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Ireland.

BY THOMAS J. HANIFIN, '19.

THE rugged rocks of Erin's shore
Defy the savage, storming sea,
And make the rolling ocean roar
In angry echoes o'er the lea.

This grimy wall of sea-stained green
Protects the shamrock-laden dell,
And saves each sacred, treasured scene
To cast its own peculiar spell.

With fragrant dew's chaste nature came,
Most sweetly scenting every place,
And blessing all in heaven's name,
Beatified the noble race.

The angels sowed the shamrock seeds,
The fairies planted passion flowers,
While God Himself supplied the needs
Of all within these blessed bowers.

Each heart there has its crucifix,
And heads all wear a wreath of wrongs;
Each soul a consecrated pyx
That holds the God of sacred songs.

The Influence of the Catholic Church and her People upon the History of Illinois.*

BY ARTHUR J. HUGHES, '17.

(Continued from the last issue.)

THE following year, October, 1676, we find Father Allouez leaving DePere in the Lake Superior region and coming on to the Illinois country to continue the work begun by Father Marquette. From that time on we find one after another of those brave-hearted men coming to this lonely wilderness to carry on God's work of winning souls. In describing their labors and their noble ideals I can do no better than to quote

again Parrish when he says: "In the very advance of exploration and settlement, long the foremost figures on the French frontier, were the priests of the black robe and of the grey. Heroic beyond words, pathetic beyond expression, is the simple story of their labors, hardships, and defeats. If constant suffering, hardships innumerable, patience and a life of rigorous self-denial, with death at last in the drear wilderness, be an open door to true martyrdom, then many an almost unknown priest of the Illinois should have his name written high on that roll of honor besides Jogues, Brebeuf, Daniel, Bressani, and Lalle-mant. Oftentimes in that wilderness it required greater heroism to live than to die. Certain it is that these pioneers of Christ, upheld by the zeal of faith, penetrated every nook and corner of this great wilderness country, zealously seeking the salvation of souls. They encountered danger and suffering in every possible form; the perils of nature, the inhumanity of savages. Some were drowned, some starved to death, some losing their way perished alone in the dread desolation. Yet none hesitated before the call of duty, and wherever a soldier of the Cross fell, another came forward to walk unhesitatingly in his footsteps."

The same writer is led to observe that the labor of these men, noble and persevering as it proved to be, had little if any permanent value in the way of advancing the condition of the Illinois Indians; but it must not be forgotten that the wild savage of the plain and forest could not be civilized in a day. It takes time to accomplish this, and with the passing of such time there entered into the situation a factor that made difficult, indeed, the prosecution of their endeavor, that was the dishonesty and greed of commercialism as well as the inordinate desire for the Indians' lands and possessions. Moses, in his Illinois history, in describing the influx of British traders from the Eastern

* Winning essay for the Monsignor O'Brien prize.

colonies which began rather early in the eighteenth century, says: "The only interest which the average layman felt in either the temporal or spiritual welfare of his dusky aboriginal brother was a possibly latent but fervid desire to get him out of the way." It was hard work for the missionary fathers to gain the confidence and permanent good feeling of the Indians when their white brothers, engaged in trade took every opportunity to dupe the poor savages with bad whiskey and then cheat them out of their possessions. This commercial influence was always a destructive one as far as the Indian was concerned, and it had the advantage of being backed by monetary strength. The final passing of the Indian in 1832 at the conclusion of the Black Hawk war is proof sufficient of this statement. Justify the annihilation of the Indian if you will on the ground of economic development and the like; but is it not too much to expect the missionary fathers to have done much in the way of making a permanent improvement in this race while this very destruction was taking place?

But if their work did not permanently impress itself upon the Indians it did lay the foundation for the religious development among the white peoples of Illinois and, furthermore, as I will show in treating of the French colonists later, it laid the foundation for this great territory of the West becoming a part of the United States instead of a part of a foreign nation. Is not this latter fact alone a reason for their honorable enrollment in the historical annals of our country?

A résumé of the history of this time would not be complete without mention being made of the part taken by the French Catholic explorer, Rene-Robert Cavelier, Sieur de la Salle. La Salle's ambitions were political rather than religious. The discovery of the outlet of the Mississippi and the establishment of a chain of French forts from the St. Lawrence to the Gulf of Mexico, with France in control and possession of all of the intermediate lands was the desire nearest his heart. Never did any great man suffer more trying ordeals and disappointments or give more of himself to the accomplishment of his ambitions than did La Salle. The reports of his discoveries and explorations were responsible in part for the bringing of many French colonists to the Illinois country in the early eighteenth century. Always struggling under the greatest of handicaps he seemed

invariably to find his way blocked by obstacles so foreboding that none other than a man with La Salle's iron heart could have persisted for as long a time as he did. Concerning himself for the most part with the material things of the world he reaped the reward which the world so often bestows, the bitter cup of disappointment, and finally death among the southern cane fields along the Mississippi at the hands of an assassin.

Among the most prominent of the priests, after Father Marquette, was Father Gravier. He joined Father Allouez at the mission of the Immaculate Conception in 1690. In 1693 he built a chapel at the trading post on the Peoria straits, and although he had some difficulty at first with some Indian chiefs he soon was so successful in drawing the natives to him that the chapel had to be enlarged. In eight months' work there he reported two hundred and sixty baptisms. The Illinois tribes being driven south by the attacks of the fierce Iroquois, Father Gravier succeeded in moving the mission from Fort St. Louis—Starved Rock of the present time—down the Illinois River to a settlement thereafter called Kaskaskia. He took a great interest in the language of the Illinois tribes and reduced its principles to a set of rules. The date of this settlement of Kaskaskia is thought to be about 1698 or 1699. In the meantime Father Pinet was stationed at a mission at a point near what is now Chicago. Later Father Pinet established a mission at Cahokia near Kaskaskia and was very successful, his chapel being packed with worshippers at all times. Father Binneteau succeeded Father Gravier at Kaskaskia. Later Father Marest was called from the Hudson Bay country and succeeded Father Binneteau. Father Mermet, who had previously founded a mission on the Ohio River, came to assist Father Marest at Kaskaskia.

Thus did these good men toil among the Indian tribes as well as among the French colonists who were steadily coming to the country situated round about Kaskaskia until finally in 1720 practically all of the district between the Mississippi River and the Kaskaskia River became thickly settled. During the same year Boisbrant was made the first local French governor and took up his abode at the newly built Fort Chartres twenty-two miles north-west of Kaskaskia.

In 1725 Kaskaskia became an incorporated town, and Louis XV granted the inhabitants a

commons or pasture ground for their stock. Immigrants were rapidly settling in the lands of the American bottoms, and Fort Chartres not only became the headquarters of the commandant of Upper Louisiana but the center of wealth and fashion of the West.

This period of Illinois history from about 1720 to 1750 furnishes us a most interesting and undeniable example of the influence of Catholicity upon a people who gave themselves over to a reasonably strict adherence to its tenets. The Catholic religion prevailed on every hand. Churches and chapels were to be found in every community. All religious exercises were fervently observed. The black robed priests made themselves a part of the people and were ever present with them. Because the people were honest and peaceful they drew the Indians to them as the staunchest of friends and we find little or no evidence of any trouble between these races such as we find later with the coming of other peoples into this district. The land itself was most fertile, the climate was very favorable; with such a country inhabited by such a people, is it any wonder that peace and contentment reigned on all sides?

