

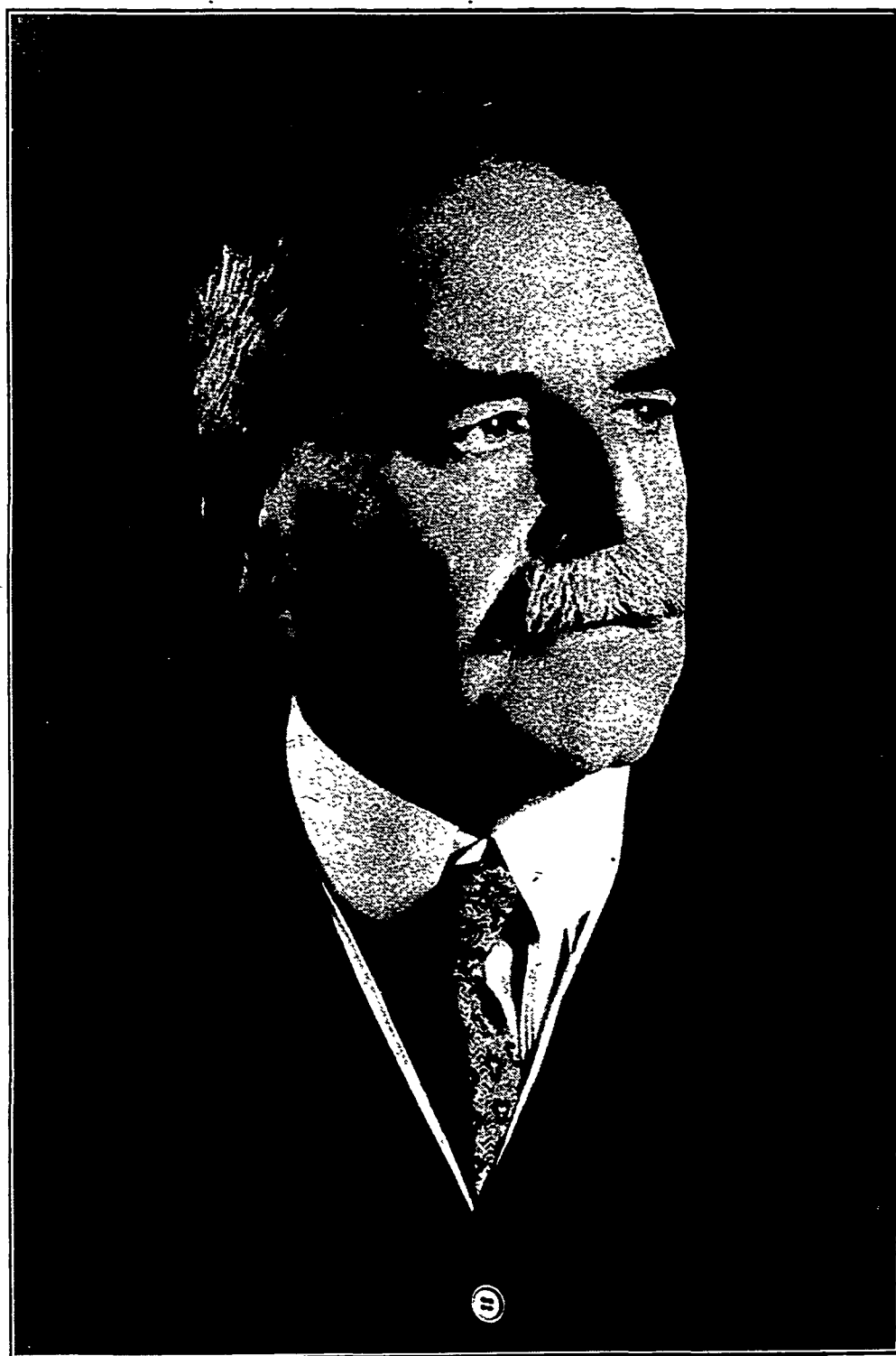
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George L. Dubal,
Lactare Medalist for 1919.

George L. Duval, Laetare Medalist.

ON Laetare Sunday of each year, that is, the fourth Sunday of Lent, the University of Notre Dame, in keeping with a beautiful custom of many years, singles out from among the Catholic laity of America a man or woman whose service in the cause of God and country is deserving of special recognition and bestows upon him her Laetare Medal. Mrs. Frances Christine Tierman (Christian Reid) in her address accepting the Medal in 1909, said of it: "It was surely a beautiful idea, which, twenty-five years ago, led the faculty of Notre Dame to borrow, as it were, an inspiration from that Golden Rose which for so many centuries has yearly bloomed at the command of the Sovereign Pontiff, and which he has bestowed annually, with his blessing, upon some queen or princess of the Old World. Linked by suggestion at least with that exquisite Roman flower, which is blessed on the Sunday which breaks in with a note of joy on the penitential sadness of Lent, the medal of Notre Dame—the Golden Rose of the New World—echoes also the note of joy. 'Laetare!' sings the Church in the Introit of the Mass for that day, and 'Laetare!' Notre Dame cries to the Catholics of America. 'I have found a new candidate whom I consider worthy of receiving my medal in token of some service rendered, however indirectly, to the cause of religion through one of the many channels opened for man's activity.'"

This year the University has chosen for this honor a business man eminent for the splendor of his Catholic life and for his Christian philanthropy, George L. Duval, of New York City. Mr. Duval has contributed more than half a million dollars to various causes of the Church and has labored earnestly, efficiently, and untiringly for the promotion of her interests. All of his benefactions have been prompted by nobleness of nature and deep religious motive, as is suggested by the fact that the public has known little or nothing of his munificence.

George L. Duval was born in St. Stephen's Parish of Brooklyn, New York, in 1860, and received in that city a liberal Catholic education. He is at present a member of the important business firm, Wessel, Duval and Company, of New York City, export commission merchants, owning the West Coast Line of freight steamers,

with branch houses in Valparaiso, Santiago, Concepcion, and Talcahuano, Chili. Mr. Duval is one of the most prominent figures in the export-trade circles and an authority in the business world, as is evidenced by his several addresses in the National Foreign Trade Convention. United with his business ability is a broad gentlemanly culture consisting of all the best qualities of mind and heart.

Nearly all of Mr. Duval's philanthropy has been devoted to the honor of Mary Immaculate. It was through his financial assistance that the great need in Brooklyn of a preparatory seminary for boys aspiring to the priesthood was fulfilled in the present Seminary of the Immaculate Conception. The Mission of the Immaculate Virgin on Staten Island has been handsomely benefited by his liberality, and the Catholic University of America, at Washington, not long ago received from him a large sum as the endowment of a chair for the exposition of the dogma of the Immaculate Conception. Like all true philanthropists who give from a loving heart, he has not overlooked the needy little ones, and accordingly has donated to the Franciscan Sisters means sufficient to establish at White Plains, New York, a Home for crippled children. Nor has his splendid generosity been confined to this country merely: the Municipal Hospital of Valparaiso, Chili, not long ago added a spacious wing devoted to the work of mercy, which at the request of the donor was named "*La Purissima*," "The Purest One."

It is surely most fitting that the University of Our Lady should choose as one of her Laetare medalists this knight of the Blessed Virgin, distinguished by a devotion so genuine and so generous. It does not require overmuch of Catholic faith to make one believe that it must have been the Blessed Mother herself that suggested to the faculty of Notre Dame this most happy choice. The award will no doubt be a surprise to many for the reason that the deserts of the recipient are, in consequence of his own modesty, known to very few, but we believe that the choice made by the officials of the University will be acclaimed as eminently judicious by everyone who knows the character and the merits of George L. Duval. In honoring him as she has Notre Dame has beautifully illustrated again the words of St. Paul, "And now there remain faith, hope, and charity, these three; but the greatest of these is charity."

—PAUL SCOFIELD, '20.

