

The Notre Dame Scholastic

DISCE · QUASI · SEMPER · VICTURUS · VIVE · QUASI · CRAS · MORITURUS

VOL. LIV.

NOTRE DAME, INDIANA, FEBRUARY 26, 1921.

No. 18.

ODE*

Read in Washington Hall, February 22, 1921

FROM the hills where the Pilgrim sought his God
To the sunkist California sod
Each humble home and happy son
Today, salutes you,—Washington.

You came when your mother needed most
To drive afar the hostile host:
When holy, noble Liberty
Was scoffed upon in mockery.

And now no fear. No grim imaginings
Nor the dire trend of dreadful things
Can ever lead us from your ways
Upon unhonorable days.

For we accoutred in the mail of right
Go forth, ideals unsullied, white,
To battle lords of the oppress
And foster hope in every breast.

At Valley Forge in long lone hours
When sorrow like a spectre came
And whispered of your breaking powers
And of your wasted deeds, the shame,

A paragon of soul and mind
You stood undaunted, grimly blind
To failure. From your Gethsemane
Madonna-like rose Liberty.

On Saratoga's bloody slope
Was born anew your withered hope
And from the clash of angry steel
Was wrought for Liberty, a seal.

So we your holy heritage,
Though time doth pass us o'er
Hand down to children yet unborn
A joy forevermore.

Oh triumph! Now a happy host
Sings loud the paean from coast to coast.
Each humble home and thankful son
Today salutes you,—Washington.

—WALTER M. O'KEEFE, A. B., '21.

NEWMAN'S "IDEA OF A UNIVERSITY."

S. M. L., SUMMER SCHOOL STUDENT.

THE big, throbbing heart of America has had its hours of suffering and anguish, yet hers has ever been a sorrow robed in glory, for it was born of courage, love, and loyalty. When enemies came that threatened to destroy her, her sons, in the vigor of their manhood, generously sacrificed their lives in her defence. America realized she had enemies to conquer, that she had sacrifices to make. Today, more than ever before, her heart has reason to be sad. Not only is she unaware of her grave condition, but she is blindly unconscious of the fact that her malady has been inflicted upon her by perverted zealots in her own household.

The foreign enemy is to be feared, but when the enemy is domestic the danger is more subtle and far more perilous. A nation is what its citizens make it. If its citizens be good, it will be a strong, healthy nation. And for the production of good citizens, a nation depends chiefly upon its schools. If the school fail of its purpose, which is the making of good men and good citizens, the decline and decay of the nation is only a matter of time. Hence America is lifting a deadly potion to her lips when she insists upon divorcing God from her schools.

In view of such a dangerous mistake one desires to have concerning education the opinion of men whose works have stood the test of time and of fashion. Perhaps no one has set forth better than John Henry Newman in his book, "The Idea of a University," the fundamental principles upon which true education must be grounded. In definite, logical, and clearly expressed arguments, he points out the essential requisites of true university training.

The book is formally a treatise on education, stating minutely and completely all that the term "university knowledge" comprises. Great importance is attached to the fact that Cardinal Newman had a practical purpose in writing the discourses which make up the treatise. His views as set forth were not mere theoretical expositions but very carefully studied plans, which he hoped would be realized in the establishment of a Catholic university in Ireland, a project initiated not by himself but by the Holy See. In fact, the advocating of it having been enjoined upon him by the highest authority upon earth clothed Newman's mission with a sacredness of which he was always conscious.

A university, viewed as an institution for the teaching of universal knowledge, implies, according to Newman, that its object is intellectual, not moral; that its function is the extension of knowledge rather than the advancement of it. Yet, for its integrity, the assistance of the Church is necessary; for though its office is intellectual education, the Church must guide and steady it in the execution of that office.

Having established these primary principles, the author proceeds to define the place which God holds in education. The very word "university" signifies universal knowledge. A student attending an institution which professes to teach all branches of learning may justly expect to be taught the truth concerning the material and the spiritual world. To ignore or deny the existence of one or the other is to confess ignorance in regard to it. Hence a university by omitting from its curriculum the subjects pertaining to either of these worlds fails in its fundamental purpose.

It may be said that though a university takes in all varieties of knowledge it has a special sphere of its own. But Cardinal Newman explains that according to the very definition of a university it would be absurd to include the sciences commonly studied at universities and exclude the science of religion. If, he says, we limit our idea of knowledge by the evidence of our senses, we would have to exclude ethics; if by intuition, history; if by testimony, metaphysics; if by abstract reasoning, physics. God is a being

made known to us "by testimony, handed down by history, inferred by an inductive process, brought home to us by metaphysical necessity, urged on us by the suggestions of our conscience." The very instant we admit a God, we place among the subjects of knowledge a fact that encompasses every fact conceivable. Just as the rainbow absorbs in itself all the colors and as each color is only an abstraction from it, so God includes all truth, and the various branches of knowledge are but glimpses of the eternal truth reflected in the world about us. By excluding the idea of God the whole circle of secular knowledge is broken up into meaningless fragments. Therefore, since religious doctrine is knowledge, a university-teaching which excludes it is unphilosophical; and since religious truth is not only a part but also a condition of general knowledge, to disregard it is, according to Newman, "to unravel the web of University-Teaching."

In these twentieth-century days when America prides herself on her broad educational views, her unexampled toleration, and her era of enlightenment, when her educators loudly proclaim the advisability of separating religion from education, it would be well for her to pause on the threshold of so subtle a danger, and to consider the great need of God in her institutions of learning. Just because religious men protest against separating God from secular education, it is, as Newman observes, not uncommon for the world at large to look upon their resistance as a sign that there is some real opposition or inconsistency between human science and the truths of religion. He shows the absurdity of such an inference by repeating that to possess truth at all one must have the whole truth; that revealed truth holds an important place in the realms of science, philosophy, and literature; that to eliminate either human knowledge or divine knowledge is not knowledge but ignorance; and that it is for these reasons that the objection is made to such elimination by religious educators, especially Catholic ones.

The true relationship that exists between knowledge and God is established by means of arguments the most consistent and examples the most convincing. Any science

the study of which is excluded from the circle of knowledge, Newman observes, cannot keep its place reserved or vacant; sooner or later it will be forgotten, and the other sciences, exceeding their legitimate rights, will usurp the place of the neglected science. And any science that encroaches on territory not its own is bound to fall into error. It endeavors to accomplish what it has not the ability to accomplish. What Newman thus affirms in the abstract, he proves by concrete illustrations.

Religion has opponents not only in the sciences whose object is material and whose principles belong to reason, but even in the fine arts, whose mission is sublime and divine and whose principles concern the imagination. Neither may wish to oppose religion; but the very instant that either attempts to become independent and forgets its place as servant to religion, it severs that bond of friendship which should exist between it and religion. It is precisely for this reason that the Catholic Church prefers the Gregorian music for its services. Even though music is in itself elevating and sublime, yet it has its natural restrictions when used in the service of religion. If an artist deals with sacred themes he must remember that he is but a minister to religion, and should aim at glorifying God and not his gift. Reflecting upon the nature of the music so often adopted to aid religion, one can readily appreciate the wisdom of the Church in defending her rights.