In describing the influence of the Catholic Church upon the people of this time, Sidney Breese in his "Historical Essays" has this to say: "I am inclined to think that this religion had not an unfavorable influence upon the social structure of these peoples when their isolated position is considered, separated by a long river and vast ocean from Old France and by a tractless wilderness from Canada and the seats of civilization beyond the mountains, every institution calculated to inspire the feelings of equality and soften and subdue their native asperities, would in this way contribute to swell the measure of their happiness, and what could be better adapted to this end than a religion whose holy days and feasts brought the whole population so frequently together as on one common ground. Factitious distinctions of rank and of state found no encouragement in any of its forms or ceremonials. At the same altar knelt the rich man and the poor man, the same ordinances and sacraments were administered to each, and dying both were buried in the same cemetery. The same rites performed and the same *miserere* and *de profundis* chanted. This feeling of equality thus generated and encouraged marked all of the social intercourse

and entered largely into their amusements. In the same dance all classes cheerfully participated—in no bosom rankled the cry of family and no one felt or affected a superiority. The condition of the greater part of both sexes required from them exertion, they were compelled to labor to live, and labor, being the common lot, was neither odious nor disgraceful. The principles of the Roman Catholic religion were instilled into all and the little spires of its churches arose in every village. In them were the marriage ceremonies performed, the priest consecrating the nuptial tie and recording the act in the presence of witnesses. There too the ceremony of Baptism was manifested and there the last sad obsequies for the dead and masses said for the souls of those not dying in the odor of sanctity."

Davidson and Stuve in their "History of Illinois" confirm the statements of Breese in addition to describing the many delightful customs of the French people. In describing the homes of these people Breese said among other things that, "Pictures illustrative of our Saviour's passion or of the Blessed Virgin or of the apt portions of scriptural history decorated the walls, not productions of Guido or Raphael or Corregio, yet even in their rudeness well calculated to inspire devotional sentiment in the people naturally and by education so much inclined thereto."

Throughout this whole settlement religious law prevailed. There were no judges nor courts for the peaceful character of the people and their disposition toward right and proper conduct rendered legal tribunals of civil law unnecessary. Any differences that may have come up were taken to the priests for settlement, and applying the fundamental law of all laws these good men ironed out the difficulties in a manner satisfactory to the disputants.

It is a lamentable fact that some of the historians have been inclined to refer to Catholic countries as unprogressive. The student of history will often read that such countries are inferior in an intellectual way, and too that their commercial prestige is not to be envied. I was therefore not at all surprised to find these same things being said about this early Illinois French settlement. I found one writer stating that the peoples who made up this settlement were slothful. That they lived only for happiness and cared not for the development of the country or the permanent advancement of

themselves. I found also another writer who regretted the lack of educational facilities among these people. I do not believe the facts will justify either inference. In fact the second writer mentioned contradicts the first when he says: "The period ending with 1750 was one of much prosperity for the growing settlements along the Mississippi. They shipped cargoes of pork, flour, tallow, bacon hides, and leather in barges from Illinois to New Orleans from whence they were then shipped to France and the West Indies. In exchange were brought back rice, indigo, sugar, and European fabrics." As a further evidence of the fact that it is hard to sustain the inference of idleness among these peoples we have the letter of the British Captain Pitman who visited the colony in 1766, during British rule, when, if at any time, they would be in a state of discouragement, and we find him telling of one Mons. Beauvais who furnished forty-three thousand barrels of flour to the king's magazine in one year and that amount was only a part of the harvest he reaped. Mons. Beauvais was, of course, at this date a British subject, but he was one of those Frenchmen of the original settlement who swore allegiance to the British king rather than leave the country as so many of his fellowmen did. Surely his record for thrift is not a poor one, and we need not depend on it alone for evidence that these people were no laggards in the way of advancement. We find the progeny of those who remained in this community later taking an active part in the political and industrial growth of this Illinois country even to its becoming a state of the Union and occupying prominent places in the offices of that state.

In regard to the inference reached that there was a lack of advancement in an educational way we have the establishment of a monastery and college at Kaskaskia by the Jesuits as early as 1721 to explain away before such an inference may be accepted as a fact. We also have statements by at least two Illinois historians that the priests took advantage of every opportunity to teach the people, gathering them together at stated times for this purpose. From this French settlement came the first American nun, Mary Turpin, the daughter of a Canadian father and an Illinois mother.

Beginning about the year 1750 we find the peaceful conditions existing in this French colony being disturbed by the intrusions and schemes of the British traders from the regions

of the Ohio. Troubles between Great Britain and France tended to make these difficulties all the more acute, until finally in 1763, by the treaty of Paris, the Illinois country came under the dominion of Great Britain. So it remained until taken by conquest by Col. George Rogers Clark on the night of July 4, 1778.

It is quite evident that the British acquisition was not welcomed by the French. Despite the publishing of the Gage proclamation December 30, 1764, which gave Roman Catholics freedom of worship there is every reason to believe that the British occupation soon developed anti-Catholic tendencies and that the people were discouraged in their respect for the priests.

Speaking of the rule of Great Britain over this land Breese says, "Such, however, was the dread of the British dominion that a large number of the people departed with their sovereign's power, the old roof trees which had so long sheltered them, the gardens which they had planted, the grass plats which they had embellished, the trees and shrubbery which they had nurtured, the fields they had cultivated, the old church in which they and their sires before them had been baptized and married, the ashes of the nearest and dearest kindred lying near, every hallowed spot, every object around which their warm affection had entwined its strongest tendrils, all were abandoned rather than remaining they should acknowledge fealty to a monarch they did not love, respect for laws they did not understand, *and reverence for a church whose creed and form and ministers had not their confidence and attachment.*"

In 1774, when general unrest was making itself felt in the seaboard colonies to the eastward Great Britain thought to cement the tie of friendship between its colony in Canada and that of the Illinois country by the passage of the "Quebec Bill." This act was "a stroke of ministerial policy to secure the aid of the French toward the subjugation of the thirteen colonies of the East." (Davidson and Stuve).

In speaking of this bill the same authors have this further to say, "It restored to the people their ancient laws in civil cases, without trial by jury; guaranteed the free exercise of their religion; *and rehabilitated the Roman clergy* with the privileges and favors stipulated in the articles of capitulation of Montreal in 1760."

Had the spirit of the Gage proclamation been carried out why would there have been any need for "rehabilitation?"

We do know that quite a number of the French people left the Illinois country during the time it was under British dominion. We know too that because of such departure of the people quite a number of the priests followed them to their new abode. The policy of the British king was opposed to new settlements being made in this western land. He realized that trouble was brewing in the Eastern colonies and he did not wish his colonists to spread out and away from his control. Because of the uncertain attitude of the British toward the French and this latter policy of the king there was little advancement made in this Illinois country during the fifteen years of English control.

There is no question but that the first peoples, the French, were opposed to British rule. Because of the fear instilled into them by the British military authorities regarding the American "Long Knives" and their terrible atrocities we cannot say that the French looked forward with any degree of pleasure to the coming of the American conquerors. But after the arrival of Col. George Rogers Clark at Kaskaskia we find them quickly responding to his kind and generous proposals, and under the guidance of their good pastor, Father Gibault, volunteering as part of the small band of warriors who were soon to conquer this great territory of the Northwest in the name of the new American republic. We find Father Gibault journeying across country to Vincennes and there preparing the minds of the French settlers for the coming of Clark. And when Clark did march upon Vincennes with his small force of American and French soldiers we find that it was the able assistance given him by these very same French colonists in and about the town that enabled him to capture the British fort and thereby claim the whole territory for the United States.

Had it not been for Clark's successful venture there is little doubt that this vast territory of the Northwest would have remained under the dominion of the British, a part of its Canadian possessions, and had it not been for the help given him by Father Gibault and the Catholic French settlements who can say that he with his meagre band of one hundred odd soldiers could have achieved such success?

