

The Notre Dame Scholastic

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

VOL. LIV.

ENDOWMENT NUMBER

No. 30.

TO THE ALUMNI AND FRIENDS OF NOTRE DAME:

COLLEGES and Universities today are thronged with students as they have never been at any other period in their history. There is hardly a school of any importance in the United States which has not found itself all too straitened in resources to render towards its rapidly increasing student body the same measure of effective service that it gave in other times.

What is true of Colleges and Universities generally is true in very special measure of Notre Dame. For several years young men have been turned away from Notre Dame by the hundreds, because of lack of adequate educational facilities such as teachers, classrooms, living quarters and equipment. These young men came seeking the training that is given at Notre Dame. They came because in thousands of American homes the training for Christian manhood and patriotic citizenship that is characteristic of Notre Dame, is felt to be a vital need of the time. Proportionately, the increase at Notre Dame has been as great as that of any other college in the United States. This means, first of all, that no argument is needed as to the kind of service Notre Dame has been rendering in the past. If the work done by Notre Dame along whatever lines had not been of recognized merit, we should have no problem such as the one that we now face. But there is a problem and it is one with which the University itself cannot cope unaided. The University would have been able today, as it was able in the past, to meet all normal and ordinary need of equipment and expansion, but the present need is unprecedented. Buildings have been erected, extensive equipment installed, new departments have been organized, professors and instructors added to the faculty, and yet the University is unable to meet the demands of its annually increasing student enrollment. It needs to grow ten years almost over night.

The University of Notre Dame exists for service. For upwards of eighty years it has struggled along without any financial endowment. The phenomenal progress from its humble origin in a frame building, twenty by forty feet, to its present expansion of twenty-eight buildings, has been accomplished by means of a living endowment, men whose consecrated lives have been devoted to the service of education. These men have served the youth of America without any recompense other than the satisfaction of giving to their country an army of young men well trained in sound economic, scientific and philosophical principles. Associated with these men has been a group of loyal lay professors and instructors without whose faithful service the Notre Dame of today would have been impossible. This living endowment still serves at Notre Dame, but it must be reinforced by a still larger corps of lay professors and instructors and augmented by financial assistance on the part of the public if it is to realize all its possibilities for service. Consequently, the University of Notre Dame, for the first time in its history, is inviting public attention to its needs; for the first time in over three-quarters of a century it is making a general appeal for financial assistance.

In making this appeal our only hope and ambition is that the University may be empowered to give today and in the days to come, to an ever larger portion of the public, the same kind of service which it has rendered for upwards of eighty years. We should have no warrant for making this appeal were it based on any assumption for the future different from the tested record of the past.

JAMES A. BURNS, C. S. C.,

President.

TO NOTRE DAME MEN THE WORLD OVER

A great task has been undertaken by your Alma Mater. She will accomplish it, however, with the spirit that has characterized every Notre Dame activity.

Two million dollars must be raised within the next twelve months. Within a short time you will be called upon, either by the Alumni organization in your city or by letter to subscribe to this endowment and expansion fund. When the work of getting this endowment fund has been finished we feel confident that every Notre Dame man will have contributed his share.

Subscription blanks will be sent to all Alumni. We need your subscription within the next twelve months but you will have three additional years to complete the payments on your gift. An initial payment and seven equal installments with the last installment coming by the end of June, 1925 will be satisfactory. Make your first payment as soon as possible.

Perhaps many years have passed since your school days at Notre Dame and you may be wondering what the folks back here are doing for your old school. The citizens of South Bend have shown a splendid spirit by their hearty co-operation and their generous contributions in this appeal. They have already placed upon their city a quota of \$500,000 and they will oversubscribe this amount.

This is the first general appeal that Notre Dame has ever made and the response so far has been most gratifying. First came the gift of the General Education Board for \$250,000. This was immediately followed by a gift of \$75,000 from the Carnegie Foundation. Among other gifts to the University are the following: \$30,000 from Mrs. Ellen Lynch; \$35,000 from a distinguished non-Catholic who wishes that his name for the present remain unknown.

Alumni of Notre Dame and Old Students what are you going to do in this emergency? **ONCE YOU NEEDED NOTRE DAME—NOW NOTRE DAME NEEDS YOU.**

THE MEANING OF NOTRE DAME.

Notre Dame is a national institution.

That is a brief definition, but it implies the best that can be said for any university. In these times education means service if it means anything: service in the development of the best interests of the individual and the community. The finest commendation that a school can receive is, therefore, enthusiastic approval by the public at large of its ideals and methods.

Notre Dame has won the confidence of the American people. Students have come to its class-rooms from every state in the Union, its loyal alumni have gone back to every state in the Union. At the present time the names of young men from forty-two states are on its roster. They represent the whole of America almost as thoroughly as it is represented in Congress; they testify to a public recognition of the national scope of the University's standards and service.

It is not too much to add that Notre Dame has interested a large part of the world as well. This year students from fourteen foreign countries have been enrolled. Columbia University in New York is the only school in this country which has a greater number of Latin American students. These represent at Notre Dame almost every nation south of the Isthmus of Panama. In addition there are young men from Mexico, Cuba, San Domingo, Honduras, the Philippine Islands, Hawaii, and China. Could there be any better testimony to the wide influence which this University is exerting? Notre Dame's story has gone round the world.

There are reasons for this success. From the beginning the policy of the University has been broad, far-sighted, reasonably idealistic. Its organization today is the result of careful experience. A Board of Fifteen Lay Trustees has been empowered to hold, invest and administer all endowment funds of the University for its sole and exclusive use. The faculty, divided into colleges which have large administrative powers, consists of one hundred fifteen professors and instructors, and thirty-five assistants. Sixty of these professors and instructors are salaried laymen. No effort of which the University is capable has been

spared to make its service superior even to its reputation. Notre Dame has learned the business of education from the ground up.

Recently the interest of the General Education Board, founded by Mr. Rockefeller, was



VERY REV. JAMES A. BURNS, C. S. C.

aroused in the work of Notre Dame. Representatives of this Board investigated the University from every point of view and returned a judgment which is an outstanding tribute. "We recognize in Notre Dame the great, growing, progressive Catholic college in America" is what they said. Those are memorable words, but the action which accompanied them is perhaps an even stronger endorsement. The Board decided to donate to Notre Dame \$250,000 as the nucleus for an endowment fund. These men not only took off their hats to Notre Dame; they took off their coats, rolled up their sleeves, and "pitched in."

Very recently the Carnegie Foundation seconded the interest of the General Education

Give a little—Notre Dame gives all.

Board. They also expressed enthusiastically their approval of Notre Dame's educational policy. Their funds are at the present time meagre, but they set upon the University the seal of practical approval with a gift of \$75,000. These associations for the promotion of education in America are made up of experts and sound executives who do not throw money away. Their gifts are an expression of complete confidence, which extends to the future as well as to the present. They are "cheering for Notre Dame."

Now this interest and these gifts would have been impossible unless Notre Dame were actually the national institution which she claims to be. The General Education Board cannot use a dollar of its moneys to aid anything but general education; it cannot foster religious instruction as such. The action of this Board is therefore a clearcut statement of its conviction that Notre Dame is working in the broad, general interests of the country. This conviction is based upon facts with which many people are not so familiar as they should be, and which we shall try to make plain here.

The charter under which Notre Dame was established has been described by the examiners as "one of the most liberal charters in America." Under the provisions of this Charter, Notre Dame is empowered to grant all professional, academic and scientific degrees. Religious restrictions are utterly absent. No one has ever been prevented from attending or graduating in any of the departments of the University because of the religious belief he may have held.

Under such conditions the University has grown from very modest origins to its present amplitude. In 1842 the founder of Notre Dame, Father Sorin, stood with the handful of priests and brothers who were to be his associates, looking upon the campfires of an Indian village round which the wilderness stretched like an eternal forest asleep in the snows. A log-cabin was the birth-place of this University, a cabin thrown together by Indians of a race that is dead forever. But Notre Dame held on doggedly, and in 1844 celebrated her first commencement. The next was somewhat larger, and year after year

the school prospered. Almost miraculously the present Notre Dame arose, stone upon stone. To-day twenty-eight buildings occupy what was once the site of a forlorn city of savages. These buildings with the manifold equipment which they contain are conservatively estimated at a value of six million dollars. The University is made up of five colleges comprising thirty-two departments of study which offer more than four hundred courses. Its ideals and traditions are quite compatible with generosity of opinion and the service of the country at large. The clerical members of the faculty have given themselves wholly to the difficult task of education; they seek no other reward than the consciousness of duty well done, of sacrifice honestly made, in the noblest interests of the Republic. This spirit has breathed abundant life into Notre Dame and it will be steadfastly preserved by the Congregation of the Holy Cross. The annual enrollment of students exceeds two thousand.

It is a wonderful development accomplished in a wonderful country. Notre Dame is self-made in every sense of the word. During three quarters of a century of growth she received only \$30,000 to aid the work of her hands. She has managed by sturdy thrift to be equal to her opportunities. At the present time, however, those opportunities have proved overwhelming. During the past two years she has turned away more than five hundred college men because there was no room for them. She has followed the trend of education carefully and has seen that new fields of study are opening, that new departments of modern life are calling for trained men. She has listened to the testimony of countless observers and has become more firmly convinced than ever that America's young men need the Christian character-training which she has never ceased to give. In a word, she has found out that her service to the nation can become larger and more valuable than ever.

On the other hand, larger service demands increased facilities which the University is not able to provide. A group of competent professors must be added to the faculty if larger numbers are to come for instruction. There

must be more laboratory space and equipment, more class-rooms of every sort. New dormitories and departmental buildings must arise. Briefly, Notre Dame must grow. It was realization of the University's need of a larger faculty that induced the General Educational Board to donate the nucleus of a million dollar endowment fund. It was a deep sense of her other needs that made Notre Dame resolve to appeal to the public not only for the balance of the million for endowment but for two million dollars to begin satisfactorily the urgent expansion. For the first time in her history she is asking for assistance.

Notre Dame is confident that the appeal is not in vain. She has sons and she has friends. Above all, she is certain that the nation and the community with which she is most closely associated realize the value of the service which a larger University can render them. South Bend will gain from every victory of Notre Dame. It is worth while for a prosperous and representative city to be associated even in name with an institution whose cultural and moral standards are spoken of deferentially throughout the world. It is a good thing that the citizens of South Bend should unite with the citizens of Notre Dame in the pursuit of the higher things of life. No one can doubt either that the material advantages which the city will gain from the expansion of the University must be great. Every new student is a customer and a "booster" for South Bend. The commercial enterprise of the leading manufacturing city in Indiana will be advertised to the ends of the earth by men who come from the ends of the earth to study commercial enterprise. Open the University to more Americans, to more Chinese, to more Filipinos, to more Europeans and you will open South Bend as well. Notre Dame and South Bend belong together: they have grown up together and they must continue growing up together. They are Siamese twins.

We said at the beginning that Notre Dame is a national institution. She exists for service. In 1925 she will have proved that she repays a hundredfold for every dollar that is given in aid of expansion.

LAY TRUSTEES OF NOTRE DAME

It has long been believed at Notre Dame that the admission of representatives of the alumni and of the general public to a share in the management of the financial affairs of the University would be helpful to the University and would constitute a distinct forward step in its development. The working out of the details of the plan naturally took considerable time, but the plan was put into effect this year, and the first meeting of the Board of Lay Trustees, as the new body is to be officially known, was held in the month of January. This board is to have control and administration of all permanent funds of the University. It will make an annual report which will contain a complete financial statement about the University, and this report will be accessible to the public or to anyone who may be interested in seeing it. The Board consists of twelve elective members. Six of these are to be elected by the Alumni Association; the other six, who are not to be alumni, are appointed by the University in the first instance, but thereafter they will be elected by the Board itself. The present membership—there are still several vacancies—is as follows:

William P. Breen, LL. D., Class of 1877, Fort Wayne, Ind.

Joseph M. Byrne, Class of 1879, Newark, N. J.

James D. Callery, Class of 1873, Pittsburgh, Pa.

Warren A. Cartier, B. S.-C. E., Class of 1887, Ludington, Mich.

Clement C. Mitchell, LL. B., Class of 1902, Chicago, Ill.

Samuel T. Murdock, C. E., Class of 1886, Indianapolis, Ind.

Edward N. Hurley, LL. D., Chicago, Ill.

John W. Johnson, Kokomo, Ind.

Francis J. Reitz, Evansville, Ind.

Solon O. Richardson, Jr., Toledo, O.

Put your dollars where you put your boys—Notre Dame.

NOTRE DAME'S MEMORY-BOOK

PART I.

"A limitless expanse of wilderness, a log hut, built by unskilled Indians, through the gaping crevices of which the wintry snows swept inward, rising in unwelcome heaps on the humble cots of the occupants, a young priest with a few brothers, literally without staff, scrip, or money,—this was Notre Dame in 1842." The foregoing passage taken from a sermon delivered by the late Archbishop Ireland on the occasion of Father Sorin's golden jubilee, gives one some idea of the labors and sacrifices involved in giving us the Notre Dame of to-day.

The spot now occupied by the University of Notre Dame was purchased from the Indians in 1830 by the Reverend Theodore Badin, the first priest ordained in the United States. At this time, and for years previous, the place was known as Ste. Marie des Lacs. With the coming of Badin the place became the center of a wide range of missionary activities and the resident pastor attended the needs of his people throughout all of Southern Michigan and Northern Indiana. The missions visited from Ste. Marie des Lacs reached from Coldwater, Michigan, on the East to the Illinois line on the West, and from Kalamazoo, Michigan on the North to Rochester, Indiana on the South.

On the death of Father Petit, the resident priest, Bishop Hailandiere of Vincennes offered the grounds of Ste. Marie des Lacs to Father Sorin on condition that he erect a college within two years. The offer was accepted. It was then that the name Ste. Marie des Lacs was changed to Notre Dame du Lac. Father Sorin first viewed the snow covered ground on November 26, 1842 and it was then that the work began, of transforming a log church, twenty by forty feet, with a little frame house adjoining, into the University of Notre Dame as we know it to-day.

A modest church was begun shortly after the arrival of the founders. The subscriptions were paid in labor. This little building was destroyed by fire in 1856. The corner stone of the first real building was laid August 28,

1843 and the annals of the School proudly record the first commencement which was held in August 1844. The charter empowering the new establishment to grant all professional, academic and scientific degrees was given by the Indiana legislature in 1844. At the same time a charter was given to the manual labor school established for the training of poor boys in the different trade branches. The leading spirit in the securing of the charter was a Mr. Defrees, a prominent Methodist of South Bend, and at the time a member of the State legislature.

The first student to register at Notre Dame was Alexius Coquillard of South Bend. The first graduate was Neil Gillespie, of Lancaster, Ohio, who secured the degree of Bachelor of Arts in 1849. The catalogue of the latter year as well as the one printed in 1850 by Mr. Schuyler Colfax, afterwards vice-president of the United States, quaintly illustrate the ambitions of the pioneers as well as point to the definite progress made by the School, at this time there were fifty students enrolled. A real stimulus came with the building of a rail-road through South Bend in 1851. The same years witnessed the opening of the Post-office at Notre Dame, a favor secured through the friendly action of Henry Clay.

There were many minor trials to be suffered by the founders of the University, but their first real cross came in the summer of 1854. Things looked rosy for the struggling college when of a sudden the dreaded cholera broke out in the midst of the community. Before the scourge had passed Father Cointet, the intimate friend of Father Sorin, as well as twenty others died. The next few years were years of real trial. The losses caused by the cholera and a series of financial crises almost obliterated the dream of Sorin. A contemporary writes, "On several occasions Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless."

When the war clouds of 1861 settled over

It you will do a little Notre Dame will do a lot.

the country Notre Dame was far from prosperous. Yet the sacrifices made by the School and the splendid record of its student soldiers are among the proudest traditions of every Notre Dame man. The faculty, terribly weakened by the epidemic of 1854, did more than its share. Seven priests served as chaplains in the Union army. Their names are worthy of record: Fathers Joseph Carrier, Paul Gillen, James Dillon, Joseph Leveque, F. Bourget, Peter Cooney, and William Corby. The memory of the latter's heroism is perpetuated in a beautiful bronze monument that stands on the field of Gettysburg. Military training had taken an early hold at Notre Dame. In 1859 there were two companies of well drilled cadets; the Continental Cadets for the Seniors and the Washington cadets, in their natty blue and buff, for the Juniors. The lamented Judge Timothy Howard, himself a recruit from the ranks of the cadets and a soldier of distinction says, "Almost every member of the Continental Cadets became a real soldier in the army." General Lynch and General Robert Healy were among the notable military leaders who learned their first lessons of war in the ranks of the Notre Dame cadets.