Any branch of knowledge, continues the Cardinal, which is regarded as the center of all truth and which disregards God is bound to be an enemy to religion, even before it is really aware of it. Since it is natural for the human mind to speculate and systematize, it will always fall into error unless guided by revealed truth. If theology be not taught in the university, the guiding hand of Revelation will not be there to check knowledge from assuming principles that are not in its sphere. In a previous argument, Newman declared that the university which professes to teach all the sciences fails of its profession when it excludes theology. He proves further that besides being untrue to its profession it will teach error. The sphere of theology will not only be neglected, but

the other sciences will usurp its place and will teach "conclusions of their own in a subject-matter which needs its own principles for its due formation and disposition."

The course of studies which a university should offer is largely determined by the very meaning of the term "university." Again, the necessity of including all branches of knowledge may be as stoutly defended by a consideration of the students as such. In every student the author sees a soul that must be moulded and perfected, a son entrusted to an "alma mater." According to the usual designation, a university is he writes, "an alma mater, knowing her children one by one, not a foundry, or a mint, or a treadmill."

Granting the principle that knowledge is a whole, and the separate sciences parts of that whole, the question arises: What kind of an education will a university by virtue of this principle give to its students? One science bears a certain relation to the others and the several sciences influence one another. Each when viewed as a part of a whole tells a different story from what it would if taken by itself, that is, without the guidance of the others. An illustration may serve to make this clear. Colors taken by themselves produce a different effect from that obtained by contrasting them with others. Juxtaposition plays an important part. So too, a study is colored according to the company in which the students become acquainted with it. To confine oneself to one subject with a view to specialization or for any other purpose has a tendency to contract the mind. For this reason it is a matter of no little moment to enlarge the range of the studies of a university, simply for the sake of the student. He may not be able to study every subject, but he will profit by coming under the influence of those who represent the whole circle.

The teachers themselves create an atmosphere of thought which the student unconsciously breathes. He discovers the principles upon which knowledge rests, and is able to view it in its many lights and shades. His greatest advantage lies in the fact that he forms a habit of mind which will accompany him through life, a philosophical habit whose "attributes are freedom, equitable-

ness, calmness, moderation and wisdom." These are the special fruits yielded by a university education.

In considering a university in reference to its students, Newman asks the question: Of what use is this knowledge to the student? He answers it by proving that knowledge is capable of being its own end. The human mind is so constituted that knowledge, if it is really such, is its own reward. Man's desire to know truth is almost co-eval with his existence. So in acquiring knowledge man is satisfying a real need of his nature. The utility of knowledge is easily determined by considering the term "liberal," by which it is so frequently modified. Liberal knowledge, such as that which Newman defines, "stands on its own pretensions, which is independent of sequel, expects no compliment, refuses to be informed by an end, or absorbed into any art, in order duly to present itself to our contemplation." With this definition in mind, it is logical to say that knowledge is not only an instrument but an end. When knowledge is pursued for a mechanical purpose, it ceases to be liberal; it is useful knowledge. Only when considered as liberal is knowledge truly educative. As such, "it is an acquired illumination, it is a habit, a personal possession, and an inward endowment."

A misconception of the purpose of knowledge has often been the cause of intellectual and moral disaster. If, as has been maintained, knowledge necessarily seeks to go beyond itself, it becomes useful; or if it is cultivated in view of an eternal object, it becomes religious. The fact that knowledge is its own end is regarded as meaningless, and herein lies the source of error. Knowledge is called upon to do what she was never meant to do. She is asked to make men virtuous, to help them overcome temptation, to comfort them in affliction. Those who claim for knowledge such a power invite her to go beyond her limits and to encroach upon provinces not her own. Cicero, Brutus, Cato, and the philosopher in *Rasselas* expected more from knowledge than it was in her power to give, and she failed them in their hour of need. "It is well," says the Cardinal, "to have a cultivated intellect, a delicate taste, a candid, equitable, dispassion-

ate mind, a noble and courteous bearing in the conduct of life—but they are no guarantee for sanctity or even for conscientiousness." Because they have the appearance of virtue they are often accused of hypocrisy, yet it is not their fault but that of their admirers, who claim for them a power not granted to them.

This power religion alone can give. It is, therefore, a pseudo-philosophy that advocates a Godless school. It is indeed a philosophy whose fruits are already visible, for never was vice more common or more rampant than in this country today. This is the natural, inevitable result of the overthrow of religious principles. "Quarry the granite rock with razors," writes Newman, "or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and pride of man." He does not disparage mere human knowledge, but firmly believes that "we attain to Heaven by using this world well, though it is to pass away."

Though the diction, style, and subject-matter of Cardinal Newman's discourses are an adequate plea for their perusal, they have for us Americans a peculiarly practical value—a value that cannot be over-estimated in these days of Godless education. According to Newman's definition of education, our American schools and colleges are not educational institutions at all. A review of facts will testify to the truth of this statement.

In his "Two and Two Make Four," Mr. Bird S. Coler has published a book that aims to point out the dangers of our modern education. The author was a Methodist layman, and his book is the view-point of a practical business man rather than that of a religious teacher. His position in a municipal office necessitated his examining the expenditures of public money for charitable purposes. His inquiry reveals clearly the fact that in state institutions for the care of the weak and helpless the mortality is very high, whereas in similar institutions under the care of religious bodies it is quite low. This led him to the conclusion that those institutions which have the service of God at heart

are more efficient than those which are simply servants of the state. This fact so interested Mr. Coler that it led him to a careful study of the school system.

His examination convinced him of the fact that religion is an essential part of education, and that to sever religion from education is to create a pseudo-education, which sneers at morality, assails religion, destroys citizenship. In regard to the purpose of the school, Mr. Coler states that from Plato to Pestalozzi, from Moses to Dr. Eliot, the aim of education has ever been the same. The method has varied but the old idea—to make a good man—has ever persisted. "By whatever path, virtue is its goal. By whatever method, the end is righteousness."

Any education that does not make its pupils better is a failure. The monks of the "Dark Ages" aimed at preparing men for eternity, yet their training produced men most fit to live in this world. Any school system that divorces God from its curriculum is bound to fail. Morality is part of the content of religion. If religion is ignored, it follows that morality will be destroyed. Yet, a good citizen must be morally good. Where then is the foundation of a good moral life to be built if not in the school? The school system which ignores the Author of all good may make a student intellectual—but not necessarily moral. Intellectual culture cannot make a conscience. That must be developed by religious education.

The educators of today maintain that excluding religion from the school is procuring for the child the privilege of independence of religion. France and Germany are concrete examples of the dire effects which such philosophy produces upon individuals and upon the nation. Illiteracy, deterioration in the quality of education, and immorality are its natural fruits.

This country is already suffering from the influence of the Socialistic theories and materialistic doctrines taught in its schools and colleges. The lawlessness and laxity of morals so prevalent in New York City are proof enough that God is needed. "Not rationalism, but God must be our guide."