History of the Laetare Medal.

BY LIEUTENANT EMMET G. LENIHAN, '16.

(Reprinted from the *Tidings*, of the Diocese of Monterey and Los Angeles, February 28, 1919.)

On Sunday, May 17, 1908, the University of Notre Dame observed the Silver Jubilee of the Laetare Medal. The occasion brought together a distinguished group of leaders, lay and ecclesiastical. The sermon, which was part of the religious observance of the jubilee, was preached by the Rev. Dr. John Talbot Smith. The text used by Dr. Smith well illustrates the purpose of the Laetare Medal and the forces that actuated the men of Notre Dame, when, in 1883, it was decided to grant some formal recognition to the leaders of the Catholic laity throughout the United States. "Let us now praise men of renown and our fathers in their generation—such as have borne rule in their dominions; men of great power, and endued with their wisdom, showing forth in the prophets the dignity of prophets; rich men in virtue, studying beautifulness; living at peace in their houses. Let the people show forth their wisdom and the Church declare their praise." (Eccles., xlv.)

The Laetare Medal was born of a chance discussion among several members of the faculty as to how the University could best stimulate the laity of the United States to undertake great things for religion and country, how honor the silent, almost neglected champions, the Catholic men and women who have spent themselves in patriotic and noble accomplishments. The name of the medal, together with the ceremonies associated with it, was the result of a plan outlined by the Very Rev. Edward Sorin, C. S. C., Rev. Thomas Walsh, C. S. C., then president of the University, and Professor James Edwards.

The idea, though a new one in this country, was modelled after an ancient custom known as the conferring of the Golden Rose. From time immemorial, some say even from the days of Charlemagne, it was the practice of the Popes to honor distinguished persons or places by giving them a golden rose, blessed by the Holy Father himself. Pope Leo IX., in 1051, speaks of this as an ancient institution. So it was thought proper that in a school whose traditions were the traditions of the ancient Church its greatest honor should find its sanction in the hallowed way. This new distinction, however, was to pass

by the crowned heads of kings and queens. It was reserved for those who had been crowned with the honor of a righteous life; those who had won prominence among the laity; the shining lights whose lives had been lived in conformity with the principles of Christian morality and genuine citizenship; to men "studying beautifulness, living at peace in their houses." It was hoped, nevertheless, that the effect would be the same, that the prayer accompanying the bestowal of the Golden Rose would likewise find itself realized in the recipient of the Laetare Medal. "Receive from our hands this rose, beloved son, who according to the world art noble, valiant, and endowed with great powers, that thou mayst be still more ennobled by every virtue from Christ as a rose planted near the streams of many waters."

As the practice of conferring the Laetare Medal is an adaptation of the more ancient custom of conferring the Golden Rose, so, too, the day chosen for the announcement of the recipient is the same—the fourth Sunday in Lent. The Introit of the Mass for that day begins with the word "Laetare," and hence the name given to the decoration.

The medal itself is of heavy gold, with black enamel tracings. The bar from which the disc is suspended is lettered "Laetare Medal." On the obverse side are the words "Magna est Veritas, et Prævalebit," "truth is mighty and it will prevail." On the reverse side are written the names of the University and of the recipient. In former years it was the custom to accompany the presentation of the medal with an illuminated address setting forth the purpose of the Medal and the reasons for that particular choice. This practice was discontinued after 1908, and a simple form adopted of reading a similar address at the time of the presentation.

Naturally, there was some discussion regarding the one who was to be chosen as the first of Catholic laymen. Had Orestes A. Brownson lingered only a few years longer there is no doubt but that he would have been the favored one. Close to Brownson stood another grand figure in the Catholic world, the chronicler of the Church in America, as saintly as he was scholarly, John Gilmary Shea, and to him fell the distinction of being the first to wear the Laetare Medal. In this, the first year of the medal's history, the presentation took place on Laetare Sunday, March 4, 1883, in New York City. The presentation was made by Maurice Francis

Egan, then associate editor of the Freeman's Journal. The address took the form of Latin verse written by the Rev. Stanislaus Fitte, C. S. C. The document was beautifully decorated by Professor Gregori.

In many respects this first giving of the Medal had important relations to its subsequent history. John Gilmary Shea, as the first Laetare Medalist, meant undying lustre to the men and women to be favored in the future by the highest tribute the University could offer. So, too, the words he spoke on the day he was thus honored might well be attributed to those who have joined him in the glorious ranks of America's favored sons and daughters: "Love of the Church, love of my country, these indeed I have, and as I have labored animated by them, I receive with the deepest respect the honor you confer on me, as a tribute to them."

The next to be honored by the University was Patrick J. Keeley, the architect. When he received the medal, in 1884, he had already erected over seven hundred churches throughout the United States. The practice of engraving on the medal some apt phrase indicating the activities of the Medalist is well illustrated in the words found on Mr. Keeley's Medal: "Fiat Pax in Virtute tua, et Abundantia in Turribus tuis"—"Let peace be in thy strength, and abundance in thy towers." The first woman to receive the medal (1885) was Miss Elizabeth Allen Starr, who did so much to educate the people of her day to the beauties of Christian art.

In 1886 the honor was awarded to General John Newton, a great army engineer—the man who constructed the defenses about Washington during the Civil War and later won fame by his engineering exploits at Hell Gate, New York.

Former records of the Laetare Medal have passed over in silence the year of 1887. In that year the faculty acted in the customary way, and awarded the medal, but the name of their choice was not made known. For twenty-nine years that name was always kept from public knowledge. A great journalist and a man of unquestioned leadership, he nevertheless asked that the honor be withheld and his name kept secret. A convert to Catholicity, he had vowed never to accept any honor or distinction, but to labor unnoticed for the spread of the Catholic faith. The University appreciated the delicate situation, and declined to make another choice for that year. And now, his vow fulfilled, we should give him his proper place in the charmed circle,

truly one of the noblest of noble men—Edward Preuss, of St. Louis.

Then followed in order of time the names of those who have been signalled out by the University as worthy of this high honor:

1888, Patrick V. Hickey, founder of the *Catholic Review*.

1889, Mrs. Anna Hanson Dorsey, novelist.

1890, William J. Onahan, organizer of the first American Catholic Congress.

1891, Daniel Dougherty, the greatest orator of his time.

1892, Henry F. Brownson, author and philosopher, and editor of the works of his distinguished father.

1893, Patrick Donahue, the founder of the *Boston Pilot*.

1894, Augustin Daly, theatrical manager and promoter of high ideals in the drama.

1895, Mrs. James Sadlier, writer of beautiful Catholic fiction.

1896, General William S. Rosecrans, the leader of the Army of the Cumberland.

1897, Dr. Thomas Addis Emmet, distinguished surgeon and author of important medical studies, grand-nephew of Robert Emmet.

1898, Timothy E. Howard, noted jurist, and member of the Supreme Court of Indiana.

1899, Mary Gwendolin Caldwell, whose benefactions made possible the beginning of the Catholic University.

1900, John A. Creighton, philanthropist and founder of Creighton University.

1901, William Bourke Cochran, the stirring orator.

1902, Dr. John B. Murphy, America's greatest surgeon.

1903, Charles J. Bonaparte, noted lawyer and Attorney-General under President Roosevelt.

1904, Richard C. Kerens, a kindly philanthropist and former Ambassador to Austria.

1905, Thomas B. Fitzpatrick, prominent business man of Boston, known as the friend of the poor.

1906, Dr. Francis Quinlan, a medical specialist of international fame.

1907, Katherine E. Conway, author, the disciple of John Boyle O'Reilly and one of the makers of the *Pilot* and the *Republic*.

