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## The Jubilee.

THOMAS FRANCIS HEALY, '19.

THE air is fragrant on this hallowed spot;  
In every stone  
The magic of sweet memories hidden lies—  
Memories that shall never be forgot  
Nor be unknown;  
While flowers bloom around the towers that rise,  
Beauteous beneath the silent, summer skies  
  
Fair Mother, fairer as the years have run,  
In thy dear heart  
Are treasured words of holy law and love;  
Now all the seeds in sacrifice begun  
Have done their part.  
Have borne their fruit-heritage from above  
Given to thee that thou mayst give thereof.  
  
Thou art a home of sanctity and song,  
A true abode  
Of holy song and unsung sanctity.  
Yea, even each joyful bird seems to prolong  
Its singing ode  
When from your bosom does it tell of thee  
And of the glory of thy jubilee.

## Emancipation of Woman.

BY EDWARD GEORGE LINDEMANN, '18.

THE prevalence of the notion that the status of woman in the ancient world was on a par with the position that she holds today is the result of silence on the part of historians in regard to the general condition of the family which obtained in those days—a silence from which is drawn the natural inference that conditions were not at that time essentially different from what they are at present. This false notion is made more plausible by the reference to women who, on account of their extraordinary character or political

influence, more nearly approached the status which woman now holds, but whose lives throw no light upon the general conditions existing at that time. These were the exceptions to the rule, and not the rule. Since the Catholic Church glories in the emancipation of woman as one of its greatest achievements, this erroneous idea heavily discounts the laurels due to the Church by detracting much from the merit of the work accomplished.

If we would appreciate what has been done for woman, we need only to see her—so degraded was her position—as she lived in the ancient civilization. In pagan countries she lived in a state of bondage: she possessed no rights, either legal or moral, that her husband was bound to respect. There was, according to Cardinal Gibbons, no woman, whether of the highest nobility or of the lowest rank, who was exempt from the obligation of submitting herself to some stranger at least once in her life to be dishonored in the temple of Venus. And it is noteworthy that in these countries the degradation of woman reached its worst stage just after the civilization of each had attained its greatest material and intellectual development.

Probably in no other ancient state did woman hold so honorable a position as she did in Greece; but even here her situation was deplorable. Though the family was monogamous in a sense, the husband could get a divorce when he desired it and the wife could not raise her voice in protest. At the time Plato, Socrates, Phidias, and Pericles were making Athens the intellectual center of the world, woman was looked upon as a necessary evil, a "scourge of the human race," or merely as a "means to an end," not as a creature possessing a human personality. Before her marriage she was the ward of her father; after marriage, of her husband; and if left a widow, her son or some male relative assumed the position of a guardian over her. For her an education was supposed to be altogether unnecessary.

In Rome also the family was based on monogamy, but divorces were so common that Seneca speaks of women as counting their years by the number of their husbands. The husband had the right of life and death over his wife and children as well as over his slaves. In the eyes of Roman law adultery could not be imputed to the husband, but only to the wife. The position of the woman of high social status was pitiable enough; that of the woman slave was unspeakably base. Nearly two-thirds of the people were slaves, and for slaves there was no marriage. Their union was looked upon as being a mere contubernium or a concubinage, and their children were, therefore, the property of their masters. Highly accomplished women, the most beautiful of their sex, from all parts of the world streamed to Rome where they became slaves. Their masters, having unlimited power over them, did not even have to respect their honor. They were primarily not beasts of burden, but rather instruments for satisfying the licentious appetites of their masters. Woman was at once the victim and the cause of the general corruption in Rome. Both in Rome and in Greece the government found it necessary to pass laws to enjoin marriage, for men had begun to look upon matrimony as a troublesome and unnecessary sacrifice. In the ancient nations of the East and the South, conditions were even worse than they were in Rome. Only among the half-nomad German race to the north was woman honored.

In all the pagan countries where deities presided over the propagation of the race, or where lust was personified in some licentious deity, the purity of woman was sacrificed as a religious offering; and where slavery existed her virtue was in the hands of her master. Such were the conditions of woman in ancient civilizations when the Catholic Church made its appearance. She was practically a slave with no rights that had to be respected; she was regarded as nothing more than an instrument for ministering to man's passions without regard whatever for her honor. At times she was hardly regarded as a human being at all, and certainly was never held to be man's equal and companion in marriage. All these evils found their immediate cause in the divorce and polygamy that prevailed, the latter existing in the East and South, the former in Rome, Greece, and Asia Minor. From this degraded position woman was raised to a new and honorable rank by the

Christian Church, if, indeed, that Church has not given to woman all the honor and freedom she now possesses.

The basis of the restoration of woman to the rank which she originally held is found in the Incarnation of Christ. In virtue of the miraculous birth at Bethlehem in which God condescended to have an earthly mother, not an earthly father, woman was exalted in the eyes of the world to a place of the highest honor. This respect for woman was recognized by the Church by declaring marriage to be naturally and sacramentally indissoluble, inviolable, and sacred. In her strict teaching, nothing but death could sever the bond contracted in the sacrament of matrimony. No longer could the husband discard his wife at will; no longer was adultery to be imputed to woman only. The Church also taught that woman is the peer of man in origin and destiny; that by her nature she has equal rights, since by her nature she is as much a human person as is man. Woman and man alike are children of God and the end of each is supernatural happiness. The two possess the same means to attain their ends. Upon these principles the Church based its view in regard to woman and her relation to man—the view which, when accepted, places woman in a position of equality with her male companion.

By condemning divorce and polygamy the Church re-established the conjugal, parental, filial, and fraternal affections, and thereby the home became a place of love and contentment—the kind of home of which Athens in the excellence of her art and culture, and Rome in the glory of her wealth and power knew nothing. According to the teachings of the Catholic Church the relation of man and woman is similar to the relation of Christ to His Church. As Christ rules His Church so should man rule woman, and woman should be subject unto man. But as Christ loved His Church and even died for the faithful, so also must man love his wife and protect her in all things. Though woman was still to remain subject to man, this subordination was to be tempered and exalted by perfect affection, and man was bound to protect her and suffer with her and for her. He was her companion as well as her guardian.

In the propagation of the new and revolutionary doctrines of Christianity in regard to the status of woman, the Roman Pontiffs

and their co-workers were confronted by many obstacles. They had to overcome established custom, human passions, and the resistance of kings and princes who refused to accept the teachings. This struggle has lasted through nineteen centuries and is still in progress. First the heathen nations subject to Roman law were induced to accept the teachings of Christianity. Nero and his kind persecuted the Christians, but the venerable pontiffs and their courageous missionaries continued to spread their doctrines until the whole civilized world accepted the position held by the Church in regard to marriage. But in the fourth and fifth centuries the barbarians from the East and North began their invasions, and the Church was again compelled to defend the honor of woman and the sanctity of marriage until these uncivilized people embraced the yoke of the Gospels. Thereafter the Catholic Church never ceased in her cause, the protection of woman, always recognizing but one wife equal to her husband in rank, whose place could not be taken by another during her life.

The enviable position of woman during the Middle Ages was the direct result of the work of the Catholic Church, for at this time Protestantism had not yet appeared. In the twelfth century, when chivalry was at its height, woman was honored by man as never before. Her purity was protected by knights in armor; she was respected in the home and away from home; and nothing was loathed as much as a woman who had given herself up to disgrace. She was loved for her virginal purity and her womanly character, and not because she could become the instrument of licentiousness as in the pagan civilization.

With the advent of Protestantism divorce again became common and the Catholic Church was compelled to renew her fight to defend woman. The popes would not yield to even the mightiest monarchs on this question. When Henry VIII. of England sought to divorce his wife, Catherine of Aragon, he appealed to Pope Clement VII. When the divorce was refused, Henry broke away from the Roman Catholic Church and set up the Church of England. The ministers of that church immediately recognized as legal the action of Henry in divorcing his wife. A great nation and a great people was lost to the Catholic Church, at least temporarily, because the Pope would not surrender the right of one deserted

wife. The principle at stake was the sanctity of marriage which had to be protected. The rights of woman had to be upheld, and the Church did not hesitate to defend woman even at that immense cost. The Protestant Church of England, on the other hand, was from the very outset by the example of its founder and by the conduct of its ministers committed to a disregard of the sacredness of marriage and the rights of woman.

The Church of England is not the only non-Catholic church that failed to protect woman in her rights. Luther, in order to retain the military assistance of a German prince, permitted that prince to practice polygamy. Though he was personally opposed to such a practice, and though he would not become an advocate of it, Luther prized the good will of a military leader more than he cared for the principle involved in the sanctity of marriage. Certainly the stand that Luther took could not help the dignity of woman. The prince to whom the leader of the Reformation submitted was insignificant in power compared to Napoleon, the greatest and most powerful sovereign of modern times. But when Napoleon desired an annulment of the marriage of his brother, Pope Pius VII. refused it, proclaiming to the world by his action "that no seduction and no threat could induce him to dissolve a legitimate marriage, though the mightiest ruler on earth was the postulant, and a Protestant of humble degree the wife assailed." The position that the Church took in the conflict with Henry VIII. and with Napoleon, and in similar instances throughout the centuries, gives her a right to be called the champion and emancipator of woman.

