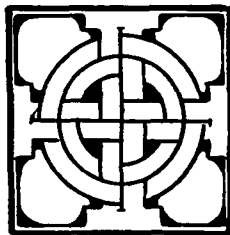


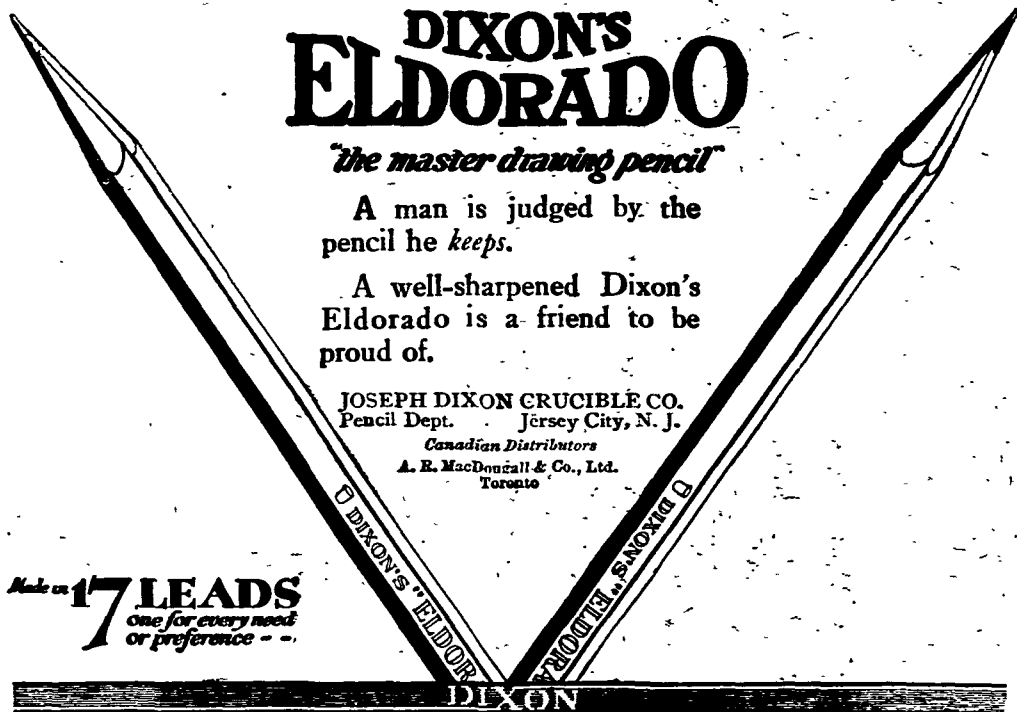
The Notre Dame Scholastic



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No. 23



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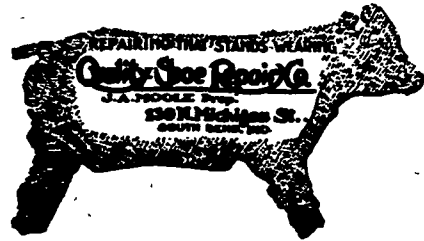
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VOL. LIII.

NOTRE DAME, INDIANA, MARCH 20, 1920.

No. 23.

Said Alan Seeger unto Rupert Brooke.

SAID Alan Seeger unto Rupert Brooke—
They walked by banks of timeless asphodel
Along which Acheron's dim waters fell
With soundless motion—"Wherever here we look,
Brother, are faces that our glance had took
For old familiars of that world where dwell
Those that we knew before we came, through hell,
Unto this peace. Familiar as a book
We conned in school is yon Virgilian brow,
And one moves toward him with Pindaric grace.
See where they meet, twin shades, and that they bow
Where blind eyes star an old man's wrinkled face."
And Rupert Brooke to Alan Seeger said,
"These are the immortals, we are but the dead."

—Rev. Charles L. O'Donnell, C. S. C., in *The Sonnet*.

Philosophy and the Catholic Student.*

BY REV. CHARLES C. MILTNER, C. S. C., PH. D.

MY dear Students.—I take it that you are earnest, sincere Catholic young men. And that being assumed, I can further suppose that you accept, without reservation, the doctrines and the discipline of the Church, because you know that they are true and good; that you do not take a narrow, short-sighted, frivolous view of life; that you measure the relative values of things, not by the standards of temporal existence, but by your hope in eternal happiness; that you have a keen sense of responsibility to God for the right use of all that you possess,—your life, your rational faculties, your Faith, your membership in the Church and in civil society, your time and your temporal goods. You are, therefore, the very antithesis of what are commonly called men of the world, men not only without faith in God and hostile to the true religion, but also men who make themselves,

* Sermon to the students of philosophy, in the chapel of Holy Cross Seminary on the Feast of St. Thomas Aquinas, 1920.

their own minds and selfish interests, the measure of all things,—of truth, of duty, of responsibility, of happiness, of the rights of others, of life itself. And so I propose merely to lay before you this morning a few of the obligations which as devoted members of the Church and consequently also as conscientious citizens of your country, you must soon be prepared to discharge beyond the narrow confines of your college life.

The most momentous fact in the history of the world is the Incarnation of Christ, the Son of God. He came, as He tells us, that men "might have life and have it more abundantly." He did not refer to the life of the body, but the life of the soul; to that life which consists in the knowledge of the Truth and the love of the Good; that life whose source is the Grace of his Holy Spirit and whose fruit is His indwelling in the hearts of men, and the renewal of all things in Him.

This is precisely the point which is missed by those who write of the Church from the outside. They discourse learnedly, and accurately too, it may be, of the law of the continuity of human thought; they point out with great care the links that bind Christian Philosophy with that which preceded it, and then jump to the conclusion that Christianity is but one of the many systems of philosophy that have appeared during the world's history, and which like them is destined sooner or later to give way to another. Of course, quite the opposite is the truth: Christianity is in no sense a system of philosophy. Her founder made no pretense at philosophizing. He did not concern himself at all with the prevailing systems of his day. He did not, as we all know, rest His doctrine on philosophical arguments, nor does it today rest on such arguments. He simply declared that He was the Messiah promised by God in the beginning and spoken of at divers times by the Prophets. He declared that He was the Son of God; that He spoke with the same authority as God, His

Father; that to reject His doctrine, proffered on the authority of His word alone, was to reject, not indeed a system of philosophy, but the word of God Himself, the very possibility of saving one's soul.

And yet, it is urged, Saint Augustine was a Platonist. Saint Thomas was Aristotelean. One cannot read either Christian Theology or Philosophy without encountering the doctrines of these great Greek thinkers. And it is quite true. But it by no means follows that Christianity is a system of philosophy. For this would be to confound Christian philosophy with Christianity itself, and the rational explanation of some of its truths with those truths themselves. Christian Philosophy is, if you wish, a continuation and a development of Greek thought, though at that it is a continuation that amounts to a renovation. But Christianity itself is in no sense a continuation of anything, because prior to its establishment nothing like it existed.

This, however, is true:—and it brings me directly to the point I desire to make—the welfare of Christianity is intimately bound up with true philosophy. It has been so from the very beginning of the Church. For from the beginning she was assailed as a School of Philosophy. Her revealed doctrines were held up to ridicule by the philosophers of the time, and in sheer self-defense she was forced to fight them with their own weapons. It is this fact that accounts for the presence of Plato in Augustine and to a certain extent also of Aristotle in Thomas. It is this fact that accounts for the very beginning of Christian Philosophy as a system, and of its continuity with pre-Christian speculation. And it is this fact, too, which has since that time divided men into two very sharply defined schools of thought—schools which exist to this day—regarding the right relation of Revelation to Philosophy. In the one school are those who claim that Divine Revelation is the highest source of truth; that revealed truths are no less true because philosophy may not be able to comprehend them; that no dictum of philosophy may ever legitimately contravene these truths. In the other, are those who either deny Revelation altogether, or, while not denying it explicitly, claim that whatever it may be, it must be subjected to the scrutiny of philosophy; that philosophy always has the last word; that it alone reigns supreme.