- 1908, James C. Monaghan, noted lecturer and leader in the consular service of the United States.
- 1909, Frances Tiernan (Christian Reid), a leader in Catholic literary circles.
- 1910, Maurice Francis Egan, noted teacher and writer, and American Minister to Denmark.
- 1911, Agnes Repplier, distinguished essayist.
- 1912, Thomas B. Mulry, prominent charity worker, at the time of his decoration head of the St. Vincent de Paul Society.
- 1913, Charles B. Herberman, the blind scholar, editor-in-chief of the *Catholic Encyclopedia*.
- 1914, Edward Douglas White, Chief Justice of the United States.
- 1915, Miss Mary V. Merrick, who, though heavily burdened with bodily afflictions, founded and still supervises the work of Christ Child Society.
- 1916, Dr. James J. Walsh, the distinguished physician and author.
- 1917, William Shepherd Benson, chief of naval operations, United States Navy.
- 1918, Joseph Scott, distinguished lawyer.

To-day another link is added to that chain of illustrious names, the honored ones who are thus told that a whole people thanks them and will never forget. Today the honor of the Laetare Medal is even greater and more singular than on the day of its founding. "The Church will not be judged by the men she has produced but by the men she is producing." (Bishop Davis.) That men may rise to replace the passing giants is the purpose of the Laetare Medal; that those who do rise may be justly honored, "for," as Bishop Spalding declares, "it is a high and excellent thing to be able to recognize true worth."

Waking Time.

The Morning, from her chamber of the East
Arose in softly-tinted veils of dew,
And shook her long and flowing golden hair
That in the cooling breezes waved and blew;
And in the basin of the dampened fields
She bathed her flushing face and smiling eyes;
Then donned her romping-frock of brilliant gold,
And skipped into the playground of the skies.

LEO L. WARD, '20.

Thomas Addis Emmet.

BY WILLIAM C. HAVEY, '20.

On the first day of this month Thomas Addis Emmet died in New York City at the age of ninety-one. In his death the Church in America has lost an illustrious member, the medical world an acknowledged leader, and Ireland a son who had for more than half a century fought uncompromisingly for her interests and independence. Perhaps no lay Catholic in the United States has ever had higher honors shown him during life than this grand-nephew of Robert Emmet, the youthful hero of the penal days—able scholar, staunch patriot, and eminent scientist, a surgeon and physician of universal repute, whose contributions to the science of medicine have placed him in the front rank of human benefactors, and the Laetare Medalist of the year 1897.

Born at the University of Virginia in 1828, where his father was a teacher of chemistry, having been appointed by Thomas Jefferson, Addis Emmet passed his early boyhood in a vicinity peopled by such historical personages as Madison, Monroe, William Rives, John Randolph, and Mrs. Madison. He came from a family of medical men who for four generations had made the name of Emmet renowned for original discoveries in science. His charming autobiography suggests that he was an unusually prankish lad, of the Tom Sawyer or Claude Lightfoot type. After a difficult time in trying to interest himself in school sufficiently to warrant an undisturbed stay at the university, he was sent away to boarding school where he succeeded better in applying himself. At the age of fourteen he lost his father and had to support and discipline himself. After a short season of hesitation about his life-work he took up the study of medicine, because, as he explained, after listening to the first lecture, he "seemed to understand everything stated, and be familiar with the subject," though he had "never heard anything relating to it before." After taking his degree Dr. Emmet went to New York City where he secured the post of resident physician at the Emigrant Refuge Hospital, and it was there that he gathered by observation and diligence the practical knowledge utilized so successfully in his subsequent career.

While yet a student of medicine young Emmet had become closely identified with Irish poli-

tics both at home and abroad—an interest which increased in intensity and consequence as he grew older. Notwithstanding a grave illness from the typhus fever on two occasions, contracted while attending the immigrants, he refused to resign his post. Twice when an exceptionally large number of cases was admitted to the cholera wards of the hospital, he found that all his patients and nurses had died since his visit of the previous day. He was moved to pity at the conditions of the refugees from famine in Ireland and oftentimes gave the poor strangers more than mere medical attendance. In his book "Ireland under English Rule" an accurate account is presented respecting the ghastly conditions of the victims of the Irish diaspora. Massed together in a most unsanitary manner, with scant food and less water, compelled to inhale the same air for four months or longer, the passengers in crossing to this country lost the amenities of civilization and long before reaching port the survivors were in a pitiful state of both mind and body. When the vessel was docked the health officer before descending to the hold pumped a stream of cold water between decks in order to purify an atmosphere that was unbearably noisome and as virulent as black damp. He then proceeded to hand up hundreds of half-naked bodies covered with filth and vermin and sores along with corpses in several stages of putrefaction. This condition called forth from Dr. Emmet's pen some vigorous protests and pleas for remedial methods, all of which were unavailing. "Such a sight," he exclaimed, "would surely prompt any being, above the brute, to call aloud to the Great God for vengeance upon those who rendered possible in any country a condition so destructive of life that the people would prefer in their flight such an alternative as this." The woes of the Irish people had been familiar to him from childhood; his knowledge of them increased with his experience of them, and he felt sure that such inhumanity would some day "bear bitter fruit for England."

When the Civil War broke out Dr. Emmet abandoned the flourishing practice he had built up in New York and went to Montgomery, Alabama, to proffer his services to the cause of the Confederacy. His offer was personally rejected by Jefferson Davis, because "his duty was to remain with his family; and anyhow the Southerners had more doctors than they knew what to do with." He returned to New York

where he experienced some inconvenience and hostility on account of his political affiliations and his sympathy with the South. An incident in connection with the latter illustrates Dr. Emmet's inflexible will. When he presented himself for registration for the presidential contest of 1864, he was told that he must be identified, notwithstanding that he was known, at least by reputation, to every man in the room. He went out and returned in a short time with an abundance of identifications. But this did not satisfy the officials, and he was on some flimsy pretext sent away again. But finally Dr. Emmet by his persistence won out and triumphantly cast his ballot for McClellan. Another example of the strength of purpose which dominated his life was exhibited in the writing of his first book. The task was hard and enervating, as it had to be performed at nights after exhausting days in the hospital,—“between bedtime and dawn.” It was carried on continuously for five years, during which time the author would snatch an hour or half-hour of sleep between operations and treatments. "It has been a characteristic trait from childhood with me never to abandon anything undertaken if the end could be gained by any continued effort on my part, and I seldom become discouraged."

The story of Dr. Emmet's conversion to the Catholic Church which happened two years after the close of the war, reminds one of that of Alphonsus Ratisbonne, the Jew who joined the Church in consequence of a casual visit to St. Andrew's in Rome and thereafter labored indefatigably as a priest in Palestine for the conversion of his race. One afternoon the famous surgeon in passing St. Stephen's church in New York—the same church in which his obsequies were held—followed the congregation in to escape the heat of the day. Father Gross, later Archbishop of Portland, Oregon, was in the pulpit delivering a sermon on the Church's doctrine concerning Faith. Dr. Emmet was so impressed by the earnestness of the preacher, the sublimity of the subject, and the simplicity of the expression, that he resolved to seek entrance into the Church. When the sermon was over he made his way to the sacristy, introduced himself to the preacher, and asked to be baptized as soon as convenient. Father Gross urged that a course of instruction would be necessary, before such a step could be taken, but the doctor soon convinced the priest that he was well acquainted with the Catholic doctrine, and he prevailed upon the

priest to delay his reception just an hour. The convert hurried home to tell his wife of what he had done and waited while she made ready to accompany him to the presbytery where she returned most fervent thanks for the sudden answer vouchsafed the prayers she had for years been offering in secret. "I was baptized, went to confession and communion next morning and from that time to the present and after an interval of fifty years, I have never had the slightest regret. I know what is required of me, and as it is easier to obey the law than to transgress, I have no trouble." Only a man with an exalted sense of the spiritual could have written such words. From an indifferentist to a devout Catholic was the transformation worked by a single sermon in the life of one of the greatest figures of the American Catholic laity.