Since woman is still in a more or less degraded position wherever the Catholic faith is not accepted, it is evident how much the Catholic Church has done to raise womanhood to its proper dignity. Whether we turn to the Mohammedans, the Hindoos, or the barbarians, where polygamy is practised very extensively; whether we look at highly civilized nations imbued with materialistic doctrines or at those in which Protestantism predominates, where the unity, indissolubility, inviolability, and sanctity of marriage is cast aside by means of divorce, we find that woman is either in a position of degradation, or at least in danger of becoming degraded. In the harem of the Turk and in the Eastern countries woman is still

looked upon as a toy for ministering to the pleasures and passions of man. She has no claim to her husband's loyalty. In Protestant communities, or in communities in which no religion is acknowledged, divorces may be had for almost no cause whatever; and although the large number granted daily is already most menacing to our social life, it is ever on the increase. Among Catholics alone is the sanctity of marriage guarded at present, as among Catholics alone has it been guarded in the past.

That the claim of the Catholic Church is not overdrawn at the expense of Protestantism may be easily shown by a quotation from Rev. Morgan Dix, a Protestant Bishop of Maine. "Laxity of opinion and teaching on the sacredness of the marriage bond and on the question of divorce," he said, "originated among Protestants of continental Europe in the sixteenth century. It soon began to appear in the legislation of the Protestant States on that continent, and at nearly the same time to affect the laws of New England. From that time to the present it has proceeded from one degree to another in this country, until, especially in New England and the states most directly affected by New England opinions and usages, the Christian conception of the nature and obligations of the marriage bond finds scarcely any recognition in legislation in the prevailing sentiment of the community."

Considering her status in pagan countries, in the nations that have not yet accepted Christianity, or countries in which Protestantism prevails, we cannot but admire the accomplishments of the Catholic Church in regard to the emancipation of woman. From the conditions of slavery and oppression that existed in Rome and Greece where she was a mere toy to be tossed about for man's pleasure, she has been raised through the efforts of the Church to a position of equality with man. Her personal rights are now as extensive as his, and she is freed from his former unlimited power over her. Unlike her Mohammedan and Mormon sisters, the Christian woman has no rivals claiming the conjugal affections of her husband; unlike her pagan ancestors, she is honored and respected as his most intimate companion in a companionship that can be broken only by death. Today the Christian woman is esteemed only in so far as her virginal and conjugal chastity is free from

blemish. It is true that the majority of Protestant women enjoy all the benefits that the Catholic woman enjoys, but her position is by no means so secure. The fundamental principles involved are recognized and strictly enforced only by the Catholic Church, and therefore the Catholic Church, rather than the Christian religion, has been and remains the true champion of the emancipation and the protection of woman. It is to the Popes at Rome that woman looks for a protector when her rights are in danger.

### Varsity Verse.

#### BYGONE DAYS.

When falling shades of night  
Silently replace the light  
And vigil keep,  
I dream of days when all alone  
I climbed the hills of stone,  
Beside the deep.

Far, far below, the sound  
Of surging waters found  
Its way to me.  
Then, shuddering, I clung  
To rocks that overhung  
The angry sea.

Until I live once more  
Beside the rock-girt shore,  
Those days are gone;  
But the thoughts with me remain  
That make them live again  
When I'm alone.

*B. William, '19.*

#### DUP LIC IT Y.

Who says he loves psychology  
Must render an apology;  
The cuprit lies  
Without disguise  
Who says he loves psychology.

*D. P. MacGregor, '19.*

#### TO MY PIPE.

You bring a mood of sweet repose,  
You smooth my weary head,  
You seem to scatter all my woes,  
And bring me peace instead.

I love to sing your praises o'er,  
I love with you to sit,  
And yet I think I'd love you more,  
Could I but keep you lit. *R. Weber, '20.*

## Fiction Versus Truth.

BY FRANCIS S. FARRINGTON, '18.

My favorite character had refused downright to do what was expected of him. I was trying to cast him as the hero in the college story I was writing, and it was my wish to conduct him from obscurity to fame over the time-tried route of the football hero. He was to play the rôle of the intractable youth who works himself up from the lowliest "subship" to an honored place on the varsity team as a speedy half-back. Half-backs, as you doubtless know, are always speedy—in stories. For all that he was by no means grateful, but thwarted me at every turn, and had his own way as completely as when he was on the gridiron.

"Huh!" he demurred, his ghostly form looking over my shoulder at the jumping ribbon on my typewriter, "so you're classing me as a dub, are you?" My hands dropped idle, as he continued, "the prep school player all the colleges were scouting for,—a dub! Why, Hooray College and Higlow University were still scrapping as to who should get me when I landed here."

"But, Pete, don't you see that the sympathies of the reader must be with you, if you're to be a real character, and furthermore—"

"Bunk stuff," he retorted. "It may go with the public that doesn't know football from croquet, and maybe some editor would be sucker enough to pay his cold hard-cash for it. It is said that truth is stranger than fiction. Why don't you write it then? Tell your readers that my football ability is as natural as the curl in my hair, and get some other interest into it."

My typewriter clicked steadily on for a time. The old jimmy-pipe drew well, and my story, not his, seemed to be going down.

"Sympathy plea number two," he growled. "Poverty dope—is that it? Say, my dad turns out auto tires by the trainload, and he sends me a bunch of stock every once in a while, just to remind himself that he has a son, I suppose."

"In life that may be so. But in this little tale you cannot have rich and indulgent parents. Instead, you go out in vacation with an irritation crew, composed mostly of lazy negroes, who are bossed by you. You come back with a coat of tan, one hundred and eighty-six

dollars, and a mid-season fighting edge."

"Fiction," he murmured. "If you want that, shoot them this. Tell the gentle reader I never saw an ocean-going yacht, much less lived on one nearly all summer, that the only summer hotel my eyes ever rested on was where we changed boats coming back from that vacation you wrote about. That would be fiction. Tell them that the mere mention of a dance with a society bud would daze me, that their chatter makes me all nervous. Remember, though, truth will prevail."

Here was my chance. "Truth! Nobody wants the truth in a case like this, nor, indeed, in hardly any other case. Do you think we could get along without fiction and flattery? It's just as necessary as beefsteak."

"So I'm to bat a thousand with the hometown girl, am I? Not for this lad, thanks. The only girl there I ever looked at more than once is married, and has twins. I know every college widow down town, and though the girls back home may be dreams, I'm not interested."

"As was said before, I'm not even trying to approach the truth. The better nature and interest of the reader must be awakened. Then, when the girl from home comes down for the big game they can follow through her eyes your every move, and they can know her joy when you win the game with a great run of seventy yards."

"Yes," he broke in sarcastically, "and that evening the same old love scene will follow. Good Lord, the same old stuff! Me, with a bandaged arm, which I never knew was broken until after the game; she, with shining eyes and tumbled hair. Then I'll put my good arm around her, promise to keep the anthracite-consumer filled to the brim, if she'll only say the word."

"That's just about it," I admitted.

"Well, put in another sheet of paper, and start that part again. There won't be any tumbled hair nor glowing moon for this bird the night after the big game. A party for the team is in order that night, and what I mean is we're going to shatter every training rule the coaches ever concocted. There'll be enough shining eyes in the crowd, but not feminine orbs, because they're barred. For a really good time, give me the old stag party every time."

Because of his insistence, I wrote the truth about him. But it was so unsatisfactory that

I put it into a drawer of my table, and never even sent it out. Characters like to see themselves in print, you know, just as real people find their own portraits interesting.

About a week later, he demanded in a gridiron tone: "What did the Editor say about my story? Did he take it, or what?"

"It's right here in my desk. What was the use of sending it away? No right-minded man would pay money for that, and the readers would yell about a stick-up if it were printed. Burning is too good for it."

"All right, then," my character said, for he really wanted to get into print, "you'd better make me a raw-boned farmer, who came to college carrying his extra clothes in his pockets, rather than in three wardrobe trunks."

Jumping to my typewriter, I started banging away as he went on.

"Sure, make me so ignorant of football that I didn't know a shin-guard from a goal post, and to me, a head gear was some new-fangled cap the college boys were wearing. I'm to be the son of poor and honest parents who make a great sacrifice to send me to school. That work during vacation is all right, too."

"Being that way, college-widows and feminists would mean about the same to my untutored sense. Anyway, I'd be too much wrapped up in the girl at home to take any interest in society, anyway. Have me propose to the girl in the old-fashioned way. Might as well put me in the hospital with that arm, and have her nurse me back to health—she could have taken a course in Red Cross work, you know."