On the occasion of Father Sorin's golden jubilee many references were made to the early history of Notre Dame. Archbishop Ireland, a veteran of the Civil War, had this to say, "There were other priests and other sisters in the war; those of the Holy Cross made up the greater part of the roster; none excelled them in daring feat and religious fervor; no other order, no diocese, made for the purpose, sacrifices as did that of the Holy Cross. Father Sorin, you saved the honor of the Church. I speak from a special knowledge of the facts, and I speak from the heart; and could the country's martyrs speak from the silent earth at Gettysburg, and a hundred other

gory fields, their voices would re-echo with our own in your praise."

A glance at the records shows that Notre Dame prospered during the days of the war. This was caused by a large influx of students from the border states. So well did it prosper that on November 3, 1863, a special dinner was given the students, for a long cherished hope had been realized,—the enrollment had passed the two hundred mark! With the increase of students came the development of courses, particularly along scientific lines. In 1865 the degree of bachelor of science was granted for the first time to Dr. John Cassidy of South Bend.

Old timers at Notre Dame still speak in whispers when they mention April 23, 1879. That was the date of the big fire. At last Notre Dame was prosperous; its courses were rapidly developing and its students on the increase; its museums were well stocked and its library flourishing. Then, of a sudden a fire swept over the campus and in three hours the work of nearly half a century was in ashes. The administration building, the infirmary, the general office, the students' office, the Music Hall, the Juniors' recreation room, and Minims' Hall were all completely destroyed.

The spirit that has made Notre Dame possible, manifested itself at the time of the fire. When the walls had fallen in and it was seen nothing could be done to save the buildings,



EARLIEST NOTRE DAME.

Spread the fame of Notre Dame.

the students were gathered in the church, which had been spared, and were addressed by the President, Father Corby. With most absolute assurance he announced the re-opening of the school in September, though the crackling of the timbers outside, could still be heard. The attitude of the people and press throughout the country was most gratifying. Practically every newspaper of importance referred to the matter editorially and prophesied a greater Notre Dame. The people of the neighboring towns were particularly well disposed. The printed statement issued by the college says, "South Bend displayed a most grateful sympathy in our affliction, which will be remembered so long as Notre Dame and her sister city flourish side by side, in mutual help and good will towards one another." A few days after the fire a large meeting of sympathy was held in South Bend, without regard to creed. The assurances of help were most encouraging to those who had shouldered the burden of re-building Notre Dame during the summer time. Many unsolicited offerings were made to the University at this time. Indeed, the widespread manifestation of friendliness was a revelation to all.

Notre Dame had but one plea to make, and the plea was successful, "Will those who love the young, and who desire to see them brought up in the fear and love of God, help us in the good work we have to do this summer?" The college was ready to receive the students in September. This will undoubtedly remain as the great achievement in the story of Notre Dame. Night and day throughout the summer the work has progressed under the guidance of the skilled architect, Mr. M. J. Edbrooke of Chicago.

The growth of Notre Dame since the day of the fire has been truly phenomenal. One after another the buildings destroyed by the fire were restored. The widening influence of the school was felt and students began to arrive from far-off sections of the country, as well as from foreign lands. Many new buildings were added to the University group: Science, Washington, Mechanics, and Sorin Halls, with many others soon dotted the campus. New courses, additions to the faculty, improved

equipment, the beautification of the grounds, all these added joy to the occasion, when the venerable founder of the school, the Reverend Edward Sorin, celebrated his golden jubilee, in 1888. He had seen Notre Dame as a wilderness; had seen it expand into a well developed institution of learning; had seen his life-work swept away in a few hours, and now again, in his declining years could look out over a beautiful campus, dotted with buildings,—the realization of a life's dream.

The venerable founder of Notre Dame did not long survive the celebration of his fiftieth anniversary. He died October 31, 1893. Notre Dame had become known throughout the land and the passing of its founder occasioned general comment on the life of Sorin as well as on his greatest achievement, the University. In an editorial on the death of Father Sorin, the *Chicago Herald*, when referring to his early days at Notre Dame, says, "The spot at which he halted was absolute waste, the only building in sight being a small log hut. His earthly belongings at the time consisted of only five dollars in money; but his trust in the beneficence of God was unbounded, and he had absolute confidence in his own energy and resolution. He took possession of the hut, setting apart one half of it to be used as a chapel, and reserving the other part as a dwelling place for himself and his companions. On these meagre foundations he began to build a college, and two years later he secured a charter for a university from the State of Indiana. From that moment the University of Notre Dame grew and flourished until under his intelligent guidance and watchful care it became what it is to-day."

We are fortunate in having at hand a few sentences written by Father Sorin shortly before the end of his useful life. They reflect the spirit of the school's founder, as well as the spirit that has made possible a continuance of Sorin's work. They may well conclude this sketch: "Truly a change has taken place; we confess it the more readily, as we claim no praise but return all glory to God, to whose hand this transformation is due. Neither should we be surprised if we only reflected on the saintly memories whose extraordinary

virtues emblamed the very air of Notre Dame when the Congregation of Holy Cross took possession of her lovely domain. Here is a little galaxy of names not often met with in any place not celebrated: the venerable proto-priests of America, Father Badin, the saintly De Seille, the heroic Benjamin Petit, succeeded one another here. Here they were visited from Bardstown and Vincennes by the immortal bishops Flaget and Bruté; here they prayed together, as they now continue to do in Heaven, for blessings on a spot they so dearly loved. Scarcely, then, we say, is it a wonder to find it blessed. Saintly souls, men of God, here passed and lived here, and the precious remains of two of them speak yet in our midst the eloquent language of the purest zeal and most unbounded charity that ever prompted and adorned the heart of the apostles of Christ."

AT NOTRE DAME

The secret of Notre Dame lies in the fact that it has been able to keep up in a large household the spirit which usually belongs to a small one. The fine locality, the noble buildings, the two thousand students and teachers, enable the directors to produce really enchanting scenes almost at will; and the abounding life of these youths, expressed in such variety, and with such freedom, and yet with such restraint, keeps all things sparkling, scintillating like stars on a frosty night in the Adirondacks. To my mind this buoyant life is the most precious natural treasure owned by mankind. To be near it, to enjoy it, is the reward of the parent and the teacher, who renew their own lives in the fountain of immortal youth.

They have a parrot at Notre Dame who laughs like a boy that has just succeeded in playing April fool on his chum. It is the richest thing of its kind on earth. Adam must have so laughed in the days of his youthful glory. Merely by imitation this bird has caught the echo of true human joy. How many wise, successful men have missed it!

—JOHN TALBOT SMITH.

The career of the University is little short of a marvel, and its history is an inspiring record of sacrifice and devotion.

The astonishing feature about this growth is that the University has no endowment. The explanation lies in the faculty, which is composed of priests, brothers and laymen. The laymen, numbering forty-one, are all salaried, but the priests and brothers, who number forty-four, give their time, labor and energy without compensation. A majority of the faculty serve without pay and the University is supported by the tuition fees of the students. Its sole endowment has been one of flesh and blood.

—ARTHUR M. EVANS, IN 1911

NOTRE DAME

O Notre Dame, thou beauteous place,
Where nature teems, where nature teems,
And learning calmly grows apace,
While fancy dreams, while fancy dreams,
We love thee for thy goodly worth;
We love thy name, we love thy name.—
It is the sweetest name on earth,
O Notre Dame, O Notre Dame.

Altho' thou are not sere with age,
We honor thee, we honor thee,
And when the wintry tempests rage,
We love to see, we love to see
Thy towers pointing to the sky,
With steady aim, with steady aim,
As though the storm thou wouldst defy.
O Notre Dame, O Notre Dame.

SUNSET AT NOTRE DAME

• The shadow-surpliced trees are acolytes
Before a host of fire,
The gathering opal clouds are incense-praise,
The homing birds, the choir.

Across the emerald lake, a path of gold
Leads to the temple stair,
And on the stillness falls a silver sound—
The evening bell for prayer.

God's blessing is upon the silent land,
The mystic rite is o'er,
The tabernacle of the Day is closed,
And Night hath sealed the door.

When, lo! swung out by angel hands,
Behold a gleam afar—
The jewelled sanctuary lamp of night,
The faithful evening star!

—SISTER M. RITA.

If you put up your money Notre Dame will put out the men.

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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. EXPANSION NUMBER NO. 30.

NOTRE DAME'S EXPANSION FUND \$2,000,000

GIFT OF THE GENERAL EDUCATION BOARD
\$250,000

GIFT OF THE CARNEGIE FOUNDATION
\$75,000

SOUTH BEND'S QUOTA
\$500,000

ALUMNI
?

Notre Dame has, in its seventy-five years of existence, attained or perhaps surpassed the ideals of its valiant founders. Through

sleet and snow, Sorin and his zealous companions blazed a path into the wilderness of Indiana, and dreamed the dream that is now Notre Dame. The tremendous upheaval in education that the world is now experiencing has made it imperative that something be done to aid our school in the march of progress. Truly, we have, in the words of the Reverend President "come to a crisis—and we must adopt a policy which will affect the future of the university for the next fifty years." The remedy for this situation is at hand—a situation which overcrowded classrooms, dormitories and inadequate laboratory facilities will partly explain. Notre Dame must and will put over that \$2,000,000 endowment drive with the support of her student body which has never yet fallen down in a matter that called for a real exemplification of her fighting spirit. We have been assured of the sincere co-operation of the citizens of South Bend and of loyal

alumni throughout the country. In addition to this there is one more thing that must be evident in order that the enthusiasm be kept at fever-pitch and that is the unstinted support of every man who is proud of the fact that he is a Notre Dame man. Go into "the highways and the by-ways" this summer and sell the endowment proposition to your friends who, perhaps, know little more about the greatest school in the middle-west than the fact that you attend it. It's up to you, Mr. Notre Dame Man, to carry on with the plan that means more to this institution than any other task it has yet undertaken.

This drive is only secondarily a matter of dollars: it is first and most significantly a community effort something lasting and worthwhile. What makes the cathedrals of France and England so preeminently beautiful is the fact that they were built directly by the people and for their service. Everybody was interested in putting them up, and everybody was ready to help. Merchants were seen quarrying rock; doctors of the law did the manual labor of construction: the good will and energy of all were put to some use. Notre Dame cannot be built up in that way, but Notre Dame is going to be a community product. The whole country, and our immediate neighbors more especially, are interested in the University that we are going to be. We feel sure that they are just as ready to lend a hand, to build beautifully for the future, and to join now and forever in the song of Notre Dame:

Cheer, cheer, for old Notre Dame,
Send down the echoes cheering her name;
Send a volleyed cheer on high,
Shake down the thunder from the sky.
What though the odds be great or small,
Old Notre Dame shall win over all,
When her loyal sons are marching
Onward to victory.

The extension program includes: An endowment of One Million Dollars to secure more lay professors and laboratory equipment; the erection of an Engineering Building, a Commerce Building, three Residence Halls, and the making of needed improvements in the gymnasium. It will mean better facilities, better forces, and better service all the way round.

LETTERS OF COMMENDATION

STATE DEPARTMENT OF PUBLIC INSTRUCTION
OF INDIANA
INDIANAPOLIS

May 14, 1921

It comes to me with striking force that the University of Notre Dame is soon to engage in an appeal for greater financial support. Knowing as I do the standing among the universities of the country which Notre Dame has long maintained, I marvel at the results achieved on the slender resources represented. Now that this great University with its magnificent tradition of service, its ideals of loyalty and leadership in the nation, and its long line of scholarly representatives in all parts of the world, is working toward a greater program, certainly the public should rise to its appeal and see that it has more than it seeks.

Very truly yours,

OSCAR H. WILLIAMS,
State Supervisor of Teacher Training

DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION

Washington, May 9, 1921.

Mr. James Burns, President,
Notre Dame University,
Notre Dame, Indiana.

My dear Sir:

I have learned with much pleasure that in the near future Notre Dame University will make an appeal for two million dollars, one million to be kept in perpetuity as an endowment, and the other million to be used for the extension of the plant and equipment of the University. I sincerely hope that the full amount may be raised, and that the University may thus be enabled to do its full share in meeting the increasing demands for higher education in this country.

Because of the rapidly increasing demands and opportunities for men and women of the higher education of the colleges and universities in all the industries and professions, and because of the increasing numbers of high school graduates from year to year, the burdens upon all institutions of higher learning will continue to increase and they will all need much more ex-

tensive plants and equipments and larger incomes for current expenses than they have had in the past.

I wish for you the most abundant success in your efforts to raise this fund for the endowment and equipment of Notre Dame.

Yours sincerely,

P. P. CLAXTON
Commissioner.

STATE DEPARTMENT OF PUBLIC INSTRUCTION
OF INDIANA
INDIANAPOLIS

May 21, 1921.

To the Friends of the University
of Notre Dame:

We are greatly interested in the proposed campaign for the raising of two million dollars for the University. This campaign has our hearty endorsement. We believe in the great work that Notre Dame is doing. We sincerely hope that the last dollar of this fund of two millions will be raised speedily and without difficulty. Notre Dame deserves to succeed in this enterprise.

Very truly,

L. N. HINES
State Superintendent of Public Instruction

UNIVERSITY OF ILLINOIS
PRESIDENT'S OFFICE

Urbana, Illinois
May 10, 1921.

Rev. James Burns, President
University of Notre Dame
Notre Dame, Indiana

Dear President Burns:

I wish to express my keen satisfaction in the fact that the University of Notre Dame is about to launch a campaign for \$2,000,000 to be devoted in part to an extension of your facilities and in part to making permanent provision for the work which you are already offering.

Notre Dame has for many years held an honorable place among the colleges of the Middle West, and it is, in my opinion, highly desirable that its work should develop and be strengthened and its continuance be assured. I hope and believe that your enterprise will

Sign your name for Notre Dame.

appeal irresistibly to your constituency and that its success will be rapid and complete.

With cordial regards and best wishes,
I am

Sincerely yours,
DAVID KINLEY
President

PURDUE UNIVERSITY
LAFAYETTE, INDIANA
PRESIDENT'S OFFICE

May 10, 1921

President James Burns,
University of Notre Dame,
Notre Dame, Indiana.

My Dear President Burns:

I cordially endorse your plan and efforts to secure larger permanent endowments for the University of Notre Dame. The forces of education need to be strengthened on every hand to cope with the forces of ignorance and prejudice. Every institution which is doing sound educational work deserves all the support it can get, whether it be supported by the State, the Church or private donations.

I am glad to learn of your plans for strengthening the work of instruction. While it is necessary to provide for larger and larger numbers of students, the real educational problem of the day is to make our work more sound and thorough and this requires strong staffs of teachers and equipment with which to work.

I wish you every success in your efforts to increase the resources of your institution in which I shall be only too glad to render any assistance in my power.

Very truly yours,
W. E. STONE
President.

UNIVERSITY OF MICHIGAN
ANN ARBOR
PRESIDENT'S OFFICE

May 19, 1921.

President James Burns, C. S. C.,
University of Notre Dame,
Notre Dame, Indiana.

My Dear President Burns:

I cannot refrain from expressing to you my great satisfaction upon learning that the

General Education Board has contributed the sum of two hundred and fifty thousand dollars toward a million dollar endowment for the University of Notre Dame. I am glad too that you and your associates have shown the vision that you have in the conduct of the University. Your plans to appeal for two million dollars deserves the hearty commendation of not only your constituencies but of the educational world. The growth of Notre Dame and the high standards of its work fully justify the appeal which you are making. I feel perfectly confident that the campaign will be entirely successful. It is scarcely necessary for me to say to you that you have my best wishes in the enterprise.

Believe me, Sir, with high esteem,
Very sincerely yours,
M. L. BURTON
President.

BISHOP'S HOUSE
319 WEST COLFAX AVENUE.
SOUTH BEND, INDIANA

May 14, 1921

The Rev. James Burns, C. S. C.,
President Notre Dame University,
South Bend, Ind.