So versatile and brilliant was Dr. Emmet, so transcendent the talents he brought to his various works that he evoked the compliment: "While physicians may hail him as their leader, he was easily a master of many things that have little affinity with his life's work." He enjoyed an international reputation as a collector of historical materials and as an authority on Irish and early American history. For years the upper story of his residence was filled with an unique library and a collection of priceless Americana. Through his effort the portraits of 55 of the 56 signers of the Declaration of Independence were brought together, and many of the original documents connected with the administration of Washington and his immediate successors were held by him, also a collection of autographs of great historical significance and the most valuable ever possessed by a single person. In addition to these was his most precious collection of Colonial newspapers:—one hundred and fifty in number.

In 1897 Dr. Emmet was the recipient of the Laetare Medal from the University of Notre Dame. The address accompanying the decoration explained why he had been so honored. "To men like you the youth of the republic look for the edification of saving example, and they are not deceived in their trustfulness; upon men like you the world looks, and thinks more favorably of the Mother Church, which would be more fair in their eyes for their salvation." In 1906 at the request of Cardinal Farley Dr. Emmet was created by Pope Pius X a papal Count, with the rank of Knightly Commander of St. Gregory.

Dr. Emmet's most important work, however,

was accomplished in the field of medicine. Besides the revolutions he effected in surgery by his astounding operations and by his ability to impart to others the knowledge of his methods, he was the author of more than fifty books, many of which have been generally accepted as standard text-books on medical subjects. His most important professional service, that of bringing a great amelioration in the physical development of the mothers of the present generation, has been nearly forgotten. He was the first to recognize and work against the harmful effects resulting from neglect of bodily health to such a degree as to produce a race of anaemic, nerve-shattered women subject to frequent hysteria. To him the motherhood of the nation owes more than to any other physician, and women the world over are indebted to his original discoveries in surgery for an abatement of gynecopathy. This eminent doctor has not always received due credit for his work. Other physicians not infrequently incorporated into their text-books principles first recognized and taught by him without any reference to the original author; and the sources of many matters, now platitudinous in the science of medicine and surgery and solely attributable to this great benefactor are unknown except to a few close students of modern medical history. Moreover, prominent doctors frequently visited Dr. Emmet's hospital for counsel in doubtful cases and then returned to their patients and performed operations that won the plaudits of the profession and the admiration of the world without even making mention of the master who had made possible their success. It will perhaps never be known how many practitioners were helped by Dr. Emmet who never acknowledged the assistance or offered to reciprocate the favors he so liberally bestowed. But the generosity of this noble-hearted man was not lessened nor his spirit embittered by even such selfishness. "I can truthfully say that no part of my life's work has been done with the object of adding to my personal reputation or profit. My desire was that my experience and teaching should do the greatest good, and I am thankful that to so great a degree my efforts have been successful."

The definite and enduring impression of Dr. Emmet which an acquaintance with his life produces is the steadfastness of his confidence in humanity. Sorely disappointed at times, rebuffed, and nearly overwhelmed by frequent

and gross acts of ingratitude, he preserved through them all both his temper and his trust. A man who can live ninety years and regard during all that time only the good side of human nature and be flagrantly blind to its perversity, to what Artemus Ward calls its "cussedness," is surely a man fit to be honored and remembered. Dr. Emmet was such a man. Scientist of international repute, litterateur of considerable craft, historian of high merit, patriot of unquenchable ardor, Catholic of exemplary devotion, and a most amiable gentleman who kept his even mind and his sense of humor to the last, Thomas Addis Emmet did the work for which God destined and designed him in a manner that will make his name live. The picture he left of the evening of his life will not soon grow dim,—a genial old man walking slowly off into the twilight "contented with his surroundings and at peace with all men."

Varsity Verse.

TO JOHN BARLEYCORN.

(*Apologies to Bliss Carmen*)

"Where have you gone, John Barleycorn,
From this Land of Liberty?"—
"Full far a-lack, and I'll not come back
The law hath outlawed me!"
"Must we forget the olden days
At the sign of fingers three,
Or is there yet just one inlet
For thy spirit, John, and thee?"
"Where can I find the magic charm
That makes me jump for glee;
That fills mankind with peace of mind,
And makes him staggy?"
Look at my nose, and tell me, John,
The color that you see,
Where can I buy its wondrous dye
And bring it home with me?"

ROBERT O'HARA, '20.

THE CALL OF SPRING.

I see a robin go away,
And build her nest on sycamore;
I hear wild shouts from boys at play
Upon the field and by the shore.
What melody is in their song,
How sweetly do the echoes ring!
Say, do not fairies in a throng,
Make hearts of boys and robins sing!

THOMAS C. DUFFY, '20.

"Getting By."

BY JAS. W. HOGAN '21

College life certainly is not what it used to be. Take for example the little matter of psychological examinations. Now no sane student of an obliging frame of mind could offer any valid objection to answering a few nonsensical questions, occasionally such as,—“Is Bessie Sweet a Brand of Candy? a Movie actress? a Tooth-paste? or a Grand Opera singer?” Nor should an agriculturist of good standing in his classes, find difficulty in giving a satisfactory answer to such psychic conundrums as,—“Do cows give butter, eggs, milk, or grape-fruit?” or, “How many legs has a Biped?” And a man who knows anything at all about firearms could easily get 100% on this type of query: “If a machine gun shoots faster than a rifle, and if it is true that seven is greater than four, how long will it take a Leghorn to lay twelve eggs at seventy-five cents a dozen?”

Every student, indeed who has the welfare of his country at heart should cheerfully submit to these perplexing mental gymnastics at intervals in order that the Government may keep a proper record of his intellectual advancement.

From all indications, however, it seems that the method is to receive a much wider application in the immediate future, and even threatens to revolutionize our entire educational system. The University of Columbia and other leading schools in the East have recently announced their intention of abolishing the traditional entrance examinations and substituting next September a new psychological test. Thereafter the candidate, instead of being subjected to a humiliating academic inquisition on such antiquated topics as Homeric Greek and calculus, will be taken in hand by the amiable pedagogical authorities and put through a kind of psychological third degree. The idea, it is said, is to estimate the 'intelligence' of the aspirant rather than his 'knowledge,' as formerly, and it is hoped in this way to ascertain whether he is 'qualified to continue his schooling.' The promised innovation has created considerable stir in educational circles and latest reports indicate that prominent savants of Harvard, Princeton, Yale, and other schools not so far away are anxiously awaiting the outcome with the intention of adopting the new scheme if it is found satisfactory.

To throw a more vivid light upon the subject and bring the matter closer to home, let us suppose that the authorities here at Notre Dame should decide to employ this discriminating method of eliminating all undesirable applicants and separating the sheep from the goats, when they first appear within the portals of the University. Instead of the cheery welcome customary in such cases there would be a very different reception for the newcomer. When the Prospective Student presented himself at the office of the registrar he would be treated with coldness and unconcern and would immediately feel that he was regarded as a somewhat suspicious character. His gold when offered at the window would be shoved back to him, and he would be told in a firm and decisive manner that no P. S. could register at this institution until he had undergone a thorough examination based upon the 'Binet-Simon' system of measuring intelligence. This being agreed to by the persevering P. S., the august Examining Board would be hastily assembled and the testing apparatus would begin to function without further delay. In accordance with the definitely prescribed regulations laid down by the University of Columbia the bewildered youth would then be called upon to reveal his intellectual capacity, both actual and potential, in the following manner:

Test No. 1 is on Vocabulary:—100 words chosen just as they happen to come at the bottom of an 18,000 word dictionary. Must give correct definition of at least 65 of the words listed. This will indicate that he has a vocabulary of 11,700 words.

It might seem at first thought that a working vocabulary of 11,700 words is extensive enough for all practical purposes without further development in that direction; but the official heads of Columbia are convinced that no modern University can afford to grant the use of their furniture, chalk, and the like, to any young man who is unable to handle at least that many words with readiness and ease. Then comes

Test No. 2, made up of reading of a fable,—'The Farmer and the Stork.' The candidate is then asked to write out his interpretation of the lesson of the parable.