He spoke over his shoulder from the doorway, for he had to go out to straighten up some other young authors.

"Yes, you might just as well write it as you wanted to at first. Guess the people aren't after truth in their stories, after all. They get too much of it in real life. You can lie as skillfully as the next one, so go ahead. The fool public likes it, and won't pay you for anything else." Thus the long and short of it was that I had my way, after all, and straight fiction prevailed.

#### A Face.

As from its home in glory  
An angel's face withdrew,  
A rift appeared in Heaven  
It was a place for you. L. L. Ward '20.

#### Impressions.

At morn I see the sunlit towers  
Rise sentinels of the air,  
And hear the woodland reveille  
Of wild birds everywhere.

Day fain would linger here to breathe  
The odor-laden breeze,  
Rich with the spoils of lilac-blooms  
And whiting locust trees.

When Nature's shepherd, Night, has called  
These beauties to the fold.  
The blazing dome casts on the lake  
A length of shimmering gold.

B. Matthew, '17.

#### The Golden Jubilee of Notre Dame.

BY DONALD PATRICK MACGREGOR, '19.

We are told by our elders that the year 1895, the year of the Golden Jubilee of Notre Dame University, was one of the biggest events in her history. We shall see. The proper year for the Jubilee was probably '94, but owing to the deaths of Father Sorin, the founder, and Father Thomas Walsh, the president, the faculty did not think it proper to put off their cloak of mourning and don one of jubilation so soon after their bereavement.

But it had to come, and come it did, with perhaps the greater grandeur for its delay. Tuesday, June 11th, was the opening day, although the crowds had come and the rejoicing began as early as the Sunday previous. Monday still found many more guests till the buildings and grounds were crowded to overflowing. To make room for the visitors, it seemed that the community of '95 would, like their predecessors of the '40's, have to seek shelter in the woods.

Prominent among the invited, though not among the arrivals, was Cardinal Gibbons. The cause of his absence was a trip to Rome. Fortunately no such necessity prevents His Eminence from being with us during the present jubilee. His presence always adds importance and dignity to any function that he attends.

Among the noteworthy things of that earlier day, was the superabundance of hacks and cabs, due, no doubt, to the fact that there were no street cars at that time and no automobiles. If these things were at all in the minds of those



present in their handsome hacks, of which they were justly proud, and with which they were well satisfied, they were then only as curiosities to become practical, if ever, in some dim and distant future, somewhere in the realms of the prophet.

Monday afternoon was spent by Father Regan and the boat crew in preparing secretly St. Joseph Lake for a grand illumination which was to take place later in the evening, after the band concert. The shores of the Lake were all ablaze; the Novitiate steps had their little jets of light; and the boathouse resembled a burning building. The boat crews pushed out into the water with their boats aglow with Chinese lanterns, and trimmed with bunting of various hues. The crowd beheld a rare spectacle not soon to be forgotten.

Mass of Thanksgiving on Tuesday morning officially opened the Jubilee. The Right Rev. Joseph Rademacher, Ordinary of the Diocese, was the celebrant. He was assisted by the Rev. E. B. Kilroy, D. D. The deacons of honor were Rev. D. A. Tighe and Very Rev. J. R. Dinnen; Rev. D. A. Clarke and Rev. Luke J. Evers were deacon and subdeacon of the Mass—all four alumni of Notre Dame. The line of procession formed in the parlors of the Main Building, and, headed by the band, the variegated column marched through the quadrangle to the church. The church was crowded to the railing. Within the sanctuary were Most Rev. William Henry Elder, of Cincinnati; Most Rev. Patrick A. Feehan, of Chicago; Most Rev. John Hennessey of Dubuque; Most Rev. John Ireland of St. Paul; Right Rev. John B. Brondel of Helena, Mont.; Right Rev. Maurice F. Burke of St. Joseph, Mo.; Right Rev. John J. Hennessey of Wichita, Kans.; Right Rev. Ignatius Horstmanns of Cleveland; Right Rev. John J. Keane of Washington, D. C.; Right Rev. Camillus P. Maes of Covington, Ky.; Right Rev. James Ryan of Alton, Ill.; Right Rev. Lawrence Scanlan, of Salt Lake City, Utah; Right Rev. John L. Spalding of Peoria, Ill.; Right Rev. John A. Watterson of Columbus, Ohio, and the Very Rev. Gilbert Français, C. S. C., Superior-General of the Congregation. Of these dignitaries only a few are still living. The sermon was preached by Archbishop Ireland. It needs no comment; to say that he preached is enough. Those interested in his sermon will find it, along with the address of Bishop Spalding, and the other addresses and orations

delivered during the course of the Jubilee, printed in the mid-summer number, of the SCHOLASTIC for the year 1895.

The military companies of that time under Colonel Hoynes furnished an important part of the entertainment. Owing to the large crowds in the refectories, the new Community House was used as a dining-room for the clergy and a few of the laity. The chronicler of the event seems to think the absence of wine from the menu of a respectable banquet to be worthy of note. The close observer will also notice that our old holiday friend, the "ice cream," was very prominent even in that early day. Rev. D. A. Clarke of Columbus, '67, was chosen toastmaster. The speakers called upon were Archbishop Feehan, Archbishop Elder, Archbishop Keane, and Father Evers of New York City. Father Evers ended his talk with a sentence of prophecy to the effect that Notre Dame would go into the twentieth century grander and better than ever before. To see how far his prophecy has come true needs but a casual glimpse about the place as it stands today. In the afternoon, the Golden Jubilee Minims had their commencement exercises in St. Edward's Hall. There was a splendid program rendered, consisting of songs, recitations and gymnastics. More band concerts and exercises in Washington Hall passed the evening away for the visitors and the people who came out from South Bend. Father Kilroy, '59, Very Rev. E. J. McLaughlin, '75, Honorable William P. Breen, '77, were the speakers. The late Honorable T. E. Howard, read a poem entitled "The Gift." A short address was delivered by Gov. Matthews of Indiana which closed the program for the evening. The various speakers went over the history of the University and its early struggles, of the student-activity of that time, and of the men who have made the University what it is. Another illumination scene, this time on the grounds in front of the Main Building, brought Alumni Day to a fitting close.

On Wednesday was celebrated the Solemn Requiem for the deceased alumni and benefactors of the University. The rain seemed to add solemnity to the day. But the showers did not interfere with the boat-races which were scheduled to be held after Mass. The Golden Jubilee men beat the Silver Jubilee men by a narrow margin.

So much was going on all the time, music,

speeches, athletics, and the like, that it was impossible for a person to be an eye-witness of everything. At noon the officials of the University were surprised very much on being made the recipients of a fine silver ciborium, heavily gilded and handsomely decorated. The gift was from the Eucharistic Congress which had held its meeting at Notre Dame the previous August and had been denied the right to pay the cost. Wednesday afternoon, St. Mary's claimed the attention of the visitors. A very enjoyable program was presented by the students of the college and academy.

In the evening, the graduates were given an opportunity to show their abilities. They were well represented by D. P. Murphy, Eustace Cullinan and Thomas D. Mott as orators. The orator of the evening was Bishop Spalding who gave one of the addresses which made him such a favorite at Notre Dame for so many years.

The following morning brought the Golden Jubilee to a close. A very fine class poem was read by Daniel V. Casey; the Valedictorian was Samuel A. Walker, who also did great credit to his class. Bishop Rademacher presided at the awarding of the degrees and honors. Father Morrissey, the President, closed the exercises with a few remarks of heartfelt gratitude to all who had helped to make the Jubilee a success.

#### Her Story in Brief.

It requires an effort to realize that just seventy-five years ago, a date well within the memory of some, there was no Notre Dame. It is a strain even upon imagination to picture these grounds as being so recently a part of the primeval forest in which the red man roamed, as being so lately a scene of wigwams and wilderness. The story of the transformation should be of abiding interest to all who cherish Notre Dame as their Alma Mater. We have here space to sketch the story only in merest outline, noting chiefly the difficulties with which the builders had to contend.

On the 8th of August, 1841, Father Edward Sorin, newly-ordained, and six brothers of the Congregation of the Holy Cross left France for America, in response to a request made to the superior-general by Bishop Hailandière, of Vincennes, Indiana, for missionaries and teachers for his diocese. In practice of the poverty they professed, they made the slow ocean trip

as steerage passengers to New York, and came thence by canal boat and stage coach to Vincennes in Southern Indiana, spending in all two months in weary and dangerous travel.