It is with a just pride that we think and speak of our noble forefathers. Yet, what

would they think of a nation forgetful of its God? One portion of the Northwest Ordinance reads: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be encouraged." Those who formulated this document placed religion first; we today would cast it aside altogether. Without religion, goodness and righteousness cannot survive. "States have stood up against external hostile influences," observes Mr. Coler, "have persisted through material poverty, have survived even ignorance, but their morality has always been the very fibre of them; its decadence is always the forerunner of political disaster." America is seeking her own destruction when she seeks to get along without God.

In many of our secondary schools, and colleges, and universities the name of God is never mentioned. The Creator of the universe is to have no place in the minds or hearts of His creatures. It is true that the large number of religious schools flourishing in America at present affords some hope for the otherwise hopeless situation, but a glance at the content of certain measures proposed in Congress one after another, assures us that there is ample cause for anxiety. One recent bill would provide that no special creed may be taught in any school until after the eighth grade. It would abolish the Catholic teaching orders and compel all children to attend the public school until the completion of the eighth grade.

The effect produced upon France by banishing God from its educational system is described by Mr. Alvan F. Sanborn. Mr. Sanborn, a native of Massachusetts and a Protestant, is accepted as an authority on social problems. In an article on the Separation Law of France, he says: "Illiteracy is increasing in France at a surprising rate in consequence of the closing of the schools of the Religious Orders, which the state is unable to replace and will be unable to replace for a long while to come."

May these United States take a lesson from France. What a contrast there is between the dominant educational views of today and those set forth in Cardinal Newman's "Idea of a University." Ethical cul-

ture is to take the place of religion in the school. With such a guiding principle conscience becomes, as the Cardinal states, a mere self-respect. When one does wrong he is filled with remorse and a sense of degradation. Godless culture is but a veneer. Culture is most valuable if it be based upon Christian principles, but without such foundation it is worse than worthless.

The United States is at present facing a more difficult problem than it faced when Lincoln saw its life threatened by fratricidal war. In his famous Gettysburg speech he exhorted his countrymen to resolve "that the nation under God shall have a new birth of freedom; and that the government of the people, by the people, and for the people, shall not perish from the earth." Lincoln knew that unless the spirit of God and the spirit of freedom animated the Americans of his time their great sacrifices would be in vain. The great shield that Lincoln moulded to protect the America of his day must protect her in these dangerous times. We must not forget God, but must come to know Him better.

POLICY.

I accompanied Joe Snooks one morning in search of one of his horses, which had strayed away a few days before. As we were riding along a lonely desert road we met another rider, Bill Mackey, who enjoyed in those parts considerable reputation as a gunman. The custom is that no stray riders can meet without exchanging opinions on all subjects.

Joe began, "Har thar, pard! how's she cuttin'?"

"Oh, totable," replied Bill. "How's yours comin' along?"

"Oh, not bad—not bad 'tall, 'ceptin I lost my best hoss," replied Joe.

"Wall," observed Bill, "you've got to reckon on a loss here and agin you know."

"Yes, true for you, but say, Bill, that 'ar plug you're on looks like my hoss? Fact is he has the same markins."

"What the —— youns sayin' anyway?" exclaimed Bill in quick anger; "them's insinuations, and I take em from nobody, d'ye hyar?"

"Oh, that's—oh, that's a'right, Bill. I aint saying as he is my pinto, but he only looks like mine."

"Wall then, if he ain't yourn, why yuh howling like a coyote with the bellyache for?" demanded Bill.

"But honest, Bill, that 'ar is my iron on him."

"Your iron?" roared Bill; "your iron, huh? Then what's this yar plug doin' to Jar-bridge? Tell me that question, will yuh? I believe you're batty as a lunatic bed-bug. So I guess I must—"

"Oh, oh! that's perfectly a'right, Bill. I 'spect it ain't by brand; only it jes looks like it, but I figger I'm wrong."

"Say!" demanded Bill, "are you all tryin' to pull sumpin' over me?" and he carelessly let his hand fall to his hip. "Say you young un," he said, turning to me, "jes keep your ears open fer about three jiffs," and turning again to Joe he continued, "Do you mean to tell me that this yar pinto belongs to youns?"

"Oh no, Bill," replied Joe; "I see now that it ain't; that ar never war my hoss; he's too rangy."

"But how about this brand bizness? You said some remark about a brand awhile ago."

"I guess I have miscalcalated," said Joe, "cuz bein' as he aint my pinto he can't have my iron on him."

"Wall now, then, it seems this wise to me," continued Bill; "its 'bout as clear as good whiskey that this yar outfit ain't yourn, warn't yourn, and never will be yourn."

"Jes as you say, Bill; jes as you proclaim. I guess my pinto's 'roun here someplace," Joe concluded, and Bill rode away, the exulting owner of Joe's best horse.

Joe watched him out of sight and then he turned calmly to me: "That ar's my hoss, an I'll have him this night. I had to play good Injun to that half-breed."

That night Joe confronted Bill in the "Lame Horse" saloon. "Say Bill," he asked, "I lost a black and white pinto; did yuh see anything uv him?"

"Say," exclaimed Bill, "you back agin? You never owned sich"—but here he stopped, as he observed that Joe had a heavy gun swinging loose on his hip.

"Say, Bill," continued Joe calmly, "that 'ar pinto was branded with a lazy P on his left flank; did yuh see him?"

"Let's see, did I see him? Let me prognosticate; yep, by Harry Slocum, I did. I saw a horse to that resemblance hitched to the third post. Why, was he yourn?"

"That's none of your business," replied Joe. "I was only wishing yuh wouldn't turn loose of him. Wall, good night! I'll leave your saddle at the post," and Joe went out leaving Bill in a paroxysm, induced by anger and poor whiskey. —JAMES J. FOGARTY, '22.

MY BOOKS.

Leigh Hunt somewhere in one of his delightful essays says that the globe we inhabit is divisible into two worlds, the geographical world and the world of books. Books are indeed a finer world within a world. The geographical world is inhabited by the living, the other by the spirits of the dead. In the former men are constrained by customs and traditions, by social ties and standards; but in the world of books there are no such bonds. Beggars as well as kings are there. These noble dead are no respecters of persons. They give freely to all of their fancies, their wit, and their wisdom. Whatever the painful or the happy years of their lives gave them, that same they have bequeathed without reserve to all coming after them. They make their reader heir in full to all their noblest thoughts and sentiments.

As I glance over the shelves of my book-case there comes over me a feeling, a sense of the supernatural. These silent faces that smile down upon me are not mere collections of printed pages; they are ghosts. If I take one of them down, it speaks to me, in a tongue not now heard among us, of men and things of which it alone possesses knowledge. These ghosts are never commonplace or prosaic; their language is airy and melodious. They are wise and generous spirits, and it is their noble impulses and sentiments which keep the world young.

These books are for me a holiday and a playground where neither care nor despondency can intrude. These books of the noble dead are the true "Elysian fields where the spirits of the dead converse," and into these

fields I may venture without fear or embarrassment.