How can any historian view the results of this achievement and then be led to the inference that the noble work of the long line of Catholic missionaries was in vain? The development of a nation must be by a process requiring time before

results are to be realized. The religious and refining influence of these missionaries had made the French colonists an honest and law-abiding people. They loved the freedom of thought and liberty of action which the new America promised them. Their moral as well as their mental development made possible this state of mind and who, if not the good priests, was responsible for this moral and mental attitude?

On October 19, 1781, came the surrender of Yorktown and about two years later, September 3, 1783, the signing of the treaty of peace which gave the new nation its permanent existence. The Illinois country became a part of the territory of the Northwest. British penal laws were forever abolished. The freedom of religious worship firmly established and the new Northwest territory accorded a representative part in the affairs of government. Thus we are brought to the end of colonial Illinois to the beginning of the last section of this work, the development of the territory until Illinois became a state and the further development of the state down to the present time.

(To be continued.)

The Banshee.

BY JOHN S. ROCHE, '19.

One might as well doubt the existence of the Blarney Stone, or even of the Shamrock itself, as doubt that the banshee roams the hills and valleys of Ireland. No true Irishman denies or doubts it, for tradition and folk-lore have made him unchangeably certain on this point. The shamrock and the blarney will "never, never die" and the banshee is likewise immortal. She—for the banshee is a female fairy—will live and do her duty so long as there is an Island of Saints and Scholars.

It is certain that the banshee is an immortal being, but to say, as many do, that she is an altogether aristocratic personage is erroneous. Rich and poor alike claim to have received her attentions, and, as a matter of fact, she has visited the cabins of the peasant quite as often as the mansions of the rich. Not every Irish family, however, can claim the honor of an attendant banshee; it must be respectable and of regal descent to enjoy any such privilege. Religion, strange as it may seem, does not appear to make any difference with her, for several Protestant families claim a banshee.

A short time previous to the death of a person, the banshee—if there is one connected with his family—appears to announce the departure. She always visits after dark, and coming close to the house sings in a mournful, preternatural voice. Her cries and lamentations resemble those of an earthly woman. For several nights she continues her visits until the mourned one dies, and even then she is known to linger about the place for some nights afterwards.

The banshee is described as a very old woman, small in stature, and bent and decrepit in form. She is enveloped in a winding sheet or grave-dress, and her long, white hair waving over her shoulders descends to her feet. She has a pale white face and glassy eyes, and is "always crying as if her heart would break." However, the banshee is not always a pale, decrepit old woman. Sometimes she is a most beautiful young maiden, elegantly and fantastically dressed, her clothing seemingly of a very rich material. But whether as an old woman or as a young maiden, she is always very shy, and being once annoyed or vexed, disappears, not to return during that generation.

When this prophetic creature foresees that death will be sudden or due to accident, she is particularly agitated and troubled. Being unusually loud and mournful, she moves about in a most excited manner. Her sad cry now becomes weird and terrifying. Sometimes it seems to be afar off, again it seems quite near; sometimes it is the low, plaintive wail of a woman in distress, and then it often rises in a moment into a prolonged yell, loud and furious, like that of an enraged person. Sometimes the sound resembles a low melancholy chant and then it quickly changes into a loud, broken, unearthly laugh. Thus she laments, proceeding around the house two or three times, finally becoming fainter as she gradually withdraws in the distance.

Whether the banshee is hostile or friendly is no longer a question. Formerly it was believed that she came in glee and triumph to announce an impending fate. Now she is recognized as a most devoted friend, who once lived on earth and was a member of that family. From her unusually sad lamentations before an accident or sudden death, it is obvious that she is friendly and is looking out for the good of the family; but whether or not she was once a member of that family remains doubtful, for a banshee has never yet been caught.

Junior Thoughts.

Crucify the flesh and glorify the spirit.

Why seek happiness in a valley of tears?

Experience is often a terrible task-master.

Many a notebook is merely a camouflage.

The finest flower that ever grew soon faded.

An insult forborne leaves the insulter forlorn.

Give each day its due and the future is secure.

If you're an egotist, don't publish the weakness.

The bread of sorrow is cut in many uneven slices.

Delay makes the ultimate doing of the thing harder.

The pessimist is microscopic; the optimist telescopic.

The survival of failure is the ultimate test of loyalty.

If you fail, try again; if again unsuccessful, try harder.

He is most loyal to his country who best bears her burdens.

Too many men wait till the time of danger to turn to God.

The only certain thing in our uncertain life is the end of it.

A clever mind without a good heart cannot make a true man.

The hod-carrier is much more respectable than the tale-bearer.

A man is entitled to no more privileges than he is willing to fight for.

Do all you can today; to-morrow you may not be able to do that much.

Illustrations of *Kultur* are punishable as high crimes in civilized countries.

Going over the top will seem like old times to the champions of the gridiron.

Substantiate your ideals of life with some concrete illustrations of them.

Be sure you have all your demerits cancelled before you "go over the top."

Whiskey may be bad, but look what grape-juice has done for W. J. Bryan.

Bad manners always declare themselves when we wish to seem most mannerly.

You may gamble on it that some N. D. men will have a U. S. monogram coming to them after the big drive.

Varsity Verse.

ENTRE NOUS.

Dear Gaby:—

Just a line or two
Informing you that I am "fini"—
In' plain U. S., I'm off'n you—
(No, not because you're slightly skinny).
You're chic, petit and "beaucoup" class,
Your "tout ensemble" is quite jaunty,
But I am turning in my pass
Since talking to your aunty.

She says that you are wont to walk
With "camarade" in greenish "unie,"
And that with him you often talk
In language sprightly—also spooney.
Now, those who wear the suits of green,
As soldiers, fight to beat the dickens,
But I'll trust no U. S. Marine
When birds concerned are chickens.

Your auntie says that you did meet
This U. S. M. at Palais-Royal
And that with him you went "tout suit"
(You're worse than my Chicago goil).
And I suppose you held his fist
In yours, and made his blood run fire,
And told him you had ne'er been kissed—
You didn't? You're a liar.

But I'm not mad, nor are the weeps
Despoiling my brand new bandanna,
I've never had a girl for keeps
Since leaving South Bend, Indiana.
I'm not "fache," but this I'll say,
I met this morn a girl whose glances
Have moved my trunk out Etoile way—
Bon soir forever,
Francis.

Sgt. "Stue." Q. M. C., N. D. U. '17.
—Paris Edition, New York *Herald*.

TO THE CALL.

Out of the store and market-place,
Out of the school and field,
Out of the factory, out of the mill,
The men who will never yield.

Out of the depths of mother-love,
Out of the hearts of all,
The stalwart marching with gloried face
To the sounding of the call.

G. D. HALLER.

COLUMBIA SINGS.

I need no savage "Song of Hate,"
To rouse my courage to its height;
The bloody picture of the fate
Of lands, whereon the Hunnish blight
Has fallen in its brutal might,
Suffices to inspire
A grander music from my lyre.

With staunchest heart and conscience free,
Go forth for Freedom, gallant sons,
And strike with zeal till victory
Is yours, the fruit of flaming guns
And gory bayonets. The Huns
Must meet the fated hour
Wherein they yield before my power.

W. H. ROBINSON.

EVENING EXAMEN.

I daily hide within my heart
The record of each word and deed;
At night I take my soul apart
That I may count each sinful seed.

The good I mark to heaven due;
The evil came from shunning grace;
My kindly acts were all too few,
But many idle words I face.

Then this recorded balance sheet
I bring to Christ upon the Cross,
And kneeling at Our Saviour's feet,
I mourn with Him my heavy loss.

T. J. HANIFIN.

FORWARD!