About a year later they were offered the tract of land here at Notre Dame on condition that they build a novitiate and a college within two years. They set out at once, braving for ten days the severity of the wildest winter in the history of the state. Arriving here late in November of the year 1842, they found nothing but a little log structure in which were a chapel and one living room. Their total wealth consisted of four hundred dollars and the promise of a thousand, with which they were to establish themselves and build their college. But they set to work with as much courage as if they had a million. For several months they had to sleep on the floor of their one poor room with the winter's snow sifting in upon them. During the first half of her history, indeed, Notre Dame felt severely the pressure of poverty. More than once the institution was on the point of being sold for debt; at one time the community's capital amounted to just fifty cents, at another time the horses were taken from the stable and sold to the highest bidder in order to satisfy a creditor. Once after the college was built there was no food whatever for either the students or the community—a situation that was relieved by an unexpected donation. Prejudice too was prompt in offering its discouragement. The more fervent non-Catholics of the neighborhood, alarmed at this sudden intrusion of Catholicity, promised to burn the proposed college as soon as it would be built.

In 1854 Notre Dame was visited by the terrible plague of cholera, which for two months waged relentless war on the little community. Those who escaped the contagion were too few to administer medicine to the sick and bury the dead. Of the minority that survived it, several were permanently disabled from active service.

Through the sixties and seventies the institution grew slowly year by year in numbers and strength. But just as the long tense struggle for existence was relaxing into success the great fire of 1879 wrought within a few hours the ruin of all that had been achieved in the forty years of labor. The destruction was practically complete, and the insurance was practically nothing. The venerable founder, Father Sorin, then sixty-five years of age, had just started by



way of Canada on a trip to Europe in the interest of his congregation. From Montreal he was called back to witness the ruins of his lifetime of toil. But Father Sorin was not the man to waste time in weeping over misfortune however dire. Reviving all that splendid courage and energy of his youth, he set to work to build a greater Notre Dame on the ruins of the old. The fire had occurred late in April, and the students, who were loath to leave, were told that the new college would be ready for them in September. When they returned they found the present Main Building awaiting them. Many others have been added since then, one by one as the need required and the means permitted, until we have the Notre Dame of today—humble in her origin, heroic in her days of trial, grateful in her present development, and hopeful that her future may be worthy of her past.

### The Atheist.

L. H. CARROLL, '17.

He says there is no God!

Yet he has seen the last snowflakes of winter transformed into the dainty, diamond dew-drops of a wondrous springtime.

He has watched the autumn leaves, golden, brown and red in the fall, emerge a fresh emerald hue in the summer.

He says there is no God!

He has often looked into the sky at the stars, a myriad of tiny sparkles moving in their courses, following forever the courses given them by a great Mind. He has looked from a window at night when great flashes of lightning were tearing the heavens. He has cowered at the mighty roll of a crashing thunderbolt rumbling and roaring from above.

He says there is no God!

As a child, he learned the wonderful lesson of love when his tiny hand clutched at a mother's dress. He became a father and felt the love of a man for his child. He has seen a fireman rush into a blazing building to save the life of an old man. He has seen engineers renew their hold on the throttle when by jumping they might have escaped, though their charges would have been killed. Thus he learned the love of man for his fellow-creature.

And still he says there is no God!

### Junior Thoughts.

Grin your chagrin away.

Sacrifice is one of the secrets of success.

Every man can be a hero—to somebody.

Prepare for the worst and pray for the best.

Self-control is just as necessary as it is difficult.

Prudence as well as rashness can be fatal to friendship.

To keep moving is the best way to get somewhere.

He is wise who recognizes good advice and profits by it.

Humility and purity of heart are the passports to happiness.

Many a pampered youth now sees the culture in agriculture.

Success comes not so much by inspiration as by perspiration.

An unbridled tongue shall sooner or later sing its own requiem.

Every good effort made by a man is a step towards the goal of life.

Don't change with the weather; it is constant cheerfulness that counts.

We pay some men to sing refrains: we would fain pay others to refrain from singing.

Man naturally seeks happiness, but usually scares it away by his impossible tactics.

The magnanimous man is a bulwark against whom the sea of troubles beats in vain.

The paths of glory lead but to the grave; the paths of virtue through the grave to life.

To him who preaches by example be praise, for he at least practices what he preaches.

There's a big reward awaiting the barber who can concoct a lather of an agreeable flavor.

It requires more moral courage than most men have to umpire an interhall baseball game.

Even the best of earthly things are subject to the vagaries of fate, as is suggested by the lightning rods on our churches.

Work hard and push ahead. The masters of industry never became such by looking on. You must start if you wish to finish.

An aphorism to the well-trained mind is like an electric spark to a charge of gunpowder: it actualizes immense potentialities.

## THE NOTRE DAME SCHOLASTIC

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L.

JUNE 9, 1917

No. 34.

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—One thing that we find hard to understand about graduates from schools of journalism is just why they overlook the country newspaper and hie themselves almost invariably to the cities. Is it that disdain of the small town which characterizes most college men—something akin to the popular estimation of the farmer as a man of relatively low intelligence and a proper subject for the jokesmith?

Perhaps the small town does offer fewer opportunities to the college graduate than the metropolis, but it is a field that should be investigated at least by the young man about to enter the newspaper business, especially if he has some capital to invest. And if he have only his college training and a throbbing ambition to offer—commodities whose exchange value is greater than he may realize—he will find the office of the country newspaper the best place for investing them. The school-trained journalist is more at home in the smaller office, where things move along at a pace that he finds easier to keep up with. Fresh from four years of writing only when industry or inspiration have urged him, he may find the “do-it-now” methods of the newspaper too strenuous for him at first. If he needs help in the country newspaper office someone will be there to give it. There are no editions to “make” on a small paper, and even press-time is not very definitely fixed.

Besides being a better place in which to begin as a reporter, the office of the smaller paper offers one the chance to learn every branch of the business. Its employee may be writing up a wedding before dinner and reading proof after dinner. His fingers may be smeared simultaneously with the ink of the printer and the paste of the mailing-clerk. But let country journalism offer what it may, college graduates will probably continue to be attracted by the hum and glare of the city, while the small-town publishers clamor for reliable assistants and chances for paying investments go a-begging. The “back-to-the-land” movement should be extended to the field of journalism.

—War-worn Mexico, long a land of unhappiness, still finds its despotic leaders failing to recognize even the most fundamental Christianity. In climactic emphasis of the Mexican Constitution, the deplorable failure was the recent presentation of the new constitution for the Mexican Republic. No surer way of de-Christianizing a nation, no shorter path to a land of atheism, could be found. A picture of Mexico at its brightest is scarcely a picture of cheer, and a Mexico subjected to the provisions embodied in the new constitution would be a piteously wretched Mexico indeed. The citizens of the republic to our south demand democracy, and in response, the framers of their constitution destroy religious liberty, confiscate property held by religious denominations, make marriage exclusively a civil contract, and make all education godless. We who appreciate the true meaning of democracy, we who enjoy its blessings, must fear for Mexico. We see in the destruction of religious liberty and in the godless education of Mexican children no hope for a better Mexico, and unless the framers of her constitution come to realize the terrible consequences the application of their atheism involves, the moral and social ruin of Mexico is inevitable.

The one redeeming feature of this otherwise hopeless situation is the vehement protest that has been made by the women of Mexico. It seems that this appeal has been most discourteously ignored. There is some consolation, however, in knowing that there is one element of this unfortunate people that will not dumbly submit to the de-Christianization of their Catholic country.

### Prelates at Diamond Jubilee.

The following members of the hierarchy will honor Notre Dame with their presence at the celebration of her diamond jubilee tomorrow:

- His Eminence James Cardinal Gibbons, of Baltimore;
- His Excellency Most Reverend John Bonzano, D. D., Apostolic Delegate, of Washington, D. C.;
- Most Reverend John J. Keane, D. D., Archbishop of Dubuque.
- Most Reverend Sebastian G. Messmer, D. D., Archbishop of Milwaukee;
- Most Reverend Alexander Christie, D. D., Archbishop of Oregon City;
- Most Reverend George W. Mundelein, D. D., Archbishop of Chicago;
- Most Reverend Edward J. Hanna, D. D., Archbishop of San Francisco;
- Right Reverend Herman J. Alerding, D. D., Bishop of Fort Wayne;
- Right Reverend Joseph Chartrand, D. D., Coadjutor Bishop of Indianapolis;
- Right Reverend Thomas J. Shahan, D. D., Rector of the Catholic University of America;
- Right Reverend John F. Cunningham, D. D., Bishop of Concordia;
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- Right Reverend Maurice F. Burke, D. D., Bishop of St. Joseph;
- Right Reverend James Davis, D. D., Bishop of Davenport;
- Right Reverend Edward D. Kelly, D. D., Auxiliary Bishop of Detroit;
- Right Reverend Joseph F. Busch, D. D., Bishop of St. Cloud;
- Right Reverend Michael J. Gallagher, D. D., Coadjutor Bishop of Grand Rapids;
- Right Reverend Peter J. Muldoon, D. D., Bishop of Rockford;
- Right Reverend Philip R. McDevitt, D. D., Bishop of Harrisburg;
- Right Reverend Owen B. Corrigan, D. D., Auxiliary Bishop of Baltimore;
- Right Reverend Joseph Schrembs, D. D., Bishop of Toledo;
- Right Reverend Alexander J. McGavick, D. D., Auxiliary Bishop of Chicago;
- Right Reverend Dennis J. O'Connell, D. D., Bishop of Richmond;
- Right Reverend John Ward, D. D., Bishop of Leavenworth;
- Right Reverend William T. Russell, D. D., Bishop of Charleston;
- Right Reverend Edmond M. Obrecht, O. C. R., Abbot of Gethsemani.