The wise and witty Epictetus said, "My mind to me a kingdom is," and with equal truth may I say, my books to me are many kingdoms. Among my books I am sovereign, but it is the dead and not the living who are my subjects. With them, however, I am never solitary, for no other court can boast such company. With my subjects, I can circumnavigate the earth. By their power the whole past is repeated before me when I will. No clime is so distant, no emperor so mighty, no philosopher so wise but that I may have him present at my wish. Truly am I rich in the possession of my books.

As the years glide by may the spirits of these noble dead elevate my own. May they be constantly the inspiration of my youth, and the comfort and consolation of my old age.

—BRO. SYLVESTER, C. S. C., '22.

VARSIITY VERSE.

FULFILLMENT.

Is it mere living on and on
That makes us miss them that are gone,
Their service kindly done?

Who cares now what thel said or seemed?
What visions caught or wide worlds dreamed?
It was their lives that beamed.

To bloom a single hour
Is the mission of a flower,
More than a summer spent in idleness—
It charged its fleeting world with blessedness:
To wear long as an iron, rusts away;
It fits man best to battle for a day.

—L. W.

TO THE THRUSH AT EVENING.

The hush of day's departing hour,
Thou dost choose to glorify
With thy lay, O Nature's flutist rare,
Filling with rapture the sky.

Hidden in deepest woodland bowers,
Shy as the nymphs who share
Thy calm abode—what prompts thy praise?
It must be wondrous fair.

—C. J. Mc.

Who after observing some of the best-looking girls as published by the *Chicago Tribune* can doubt that our minds make everything we see?

N. D. "PUTS ONE OVER."

Do you know that Notre Dame University had an electric lighting system before the city of South Bend, and that one evening those electric lights caused a wave of superstitious fear to sweep over the countryside? It is a fact and thereon hangs a tale.

It was on a clear, starry evening in the month of November, in the year of 1885. Old settlers of South Bend will relate to you how on that night there appeared in the heavens to the north of the town a mysterious yellow flare, which could not be explained by any of them. The people gazed at this phenomenon with awe and wonderment. Business was temporarily suspended, supper tables were deserted, and the people came out of their homes and gathered in the streets. They collected on the corners, on the roofs of the tall buildings, and at other points of vantage to gain a better view of the strange light in the northern sky. The farmer forgot his chores and the housewife allowed the bacon and eggs to burn unheeded on the kitchen stove—in fact, everybody forgot everything else and came out of doors to gaze open-mouthed at the spectacle.

"It's a comet, Halley's comet," shouted a suburb farmer to his neighbor across the road.

"No, it's the Northern Lights," called back the neighbor.

"I believe Notre Dame is burning down; it seems to be in that direction," shouted a man from the roof of a building in the city to a curious throng on the sidewalk.

"Good Lawd, it am de end ob de woild; we am all done, foh sure," wailed an old negro in Roseland, as he threw himself prostrate on the frozen ground.

To those living several miles from Notre Dame the light appeared to be a dull, red, elongated moon. To those near the University it took on a more definite shape; a crown and a crescent could be plainly seen emblazoned against the black sky. For those at Notre Dame this spectacle held no mystery, and caused no fear. To them it was merely a clever piece of electrical engineering, and not a celestial phenomenon. Why should a halo of electric lights about the head of the statue of Our Lady on the dome of the Main Building and an electric

crescent at her feet strike terror into anyone? But South Bend and the countryside had not yet been introduced into the mysteries of electricity. The simple fact was that for several weeks Mr. Wilson, of the Edison Company, had been at the University, installing a plant for the Edison incandescent. His work had just been completed and Notre Dame, in scientific progress, had "put one over."

—H. E. MCKEE, '22.

THOUGHTS.

BY JUNIORS.

A rolling stone gathers no moss, but it becomes well polished.

In time a man's head becomes too well seasoned to swell.

A coward is a man who gives vent to his wrath by slamming doors.

Advice to the teacher: Remember that once you were a pupil yourself.

If delusions could make men happy what a jolly old world this would be.

House-builders nowadays are not so particular about the cellar being dry.

Perseverance works wonders, but it cannot convert bad eggs into chickens.

A wise man is one who knows what to say, when to say it, and how to say it.

Success brings new friends, but failure discovers true friends.

The faculty of seeing ourselves as others see us is very inconvenient at times.

Let the tattler remember that the fish would not get caught if it kept its mouth closed.

The teacher of radical evolution almost proves the theory by making a monkey of himself.

The best way to be sorry is to show the world in deed that you are bigger than your error.

The Irish have one consolation in that they can have a cup to cheer them up where the River Shannon Flows.

There are three ways of attaining prominence in Chicago: holding up a man, murdering a politician, and having your girl's diary in the *Herald-Examiner*.

The Notre Dame Scholastic

DISCE·QUASI·SEMPER·VICTURUS·VIVE·QUASI·CRAS·MORITURUS

Entered as Second-Class Mail Matter.

Published every Saturday during the School Term at the
UNIVERSITY OF NOTRE DAME.

VOL. LIV.

FEBRUARY 26, 1921.

NO. 18.

BOARD OF EDITORS

ALFRED N. SLAGGERT, '21	M. JOSEPH TIERNEY, '21
WALTER M. O'KEEFE, '21	EDWIN W. MURPHY, '23
HENRY STEVENSON '21	VINCENT ENGELS, '23
AARON H. HUGENARD, '22	HAROLD E. MCKEE, '22
EDWARD B. DEGREE, '23	J. W. HOGAN, C. S. C., '22
LEO R. WARD, C. S. C., '23	FRANK WALLACE, '23
R. M. MURCH, C. S. C., '23	H. W. FLANNERY, '23
CHARLES P. MOONEY, '22	

The impressive publicity recently given to the waywardness of modern dancing has called out a number of pious denunciations from the "I-am-holier-than-thou" fanatics on the one hand, and a chorus of angry growls of defense from collegiate periodicals of the "tea-hound" type on the other. As usual the dictates of common sense run nearly midway between these extreme views. No sane person with an understanding of, and sympathy for youthful hilarity will advocate the dance-hall's division into two parts: with the fair Juliets doing a set of quadrilles in one portion and the virile Romeos stamping out clog-dances in the other. Neither will any rational individual find his aesthetic sense giving sanction to the weird, barbarous hopping, jolting and shaking popularly exemplified in present-day interpretations of the dance.

It is not honest modern dancing but its loathsome variations that present an object of just criticism. The fox-trot, waltz and one-step, executed with grace to the accompaniment of genuine music, are wholesome for the dancers and matters of beauty for the spectators. On the other hand, the shimmie, the toddle, the cat-step and other deviations from civilized forms of rhythm, set off with the

slobbering cheek-by-jowl effect, are indulged in only for the sordid sensuousness which they invariably bring; they serve only to engender sentiments of pitying disgust in the spectators. In dealing with such matters it is well to remember that, Adam and all succeeding Fathers to the contrary, the rising generation is "not going to the dogs" in a body.

