate Peace Contest was held at Valparaiso University on Saturday evening, April 5th., before an audience of a thousand or more students. Notre Dame, speaking last, and represented by William J. Milroy, received second place. First place went to Earlham College, the winner of last year's contest. Prizes for first and second places were respectively seventy-five and fifty dollars. Other colleges in the contest were DePauw, Manchester, Purdue, and Valparaiso. A Chinese student, Mr. C. Q. Chiu, representing Purdue, was the feature of the evening. His speech dealt with "The Relation of China and the United States to World's Peace." He was ranked third. Every speaker was given generous support, and Notre Dame wishes to acknowledge the courtesy.

**Philopatrian Day.**

Saturday, April 5th., was set by the Philopatrians as the "day on which to celebrate." The Society has a membership of nearly a hundred, and under the directorship of Brother Cyprian it is prospering as never before. Not only was their annual play the best they ever produced—and that is saying much—but their record in athletic and literary circles has been most satisfactory. Hence they had reason to celebrate.

The day was most appropriately begun when the Society attended mass and received Holy Communion in a body for the repose of the soul of Francis Barclay, an officer of the Society who met death in a railroad accident last summer.

The next item in the observance of the day was the banquet held at the Oliver hotel at 6:30 in the evening. The red room was decorated with banners and pennants of Carroll hall and the Philopatrian society, and a large red carnation was provided each of the feasters. A beautiful souvenir menu, printed in gold and blue, containing the names and home addresses of all the members of the Society was placed at each plate. The feast itself was beyond reproach. An elaborate twelve-course supper was served while the orchestra played, and the Philopatrians ate to their hearts' content.

Rev. Father Walsh was present as guest of

honor. Other guests were the Rev. Fathers M. A. Quinlan, G. McNamara, T. Burke, C. Hagerty, Professor Koehler, and Mr. Earl Dickens. After the banquet, Rev. Father Walsh addressed the young men, congratulating them on their excellent organization, their past records, and bright future. He also complimented Brother Cyprian for the good work he has accomplished with the juniors and wished him continued success. His remarks were greeted with hearty applause. After the supper the boys attended the theatre, and thereby brought their celebration to a fitting and happy close. The committee in charge of arrangements was composed of the following: Messrs. Louis Fritch, Chairman, Peter Milligan, Francis McDonough, Oscar Schwalbe, and William Heffern.

#### Freshman Class Meeting.

Friday night April 4th, at a meeting of the Freshman class, President Scott appointed the following committees: Banquet—Messrs. Keifer, McBride, and Galvin; Athletics—Messrs. Metzger, Corcoran, and Purcell.

Last Wednesday a second meeting was held and the committees handed in their reports. April 26 was selected as the date for the class banquet. The athletic committee reported favorably on the proposition of having the Freshman class represented in all branches of athletics, and Hugh O'Donnell was elected Athletic manager.

#### Sermon by Father Maher.

Last Sunday's sermon, with "The Good Shepherd" for its subject, was delivered by Father Maher. He chose for his text a verse from the Gospel of the day: "I am the Good Shepherd. I know mine, and mine know Me." We all know, he said, that God is good, loving, and merciful, but it is doubtful if many have succeeded in penetrating the boundless love, the infinite solicitude, and the intimate care that God has for each of us. Some happily acquire a knowledge of God's love in youth, but the greater number realize it only at the end of their earthly career, after suffering and disappointment have taught their lessons. They see then the tender love and mercy of God at work, and with St. Augustine cry out, "Too late have

known Thee, too late have I loved Thee." But we can arrive at the knowledge of God's goodness by other means than by trials and sufferings. We have but to study His life and the proof of His love as narrated in the gospels in such parables as the Good Shepherd. Let us then submit ourselves to God's loving and constant care that He may lead us—like lost sheep,—back through the fields of grace to the glorious fold of Paradise.

#### Society Notes.

##### BROWNSON LITERARY.

The second preliminary in preparation for the debate with Holy Cross was held last Sunday night. Donovan and Carroll defended the affirmative, and Burns, Denny, and Savage, the negative of the question, "Resolved, That the Initiative and Referendum should be incorporated into our state governments." Father Carrico, acting as critic and judge, chose Burns, Carroll, and Denny as the best three speakers.

The last preliminary will be held Sunday, April 20. Burns, Denny, Carroll, Prolatowski, Clements, and Somers will compete for positions on the team that will represent the Society in the big debate.