And so you see how inevitable it was, even here in the domain of the intellect, that the

Church should become a militant body; how necessary it was for her to take up the challenge thrown down to her by philosophy and to maintain that struggle throughout her existence. You see, too, how necessary it is for her members, if they realize at all adequately what that membership means, to enter into this struggle with whatever powers they may possess. Indifference here is not only harmful; it is disloyal. I do not speak of the obligation of Faith—that is so fundamental that without it one could not be a Catholic at all—but of the duty of both defending with your Catholic Philosophy the dogmas of that Faith, and of refuting those false philosophical opinions which make faith or any consideration of revealed truth all but impossible.

Outside the Church today there is very little religion and a great deal of philosophy. You will find that the second class of men I mentioned a moment ago are having their way. They have demanded of the non-Catholic Christian sects that they adjust their doctrines to philosophical standards and, except in rare instances, that adjustment has been made. In the name of the intellectual bogey called "higher criticism" they have stripped the Christ of his divinity; they have shorn the revealed Word of God of the inspiration of the Holy Ghost; they have permitted to die of neglect the regenerating Sacrament of Baptism; they have made of their churches societies for social service instead of societies for the salvation of souls. Revelation has been superseded by reason; religion has become philosophy; it has stepped down from Sinai into the laboratory and the library; it has become a merely natural, a merely human thing. And this philosophy, having gained so much, would gain still more. It would also have us. We alone stand in the way of its universal dominion in the intellectual world. It would have us take the mysteries of our Faith, run them through the sieve of its sophisms, retain what remains and cast the rest aside. That is precisely the invitation of Modernism, that insidious movement of over-presumptuous philosophy, to de-supernaturalize religion, to level it to the status of fallible human reason. And to that invitation we may never accede. We may not, not because we accept revealed truths blindly, not because we love philosophy the less, but because our Faith in Christ's infallible Church is above all philosophy; because philosophy without Revelation to guide

and safeguard her would destroy herself again as she has done in the past; because Revelation subject to philosophy would be no Revelation; and because we believe first in the veracity of God and only secondly in the testimony of reason.

And so today the intellectual struggle of the world is not so much between the Church and some other form of Christianity, as between the Church and non-Christian thinkers, agnostics, unbelievers. It is not a mere pulpit debate. It is a contest carried on in books and periodicals, in learned societies and on the lecture platform, but most of all in the schools. It is there that the greatest harm is done, because there opposition is least. Have we not already our Psychologies without a soul, our Ethics without the Decalogue, our Politics without the natural law, our Cosmologies without creation or final causes or miracles, our Pedagogies without any higher aim than some hazy notion of the future betterment of the human race? These we have indeed. And when we think of thousands of young minds being vitiated not only by these doctrines but also by that other dictum, most pernicious of all, that whatever lies beyond the immediate grasp of the senses is not worthy of the study of a sane man, because forsooth it lies beyond the province of science; when, finally, we realize that these doctrines are daily becoming common-places of the deluded popular mind, then we can get some idea of the things at stake in this struggle; then, if we have in us any zeal for Christ's mission on earth we shall not be found shirking but meeting our obligations to Him.

I have said that He did not appeal to philosophical arguments in teaching his doctrine; and it is true. But He did go to great pains in preparing the minds of his hearers for the reception of the truth. He did this sometimes by parables, as in the parable of the sower; sometimes by a miracle, as in the multiplication of the loaves and fishes, to pave the way for the doctrine of the Eucharist. This is the sort of work that must be done by the Catholic philosopher today. Our opponents have narrowed well-nigh the whole religio-philosophical debate to the introductory question of the very possibility of certain kinds of knowledge and of the reliability of all knowledge. They do not claim so much to have disproven positively the existence of God and of his revealed laws, the substantiality and spirituality of the soul, the origin of man and the universe by creation, the

supernatural destiny of man and of miracles, as to have shown that these things which to us mean most of all are unknowable, beyond the possibility of knowledge. This is the import of your Positivism or Subjectivism or Phenomenalism or Sensism or Monism or Agnosticism or Naturalism. Call it what you will, the fact is, if we would offset their extravagant doctrines we must first show them that genuine knowledge of these things is possible; that knowledge does not end with the senses, but that it merely begins there. Without this we shall not even get a hearing. We must prepare their minds in this way if we hope ever to imbue them with the Christian point of view. It is because they have long refused, or at least failed, to see this that the inestimable philosophical treasures of him whose Feast we celebrate today have been thrust aside as useless and outworn material. And there is in human economy no better way in which we can both honor him and further the mission of Christ to bring the highest truth and the highest good to men than by delving deeply into these treasures of his and then making them known.

Looked at in this way your philosophical studies must take on a new and deeper interest. You will pursue them with a keener relish and a greater zest. They will become eminently practical, and an obvious source of power for good in public as well as in private life. You will be moved to devote yourselves to them, not solely for the purpose of quenching your own personal thirst for knowledge, but also and principally as a means of fitting yourselves to take a generous share in the extension of Christ's Kingdom on earth, in guiding men in the way of truth and thus of leading them to God.

It is for this reason that the Church exhorts us so strongly to study the philosophy of our glorious patron, Saint Thomas of Aquin. For in his works we shall find, coupled with an accurate view of the relation of reason to Revelation, those profound yet simple, far-reaching yet ever consistent principles which will enable us to meet, and to meet fearlessly and successfully, the narrow and erroneous and self-extolling tenets of current thought. And we shall find in his life, that life wonderful not less in its prodigious labors and intellectual powers than in its remarkable humility and angelic purity, a model worthy of our strongest emulation. Notre Dame does not conceal the

fact that for you, sincere and earnest young men, equipped with this noblest of knowledge she imparts, she has a special predilection, nor that from you she looks for specially notable services in the cause of religion and public welfare. These exercises, this day apart from study, the banquet that is to come, are but the external manifestation of that love and that hope. She cherishes the belief that in days to come when you think of these things you will also remember why they were given and spur yourselves on to fresh endeavor for higher things. With your philosophy well in hand, yours will be the privilege, more than that of all others—unless indeed you consecrate your lives to the service of the Sanctuary, as some of you will do—of cooperating in a special manner with the Master in saving the immortal souls of men.

The Up-to-Date Playwright.

BY EDWARD B. DOYLE, 21.

A certain young playwright, having attended a performance of Shakespeare's "As You Like It" came away disgusted.

"Now I went there," he said in explanation to his faithful lap-dog—who went everywhere with his master and sat intelligently in the next seat at the theatre, the races, and at dinner, listened attentively to everything his oracle emitted and naturally believed it all—"I had never heard before of this William Shakespeare; so of course I could have nothing against him. Of course, I didn't expect to like his work, because the writer is young—at least this is his first appearance, and therefore what could one expect?"

Confronted thus with a question which he must answer the lap dog grunted assent: "What! No, no. Very true."

"No, I did not expect to like it. But I hoped to find something encouraging in the young fellow's work. I intended to write him an encouraging line in case I did. How much that would have meant to him—a line from the author of "Mary O'Dell" and "Tigress! Tigress!" to an aspiring young author like this Shakespeare."

"That means something!" agreed the pup mechanically.

"But so far from finding anything deserving of compliment, I perceive a very vicious influence in the young fellow's work—an influence

to which our modern theatre is all too apt to succumb. He goes away from the tenements where most people live, and takes us out into some Forest of Arden and shows us people living virtuous lives. Now in his forest he has us at a disadvantage. People may live virtuous lives in the Forest of Arden for all we know. We've never been there. But we're never going there either; so what do we care how people act there? And besides it is not human nature. Even if it were, human beings oughtn't to be like that on the stage. Decent people on the stage! Bah, what's the stage for?"

The lap-dog had had this question put to him before and he had a stereotyped answer which he knew pleased his master. "To represent life as it is," he replied, with an air of originality.

"Yes, to represent life as it is. Sir, you say well, indeed. And the work of this young man shows how we are getting away from life as it is. Ah Strindberg, how we miss you!"