From Oregon and Florida,
And from the Keystone state,
From Michigan and Iowa,
From 'Frisco's golden gate,
The boys are tramping to the front
By every road and lane,
The Johnnie boys from Dixieland,
The Yankee boys from Maine.
From Washington and Tennessee,
From Indiana, too,
They're tramping, tramping, Uncle Sam,
For they are true to you.
With lusty shout they're marching out
From every farm and town;
For Kaiser Bill is up in arms,—
They're going to put him down. J. O'TOOLE.

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—St. Patrick's Day, 1918, should be celebrated by Irishmen the world over with more than ordinary cheer. Ireland's future is now,

New Hopes for Ireland. despite the obstructive tactics of Ulster

Orangemen and the continued inability of British politicians to understand Irish needs, distinctly brighter than it has been for many years. The reason for a new optimism is found not so much in England as in America. Our entrance into the war is bringing an unexpected growth of sentiment favorable to Irish aspirations. England has long been deaf to Ireland's plea, but she may now heed the voice of her American ally. To date, America has shown far more enthusiasm for the French *poilu* than for the English "Tommy," and British missions to this country have been received with very noticeable coldness. Englishmen are asking the reason. The *London Chronicle*, for example, commenting on the recent unsuccessful visit of the British attorney-general to the United States, declares that until England grants self-government to Ireland, "British propaganda in America will be largely wasteful, or worse." The Washington correspondent of the *Times* urges the same point, and reminds his countrymen how, during Mr. Balfour's visit last year, President Wilson emphasized the importance of "a satisfactory solution of the Irish question in determining the attitude of the American people toward Great Britain." Let the good work of enlightenment continue, as it will, and must. If England hopes to enjoy the confidence of democratic nations, she must eventually revise the status

of her Irish subjects. To Americans, at least, it is inconceivable that a war for democracy should end in democracy for Belgium, for Poland, for Russia—for every country in short save Ireland.

—Now that the coal crisis by the aid of the weather and other circumstances is well passed, we are very apt to forget all about the difficulty

till it recurs. The warning of **Save Coal Still.** the Government, "For winning this war a shovelful of

coal counts for as much as a loaf of wheat bread," is not yet by any means obsolete. Let us save now against the day of extremity, such as we experienced a short time ago. We should not for example, waste precious fuel by opening all the windows to moderate the temperature of your room instead of turning off the radiator.

—The Bible enjoins that in marriage the wife shall leave her kin and cleave to her husband, that his lot shall be her lot. The German,

born and bred in the **The Duty of the** Fatherland with all the **Naturalized German.** loyalty of the stoutest "Rhine-Watcher," who

has come to this country and has taken Liberty to wife—his is the simple duty of the wife in the Bible. His lot must be that of his new country's, and the two of them shall cleave together and be as one. As a matter of fact, this is no harder on the German than on the wife. With Liberty as spouse, who will long for the flesh-pots of autocracy? That his thoughts should wander back betimes to the old home, to the old kin, and the scenes of childhood, is but natural. Indeed he is at best doubtfully worthy of citizenship under our flag whose heart does not ache with the dull pain at the passing of his Fatherland. The German who could so soon forget the land that bore him, now that it has passed forever, and something alien, something strange and stark and mad, has replaced it—that same forgetting German would too easily forget the new land that he has espoused. Many an aching heart is hid under the khaki of our troops in Europe. Many a hand all but trembles as it speeds the bullet across No-Man's Land into—for all it knows—the breast of a friend or brother. That our German-American citizens have loved so strongly once is the most genuine earnest of their lasting loyalty where loyalty is due, for purged of all conflicting loves they will return from the strife with a true and lasting love for America.

—The thrift stamp campaign which is to begin next Monday is the result of an urgent appeal from the War Savings Board to the students of the University.

The Thrift Stamp Campaign.

The government needs ships, it needs munitions, it needs food for the boys who are going to the battlefield to make for us the greatest of human sacrifices. Those ships and munitions and foodstuffs cannot be had without money. Billions of dollars will be needed, and these billions must come from those who are staying at home. The manner in which each individual responds to the nation's needs, will be the measure of his patriotism. This is especially true of the college student. In the midst of general sacrifice and privation he is permitted to enjoy the fullest blessings of peace. The tranquil environment in which he lives is apt to let him forget that stern duty presses him.

Next week's drive will prove whether Notre Dame men are recreant to that duty. The government does not ask us to give our money gratis, without hope of return. It merely asks us to lend every cent we can spare, at 4 per cent interest. In this way it is possible for us not only to do our bit but to profit thereby in the surest way. These thrift stamps are backed by the security of the richest government in the world. Every means to facilitate the buying of them will be afforded next week. Every sacrifice should be made to purchase them. If you have not thus far done anything to help win the war, get into line now and drive. If you have been helping, don't stop just when you can make your efforts count the most. The war is far from being over, and it is your duty to help to the very end.

The College Man and the War.

BY T. W. GREGORY,

Attorney General of the United States.

(Printed by Request.)

The relationship of the college man to this war is almost *sui generis*. It has a great point of vantage and a great responsibility.

Fresh from the study of the course and the instances of history, the college man should be able to look through the words and acts with which men and nations sometimes seek to disguise their real motives and purposes and to see in all their nakedness the true and real objects at which ambitious dynasties and nations aim. After all, the elemental passions of greed and avarice which drove the Persian to his ruin at

Thermopylae are identical with those which have influenced dynasties since that time. Taught to detect all these in the actions of men and nations in the past, observant of the inexorable rules of cause and effect which have always heretofore and will always hereafter operate while man is man, he should have no illusions as to the great forces which have plunged and are holding the world in their terrible grip.

But this is not all. The college man is fresh from his studies of the great principles of ethics and philosophy which thus far have guided the world in its march toward a perfect civilization. As he knows the mainsprings of human greed and avarice, so is he familiar with the sources of human right, justice and liberty which have preserved and protected mankind. He should understand and recognize the forces which make for the destruction of these principles, however they may be disguised. To him the alleged beneficent elements of Prussianism are the thinnest veneer over hideous principles destructive of all the good that man has during the centuries wrung from the hands of cruelty and oppression.

Possessed of this knowledge and of the intuition and inspiration of youth which gives to him the right and the power to see the truth as it is, the college man has a large part of the responsibility of seeing that truth prevails. He will do but half his duty, will meet but half his responsibility, if he merely offers his own life for his country. He must, in addition to and beyond this, see to it that those of us whose vision has been dimmed by contact with the rough realities of life, share with him his wisdom, his intuition and his inspiration, that we, also, where necessary, shall be likewise willing to give our lives for truth, liberty and justice, to the end that the world shall be saved for a free humanity.

Teaching Fellowships at Notre Dame.

The University of Notre Dame announces three teaching fellowships in the College of Agriculture for the academic year of 1918-1919. These fellowships are open to graduates of colleges of agriculture of recognized standing. Each fellowship yields between \$500.00 and \$700.00. A student will be required to give half of his time to teaching and the other half will be allowed for graduate work.

Graduate work may be taken up in the following subjects: farm management, agricultural education, agricultural economics, rural sociology, animal husbandry, agronomy, agricultural chemistry, horticulture, botany, zoology, bacteriology, geology and physics. Those who wish further information may address the Dean of the College of Agriculture, University of Notre Dame, Notre Dame, Indiana.

Some seven or eight more of these teaching fellowships in other departments of the University are to be announced soon.

Catholicity in the Training Camps.

The following column in the *Literary Digest* for the 19th of January, quoted for the most part from the Newark *Monitor*, tells a story which, according to reliable reports, is typical of a spectacle that may be witnessed every Sunday in several of our training camps.