##### HOLY CROSS LITERARY.

When the Society met on the evening of Sunday, April 6, a quotation from Shakespeare by each member was the response to the roll-call. Mr. Joseph Thole read an excellent short story, "When Law Interferes with Justice." Mr. Weidner made an amusing impromptu speech. Mr. Kehoe read some local verse, "The Epic of the Third Floor." The remainder of the program was impromptu. Speeches were made by Messrs. Brown, Strassner, Dillon, and Milanowski.

#### Personals.

—Mr. John T. Kane, a Corbyite of '08, and Miss Marguerite Daly, were united in marriage on Wednesday, April 2, at Pontiac, Illinois. Our congratulations to the happy couple!

—Marcellino G. Rubio, a Civil Engineer of '08, is now Government Engineer for the Province of Santa Clara, Cuba. Mr. Rubio was recently appointed to this position, and is rapidly making good in his work.

—The Rev. J. J. Brennan, Rector of St. James Church, Wausau, Wisconsin, and the Rev. Joseph Hottenroth, of Goshen, Indiana, were the guests of friends at the University last Tuesday.

—Charles H. Johnson Third Lieutenant Engineer on board the *Unalga*, U. S. Revenue Cutter, is now stationed at Juneau, Alaska. His letter telling of the change was mailed from Honolulu, Hawaii.

—Brother Alphonsus, of the Society of the Divine Word, was a visitor at Notre Dame during the week. Brother Alphonsus is the Director of Studies in St. Joseph's Institute of Techny, Illinois, and a prominent Catholic educator.

—News comes from Cuba of the marriage of Manuel San Pedro (Ph. C. '09) and Miss Anna Lopez. The happy event took place March 26th, in Consolacion del Sur, where the groom is the proprietor of a large pharmacy. Congratulations and best wishes, Manuel!

—Cards have been received from the O'Shaughnessy Advertising Company of Chicago, noting a change in their address to the Westminster Building, Chicago. A prominent member of this company is our old friend, "Jim" O'Shaughnessy, a student here some years ago.

—Miss Ellen F. O'Connor, of Boston, Mass., recently visited the several drawing departments of the University. Miss O'Connor, is Art Instructor in the West Roxbury High School, and called at Notre Dame in the course of a study of the teaching methods employed in engineering drawing.

—Two Notre Dame men who are quite prominent in professional circles are the Rayneri Brothers, of Havana, Cuba. Virgilio (C. E. '05) is Chief Engineer of the Province of Pinar del Rio, having charge of all government work in the territory. His brother, Eugenio (B. S. A. E. '04) is the leading architect of Havana, and the new Presidential Palace in that city is the product of his skill.

—That famous end of the '09 Champions, Robert L. Matthews, writing from Gambier, Ohio; says the Varsity schedule for next fall is one worthy of the best eleven in the country, and that he regrets being ineligible for the team. "Matty" is Athletic Director in Kenyon College, and is meeting with much success in his work. Best of all, he promises to be with us for a few days in the near future.

### Local Rifle Shoot.

The rifle shoot held in the gym last Thursday morning was interesting and exciting to the finish. Six teams, representing the six companies of the battalion, appeared on the floor with the determination to carry off the honors of the day.

Four positions were used. In the standing and kneeling positions the range was fifty feet, and in the sitting and prone positions it was seventy-five feet. From the start the first five teams hung close together—only fifteen points separating the fifth team from the leaders. Later it seemed as if Company E of Walsh hall would hold the lead and land the victory. This impression had the fullest support until the last target was shot, when Quinlan of Company D beat Casey of the Walsh team by two points and so won the shoot.

Out of a possible 800 score, Company D made 717. The other teams followed in order: Company E, 716; Company A, 714; Company F, 707; Company B, 682; and Company C, 568. Quinlan, Cyprian, Bott, and Eimer were the four men on the winning team. The five highest scores were made by Casey, Company E, 188; Harvat, Company E, 186; Derrick, Company A, 184; O'Hanlon, Company A, 183. These records were out of a possible 200.

The results of this year's shoot were by far superior to any attained in previous years at Notre Dame. Last year's shoot was won by Company C of Walsh hall with a total of 697.

Captain Stogsdall was very much pleased with the good showing of his men. The success of the shoot in a large measure is due to him, as it was through his patient efforts that these results were obtained.