This second test is said to have the highest significance, and the sponsors for the new method maintain that it is an infallible means of determining the student's 'social consciousness,' whatever that may be. The title of the story would suggest that it has some bearing on the

declining birth rate in rural districts or some other phase of modern eugenics. The applicant is then introduced to

Test No. 3:—Not until all this has been done is the subject of numbers introduced at all; then it appears in an oral problem. The examiner displays a large round box in which, he explains, are two smaller boxes, each of which in turn contains a little 'tiny' box. He follows this with a second box, only the two smaller boxes herein contained hold two 'tiny' boxes each. Then comes a large box containing three smaller boxes each of which holds three 'tiny' boxes. Finally he holds up a fourth box, and in this are four smaller boxes, each with four 'tiny' boxes within. One half a minute is permitted for the solution of each problem, no paper or pencil being allowed.

It is doubtful whether this part of the examination will ever become very popular because of the difficulty of securing an adequate supply of these round wooden boxes as specified above. This obstacle, however, could be overcome by substituting an ordinary 'shell game', followed perhaps by a friendly round of 'Button, button, who's got the button?' as a test of mental alertness and power of attention. Yet it would seem that this third test lacks the decisive element so noticeable in the others. Then too, great care would have to be taken in the selection and supervision of the examiners lest they allow their personal prejudices to influence them, and by clever manipulation of the boxes, shells, or buttons, prevent some deserving youth from securing the benefits of a higher education—unless he had the courage to 'call' their hand.

The final step in the process consists of a deliberative conference between the members of the Board, at which it is definitely decided that the candidate either has or has not sufficient intelligence to make a rational use of the school's educational facilities. If the decision is favorable he is escorted in triumph back to the office of the registrar where he is immediately relieved of all pecuniary effects, and his name entered upon the official roster. But if he fails, and the final decision of the Board shows that his mentality is of such inferior quality that further attempts at systematic development would constitute too great a drain upon the resources of society in general and those of his parents in particular, he is promptly informed to that effect, hustled into a taxicab—baggage, gold, and all, and sent out into the cruel, cruel world without even a letter of recommendation. No, college life certainly is not what it used to be!

The Notre Dame Scholastic

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In the February number of *Equity*, the official organ of the Actors' Equity Association, appears an article by Mr. Louis Calvert, entitled "The Actors and **An Institute for Dramatic Art.**" The author, himself a professional man of the stage and dramatic critic, exhibits an intimate and comprehensive knowledge of the stage, its traditions, its high ideals and art, its potent influence for good or evil, and especially its patent faults. He deplores the fact that a growing majority of actors are succumbing to the frenzied currents of a get-rich-quick commercialism, and have thereby allowed their art to subserve popular tastes, or rather, lack of taste, to the almost total exclusion of the world's masterpieces from our American theatres. The drama is rooted deep in the civilization of the world, working as a leaven among those forces which mould popular thought and conduct. But when we behold it grovelling for a livelihood side by side with its cheap imitator, the "movie," we ask with unaffected alarm the causes of such degradation. Actors as a class, Mr. Calvert laments, have taken their art too lightly, too passively. The inefficient, far outnumber the efficient. Constructive criticism has been agreeably ignored. Theatre-goers have indifferently patronized whatever was presented and sad, to relate, actors themselves have been unpardonably remiss in not upholding the dignity of their profession. True, they have now and then voiced jeremiads about being victims of specula-

tion; but as regards concerted action to reduce the number of the inefficient and to stimulate healthy aspirations they have done little or nothing. To remedy the abuses of the modern stage Mr. Calvert has conceived a plan which involves the erection and maintenance of an "Institute for Dramatic Art." This institute, conveniently located, we presume, is to have a variety of functions. Governed by a competent body of men and women, it will be able to furnish such information as will enable every actor to be enlightened on all subjects pertaining to his profession; it will be a repository for the dramatic literature of all time, a storehouse for the valuable dramatic works of eminent actors, which heretofore have found a place only in private or college libraries, and hence were inaccessible to the majority of actors and students of the drama; and, lastly, it will be a dramatic school whither young men and women aspiring to careers on the stage may come to be taught the principles, traditions, and splendid idealism of their art. This plan, we think, is eminently feasible. And with the large-spirited co-operation of the Actors' Equity Association we have no doubts as to its success. Above all, it should meet with ready support among all colleges and universities where the drama is studied and where dramatic and histrionic ability is fostered. Notre Dame heartily endorses the movement.

—T. F. B.

During the last century prosperity in our country has been almost inevitably consequent upon industry. Far-sighted minds of to-day, however, believe **Persevering Patriotism.** that America has reached that stage in her development where for both national and domestic security systematic thrift is necessary. This is one of the many lessons brought forcefully home to us within the last two years. Our people were called upon to finance the most gigantic military undertaking in history. At first resources were such that few found it difficult to respond to the demands, but the drain of repeated loans and subscriptions to various causes has made itself felt throughout the land. Yet the American people have faltered in no instance, and, since victory is not complete until our financial obligations are fully discharged, it is but rightly expected that the great Victory Loan, which is to be launched not later than April 21st, will be floated as easily

as any former loan. Like the other big factors in the winning of the war, contribution to these loans has involved frugality, foresight, and self-denial,—pre-requisites in the safeguarding of liberty and tranquility, public and private. A zealous interest in all public affairs is another valuable result of the war which it were well to weave permanently into our national life. Patriotism is not merely a war-time spirit, a something to be discarded when peace is declared; it can and should be no less real and no less active in peace than in war. Unstinted effort on the part of the whole people was necessary to the carrying on of the war; it was necessary to the prosecution of a single day of that war, to the successful realization of all America stood for; and now it is not less indispensable in this latest and very important demand, the Victory Liberty Loan.—L. R. W.

Obituaries.

MRS. ANASTASIA JOHNSON.

We regret to announce the death of Mrs. Anastasia Johnson which occurred Sunday, March 23, at her home in Lemont, Ill. Mrs. Johnson, mother of Edmond Johnson of Carroll Hall, was a model Christian mother and was respected and loved by the entire community in which she lived. To the bereaved family we offer our heartfelt sympathy and we bespeak prayers for the soul of the dear departed.

MR. JOHN DALEY.

The friends of Richard Daley (Jour. '17) at the University and among the alumni will be grieved to hear of the death of his father Mr. John Daley, which occurred at Westfield, New York, on Tuesday, March 11th. Mr. Daley had been ill for several years. Dick was notified in France that his father was seriously ill, and, having obtained his discharge from the 'Stars and Stripes,' is now on his way home. Mr. Daley was sixty-five years old and was one pioneer settler in the territory in which he resided, having come there in the days when he was forced to go many miles to church. "In his death," as the home newspaper observes, "the Church loses a valued son, the town a respected citizen and the family a loyal husband and father." The bereaved family is assured of the prayerful remembrance of Mr. Daley by those at the University. R. I. P.

Local News.

—Tuesday night the Knights of Columbus assembled in their council chambers to pay tribute to the members of the organization who died during the last year. The impressive memorial meeting was well attended. Father Schumacher and Professor Hines delivered excellent addresses in conclusion of the ceremonies.

—The Friends of Irish Freedom at Notre Dame are making preparations to assist in the organization of branch societies in neighboring cities and schools. It is their intention to have in readiness several speakers who may address those interested in the movement for Irish freedom and thus stimulate activity in new territory.

—Professor O'Connor gave a very interesting and instructive talk on "Art in Advertising" to Father Lahey's Advertising class last Thursday afternoon. Professor O'Connor has had experience in commercial art both here and abroad and is eminently fitted to speak upon that subject. It is planned to have several other speakers address the class in the near future.