My Dear Dr. Burns:

The cause of higher education should be most sacred to all who are devoted to republican and democratic government. For it is only on such higher education such institutions can securely rest. Notre Dame University has had a long and distinguished service in the cause of higher education which should have and no doubt has won the admiration and commendation of the general public. Let us hope it has also by that distinguished service gained the right to appeal to the general public for such financial assistance as may be necessary to enable it to meet the vastly enlarged demand for service resultant from its commendable work in the past. It is a pleasure to know that the demands upon your Institution have so greatly exceeded your equipment that you are forced to turn to the public that is so greatly your debtor for increased facilities to still further care for its imperishable interests. It is a pleasure to commend your institution

Every American should be interested in Notre Dame.—Postmaster General Hays.

to public generosity and to express the hope that the response to your appeal may be so prompt and so generous that your noble service may suffer no serious interruption.

With sincere esteem I have the honor to remain

Most cordially Yours

JOHN HAZEN WHITE
Bishop of Northern Indiana

UNITED STATES SENATE,
COMMITTEE ON INTERSTATE COMMERCE
May 13, 1921

Rev. James Burns, C. S. C.,
President, University of Notre Dame,
Notre Dame, Indiana

My Dear Mr. President:

I have just learned of your plan to announce an appeal for two million dollars at an early date, and I write for the purpose of commending the project to my friends in Indiana and elsewhere.

Notre Dame is among the best schools in the entire west, and deserves well at the hands of all those who believe in higher education.

Its faculty, its curriculum, its standard of morality and the success of its graduates speak eloquently in its behalf, and I am sure that with this increase in funds, greater opportunities for usefulness will be opened up and greater possibilities of achievement presented.

I bespeak a cordial and sympathetic hearing by all good citizens in behalf of this commendable enterprize.

Yours very truly,
JAMES E. WATSON

UNITED STATES SENATE
Washington, D. C., June 18, 1921.
Rev. John C. McGinn,
Notre Dame University:

My dear Sir:—Let me send you all best wishes for the fullest measure of success in your undertaking to raise a million dollars for buildings at Notre Dame and a million dollars as an endowment fund. * * * I cannot doubt that the long and honorable service of Notre Dame will lead public spirited men and women to give of their means to further your labors.

Very truly yours,
MEDILL McCORMICK.

A WORLD VIEW OF NOTRE DAME

"To see ourselves as others see us" is an operation likely to be attended with some hazard. The individual or the institution is fortunate indeed that can face the testimony of its acquaintances. But the impressions of Notre Dame which have been carried to the ends of the earth, form one vast and varied tribute. It is safe to say that few places in America have become magnets for so many hearts, have enshrined such a wealth of friendship. The world's view of Notre Dame, which we shall attempt to outline here, is an expression of confidence and love from many of the most gifted writers of our times. It is largely a mosaic put together from letters which their authors never dreamed would be made public, and of observations which were printed for audiences far away from Notre Dame.

Naturally one's mind reverts with pleasure to the favorable attention which the sons of the University have drawn to their Alma Mater: the encomiums of great athletes and teams which the press of the country has multiplied beyond number; the calmer recognitions of the fine manliness of Notre Dame representatives, such as the charming letter of Professor William Lyon Phelps of Yale expressing his delight in having met our football team; the wholehearted praise won by our debaters from some of the most eminent authorities in the United States. These matters, however, are well-known and a successful school will consider them the daily business of life.

But great scholars and artists, strong students of their times, and men eminent in public life have carried away from Notre Dame memories of beauty and high effort. They have pushed aside the veil of external things and have seen the inner forces with whose quiet help the institution lives. The world has heard from them; but the world has never learned even a tenth of what they have said and felt. Notre Dame has lovers in Europe, in South America, in far-off China and the Southern Seas, as well as at home. The thick files of letters which she cherishes are almost all of them love-letters.

In 1904 the Abbé Felix Klein, of the Catholic University of Paris, published an account of his American voyage under the title, "In the

Once you needed Notre Dame—now Notre Dame needs you.

Land of the Strenuous Life." Nearly one chapter of this book is devoted to Notre Dame, which he placed before his country-men as "a great centre of religious and intellectual life" as "a beautiful academic city," and as an institution "that can ask for money with perfect confidence." In 1915 Wilfrid Ward, the editor of the *Dublin Review*, spent two weeks at the University, and later voiced these impressions in his magazine: "Notre Dame's success is acknowledged. It is the most important Catholic school in the United States; and it has a practicalness and hopefulness in its response to present needs which blend with the loveliness of its situation." His successor to the editorship of the *Dublin Review*, Shane Leslie, was captivated, too: he speaks in many places of "the radiant dome of gold" and of "radiant hearts that dwell beneath it."

Great Churchmen have habitually carried back to Europe favorable opinions. Cardinal Gasquet, most scholarly of living English historians, has publicly expressed his "admiration"; Cardinals Vaughan and Bourne are great friends of Notre Dame, and Monsignor Baudrillart, of the French Academy, has given French readers a fresh impression of us. A recollection that is particularly striking is that of Robert Hugh Benson, who thought Notre Dame the "beauty-spot of America," and one of whose most intimate books was begun here. Then, at the University of Freiburg there is the learned Dr. Francis Marin, one of the most brilliant of Spanish thinkers, who looks back upon his days at Notre Dame "with affectionate regret" and is never "tired of making my friends love you."

Artists and literary men from foreign lands have spoken freely. One of the last letters from the daughter of Luigi Gregori, who added so much to the decorative beauty of the University, recalls the fact that the old painter's mind went back to Notre Dame constantly, "the scene of his labors and his deepest joys." A beautiful unpublished missive from Marion Crawford was written to say: "I treasure as among the happiest days of my life those which I spent in the serenity of Notre Dame." Cecil Chesterton commended the "solidity of your tradition and training"; Edward Moore, the

famous Dantean scholar, wrote to say that he felt "a kinship with the spirit of Notre Dame;" and John Ayscough the novelist, has dedicated to us some of the best of his charming prose. Part of "Abbotscourt" was written here, and in "American Impressions" there is a pen-sketch of Notre Dame.

Seumas MacManus declares, "And had I a son—for whom I should naturally covet culture of mind, wholeness of soul, health of body, wealth of memory—to holy, happy Notre Dame I should hurry him." A famous brother Irishman, Eamon de Valera, has recently repeated the statement that "some of my happiest days in America were spent at its noblest University—Notre Dame."

Such is the language in which Europe has spoken. It is language that comes from a far country, but the love of this University has gone beyond Europe. To indicate the ties that bind us to the end of the earth it may be well to reveal the affection which existed between Notre Dame and Father Damien, the immortal leper-missionary. Every one of the many letters which the heroic priest sent here breathe admiration and love: he never tired speaking of the "miracle in Indiana." It was from Notre Dame that Damien's assistant and partial successor, Brother Edward Dutton, went forth to establish even more closely the ties that bind this school in its loveliness with the rugged misery of Molokai.

Our friends in South America are legion. The ambassadors from Chile, Argentina and Peru have been especially interested in the foreign students at the University. When Bishop Castro, of Anend, Chile, one of the foremost social workers in the Southern Hemisphere, came to the United States, his purpose was to study education thoroughly. He inspected the major secular universities, like Harvard, Yale and Columbia, and nearly all the Catholic schools. "Frankly," he declared upon sailing for Chile, "Notre Dame has made a better impression upon me than any other Catholic school in the country." Many correspondents to South American papers have sent news and tributes to Notre Dame: our reputation is constantly growing.

Kindly voices in America have been so

numerous that we shall name only a few. It may be well to begin with an eloquent tribute from a novelist in whom we have long been interested, Frank Spearman: "There is, to me, no precinct quite like that of the University of Notre Dame—there is, indeed, to me no seat of learning at all like Notre Dame. Beautiful academic spots—Oxford and Princeton for example—communicate to the visitor their sense of restfulness. But to this pleasing impression of repose, Notre Dame adds the fine sense of being a home to whoever seeks its sanctuary.

Notre Dame's own literary men have not been less generous of their praise. Charles Warren Stoddard, the wandering essayist of the South Seas, who felt that Notre Dame was the 'home of his heart,' whose three most delicate books were published here, and whose mementos we treasure, has written so much that it would never do to begin quoting. Bishop Spalding, Emerson's equal for keenness of mind and pointed style, loved no place more than this and visited it frequently for its own sake. Maurice Francis Egan's affection is still too fresh to bear description, and John Talbot Smith, *our* story-teller and lecturer, has written much of Notre Dame whom he visions on "that great highway of the future which she must walk unafraid, in greater glory."

It is pleasant to remember the letter of John Boyle O'Reilly, the Irish-American poet, in which he says: "The best words of encouragement that I have ever received have come from Notre Dame"; to recall the pleasure of Francis Thompson upon learning that his poems had been welcomed in this one corner of America: to recollect how close this place was to the heart of Joyce Kilmer; and to be reminded of Ada Rehan, the beloved actress of a former generation, who treasured throughout life the memory of Notre Dame. It is good to know that Edward Lee Green, our country's greatest botanist, found in this University a haven which he never ceased to love; that Ralph Adams Cram, foremost of living architects, has repeated over and over his conviction that Notre Dame's influence will be vital in re-establishing true concepts in the art of building; that John Gilmary Shea, the eminent

historian of the Church, said: "You possess in what you have gathered more material for a real history of the Church in this country than was dreamed of by me."

We are particularly glad to note the attitude of interest shown by many who were outside the Church. In 1891, the Reverend John M. Buckley, editor of the New York *Christian Advocate*, a Methodist journal, wrote a leading article on Notre Dame in which he said: "This institution does not possess one dollar of endowment, but is supported by the amount paid in by tuition and board. If there had been anything to criticize, it would have been criticized." Some years ago a prominent journalist, Mr. Evans of the Chicago *Record-Herald*, sent to his paper a memorable series of articles in which he compared Notre Dame to a city and spoke at length of "the remarkable spirit of comradeship." During the War, Governor Goodrich wrote officially, "I congratulate you upon the fact that within these venerable walls there has been instilled in the breasts of your loyal sons such high ideals and patriotic impulses."

The great, liberal Prince of the Church whose passing is universally mourned, Cardinal Gibbons, was always deeply interested in Notre Dame. "Father Sorin," he said, laid the foundation of Notre Dame amid poverty and privation, hardship and trial. When I look around me today and contemplate this flourishing institution, this majestic group of masonry and imposing structures, instinct with student life, it would seem that to accomplish what he did, the founder must have been in possession of Aladdin's wonderful lamp."

This is, with many omissions, a world-view of Notre Dame. It makes clear that the school whose effort has been a consecration to the best and broadest interests of humanity has also been beloved of humanity. If her hands are furrowed with toil and her mind heavy with the questions of the age, Notre Dame has ever been steadfastly the lady of the heart of youth. She has set her seal upon the aspirations of men; she has not faltered in her pursuit of the ideal; and she has been a mother to many who have sought for the best that has been known throughout the world.

Heed the call from Notre Dame.

NOTRE DAME—THE PAST

"A limitless expanse of wilderness, a log hut, built by unskilled Indians, through the gaping crevices of which the wintry snows swept inward, rising in unwelcome heaps on the humble cots of the occupants, a young priest with a few Brothers, literally without staff, scrip or money—this was Notre Dame in 1842."

In November 1842 was begun the work of transforming a log church, twenty by forty feet, with a little frame house adjoining, into the University of Notre Dame as we know it today. The subscriptions for this work were paid in labor.

Given Charter by the State Legislature in 1844, to grant all professional, academic and scientific degrees.

NOTRE DAME—THE PRESENT.

(Without endowment)

A Board of Fifteen Lay Trustees, to hold, invest and administer all endowment funds of the University for its sole exclusive use.

Twenty-eight buildings with equipment, conservatively estimated at a value of Six Million Dollars.

Five Colleges—Arts and Letters, Engineering, Science, Commerce and Law.

Thirty curricula, leading to baccalaureate degrees.

Thirty-two departments of study offering over four hundred courses.

A faculty of one hundred and fifteen professors and instructors and thirty-five assistants. Of these professors and instructors, sixty are salaried laymen.

An annual enrollment of over two thousand representing forty-two states and fourteen foreign countries.

Five hundred college students turned away within past three years, because of lack of facilities.

NOTRE DAME—THE FUTURE.

(With endowment)

A Board of Fifteen Lay Trustees, to hold, invest and administer all endowment funds of the University for its sole and exclusive use.

Forty-two buildings and equipment.

The ability to realize an extension program which includes:

An endowment of One Million Dollars to secure more lay professors and laboratory equipment. The interest on this endowment to be used only.

The immediate erection of an engineering building.

A Commerce Building for the expansion of foreign trade and consular service.

A Fine Arts Building.

Three Residence Halls.

A suitable Athletic Field and extension of Gymnasium.

Greater expansion in the Colleges of Engineering, especially in the Departments of Civil Engineering and Architecture, Commerce and Journalism.

Better facilities for scientific research.

Greater assistance for needy students.

Enrollment for every prospective student.

HELP NOTRE DAME "CARRY ON!"

"Success" Is Harding and Coolidge Word to Notre Dame University.

(South Bend News-Times.)

PRESIDENT HARDING and Vice-President Coolidge heartily endorse the proposed expansion campaign of Notre Dame University, according to letters received from the President and Vice-President by Rev. John C. McGinn, secretary of the expansion program committee.

In their letters to Rev. McGinn, President Harding and Vice-President Coolidge express their sincere hope for the success of the expansion program. The letter from the President reads:

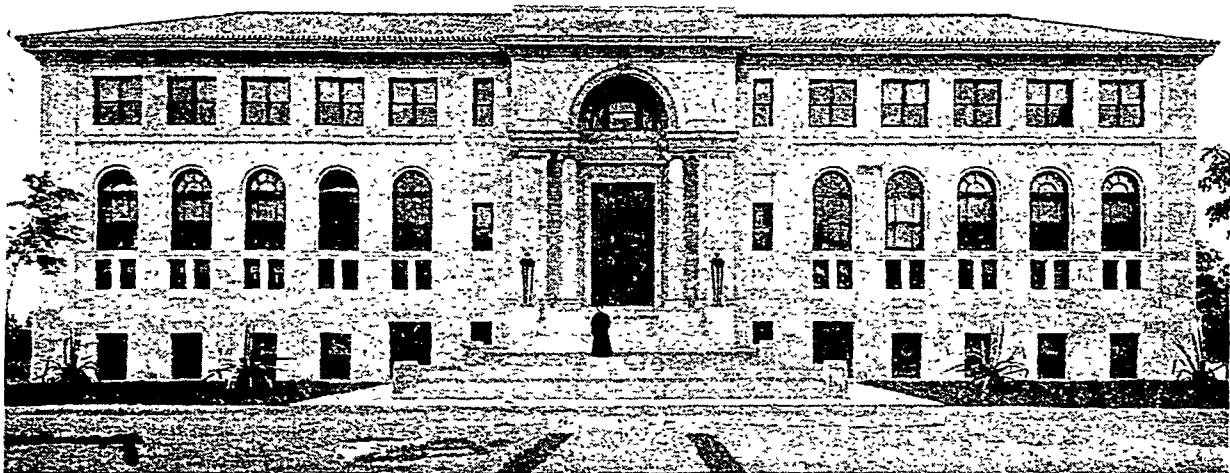
"I have long been familiar with the high quality of the educational work which you are aiding, and I am very sincere in expressing and earnestly hope that you may meet with the fullest success.

"Very truly yours,
"WARREN G. HARDING."

The letter received by Rev. McGinn from Vice-President Coolidge is similar to the one from President Harding.

"YOUR CONTRIBUTION WILL HELP"

Boost For a Greater Notre Dame!!



THE LIBRARY
University of Notre Dame

IT is a far cry from the little log cabin of 1842 to the magnificent college buildings that dot the Notre Dame Campus in 1921. With its twenty-eight buildings Notre Dame University today is valued at Six Million Dollars. And, Mind you, there is not a single cent of indebtedness. Above you see the University Library, a massive dignified pile, that evidences the almighty strength of this great University and the "self-made" wealth that realized it. Coming from forty-two states and fourteen foreign countries, more than two thousand students have poured into South Bend this year.

Help Notre Dame "Carry On!"

Compliments, The Union Trust Co.



The Notre Dame Scholastic

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

Vol. LIV.

COMMENCEMENT NUMBER

No. 30.

THE CROWN AT THE END.