### Calendar.

- Sunday, April 13—Mass of Exposition.  
Practice for Singing Quartet after Mass.  
Walsh hall vs. Commercial Champions in baseball, 2:00 p. m.
- Monday—Pictures of the Military Organization, 1:15  
Walsh Champions vs. Adlers in bowling, 7:30 p. m.  
Walsh hall bowling team in state Tournament.
- Tuesday—Senior Preps Meeting, 7:30 p. m.
- Wednesday—Meeting of Philopatrians, 7:30 p. m.
- Thursday—Local Individual Rifle Shoot, 9:30 a. m.
- Saturday—Earlham College vs. Varsity in Baseball.



## Local News.

—We are waiting expectantly for the miracle that the minims pull off on us about this time each year: the enchantment of St. Edward's park.

—The history and economics room was greatly improved one day last week, both as to adornment and utility, when a brand new desk was installed for the "profs."

—There are seven members of the Brownson Lit. who pulled through the semi-finals, and from these four will be chosen in the final preliminaries which take place on the evening of Sunday, the twentieth.

—At present the law library is being slightly renovated and room is being provided for the one hundred and ten volumes of law bestowed upon the School of Law by the munificence of Honorable Timothy E. Howard.

—Last Sunday the Journalists were coralled and photographed. No sympathy should be wasted on them, for it is only the treatment they are preparing to hand out to others when they "make" the staff on some big newspaper.

—All's quiet around the University this week. For every student and even those few who are not always given to habits of study have their noses down close to their books. But we may now draw a sigh of relief; the examinations are over till June. And who cares when that comes?

—With rake and hoe the Seminarians attacked the weeds that were invading the Holy Cross baseball diamond, and conquered as completely as they do the Greek verb in Fr. Oswald's class. You may witness some interesting games played by the students of H. C., though they do not take part in the interhall series.

—Brownson hall baseball players have manifested a desire to get in early training for the big interhall baseball series. They had a practice game last Sunday, and manager Devlin was delighted with the showing made by both new and old fellows. He promises an interesting engagement to the team that would beat Brownson.

—The annual Indiana bowling tournament is now on in South Bend and will continue all next week. Notre Dame is represented by picked bowlers from Walsh hall. Hardy Bush appears in the single entries, E. Sheehy and T. Glynn in the doubles, and L. McQueeney,

S. Newning, E. Sheehy, V. Mooney, and H. Bush in the team of five.

—Captain McGinnis of the second floor baseball team in Sorin hall asserts that he has the best team of all the floors in any hall, and furthermore, we are hereby authorized to announce that said aggregation issues a challenge to any such team to meet them upon the diamond at any time prior to the opening of the real series. The contest for the box of cigars, announced in these columns last week, has not occurred yet, but will soon.

—All the men of our different military companies are devoting all their spare time to shining up their accoutrements and reviewing the manual of arms in preparation for the visit of the government inspector on May 1. The most interesting feature of the preparation is the "tactic walks" that the commissioned officers take each week under the direction of Captain Stogsdall. They study the military advantage of the surrounding country and the strategic importance of hill, hollow, river and lake.

—The members of the Philopatrian Society were much in prominence at "the Bend" on the night of their banquet. After the banquet they attended the theatre "en masse." Each one wore in his lapel a large red carnation, and all that passed them by were compelled to take notice. They were even furnished a special car by the street-car management,—and it is quite a distinction to ride out Hill Street in a full-grown car. But all these were side attractions. The "eafs" were the thing never to be forgotten, as the Carroll Hallers themselves attest.

—During baseball practice Sunday morning, Joe Kenny received a nasty foul tip on the end of his finger, cutting it to the bone. It is a serious mishap to any team when a backstop like Kenny gets put out of working order, for he can deliver the goods. If one may judge what a team will do from its practice work, the N. D. Varsity will not lose a game this season. The infield never showed better form than the other day with Farrell at first, Newning playing second, and Carmody and Granfield at short and third, while Gray received the balls at home.

—Filled with that enthusiasm and energy that first effort always brings, the Sophomores are the busiest aggregation anywhere to be

found. They are arranging for their cotillion which will be given April 30, at Place Hall. The president of the class, James Sanford, has appointed the committees. They are: Joseph Stack, Frank Kiley, and Stephen Burns, program committee; Pliska, Ranstead, Robert Roach, Cooley, and Duncan, floor committee. Of course the members of other classes are cordially invited, and those who intend to be present are advised to purchase their tickets early as the number on sale is limited. New features and a good time are promised to all. Music will be furnished by Fischer's orchestra from Kalamazoo, Michigan.