Moral uplift and moral degeneration are after all concerned with the individual. If the pampered and intellectually anemic girl of today is the exponent of invertebrate romanticism; if the dapper young dandy is stuffed to the brim with the fancies of Lothario, the place for reformers to begin is at the beginning. Wonders can be achieved by training to voluntary religion, and other marvels can even be wrought by spanking—especially in the case of the ladies. But surely the experience of the past decade has satisfactorily shown that morality cannot be entrusted to the legislated righteousness of Padraic the policeman.—TIERNEY.

This year the Senior Class has shouldered the financial responsibility for the publication of the 'Varsity year book. The present year is in many ways the greatest in the history of Notre Dame, and the Class of 1921 hopes to make the *Dome* worthy of this greater Notre Dame. The success of the book as a work of art and of literary effort is practically assured. Its financial future, however, is problematical since it rests with the entire body of Notre Dame students and alumni. Every alumnus is urged to forward his order for a *Dome*; every student is expected, as a matter of school spirit, to buy one copy and it is suggested that he purchase more than one. It is imperative that the circulation of the 'annual' be increased by one thousand subscriptions. If every son of Notre Dame can be persuaded to do his bit by contributing five dollars for one book, not only will the current year book be put on a sound financial basis but the prospects for a *Dome* in years to come will be considerably brighter. If this year's *Dome* fails, Notre Dame will go for several years without another year book. Address your letter to: '1921 Dome,' Box 3, Notre Dame. DO IT NOW!

—A. H.

WITH WASHINGTON in HIS HALL

The annual presentation of the Flag by the Senior Class took place in Washington Hall last Tuesday morning, February 22, 1921. The program was excellent. Ordinarily, there is a tendency in such commemorating exercises to become monotonous because of the little opportunity for originality. This was not true of this present occasion.

Selections from Washington's Farewell Address were very ably recited by M. Joseph Tierney, who is free from the stilted or artificial manner so characteristic of the average college elocutionist. Alden J. Cusick in his oration, "Our Heritage from Washington," most interestingly portrayed the struggles and successes of the great general and statesman. If Walter O'Keefe's one ambition in life is to do something serious, he accomplished it in the reading of the class ode. A beautiful ode presented by a poor speaker, or one not so beautiful read by a good speaker will usually meet with approval. But when the ode is a poetic gem, and the speaker possesses the qualities of Walter O'Keefe, there is an ideal combination. Frank Coughlin, President of the Senior Class, made the address of presentation with the vigor and sincerity which are inimitably his.

In his eloquent answer, the Rev. Dr. James Burns, C. S. C., President of the University said:

"In accepting this flag from your hands, gentlemen of the Senior Class, I do so with the conviction that this flag presentation is more than a beautiful ceremony. The eloquent words of your orator and the entire program this morning have significance for me because I know that these things are but the expression of something real and permanent in the life and work of Notre Dame. That permanent reality is, the devotion of faculty and students to all that the flag symbolizes in the way of patriotic duty towards America.

"Since the close of the war we have heard much about the meaning of America and Americanism. What is Americanism? What is it that makes a man a true American? What does this flag stand for so far as regards, not only the duties and obligations, but the spirit of American citizenship? I have received—and I suppose many of you have received—a great deal of literature bearing upon these questions, and yet, in looking over as much of it as I have had time to read, I have not been able to see that historically sustainable or satisfactory conclusions on these points were always arrived at.

"It seems to me that it should not be difficult to answer these questions, I think that a satisfactory

answer may be found in the patriotic traditions of Notre Dame, which so beautifully and appropriately find expression in this hall each year on Washington's Birthday. To be a true American is to have genuine personal devotion to American and American institutions. The students and alumni of Notre Dame, and among them many of you young men of the Class of 1921, showed, four years ago, how the traditions of Americanism at Notre Dame fit one for the patriotic discharge of his duties in time of war. But the war is over, and the true American spirit involves an equal inclination and readiness to obey the laws and all lawful authorities in time of peace. We may and do differ about matters of public policy; we may not agree that certain laws are necessary or expedient or wise; but our Constitution provides means for the repeal of any or all legislation, and until such repeal every good American must render obedience to the existing laws. "The constitution which at any time exists," said Washington, "till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government." Any other attitude than this towards established law and authority on the part of the individual would be incompatible with true Americanism. It would be, in fact, a distinct departure in the direction of bolshevism.

"Genuine personal devotion to America and American institutions is necessarily of an exclusive character. No one is worthy to be called a true American who does not, both in will and in effect, place the interests of America above the interests of any other nation. An American may have good reason for loving some other land. It may be his native land or that of his parents. He may be indebted to it for precious qualities of personality that bring him happiness or success. Circumstances may arise which call for an expression of his love for that ancestral land in effective ways. But the interests of America will for him always remain supreme. American citizenship admits of no divided allegiance. Devotion or duty to any other land is for the true American always conditioned by the devotion and duty which he owes in the first instance to the United States.

"This principle is an element in the patriotic traditions of Notre Dame which I have thought well worth recalling at the present time. In one of his letters Father Sorin, the Founder of Notre Dame, recounts how, when he stepped from the ship upon American soil for the first time, he knelt down and reverently kissed the ground while repeating the words, "*hic locus habitationis meae in aeternum*—here is the place of my abiding forever." And from that moment Father Sorin became an American in thought and affection as well as in untiring effort and sacrifice for his adopted country's good. He brought that spirit with him here to Notre Dame. He embodied it in the traditions of his Congregation and of this University. He gave proof of the sterling quality of his patriotism on many occasions; and when the great crisis of the Civil War came, he showed that he was willing to sacrifice even the highest interest of his

beloved Notre Dame in the cause of country, for he sent his ablest priests and Sisters down to serve our armies in the South, regardless of the urgent need he had of their services here at home.

"This, then, in brief outline, is what I understand by the American spirit. This is the Americanism which has been fostered in generation after generation of young men at Notre Dame. I know, as I have said, that the young men at Notre Dame today, and especially the members of the Class of 1921, possess this deep and earnest personal devotion to America and American institutions and ideals. It remains for you, when you go forth from here, to give evidence of this to the world, through the conscientious and honorable fulfillment of your duties as American citizens. With such hope and assurance, Gentlemen of the Senior Class, I accept this beautiful flag, this glorious emblem of America and true Americanism, and on the part of the University I thank you for it."

The only unfavorable impression gained from the affair was caused by the audience. An acrimonious pen might regret that the English language lacks words to describe properly the woeful discord and lack of unison in the singing of the national anthem by the student body; it might despair in attempting to excoriate justly the inexcusable ignorance of the students in not knowing the school song, "O, Notre Dame." However, suffice it to say that the singing was far from being a credit to those who boast of Notre Dame as their alma mater.

SIGNS OF SPRING.

A move in the right direction was taken last Tuesday evening when a group of tennis enthusiasts forgathered for the purpose of establishing that game as a minor sport at the University. For a long time the need for an organization of this nature has been felt. Tennis is an excellent game; it affords wholesome amusement and has a large group of followers at the institution. If practicable the athletic board should take such steps as are calculated to encourage this sport and to place it upon a plane similar to that which it occupies at other schools.