Strindberg, thou shouldst be living at this hour!
The stage hath need of thee; it is a place
Of sunshine beauty, scarce a single trace
Is left to it of thy pollution rank and sour!

Oh, I can never forget the delight of my first reading of 'Miss Julia'. How much stronger is Jean, in Strindberg's play, bending people to his will, than that silly Orlando writing verses of calf-love! Why, that fellow didn't have any will to bend anyone to. And he was in the Forest of Arden and Jean at a crowded party! And how much more sex there is in Julia than in Rosalind.

"It is one of the regrets of my life that I never saw 'Miss Julia' performed. I went to see it once, but before the first act was over, the audience, which did not understand the sublime truth of the piece, stopped the performance by pelting the actors. And then this young Shakespeare is as old-fashioned in his selection of devices to shock. A lady in male attire! Why that is quite *passé*! There was a time when that would serve the purpose very well, but now every high school freshman—"

"Knows!" said the lap-dog.

"Oh, the whole thing is bad! It is full of the disgusting odor of lilac and jasmine. Give me Strindberg, which makes one feel as if he were sharing a luxurious mud-puddle with a pig—a lovely pig! There is something in that of a new and higher Pantheism—I shall write a paper on that."

Varsity Verse.

DISILLUSIONMENT.

She seemed as gentle as a dove,
This girl of mine, the one I love,
But in the balmy days of spring
She quit me cold, and took my ring.

For many days the earth was drear
Until a friend said "Listen here,
Now she is gone, why should you worry?
Go find another in a hurry."—H. S. B.

CONTEMPLATION.

I often sit and seem to hear
Your gentle voice entreating me
As on that day you promised, dear,
That you would ever constant be.

And now I wonder if you are
As faithful as I am to you;
For though the distance may be far
My heart is, as I promised, true.—J. P. S.

A PASSING DREAM.

I don't believe I ever saw
A girl so fair as she.
I saw her once, yes, only once,
But she looked good to me.

As she passed by, I gave a sigh
And thought how great 'twould be,
If she should prove to be the one
Who is to marry me.

But it, alas, can't come to pass
For it is thus, you see,
She did not know that I saw her
And she did not see me.—F. C. B.

MOTHER.

When you've come to the end of the fight, that you've
lost,

Though you've fought the best you knew how,
And your pluck and your nerve may have been of the
best,

Your old friends are not your friends now.

You feel down on the world and you blame your hard
luck,

With your friends shunning you for another,
But you still have a friend, who is always your friend;
And your best friend, my boy, is your mother.

—H. E. MCK.

A LAMENT.

Within St. Mary's guarded walls
There is a girl I think divine;
Her loveliness my heart enthralls;
Why, just to meet her do I pine.

In vain I long for such a chance,
It seems that joy is not my fate—

All I can do is beg her glance

As I watch her from the gate.—A. C. S.

Ireland—A Nation.

BY THOMAS J. TOBIN, '20.

The "Irish Question" which the world is now being asked to decide is not "Has Ireland a right to be free?" but "Has England a right to enslave her?" This, in its superb simplicity, is the question concerning Ireland. There are just four ways in which England could have acquired sovereignty over Ireland: by conquest, by covenant, by the consent, express or tacit, of the Irish people, and by prescription. It is our purpose to show that in none of these ways has England acquired a valid title to Ireland.

In the first place, the only possible justification for the conquest of Ireland by England would have been the welfare of the Irish people. To warrant conquest it is necessary to show that forcible intervention has advanced the civilization and social condition of Ireland immeasurably further than these would have been advanced had the inhabitants been left to themselves. The English invasion of Ireland has had an effect so diametrically opposite to this that it merits no serious consideration. English rule in Ireland is not a moral right by the title of conquest, for it has failed notoriously to promote the end of all government—the welfare of the governed.

England's claim to sovereignty in Ireland by right of covenant is based upon the Bull, *Laudabiliter*, alleged to have been granted in 1155 by Pope Adrian IV to Henry II of England. The authenticity of this Bull is denied by the majority of authoritative historians who have dealt with this period, among them Dom Gasquet, O. S. B., Cardinal Moran, W. B. Morris, and O. J. Thatcher, the last-named a professor in the University of Chicago. Their reasons for rejecting the document are conclusive. Among them may be mentioned: the fact that the Bull has not been found among the *Roman Bullorum*; the omission of any reference to it by Nubrigensis; a contemporary historian, zealous enough for the glory of Henry II who says simply that the English entered Ireland in a warlike manner and subjugated the larger part of it; the failure of Pierre de Blois, a devoted panegyrist of Adrian IV, to mention at all a matter of such particular importance; and the absence of any mention of the Bull by John of Salisbury in his treatise *De Nugis Curialibus*. In his *Polycraticus*, this writer, an Englishman, records his conversations with

Adrian during a three months' visit at Benvento, in which there is no reference whatever to the Bull. He has but forty words at the end of another book, *Metalogicus*, concerning the document, and these have all the evidences of forgery. Even if the *Laudabiliter* were genuine, England still has no valid title to Ireland, for the Pope had no right to give Ireland to the British king. It is true that by the common consent of nations, the Pope had, during this period of history, political jurisdiction over all islands where no established government existed or where Christianity had no foothold. But Ireland had an established government and was Christianized. Therefore Pope Adrian, having no temporal authority over Ireland, had no power to grant the island to anyone. Finally, even if we should grant the authenticity of the Bull and the temporal authority of the Pope over Ireland, there still remains the fact that the covenant was rendered void by the failure of Henry and his successors to carry out provisions of the grant, among which were the annual payment of "Peter's pence," and the preservation of the rights of the churches "untouched and entire."

There are those who, while subscribing to the statement of Rev. Dr. John A. Ryan that "a politically conscious and moderately capable community has always the right to make its consent a necessary condition of political rule," declare that England has acquired the right to rule Ireland by the consent of its people, expressed by the Act of Union of 1800. Let us examine this title. In 1782, the struggle for independence, begun by Molyneaux and carried on by Swift and Lucas, was triumphantly closed by Grattan, and England by act of Parliament acknowledged the Irish Kingdom and the Irish Parliament, setting forth that these "shall at no time hereafter be questioned or questionable." Yet just seventeen years later the British government proposed the bill for union. During the period of her independence, Ireland had inaugurated reforms that were wise, far-reaching, and substantial. Her manufactures had prospered, as had also her commerce. Her general exports increased as much in the fourteen years of her independence as they had in the preceding seventy-eight years, and her linen exports so increased in these fourteen years as to very nearly treble the highest figure reached at any previous time in her history. Why, then, did England wish to take from Ireland her freedom? A

representative answer to this question may be found in a volume entitled "Britain's Commercial Interests," written in 1757 by Postlethwayt. This raptorial advocated union because by this means Ireland could be made to pay one million pounds a year toward the taxes of Britain besides maintaining her own government. English statesmen wished to make Ireland subservient to England in order to increase the number of absentee landlords, to diminish agriculture, manufacturing and commerce, and by these means more effectually to divide and conquer.

The bill for the Union was first proposed on January 22, 1799, and was rejected by the Irish House of Commons. Pitt then instructed Lord Cornwallis not to press the measure until he was certain that the government would have a majority of fifty votes. The prime minister boldly announced his intention to turn the scales by bribes to all who would accept them, under the name of "compensation" for loss of patronage and interest. Britain raised from Ireland by taxes 1,500,000 pounds sterling which went to thirty-four individuals at a time when some thirty persons could command the majority vote in the Irish House of Commons. Thus by bribery, minaciousness and cajolery among venal representatives, by creating twenty-eight new peers, by raising six members to the judicial bench in return for their votes, by creating twelve new bishops, England made certain that the bill for union did not fail a second time. The liberty which Grattan had hoped might be perpetual endured exactly eighteen years.