The Mass which is said at Camp Dix, at Wrightstown, N. J., finds many Protestant attendants, says a writer in the Catholic journal, *The Monitor* (Newark). This fact is said to be puzzling to onlookers not of the Catholic faith; but the writer, Mr. John McGuinness, sees in the fact a confirmation of his creed and gives a rather detailed history of the mass and its long-popular appeal as the answer to the query. His picture of camp-life will be interesting to both Catholic and Protestant. It will be recalled that Cardinal Gibbons said that more than half the enlisted men were Catholics, and the report from Camp Dix shows that this contingent continue the habit in which they have been bred:

"Ten masses are said every Sunday in the Y. M. C. A. and K. of C. buildings (the Y. M. C. A. permit the use of their building). The buildings are overfilled at each mass. The men kneel in the aisle, on the door-steps, and even outside on the ground. Protestants marvel at this. They can't understand it. A lasting impression is being made on them. One of the chaplains told us of a wealthy man who gave up his business in order to take up the Y. M. C. A. work in the camp. For several Sundays he had watched these great gatherings of Catholics at the masses. One Sunday he came to the priest and said: 'Father, every Sunday you have thousands at the mass, while we get only a handful at our service. Every Sunday you have the same thing; you never change and the buildings won't hold the men. We change; we bring in new speakers, men of national reputation; we do everything to attract the men, without avail. Father, how do you do it? Why do they come to the mass?'

"We have in the past heard similar complaints from ministers who had to preach to empty pews. A little reflection will give the cause. Run back over the pathway of time till you come to the sixteenth century; there you will find the beginning of the cause of their complaint. . . .

"We learned from Mr. Neary, K. of C. Secretary in charge, that there is a great demand among the soldiers for reading matter. They have some good books, but can use many more. There is a special demand for magazines and periodicals that are not too old, at least not over three months, for as one soldier said: 'He did not want to spend his time reading in 1917 about the World Series of 1912.' These boys are up-to-date and want current matter. I appeal to all who read this article to assist in this matter by promptly mailing their Catholic papers and any other good solid reading matter they may have to the K. of C. headquarters, Camp Dix, Wrightstown, N. J., where it will be well distributed. Catholic papers, periodicals, will serve a twofold purpose—stimulate and keep alive the faith among our own boys and enkindle the Light and spread the Truth among those not of the Faith."

Local News.

—Lost! "Science of Ethics" (Cronin, Vol. II). Return to 331 Sorin and receive reward.

—There will be no issue of the SCHOLASTIC next Saturday owing to the fact that a double number will be issued early in Holy Week.

—Complimentary remarks about the Notre Dame athletic teams were recently published in the editorial columns of the South Bend *Tribune*.

—"The Significance of the Present Crisis upon Educational Ideals" was the topic of an address delivered by Prof. James Hines before the members of the Round Table Society last week.

—Under the auspices of the state defense committee, Judge Joseph F. Vurpillat, of the law faculty, will deliver a series of lectures throughout the state during the next three weeks.

—The Notre Dame freshman lawyers elected the following leaders at their recent meeting: James O'Toole, president; James Dcoley, vice-president; William Maher, secretary; Thaddeus Sheehan, treasurer.

—By special arrangement juniors will be eligible to compete for the Dockweiler medal in philosophy this year. Further details may be had by consulting the director of studies or Rev. Cornelius Hagerty.

—Prof. John M. Cooney read an interesting paper before the members of the Women's Club of Mishawaka last Saturday in the public library. The subject, "Women in Journalism" was enthusiastically received.

—Fifty members from Notre Dame were recently added to St. Joseph's Union, an organization for the spiritual and temporal protection of homeless children. Local interest in behalf of the organization was stimulated by Brother Alan, prefect in Brownson.

—The junior and senior philosophers celebrated the feast of St. Thomas, patron of the sages, Thursday of last week. The members attended Mass celebrated by Rev. Charles Miltner, C. S. C., of the philosophy faculty, and at noon were guests at an elaborate banquet, Father Cornelius Hagerty, C. S. C., presiding.

—Replacing James Babcock and John Sullivan, who have entered the government service, James Dooley was elected vice-president and Carmelo Lombardo secretary of the freshman

class. Plans were also laid for the Freshman Frolic which will take place April 10 at the Oliver Hotel, the proceeds of which will be donated to the K. of C. war fund.

—Father Cavanaugh left Wednesday on a speaking tour through the East. Thursday evening he spoke at the Academy of Music in Philadelphia under the auspices of the Sisters of the Good Shepherd. This evening he is to address the "Friendly Sons of St. Patrick" of New York, from which city he will go to Providence, R. I., to address an audience there.

—Complying with the request of the U. S. Food administration and the state commission on the conservation of foods, Prof. A. W. Johns, dean of the agricultural department, is preparing a series of charts suggesting ways of practicing economy in the preparation and use of foods. The charts will be placed in the auditorium of the South Bend high school and the Chamber of Commerce.

—Robert McAuliffe, treasurer of the Max Pam Club, the representative organization of the school of journalism, joined the editorial staff of the South Bend *News-Times* recently. Other Notre Dame men connected with the South Bend *News-Times* are: Harold Penner, telegraph operator; George Schock, night city editor; Walter Sweeney, Louis Wolfe, reporters; Charles W. Call and Alexander Szczepanik, correspondents.

—The debating finals were held Monday, March 10, in Washington Hall. The men finished as follows: John Lemmer, Francis Hurley, Francis Boland, Cornelius Palmer, William Kelly and Thomas Beacom. Alden Cusick and Thomas Healy were appointed alternatives. Fathers Michael Quinlan, Bernard Ill, and Paul Foik acted as judges. Arrangements for the debate with Drake University are not yet completed.

—The Holy Cross Literary Society held its regular meeting on Sunday evening, March 3. The following program was given: a short inaugural address by the president, F. Butler; a short story by J. Fogarty; a unique facetious recitation by F. Collins; an essay by G. Holdrith; humorous verse, composed by W. Conway and read by J. Hogan; a lecture by R. Clancy. Mr. Collins' recitation took the society by storm, while Mr. Conway's verse was exceptionally clever and entertaining.

—The Bostonia Sextette Club, under the

leadership of Mr. C. L. Staats, presented a masterly classical concert Wednesday afternoon of last week in Washington Hall. Miss Louise Reynolds, soprano, delighted her audience with Stern's "Printemps" and MacFadden's "Pack Clouds Away." Mr. Frank Currier, first violinist, also drew applause in two particularly intricate numbers, while Messrs. Staats and Lewis responded to encores in their clarinet and cello solos. The concert was a treat which will long be remembered.

—The most recent contribution to the collection of drawings by noted artists in the school of journalism at Notre Dame is an effort entitled "The New Polish Hymn," by Ladislaus Kraniec, staff artist of the Chicago *Daily News*. The contribution was secured through the efforts of Alexander A. Szczepanik, a junior in journalism, who recently "scooped" the Chicago papers at a convention in the Windy City while reporting for a Buffalo paper. The drawing represents Ignacy Jan Paderewski, the noted pianist and patriot, fingering the keys under the inspiration of a vision of tortured Poland which arises before him. The drawing is one of the best executed in the collection of over fifty pictures.

—The Notre Dame Poetry Society met in the parlor of the Main Building, Sunday evening, March 10. The departure of Father O'Donnell for the Front left the society without its founder and director, but through the efforts of the society members and especially of Brother Alphonsus, reorganization was made possible. Father Thomas Burke was present and acted as critic at last Sunday's meeting. Brother Alphonsus was named temporary chairman and made a few remarks upon a recently published book, edited by George H. Clarke, and called "A Treasury of War Poetry." A copy of the same will be procured by the society. The two best poems of the evening, as decided by popular vote, were: "My Lady Liberty," by James McDonald, and "In Communion," by Thomas Hanifin.