—Brothers Matthew, Godfrey, and Xavier made their religious profession at Holy Cross College, New Orleans, on the Feast of St. Joseph. The Very Rev. Andrew Morrissey, C. S. C., Provincial, received their vows. The Most Rev. Archbishop Shaw, a large number of his clergy, many Sisters, Brothers, and other friends were present. The SCHOLASTIC offers congratulations to the newly-professed on behalf of their many friends at Notre Dame.

—The campaign for a forty-thousand dollar building fund launched several weeks ago by the Notre Dame Knights of Columbus is now well under way. Scores of letters are being sent out daily by members of the council, who, spurred on by frequent and enthusiastic meetings, are throwing themselves whole-heartedly into the work. Plans are being perfected for an aggressive campaign among the students, and for an extended advertising, outside the University, of the progress made from day to day.

—Mr. David Guilfoyle, South Bend representative for the Standard Oil Company, addressed the Notre Dame council of the Knights of Columbus last Monday night in the interests of the building fund. From his own wide experience Mr. Guilfoyle adduced numerous facts to show that the K. C. building

ought to be the "best selling proposition on the market" if it is presented in the right light to those Catholic laymen who know Notre Dame and the ideals for which she stands.

—The University Glee Club has been fortunate this season in securing the services of a live wire as business manager. Through the activities of Manager Charles A. Grimes seven concerts have already been arranged for the month of April and negotiations are now under way for an extended tour in May. LaPorte, Michigan City, Elkhart, and Mishawaka are neighboring cities which will be visited first. Immediately after Easter the club will appear in Fort Wayne, Indianapolis, and in Dayton, Ohio. Chicago, Elgin, Rock Island, and Quincy are cities in Illinois which Mr. Grimes hopes to book later. An Eastern trip for the last of May is being seriously considered.

—The bulletin of the summer session of the University contains some interesting information concerning the work to be done here from June 28th to August 9th. After registration on the 28th, the calendar schedules June 29th as the day of formal opening with solemn high Mass. On June 30th classes begin in all the colleges; July 4th is listed as a holiday, and the 8th and 9th of August for the examinations. In addition to the regular professors of Notre Dame, there will be several special instructors engaged for the short term. Opportunities are afforded for conditioned students to make up their credits and for the graduate student to carry on work towards a master's or doctor's degree. From present indications it seems certain that there will be a much larger registration for the summer session than there was last year.

—Mr. Frederick Paulding, one of the foremost Shakesperian readers in America, began Wednesday night a series of six lectures to the students of the University. His first offering was the French romance, "Cyrano de Bergerac," by the late Edwin Rostand. Mr. Paulding by his admirable presentation of the piece and his interesting comment on the various parts, enhanced notably the popularity which his former appearances have won for him at Notre Dame. His purpose in these readings is to bring out the beauty of the practical idealism in the best drama as opposed to the crass materialism of most of our modern stage productions. To-night, Mr. Paulding will pre-

sent "The Stronger," a beautiful play by the Italian dramatist, Giacosa, showing the exquisite motif of that superb work. It would be a gross neglect of opportunity for any student to miss Mr. Paulding's series.

—The Right Reverend Bishop Glass, of Salt Lake City, gave a highly appreciated talk on the Mormons, in Washington Hall on the evening of March 20th. The history, creed, and democratic customs of the Mormons were treated and the lecture was most interesting to everyone, as the Bishop has in an exceptional degree the power of entertaining while he instructs. He explained too that his own diocese, of Salt Lake City, is one of the youngest and least developed in the United States, having an area of 153,000 square miles, and only eight priests of its own, with twelve assistants from other dioceses. Such a small band is plainly inadequate to the task before it; hence Bishop Glass is calling upon young men, qualified and willing to undertake the work of helping him put his diocese on a par with others throughout the country.

—Members of the Second Section of the Notre Dame Chamber of Commerce are to make a special study of the following subjects and prepare reports for the weekly meetings: March 29, G. J. Daily, on "Merchandising"; V. O. Figge, "Federal Farm Loan Laws"; April 5, Harold Foley, "Personal Efficiency"; Louis E. Fritch, "Standard Oil Education for the Orient"; R. Bergman, "Profit-Sharing"; April 26, Wm. M. Allison, "Reconstruction in Allied and Neutral Countries"; H. Crockett, "Industrial Development of South Bend"; James P. Dower, "Terminal Facilities and Seamen's Wages"; May 3, Louis Follett, "Foreign Markets for Tinware"; Wm. M. Allison, "Reconstruction in Germany"; James Foren, "Ocean-going Farmers"; May 10, Paul Grinager, "The Non-Partisan League"; Leo Momsen, "Systematic Business Methods"; Armand O'Brien, "Cost Accounting"; John P. Powers, "Investment Opportunities in South America"; May 17, Al. C. Ryan, "The Webb Export Law"; P. G. Powers, "Combination for Export Trade"; Wm. E. Rice, "The Proposed Commercial Canal"; R. J. Stine, "Marketing Salmon"; May 24, G. H. Slaine, "The British Embargo"; A. G. Taylor, "Principles of Efficiency"; M. Schwartz, "Our Opportunities in China." —T. H. BEACOM.

Personals.

—Mr. John Ewing, for many years a member of the faculty of Notre Dame is now practising law in New York City. His address is 217 Broadway.

—Simon Farrell (M. E., '14) visited the University recently. "Cy" will be remembered as a stellar first baseman in his student days and his "favorite bat" brought many a victory to Notre Dame. He is at present travelling in the interests of a large Engineering concern.

—George Anton Singler, student 1916, who received his commission as Ensign in the Navy, has lately been transferred from active service at Great Lakes, Illinois. He returns to Sandusky, Ohio, to take a prominent position in a steel mill there. George has sent his brother to fill his place at Notre Dame.

—Howard J. O'Neil, former Carroll and Walsh Hall student, is now in Paris with the American Red Cross Transportation Section. He expects to be sent to Austria soon and will probably not return to the States again for two years. Howard's many friends at Notre Dame wish him the best of success in his work.

—Raymond Eichenlaub (Arch. '06), visited the University recently and in company with some of his athletic friends took a wild canoe trip down the St. Joe river. "Eich" has lost none of the brawn and muscle which made him an All-American fullback in his student days and from all accounts he needed it all during the river ride. He is at present representing a large picture concern.

—Winfred H. Steuve, who was a student here in 1904-5, enrolled as an Ensign in the United States Naval Reserve Force on June 7th, 1918. After a special course of training at the United States Naval Academy at Annapolis, he received his commission and was immediately attached to the transport service United States Ship *Mongolia*. Last December Winfred was released from service and placed in the Reserve Force.

—Frank Coughlin, varsity football and track star in '16 and '17, visited the University recently. Frank is recovering from an operation and has been given a short sick leave. He made seven trips across the pond mostly on government T. N. T. boats. Frank is now a lieutenant and intends remaining in the service for some time yet. He has, during his term of service,

acquired views upon English seapower which are decidedly not pro-British. We second the motion, Frank.

—The name of Captain George A. Campbell appeared in a recent issue of the *Springfield Daily News* as one of the six New England men to whom the commander-in-chief of the American expeditionary forces, in the name of the President, awarded the distinguished service cross. This hero, whose death has been so deeply felt at Notre Dame, received this tribute of his country's love and gratitude for the exceptional bravery which he displayed in action at Le Jolie Bois near St. Mihiel, France.

—A letter from Father Charles O'Donnell, C. S. C., dated Genoa, February 27th, and received March 21st says:

When we arrived here ten days ago, it was expected that in three or four days we were to sail. And now we hear that all available transports are to be rushed to France to relieve the very great congestion at certain ports there, so that I have not the least idea when we leave for home. But we're not downcast, and Columbus' native town is a fairly interesting place to be. I look for Father Walsh and Father George Finnigan this week *en route* for Rome.