Very Reverend Monsignor John P. Chidwick, of Yonkers, New York;

Very Reverend Monsignor James J. Coan, of Brooklyn;

Right Reverend Monsignor James S. Duffy, of Brooklyn;

Right Reverend Monsignor M. J. Fitzsimmons, of Chicago;

Right Reverend Monsignor W. A. Fletcher, of Baltimore;

Very Reverend Monsignor Edward F. Hoban of Chicago;

Right Reverend Monsignor E. A. Kelly, of Chicago;

Right Reverend Monsignor Francis C. Kelley, of Chicago;

Right Reverend Monsignor Michael J. Lavelle, of New York;

Very Reverend Monsignor A. B. Meehan, of Rochester;

Right Reverend Monsignor Michael Meagher, of Ridgeway, Pa.;

Right Reverend Monsignor E. J. McLaughlin, of Clinton, Iowa;

Right Reverend Monsignor F. A. O'Brien, of Kalamazoo, Michigan;

Right Reverend Monsignor John T. O'Connell, of Toledo, Ohio;

Right Reverend Monsignor Thomas C. O'Reilly, of Cleveland, Ohio;

Right Reverend Monsignor John B. Peterson, of Boston;

Right Reverend Monsignor F. A. Rempe, of Chicago;

Right Reverend Monsignor C. F. Thomas of Baltimore;

Very Reverend Luke J. Evers, of New York.

### Father Barth's Lectures.

The Very Reverend Francis X. Barth, Pastor of St. Patrick's Church, Escanaba, Michigan, completed yesterday his highly interesting series of seven lectures on the trials of Christ, five being devoted to the Hebrew trial and two to the Roman. Father Barth is an orator of exceptional power, and he displayed throughout the series a wealth of legal erudition. In his introductory address Father Barth made a study of the authenticity of the gospel biographies, and established the Evangelists as reputable and competent witnesses. The second lecture was a study of the humanity of Christ, while the succeeding discourses were detailed researches into the character and application of the Hebrew and the Roman law, and legal analyses of the Hebrew and the Roman trials. The concluding lecture was an eloquent meditation on the passion and death of Christ. The quality of Father Barth's lectures makes us hope that we may have the privilege of hearing him frequently in the future.

## The 1917 Dome.

On Friday, June 1st, the DOME made its annual appearance on the campus, submitted by the class of 1917 for the approval of faculty and students. The volume is the realization of countless dreams and well-laid plans, of the hopes and imaginings of a year; it is both cause and result of constant lucubration, sleepless nights, and tedious hours of labor. As a chronicle of diurnal events it is first of all, to those interested in Notre Dame, an invaluable volume of history; for the students of the present it forms a charming souvenir of the year; for the students of the past it is a pleasant reminder of happy days. The book is cordially and deservedly dedicated to Judge Gallitzin A. Farabaugh, professor in the school of law.

The 1917 DOME is the jubilee book. It contains a history of the University from the time of its founding in 1842. That it could not include an account of the present jubilee celebration is regrettable. The responsibility of chronicling the events of these festal times, at once a task and a pleasure, devolves upon the succeeding board. A more satisfactory arrangement would have been one which combined with the history of other days the story of how those days are being commemorated. This, of course, was not possible if the annual was to appear at the traditional time before commencement.

As is befitting, the 1917 DOME is dignified both in form and context. The design of the cover is simple and striking; the keynote of the decoration is the diamond. The style of the writing boasts a commendable literary quality. The one deplorable flaw of the book lies in its photography, a shortcoming not to be imputed to the men at Notre Dame who labored in its making. Pictures are the *sine qua non* of any college annual of this kind; that those of this volume of the Dome are defective is most regrettable. Here is the one mishap that intrudes a dash of bitterness into the unctuous satisfaction so well deserved by those to whose assiduous activity the 1917 year-book is due.

Our sincere congratulations are extended to Messrs. Parker, Trudelle, McEniry, and their assistants. They may rest on their laurels now, content in the knowledge that they have toiled successfully for the honor of their class and of the University.

D. J. E.

## Detroit Club Honors Its Volunteers.

The University of Notre Dame Club of Detroit gave a banquet at the Hotel Statler, May 15, in honor of the members of the club who left for Fort Sheridan to join the Officers' Reserve Corps. Among those who have enlisted for army service are Ernest P. LaJoie, Raymond J. Kelly, James F. O'Brien, Forest McNally, Gerald McAdams, Thomas Donnelly, John Bell Moran, Donat J. Pepin, Dr. Wm. A. O'Brien, Edward Murphy, and Thomas E. Quish.

The spirit of the Detroit Club is as practical as it is admirable. The men who are sincerely loyal to Alma Mater are the ones who show themselves most loyal to their country.

At this meeting the following officers for the ensuing year were unanimously elected: Rev. F. J. Van Antwerp, honorary president; F. H. Wurzer, president; Edward Escher, Daniel E. Foley, and Harry Gagen, vice-presidents; Edward N. Marcus, secretary; James E. Sanford, treasurer. Plans are already being made to bring a large representation to Notre Dame for Commencement.

The following resolutions in behalf of those members who had enlisted were passed:

WHEREAS, all throughout her history it has been the pride and joy of our Alma Mater that the men of Notre Dame, true to her inspired teachings, have ever been among the first of those to exemplify that love of country "greater than which no man hath" by laying their lives, their fortunes, and their sacred honor, a willing sacrifice upon their country's altar in the hour of her peril, resolved to live only if she should be triumphant and to perish, if need be, in her destruction;

AND WHEREAS, fired by these exalted teachings and the hallowed example of the past, a generous number of our brothers have in the present crisis volunteered as this nation's defenders, placing, as it were, their loyal breasts as the barricade between their country and its enemies;

AND WHEREAS, those left behind deem it their fraternal and patriotic duty to cheer with their Godspeeds and to comfort with their assistance those who have made this great sacrifice for our beloved country;

THEREFORE, BE IT RESOLVED, that the Notre Dame Club of Detroit bestow its heartfelt benediction upon those who have thus shed so much lustre upon us and our Alma Mater, and assure them that we will ever be with them in spirit in the high labor they have undertaken;

AND, BE IT FURTHER RESOLVED, that we, as an organization, and each of us individually, exert our utmost towards aiding and assisting those of us who have enlisted in our country's service, and also towards lightening the burdens of those dear to them whom they may have left at home.

(Signed) Notre Dame Club of Detroit.

## Obituaries.

## MRS. MARY SINNOTT.

The death of Mrs. Mary Sinnott on Sunday, June 3, brought regret to many friends at Notre Dame. Mrs. Sinnott was one of the oldest and most beloved residents of South Bend. Her generous, kindly manner; her sturdy Catholic faith, the gentle, Irish humor that played in her conversation, made her deeply loved by a host of friends, from the children who listened at her knee to the fairy tales of Ireland to the elders who found counsel and encouragement in the wisdom of long years. There was a sunniness in her disposition that shed an influence on one like the freshness of a spring day. White with years, she was ever young at heart. Young and old found her always a gentle and sympathetic companion; and when she came to die she showed how beautiful is the closing hour of those who live with their eyes fixed on things beyond the horizon of this world, and how easy it is to let go of the world that could never win their hearts.

The funeral Mass was sung by her grandson, Father Cornelius J. Hagerty, C. S. C., assisted by Father Eugene Burke, C. S. C., deacon and Father John McGinn, C. S. C., subdeacon. Father Cavanaugh preached the sermon. The many friends of Mrs. Sinnott at Notre Dame will long treasure her memory and pray for the repose of her soul.

## MR. JOHN O'SULLIVAN.

It is with sincere sorrow that we announce the death of John O'Sullivan, son of Mr. Patrick O'Sullivan of the class of '74, a brother of Clifford of Brownson Hall, and a nephew of the late Father "Tim" O'Sullivan. The death of John occurred in Monongahela, Pa., and the body was brought to the home of the family in Chicago for burial. The O'Sullivan family have always been most devoted friends of Notre Dame, and to the members we extend our heartfelt sympathy. We assure them that their dear departed will be carefully remembered in our prayers.