—The group pictures for the Dome will be taken next week. Those concerned are urged to appear promptly at the places specified. They are: Monday, 18th—Day Students, Main Building steps, 9:45; Freshman and Sophomore classes, Library steps, 12:30. Tuesday, 19th—Campus group (students in Cadillac, Washington Hall, etc.), Washington Hall steps, 9:45.

Sorin, Walsh, and Corby Hall groups, between 12:30 and 1:15. Wednesday 20th—New England Club, Science Hall steps, 9:45; Brownson group (Main Building), Carroll group (Carroll steps), and Badin Hall group, between 12:30 and 1:15. Friday 22nd—Chamber of Commerce, Main Building, 9:45; Holy Cross group (Seminary), and Knights of Columbus (Main Building), between 12:30 and 1:15. Saturday, 23rd—Monogram men, Main Building steps, 9:45. Monday 25th—Architectural Club, Prof. Worden's room, 9:45. Tuesday 26th—The University Band, St. Edward Hall steps, 12:30.

—The Brownson Literary and Debating Society broke the year's record for attendance Thursday evening, March 7, in the regular meeting room of the Main Building. Two new members, Gerald Powers of Corby and Vincent Giblin of Sorin, were received into the society, and each gave a short speech of appreciation. A plan of arranging debates outside the society was favorably received by the members, but its final consideration was deferred until the next meeting. John Kenney gave a very carefully prepared talk upon the life of Robert Service, the famous author of "The Rhymes of the Red Cross Man." Impromptu speaking, filled with humor and war interest, was enjoyably indulged in for the rest of the evening. Professor Farrell, the society's critic, after his criticism of the evening, gave a very entertaining and valuable illustration of the use of humor in speaking.

—We clip from the *Michigan City News* the following report of a recent game between the Carroll Hall basketball team and the Marquette Juniors of that city:

Although they were outweighed twenty pounds per man, the slippery basketball team of Carroll Hall, of Notre Dame University, ran away with the Marquette Juniors last evening in the Marquette hall gymnasium. There was a good crowd on hand, composed mostly of Marquette rooters. The Carroll Hall boys were certainly "there" when it comes to teamwork and their eye for the basket was almost perfect as they could nearly always drop them in from any angle. Harwas, the big husky guard of the Marquettes, was unable to keep the agile little forward of the Notre Dame boys from scoring, and when the little boy secured the ball, it always meant a basket. The visitors were a clean bunch of players, while the Marquette style of play was rough and their passing much bewildered. The score at the end of the first half was 26 to 6, while at the end of the game, the count was 29 to 19.

The Marquette team is the same which the Preps defeated some time ago.

—The South Bend *News-Times* commented at length in its editorial columns Tuesday upon the plan proposed by Father Cavanaugh recently at the Indiana Club of forming an employment agency for helping to educate poor boys at Notre Dame. The editorial said in part: "President John Cavanaugh's plan for an employment bureau at Notre Dame University, to enable poor boys to help defray the cost of the board and tuition while pursuing their studies, is as decidedly in the right direction as anything that could happen in the educational world at this time. . . It is a splendid compliment to President Cavanaugh that during his thirteen years as head of Notre Dame University, no young man of South Bend or Mishawaka has been refused tuition at that institution, because he was unable to pay. . . That is practicalizing in a most practical way, and it is an opportunity for South Bend and Mishawaka to help, that only a comparatively few cities throughout the country can have—even if all colleges and universities were to pursue the same course. . . It ought to succeed, and, we believe, it will succeed."

The same issue of the paper carried a discussion of the plan from the pen of Father Cavanaugh himself. The work, as proposed, is to be under the supervision of Prof. Farrell.

Book Review.

VERSE WRITING. By William Herbert Carruth. The Macmillan Company, New York. 123 pages.

"Practice in verse writing," says Professor Carruth, "seems justified for its general influence on the writer's style, for the discipline it brings to higher faculties, as an agreeable pastime and accomplishment, and as a source of keener appreciation of poetry." This practical handbook for college classes and private guidance lacks nothing to make it an ideal manual for teacher and pupil. Common-sense and practicability are its distinctive features. Verse-writing, a matter very much misunderstood and in poetry classes very commonly mishandled, is here given a plain and wholesome presentation, fair to the pupil, since it does not forget his limitations, and fair to the poetic art. The twelve brief, concise chapters, not the least interesting of which is the one entitled "The Conduct of a Class in Verse-Writing," are followed by specimen exercises, samples of corrected verse, comments and a list of suggested subjects for the student-versifier. The handbook provides instruction for self-help and for the revision of one's own work, and is notable for its orderly arrangement. The little volume is well adapted to the purpose it is meant to serve.—J. E. MCD.

Personals.

—Herman B. O'Hara (Chem. E., '14) is now a soldier in Company H, 163rd Depot Brigade, at Camp Dodge, Des Moines, Iowa.

—Charles Sheehan, student in mining '12-'16, is chief of the engineering staff of the McIntyre Consolidated Gold Mines, Timmins, Ontario.

—The Rev. John Pearson of Bloomington, Illinois, was a visitor of the University as a guest of Rev. Joseph Burke, C. S. C., the genial director of studies in the preparatory department.

—Shortly after the holidays Lieut. John Miller, captain of last year's track team and fullback on the football team, now a dashing officer at Camp Shelby, Miss., paid a brief visit to his friends at the University.

—Lieut. Emmet Paul Mulholland writes that he has eluded the submarine and is now safely landed in France. He was agreeably surprised to find on the same transport with himself Capt. George Campbell, for many years military instructor at the University.

—In a letter teeming with loyalty for his Alma Mater, Howard Tyner has written that he is enjoying the genial companionship of Tom King, Eichenlaub, McGlynn, DeGree, and other Notre Dame men, in Camp Sherman, Chillicothe, Ohio. Tyner is in the Officers' Training School, Section 14 K.

—Word has been received of the marriage of Mr. Edward G. Lindemann (student '14-'16) to Miss Alice Kathryn of Louisville, Ky. The ceremony took place on February 6th. Mr. Lindemann was a former editor of the SCHOLASTIC and the board joins with his many friends in extending best wishes.

—Raymond J. Bender, the dramatic reader from Chicago not so long ago, was the entertainer and the entertained at the University. About ten years ago, when Mr. Bender was a student at Notre Dame, he was a member of the Glee Club. After hearing a rehearsal of the present Notre Dame Glee Club, the popular reader from Chicago congratulated the organization on its wonderful success.

—In a letter of luxuriant loyalty to Notre Dame, Paul J. Meifield (Journ. '12-'14) stated that he is now a defender of democracy in the aviation section of Recruit Detachment, 342nd Infantry, Barracks 901, at Camp Grant, Rockford, Illinois. Paul expressed the hope that the

School of Journalism would turn out some good war-correspondents this June.

—Sparing of words but prodigal of sentiment W. J. Ducey '13 writes:—"Well, I finally got into the service. The 'Doc' shut his eyes when he measured my height, and put me down as 64 tall. I am in the Naval Reserves and am doing rifle work. Am in charge of what little electric work is done here. Address: W. J. Ducey, U. S. N. Rifle Range, Peekskill, N. Y."

—Robert E. Hannan, well known on the campus up to a year ago, has been promoted from a private to a Sergeant, and is now engaged in important clerical work in the office of the Commander of the 310th Sanitary Train, at Camp Custer, Michigan. His ability as a stenographer and his facility on the typewriter have gained for him favorable recognition at camp.

—Brother Englebert, C. S. C., president of Holy Cross College, New Orleans, visited the University recently. He was warmly welcomed by old friends and students. Brother Englebert is one of the Order's most competent superiors, and is widely known in the South as a successful educator. During the six years of his incumbency, he has more than doubled the attendance of his school.