—So far this year the University quartet that so delighted the students and Faculty of Notre Dame last season, has been conspicuous by its absence. But cheer up! The same songsters are with us and are practising regularly under Prof. Petersen. The line-up will be somewhat as follows: James Wasson, first tenor; Thomas B. Curry, second tenor; Walter Yund, first base; Jerome Wildgen, second base. A new addition to the singing aggregation is Parrot, and from all accounts his ability as a singer is not slight. The boys have many classical selections and catchy airs in their repertoire and promise to try them on us soon. They will be one of the chief means of assisting the student body to give Rev. Father Cavanaugh a hearty welcome when he returns from Europe.

—The men of Sorin hall were grieved last Thursday when Edward R. Green, alias "Noah," or "Noey," according to the two methods of pronunciation, departed for Kansas where he is to resume business out in the cold and cruel world away from the solicitous care of his dear Alma Mater. No more shall we gather around him, even as the animals assembled in "Noah's ark," to listen in wonderment to the stories of his past adventures which were more imaginative and more abounding in native humor than a copy of Grimm's Fairy Tales. No more shall we harken to the mighty music of his verse when he cajoled the Muses to sing of how from small beginnings Notre Dame has grown to large proportions. Lack of space prevents us from publishing this epic. However, we will quote two verses as a sample:

"Then came the buildings one by one,  
Corby, Walsh, and Washington."  
May he find happiness and prosperity, as we  
feel he will, in the Sunflower state.

## Athletic Notes.

### SORIN WINS INDOOR TRACK CHAMPIONSHIP.

The track meet held last Thursday afternoon resulted in the winning of the interhall championship by Sorin. The meet was the closest in the interhall track history, the result being uncertain until the last event was decided. The winners had only six men entered out of a total of forty-five men competing. De Fries scored nine points with first place in the high jump—where he broke the interhall record,—and a tie for first in the pole-vault. Dolan and LeBlanc contributed eight points each, Voelkers and Regan five each, and O'Connell one. Regan's broad jumping and the running of Dolan and Voelkers were excellent performances. Bartholomew of St. Joseph sprung a surprise on the crowd by coming from behind and taking first place in the half mile. Larkin, with a first in the 220, second in the low hurdles, and fourth in the 40-yard dash was high point winner for Corby. Dorais was second with seven points, and Fitzgerald won five by taking first in the shot-put with a heave of 35 feet 9 inches.

The relay, which was unusually close and exciting, was won by Corby in the last part of the last lap. Bergman was largely accountable for Corby's victory here. Summary:

Shot put—Fitzgerald (C) first, LeBlanc (S) second, Lush (B), third, Traynor (J) fourth. Distance 35 ft. 9 in.

High jump—DeFries (S) first; LeBlanc (S), Lush (B), and Mills (W) tied for second. Height 5 ft. 7 1/8 in.

Mile run—Bacigalupo (W) first, Costello (C) second, Kinsella (B) third, Monroe (W) fourth. Time, 5:03.

Low hurdles—Duggan (B) first, Larkin (C) second, Joyce (W) third, Brown (W) fourth. Time, :05 2/5.

Broad jump—Regan (S) first, LeBlanc (S) second, Matthews (W) third, Joyce (W) fourth. Distance, 20 feet 4 inches.

440-yard run—Voelkers (S) first, Dundon (B) second, Cahill (C) third, Sheehan (C) fourth. Time, :56 1/5.

220-yard dash—Larkin (C) first, Dolan (S) second, Wright (W) third, O'Connell (S) fourth. Time, :26 1/5.

High hurdles—Duggan (B) first, Dorais (C) second, Pliska (C) third, Brown (W) fourth. Time, 0:06.

Pole vault—Dorais (C) and DeFries (S) tied for first; Lush (B) and Lynch (B) tied for third. Height, 10 feet.

880-yard run—Bartholomew (J) first, McDonough (B) second, Bacigalupo (W) third. Time, 2 :10.

40-yard dash—Dolan (S) first, Joyce (W) second, Duggan (B) third, Larkin (C) fourth. Time, :04 4/5.

Relay race—Won by Corby, (Frawley, Dorais, Bergman, and Larkin.)