"The union," as has been said, "was a treaty by which one of the parties which would naturally defend its own compact was annihilated by the very act." Neither the English nor the Irish legislature was competent to pass the measure. One authority alone could make the compact binding, and that was the voice of the Irish people. "The legislature," says Locke, "cannot transfer the power of making laws to any other hands." When we consider that no Catholic could either be a member or vote for members of the Irish Parliament, that of the three hundred members of Parliament in 1783 not more than seventy were returned by the free votes of the people, and that by 1800, those of these seventy members who could not be influenced to vote for union were bribed to vacate their seats, to which English and Scotch

officers, brought over for the purpose, were elected, the infamous farce by which the Act of Union was effected becomes most obvious.

Prescription, the only possible remaining basis for England's title to Ireland, results, in the words of the Rev. Charles Plater, S. J., "from long-continued possession in good faith." Is not the mere mention of this test in reference to England's conduct in Ireland ridiculous? "Long continued possession in good faith"—seven centuries of brutality, rapine and murder; a military despotism that has not failed to produce at least one armed rebellion every generation; a satrapy whose record for chicanery, fraud, and outrage is unparalleled in history. How much longer will the world delay in answering the question—"By what right does England hold Ireland?"

Page Mr. Rockefeller.

BY H. W. FLANNERY, '23.

Thirty cents and a railroad ticket—that was all I had. Jim Haley had five dollars, but he would need that and more.

I had been broke many times before. There were many times that I have been unable to rustle bills or to make metallic chimes. To be without money is a common occurrence for me—it is almost a habit. This time, however, there was cause for the feverish beads of sweat on my worried forehead.

Jim and I had left College Park that morning and had met Mildred Lapere and Betty Osage, girls from our home town in Washington. They had come to spend Saturday and Sunday in that city with us, two Freshmen at State College. We had anticipated a gala time and so far our hopes had been realized. We had had dinner at the Orient, a high-class restaurant in central city, where we listened to soft strains of oriental music as we ate. We laughed at a comedy that afternoon and danced most of the evening. There was no doubt but that the day had been a pleasant one.

But it had been expensive; it had cost much more than Jim and I had expected. When we left College Park, he had twenty dollars and I had fifteen. The amounts seemed easily sufficient for the needs of the two days, until the dinner, the show, the dance, some incidentals and supper, had each severed a large slice from the money rolls.

The supper was not so costly; by the time that we were ready to eat that meal Jim and I had begun to feel less like millionaires. The evening air had cooled our spending ardor and we surprised even ourselves by the recital we made of the good qualities of the Y. M. C. A. meals. Our tale told how well the food was cooked, the cleanliness of the food, the neatness of the place, the careful, quick service. In short, Jim and I extolled everything about the suppers at the "Y" except the fact that prices were lower.

Most of our praise was sincere. However, part of the laudation seemed about to be disproved when we had been sitting at one of the tables for at least half an hour. During that time no waiter had come near our table. Somehow the conversation had dangerously verged to a discussion of the apparently poor service of the Association. Hints to the credit of the meals at the Emerson, one of Washington's best hotels, were becoming numerous. Jim and I did our best to appear unconcerned as to whether we ate at the Emerson or at the "Y," while we hoped against hope that a waiter might come to our rescue before we were on our way to the Emerson. I continued to ascertain if my sense of touch was still in good order by rubbing my fingers over the little money I had left; and finally blurted out:

"I'll see why we aren't getting waited on! I'll ask the clerk at the desk, and believe me, we'll soon be at the Emerson if we don't get service."

My steps were hesitating and despairing on the way to the desk, but I was able to walk with a firmer tread when I brought back the message from the clerk.

"She says she thought we were only sitting here to talk! Think of that. These tables, she says, on this side, are only served on Sundays. However, I was told, someone will take our order immediately."

Jim and I watched our little roll diminish. Fearful of what might happen by a too sudden end to our funds we tried to guard them carefully. I am a poor liar, however, and I made a bad mistake a few moments after I had again sat down at the table. Somehow, my brain told me it would be best to make everything appear all right, so I ordered a big dinner, really larger than I might have ordered under ordinary circumstances. Fortunately the girls were not hungry and ordered but little.

When we left the girls at the Emerson that night we began to feel it expedient to follow in the footsteps of Ananias. Jim supplied the name of the hotel.

"We'll see you in the morning," Jim laughingly said. "On Tuesday we engaged rooms at the Champlain, so we'll turn our steps from there in time for Mass in the morning."

Alone, Jim and I wracked our heads in an effort to form some plan of action.

"Doggone it, Damien," Jim muttered. "It would not be so bad if I knew Betty better. I'd tell her about our difficulty then."

"There must be some way to get money besides robbery," I remarked, thinking aloud. "Oh, say! What are our chances of getting some 'jack' at the college?"

"You've got it, boy," Jim cried, jubilantly. "Us for the station on the double time. We've just time to catch the last train to the old prison."

It was well that we had bought return tickets when we left College Park. If we had not, our arrival there again, via the hobo line, might have been quite uncertain.

The clocks were striking only a few times when we sneaked up the steps of Cleveland Hall. Jim went to a room on the second floor. I continued to make boards creak until I was two flights higher, where Joe Leister slept. He had fifty cents. Although Joe was willing to lend that to me, I did not want to take his last cent, and furthermore, I would have to wake someone else anyway. From his room I tiptoed to that of Wimbrow on the third floor and shook his big shoulders.

"Hey, what's the matter with you? Can the comedy!" his big voice roared. I was afraid that he would awaken the entire hall; that all the fellows would run into Wimbrow's room to learn the trouble. The officer of the day might have heard him too, and finding me in another's room at three o'clock in the morning, chalk up a pretty string of demerits to my credit. But after Wimbrow had bellowed his opinions of the sanity of certain people he became calm and listened to my story.

"Sure, old scout," he said. "How much shall it be? No, you keep your watch, I can trust you. G'night, old man, and g'luck!"

The money secured, I breathed with greater ease than I had since supper time. Before leaving, however, I managed to persuade Wimbrow to take my watch as security. For a time that

unnecessary action caused me some inquietude. The inevitable question of "What time is it?" asked by one of the girls would be embarrassing. But my worries on that score were only transitory.

That annoyance was forgotten for a time as I dozed a while in my bed on the third floor. Slightly rested, I then started on my way to the Emerson to meet Jim. I was whistling and humming. It seemed that my difficulties were at an end and that there could be nothing happen to mar a pleasant day.

I felt that I was ready for any emergency and lounged comfortably into one of the big chairs at the Emerson waiting for Jim to put in his appearance. Fortified financially so that I could withstand the most expensive siege, my thoughts wandered idly over the field of action for the day. There were many Sunday amusements in Washington and it was not at all difficult to decide how to pass the time. After a while I went over to chat with the hotel clerk—I had arrived at the Emerson early and had much time on my hands. Some small talk had passed on the weather, football and general events, before I happened to tell him my name.

"You are Nat Damien?" he exclaimed. "That is good. I have a letter for you here, Mr. Damien."

A letter, written on hotel stationery, was handed to me. Without regarding the handwriting on the envelope I tore it open.

"Dear Nat": it began, "Grandmother is at home today. I learned that from Uncle Louis, whom Betty and I met in the lobby this morning. He is on a trip to Frederick in his car and says that Grandmother arrived yesterday and will return to Berkeley with him today. She would be much surprised if I were absent, especially since I promised to go back to Berkeley with her when she came to see us. So you see, Nat, I had to accept my uncle's invitation to go home, instead of waiting until this afternoon for the train. Betty went with me. Of course, we are very sorry and will write when we get home.

Mildred."

Jim had come in as I was reading.

"Oh, child," he whispered. "Look at this roll! I am a second cousin to old man Vander-rocks now."

"Read this," I said to him, as I showed the letter before his beaming face.

Jim's remarks were very expressive.

Wood and Patriots.

BY F. P. GOODALL.