—News has been received of the promotion of Mr. George H. Sweet, of the U. S. Immigration Service, to the position of chairman of the Board of Special Inquiry at El Paso, Texas. This office carries much responsibility in decisions, etc., and is a high tribute to the qualifications of the appointee. Mr. Sweet was a student in the early nineties and a member of the baseball team.

—The Rev. Frank M. O'Connell, stellar shortstop on the varsity in '10-'11 and '11-'12, is now second assistant to the vicar-general of the Erie diocese, the Rt. Rev. Mgr. P. J. Sheridan, at St. Joseph Church in Oil City, Pa. It was the priestly and patriotic duty of Father O'Connell to most solemnly and fittingly bless the parish service flag which is the largest in the city. We are glad to recount such frequent instances of Catholic patriotism.

—Two former Notre Dame students are listed among the latest reinforcements to the American contingent now in France. They are Lieutenant Harry Kelly and Lieutenant John Cassidy, both Ottawa boys. Before making the trip across the Atlantic, both officers were

fortunate enough to secure passage on a Cunard liner instead of a transport, and while *en route* they enjoyed first-class state-rooms and the best of meals.

—Leo C. McElroy (A. B., '10) is training for overseas duty in the 17th Company, 151st Depot Brigade, at Camp Devens, Mass. When the call came for the draft army to go into the camps, Leo left a successful business he had recently purchased and reorganized. Later he applied for a commission in the aviation service, and, having passed the severe test required for entrance into this branch, is now awaiting his summons to the ground school. Leo hopes that it will come soon.

—Since entering the service Louis Keifer has rapidly risen in the ranks. Last summer he received a second lieutenancy at Fort Benjamin Harrison and then was transferred to Camp Shelby, where he was immediately put in charge of a West Virginia division, and was made physical instructor over eight hundred men. In writing about the efficiency that his men have attained, Louis says: "My West Virginia riflemen can nip a squirrel's ear at a hundred yards. Their target work is a revelation to everybody in camp." As a reward for the good work that he has accomplished, Keifer is now wearing the silver bar of a first lieutenant.

—St. Hedwige's Catholic Church of South Bend, Ind., was the scene of a solemn and profound ceremony Sunday morning, February 17, when the Rev. Leon Hazinski celebrated his first Mass. The newly ordained priest received his preparatory, and a part of his college course, at Notre Dame, being a resident of St. Joseph Hall under Brother Florian. Holy Orders were conferred upon him in St. Mary's Chapel, Winona, Minn., on Feb. 9th by the Rt. Rev. P. R. Heffron, D. D. The faculty of the University and the friends of Father Hazinski congratulate him on the attainment of his ideal, in rising to the dignity of the Eternal Priesthood.

—The following quotation appeared in a recent issue of the *Outlook* magazine: "The phantomlike All-American teams of former years became an actuality last fall in 'Cupid' Black's Newport Naval Reservists." On the same page with this announcement were the pictures of seven members of that famous team, including a full-sized one of our own "Mal" Elward. The following appreciation of his

playing accompanied the cut: "Allen H. Elward, Notre Dame. One of the best ends his college ever had. Played on the Varsity team in 1913-14-15. Also center field on the baseball team in 1915-16." Besides being an all-around athlete, "Mal" was a very good student and was universally liked throughout the school.

—We quote below a recent commentary from the *Dubuque Telegraph-Herald* upon the entrance of our own "Gus" Dorais into the army. Lack of space prevents our reprinting the entire article.

Dubuque College loses the biggest man in its athletic history this week. Coach Dorais will have completed his labors at the West Fourteenth street institution.

The loss is a wholly involuntary one on the part of the school; were it within the power of the faculty and the students, the "great big little" athletic mentor would reside in this city for many years to come. But under existing conditions Uncle Sam needs a cracking good officer worse than Dubuque needs a cracking good coach. That's why one of the really great men in the history of American football will don the khaki at the third Officers' Training Camp of Camp Dodge.

Charles, better known to the sporting world as "Gus" Dorais, came to this city in 1914 to dispense learning, athletic and otherwise. He succeeded. He was, needless to say, a success in the class room. The degree and honors with which Notre Dame endowed him assured that. But it was in the capacity of a football, basketball and track coach that he won the admiration of all Dubuquers.

In the beginning, Coach Dorais was up against a big proposition. He came here with a reputation, the same having been gained by standing everything in the football world from the Hudson to the Rio Grande upon its cerebellum. He has to be a very successful coach, consequently, or a failure. He wasn't a failure.

Nothing has been said about Coach Dorais' ability as a player; such isn't necessary. However it may be remarked that not only was he the sensation of the football world in the year that Notre Dame's perfection of open play won universal recognition for that school, but he can still hold his own on the best teams in the country. Several big Eastern teams have offered him as high as two hundred dollars a game and he was hailed in the professional world as greater than even the great Brickley.

It can safely be said that there isn't a student on West Fourteenth street who hasn't the highest personal regard for Dubuque's coach. And there's a reason, eminently fair to everyone, and considerate to all, he merits the appreciation which is his lot!

Coach Dorais isn't at all elated at the thought of leaving Dubuque. Here he has found that the collegians know the full meaning of loyalty; the boys, to a man, have backed him when conditions have been such that he could accomplish but little. However, there's an explicit understanding that when he gets through

with the Kaiser he will resume his residence on West Fourteenth street, Dubuque, Iowa.

An all-western, all-American, and in the opinion of some, an all-time quarterback; a perfect gentleman, and an all-American coach; that's what the local institution loses, and only the cause of the loss aids to mitigate the regret. To a man, faculty and students are inspired with the hope that the "great big little coach" will be as successful on the martial as on the athletic field, and that his popularity here may be a criterion of his future achievements.

Athletic Notes.

NOTRE DAME vs. MICHIGAN.

Represented by the best balanced team in many years, Michigan had little difficulty in humbling the Notre Dame track team in the local gymnasium last Saturday night, 57 to 38. Despite the fact that the Wolverines gathered no less than eight out of eleven first places, and tied Notre Dame for another, the meet furnished a large number of close races and some good records.

Captain Mulligan and Zoellin had a pretty dual in the sprints—the Notre Dame leader winning in the 40-yard dash and the Michigan speedster gaining the decision in the 220-yard affair. Johnson, of Michigan, won over Gilfillan in both the high and low hurdles, though both races were exceedingly close. Call travelled the fastest time of his career in the half-mile, only to have the elongated Stoll pass him on the last lap. Sweeney ran well for Notre Dame and finished close behind the winner. Sedgwick, of Michigan, beat Call by five yards in the mile, in which race Sweeney and VanWongerghen threatened to win until the gun was given for the final lap.

Rademacher tried hard to best Cross, the Michigan pole vaulter, but the most he could do was tie him. Gilfillan boosted the Notre Dame score in the shot put and high jump, taking first in the former and third in the latter. Philbin added a point with a third in the shot put. The summaries:

40-yard dash—Won by Mulligan, N. D.; second, Zoellin, M.; third, Cook, M. Time 4 3-5 sec.

880-yard run—Won by Stoll, M.; second, Call, N. D.; third, Sweeney, N. D. Time 2 min. 2 2-5 sec.

40-yard low hurdles—Won by Johnson, M.; second, Gilfillan, N. D.; third, Beardsley, M. Time 5 sec.

440-yard dash—Won by Forbes, M.; second, Bahan, N. D.; third, Kruger, M. Time 53 1-3 sec.

One mile run—Won by Sedgwick, M.; second, Call,

N. D.; third, Von Wongerghen, N. D. Time 4 min. 37 3-5 sec.

40-yard high hurdles—Won by Johnson, M.; second, Gilfillan, N. D.; third, Beardsley, M. Time 5 2-5 sec.