TO describe the past year in detail would take too long; and so we shall begin with Commencement. It was a beautiful occasion, set to honor the ninety-odd young men whose caps and gowns had become their traveling robes, in which to say goodbye. They will treasure June the eleventh, twelfth and thirteenth of this year as the most memorable of all academic days; but to those of us who looked either backward or forward to a similar august affair, these days will also remain amiable memories. A goodly number of the "old boys" wandered in and made themselves at home, Notre Dame was at her best, and the events of the program were singularly notable. First of all, there were the doings of the Seniors themselves—three very good orations by Cusick, Sweeney and Slaggert; a poem read with Walter O'Keefe's customary verve, and Tierney's valedictory which in many ways marked an epoch in the gentle art of saying goodbye. Then, there was the magnificent baccalaureate sermon, delivered with that majesty and grace with which Father Cavanaugh was born, surely, under the special patronage of St. John Chrysostom. Senator David I. Walsh broke away from Washington just long enough to make one of the speeches of his career: it was not the manuscript he had so carefully prepared, but rather a heart to heart talk which came to him spontaneously. Finally, the alumni banquet was an unusual success and the oratory heard there showed the best of spirit, notwithstanding the unfavorable times.

The class of '21 leaves a void in the life of Notre Dame. Every man among the ninety-one will, we feel sure, be a credit to his Alma Mater; but just as important is the fact that every one *has* been a credit to her. It is only

incidentally that we wish to recall the leading figures of the class—the athletes, the orators, the literary lights, the student officers who have been more than usually prominent in 'Varsity life. We shall limit our retrospect to two matters of collective enterprise which seem to us outstanding. When the campaign for the endowment was launched, none were more enthusiastic in their response than the men of '21: they "boosted" and cheered; they made speeches and offered suggestions; finally, they pledged themselves as a body to contribute two hundred dollars each—more than twenty thousand dollars all told.

There is another matter, however, which seems to us even more worthy of admiration. When the class treasury was inspected at the end of the year by "Honest Dave" Hayes, treasurer, it was discovered that more than five hundred dollars remained on deposit. This money could have been used for a banquet, for a soiree, for any number of things. But the class of '21 remembered that it was a War class, that the majority of the undergraduates who fell or died would have been on the stage this June. Accordingly, the entire sum of money was voted to the Soldiers' Memorial Fund. No action could have been more generous or more worthy of representative Notre Dame men.

It is, therefore, with most pleasant memories that the faculty and student body of the University will surround the names of our newest Seniors. They have gone into the "cold and cruel" world, which is after all not so cold and cruel, but a rather pleasant place which many Notre Dame men have helped to make more comfortable and which we feel sure Notre Dame men will continue to serve. We hope to see all of them often and at any at any rate we are certain that their lives will be marked by the courage which distinguished them here.

VALEDICTORY

MICHAEL JOSEPH TIERNEY, Ph. B., '21

We, the class of 1921, are leaving Notre Dame tonight. We have spent four years of our lives here. We believe that these years at Notre Dame have been a wonderful preparation for the life that is now to follow. To go further, we like to think that by our training here we can make that life a worthy preparation for eternity. That is the abstract idea that grips us in this final hour of our career at college. But we are leaving Notre Dame and that step leads to more than mere ideas. Tonight when we are leaving, as on that day when we came, there is many a half-concealed emotion that plays upon our hearts. Now again our eager expectation of the new is greatly dimmed by our sorrow at parting with the old.

We came here with our hopes and our ideals; we leave here with the hopes fulfilled, with the ideals developed, strengthened and beautified. Notre Dame has been our mother, kind, tender and good; with care and with patience she has labored to teach us something of ourselves, of the world about us and of the God Who made both world and us. She has tried to foster in us all that is good; to shield us from all that might prove harmful.

Thus in our feeble way we attempt to understand what our school has done for us. It would be absurd to try to comprehend the full extent of our indebtedness to our Alma Mater. The greatest of her gifts cannot be measured by courses or degrees.

We do know, however, that we have been genuinely happy in sharing here the heritage of Notre Dame and we feel that we have learned to a great extent how to be happy in after life. Infinitely better than the mere acquisition of the technical knowledge necessary to secure a means of livelihood in some profession is the knowledge of how to live. The view of life that we have consciously or unconsciously acquired at Notre Dame should enable us to understand the real values in life as we might not have understood them otherwise. A just appreciation of these values in the secret of life. We, with all our fresh, youthful optimism, gaze out upon the glorious field of life,

anxious for the harvests it holds and not afraid to work to attain them. We have all the hope, all the confidence that is characteristic of youth. Our eyes glisten with the desire for fame and wealth and honor and power. But we know that these are incidental to a life of service—that it is the method in which they are secured and used that gives them whatever value they possess.



We realize that these treasures are but trinkets to mark the accomplishment of real work.

Nowhere in a world of many ideals could we obtain a better ideal of the solid success of altruistic service than here at Notre Dame where men toil for God and their fellow-creatures with none of these baubles held out as their reward. It is by pondering over these thoughts that we may the more easily grasp our correct relations to existent customs and institutions and to the society in which we live. We like to believe that not only ourselves individually, but society, may be in some way the better for our years of training.

The contemplation of the blessings which these college years have brought could not but arouse in us a feeling of sincere grati-

tude toward those who have made those blessings possible. Humbly, we return thanks to God to Whom we are indebted for all that we have and are. And tonight we thank our parents, whose sacrifices so cheerfully made in the sweet name of parent love have provided for us the opportunity we have here enjoyed. And finally we turn our eyes and hearts to Notre Dame. We are aware that we cannot appreciate what we owe to the priests, brothers, and professors who have labored so patiently, consistently and zealously in our behalf. Theirs is a work of perfect altruism. Their simple return from us is our life-long gratitude and their pleasure in seeing us go forth immeasurably more able to aid ourselves and the world about us.

Men of the class of '21, a great part of our sorrow in leaving Notre Dame is our great regret in parting with one another. We have during our four years at this school grown to know and to love each other. It is natural that there should be a fond sadness in this moment of gazing for the last time upon the united group of men who have long been comrades and friends. Still, there is some consolation in the thought that as we have been united in our happier days together, so now, we are one in this sadness of parting. Coming years will bring new associations, new interests, and new friends; yet we are sure that we shall always treasure the memory of these days gone by—fond recollections shall link us to them and to each other. We can never entirely forget.

Now, at last, we turn to say farewell to Notre Dame. Even if we could, we would not attempt to give expression to the feelings that now sway our hearts. Only those whose footsteps we this moment follow can know what it means to be leaving Notre Dame. Old school, we your sons of '21 are leaving you. You who in your eighty years of life have sent forth thousands—you understand our emotions for you, too, are unhappy to see us go. But our time is come. We take one last wistful look that encompasses all of you and all of our happy days with you; we breathe a silent prayer that God may ever bless you in your noble work and then—why, then, Good-bye, Notre Dame.

BACCALAUREATE SERMON

REV. JOHN CAVANAUGH, C. S. C., LL. D.

"Whatsoever thy hand findeth to do, do it with all thy might."—Eccles. ix, 10.

GENTLEMEN OF THE CLASS:

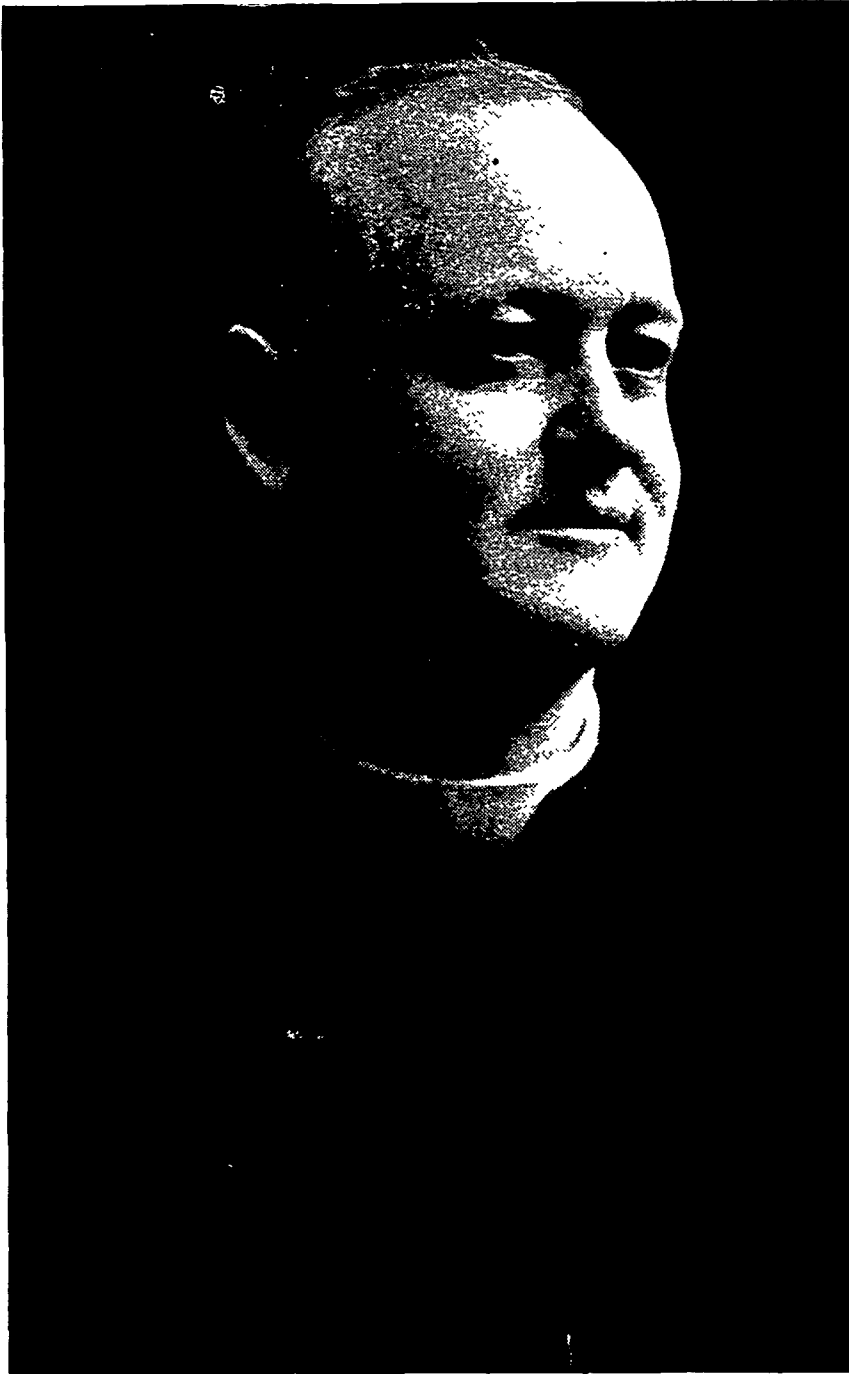
Tomorrow evening Alma Mater will set upon your brows the laurel of victory. For years you have labored in her learned halls, have rested in her serene shadows, have eaten the bread of life broken to you by her venerable hands, have slaked your thirst at her holy wells. You have sat at her feet to learn wisdom. You have prayed at her altars. Under her kindly eye you have disported yourselves with the innocent freedom of the Children of God. Following her wise admonition you have grown to the full stature of manhood in strength, in thought and in virtue, and today, not without a natural human regret at parting, this ancient school that has mothered so many generations of men takes you by the hand and leads you to her gates and pointing out over the great world in which henceforth you are to live and labor she gives you her blessing and her final admonition: Onward, Christian soldier! Onward, athlete of Christ! You are now empowered, you are prepared to take a man's place in the world and to do a man's work. *"Whatsoever thy hand findeth to do, do it with all thy might."*

There are three chief tests by which the merit of any school may be measured, the power of its graduates, their loyalty to the college ideals, and their moral courage.

I.

The world worships power, honors and rewards power, just as the world despises weakness, tramples on it, exploits it. The object of all education is to increase human power and to lessen or eliminate human weakness. Education does this by drawing forth latent energies and faculties, by cutting off internal restrictions and limitations and by building up inner determination and strength. Four years ago you came to Notre Dame with a due measure of developed power, with bright and eager minds, with the strength of youth, with pure blood and clean bodies and shining eyes and aspiring

hearts to build up within you that power which the world demands and honors. Since then you have passed through graded instruction, have been taught the processes of learning, how to study by yourselves, where to find the knowledge you need, how to ex-



REV. JOHN CAVANAUGH, C. S. C., LL. D.

tract truth from mere facts, to discriminate between the real and the apparent, between wisdom, which is difficult, profound and precious, and sophistication, which is easy, superficial and misleading. Lawyers, engineers, architects, scientists, journalists, commercial experts, humanists, you have had expert preparation for some special work in life. You are equipped with a measure of knowledge and have been taught how to study and accumulate more and more. Now,

the degree in which you manifest that power in the outer world is at once a test of you and of your school. The degree in which you add to that power day by day by study and earnest labor in the work that awaits you is a test of this school. No man ever was a student who ceases to be a student on graduation. No school does its full duty if it does not develop in its students the love and enjoyment of study. Our Lord did not say "Blessed are the righteous" but "Blessed are they that *hunger and thirst* after righteousness"; and the great university is not merely the school that sends you out strong and learned and virtuous, but the school that sends you out with such a good-like hunger and such a divine thirst for power and learning and virtue as will continue throughout your lives, growing with your growth, increasing with your increase as the years bring ripeness and wisdom and reward.

Those who view the Catholic Church from without and from afar often say that our colleges and universities must necessarily be weak and inferior because we lack large money endowment. You know this is wickedly, cruelly, hideously untrue, but "By their fruits ye shall know them." The Church demands of you to labor for power and distinction to repel the calumny. Your Alma Mater has her own honorable place in the educational world; she has a right to expect you to shed still greater lustre on her by your genius, your virtue, your great achievement. Your parents, your family, who have made sacrifices for you, who have looked forward through the mists of hope and yearning to the glory of this happy hour—are they not entitled to the pride and consolation of seeing you render a service of honor to your day and generation?

And why do I urge you to secular things, to ambition and to labor in this holy place? Is failure a sin or success a virtue that I

should canonize the triumphs of life in this solemn hour, and in the Church of God? Perhaps failure is not always a sin and certainly what the world calls success is not always a virtue. What seems success may sometimes be tragic failure! "What shall it profit a man if he gain the whole world and suffer the loss of his soul?" Yet most men who fail of signal success in life fail not from want of talent, not from defective education, but from some weakness in their moral character. Know this: if you are to enjoy great success you must purchase it at the price of many lesser goods. Tomorrow pleasure will smile upon you and bid you enjoy yourself; choose between pleasure and success, because you cannot have both. Amusement will entice you from study and labor; society will bid you be gay and idle; self-indulgence will seduce you from effort and patience, and a dozen soft voices will solicit you to sentimental languishings and to taste the sweetness of love's young dream. Perhaps prudence will warn you against heroic labors; Romance will admonish you that the spring-time of life passes; choose between these things and the shining heights where so few stand precisely because so few are morally strong enough to pay the great price.

The heights of great men won and kept,
Were not attained by sudden flight;
But they while their companions slept
Were toiling upward in the night.

Go to the graves of the immortal dead and interrogate the poets, the philosophers, the orators, the statemen, the saints of every age and they will tell you that their great power came from valiant striving, rather than from brilliant talent. Go to the thrones of power on which are seated our great national leaders in politics, in learning, in economics and they will tell you that poverty was their good angel, that ambition rocked their cradle, that unusual character and unusual labor rather than unusual talent made them great. Success is difficult because that is Divine Providence's way of separating the chaff from the wheat, the weaklings from the strong. And remember it is only the start that is difficult; the rest will come easily enough; but it is a start that nobody can give you save yourself. Great achieve-

ment is within your reach; it depends on yourself; are you willing to pay the price?

II.