## MR. F. J. LOUGHRAN.

The sympathy of the University is extended to the wife and daughter of Mr. Francis J. Loughran of Joliet, Illinois, whose death occurred in Monrovia, California, on May 27th. Mr.

Loughran was a graduate from the law school and had just established a promising practice when he was taken by death. All who knew Frank were his friends. Prayers will be offered for the repose of his soul. *R. I. P.*

## MR. MEDA SCHENK.

The friends of Robert Schenk (M. E., '11) will be very sorry to hear of his latest bereavement in the loss of his brother, Meda, who died on Sunday, May 13th, as the result of an injury received when he was struck by an automobile a few days before. The deceased was one of the most popular and progressive men in the community in which he lived, and his death is mourned by a large circle of friends, and business acquaintances.

## Book Review.

GREAT INSPIRERS. By the Rev. J. A. Zahm, C. S. C., Ph. D. D. Appleton & Company, New York. Price, \$1.50.

That Father Zahm always writes charmingly need not be told to anyone who has followed his work in recent years. There is in all that he writes a richness of imagery, a wealth of historic, scientific and delicious literary allusion which makes it not only a personal style in the finest sense, but distinctive, as Macaulay's style is distinctive, and, we may add, almost as distinguished as Macaulay's. The marvelous versatility of Father Zahm has been universally remarked. Theology, apologetics, ethnology, physics, geology, foreign travel everywhere—one despairs of enumerating the fields in which he has done notable work in letters. His penultimate production was a wonderful volume entitled: "Woman in Science." And now comes "Great Inspirers," a study of the inspirational value of woman in connection with certain great characters of history.

The holy and learned women whose names are happily associated with the austere and learned St. Jerome form the subject matter of the first half of the book. The second half is devoted to Beatrice whose name is eternally linked with that of Dante.

While erudite to the last degree, this particular volume will probably be more acceptable to the general reader than most other works of Father Zahm. The theme itself holds greater general interest. Indeed, much of the volume is startlingly fresh and readable.

Old students who knew Father Zahm as their professor at Notre Dame will be grateful for having their attention called to this newest work of Father Zahm. It will be for them not only one of the most fascinating books of the decade as regards charm and flavor, but it will have the additional attractiveness of the memories of *auld lang syne*.



## Varsity News.

—Father Barth's series of lectures on the trial of Christ drew large crowds every evening despite the fact that they were given during the days on which the final examinations were being held.

—The Brewer Teachers' Agency of Chicago offers graduates of Notre Dame free registration for purposes of securing appointments as teachers. Any one desiring to take advantage of this arrangement may confer with the secretary to the President of the University.

—The feast of Corpus Christi was observed in a solemn manner last Thursday morning. Solemn High Mass was sung by the Very Rev. Father Morrissey, with Father Schumacher as deacon, Father Walsh as sub-deacon. Unfavorable weather prevented the accustomed procession around the grounds.

—At the commencement exercises of the Preparatory School held May 31, Commercial High School Diplomas were conferred on: Charles W. Morrison of Chicago, and Edward P. Dunn of Lake Geneva, Wisconsin. Commercial Certificates were conferred on: James M. Jackson of Logan, West Virginia; Emery Horvath of South Bend, Indiana; and Vincente Carlos Usera of Porto Rico. Gold medals were awarded to William N. McLaughlin, Richard F. Corrigan, Joseph E. Wood, Thomas J. Brennan, and Sigismund A. Jankowski. Leo R. Ward received the prize of ten dollars in gold for preparatory oratory. Reverend Joseph Burke presided at the exercises.

—Episode III. of the Dunes Pageant given at Port Chester, Indiana, May 30 and June 3, was presented by sixty students of the University and a group of young ladies from South Bend. This episode depicted the scenes that were enacted on the sand dunes of Lake Michigan during the period of the American Revolution: the raising of the Virginian flag in the place of the British flag on Fort La Pay, and later the capture by British of the American expedition under Tom Brady after his raid on Fort St. Joseph. The characters with speaking parts were represented by John Lemmer, Jim Phelan, Bernard Voll, O. A. Larrazola, John Madden, L. Yeager, Tom Kelly, John T. Balfe, and Edward Lindemann. Everybody was well pleased with the manner in which the students' part was done.

## Athletic Notes.

## BASEBALL.

"Another Notre Dame star goes to the big leagues"—is the worn but always welcome news that goes to the Alumni of Notre Dame at the end of another successful season in baseball. The "rookie" this time is Joseph Albert ("Chief") Meyer, for three seasons a star infielder on the Varsity. The Chicago White Sox are the gainers. He is about the most finished player Notre Dame ever turned out from first base. Always a consistently brilliant fielder, this last year has developed him into a hitting demon. Two or three hits a game is common for him, and he is his own critic when he doesn't sandwich in a two-bagger, a triple, or a home-run. Meyer has taken his playing much more seriously than most college players are wont to do, and the extra pains he has bestowed upon it have been well repaid. He has gotten rid of most of his faults, and he takes to the professional ranks a fine knowledge of the game, earnestness, and the "fight" common to Notre Dame athletes.

Baseball at Notre Dame, like all other sports, has felt the hand of war. With a fair team in the beginning, and one that improved by leaps and bounds as the season progressed, there was only a ripple of interest left as the season wore itself along. Cancellation after cancellation by teams that had seen fit to discontinue athletics left big gaps in the schedule. Cold weather added to the predicament. Most of the games were won, though Illinois managed to humble us twice at Urbana, Niagara did likewise within sight of the Dome, and M. A. C. took one game from us at Lansing. The games we won—a round dozen of them—far outweigh the defeats. We evened scores with Niagara the second day, won the odd game from M. A. C., and,—well, we only played two games with Illinois. Edgren and Murphy were the mainstays throughout the season in the pitching, though a youngster named Murray threw one or two beautiful games with his left arm.

Monograms go to twelve of the diamond artists: Captain Kline, Wolf, Spalding, Meyer, Allison, Edgren, Dubois, Keenan, Sjoberg, Philbin, Murphy, and Murray.

## THE M. A. C. GAMES.

The season expired at East Lansing last Thursday and Friday. M. A. C. won the



opening game 5 to 0, Notre Dame making only two hits. The second day Notre Dame came back at the Farmers and took the third game 4 to 2, between the two teams this year. Edgren supplied the air-tight pitching, while Dubois did the swing that scored the two deciding runs in the eighth inning. These games were the last of seven meetings between M. A. C. and Notre Dame during the present scholastic year. Notre Dame won the football game, each won a basketball game, Notre Dame won at track, and took two out of three baseball games.

#### TRACK.

Eight men will be competing at the Western Conference Meet in Chicago this afternoon. They are Mulligan and King in the sprints; Starrett in the hurdles; Call in the mile; Noonan in the two mile; Bachman in the weights; Douglas in the high jump; and McGinnis in the broad jump. This is the belated finale of a long and strenuous track season that has stretched from January to June.

Till early in May the season was the most successful Notre Dame has enjoyed for years. A fair showing in dual meets and much prominence in various relay carnivals kept interest running high throughout the winter and early spring. At the call for volunteers for the Officers' Reserve Training Camps Notre Dame contributed more trackmen than any prominent team in the West, with the possible exception of Purdue. Captain Miller, Meehan, Kasper, Bergman, Franz, McKenna, Vogel and McDonough are now preoccupied with the daily routine of army life, and since their departure interest in track has gradually waned. Better fighters than these men could not be found, and though the call to arms wrecked a wonderful track team, nobody will mind when they read of the deeds these men are preparing themselves to do.

Fourteen monograms are to be awarded in track to the following men: Captain Miller, Bachman, Kirkland, Vogel, Mulligan, Starrett, King, Kasper, Meehan, Noonan, Douglas, Rademacher, McGinnis, and Call. Miller, Bachman, Kirkland, and Vogel have completed their years of eligibility. The war permitting, all the rest of the men will be back next year. If Uncle Sam finishes his fight, these men will just keep on fighting for Notre Dame.

#### NEXT YEAR'S CAPTAINS.

Monogram men—baseball and track—congregated Thursday to choose their leaders for

1918. Louis Wolf, of South Bend, was elected baseball captain, and Francis Mulligan received the track captaincy. Wolf has played short on the Varsity for the past two seasons. His fielding has always been of the highest class, and in addition he is the third best hitter on the team, according to averages recently compiled by Coach Harper. Mulligan is the "niftiest" sprinter Notre Dame has had for a time, and though he is a bit young, he fills admirably the gap left by the graduation of Hardy and the sickness of "Dutch" Bergman.

#### BROWNSON WINS MEET.

Extraordinary and unprecedented was the record of Gilfillan in the annual outdoor inter-hall meet Thursday morning. His high run consisted of a first in each of the three weight events, first in each of the two hurdles, first in each of the jumps, first in the hundred-yard dash, a third in the javelin throw, and a tie for fourth in the pole vault. The ex-Joliet High School star scored 42 1-3 points of the Corby total. Summary:

100-yard dash—Won by Gilfillan (C); 2nd McGuire (B); 3rd, Milenski (C); 4th, Conrad (B). Time, 10 3-5 sec.