Now that the war is over and the world is safe for democracy we can sit back in our places and rest from trial. Things will take care of themselves or if trouble advances we have able champions. Our delegations in the legislative houses are trustworthy and patriotic; so what is there to fear? One instance of the patriotic forethought of these gentlemen is embodied in their solution of a difficult problem, our wood supply. In the colonial days very little land was cleared. Immense and majestic forests covered the land, making it a haven of delight for the settlers. Here were home, barn, fences, and firewood. But in order to raise crops the land had to be cleared and at the expense of the magnificent trees. There were so many forests and there was so much wood that, needless to say, much was wasted. So it has been on down through the years. The beautiful forests have had to make way for the works of man, many times at a total loss of the wood.

Wherever man settles, the necessity for buildings is apparent. Man must be protected. Brick is the only material that can compete with wood for building purposes. Our forests, so lavishly spent in the first years of the country's existence, must bear the burden now. But our representatives have solved the knotty problem in their own ingenious way.

We are exporting to Europe great quantities of lumber. The war devastated that continent, and it being an old country, there is no native timber on which to draw. Our people need houses, but the lumber is being exported for shipbuilding. Again, a heavy tax is placed on the importation of lumber from Canada. In this way home products, most of which go to Europe, are protected and made less costly. Now with our depleted forests rebuilding Europe and keeping pace with the advance in America it can easily be seen that a wood famine, such as Europe now endures, will never be ours. No, our guardians would never allow that condition if they foresaw it in time.

No, this is due to the careful foresight and undaunted patriotic efforts of our representatives. What care they for glory, honor, or wealth, or all together, so long as they serve the people faithfully? These gentlemen are well aware of the inheritance they guard and no desecrating

hand will be allowed to damage or destroy while they are near. Forests mature in a year or two from unplanted grounds and of course forests last forever.

Thoughts.

BY JUNIORS AND SENIORS.

LIES often reveal many other lies.

STUDENTS scorn the wisdom of Experience.

NO sin can be excused in the name of friendship.

IT takes more than a brogue to make an Irishman.

SELF is the most obstinate obstacle to perfection.

JUST at present sleep by night is the fad in elite circles.

SO long as England has Ireland, Moloch is a grim reality.

THE great American desert now extends from coast to coast.

NOT all who sing are vocalists, nor are all fiddlers virtuosos.

WE may be good judges of others but certainly not of ourselves.

IT is not whence you came but whither you are going that matters.

THE day-laborer's fare is the school teacher's idea of luxury.

A PEST could study if he would and a student would study if he could.

FICTIONISTS might secure a few pointers by reading some college catalogues.

THE Catholic layman is as a rule too timid when there is question of his religion.

IT is about time for the Armenians to take up a collection for the starving Americans.

SOME of the Sorinites might qualify for a night-watchman's degree *maxima cum laude*.

CATHOLICS should not forget that half of the population of every city in America is pagan.

JUDGING from the list of presidential candidates, the number of optimists is surely underestimated.

THE wild stories floating around the campus make our best short-story efforts appear very feeble fiction.

The Notre Dame Scholastic

DISCE QUASI SEMPER VICTURUS VIVE QUASI CRAS MORITURUS

Entered as Second-Class Mail Matter.

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The world stands in imminent need of Catholic economics. The efficacy of our science results from the fact that it dethrones selfishness and establishes in its stead **A Need of the Day.** justice and charity.

A year ago the world paused, looked back on an epoch of selfishness and upon a scene of ruin resulting from selfishness, and resolved that the gospel of self-interest should never again prevail. But human nature is not transformed overnight. The cannon had hardly ceased before cunning diplomats were hard at work entangling the nations in another mesh of alliances. Nor is selfishness by any means confined to international dealings. In our national life it often prevails; it is notorious in our state legislatures; and nowhere is it more rampant than in our municipalities. The history of mens' wrongs is a history of selfishness. It is little wonder, then, that in the field of industry, where men grapple with each other for the fruits of the earth, that selfish interest should inspire the contestants. It is precisely here that Catholic economics answers a universal need. The Church has been the universal Mother of men for two thousand years. She has studied men and their conduct and their natures, and hence knows their needs. The great students whom the centuries have given her have condemned injustice and have begged the world to pay

greater heed to the Sermon on the Mount. More concretely, they have affirmed the right of every worker to a decent livelihood in compensation for his work and have proclaimed his right to human working conditions. And the laborer in turn has been admonished that his employer is entitled to his honest services during the working hours, and that reason must dominate his demands. It is needless to multiply illustrations. To an increasingly great extent, men's troubles arise out of their efforts to earn a living. Review the list of the world's ills, then turn to a standard Catholic work on economics, such as Father Ryan's "Distributive Justice," and you will find that centuries ago the Church made a diagnosis of the trouble and has ever since been insisting on her prescription. In questions of labor legislation, labor problems, taxation, and a great variety of other economic matters her wisdom is comprehensive and her logic irresistible. The Church's attitude is unique in that selfishness has had no part in her doctrine or in her practice. The world pleads for her ministrations.—E. S.

Are you aware of the fact that last year during the football season Notre Dame received as much publicity in the Chicago papers as any of the large state schools? Do you know that this is but a small part of the publicity secured for **Notre Dame Press Club.** Notre Dame by her Department of Journalism?

Do you know that the Press Club has been formed for the purpose of promoting publicity for Notre Dame in the years to come? Do you know that a huge pile of well written news stories go out from the Club each week to every part of the country, telling the friends in the home town of the doings of the Notre-Dame men? It is the impression of many students that Notre Dame gets very little publicity and almost no advertising. That is a very incorrect impression. Under the direction of Professor John M. Cooney, head of the Department of Journalism, a plan for nation-wide publicity has been in operation for a year. This plan aims to get every possible bit of publicity for the University, whether in the metropolitan newspaper or in the country weekly. If you are elected head of the Engineering Club, the New England Club, or the Brownson Literary Society, and are too modest to tell the editor in your home town about your position, the

Publicity Department will do it for you. The men who are doing this work are constantly in search of the news, and when they get it they send it at once to the papers that will print it. Next year the work will be apportioned among the men of the Journalism Department who have the best records. There will be a supervising editor, a staff, and all the agencies that go to make up an efficient bureau of publicity. For the good of the Notre Dame cause every Notre Dame man should give the bureau hearty encouragement at every opportunity.

—F. S. F.

Obituary.

MRS. MARY LAFFEY.

On Sunday, March 7th, Mrs. Mary Laffey, sister of Rev. Joseph Burke, C. S. C., died in St. Joseph's Hospital, Milwaukee. Mrs. Laffey had been ill only a week and her death was a severe shock to her relatives. Six children and several brothers and sisters mourn the loss of this devoted mother and exemplary Catholic. Rev. William Carey, C. S. C., preached at the funeral, which was held on Tuesday, the 9th. The faculty and students extend to Father Burke their sympathy and assurance of prayers.

Report of the Sale of Irish Bond-Certificates at Notre Dame.

The campaign for the sale of Bond-Certificates of the Irish Republic at the University has been notably successful. Setting \$1000 as Notre Dame's quota, the committee in charge of the drive have secured pledges totaling \$1290.00. Great credit for the success of the drive is due to Norman Barry, Harry Denny and Roger Kiley, who had charge of the campaign in Corby Hall, Walter O'Keefe, Grover Malone, John Cavanaugh and A. Lyndon Bryce, who conducted the sale in Walsh Hall, M. J. Dacy, in Badin Hall, Walter J. Douglas, in Sorin Hall, John Balfe, in Brownson and Cadillac, and to John Buckley, among the Day Students. The results of the drive are due in no small measure to the support, both financial and moral given by Dr. Morrissey, Dr. Burns, Father Cornelius Hagerty, and other members of the Holy Cross Community. Following is the list of subscriptions to date, as compiled by Paul R. Conaghan, secretary of the local committee:

Harry J. Anleitner.....	\$ 10.00
Karl M. Arndt.....	10.00
Gerald Ashe.....	10.00
Charles B. Andres.....	50.00
John T. Balfe.....	10.00
John J. Buckley.....	10.00
Rev. Dr. James Burns, C. S. C.....	100.00
Cullen Burke.....	10.00
James W. Connerton.....	10.00
John M. Cavanaugh.....	10.00
J. H. Culhane.....	10.00
John Cavanaugh.....	10.00
J. Edward Clancy.....	10.00
Philip S. Dant.....	10.00
M. J. Dacy.....	10.00
Jerome Dixon.....	10.00
Maurice M. Dant.....	10.00
W. E. Farrell.....	20.00
Michael Ennis.....	10.00
Sister M. Engelbert.....	10.00
W. R. Farley.....	10.00
Vincent F. Fagan.....	10.00
Howard Fisher.....	10.00
Sister M. Edmund.....	10.00
Thomas M. Fitzgerald.....	10.00
Lawrence Gorman.....	10.00
W. C. Gaynor.....	10.00
Reynolds Guether.....	10.00
David Hagenbarth.....	10.00
Charles J. Hirschbuhl.....	10.00
Rev. Cornelius J. Hagerty, C. S. C.....	25.00
V. J. Hanrahan.....	10.00
J. Hartford.....	10.00
Lawrence A. Hallow.....	10.00
Richard Heyser.....	10.00
Thomas P. Howard.....	10.00
John Heffernan.....	10.00
Orien M. Johnson.....	10.00
Kennett W. Krippine.....	10.00
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Frank Livingston.....	10.00
Donnelly E. Langston.....	10.00
R. J. Latham.....	10.00
Franceyn G. Miller.....	10.00
John M. Montague.....	10.00
Harold Murphy.....	10.00
Pedro Martinez.....	10.00
Diego Martinez.....	10.00
Hugh Magevney.....	10.00
Harry Mahnihan.....	10.00
Michael Mangan.....	10.00
John Francis Mangan.....	10.00
John F. Mangan.....	10.00
F. J. Melody.....	10.00
J. Francis Miles.....	10.00
Louis F. Moore.....	10.00
Rev. Dr. Andrew A. Morrissey, C. S. C.....	100.00
Edwin M. Murphy.....	10.00
L. M. McTernan.....	10.00
W. T. MacDonald.....	10.00
T. C. Mahoney.....	10.00
Cornelius A. McNamara.....	10.00
Harry J. McClellan.....	10.00

Wm. J. Nolan.....	10.00
Notre Dame Cafeteria.....	10.00
Jos. J. O'Hagerty.....	10.00
George D. O'Brien.....	10.00
Frank D. O'Neil.....	10.00
Clifford O'Sullivan.....	10.00
Roswell Oehm.....	10.00
Chas. A. Parker.....	10.00
Edward A. Phelan.....	10.00
E. S. Ryan.....	10.00
Leopold Russek.....	10.00
Edwin M. Rowling.....	10.00
James Hilary Ryan.....	10.00
George L. Sullivan.....	10.00
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Leo L. Ward.....	10.00
Thomas J. Waters.....	10.00
Francis D. Watson.....	10.00
Stanley J. Walsh.....	10.00
Santiago Velason.....	10.00
H. J. Barnholdt.....	10.00
Clyde Berry.....	10.00
W. A. Castellini.....	10.00
James W. Corbett.....	10.00
Rev. Wesley J. Donahue, C. S. C.....	25.00
John Higgins.....	10.00
Joseph Kundt.....	10.00
John Curran.....	10.00
Total.....	\$1290.00

In comment upon the Notre Dame subscription, Mr. Sean Nunan, Clerk of Dial Eireann, writes from New York: "I wish to congratulate the students of Notre Dame most heartily on the success you are making of the drive at the University. The subscriptions from your students are greatly appreciated by the President, who has very happy memories of his visit to Notre Dame." Frank P. Walsh, Chairman of the American Commission for Irish Independence, says in a letter: "This is certainly a very handsome subscription by the students of Notre Dame, and gives the most convincing proof of the energy that has been shown. I would like to thank the students in my name and that of President De Valera." Once more the "Fighting Irish" spirit of Notre Dame's heterogeneous population has gone over the top.

THOMAS J. TOBIN,

Chairman Notre Dame Council of the American Commission for Irish Independence.

Personals.

—Daniel P. Maloney (E. E., '12) is now employed by the Grant Electric Co. as general manager of their Chicago offices.

—The Notre Dame students in Engineering were guests of the South Bend Chamber of Commerce last Monday evening.

—"Joe" Stewart, chief disturber of the third floor in Sorin last year, is now travelling salesman for the Oklahoma Hide and Rubber Co.

—Odilo C. Schmidt, student of Walsh Hall this year, is now sojourning in California. His address is 1819 Vista Del Mar, Hollywood, Cal.

—Thomas A. McGovern (LL. B., '13) is still confined to the hospital in Des Moines, Iowa, pending recovery from disability received in service in the World War.

—Richard J. Dunn (LL. B., '18), chairman of the attendance committee of the Notre Dame-St. Mary's formal dance to be given Easter Monday at the Hotel LaSalle, Chicago, visited the University this week. Tickets for the dance may be secured from Clifford O'Sullivan, Ed Doran, and Thomas J. Beacom.

—Notre Dame furnished the principal speakers at several Irish celebrations this year. Thomas J. Beacom, Professor William Farrell, Rev. William Bolger, and Rev. Thos. A. Lahey spoke at the annual St. Patrick's Day banquet in Benton Harbor, Michigan. Reverend Cornelius Hagerty gave the address at the banquet given by the United Irish Societies, while Reverend Patrick Haggerty spoke in Toledo, and Rev. Wm. Marr and Rev. Thos. Lahey in Gary.

Local News.

—The University Glee Club will give its second program in Washington Hall next Wednesday evening, March 24th, at 8.00 o'clock.

—Rev. Joseph Maguire, C. S. C., was elected president of the St. Joseph Valley Chemists Society at the meeting of the organization last Tuesday evening at the Y. M. C. A. building in South Bend.

—The contest for the medal in South American history will close on April 18th. The judges engaged to decide the contest are Rev. Dr. Peter Guilday, editor of the *Catholic Historical Review*; Dr. Charles Lyon Chandler, head of the foreign trade department of the Corn

Exchange National Bank, of Philadelphia; and Dr. James A. Robertson, editor of *Hispanic-American Historical Review*.

—At the weekly gathering of the Electrical Engineers Monday night Mr. J. Douglas read a paper on "Engineering as a Profession," in which he remarked the difficulties and the advantages of the vocation. Tribute was paid to the thoroughness of the engineering courses at Notre Dame.

—At the meeting of the Brownson Literary and Debating Society last Thursday evening Paul Conaghan, Breen medalist of this year, gave his speech, "Democratic Representation in Industry." In the business session it was proposed to change the name of the society either to the "Wranglers" or the "Notre Dame Union." Voting on the new constitution was deferred till the next meeting.

—Under the patronage of Mrs. Amanda Boggs, the University Glee Club gave a performance at the Elks' Temple in Fort Wayne on the evening of St. Patrick's Day. The members of the Club were the guests at a banquet given after the entertainment. Within the Easter vacation concerts will be given at Evanston, Elgin, and Kankakee, under the auspices of the Knights of Columbus of these towns.

—The men from New York State met in the library last Tuesday night for the purpose of organizing their state club. James H. Ryan acted as chairman. Owing to the fact that announcement of the meeting had not been posted in all the halls only a small number of the New Yorkers were present, and hence the election of officers was postponed until the next meeting, to be held on Sunday morning of March 21st immediately after Mass. The picture for the *Dome* will be taken at that time.

—In a talk before Section 1 of the Chamber of Commerce B. J. Gartlan told of Chicago's pressing need for an outlet to the ocean. Conversion of the Erie Canal into a ship canal was the immediate improvement advocated by the speaker. John Hennigan spoke on the steel nail industry and explained the effect of reconstruction in this trade. Various kinds of municipal advertising and the particular methods employed in certain cities was discussed by Elmer Holmberg. J. Cooney spoke on the processes in the manufacture of paper. Mr. J. Andrews, editor of the *Eagle* magazine,

in an address to the Chamber, cited specific instances showing the bias of the Associated Press on certain questions, in proof of his assertion that the agency is unfair in its handling of Russian news. The reason for this fault, according to the speaker, is the fact that personality no longer exists in the columns of the newspaper.