—J. M. Leinenkugel of Chippewa Falls, who was graduated here from the law course in 1916, was admitted to practice before the Supreme Court of the United States recently along with thirty-five other applicants. Attorney Leinenkugel volunteered for the army in 1917, but was rejected on account of a bad ankle. He was, however, accepted in the finance department at Washington and remained in that capacity until his recent release from service. He will open a law office in Washington, D. C., in the near future.

—The *Chaplains' Aid Bulletin* for February contains a short account of the devoted labors of Rev. James O'Brien, C. S. C., at Fort Bayard, New Mexico. An army captain who is a patient in the hospital which Father O'Brien attends, gives the following commendation to the great work that Father O'Brien is doing: "Rev. James O'Brien, our chaplain, without any funds, except a few dollars contributed here and there from among the sick—who need all the government gives them—has done and is doing wonders for all the people here irrespective of creed or color."

—Through the kindness of Reverend Mother Praxedes, Superior General of the Sisters of Loretto, Loretto, Kentucky, the University

has obtained possession of three volumes formerly part of the library of Father Badin, first priest ordained in America, after whom Badin Hall is named. In sending the books Mother Praxedes refers to them as follows:

"Each book bears some writing by Father Badin. One is his Breviary, another is the Roman Ritual MDCCII., and the third an Exposition of the Holy Mass. In the Ritual is a very interesting document written by Father Badin, namely a program of ceremonies for a Corpus Christi procession."

We beg to make public and most grateful acknowledgment of the kindness of Mother Praxedes. Her noble and generous action is deeply appreciated by Faculty and students.

—Mr. D. J. O'Connor (Ph. B. '05) Supervisor of Methods in the LaSalle Extension University of Chicago, has been summoned to Washington by Secretary of War, Newton D. Baker, for "vital national service." He will assist former Colonel Arthur Woods in dealing with the unemployment situation arising from the wholesale discharge of American soldiers.

Mr. O'Connor's varied experience as efficiency expert embraces thirteen years of work with some of the largest business organizations in the country. He was for one year General Office Manager for the American Felt Co., Boston; seven years with the Western Electric Company; and for five years served as Office Efficiency Man with Swift and Company, Chicago. During the past ten months he has been connected with the War Department as a member of the Committee on Classification of Personnel in the Army in which capacity he had active charge of the psychological examinations and trade tests in the cantonments and army trade schools of the United States.

While at Notre Dame Mr. O'Connor took an active interest in athletics and will be remembered particularly by his efficient work as third baseman on the varsity nine.

—Every now and then one meets in the public press with evidence that the Notre Dame spirit showed itself frequently upon the battlefields of France. We clip the following account of the adventures of Donat Pepin (E. E. '14) from the *Detroit News* of March 15.

Three times the machine in which Lieutenant Donat Pepin was flying, crashed to earth in France and three times the pilot barely escaped death. The last fall was in the village of Cour Chevrny, 20 miles from Tours. There, he not only lost consciousness, but

also lost his heart. When he awoke he found sitting beside his bed, a French girl with lovely blue eyes and black hair. Lieutenant Pepin had been flying over German territory taking photographs.

"On the way back to the French lines, instead of coming to earth immediately, the pilot who was flying with me kept going for several miles," said the lieutenant, this morning. "The machine wavered, one of the wings barely missed a church steeple and the machine headed directly toward a large tree. I looked at my pilot. I saw he was dead.

"I jammed my foot on the rudder, and so manipulated the controls that the ship circled the tree. That was the last I knew until I awoke in the chateau in which Mlle. Germaine Foulatier lived.

"The pilot had been dead for twenty-five minutes and the machine had traveled six miles."

When Lieutenant Pepin was dismissed from the hospital, he returned to Cour Chevrny and on Dec. 2, he married the 17-year-old French maiden who nursed him back to life.

Lieutenant Pepin and his wife arrived in Detroit Thursday noon. They sailed from France on the transport *Coronia*. The lieutenant was a member of a cadet squadron commanded by Lieutenant Quentin Roosevelt.

Before leaving this country in October, 1917, Lieut. Pepin attended the ground aviation school at Cornell. He was employed in Detroit. His parents, Mr. and Mrs. Romeo Pepin, live in Ishpeming, Mich. Lieut. Pepin and his wife will make their home in Detroit.

—The following interesting letter from D. S. O'Donnell, formerly of Philadelphia but now of San Diego, California, was received by Father Cavanaugh recently. The letter has a delightful flavor and gives us a glimpse into the old days when men labored faithfully and hard for an ideal which has found realization in the Notre Dame of to-day. The letter runs:

Reverend and Dear Sir:

Once upon a time I was a student in the noble institution of which you are now the President, and the mere mention of its name awakens in me the happiest memories I cherish. I was an apprentice in the Manual Labor School from August of 1872 until December, 1875. Brother Ferdinand was then head prefect of that department and Father Corby was president of the University. Brother Ferdinand was succeeded by Brother Lawrence, then by Father Laterman, later by Brother James, and finally by Brother Francis DePaul, who was in charge at the time I left. Fathers Sorin, Granger, Neron, and Lemmonier were then living, though Father Lemmonier, who succeeded Father Corby as president, died while I was there.

I use to serve Father Granger's Mass every Wednesday morning at the Manual Labor School and Father Maher's Mass every other morning except Sunday. I was in the tailor shop, under the direction of Brother Cassimir. Brother Cassimir was also the sexton of the institution, and I frequently helped him to ring the bells, especially the big bell, donated by the Third Napoleon.

The printing office was at first conducted by Brother

Fidelis, and the work was done by the apprentice boys. Folding the SCHOLASTIC and folding and stitching the *Ave Maria* was my first occupation at Notre Dame. Father Bigelow succeeded Brother Fidelis as editor, and the Sisters supplanted the boys in getting out the publications. Father Hudson the present editor was a novice in my time. The old church stood nearly opposite where the parish house was at that time. The new church was built while I was there, Brother Charles, who was in charge of the carpenter shop, directing the construction. One of his apprentices, a John Ward, was killed while working on the building.

When I first went to Notre Dame it was the rule that a boy should spend the first nine months of the year at the Manual Labor School and the other three at the College. I was one of the last to come under the rule.

The mention of the names and the particulars and the incidents which I have recited may not be of much interest to you, but they are associated in my memory with the happiest days of my life. Notre Dame has trained up many a young man, who in his subsequent career and conduct has reflected credit upon that Gentle Mother, but none have ever loved her more than I. Compelled to follow a path in life that precluded the possibility of my ever making myself very important in the world, I had to be content with playing the part of a supernumerary; and now, I am lagging superfluously on the stage. Age and illness have deprived me of the ability to work, and I am only waiting the final summons.

—On the evening of March 15, the Chicago *American* published a South Bend—Notre Dame war supplement to their regular edition. We quote from several of the write-ups which have local interest. Allowing for a few mistakes in fact which generally follow in the wake of rapid newspaper methods, the quotations in question give a fair idea of Notre Dame's activity in the war.

... Two thousand and ninety-three men identified with Notre Dame went into the service and many of them gave their lives.

Foremost among these are the names of Captain George A. Campbell, a veteran of six campaigns, and formerly military instructor at the university; Lieutenant Arnold McNerdy, formerly a member of the All-Western football team; Lieutenant George O'Laughlin, Captain Jeremiah Murphy, Lieutenant Charles Reeves and Sergeant Philip Callery. The University is now planning a bronze tablet to mark the efforts of its heroes.

Eight army chaplains, all of whom were heads of departments, went from Notre Dame, and fourteen other laymen members of the faculty enlisted. The chaplains were Vice-President Matthew Walsh; Reverend Ernest A. Davis, department of chemistry who was gassed at Chateau Thierry; Reverend John McGinn, department of sociology; Reverend Charles O'Donnell, department of English; Reverend Edward Finnegan, department of English; Reverend George

Finnigan, missionary band; Reverend Frank McKeown, department of physics, and Reverend James O'Brien, department of classics.