Shot put—Won by Gilfillan (C), 2nd, Gipp (B); 3rd, W. Miller (B); 4th, Malone (C). Distance, 37 ft., 9 in.

Discus throw—Won by Gilfillan (C); 2nd Flaherty (B); 3rd, Gipp (B); 4th, W. Miller (B). Distance, 122 ft., 1 in.

Hammer throw—Won by Gilfillan (C); 2nd, Holton (C); 3rd, Gipp (B); 4th, Flaherty (B). Distance, 88 ft., 6 in.

High jump—Won by Gilfillan (C); 2nd, Walters (B); 3rd, Glynn (B); 4th, Brandy (C) and White (B) tied. Height, 5 ft., 1 1-2 in.

Broad jump—Won by Gilfillan (C); 2nd, Gipp (B); 3rd, W. Miller (B); 4th, Powers (C). Distance, 20 ft., 5 1-4 in.

120-yard high hurdles—Won by Gilfillan (C); 2nd, Sugrue (B); 3rd, Hayes (B); 4th, Brandy (C). Time, 16 2-5 sec.

220-yard low hurdles—Won by Gilfillan (C); 2nd, Rosenthal (B); 3rd, Hayes (B); 4th McGuire (B). Time, 27 sec.

220-yard dash—Won by McGuire (B); 2nd, Barry (B); 3rd, W. Miller (B); 4th, Milenski (C). Time 24.

440-yard dash—Won by Bahan (C); 2nd, Schmidt (J); 3rd, Smith (D); 4th, Maloney (C). Time, 55 sec.

880-yard run—Won by Van Wouterghen (B); 2nd, Smith (D); 3rd, Bahan (C); 4th, Patterson (B). Time, 2:15.

One mile run—Won by Van Wouterghen (B); 2nd, Galloway (B); 3rd, Slaggert (B); 4th, White (B). Time, 5:37.

Javelin throw—Won by King (B); 2nd, McGrain

(B); 3rd, Gilfillan (C); 4th, Flaherty (B). Distance, 136 ft., 5 in.

Pole vault—Powers (C) and Sutner (W) tied for first; 3rd, Patterson, Gilfillan (C), Bernoudy (C), and Maloney (B), tied for fourth. Height, 9 ft., 6 in.

Summary of the meet—Brownson, '78 1-6; Corby, '63 5-6; Day Students, 5; Walsh, 4; St. Joseph, 3.

C. W. C.

### Old Students' Hall.

Subscriptions to June 9, 1917.

The following subscriptions for Old Students' Hall were received by Warren A. Cartier, Ludington, Michigan, treasurer of the building committee.

\$2000.00

Samuel T. Murdock, '86.

\$1000.00

Thomas B. Fitzpatrick, P. T. O'Sullivan, '68; Right Rev. E. J. McLaughlin, '75; M. F. Healy, '82; John C. Shea, '98; Clement C. Mitchell, '02; Byron V. Kanaley, '04; Daniel P. Murphy, '95; John P. Lauth, '68; James D. Callery, '73.

\$600.00

William P. Breen, '77.

\$500.00

Robert Sweeny, '03; C. A. Paquette, '90; Rev. John Dinnen, '65; Warren A. Cartier, '87; Stephen B. Fleming, '90; Thomas Hoban, '99; Angus D. McDonald, '00; William A. McInerney, '01; Joseph M. Byrne, '79; Cassius McDonald, '04; G. T. Stanford, '04; Student from Far West; Rev. I. E. McNamee, '09; C. C. Craig, '85; Frank E. Hering, '98; Peter P. McElligott, '02; James J. Conway, '85; George Cooke, '90; John Dowd, '99.

\$300.00

Frank N. Mass, '77; William A. Walsh, '95; John Eggeman, '00.

\$250.00

Fred E. Murphy, '93; John M. Flannigan, '94; John H. Neeson, '03; Joseph B. Naughton, '97; Peter Kuntz, '98; John H. Fendrich, '84; M. P. Hannin, '93; A. A. McDonnell, '00; Eugene A. Delaney, '99; R. A. O'Hara, '89.

\$200.00

W. G. Uffendell, '01; John O'Shea, '11; James F. Kennedy, '94; Louis C. M. Reed, '98; Francis O'Shaughnessy, '00; Joseph J. Sullivan, '02; G. A. Farabaugh, '04; Robert Anderson, '83; Joseph Lantry, '07; Rev. F. J. VanAntwerp, '14; L. J. Keach, '08; Rt. Rev. Thos. F. Hickey, '03; Christopher C. Fitzgerald, '94; F. A. Kaul, '97; William Hoynes, '77; Edwin J. Lynch, '10; T. D. Mott, '95; F. Henry Wurzer, '98; Paul R. Martin, '13; Timothy V. Ansberry, '93; John M. Quinlan, '04; Daniel Madden, '06; Fred J. Kasper, '04; J. S. Corby, '98; Thomas Steiner, '99; John F. Cushing, '06; Francis H. McKeever, '04; Daniel V. Casey, '93; Arthur B. Larkin, '14; Edward Peil, '14; L. C. Nash, '00; John F. Fitzgerald, '15; George A. McGee, '01; James F. Murphy, '99.

\$150.00

Rev. Michael Shea, '04; Ambrose O'Connell, '07; William Byrne, '95; James L. Tong, '94; W. A. Draper, '06; James E. Deery, '09; Charles M. Niezer, '98.

\$120.00

Maximilian St. George, '08.

\$100.00

Oliver J. Tong, '73; Hermann C.R. Piper, '11; Rev. Edmund O'Connor, '94; J. L. Lamprey, '03; Walter Joyce, '07; George N. Johnson, '95; William H. Boland, '88; William J. Granfield, '13; M. O. Burns, '86; Rev. Michael Ryan, '95; William P. Higgins, '03; James Frederick Coll, '89; George J. Hanhauser, '01; James P. Fogarty, '00; Rev. John B. McGrath, '80; John F. Fennessey, '99; Cyril J. Curran, '12; Ernest E. L. Hammer, '04; Alfred J. Pendleton, '97; Edwin Wile, '74; Francis C. Schwab, '02; Rupert F. Mills, '14; William H. McCarty, '99; Edward J. Glynn, '11; Frank P. Crowley, '09; Thomas B. Curry, '14; James A. Curry, '14; Harry V. Crumley, '03; Harry S. Cahill, '08; Walter V. Heekin, '05; William McKenize, '88; Rev. Bernard P. Murray, Mark M. Foote, '73; Patrick J. Houlihan, '92; E. J. Maurus, '93; Thomas J. Swantz, '04; H. G. Hogan, '04; Harold P. Fisher, '06; John B. Kanaley, '09; James F. Hines, '09; John B. McMahon, '09; Rev. John M. Byrne, '00; J. H. Gormely, '03; Thomas C'Neill, '13; Robert E. Proctor, '04; John F. O'Connell, '13; Frank C. Walker, '09; Rev. Gilbert Jennings, '08; George O'Brien, '90; Vitus Jones, '02; W. A. Duffy, '08; Rev. J. H. Guendling, '14; Fred C. McQueen, '00; Charles J. Stubbs, '88; Rupert Donovan, '08; Rev. Francis H. Gavisk, '14; Rt. Rev. Frank O'Brien, '95; Frank L. McOsker, '72; Charles E. Ruffing, '85; James F. Foley, '13; Rt. Rev. T. C. O'Reilly, '09; Thomas J. Welch, '05; William E. Cotter, '13; John C. Tully, '11; John F. O'Connor, '72; T. P. O'Sullivan, '02; G. M. Kerndt, '82; Dr. Frank J. Powers, '94; Rev. John Talbot Smith, '07; Daniel C. Dillon, '04; Thomas C. Butler, '08; Edward M. Kennedy, '08; John J. Kennedy, '09; Peter M. Ragan, '92; James D. Barry, '97; Fred L. Steers, '11; Walter Clements, '14; Edward J. Carlton, '16; Leonard M. Carroll, '16; Luke L. Kelly, '16; Frank E. Swift, '16; C. P. Mottz, '16; Samuel Ward Perrott, '16; Edward C. Ryan, '16; James Francis Odem, '16; Emmett P. Mulholland, '16; Thomas A. Hayes, '16; Frank J. Hiss, '16; Joseph J. McCaffery, '16; Walter P. McCourt, '16; M. J. McEniry, '81; Thomas J. Shaughnessy, '15; James F. O'Brien, '13; Michael L. Fansler, '04; A. C. Fortin, '01; Daniel J. O'Connor, '05; M. H. Miller, '10; William D. Jamieson, '05; Grover F. Miller, '16; Thomas A. McLaughlin, '16; Edwin H. Sommerer, '16; Joseph O'Sullivan, '16; Jacob E. Eckel, '16; Vincent Mooney, '16; John T. Shea, '06; Edward M. Schaack, '93; Anton