A second test of this school lies in your ideals—the flags you will follow, the things you will love and hate. They are summed up in the single word duty. Born in the missionary wilderness, nurtured in the zeal, the labors and the patience of noble men, this school is dedicated primarily to the Love of God and the Service of Humanity. Within its walls you have learned only high and noble lessons. The spirit of religion, dominating your study, your play and your social life, has made your conscience luminous and strong. The line of demarkation between right and wrong in every situation that can confront you, whether in professional and business life or in civic and social action, or in the multitudinous details of daily domestic experience, has been clearly and infallibly drawn for you. Whether in your work or in your play or in your family life, you have been educated and disciplined to distinguish the right from the wrong, the true from the false, the noble from the mean. You have been supplied with a group of great and beautiful ideals. How long will you hold to them? How soon will the world rob you of them? Tomorrow you will be walking into situations where, by a little crookedness, you can make some money, by a little sharp practice you can for the moment make a little headway, by a little concealment or even denial of your moral principles, your religious beliefs, you may secure temporary advancement. The world which either never had your ideals or has lost them is waiting for you as the wicked brothers of Joseph waited for him, saying: "Behold the dreamer cometh, let us kill him, and cast him into some old pit . . . and then it shall appear what his dreams avail him." Your home, your Church, your college, have developed in you great loves, great loyalties—your honesty, your truthfulness, your purity, your fine sense of honor. How long will they survive the clash with lower ideals? Remember Christ does not ask you to be narrow or bigoted towards persons; that is a fault of ignorance and weakness. Let your minds and hearts be spacious enough to in-

clude all men, whatever their creed, in sympathy and neighborly love, but your neighbors do not expect you to give up fundamental principles, or abandon the practice of your religion in order to please them. Will you prove not only faithful to all the old Catholic practices—frequent Communion, the Mass, the Friday abstinence—but be heroically devoted to them? Will you be distinguished in your community, in the state, in the nation, for your resolute vision of Catholic principles and your loyal obedience to Catholic precepts? Will the world say “Behold the Notre Dame stamp on this splendid Catholic Man!” Or will the world by offering you bribes of money, bribes of position, bribes of honor, bribes of friendship, bribes of human love, succeed in stealing away these ideals out of your life? As time goes on will these beautiful loves deepen, will these noble beliefs strengthen, will these holy powers and fine high purposes grow and function and triumph in a glorious and honored life, or will they grow sickly and weaken in a worldly atmosphere? You have lived close to Christ, have been members of His Household. Shall Christ again be sold in you for thirty pieces of silver? This is a second test of you and of your school.

III.

A third test is courage. The great Cardinal Mercier of Belgium, speaking of his teachers at college said “They taught me to obey, to labor and to dare.” The obedience he learned at college fitted him to exercise authority and he became the great Cardinal Archbishop of Malines. The labor to which he disciplined himself in college made him a great scholar, the most masterly exponent of scholastic philosophy in his day. The daring they developed in him at college made him the greatest moral figure of the world war. Unarmed, defenceless, his only coat of armor his priestly cassock, he stood at the gates of liberty and with no panoply except conscience, with no weapon except his eloquent voice, and no army except his courageous heart he withstood the most gigantic military power of modern times. One brave priest alone awoke the conscience of the world and saved his nation from destruction. Do you believe Cardinal Mercier’s courage

came to him suddenly in the moment of emergency and not rather that it was the result of a life long habit of courage? No man becomes a hero suddenly. No man can live habitually in the shadow of fear and compromise and rise instantly to the heights of intrepidity in the hour of danger. There is indeed the spirit of recklessness born, sometimes of ignorance, sometimes of despair, sometimes of a brutal disregard of life, but courage is a spiritual quality. It has its roots in conscience. It is a willingness to face danger or even death for principle; a high and holy resolution, to pay, if necessary, a great price for a great good.

The world is perishing today for lack of courageous and generous men. Too often the effect of a college education is to make men over cautious, over prudent, over conscious of the difficulties of the work and the possibility of failure; over fearful of the penalties and consequences if they should fail. The ideal college man is the exact opposite of all this. Empowered by education with skill and strength to exercise his faculties, to use his knowledge, to discover truth for himself and uncover truth for others, he is naturally called to intellectual leadership in the world. Too often, through lack of courage, he squanders his power and abdicates his leadership. Equipped by religion and culture and philosophy with high ideals of personal duty and public service, too often he turns coward and loses the opportunity to do great things. Softened and relaxed by comfort, as time goes on he forgets the divine enthusiasms of his youth and sinks into the commonplace. “Your old men shall dream dreams” says the prophet, “and your young men shall see visions.” College is the home of beautiful dreams. It is the place of heavenly visions. It is the magic land whence issue the prophets and apostles and poets and reformers of the world. Youth is naturally idealistic until vice obscures its vision and grossness dissipates its dream. Living in a world of noble ideas the plans and purposes of college youth are gilded with the hope of romantic adventure. Why then do so many of them lead undistinguished and commonplace lives? The world is full of commonplace men because the college graduate at the very threshold of

the world is met with another group of maxims—the philosophy of comfort and caution, the low views of conduct and of achievement that are called worldly wisdom; the selfish formulas of material success, the horrid sophistication which is the perversion of true wisdom and the apostasy from all high and holy ambitions.

The Church needs venturesome men. The chief impediment to the spread of Christianity is that Christian men are so often cowardly. Enlisted in the army of Christ they fear to lift His banners in the sight of the world, to shout His war cry in the forum and the marketplace, to plant His flag on the fortresses where the powers of this world and the powers of evil are entrenched and fortified. The Church needs men who will carry the war into the enemy's country; who are no longer content to establish themselves in safe positions within the sanctuary, living in timid loyalty and leaving the great battlefields of large human action still in possession of anti-Christ. The literature of the day, the newspapers, the lecture platform, the science and the universities are in most cases powerful and enthusiastic enemies of Christ. We must have men of genius to reverse this condition. We need more Catholic lawyers whose learning, whose talents, whose eloquence, will draw upon themselves the admiration of the nation and whose courage and devotion to truth will make them apostles of religion. We have in the legal profession here and there a few glorious men of genius who never leave the world for a moment in doubt about the faith they profess or the principles they cherish; and we have others whose public utterances seldom or never show a strong Catholic flavor. We need physicians, eminent in their profession, who can state and defend Catholic principles in words that will ring around the world. We need leaders in commerce who will ascend like Moses to Mt. Sinai and bring back the Ten Commandments once more to the business world. We need writers thoroughly familiar with Christian principles to spread the truth through the apostolate of the printed word. We need men of science who have won secure and lofty places among the servants of the world and who can go into learned assemblages and

into the modern universities and say in accents that command conviction, "I have studied apes as well as you, but I have also studied angels; and I know by the laws of science as well as by the laws of philosophy that man was made, as the prophet says, a little lower than the angels and not, as some scientists say, a little higher than the apes."

The Church needs courageous public men to stand against the whole world if necessary in defense of moral principles. If divorce and licentiousness flourish today it is not chiefly because the marketplace has become more important than the home and the bonds of commerce more sacred than the bonds of marriage? Men will fight for a wholesome condition in economics, will debate fervent eloquence for their favorite principles of finance, but those same men will not battle for the sacredness and purity of the home. It is the surrender of the college man to the brutal and vicious forces of the world; it is the capitulation of idealism to materialism; it is the triumph of the world's philosophy that comfort and ease and self-indulgence must be assured, whatever happens to principles and virtues. Shall Notre Dame men, too, abandon the ideals of the sanctuary for the idols of the marketplace?

Even in the lesser field of human success most men fail for lack of courage. Dare to be great. Abhor the commonplace. Adventure bravely in whatever work of life you undertake. Be ambitious to excel. Fear not to take great chances. Leave the ordinary prizes for the ordinary men. "Hitch your wagon to a star." Don't be afraid of temporary failure. If you fall short of great leadership, of high distinction, the fault will not lie in your lack of talent, it will not lie in your education; it will be due to lack of courage, lack of audacity, lack of resolution to labor.

Finally, I exhort you to be men of prayer. Let Notre Dame men be known in every community as the most brilliant examples of Catholic life. "Seek ye first the Kingdom of God, and all other things shall be added unto you." Deep piety will never interfere with your worldly success but rather it will strengthen and preserve those virtues of mind and body which infallibly secure success. Seek distinction but never at the price

of your spiritual life. Be daring but never in the field of faith or morals. That is the one field in which there is no room for originality.

However great your learning in the years to come, let it only draw you closer to the Feet of Christ. Pasteur was the founder of the modern science of Biology, which more than any other science is supposed to estrange religion and learning, and yet Pasteur towards the end of his brilliant career said: "All my science has only brought me the faith of a Breton peasant." Orestes Brownson, whose venerated ashes repose beneath this church, was one of the best minds America ever produced. Once when a foolish admirer said to him, "Doctor Brownson, it must be a source of great happiness for you to reflect how much genius you brought into the Catholic Church," the old man shook his lion-like mane and thundered back: "Sir, I never brought anything into the Catholic Church but my sins!" The same deep humility strengthened and colored the spirit of the great Roger Taney, the first Catholic to occupy the exalted post of Chief Justice of the United States. One Saturday evening when he was kneeling, as was his custom, around the Confessional, the parish priest whispered to him to move past the other penitents and to draw close to the Confessional, adding: "The Chief Justice must not be kept waiting." And Taney answered this glorious thing: "Not the Chief Justice here, Father, but the prisoner at the bar." Towards the end of his life, the illustrious Charles Carroll of Carrollton, superb Catholic gentleman and last survivor of the signers of the Declaration of Independence, made this memorable utterance: "I have lived to my ninety-second year; I have enjoyed life, wealth, the esteem of friends, the confidence of my fellow countrymen,—every blessing that Heaven could bestow; but what I now look back with most satisfaction is that I have always lived faithful to the practice of my religion." Imitate them in their faith as well as in their genius and their fame.

So may you say at the end of your days, like Saint Paul, the perfect model of the Catholic college man, the man of power, the man of ideals, the man of sublime

courage, "I have fought the good fight; I have run my race; I have kept the Faith; for the rest there is laid up for me a crown of glory."

THE BACHELOR ORATIONS

1. FREEDOM OF EDUCATION

ALDEN J. CUSICK, LL. B., '21

The presence at this commencement of the many friends, relatives and parents of the graduating class of 1921 evidences the deep interest felt today in the matter of education. The fact that some have come from afar to see their sons enrolled in the great body of American college alumni shows that they appreciate the importance of education and realize that the progress of our land is measured by the true educational advancement of its people. By true education I mean all of those influences,—physical, intellectual and moral—which operate so powerfully for or against the welfare of the individual and of the community.

The preceding speakers have shown freedom of education to be the rational ideal and the American ideal. It is my purpose to point out that this ideal is now being seriously menaced in several ways—that its preservation rests with us as citizens of America. We, the American people, have been singularly indifferent to this danger, possibly because we have not been aware of its seriousness; more probably because we have been disinclined to expend the effort necessary to arouse ourselves to action. But I would emphasize with the sincerity born of a deep conviction that our apathy in this cause will help the enemies of God and of God's followers to achieve the death of religious liberty, for freedom of worship is directly dependent on freedom of education.

Recently a fight for the preservation of this freedom in education was waged and won by the voters of the great state of Michigan. The storm centered upon the private schools. The enemies of private schools aimed at their destruction. But the voice of the people pronounced that the private schools should remain free and open institutions in that state.

The amendment aiming at the abolition of these schools was not, on its face, vicious.

Printed in handsome black type or pronounced by a sonorous voice it appeared to be thoroughly patriotic and praiseworthy. It was general, clearly worded, and utterly innocent in sound, caculated to fire the patriotic zeal of all who believe in the future of America! The amendment provided merely, that all children in the state of Michigan between the ages of five and fifteen must attend the public schools of their district. Yet in essence, this amendment, aimed, as it was, to regulate arbitrarily the form of education which provides for the intelligent practice of worship, was a challenge in religious bigotry, an attempt to link Church and State, an attempt to make it a crime for certain citizens to enjoy freedom of worship. The amendment was directed at both Catholics and Protestants. But its proponents found what they least expected. They found Catholics, Protestants and Jews strongly united in the conviction of their equality before the law, "fearing no enemy and creating none," but unalterably determined to resist every invasion of their religious and educational freedom.

Of all private schools, the Catholic schools are most numerous and best developed. The attacks against private schools are for this reason, in a very *real* sense, attacks against Catholic schools. Catholics have always paid their share to support the public schools—against this they make no complaint. In addition they have built up and sustained their private schools—for this they make no *apology*. They know that the greatest forces for advancement in the world today are religion, courage, character, and an indestructible love of liberty. They are glad and proud that as American citizens they have had the privilege of informing secular subjects with eternal truth and value. They are glad and justly proud that they have, for generations, been the greatest single force in the perpetuation and development of this great Republic. They realize and their teachings reflect the fact that the farther the state gets from the teaching and spirit of Christianity, the greater the danger to all true liberty in religious, educational and civil rights.

Show me an American developed in Catholic schools who has ever found his instruc-

tion a handicap in the battle of life. Side by side with those trained in state schools, products of our Catholic schools have attained the highest honors in science, in literature, in statesmanship in every field of endeavor. Show me the American that has breathed the wholesome patriotic atmosphere of the Catholic school, who has ever become a traitor to the American nation. Hand in hand with comrades who had been educated in state schools our Catholic boys have toiled, fought, bled and died,—and this in every battle of the Republic from Lexington to the Argonne. The Church is rightly proud of her service to country. There are those, jealous and envious of her record, who would cleverly contrive to curtail her achievements by destroying her schools. It is against this destruction that our voices are raised. We have no quarrel with state supervision of our private schools. We welcome all reasonable inspection; we welcome state examination for our teachers; we even urge passage of laws in every state of the Union requiring that the English language be the medium in which every school subject be taught American youth.

We have, it appears, as much to fear from the actions of our national government as from any that a particular state may take. At the period of our Civil War the struggle was to preserve the Union against decentralizing tendencies, but the struggle now is to save the states from the centralizing forces of the federal government. In the recently defeated Smith-Towner Bill, under the pretext of developing Americanism, there is the charter of a centralizing institution foreign both to American ideals and to common-sense,—a federal control over the schools of the States.

I need not discuss the various ways in which this movement menaces our freedom in education. I merely ask this: can the states be independent in local educational policy and can private schools be free when a federal secretary of education has exclusive power to subsidize those states whose educational policies meet with his approval; to withhold the subsidy from those states whose policies do not measure up to his procrustean rule? Is this freedom? No! The operation of a Smith-Towner educational

system is the very negation of freedom. It means that states may conduct their schools as they wish provided always that they wish to conduct them according to orders issued by a political appointee of the current administration. Well may we say with the Reverend Paul Blakely: "This is absolute Federal control, a philosophy of Cæsarism, against which the framers of our Constitution provided by denying to the Federal Government control of education within the States."

The most dangerous of all governmental monopolies is the monopoly of education. Such monopoly gradually fashions the leading and influential portion of the public mind after the idea of a man who may be not only a pagan, but one whose chief educational qualifications may be ignorance and religious prejudice. Even if the Smith-Towner Bill be not, as its advocates allege, aimed at the private school, it will, nevertheless, further remove from the parent the control of his child and hence pave the way for bigots and agitators of the stamp of James Hamilton, the instigator of the Michigan amendment, to sound the death knell of education and religious liberty.

True, the Smith-Towner Bill failed of passage at the last session of Congress. But let us not, on this account, be too optimistic. Be assured that the friends of the measure will not rest here. Should they so modify it as not to establish an educational bureaucracy, cause for objection will no longer exist. But their fight for its recent passage was long and hard and not wholly unsuccessful. This should convince all right-thinking Americans that "eternal vigilance is the price of educational liberty."

We must, ladies and gentlemen, awake from our lethargy. We must then arouse others to the danger. We must inform our friends and our neighbors, both Catholic and non-Catholic, of the grave menace which such measures as the Michigan Amendment and the Smith-Towner Bill present to the future freedom of American education. We must explain to them that such dangerous innovations as these are the opening wedge of a new political system which is wholly foreign to the basic ideals and principles upon which our Republic has been founded

and developed. Above all must we be prompt to resist these attacks upon our freedom of education, the freedom of education which has always been sacred to Americans and must always so remain.

And if we be inclined to ignore or to discount the real need of action let us recall the fact that many of the representatives of the Catholic Church have lifted their voices in behalf of this cause. Our deceased primate, Cardinal Gibbons, for example, always recognized as a champion of democratic institutions, of free thought, of individual development and of a special maintenance of the rights of the states has, with indomitable persistence and courage, fought for the preservation of freedom in education. And his voice was not that of a politician, but of a patriotic American who loved his country and worked for its welfare. Let us remember also, that the most creditable leaders of Protestants and Jews alike aligned themselves with Cardinal Gibbons realizing that the right of private education is a common cause of all Americans.