At the preliminary meeting Roy Wegman was elected Captain and "Red" McCarthy manager. It has been arranged to make use of the gym courts as soon as indoor baseball practice terminates and it is hoped that through the instrumentality of the newly formed Tennis Association and the help of the athletic director outdoor courts will be constructed suitable outdoor courts will be constructed so that there will be room for all who desire

to play. Action should be taken so that the courts will be in readiness at the opening of the season.

All who are interested are requested to attend the next meeting, the date of which will be indicated by means of the bulletin boards.—DEGREE.

THE FAIRY GODMOTHER.

Once upon a time there were many, many students who lived upon the lands of a great Prince. Now this Prince sat in his castle and planned to make great men of the children—for he was a good Prince and loved children. And the children loved and respected him and there was much happiness in the land.

But from his castle windows the Ruler looked down upon his students and saw them growing in knowledge and character and manhood; and he was proud of his work and of his subjects. And he called them to him and said:

"Are you happy, little children? Or might there be other things I might do?"

But the children were timid and departed saying not a word; and the ruler was satisfied and returned to his great work.

And the fame of that place went abroad through the land; and perchance a fairy godmother happened through the place and was glad; for the children sang at their work and greatly enjoyed their play; and she said to them:

"Children, is there any thing you wish?"

And the children, seeing her smile and her simplicity and her kind heart, whispered things to her. And she smiled and went to the Prince, saying:

"O great and good Ruler, your subjects are happy: but there are still little things you might do to complete their joy."

And the Prince was much concerned and a little sorry that his greatness had awed his subjects into silence; and then he smiled and called for his servants.

And lo and behold!

There was thereafter much joy throughout the land; for a light was installed at the street car stop at the post-office; and new bulletin boards will appear in the halls; and car 158 was removed from the Hill street line; and exams were moved up to make the Northwestern trip possible; and \$212.34 was given to the starving Armenians; and a new diving

pier will be erected on the lake: and many, many tennis courts will be built on the campus.

And observing these things the children were glad; and gathering among themselves, they considered, saying as of one voice:

"All together now Gang!" A big U N D for the Prince: and a Siren for the S. A. C."

And one with another they went to the Cafeteria and ordered toast; and Kable's set their guards on the outside of the rails and watched carefully.

And peace reigned throughout that land.

—WALLACE

FAMILIAR FOLKS

—Byron V. Kanaley, A. B. man of 1904, and former president of the Alumni Association, is a member of the Chicago Real Estate Board, named for the purpose of investigating charges of rent profiteering, and which is empowered to correspondingly advance the taxes of offending landlords.

—James W. Connerton, Johnson City, N. Y., who was given his LL. B. in 1920, is now at Niagara University, in the Seminary of Our Lady of the Angels.

—Leo Ward, Ph. B. of 1920, is aiding the back-to-the-farm movement by assistance on his father's farm at Otterbein, Ill., for a year before he adds his name to those who teach.

—Johnny Balfe, one of the commerce coterie of grads of the past year, and who calls Beacon, N. Y., home, will matriculate in a graduate course at the University of Buenos Aires in March, when the school opens for the year. Balfe is one of the first to take advantage of the scholarship exchange between Notre Dame and South American universities.

—Very Rev. Charles L. O'Donnell, C. S. C., is on his annual trip to the colleges in the province, and will visit Holy Cross College in New Orleans and St. Edwards College in Austin, Texas. Rev. Dr. Matthew Schumacher, C. S. C., former director of studies at Notre Dame, is president of St. Edwards; and Brother Aidan, C. S. C., who spent about ten years at Dujarie and several years teaching at Notre Dame, is president of Holy Cross.

—Tolstoy's "Last Good Sigh" a duet rendered by Wm. Castellini and A. Clare Morgan featured the meeting of the Press Club, scheduled Thursday at Kable's Kampus Kom-

missary. Donald Dunkle, neighboring journalist, who is the minor partner in the syndicate that controls South Bend theatrical publicity, addressed the journalists on "Dramatic Criticism." He was received with pleasure and especially his lighter vein was accorded very loud applause. Clifford Ward, reporter on the "Mishawaka Enterprise" spoke on "Metropolitan Newspaper Training." Frank Wallace and Pio Montenegro were given honorable mention by Prof. Cooney as the most original reporters in the organization.

—Notre Dame branch of the American Association for the Recognition of the Irish Republic will be organized Tuesday night. The new society has for its sole purpose the effecting of Congressional legislation to recognize the Republican government in Ireland. All its efforts will be directed entirely to that end, to be accomplished by working on the district Senator and Congressman. Rev. Thomas Crumley became president of a temporary organization of the association at the meeting held in the library, Monday night. Prof. John M. Cooney is treasurer and Wm. Castellini was chosen secretary. Every student of the university regardless of nationality who is convinced of America's responsibility for her declarations during the war, is urged to attend. The membership fee is one dollar.

—Rev. J. V. Broughall entertained the Knights of Columbus with a sketch detailing the romantic spots in the history of Canada. Comparing the reported sufferings of the three aviators lost in the wilds of the Northwest with the uncomplaining endurance of the nuns and missionaries who invaded that bleak country fifty years ago, he pictured the hardy struggles of the Church in Canada. The ice-cream and iced cake went well with cigars.

—Close observers of current literature may have noticed that another former SCHOLASTIC editor has climbed the pillar of fame, Frank Ward O'Malley, '99, who has been a constant contributor to America's better magazines for some time, occupies the first three pages of the latest issue of the *Saturday Evening Post* with an article headed: "Punching the White House Time Clock."

—Lt. Col. John Burke Murphy, recipient of the C. E. degree in 1896, and now a member of the Coast Artillery Corps, as assistant to

Major General Frank W. Coe, in charge of the coast defenses of the United States and possessions, moved his eyes over the campus the other day, and recalled those familiar things he knew before he left to enter West Point. Col. Murphy is now on a tour of inspection of the coast defenses, and is visiting colleges that have a unit of the R. O. T. C. He is anxious to see a branch of the corps, established at Notre Dame.

—Edwin M. Hunter, who received his degree at Notre Dame last June, has resigned from his position as secretary of the Winner (South Dakota) Commercial Club, and accepted a similar position with the South Dakota Development Association, at Sioux Falls, South Dakota. The *Tripp County Journal* in telling of the change lauds Mr. Hunter much, tells of many innovations introduced by him, and says he "is fearless in pushing ahead any good work."

—Karl O'Brien, an old student, who formerly lived in Freeport, Pa., is now managing a beverage plant in Meadville, Pa.

—L. N. Hines, state superintendant of public education, and Oscar H. Williams, state superintendent of teacher training, both of Indianapolis, were the guests of Rev. Dr. James A. Burns, C. S. C.

—Edward McMahon, of the 1920 sheepskin toters, is now practising law in Salem, Ind.

—Friends of Francis Clohessy, LL. B., '20, will be pleased but not surprised to know that he is going in for politics. It is predicted that Frank will be the next judge of the Superior Court at Elmira, N. Y.