C. Stephan, '04; Dr. F. B. McCarty, '07; Harry F. McDonagh, '10; Charles W. Lahey, '13; Adam J. Kasper, '95; George W. Kasper, '95; Robert A. Kasper, '07; Charles Girsch, '94; Gerald A. Fitzbiggon, '07; John B. Fruechtel, '04; Hugh J. Daly, '12; Edward K. Delana, '13; Harry Curtis, '08; Charles Cullinan, '07; Daniel Cullinan, '07; Dr. W. P. Grady, '99; Edgar Crilly, '90; George S. Crilly, '88; James V. Cunningham, '07; M. H. Miller, '10; Frank X. Cull, '08; Jesse E. Vera, '10; Walter Duncan, '12; James W. O'Hara, '13; Joseph Collins, '11; Dr. H. G. McCarty, '12; James Dubbs, '06; Raymond E. Skelly, '11; William R. Ryan, '11; William A. McKearney, '08; Maurice J. Breen, '09; Raymond C. Langan, '93; Charles A. Grossart, '96; Edward J. Rauch, '95; William J. Mooney, Jr., '14; John J. McShane, '14; Henry A. Wimbberg, '96; Gerald S. Clements, '14; John G. Wimbberg, '96; Philip B. O'Neill, '02; Elmo A. Funk, '08; Rev. J. C. Scullin, '09; Oscar A. Fox, '06; Dwight Cusick, '12; Paul F. O'Brien, '12; C. P. Somers, '15; F. W. Durbin, '13; Arthur W. Ryan, '13; E. H. Savord, '12; Robert L. Fox, '01; John McKeefrey, Harry J. Zimmer, '09; Owen Murphy, '13; Thomas A. Havican, '09; Jacob W. Kraus, '98; James Devlin, '13; Thomas C. Hughes, '09; A. W. Page, '03; J. W. Ely, '09; John McCague, '12; In memory of Joseph T. Dixon, '12; Joseph P. Shiels, '00; George Attley, '10; William W. O'Brien, '00; Charles M. Bryan, '97; Clement Ulatowski, '11; John S. Corley, '02; Joseph A. Martin, '12; R. Newton McDowell, '06; M. J. Ney, '98; Otto Schmid, '09; T. Paul McGannon, '07; Poyntelle Downing, '14; John J. E. Wertin; Dr. Jesse H. Roth, '10; William F. Montavon, '98; Thomas T. Cavanaugh, '97; L. A. Sturn, '13; Rev. Henry A. Norman; John W. Dubbs, '03; Edward M. Baltes, '89; Robert L. Fox, '01; C. Byron Hayes, '13; Rev. William C. O'Brian, '06.

\$75.00

John W. Costello, '12; A. F. Dorley, '00.

\$60.00

Raymond T. Coffey, '10.

\$50.00

Albert B. Oberst, '06; Louis P. Chute, '92; William Fish, '12; J. Clovis Smith, '14; Frank B. Cornell, '00; Rev. John Schopp, '94; A. J. Major, '86; Charles Vaughan, '14; Stephen H. Herr, '10; J. N. Antoine, '70; Rev. Thomas Cleary, '09; Fred Stewart, '12; Jay Lee, '12; Albert F. Gushurst, '09; Edward P. Cleary, '09; Rev. John J. Burke, '83; Rev. M. L. Moriarty, '10; Rev. John P. Quinn, '83; Simon E. Twining, '13; J. V. Birder, '13; Cecil E. Birder, '14; M. Emmett Walter, '15; Ralph Eberhart, '02; Rev. John M. Gerenda, '09; Timothy P. Galvin, '16; Ray M. Humphreys, '16; Hugh E. Carroll, '16; Jesse C. Harper, '02; Ronald S. O'Neill, '14; Louis P. Harl, '16; Joseph D. Kovacs, '16; Patrick Maloney, '16; J. F. Delph, '16; Hugh O'Donnell, '16; James Sanford, '14; Ira W. Hurley, '14; Emmett G. Lenihan, '15; Francis H. Hayes, '14; Raymond J. Kelly, '16; Ernest P. Lajoie, '15; Rev. P. J. Crawley, '95; Arthur Pino, '06; William Milroy, '13; Dr. Robert Frost, '02; Eustace Berry, '03; A Friend from the South; Daniel Shouvin, '14; R. B. McConlogue, '09; Thomas J. Jones, '03; Twomey M. Clifford, '13; Cletus H. Kruey, '12; Dalton B. Shrouds, '09; D. R. Shouvin, '09; P. W. Purcell, '12; Carmo F. Dixon, '09; Joseph P. O'Reilly, '03; W. B. Helmkamp, '11; Rev. M. T. Griffin, '04; Robert E. Daly, '15; Ray J. Daschbach, '04; M. P. Clinton, Jr., '08; Matthew A. Campbell, '06; Dr. L. G. Dwan, '04; Dr. Joseph Kearney, '94; Thomas D. Quigley, '12; Dr. John M. Lilly, '01; Robert C. Newton, '89; Rev. Wm. D. Hickey, '14; Martin O'Shaughnessy, '00; Rev. D. A. Clarke, '74; Matthew Kenefick, '07; Albert G. Feehey, '13; Frank J. Gilmartin, '00; Eugene D. O'Connell, '16; Frederick Gilbaugh, '13.

\$40.00

V. E. Morrison, '89; Gerald N. Krost, '04; Stephen A. Fazekas.

\$30.00

Myron Parrott, '15.

\$25.00

John M. Culligan, '15; Joseph M. DeLone, '02; Simeon T. Flanagan, '14; W. B. McLain, '04; Lawrence Janszen, '09; Rev. A. A. Lambing, '83; James M. Riddle, '13; Henry Hess, '82; Dr. E. M. McKee, '06; Robert B. Gottfredson, '13; Rev. John H. Mullin, '11; I. N. Mitchell, Sr., '92; Frederick Williams, '13; Rev. Joseph Toth, '11; Joseph M. Walsh, '14; Max Adler, '89; John G. Mott, '95; Rev. T. O. Maguire, '09; Paul J. Smith, '16; C. I. Krajewski, '16; Joseph P. Flynn, '16; John P. Conboy, '16; W. W. Turner, '16; Alfred Fries, '16; J. A. McCarthy, '16; J. Harry Sylvestre, '16; Harold P. Burke, '16; Peter C. Yearn, '16; Fred M. Pralatoski, '16; Francis J. Kilkenny, '12; Edward L. Figel, '11; Thomas J. Dooley, '97; Mark A. Devine, '10; Daniel E. Coney, '10; Fremont Arnfield, '12; W. W. Harless, '86; Edward J. Walsh, '00; Thomas Curran, '16; D. D. Myers, Jr., '00; Dennis Moran, '14; Leo F. Welch, '12; Ralph A. Reitz, '14; Lawrence Luken, '02; William L. Beckham, '11; Frank C. O'Rourke, '12; Martin Henahan, '15; Robert J. Dederich, '09; Carl K. Roelands, '06; Clarence W. May, '06; J. S. Cangney, '12; George Rudge, '74; Rev. Patrick A. Barry, '12; William B. Akin, '88; J. V. Sullivan, '97; Rev. William J. Dames, '00; George A. Lynch, '13; Arthur D. Walsh, '12; Joseph M. Haley, '99; Ellsworth Hutzell, '07; Oscar D. Hutzell, '07; Gerald McKinnie, Drexel L. Duffy, '16.

\$20.00

Gabriel Davezac, '94; James R. Devitt, '13; Albert A. Glockner, '16; Julius M. Hack, '92; G. D. McDonald, '16; George B. Niezer, '03.

\$15.00

Bernard Durch, '13.

\$10.00

P. J. O'Connell, '73; Paul T. Markey, '08; Edward J. Markey, '06; Alfred Vignos, '95; Andrew L. Shimp, '91; Frank Niedecke, '09; Harry Kirk, '13; Louis Chute, '92; J. J. Deasey, '06; H. King, '16; James E. Roach, '16; J. E. Hogan, '16; Frank Maher, '02; Frank W. Bloom, '84; George F. Pulskamp, '96; Joseph J. Hinde, '09; John A. Sawkins, '13; Bernard Bannon, '07; LeGrand Hammond, '13; Robert Franey.

\$5.00

Robert D. Murphy, '01; Mark Duncan, '15; Hiram Halliday, '06; Claude S. Moss, '95; John Bell, '08; P. M. O'Meara, '09; A. I. Strickfaden, '14; A. K. Grimes, '14; Paul R. Byrne, '13; Grandville Timmins.