I conclude, friends, in the words of our great leader, Theodore Roosevelt, "There is no good reason why we should fear the future but there is every good reason why we should face it seriously, neither hiding from ourselves the gravity of the problem before us nor fearing to approach it with the unbearing, unflinching purpose to solve it aright." Many of us are now blessed in the sacred state of parenthood and many more of us, in the Providence of God, are destined to become heads of happy families. Our children are tugging at our heart strings and pleading for action. Let us protest, then, in the name of liberty and speak manfully and courageously in all the conscious pride of parenthood and of American citizenship against these un-American attempts to rob us of our God-given right to educate our children where and how we see fit.

DESIRE

This night from out our Lady's house we go
To live and die,
May her blue eyes and lovely brow of snow
Be all our sky.

2. THE RATIONAL IDEAL

PAUL EMMET SWEENEY, '21.

Childhood is the future in embryo. It is the reserve army upon which the democracy of tomorrow must depend for success or for final failure. Nothing is more commonplace than the assertion that the young must be educated rationally, reasonably. It is not so generally understood, however, that rational education is a very definite matter involving a correct idea of the nature and personal dignity of those to be educated. Is education merely expedient, or is it something to which every man has an inalienable right? Who is privileged to say what form that training shall take? What kind of training is best suited to serve the true interests of the individual and of the great social groups of which the individual is a member? These are questions which must be satisfactorily answered by any system that claims to be a rational system of education.

The proposition that all men are created equal is as thoroughly American as it is deeply Catholic. Men stand on the same footing by reason of their possession of certain natural rights which cannot be separated from human nature. All men have the same destiny. They are born for perfection and happiness in an eternal life to be attained by right development and right living in this temporal life. Their souls are at once a pledge of their immortality and a challenge to their mortal environment. If these souls are to develop in consonance with their value and dignity, access to the means upon which this development depends must be free and unhampered. Every human being has the connatural and inalienable right to become a man in reality as in name. This does not mean that men are equal in their accidental endowments, or, as a consequence, in their needs for the proper development of those endowments. But it does mean that all men have certain basic essential endowments, by the very fact that they are human, and, therefore, certain basic needs which cannot be ignored.

It implies, moreover, that the family and social life are divinely ordained institutions which exist to make possible the satisfaction of those needs and to safeguard them

from frustration by any agent that would interfere with their fulfilment. Social life, which is the foundation of the state, has high authority, divinely sanctioned. But this authority cannot rightfully encroach upon the rights of the individual as an individual; indeed, the primary purpose of the state, the first and chief reason for its existence, is to protect and enforce the rights of the individual. Again, it is to be observed, that the state is not the custodian of the means which lead to eternal life. Those means have been entrusted by the master of immortality to a specially constituted society called the church. It is the duty of this society to achieve the spiritual and eternal welfare of men and to safeguard the rights which men have to work out their final destiny.

Such is the existence into which man is born, an existence dignified by the highest possible purpose and circumscribed by very definite rights and duties. His education must reveal to him his destiny and develop in him those faculties which will make him a judicious master of the means by which that destiny may be attained. When we consider in the next place, the general characteristics of such education we find that it must insist primarily upon the harmonious development of the whole man, religious, physical, intellectual and moral, and not merely of a part of his nature to the neglect of other and perhaps higher parts. "The soul," says Plato, "is a lyre whose music results from the harmony existing between its faculties." Improper development will distort that harmony and thereby distort the man.

An equally important consideration is the right of the child to education. How much right has the child to education or has he in fact any right at all? We believe that his right to life and to the things which we call the necessities of life is not any more real than his right to education. He is to be a citizen upon whose co-operation in the affairs of the commonwealth, the success of society must in some measure depend. He is to be the head of a family, perhaps, with the obligations attaching to that position. He is to be a member of the church and as such must assume the obligations imposed upon him by his membership. Obviously he

cannot be equal to these responsibilities unless he be trained to know and view them properly. He cannot be asked to live intelligently in society unless his intelligence be duly developed. It is because the child is obliged to do these things that he has the right to the training for their performance.

The child, however, is incapable of vindicating this right, for a long time indeed, incapable of understanding that he has such right. Its fulfilment, therefore, is the immediate concern of the family into which the child is born. The arms of the mother into whose care the child is entrusted by God, must encircle not only his body but his soul as well. The watchful guardianship of the father must vindicate the child's right to an education as well as his right to life and to food. No duty of parenthood is more sacred and none is more difficult than the steady fostering, the sleepless defense of the awaking spirit of a child. And if this duty may not be shirked, the rights which naturally accompany it may not be violated. Hence, father and mother, on account of their most intimate relation to their child, have most to say about the manner in which their child shall be educated. It is their privilege, for instance, to demand that due attention shall be paid to the development of the religious and moral character of their child. They are justified, again, in reserving to themselves, personally, the education of their children, provided they have the leisure and the ability for the task. When they are not able to train their sons and daughters themselves, they rightfully exercise the privilege of selecting those who are to undertake that training, reserving always and necessarily the parental responsibility as to the right education of offspring. The family, in brief, exists not only to bring children into the world, but to train them carefully and devotedly for the journey through the world. It is the custodian not only of cradles, but likewise of consciences.

Interest in the education of the young is not, however, limited to the family circle. The state is interested in the development of its future members. Its continued well-being and progress depend chiefly upon them. The state, therefore, has the right and the duty of insisting upon the proper education of children. It may justly demand

that the character of its organization be duly taken into account by the educator. It may set up standards of educational discipline. It may insist upon the inculcation of moral principles which insure the stability of social life. Wherever and whenever parents neglect the amount of education which the state knows to be essential to the public welfare, wherever and whenever doctrines are taught which undermine the safety of civilization, wherever and whenever individual morality is spurned or perverted by false teaching, there and then the state has the right and the duty to interfere. It is the divinely appointed custodian of the temporal welfare of the community. Whatever endangers that welfare must arouse the state to preventive action; whatever promotes it should receive its sympathy and aid.

The same principle upon which the state bases its right to a say in the education of the young, is the basis upon which is founded the Church's right to supervise the education of children. They are to become active members of her body; they are born to the inheritance of her treasures. The church has been most positively commissioned by God to care for the souls of men and she realizes that nothing is so important either as a foundation for Christian life or as a defense against the powers of evil as the religious guardianship of the child soul. Always and everywhere she has made great sacrifices for education. She has formed great bodies of heroic men and women who consecrate themselves for life to the work of Christian education. She has been most indefatigable in spurring parents and custodians to the full performance of their duties in the matter of education. The state cannot lawfully deny to any child, membership in the church, nor can it reasonably forbid the church to make the necessary preparation for such membership. The two things, membership in the church and preparation for such membership, go hand in hand and to attack either is to strike down both and to undermine the basis of social life.

Just as the best education is, without question, that which develops harmoniously all the faculties of man, so that direction of education is most successful in which all the parties rightfully concerned with the child

co-operate. Grant to the child, in view of its circumstances, the right to a reasonable amount of education. Grant to the family, entrusted by God with the care of the child, the right to determine the form of that education. Grant to the church the great task of fitting its members for the religious obligations which it is born to assume; and the scope of the state will become simple and manifest. Let the state co-operate to the best of its ability. Let it foster schools of learning to which parents may safely entrust their children; schools which will not endanger the existence of society by neglecting the training to righteousness upon which social life ultimately depends. But let it refrain from arrogantly assuming to itself, absolute control of a function to which it can have no just title. Let it avoid trying to establish the autocracy of law by denying the fundament of law.

This is the Catholic view and it is the truly American view of the matter. Never has any people appreciated more justly the benefits of education than the American people and never has any institution devoted itself so wholeheartedly to the higher aspects of the same cause as has the Catholic church. It was she who undertook the training of the barbarians. It was she who established round her cathedrals in the days before printing, great schools, not only for the learned few but also for the people. It was she who reared in the modern world the principles of freedom and equality. In numberless ways she has made it her first task to quench the thirst of the multitude for culture and faith. Her mission today is equally noble and important. Inspired by the vision of the greater Republic of Heaven, she wishes to serve, to guide and to heal. She is intent upon finding for all men, places in the mansions of the Master.

REVERIE

When all the hungry roses in the gloom
Write silent music for the laughing day
That, wantonly, has gone down love's far
way,
I sit and wonder if some star-lit room
May hide her beauty and her warm lips say,
"There are roses in a garden that is like a
tomb. . . ."

3. FREEDOM OF EDUCATION AS THE AMERICAN IDEAL

ALFRED N. SLAGGERT, LITT. B., '21

The primary aim of education in the early periods of America as proclaimed by the lawmakers was religious. We find this fact illustrated in the preambles setting forth the conditions for the founding of schools—in the edicts of colonial powers to those commissioned with the responsibilities of governing American Colonies and in the instructions attached to money grants for educational purposes. This aim is almost invariably evident in the laws of a general educational purpose as well as those enacted for specific provisions in educational enterprises. That morality must be founded on religion and that therefore religious instruction is a most important requisite in education—this was the dominant consideration that prompted our forefathers in establishing schools when America was in her infancy.

Religious education was emphatically the early American ideal. This fact becomes overwhelmingly obvious when we examine colonial educational records. The incorporators of Yale College had this ideal in mind when they stated that a school should be established "wherein youth may be instructed in the arts and the sciences, who, through the blessings of Almighty God, may be fitted for public employment both in Church and Civil State." The charter granted in 1640 by Sweden for the settlement of a colony in Delaware sets forth this ideal in a provision that the patrons of the colony choose as teachers persons who had at heart the conversion of the Indians to Christianity. The "Petitionary Act for Free Schools" enacted by the legislature of Maryland in 1696, states emphatically the absolute necessity of spreading the teachings of religion as one of the chief purposes of education. By the law of 1642 the chosen men of each town in the commonwealth of Massachusetts were empowered to take account from time to time of the progress being made by children in the study of religion. In the same year an act of the General Assembly of that state ordered that those hav-

ing control of Harvard College should "have full powers and authority to make and establish all such orders, statutes and constitutions as they shall see necessary for the instituting, guiding, and furthering of the college and its members in piety, morality, and learning." Dartmouth College was founded in 1769 for the purpose of instructing students in divine truths and in the Holy Scriptures and to encourage the spreading of Christianity among Indian tribes. In Pennsylvania the educational law of 1683 ordered that all persons having children shall cause them to be educated so that they may be able to read the Scriptures. In New Netherlands the statutes relative to education were concerned chiefly with impressing upon the people the importance of learning the principles and practice of religion. In Virginia the Grand Assembly, recognizing the necessity of religious training, enacted in 1660 this law: "Whereas the want of able and faithful masters deprives us of the blessings and mercies of God, which want, by reasons of our great distance from our native land, cannot in probability be always supplied from thence, be it enacted, that for the advance of learning, education of youth, supply of ministry, and promotion of piety there be land taken upon purchases for a college and a free school, and that there be with as much speed as may be convenient, housing erected thereon for students and scholars."

Early colonial records are filled with enactments of this kind which prove conclusively that there existed a close relation between education and religion, between the school and the Church; that the American ideal of education as conceived by the founders of this nation was distinctly a religious one; that morality and piety should be given first consideration in the development of character.

When the independence of the United States had been effected and a constitution had been adopted, education was left to the care of the several states. Yet the most influential leaders in the formation of the new government were outspoken advocates of an efficient educational system and defined that section of the constitution empowering Congress "to lay and collect taxes and provide

for the common defense and general welfare of the United States" as authorizing the Federal Government to establish schools. The plan of granting a certain portion of the public lands for educational purposes had its beginning in 1787 in the ordinance of the Northwest territory, and the idea prompting this action was indicative of the great importance attached to moral training; "Religion, morality, and knowledge" says that ordinance "being necessary for good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Religion was at that time still basic in education. At this point, however, a change begins to manifest itself. It was gradual but nevertheless a change which has since become quite pronounced. Within the last century and a half the disposition to secularize the schools has resulted in the practically complete elimination of religious and church influences from public education. Scan the pages of American Colonial history, and you will discover there a very close relation and co-operation between education and religion; between the school and the church. In nearly all of the early documents you will find conclusive evidence that the aim of elementary education was to inculcate the principles of Christian morality based upon the Christian religion; that the aim of higher education was to prepare religious teachers; that the subject matter was largely religious in nature; that church authorities exercised great influence over the educational system; that the most ardent advocates were those who had in view the needs of religion. But what do we find today? In place of the early American ideal in education we find in every state a system in which civic and industrial aims prevail to the exclusion of religion—a system from which religious training has been eliminated or at least reduced to its elements. We find state legislatures enacting laws separating education from religion, so that a strict neutrality may be effected in religious matters; we find the opinion growing that whatever moral and spiritual training the child needs can and should be given in the Church and the home, that the state should disclaim all responsibility for the inculcating of religious truths; that there should be, in a

word, complete separation of education from religion. As a demonstration of how efficiently this policy of secularization has functioned we have but to compare the textbooks used in colonial days with those in use today; the former are unmistakably religious and moral—those of today very carefully avoid any reference to God and religion.

Thus our public education has become thoroughly secularized. But we are to remember that this fact does not destroy the natural and inviolable right of parents to educate their children in the manner they see fit. It does not take away from them the right to have their children receive proper moral and religious training in the school. This right of parents was both theoretically and practically recognized by the founders of America. What has been shown to be the rational ideal in education was the original and true American ideal. The same ideal, my friends, is the aim of the Catholic educational system of today and of all time. We have examined the charters of a score or more of Eastern schools and we found that the specific purpose for establishing, in each instance, was to insure for college men an education based on religion. The Catholic Church has carried this rational ideal, this American ideal right down into the secondary and grammar schools. We are loyal to state and in being so we are loyal to the national ideals which are the very fibre of real Americanism. No state has yet set aside this prerogative of the parents in educating their children—it still remains the American ideal and to change it would be violently revolutionary. As patriotic American citizens we must guard well this right for it is one that will guarantee more glorious achievements for our plan of education. We must improve our institutions from the grammar school to the university, so that no child may find it necessary to go elsewhere for training. We must consecrate ourselves most ardently to this righteous cause. We must insist upon our rights in the matter of education if they be assailed and highly resolve that Catholic schools shall attain the highest place among American educational institutions.

"OF KINGLY BLOOD YOU COME."

WALTER M. O'KEEFE, '21.

THERE were men who wandered across the world
And struck through the wilderness,
They were men who sacrificed Fatherland,
Their homes and their happiness.

Borne on through the crisis of doubt and fear
By the love of the mother of all,
They founded a city,—these holy men—
That will live till Eternity's call.

Heroes, these Knights of the Holy Cross,
They knew not the flourish of fame,
And their work, as a tribute, they humbly laid
At the altar of Notre Dame.

They were men of wisdom and holiness
Who opened the eyes of Youth;
Like the glorious glow of a golden dawn
They showed us the Sun of Truth.

They lighted the beacon of simple faith,
The banner of Right they unfurled,
And they gazed with pride at each stalwart son
Who fought for a suffering world.

When the thunders of war rolled over the land
And Death, like a cloud, covered all,
We bent for the blessing of Notre Dame
And vanished to fight,—and to fall.

In a Flemish Field there's a poppy patch
That will live till the end of time
O'er the grave of a conquering comrade of ours
Who won his reward sublime.

Carry on, oh noble gentlemen,
Stain not your souls with fear;
Be mindful of your Mother's trust,
Her honor e'er revere.

When slander rears its slinking head
See not your lips be dumb;
Shrink not from battle's danger, for
Of kingly blood you come.

THOUGHTS.

BY SENIORS.

Judging from the spirits here and there,
prohibition has not yet gone into effect.

The dark days often bring to light the
great truths of our mortal existence.

If the energy wasted in useless talk were
properly applied there would be no need of
work on Sunday.

The recent bad weather has brought into
vogue among us a style of shoe popular in
France three years ago.

COMMENCEMENT ADDRESS

SENATOR DAVID I. WALSH, LL. D., '17

On this commencement day which marks the end of your endeavors to receive the degree that elevates you to a place in the ranks



of educated men and women no words can fittingly give expression to the heart-felt congratulations and felicitations rightfully your due. Your friends join me in giving expression to the sentiments that words so inadequately bespeak and our congratulations and God-speed go out to you without limit or stint. You know you feel with me that you would be unworthy of the paternalism of this great university unless you were mindful and deeply appreciative of the devotion and sacrifice of your parents and your instructors who have so cheerfully contributed to this final measure of your early success.

As a public man, charged with some re-

sponsibility to encourage and promote all those activities which serve to extend the objects and purposes for which our government exists and to imbue loyal and intelligent devotion to its institutions, I thank this university for giving so many well trained and well equipped leaders for future service to our country.