—James (Slim) McGuire, M. E. '19, who is now engaged in the paint manufacturing business at Chicago, spent last Wednesday here renewing old friendships.

—Leo Berner, graduate in Journalism in '17 and former city editor of the *News-Times*, is now advertising manager for the South Bend Chamber of Commerce. He also edits the 'South Bend Today,' the Chamber's official organ.

—Jerome Dixon, who studied law here last year and is now attending Northwestern University, visited on the campus last week. 'Dix' says that next fall will find him back in dear old Sorin.

—Stuart Carroll, Ph. B. in Journalism '17,

will lecture to the Freshman Journalists Monday morning. While 'across pond' Stew managed the business end of the *Stars and Stripes*. He was Sunday editor for the *News-Times* but resigned to found a paper of his own, the *Mishawaka Enterprise*.

—Francis King, LL. B., '19, the javelin ace of the '17, '18 and '19, varsity track teams and who with Eddie Meehan (Ph. B. '20) represented Notre Dame at the Inter-allied games at Paris, visited us last week end.

—George Windoffer, LL. B., '17, has been re-appointed deputy prosecutor of Madison County, Indiana. George has cut wide swaths in his chosen profession since he left Notre Dame and is now considered to be one of the best lawyers in central Indiana.

—Gus Van Wonterghen, LL. B., '19, Notre Dame's best bet in the mile in '18 and '19, is now in Washington, D. C., helping Uncle Sam collect his income tax.

—Recent communication with James Skelly, who withdrew from the University in February to wrestle with the more serious problems of life, informs us that he accepted a position as salesman with the Davenport Buick Co., and has recently succeeded in landing his first customer.—FLANNERY-MCKEE.

LOCALS.

—Brother Alphonsus is steadfast in his efforts to promote the reading of good literature. He has lately ordered a number of copies of Newman's "Apologia," the story of the great Cardinal's inner life. These sell at the low price of forty cents each and may be had by applying at Brownson Hall.

—Students interested in getting a job, either now or after while, will be interested in what Mr. W. S. Walker has to say: "Join forces with the most progressive Accident and Health Insurance Company in the business. We have an attractive proposition and territory for men who qualify. We have liberal policies for business and professional men, and special policies for women employed. Our "Farmers' Special" is without an equal anywhere. Write today for terms, no obligation on your part, experience unnecessary. National Casualty Company, Detroit, Michigan.

OURSELVES

—Berrien Springs has been discovered. A party of Notre Dame engineers, scouting for ozone, were attracted to the electrical plant situated near the suburbs of this village. Friday afternoon the intrepid current-scenters investigated the entire electricity factory. On their return every member of the party could explain the formula for electric light. D. A. Peck discussed the "Miners' Trip to Canada" at the meeting of the A. A. E. last Monday. He reported as the result of a thorough survey that the Canadian boundary line is moving south by southeast at the rate of a foot every 127 years. At this pace it will not cause much effect on prohibition for some time. The speaker was followed by D. H. Young who defined "Sanitation."

—The SCHOLASTIC recently completed an agreement with the *Juggler* to swap jokes. The *Juggler* is prohibited from using any matter appearing on the editorial pages of the university weekly. By this arrangement it is expected to furnish excellent material for the column, "Solemn Sayings by Seniors."

MEN YOU REMEMBER

—Dr. Ellen Ryan Jolly, the only woman ever granted an honorary degree by Notre Dame, has recently been distinguished by Governor San Souci of Rhode Island with an appointment to the Board of Female Visitors to State Institutions. She succeeds the wife of ex-Governor Beeckman as a member of the board. The appointment came in recognition of her work in humanitarian affairs throughout the state. Mrs. Jolly received the degree of LL. D. from the university in 1917. On this occasion she donated the Ryan Jolly medal for Irish literature, which is annually awarded to a student competitor. Her son, Jack Jolly was a student of the University for two years. Mrs. Jolly was formerly national president of the Ladies Auxiliary of the A. O. H. and is now chairman of the committee for a Nuns' Battlefield Monument. She is also directing arrangements for a St. Patrick's Day celebration in Providence at which Father Cavanaugh is to be the principal speaker.

—A recent visitor to the school was John B. McMahon, '09, of Toledo, Ohio. John was one of the SCHOLASTIC's editors during

this day and was also a member of the debating team which victoriously upheld Notre Dame's honor against Georgetown University in 1909.

—ENGELS-MURHHY.

ATHLETICS

VARSIITY BASKETBALL.

Notre Dame went down to defeat before Valparaiso last Wednesday afternoon in one of the bitterest court struggles of the season. It was anybody's game right down to the last minutes of play but three clean baskets in quick succession gave the big Brown quintet the better side of a 32 to 26 count. Football tactics were much in evidence during the contest. The tussle began with the Blue and Gold performing in top-form and before the "Valps" realized the game had started, Mehre and McDermott had coralled seven points. The opposition came too shortly and the argument then settled down to a duel with the teams alternating for the top position. The second half found Halas' men considerably rejuvenated and rarin' to go. Luck, however, was with their opponents and the final gun found them six points to the merry. For Notre Dame Mehre, McDermott, and Kiley played consistently well. For Valparaiso, Ecklund and Dandalet were the big guns.

In a game replete with fast playing by both teams, the varsity basketball squad met defeat at the hands of Creighton in Omaha, February 17. The score was 24 to 20. So evenly were the teams matched that the result of the game was in doubt until the last few minutes of play. Captain Kearney of the Creighton five displayed stellar offensive work, scoring twelve of the points for the Nebraska team. Mehre and McDermott starred in the floor work for Notre Dame, Mehre being responsible for ten of the Varsity's points. Both teams showed offensive strength with the shade of advantage in favor of Creighton. Mehre, Kiley, Anderson, McDermott, Logan, Kane, Garvey, and Coughlin composed the team that accompanied Coach Halas westward.

Nebraska, Notre Dame's famous western athletic rival, defeated Coach Halas' men twice in the two final games of last week's western excursion. In the Cornhusker five

the Varsity met the most vigorous opposition it has encountered this season. On both offense and defense the Nebraskans were consistently strong. In the second game, on Saturday, they punctured Notre Dame formations until they had piled up a score of 39. The Varsity's points numbered only 21. Friday's encounter was a 25 to 18 victory for Nebraska. In both games the brilliant work of Captain Bailey and of the Bearskins, center, for the opposition was the feature. Captain Mehre performed for the Gold and Blue in his usual offensive style. His efforts were supported by McDermott, Kiley and Anderson who worked against the apparent odds with regular Notre Dame fighting spirit.—MOLZ.

ILLINOIS ILLS.

It was a bad, bad night for Notre Dame when Illinois brought its all-American track team to the local gym; a very foolish sort of an evening which ended so very differently from the way in which it began. We were skinned; but Illinois didn't play fair. We expected to see a track team but Coach Harry Gill conducted an outfit equipped with the wings of the aviators' dream world. They flew around our gym upsetting records and traditions, and stopped not even at our pride when a long boy named Alberts upset our own Johnny Murphy.