Harry Kelly of the university gave his leg and won the Croix de Guerre in the Argonne. The Rev. E. A. P. Murphy, formerly a member of the faculty, won the distinguished service cross. Lieut. Emmet Walters was captured three times by the Germans and escaped.

There were many other instances of individual bravery recorded at this institution, and while the boys who rushed for enlistment when the war broke out were making their way on foreign soil, such men as President Cavanaugh, Father Moloney, Father Eugene Burke and the scores of others were keeping the home fires burning at Notre Dame and preparing other boys for service.

* * *

All the students and faculty at the University of Notre Dame are mourning the dearth of Captain George A. Campbell, formerly military instructor at the University, and for thirty years attached to the forces of the United States army.

Captain Campbell was a fighting man who loved the smell of powder when war was going on and loved men and manhood in times of peace. He was a lovable individual that soon won a spot in the heart of every boy that attended the university or its preparatory school. No hour was too occupied by him to give part of it to "his boys," as he called them, and it was, with a feeling of sorrow that he went away—but then there was fighting to be done.

He had been through the Boxer insurrection, the Spanish American war, the Philippine campaign, in fact he had been in every mixup in which the United States took part in the past thirty years, but had always remained a sergeant, declaring he would rather serve in the ranks than among the officers.

He was getting well along on the road of life when the war broke out.

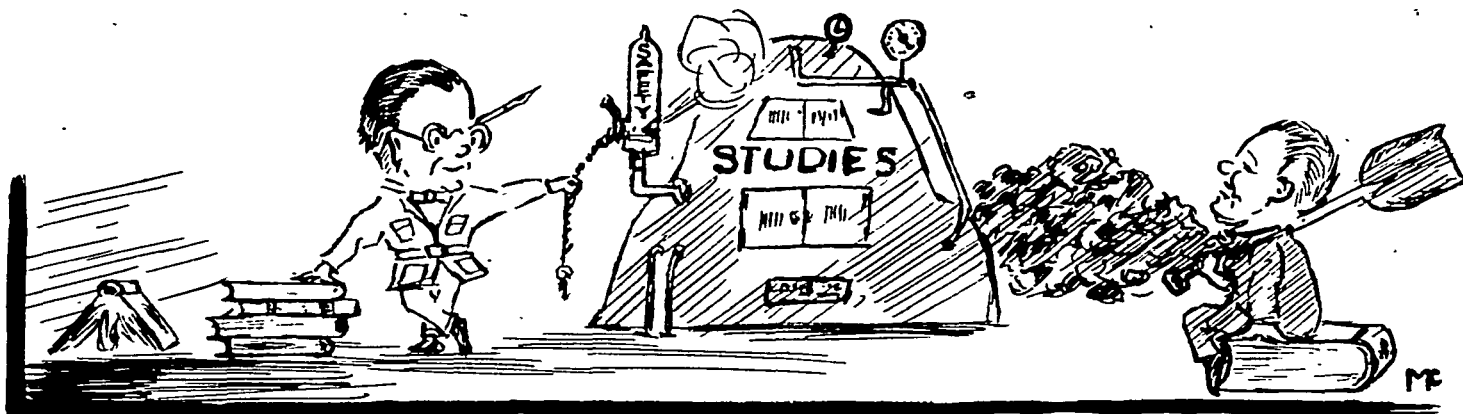
But he still had the spirit he had when he first signed his name to an enlistment blank. He went away to Plattsburg, refusing to take a commission that was not earned, and after the training there he was commissioned as a captain and went to France to lead the doughboys against the boche.

Captain Campbell led them gallantly until he was killed in action on the fields of France, and thus ended one of the most spectacular careers of an American soldier.

Many soldiers have died in the history of the United States, but few will be remembered by as many boys from all parts of the United States as will the "Hero of Notre Dame."

* * *

One of the heroes of Notre Dame is Rev. E. A. Davis, a member of the faculty, who was gassed during the action at Chateau Thierry. He, together with twenty-three other teachers, enlisted in the service of the United States shortly after war was declared and was among the eight chaplains who went from the college. He was commended for his bravery in "No Man's Land" and his return to the university is anxiously awaited by the students and his fellow professors. He is at present in the East.



IN THE SPRING.

My room mate never goes to town
 He hasn't got the time,
 To waste his precious study hours
 He thinks is quite a crime.
 You'll find him plugging night and morn
 He's certainly a book worm
 But I just stretch out on my back
 Because I've got the hook worm.

I used to be a lively lad
 I played most every game,
 And I had hopes that my poor face
 Might grace the hall of fame,
 But now I travel like a snail
 I've lost my pep and quickness
 But golly fellows I can yawn—
 I've got the sleeping sickness.

**

SUSIE'S SLUMP.

Susie came from a small town into a large city with rubbers on her feet. It was a strange place to have rubbers but Susie was a strange girl and was very much afraid of skidding. She met a policeman on the corner who wore a star and a wart on his ear. She was afraid of warts. She had heard that people got toads from touching warts and she didn't want to get toads. She had had worms when she was young and they were bad enough. Besides she didn't believe in running a bait factory. She caught hold of her left pedal and turned it furiously to crank up her courage, then taking off her rubbers she put them under her hat and spoke thusly to the policeman.

"Have you seen my brother?"

The policeman hung his club on his ear, and taking the girls hand lovingly in his own he bit off three of her fingers.

"Why didn't you ask father for my hand?" she said. "You can't do anything with three fingers in a dry town."

"What is your brothers name," the policeman asked as he spat out a couple of gold rings that had carelessly been left on the girl's fingers. She took her rubbers from under her hat and placing them on the car track for a pillow she lay flat on her back and burst out laughing. Then she turned over on her right side and burst out laughing all over again. It tickled her that a city policeman shouldn't know that her brothers name was the same as her own.

The policeman looked up at the top of the Singer Bldg. but he didn't see her brother there. Then he got down and looked under an automobile but he

was not there. He put a mouth organ to his eye and looked into a coal hole but he saw no trace of her brother. Perhaps her brother didn't wear traces. He climbed a flag pole to the tip top but her brother was not up there. There was no sign of him. It wouldn't have helped any if there was because he didn't believe in signs. He stopped a passing bakery wagon and searched a pie. There was no clue there. There was nothing but mince meat. The baker got out and stood on his head on the car track and burst out laughing. It was the first time his pies had ever been searched. Then the car came along and stopped and the motor man asked the girl what she was doing on the car track. "I'm looking for my brother," she said, as the hot tears ran down her cheeks and rolled into the gutter. "My poor little child," he said pittingly as he kicked her violently in the ribs, "You'll never find your brother that way. You're on the wrong track." She got up quickly and went over to the other track and sat upon it. The track was never made to fit her. She felt uncomfortable on it. Rising to her feet she raced down the track until she came to the race track. There was a man pacing back and forth nearby. He was not a pacer, however.

"Are you my brother?" she said, pulling ferociously at his whiskers. "Do you live in Boraboo beside the dam?"

"Not by a dam side" he replied, pointing to a one-legged man on the racetrack; "that man over there has been looking for his sister all day. He's on the right track now and he's a single foot—just think of it."

The one-legged man came forward and recognizing his sister he fell on her neck—and broke it.

**

HOME.

You tell me home is where we live
 The place where our affections cling,
 The dwelling where the mother bird
 Gathers her young beneath her wing,
 But if by this description you
 Should fail to recognize its phiz,
 I'll make it clearer when I say
 That home is where the mortgage is.

Our brothers and our sisters dear
 Are gathered at the fireside,
 We've learned to know that dear old home
 Is where sweet love and joy abide,
 In spite of all this knowledge, still
 If we were made to stand a quiz
 We should admit to all our friends
 That home is where the mortgage is.