—Reverend William Bolger, C. S. C., Professor of Economics at Notre Dame, has been appointed by the National Catholic Welfare Council as a member of its executive committee in the Department of Social Action, of which Bishop Muldoon (LL. D., 1916) is chairman. The other members of the committee are Rt. Rev. Msgr. Splaine, Boston, Massachusetts; Rev. Wm. J. Kerby, D. D., Professor of Sociology at the Catholic University, Washington, D. C.; Rev. Frederick Siedenbug, S. J., Dean of the School of Sociology of Loyola University, Chicago, Ill.; Rev. Edwin V. O'Hara, LL. D., former Chairman of the Oregon Minimum Wage Commission, Portland, Oregon; Chas. P. Neill, Ph. D., Director of the Bureau of Information of the Southeastern Railways; James E. Hagerty, Dean of the School of Commerce and Head of the Department of Economics and Sociology in Ohio State University, Columbus, Ohio.; Frederick Kenkel, Editor of *Amerika*, St. Louis, Mo.; and Geo. J. Gillespie, New York City, President of the Supreme Council of the St. Vincent de Paul Society of the United States.

—The annual banquet of the students in Journalism, held under the auspices of the Notre Dame Press Club in the Blue Room of the Jefferson Hotel last Tuesday evening, was the most successful in the annals of the Department. After the six-course menu presented by Charlie Grimes' staff, the "City Editor," Professor John M. Cooney, presented in his own inimitable Kentucky manner the entertainers and speakers of the occasion. Arthur W. Stace, of the Class of '96, now successful managing editor of the *Grand Rapids Press*, was introduced as the "feature" of the evening. Mr. Stace related in pleasing way some of his newspaper experiences and other interesting stories of modern journalism. Rev. Dr. James Burns, President of Notre Dame, concluded the "evening-assignments" with remarks upon the responsibilities of the trained Catholic journalist and the great need for clean, truthful,

and scholarly journalism. The McCormick and Howard Company contributed their share to the entertainment; Maurice Dacy lauded Notre Dame's school of journalism in behalf of the "Cubs" of 1923; William Castellini offered "Sophomorisms" and tribute to the Seniors; Edward Doyle's expression of Junior hopes, and Frank Farrington's words of Senior wisdom, advocating an earnest support of the Notre Dame publications by the students in journalism as the best way of advertising Notre Dame, were well received. Father Foik, C.S. C., and Leo Berner ('16) were guests of the Club.—PAGE-MURPHY.

Athletic Notes.

NOTRE DAME, 50; MICHIGAN AGGIES, 27.

In the closing meet of the indoor season the Notre Dame track team scored an overwhelming victory over the team of Michigan Agricultural College at Lansing last Saturday night. The final score was 50 to 27. Seven records of the Aggie's gymnasium were broken and another was tied. "Wynne took the hurdles in record time, with Starret a close second. Sweeney led in the mile until the last lap, when he stumbled and fell. Burke passed him and won in the record time of 4.46, Sweeney finishing second. Sweeney came back in a few minutes and set up a new "gym" record by running the half-mile in 2.09. Shaw put the shot for a record of 39 feet, 9 inches, Coughlin taking third. Wilson, of the Aggies, won the high jump; Douglas and Hoar tied for second. Powers took the pole event with a vault of 11 feet; Douglas tied for second with Wilson, of the Aggies. The relay, which was the closest and most exciting event of the meet, was won by Notre Dame. Ernst, who won the 40-yard dash and the 440-yard run, was the star for the Aggies;

Summary of events:

40-yard dash—won by Ernst (M. A. C.); Bailey (N. D.), second; Patterson (N. D.), third. Time, 4 3-5 sec.

40-yard high hurdles—won by Wynne (N. D.); Starrett (N. D.), second; Hutchinson (M. A. C.), third. Time, 5 3-5 sec.

440-yard run—won by Ernst (M. A. C.); Meehan (N. D.), second; Dear (M. A. C.), third. Time, 56 sec.

880-yard run—won by Sweeney (N. D.); Hoffman (M. A. C.), second; Neal (M. A. C.), third. Time, 2:09 3-5.

Mile-run—won by Burke (N. D.); Sweeney (N. D.), second; Wait (M. A. C.), third. Time, 4:46.

Shot-put—won by Shaw (N. D.); Schwei (M. A. C.),

second; Coughlin (N. D.), third. Distance, 39 feet 9 inches.

High-jump—won by Wilson (M. A. C.); Hoar and Douglas (N. D.), tied for second. Height, 5 feet, 8 inches.

Pole-vault—won by Powers (N. D.); Douglas (N. D.) and Wilson (M. A. C.), tied for second. Height, 11 feet.

Mile-relay—won by Notre Dame (Willette, Hoar, Burke, Meehan. Time, 3:53 3-5.

FRESHMEN, 45 1/2; W. S. NORMAL, 40 1/2.

The Notre Dame Freshmen won a hard-fought track meet from the Western State Normal, of Kalamazoo, last Thursday afternoon. It was not until the final event, the relay, that they settled the contest. Stowe, Breen, and Smith, the first three Notre Dame runners, went on even terms with the Normal runners. Ficks, as anchor man, by a burst of speed, gained ten yards on the Normal man and gave the "Freshies" the meet. The outlook for victory for the Freshmen was dubious, as two of their best men, Murphy and Desch, were competing in the East that day, and the Normals had defeated the team of the Michigan "Aggies" The future teachers got a good start when they garnered eight points in the 40-yard high hurdles, and eight more in the 40-yard dash. O'Connor and Flynn, of the "Freshies," took first and third in the shot. Ficks won easily the 440-yard dash, and his team-mate, Montague, was a good third. The only opposition McIntyre had in the half-mile was from Desmond, another Freshman, who finished second. In the field events, where it was thought that the Freshmen were weak, there were several pleasant surprises. Smith took the broad-jump with a leap of 20 feet, and 1-2 of an inch; Hogan took first place in the pole-vault, and Smith tied with Hotzel, Normal, for second place; Mulcahy, the elongated high-jumper of the Freshmen, surprised the spectators by tying with the Normal man, at 5 feet, 10 inches. He failed in his attempt to clear the bar at 6 feet. The mile-run was the most thrilling event of the meet. Doran, Freshman, came from behind on the tenth lap and led up to the last twenty yards, when he was passed by Stein and Adams, of the Normal team.

The results of the meet:

40-yard high hurdles—won by Platt (W. N.); Howe (W. N.), second; Carroll (N. D.), third. Time, 5 4-5 sec.

40-yard dash—won by Altenbury (W. N.); Walker, (W. N.), second; Ficks (N. D.), third. Time, 4 3-5 sec.

440-yard dash—won by Ficks (N. D.); Anway, (W. N.), second; Montague (N. D.), third. Time, 54 3-5 sec.

880-yard dash—won by McIntyre (N. D.); Desmond (N. D.), second; Freeman (W. N.), third. Time, 2 min., 12 4-5 sec.

Mile-run—won by Stein (W. N.); Adams (W. N.), second; Doran (N. D.), third. Time, 5 min., 4 sec.

High-jump—tie for first between Mulcahy (N. D.), and Platt (W. N.); tie for third between Smith (N. D.), and Howe (W. N.). Height, 5 feet, 10 inches.

Shot-put—won by O'Connor (N. D.); Hulscher, (W. N.), second; Flynn (N. D.), third. Distance, 38 feet 1 in.

Broad-jump—Won by Schmitt (N. D.); Altenbury, (W. N.), second; Hogan (N. D.), third. Distance, 20 feet, 1-2 in.

Pole-vault—won by Hogan (N. D.); tie for second between Smith (N. D.) and Hotzel (W. N.). Height 10 feet.