Far be it, however, from a school devoted to the Arts to decry the efforts of the Illini artists of the cinder path. These boys did their work in such a thorough manner that Aristotle himself might have nodded his wise old head; and now that they have gone, we wish them the greatest luck—until Johnny Murphy breaks even with this Alberts boy at the Illinois relays next week, and our entire team rolls the Illini outfit in the dust of their own field at-Champaign on May seventh.

If you saw the meet you already know it all; but if you were not among those present, let it be known that the score of 66-29 does not mean that the enemy ate at the head table all evening. Bill Hayes, Chet Wynne, Eddie Hogan and Buck Shaw knitted monograms for their manly chests with firsts, and Gus Desch, Capt. Kasper, and the relay team worried the endurance hounds of the Illini considerably. Rex McBarnes ran a brave race against Yates, the conference winner in

the mile, and Baumer tagged along for two miles with the Illini trio which finished abreast. We were outclassed in the broad jump by 14 inches and this Alberts boy went wild and took the high jump from under our very eyes. Two thousand people were concentrating against him—but what good is concentration when a fellow jumps 6 feet 3½ inches and sets a new Western Intercollegiate record? No good.

The mile relay was a thriller in which our boys showed they still knew how to fight when hopelessly beaten. Montague and Kasper carried off the honors in the last two places and forced Illini to make a new gym record to win.

The great strength of the Illini lies in their wonderful distance runners. In the mile and two mile they took all places, and in the quarter and half, took four of six. The defeat of Johnny Murphy was the big surprise of the meet, particularly as Alberts was an unknown quantity. Notre Dame lost sure winners when Gus Desch and his low hurdles and Bill Hayes and his favorite 220 were not entered in the meet. With the addition of these two events, and one other pleasant surprise to come, we hope to send our entire squad to Champaign on the seventh of May for sweet r-r-revenge.

Summary:

40 yard dash. Time 4.3.

1. Hayes, N. D. 2. Nagle, Ill. 3. Prescott, Ill.

40 yard high hurdles. Time 5.2.

1. Wynne, N. D. 2. Wallace, Ill. 3. Desch, N. D.

Mile run. Time 4.35.

1. Yates, Ill. 2. Dusenberry, Ill. 3. Wells, Ill.

Shot put distance. 42 ft. 9½ in.

1. Shaw, N. D. 2. Weiss, Ill. 3. Flynn, N. D.

440 yard run. Time 53.4

1. Donohue, Ill. 2. Desch, N. D. 3. Fields, Ill.

2 mile run. Time 10 2 2-5.

1. Wharton, Ill. 2. Allman, Ill. 3. Swanson, Ill.

880 yard run. Time 2m. 4-5 sec.

1. Brown, Ill. 2. Yates, Ill. 3. Kasper, N. D.

Pole Vault. Height 11 ft.

1. Hogan, N. D. 2. Mathias, Ill. 3. Collins, Ill.

High Jump. 6 ft. 3 1-2 in. (New Western Intercollegiate record.)

1. Alberts, Ill. 2. Murphy, N. D. and Osborne, Ill, tied.

Broad Jump. Distance 22 ft. 6¼ in.

1. Osborne, Ill. 2. Alberts, Ill. 3. Hogan, N. D.

Relay. Time 3.32 2-5 (new gym record)

Won by Illinois: Schappaizzi, Sweet, Fields, Donahue.

—WALLACE

SAFETY VALVE.

THE PERVERSE SEX.

"Hold on," the maiden said to him,
 "That subject you're upon—"
 And then she smote him on the nose
 Because he did hold on.

"It's a hard world" said the Badinite, as he bumped
 his head several times against the brick wall.

"That may be," said the Corbyite, "but it seems to
 me you have it pretty soft now."

"Where there's a will," the Freshie said—
 The timid maid cried "don't!"
 But as they smacked he added this
 "There cannot be a won't."

SOPH.—Say, Fresh, can you explain to me exactly
 how you get hydrophobia?"

FRESH. (*Indignantly*.) I don't get hydrophobia,
 you poor nut.

"By Jove!" she exclaimed, as she seated herself
 long side of a long lean lanky bespectacled youth whom
 his parents had named Jupiter.

MY POOR KNEE.

"She's on to you," her father said,
 "She's not fooled easily,"
 And when her father left, I'll say,
 That she was on to me.

"I play the leading role" spoke she
 "And thought you'd like a pass"
 "'Twill be a royal treat," said I,
 "To see you act, sweet lass."

"It's up to you," the maid replied
 "SEE that you do not miss it."
 Her little mouth was up to me
 And oh, boy! Did I kiss it?

"I will make a name for myself when I leave college,"
 bragged the senior.

"Yes," replied the sophisticated Soph swiftly seizing
 something soft, "you'll probably make a name like
 "Wop" makes a figure eight on the score board.

'Bout all a pretty girl can do,
 When contemplating wed-lock,
 Is say "Good nighty nite" to you
 Since folks have barred the head-lock.

"No," she said, as she slipped the ring back into
 his hand, "I can't do it Harold. It would be a mean
 theft on my part, for I really don't love you."

Tears came into his eyes as he gazed down at the
 ring which lay in the palm of his hand; then a lump
 rose in his throat and he sobbed out convulsively
 "You've changed rings on me, you crook! This one is
 glass."

"I wouldn't think of asking him to a dance," said

the Freshie, as he downed a spoonfull of eyewash to
 alleviate his cough.

"No one ever asked you to think," spoke up the
 senior taking a bite out of an ice cream cone which
 he carried in his hip pocket, "What I said was, 'ask
 her'."

POMP.—What do you expect to do when you get
 out of college.

ROMP.—Go to night school.

"I love the Hebrews," said the maid
 Quick did the youngster smile,
 And as he clasped her in his arms
 Said, "I am ju-venile."

Who feels the worst, eats hash.

THE SOPH.

"I should have kissed you *less*," said I
 "I fear I've been a bore,"
 But she just fell into my arms
 And cried "Sweet Soph-o-more."

SOPH.—Can you give me the symphoms of hook-
 worm.

STUD.—No, professor. I never go fishing.

"You're a jack to be lifting me up" said the auto,
 "when you might be sleeping in the tool box."

"However that may be," she said—
 I stopped her suddenly.
 And smacked her *parle vous francais*—
 However *that* may be?

O MAN.

"Well?" she said staring at him!
 "Well?" he gasped gazing back into her orbs.
 "Perfectly ridiculous!" she sneered.
 "You certainly are," he replied.
 "Brute!" she cried.
 "Shoot!" he sighed.

(*Tears, bloodshed and sunset.*)

End.

MODERN VERSION.

We'll build a little still
 And have our daily fill
 And let the rest of the world go buy.

And still folks hold that an oyster can is not a can
 when its uncanny.

Mary had a little sheep
 That always got her goat,
 Because when she went out in rags
 The wee sheep had a cote.

"This is sheer nonsense," said the barber as he cut
 off the last two hairs from the man's head.

"He is just a little shaver," said his father as he
 saw Willie cut the soft down from his chin.