Today you are passing through one of the most significant meridians in the universe of life, for your commencement is but a signpost on the road pointing out to you a sharp turn which will lead along a new highway over which you are now to pass, we hope, to greater things. There will be a call at every step along this new highway. There is a call from a world sore and sorrowful, wounded and weak, striving with all its might to start anew, to leave in the discard the teachings and doctrines that have led only to strife and conflict and to find the true means of determining the destinies of humanity. There never was a louder call than this which awaits you as you plod along at times weary, heartsore and disappointed, but always bearing within your breast the consciousness that you have been given the training and preparation that those who call to you do not possess. Are you going to heed the summons? Time alone will determine whether you have so spent your time in this—University that you possess the learning and the inspiration to step forward, present your credentials and assume the tasks that will lead you—and those who rally to you, either to glorious victory or humiliating defeat in the everyday battle of life.

As I see it, there are two courses open to you—one essentially personal—having for its guiding principle, self-interest; the other, one of service in its broadest sense, altruism—if you please—or rather one of conscious knowledge that, as a scholar, a trained and educated leader, in your relationship to the great army of untrained brothers and citizens who with outstretched hands and eager countenances, stand along the wayside, you owe the contribution of your leadership in all movements tending to promote the great civilizing and stabilizing influences upon society and government depend. Your views on education, on the fundamentals of Government, on economic and industrial problems,

will be demanded and you can exert them with powerful consequences for the advancement of civilization or for the retrogression of human society.

I shall not on this occasion discuss the means or suggest the helpful methods that will lead you to personal success. After all, personal material success is not difficult of attainment. The uneducated as well as the educated can easily achieve this goal. The man who sweeps the streets of the crowded city may know and taste of real personal success and undoubtedly often enjoys a greater measure of happiness than those who are recognized as successful in the professional, business and scientific world. This kind of success in the last analysis means little more than obtaining out of manual or mental effort the amount of money necessary to provide the comforts and ease that one's position and taste demand. Industry and application, with or without education, generally suffice for material success.

Indeed I feel that I would be advocating a very narrow view of life if I urged university men simply to make for themselves that place and name in life which the world describes as "a successful man." More particularly I desire on this eventful day in your life to point out the qualities of heart and mind and the great fundamental principles which you must bring to your work as leaders of men and women in the broader service of advancing civilization and in promoting contentment in the society of your fellowmen.

A review of conditions in the world today will not be amiss in helping us to determine how and in what manner we may render, as educated gentlemen, lofty, noble, inspiring and patriotic service to our country and to society in general.

There never were so many unorganized forces in the social, political or financial world waiting for lieutenants and captains to lead them in the supreme effort of studying and settling their conflicting convictions and helping them to get out of life the highest, the best and the noblest results.

Why is there so much restlessness in the world? We see it at every turn. Discontent and dissatisfaction has permeated every stratum of society. This dissatisfaction in the

existing order of man's relationship to society and to government may not be so great as some allege, but there is altogether much more of it than is healthy. Men who have been with microscopic precision watching the tremors and vibrations of the social organism believe we are approaching a condition which if it continues to expand will sooner or later lead to an open contest for or against policies and political doctrines that may involve the destruction of the government of our forefathers.

What are the reasons for this disturbance? They are two-fold. On the one hand the influence of those false theories promulgating a continuous class struggle and nourishing and spreading infamous doctrines to the effect that we live in a Godless world and that the only principles of any concern are the questions of material welfare: that all are entitled to share equally in the distribution of the material resources. On the other hand, the widespread insidious and scarcely discernable theories now being inculcated into our youth, that success is measured only by money and power and that all means necessary to obtain these are justified; get what you can but do it as respectably as possible; and if the conventions of life and the law of the land hinder you, organize for the substitution of a new code of morals and of laws that give advantage to the strong and powerful against the weak.

Young men your education has been a failure unless you have settled convictions that these two theories are unsound and that the trend of either school of thought will ultimately lead to anarchy or chaos.

Come up close to the group that seems especially to rally to its standards the manual toilers and workers, who are beckoning you to join their ranks and advocate their doctrines and listen for a moment to their outcries,—“The world for the workers alone,” “Organize for the industrial revolution which alone means happiness and prosperity for the masses.” Now give your ear for a moment to the other group which represents the money hoarders, and who are crying out, “Keep them unorganized”; “Keep the masses down;” “Prosperity for those higher up alone means prosperity for the masses.” Note however, that both

groups agree in refusing the guidance of the God of Creation and in abandoning reverence for the God of men and nations.

Let us turn aside before we are pushed headlong into and among either one of these conflicting factions and reflect upon the meaning of it all. But pause, one more loud outcry comes from each side which epitomizes the attitude of both. "The Government be damned" and "the public be damned." This is the omega of their respective creeds.

Young men, communism, bolshevism, socialism, syndicalism and all other creeds of kindred species would collapse over night were it not for the false doctrines and powerful forces of greed and selfishness that permeate the great business and educational world in the mad rush for gold. Ignorance and poverty are not alone responsible for the growth of these pernicious isms that seek to undermine all law and governmental authority. Modern education without the ennobling influence of Christian ideals is likewise contributing false theories and leading society blindly away from those great fundamental truths and stabilizing influences that alone can make for lasting contentment, happiness, peace and prosperity among all classes of society.

Only the naturally radical elements are affected with the poisonous nectar of the teachings of radical dogmatists. The reasons for our present unrest and discontent lie deeper within the flesh of the body politic. I repeat, false systems of philosophy giving the youth a doubt of the Almighty and teaching him to regard the accumulation of wealth and attainment of social prominence as the ultimate end of life, have greatly and badly influenced the trend of the nation's thinking. We are becoming a country consecrated to business and commercial enterprise. Our schools and colleges most of them, have taught the individual to make production a religion. The conception of labor as a commodity, transferable like chattel, was the only outgrowth of the theory that production stood and must be facilitated before human needs should be attended to. Modern education, instead of uncovering the false principles which developed rapidly in the new industrial order set up in our day, sought and actually made a smoke screen for

these indefensible practices. They have taken sides with destruction.

Modern educational agencies have too often been guilty of a worse offense than the philosophy of the material. They have, altogether too extensively, given their receptors a superfluous appreciation of certain foreign governments. They have at times taught that our own form was inferior to other governments and have given the American youth serious doubts about the efficacy and desirability of his own. I have not infrequently heard college students state that the result of their instruction in government in some of our Universities was to leave them skeptical about the superiority of our institutions over those of other countries. They have often tended to demoralize and blunt the beautiful sentiments of patriotism; they have sometimes driven home new ideas of the origin of this nation and attributed our beginning to the charity and tolerance of others. Have the shades of Washington and Lincoln vanished; do Americans no longer place unyielding and supreme faith in the greatest government on earth?

Can we wonder, when these things are true, why there are restive signs in the life of our nation today? Of course, there is chaos in thought arising out of the union of all these opposing elements. Overthrow of the government, one faction cries; others seek to enclose the will of many within the arbitrary boundaries of the will of a few. Naturally people become restless; naturally the falsely educated opportunity classes and dollar chasers deny and disregard human rights; naturally also a certain caste inclines toward association and alliance with tottering and imperialistic foreign governments that they have been taught are model, simply because an alliance will keep such nations friendly. Has the star of America fallen to such a low position in the universe of nations that we must beseech other nations for friendship and sacrifice our self-respect, our national sovereignty and our fundamental truths of liberty and justice in so doing? Thank God that we still have in America men who believe it no disgrace to call themselves Americans, and who know and assert that this country, in the year 1920 no more than for the one hundred and forty-four

years of its existence, need bow to none on earth.

But observe what this chaos of thought has done to our country. All these forces have conspired in radically different ways to either overthrow or weaken the government. The great mass of people are resentful of their leaders and are apparently helpless to remove or prevent shackling legislation. Profiteers are still rampant; capitalistic agents are attempting regulations which condemn the workers to eternal and legal servitude. Resentment and rage grows toward the cliques who would turn over America to the service of so called friendly foreign nations seeking to bind other inherently free peoples with strong hoops of captivity. And the rabid advocates of revolutionary schemes of government, though their remedies are decidedly wrong and serious, point to all these evidences to substantiate their charges.

Shun as you would a hissing serpent the false teachings of the revolutionists and the money worshipers. Avoid both these camps of destructive and faulty philosophy. Your Christian education and Christian ideals alone will lead you into the neutral, truly patriotic and sincerely humanitarian group that are seeking to steady society. A country and a world organized on Christian principles is what your university is striving to uphold. Here you have been taught to recognize the necessity for a strong constitutional government resting on liberty, fraternity, equality and justice, and your university has always encouraged and supported our government as the embodiment of such. Your education has here regarded human rights before private interests and declared with splendid vision that no man's labor is a commodity exploitable by others. Your university shall always stand, I feel sure, for a government "deriving its consent from the governed" and "dedicated to the proposition that all men are created equal."

But if these fundamental, God-guided truths are to be spread, if these beautiful ideals are to be impressed in gold upon the black garb of materialism we must have leaders; we must have someone to serve, someone to live and die for the cause, someone to fall by the roadside while the followers, taking renewed inspiration from their

nobleness, shall close their lips tightly and remove forward. "Forward is the command," often ringing in the ear of soldiers, assembled their physical and moral forces and gave them courage to march into battle. Many times on such occasions we are told it is the example of the bravest that spurs the others on. If examples be needed to strengthen you young men for your life battles you will find them in every walk of life, among the uncontrolled, free, courageous men of America who neither bend their knee to extreme radical, blind partisan, financial, foreign or social shrines. Unstinted efforts, untiring devotion, immeasurable sacrifices for the fulfillment of the hopes of bringing happiness and love into the hearts of mankind is demanded of you. Justice to all must be your controlling thought as you seek to settle the conflicting views of all who clamor in the courts of law, in the halls of legislation, in the mart of business and in every field of social activity for redress. Christian education today is the hope of the country—the hope of the world.

Graduates, you are to be the leaders of the approaching years. God preserve your freshness of heart and soul and your strength for the tasks yet remaining before you. With you rests the responsibility of teaching to the world that justice, charity and Christian brotherly love inculcated into the hearts of men and women is the first step in the campaign against unrest and dangerous radicalism. If men's hearts are not properly attuned no sound or permanent progress is possible. Religion alone trains, softens, stimulates and promotes the great virtues of the heart,—love, justice, equality and charity. It commands you to stand for the oppressed against the oppressor, the weak against the strong, the true against the false. Graduates stand for what is good and noble in America and the traditions of its birth, for truth, for righteousness, for country and for God. Justice and truth alone can make for world, national or individual peace and happiness.

Virtue is a weapon which can be used in any kind of warfare.

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. COMMENCEMENT NUMBER NO. 30.

Our Seniors got away into the race with a flying start. Of course we don't wish to do anything so banal as to make predictions because, frankly, we are NO HANDICAP. not prophets, and because, even if we were, this is our "ain countree" and the proper amount of honor would not be forthcoming anyhow. Nevertheless, it is altogether fitting and proper that we should be historians; and as such we wish to assert that the 1921 Commencement filled us with the sweet sorrow perennially born of parting, and also with some delightful reminiscence. There is something Dickensy about a Notre Dame graduation, something of the convivial spirit which attends the gathering of a scattered family round an ample and well-stocked board. Everybody knows that this old University is opening to a new era, that her field of action is going to be larger, and that the service which she has been pledged to will be increased. It is good to look ahead, but it is also pleasant to look backward upon the work that Notre Dame has done. This has been multiform and courageous always, but no phase of it is either more important or more honorable than the bringing together of hearts. Youngsters have gathered here from the ends of America, have learned to understand and love one another, have never forgotten the bonds of sympathy and fellowship that have knitted them together. Of this intertwining of hearts each Commencement is a reminder and a proof. But how about a Commencement in which *you* and *you* whom business or duty has seemed to forbid the backward journey, will lend *your* presence and *your* memory to the festival? Think it over, and when time comes for cap and gown next year, grab anything excepting a handcar and hie straight for the shade of Sorin. You'll like it and so will we.

CHANGES AT THE UNIVERSITY

The new year has brought with it the inevitable changes in the direction of the University; we shall have to say goodbye to some, we shall be glad to welcome others. When this year's Chapter had ended, however, it became evident that the needs of Notre Dame had been borne closely in mind.

We shall lose Father Cornelius Hagerty, C. S. C., professor of philosophy here for many years, who goes to Columbia University, Portland, Oregon, to instruct the proteges of Father Eugene Burke, C. S. C., in the mysteries of metaphysics. Those who have sat in Father Hagerty's numerous classes will regret his departure very much. The fact that Father Thomas Burke, C. S. C., is to journey to the same institution of Columbia may indicate the needs of the English department there, but we have an idea that the Westerners are looking for a humorist. What Notre Dame is to do without its replica of Father Tabb is a mystery too sad to contemplate. Who shall be our toastmaster? Who shall write the *Valve* and the better half of the *Juggler*?

Unquestionably the most significant change in present Notre Dame conditions is marked by the passing of Father William A. Maloney, C. S. C., during many years secretary of the University, Registrar, and motive force in the Alumni Association. Father Maloney's health will not permit his performing these difficult tasks any longer, and he will go to Watertown, Wisconsin, as chaplain to the Brothers' College there and as pastor of a parish church. His departure will mean that Notre Dame has lost a man whose heart was given wholly to her at all times.

There are other changes. Father Edward Burns, C. S. C., is going to New Orleans as assistant pastor. Father McGarry, the valiant prefect of Badin, will endeavor to recover his vanished good health.

Our pessimism is banished somewhat when we note that Father John Cavanaugh, C. S. C., is to return to Notre Dame. He will teach the upper English classes, and will add to our increasing faculty a wealth of scholarship and personality. Father Patrick Carroll, C. S. C., will also teach English here next year. Father Kerndt Healy, C. S. C., recently ordained, will come to the Univer-

sity as assistant editor of the *Ave Maria* and instructor in English.

Significant changes in the administration of the University are marked by the appointment of Father John C. Boland, C. S. C., to the position of Secretary, and of Father Edward Steiner, C. S. C., to that of purchasing agent. Father Steiner will be assisted by Father O'Malley, C. S. C.

IN MEMORIAM

In noting with profound regret the death of a distinguished friend of Notre Dame, we feel that we can do no better than to quote tributes from the press. The first is from the *Ave Maria*; the second from *The Weekly Review*.

"With regret we record the death, on the 28th ult., at his home in Baltimore, of Charles Joseph Bonaparte, one of the most distinguished Catholic laymen in the United States. He was a grand-nephew of Napoleon and grandson of the Emperor's brother Jerome, who married the famous Miss Patterson of Baltimore and afterwards was King of Westphalia. Mr. Bonaparte was Secretary of the Navy and later Attorney-General in the Administration of President Roosevelt, by whom he was held in highest esteem. His activity in the National Civil Service Reform Association and the National Municipal League, while naturally raising up many enemies, caused him to become widely known as a man of noble character and sterling citizenship. As the legal adviser of the Bureau of Catholic Indian Missions and a trustee of the Catholic University of Washington, Mr. Bonaparte rendered important service to his correligionists. He will be gratefully remembered by them also for an admirable address on "The Duties and Responsibilities of American Catholics" delivered at the University of Notre Dame, from which (in 1903) he received the Lætare Medal."

Born to an illustrious name, and the possessor of a handsome fortune, Charles J. Bonaparte did not feel himself absolved from playing the part of an active American citizen in the dust and heat of practical politics. The cause to which he devoted a great part of his life, and which he did

much to bring to success, was that of civil service reform; but in Baltimore he was quite well known for the havoc which, armed as he was with minute knowledge of the facts, his brilliant satire and telling invective wrought among the bosses, big and little, of his city and State. His close friendship with Roosevelt was a natural result not only of their common interest in civil service reform, but of the picturesque qualities which each was so fully capable of appreciating in the other. His death removes one of the really interesting personalities of our country, as well as a unique link with Old World history.

THE DOINGS OF THE ALUMNI

The alumni were as irrepressible as ever this year. An enthusiastic business meeting was followed by a banquet at which some of the liveliest speaking heard on this side of the Atlantic since the passage of the Volstead Act, was undertaken by Joseph M. Byrne, Joe Sullivan, P. J. McEvoy, Joe Healey, Byron Kanaley, Warren Cartier, John O'Shaughnessy and Colonel Hoynes. The whole commencement was distinguished by a hot old time and hot weather. The two seemed to harmonize wonderfully.