8-lap relay—won by Notre Dame (Stowe, Breen, Smith, Ficks). Time, 2 min., 19 2-5 sec.

TRACK CHAMPIONSHIP TO CORBY.

By scoring heavily in every event, except the broad-jump, the Corby track team easily outclassed the teams of the other halls, in the finals for the interhall championship on Thursday afternoon. Corby, through the fine work of Ficks, Dant, and Murphy, was able to gather 62 1-4 points. Ficks, with 13 1-4 points, was the star of the meet, taking first in the 220-yard run, first in the 440-yard run, third in the 40-yard dash, and running on the winning relay team. He was closely pressed for points by his team-mates, Dant and Murphy, who scored 12 1-4 and 9 points respectively. Keller and Wendland were the high counters for Walsh; Leech and Walsh for Brownson. Desmond, Montague, and Smith scored for Badin; Hayes and Kirk took eight for Sorin, and Fox, the only Day Student entered, scored one point for his team. Nearly all the events were closely contested, and in many cases the marks made compared favorably with those of the Varsity. The winning relay team, of Corby, composed of Desch, Stowe, Dant, and Ficks, not only broke the Interhall record of 2.18 but ran within 3-5 of a second of the "gym" record. The time made by the Corby team was 2.14 3-5. Murphy was not allowed to compete in the high jump nor Desch in the hurdles, as these men hold championships in their events.

Summary of events:

40-yard dash—won by Keller (W); Dant (C), second; Ficks (C), third; Smith (W), fourth. Time, 4 3-5 sec.—Equals Interhall record.

40-yard low hurdles—won by Dant (C); Schmitt (W), second; Murphy (C), third; Lesch (Br), fourth. Time, 5 2-5 sec.

40-yard high hurdles—won by Murphy (C); Dant (C), second; Carroll (W), third; McGivern (Br), fourth. Time, 5 4-5 sec.

220-yard dash—won by Ficks (C); Keller (W), second; Stowe (C) third; McCarthy (Br), fourth. Time, 24 1-5 sec.—Equals interhall record.

440-yard run—won by Ficks (C); Montague (Br), second; Oseau (C), third; Smith (Br), fourth. Time, 55 4-5 sec.

880-yard run—won by Heffernan (W); Desmond (Br), second; Culhane, (C) third; Fox (D.S.), fourth. Time 2:12 2-5.

Mile-run—won by Baumer (C); Culhane (C), second; Doran (Br), third; Long (W), fourth. Time, 4:59.

Shot-put—won by O'Connor (W), Grebner (C), second; Flynn (Br), third; Hayes (S) and Kirk (S), tied for fourth. Distance, 39 feet.

Broad jump—won by Wendland (W); Hayes (S), second; Lesch (Br), third; Schmitt (W), fourth. Distance, 20 feet, 1 1-2 inches.

High jump—won by Mulcahy (C); Lesch (Br), second; Walsh (Br), third; Wendland (W), Smith (W), Casner (Br) and Falvey (C) tied for fourth. Height, 5 feet, 7 3-4 inches.

Pole-vault—tie for first between Shanahan (S) and Falvey (C); Wendland (W), Smith (Br) and Murphy (C) tied for third. Height, 10 feet.

8-lap relay—won by Corby Hall (Desch, Stowe, Dant, Ficks). Time, 2.14 3-5 sec.—New Interhall record.

Team scores: Corby, 62 1-4; Walsh, 35 1-2; Badin, 11 1-4; Brownson, 11; Sorin, 8; Day Students, 1.—E. J. M.

DESCH EQUALS WORLD'S RECORD.

The Notre Dame freshmen stars, John Murphy and Gus Desch, again showed themselves of Olympic caliber when they took first places in their events at the American Legion Games, held at Newark, N. J., on March the 10th. Murphy won the invitation high jump with a leap of 6 feet, 3 inches. He failed in an attempt to set a new world's mark for the high jump. In the invitation 50-yard low hurdle race, in which the cream of the Eastern hurdlers competed, Desch equalled the world's indoor record of 6 1-5 seconds. This is the second record-breaking performance of Desch within a few weeks.

Thirty-five candidates answered early this week the first call to outdoor drills in preparation for the football of next season. Coach Rockne expects more than fifty men to be out and fully

equipped soon. All the men of the undefeated Freshman squad of last fall are out and also several of the former varsity men, who will drill the new candidates in the finer points of the game. Captain Coughlin is scouring the campus for all available material.

Coach Rockne has completed the arrangements for the football schedule of 1920. Valparaiso and Northwestern are the new opponents. The 6th of November the date of the game with Purdue, at Notre Dame, will be celebrated as a home-coming day. The schedule is the hardest undertaken in several years, and a successful season will win again for the Notre Dame team recognition as one of the greatest elevens in the country. The final schedule is as follows:

Oct. 2—Kalamazoo College at Notre Dame.
 Oct. 9—Western State Normal at Notre Dame.
 Oct. 10—Nebraska at Lincoln.
 Oct. 23—Valparaiso at Notre Dame.
 Oct. 30—Army at West Point.
 Nov. 6—Purdue at Notre Dame.
 Nov. 13—Indiana at Bloomington.
 Nov. 20—Northwestern at Evanston.
 Nov. 25—Michigan "Aggies" at Lansing.

Boston papers publish that Valparaiso University, of Valparaiso, Indiana, has been scheduled to take the place of Notre Dame on the Harvard schedule, on the 9th of October. The Boston *Post* for March the 11th gave out the surprising news that Valparaiso "lost (last season) only to the crack Notre Dame aerial machine, by a 7-to-0 score"—giving the impression that it was the Varsity team which played Valparaiso. The sports editor of the *Post* has been informed that it was Captain Larson and his Freshmen crew—in order to disillusion the Easterners as to Valparaiso's prowess at the expense of Notre Dame.

NOTRE DAME BASKETBALL.

Notre Dame's basketball season just closed was her fourteenth on the intercollegiate court. The game was first taken up as a varsity sport in 1898. It was dropped from 1899 to 1907. Since the inauguration of the sport the University has been in 203 games, of which we have won 143 and lost 60, the percentage for the fourteen years of play being .704. In 1899 Notre Dame suffered no defeats and won every game. In 1908 Coach Maris toured the Middle

West and the South, as far as Birmingham, playing 28 games and winning 23. The following year his team won 24 games of 29 played in the East and South. Purdue has won all three games played with Notre Dame, and Indiana has one victory over the Gold and Blue. Wabash College and the Michigan Agricultural College have been our most frequent opponents in the last twelve years. Notre Dame and Wabash have met in 24 games, of which each school has won 12, and Notre Dame has been victorious in 11 of the 21 games with the Michigan "Aggies". Detroit University and Beloit College have been met and defeated three times each. Indiana, Baker, Cornell, Niagara, Ohio State, Colgate, West Virginia Wesleyan, West Virginia, and Dubuque are a few of the other collegiate competitors defeated by the Gold and Blue on the court.

Badin's protest of the Badin-Corby game of February 15th has been allowed by the Athletic Board and the game is to be played over. Badin protested Shaw in the Corby line-up as having participated in Varsity basketball. Colgan of Sorin also has been disbarred from Interhall track competition on account of participation in varsity events. A revision of the rules governing Interhall athletics has been necessitated during the last few weeks and it is hoped that a clear understanding may prevail.

The reappearance of the Day Students in Interhall athletics has caused comment favorable to the organization of a baseball nine among the "Dodgers" to compete in the Interhall League this year. In other seasons the day men have furnished real competition, and with their 300 students to pick from this year there is no reason why some action should not result. Father Cunningham, who is in charge of the welfare work among Day Students, is interested in the project. During his years in Columbia University, at Portland, Oregon, his nines were among the fastest preparatory teams.—E. M. S.

At a meeting of the Monogram Club on March the 12th, the Rev. William Carey was elected honorary president of the club; Edward Madigan, president; Maurice Smith, vice-president; Edward Anderson, secretary; Rev. John Farley, C. S. C., treasurer.

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