220 yard dash—Won by Zoellin, M.; second, Mulligan, N. D.; third, Gilfillan, N. D. Time 24 1-5 sec.

Shot put—Won by Gilfillan, N. S.; second, Baker, M.; third, Philbin, N. D. Distance 41 feet, 1-12 in.

Pole vault—Cross, M. and Rademacher, N. D., tied for first; third, Powers, N. D. Height 11 ft. 6 in.

High jump—Johnson M., and Haigh, M., tied; third, Gilfillan, N. D. Height 5 ft 9 in.

One mile relay—Won by Michigan. Time 3:38.

WALSH—INTERHALL CHAMPIONS.

Walsh is the new interhall indoor track champions. Showing even more strength than they exhibited in the preliminaries, Father Farley's men had no trouble in distancing Brownson, Corby, Badin and Sorin. Tiffany, Shugrue, and Bailey were the chief point getters for Walsh, while Bill Hayes, of Corby, and Vohs, of Brownson, were luminaries for their respective halls. Hayes showed why he was crowned national champion sprinter last fall. He won the 40-yard dash in record time, broke the 220-yard interhall record which has stood since 1905, and won the relay race for Corby by holding off the fleet McConnell through two speedy laps. The summaries:

Walsh (48); Brownson (32); Corby (23); Badin (9); Sorin (9).

40-yard dash—Won by Hayes (C); 2nd, Bailey (W); 3rd, Conrad (B); 4th, Tiffany (W). Time 4 3-5 sec.

40-yard low hurdles—Won by Tiffany (W); 2nd, Shugrue (W); 3rd, Billeau (W); 4th, Hayes (S). Time 5 3-5 sec.

40-yard high hurdles—Won by Shugrue (W); 2nd, Tiffany (W); 3rd, Kennedy (Ba); 4th, Hayes (W). Time 5 4-5 sec.

880-yard run—Won by Smith (W); 2nd, Hasenor (S); 3rd, McLaughlin (B); 4th, Vallez, (W). Time 2 min. 22 sec.

One mile run—Won by Jenny (Ba); 2nd, O'Connor (S); 3rd, Powers (C); 4th, Shannahan (B). Time 5 min. 22 sec.

440-yard dash—Won by Meredith (B); 2nd, Dooley (C); 3rd, Colgan (C); 4th, Hoar (B). Time 56 sec.

Shot put—Won by Dooley (C); 2nd, Billeau (W); 3rd, Gooley (W); 4th, Hoar (B). Distance 37 ft. 7 in.

Broad jump—Won by Vohs (B); 2nd, Walters (W); 3rd, Kremp (Ba); 4th, Conrad (B). Distance 20 ft. 10 in.

High jump—Won by Kirk (W); 2nd, Hogan (B); 3rd, Greninger (W); Smith (W) and O'Shea (B) tied. Height 5 ft. 7 1-4 in.

Pole Vault—Hogan (B); Hoar (B) and Vohs (B) tied for first; 4th, Hayes (S). Height 8 ft. 6 in.

220 yard dash—Won by Hayes (C); 2nd, Tiffany (W); 3rd, Bailey (W); 4th, Conrad (B). Time 24 1-5 sec. (New Interhall Record.)

Relay (2-3 mile)—Won by Corby (Kennedy, Colgan, Dooley, Hayes.)

Safety Valve.

ON THE OUTSKIRTS.

I used to take her everywhere
 But I have quit her lately,
 Because whenever we went out
 Where folks should act sedately,
 She used to whisper "drop behind
 And gaze upon my clothes,
 I'm worried half to death, because
 I think my 'petty' shows."

Whenever we went for a walk,
 Just in the crowded section
 I'd have to leave the darling's side
 To drop back for inspection.
 Well did I know her hat-pin voice
 Above the car bell's clanging,
 "Do look me over dearest one,
 I think my 'petty's' hanging."

I bought her pins and rubber bands
 And carpet tacks and matches.
 All the new-fangled hooks-and-eyes
 And clasps and safety catches.
 But spite of all, when in a crowd,
 She'd look at me and frown,
 "Please drop behind and size me up,
 I think my 'petty's' down."

* *

YOU BET WE DO.

You know me Al? I'm the idiot who sits in the bleachers and shouts at students who bring girls out to the track meet thereby advertizing to the multitude that I had no bringing up at home. I also shout when an opponent is about to take a try at the high jump and hiss the decision of the judges lest people might not know I'm a bad sport.

* *

(The ordinary nightly conversation on the phone 79 has about as much sense in it as the following:)

He—Is this you, Helen?

She—No one less.

He—This is the third time I tried to get you.

She—What's that?

He—I say, this is the third time I tried to get you.

She—I didn't think you'd have nerve enough to say that a second time even over the phone.

He—You mean you don't believe me?

She—Horrors, no! Do you think I'd doubt your word. Do you believe yourself?

He—Honest, Helen, I did try to get you, but your phone was busy.

She—All right, what's the next question?

He—What are you going to do Thursday?

She—I'll probably rise at six, eat breakfast, go to work, come home, read a while, wind the clock, put the cat out and go to bed.

He—Gee! you're grouchy to-day, Helen. Have I done something?

She—No, you never do anything. How could you?

He—Listen, Helen. I'm not conscious of having done anything and if I have—

She—No, indeed, you're unconscious most of the time. You never do anything. Why don't you do something?

He—Didn't I take you for a car ride clear out to the city limits?

She—Yes, that's five cents' worth, and you didn't even ask me if I had a tongue in my mouth. I wore out two dollars' worth of conversation on you. You fumbled the point of everything I said. You couldn't get a blind pig in a two-foot alley, you couldn't.

He—But I love you, Helen.

She—Love? Love is poetry and you can't understand anything but corned beef and cabbage.

He—You mean I don't know—

She—Listen, Archibald, you're taking algebra, are you, not?

He—Why most certainly dear.

She— $x + y^2 = 2$ B. V. D.

He—Well?

She—No, you have the wrong answer.

He—Answer? What's the rest of it?

She—We never rest in algebra, we—

He—But Helen, $x + y^2 = 2$ B. V. D. is ridiculous by itself.

She—You mean B. V. D. is ridiculous by itself.

He—In winter?

She—Any time.

He—Any who?

She—Anny, Kate.

He—Do you know what we had for supper to-night?

She—No, honey, do you?

He—Why of course I do.

She—What?

He—Why, crackers.

She—Why crackers?

He—I don't know.

She—Neither do you.

He—We also had beans.

She—Has beans, you mean; not had beans.

He—No we don't care what they have been. What are they now?

She—Use your bean.

He—I have been using it.

She—But it's a has been that you have been using.

* *

HOOK AND I NOT FRIENDS.

You said you'd see me to the dance

If I would hook your dress,

I've had a mighty lively time

Since that night, I confess,

I went to a department store

And watched my chance, but Bess

The house detective nabbed me when

I tried to hook the dress.

I got six months in jail dear girl

I had to work each day,

And though I did my very best.

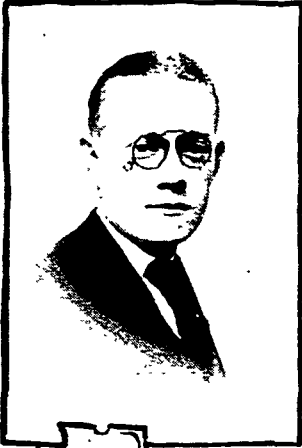
They didn't give me pay,

I'll do most anything for you

I'll hug and I'll caress,

But if you love me please don't ask

Me, dear, to hook your dress.



W. J. VANDER



E. HALL



J. LEMME



J. REUSS



T. W. JEN



L. C. HUBBIE



C. W. CL



T. F. ALY



BRO AUSTIN



A. SLAGGART

V. L. OC