The election of officers for the coming year was duly taken care of. The Rt. Rev. P. J. Muldoon, LL. D., '16, was appointed Honorary President; there seemed to be a universal agreement to select Joseph M. Byrne, of Newark, N. J., for President, and we are mighty glad that he accepted the honor. There are a number of Vice-Presidents: Alden Cusick, Ray Miller, Gerald Fitzgibbons, John Hamilton, and Daniel Hilgartner. In the office of Secretary Father John McGinn, C. S. C., '06, succeeds the tried and able Father William Maloney. The Hon. Warren A. Cartier, C. E., '87, of Ludington, Michigan, is inseparable from the office of treasurer which he has filled during so many years with an ability and devotion of which we cannot be too proud.

The Alumni Association of Notre Dame is a full-grown institution, as necessary to us a football team or a faculty—climatic order, nota bene—and we can only hope that all its members are as enthusiastic as those who visited us during this Commencement.

COMMENCEMENT EXERCISES

The program for Commencement in 1921 opened on Saturday evening with the delivery of the Bachelor Orations. Three addresses laid before a large and appreciative audience clear-cut ideas on the subject of education. On Sunday morning the great church filled with a throng of relatives, friends and old students; a few moments later the faculty of the University and the Senior Class entered in academic procession, and the Pontifical Mass, celebrated by the Rt. Rev. H. J. Alerding, of Fort Wayne, began. The sermon was a masterpiece: never had Father Cavanaugh spoken more effectively. The memories of years spent at Notre Dame crowded themselves into this heartfelt plea for the ideals of the school. After the Mass, the flag was borne in solemn procession to the base of the Murdock staff, and in the splendor of the day its colors seemed emblematic of the fresh courage, the unstained dreaming, of the men of '21.

Exercises on Monday evening were distinguished, of course, by the presence and words of Senator Walsh, who came with a message and ended by leaving his inmost philosophy of life. The award of prizes and degrees was as follows:

PRIZES, 1921.

The following Medals and Prizes have been awarded:

The Monsignor O'Brien prize for the best essay on some topic dealing with the history of the Northwest Territory is awarded to Aaron Henry Huguenard, Fort Wayne, Indiana. Subject: Pierre Gibault; First American of the West.

The Breen Gold Medal for excellence in Oratory, presented by the Honorable William P. Breen, of the class of '77, is awarded to Raymond Manus Gallagher, Ottumwa, Iowa.

The Barry Gold Medal for effective elocution, presented by the Honorable P. T. Barry of Chicago, is awarded to Harold F. Haynes, Kansas City, Mo.

The Castellini Medal, presented by Mrs. J. J. Castellini, of Cincinnati, Ohio, for excellence in vocal culture, has been awarded to Mr. Harold Sidney Bowden, Birchtree, Missouri.

The Meehan Medal, presented by Mrs. Eleanor Meehan, of Covington, Ky., for the best literary essay written by a Senior, has been awarded to Brother Theophilus, C. S. C., Notre Dame, Indiana.

Ten Dollars in Gold for Junior Oratory is awarded to James W. Hogan, Kenwanee, Illinois.

Ten Dollars in Gold for Sophomore Oratory is awarded to Leo Ward, Melrose, Iowa.

Ten Dollars in Gold for Freshman Oratory is awarded to Mark Edward Nolan, Gilbert, Minn.

The following prizes for skill in public debating are awarded to the members of the team of 1921:

Twenty-five Dollars in Gold is awarded to Raymond Manus Gallagher, Ottumwa, Iowa.

Twenty Dollars in Gold is awarded to Leo Ward, Melrose, Iowa.

Fifteen Dollars in Gold is awarded to Vincent David Engels, Green Bay, Wis.

The South Bend Watch Company has made permanent arrangements to offer annually a full-jeweled, eighteen-carat gold watch to the senior student in each of the four colleges, who has made the best academic record for four years in the college from which he graduates. These watches are awarded as follows:

1. In the College of Arts and Letters, to George Herman Slaine, Greensburg, Pennsylvania.
2. In the College of Science, to Daniel Joseph Carr, West Hazelton, Pennsylvania.
3. In the College of Engineering, to Raymond Jacob Schubmehl, Perkinsville, N. Y.
4. In the College of Law, to Alden John Cusick, Green Bay, Wisconsin.

Two money prizes have been offered for distribution among the monogram men who have achieved the highest academic excellence. The first is a prize of one hundred and twenty-five dollars, given by Francis Earl Hering, of South Bend, Litt. B., 1898, LL. B., 1902, a member of the baseball team in 1896-97 and captain of the football team during the same year. The other is a prize of one hundred dollars, donated by Leroy Joseph Keach, of Indianapolis, LL. B., 1908, captain of the track team in 1908. The prizes have been combined and are awarded as follows:

A prize of seventy-five dollars to the Sophomore Monogram man with the best class average for the Freshman and Sophomore years, has been awarded to Edward George Degree, St. Cloud, Minn.

A prize of seventy-five dollars to the Junior Monogram man with the best class average for the Freshman, Sophomore and Junior years, has been awarded to Charles Bernard Foley, Burns, Oregon.

A prize of seventy-five dollars to the Senior Monogram man with the best class average for the Freshman, Sophomore, Junior and Senior years, has been awarded to Joseph Ralph Brandy, Ogdensburg, N. Y.

A full-jeweled, eighteen carat gold watch, the gift of the South Bend Watch Company to the Senior Monogram man, whose academic record for the year is the best among the senior monogram men, is awarded to David Vincent Hayes, Hartford, Connecticut.

DEGREES, 1921

The following honorary degrees have been awarded:

The Degree of Doctor of Laws is conferred:

On a distinguished scholar and teacher, whose synthesis of the history of Christian Europe is the ablest yet made by an American, and whose practical concern with the social problems of his country is marked by sincere conviction and great charity, Professor Carleton Joseph Hayes, of New York.

On a brilliant pastor whose zeal for souls has been felt throughout a great city; whose priestly life has been devoted to the promotion of noble causes, particularly during the great war, and whose literary skill has created a diocesan organ of unusual appeal, the Reverend Thomas Vincent Shannon, of Chicago.

On a beloved priest of the Congregation of Holy Cross, who for many years was president of Notre Dame; whose power and grace of speech are nationally renowned, whose mastery of the language has been seen in many books, and to whose personal character love is the only fitting tribute, the Reverend John William Cavanaugh, C. S. C., of Washington, D. C.

The Degree of Master of Arts in course is conferred on:

John Joseph Buckley, Youngstown, Ohio. Dissertation: "Authority as a Source of Certitude."

James Patrick Coyle, Taunton, Massachusetts. Dissertation: "Some Aspects of Industrial Unrest and their Relation to Principles of Christian Justice."

Delmar Joseph Edmondson, Marion, Ohio. Dissertation: "A Comparison of the Technique of the One-Act Play with that of the Longer Dramatic Forms."

Patrick Joseph Haggerty, C. S. C., Notre Dame, Indiana. Dissertation: "Education and the Right to Educate."

The Degree of Master of Science in course is conferred on:

James Harvey Bailey, Pomeroy, Ohio. Dissertation: "The Halogenation of Acetals."

P. Benedict Oberdoerfer, O. S. B., St. Bernard's Abbey, St. Bernard, Ala. Dissertation: "Reactions of Acetylene with Acidified Solutions of Silver Phosphate and Silver Arsenate."

Brother L. William, F. S. C., Duluth, Minnesota. Dissertation: "The Volumetric Analysis of Magnesium Compounds."

The Degree of Master of Science in Electrical Engineering is conferred on:

Brother Frederick, C. S. C., Notre Dame, Indiana. Dissertation: "The Inductance of Electrical Circuits."

The Degree of Juris Doctor is conferred on:

Manual Vial Echenique, Santiago, Chile, South America. Dissertation: "The Recognition of New States."

The Faculty of the College of Arts and Letters announce the conferring of the following bachelor degrees:

The Degree of Bachelor of Arts is conferred on:

Walter Michael O'Keefe (Cum Laude), Hartford, Connecticut.

Henry Vivian Stevenson, Brooklyn, N. Y.

The Degree of Bachelor of Letters is conferred on:

Brother Theophilus, C. S. C. (Maxima Cum Laude), Notre Dame, Indiana.

John Alfred Dettling (Cum Laude), Akron, Ohio.

Forrest J. Hall (Cum Laude), Talladega, Ala.

Alfred Nicholas Slaggert (Magna Cum Laude), Saginaw, Michigan.

The Degree of Bachelor of Philosophy is conferred on:

Anthony Thomas Bray, Bellefontaine, Ohio.

Alexander Johnston Colgan, Berwyn, Pa.

Paul Emmett Sweeney, Ottumwa, Iowa.

Michael Joseph Tierney (Magna Cum Laude), Rochester, N. Y.

The Degree of Bachelor of Philosophy in Journalism is conferred on:

Edward Brennan Doyle, Indianapolis, Indiana

Andrew Joseph Moynihan, Fort Wayne, Indiana.

Lawrence Andrew Wallace, Stuart, Iowa.

The Degree of Bachelor of Philosophy in Commerce is conferred on:

John Newman Clancy (Cum Laude), Traverse City, Michigan.

Gerald Joseph Cleary (Cum Laude), Escanaba, Michigan.

Gerald John Daily (Cum Laude), Muskogee, Oklahoma.

Harold Scanlon Foley (Cum Laude), Jacksonville, Florida.

William Edward Foley (Cum Laude), Indianapolis, Indiana.

David Vincent Hayes, Hartford, Connecticut.

Thomas Cyril Kasper, Faribault, Minnesota.

Leo John Momsen (Magna Cum Laude), El Paso, Texas.

Henry Lloyd Morency (Cum Laude), Sturgis, Michigan.

Charles Welstead Morrison (Magna Cum Laude), Chicago, Illinois.

Ralph Eric Sjoberg, Chicago, Illinois.

The Degree of Bachelor of Philosophy in Foreign Commerce is conferred on:

Daniel Walford Duffy, Huron, Ohio.

George Edward Meredith, Trenton, New Jersey.

William Frederick Neary (Cum Laude), Geneva, New York.

Aloysius Dennis Schmitt, Decatur, Indiana.

Michael Nicholas Schwarz (Magna Cum Laude), Wilson, Kansas.

George Herman Slaine (Magna Cum Laude), Greensburg, Pa.

The Faculty of the College of Science announce the conferring of the following bachelor degrees:

The Degree of Bachelor of Science is conferred on:

Gerald Jeremiah Hoar, La Salle, Illinois.

Stanley Wilbert Insley, Detroit, Michigan.

The Degree of Bachelor of Science in Biology is conferred on:

Robert Stephen Lilla (Cum Laude), Webster, Massachusetts.

Joseph Henry Pavlinac, Ben Avon Heights, Pa.

Robert John Sheehan (Cum Laude), Bismark, North Dakota.

Thomas Newton Sheen (Cum Laude), Peoria, Ill.

The Degree of Bachelor of Science in Chemistry is conferred on:

Robert Bensberg Kremp, Reading, Pennsylvania.

The Degree of Bachelor of Science in Agriculture is conferred on:

Edward David De Courcey, Rochelle, Illinois.

Rafael Garcia Escribano (Cum Laude), Santa Spirita, Cuba.

Lenihan L. Lally, Dennison, Iowa.

Hector Rey de Castro, Arequipa, Peru.

William Matthew White, Ottawa, Illinois.

The Degree of Bachelor of Science in Pharmacy is conferred on:

Daniel Joseph Carr (Magna Cum Laude), West Hazleton, Pennsylvania.

The Degree of Pharmaceutical Chemist is conferred on:

William James O'Rourke, Whiting, Indiana.

The Faculty of the College of Engineering announce the conferring of the following bachelor degrees:

The Degree of Civil Engineer is conferred on:

Alfred Robert Abrams, South Bend, Indiana.

Clarence Joseph Kline, Williamsport, Pa.

The Degree of Mechanical Engineer is conferred on:

Joseph Ralph Brandy (Cum Laude), Ogdensburg, New York.

Alfred Lyndon Bryce, Newark, New Jersey.

James Alphonse Culligan (Magna Cum Laude), West Point, Iowa.

Joseph Patrick Delaney (Cum Laude), Pittsburg, Pennsylvania.

Charles Joseph King (Cum Laude), Moline, Illinois.

Joseph Mark Maag, Richmond, Indiana.

Joseph Clarence Meersman (Cum Laude), Moline, Illinois.

Richard Henry McCormick (Magna Cum Laude), Chicago, Illinois.

Henry James McLellan (Magna Cum Laude), Longmont, Colorado.

Raymond Jacob Schubmehl (Maxima Cum Laude), Perkinsville, New York.

Joseph Lawrence Tillman (Cum Laude), Toledo, Ohio.

Thomas Francis Van Aarle, Toledo, Ohio.

Henry Paul Zickgraf, Rochester, New York.

Mark Eugene Zimmerer (Cum Laude), Niles, Michigan.

The Degree of Electrical Engineer is conferred on:

Arthur Benedict Butine (Cum Laude), Kalamazoo, Michigan.

The Degree of Bachelor of Architectural Engineer is conferred on:

Edwin Lally McNamara, Cleveland, Ohio.

The Degree of Bachelor of Architecture is conferred on:

Raymond John Conrad, Milwaukee, Wis.

Thomas Vincent Dollard (Cum Laude), Troy, New York.

Callixtus Edwin Miller (Cum Laude), South Bend, Indiana.

Henry Joseph Rusche, Grand Rapids, Michigan.

The Degree of Chemical Engineer is conferred on:

Carl Edward Schubert, South Bend, Indiana.

Paul Sun Ting (Cum Laude), Manila, P. I.

Eugene Henry Vanden Boom, Kansas City, Mo.

The Certificate for the Short Course in Applied Electricity is conferred on:

James Hygenis Huxford, Skaneateles Falls, N. Y.

The Faculty of the College of Law announce the conferring of the following bachelor degrees:

The Degree of Bachelor of Laws is conferred on:

William Sheridan Allen (Magna Cum Laude), Sterling, Illinois.

Norman Christopher Barry, Chicago, Illinois.

Francis Edward Coughlin, Chicago, Illinois.

Gerald James Craugh (Magna Cum Laude), Penn Yann, New York.

Alden John Cusick (Magna Cum Laude), Green Bay, Wisconsin.

Charles Michael Dunn (Cum Laude), Aberdeen, South Dakota.

Archibald Milton Duncan (Cum Laude), Green Bay, Wisconsin.

William James Fitzgerald, Highland Park, Ill.

Frank Michael Franciscovich (Cum Laude), Astoria, Oregon.

Henry William Fritz, Lake Forest, Illinois.

Edmund Joseph Meagher (Cum Laude), Ottawa, Illinois.

Charles Patrick Mooney (Magna Cum Laude), Memphis, Tennessee.

Lawrence Byrne Morgan, Chicago, Illinois.

James Lawrence O'Toole (Magna Cum Laude), Aspinwall, Pennsylvania.

Walter Aloysius Rice (Cum Laude), La Porte, Indiana.

George Clement Witteried, Chicago, Illinois.

Walter Aloysius Sweeney, South Bend, Indiana.

Novelty was added to the Monday evening program by the address of Very Rev. James Burns, C. S. C., President. He recounted the success of the University during the past year and gave an account of the benefactions of which Notre Dame has been the recipient. Father Burns said:

The scholastic year which is just drawing to a close may be described in a general way as a period of quiet devotion to duty on the part of faculty and students. One of the traditions of Notre Dame is the maintenance of the closest possible touch between teacher and student. The spirit of the place is that of a big democratic family. It seems to me that this cherished characteristic has been especially evident during this year, and that it has perceptibly tended to foster not only the spirit of study among the students but also that harmonious co-operation of educational agencies which leads to most fruitful collective development.

The development of the University during the year has been signalized in several distinct ways. The number of collegiate students has notably increased. Last year the collegiate registration was 1046; this year it is 1221. The accommodations made necessary by this increase were got partly by the discontinuance of the first two years of the preparatory school and partly by providing more rooms for students in town. The students living in the city this year numbered about 350. The total registration for the year, including the summer school, was 2046. Fifteen new members were added to the faculty this year, and eight additional teachers have thus far been secured for the coming year.

It has long been believed at Notre Dame that the admission of representatives of the alumni and of the general public to a share in the management of the financial affairs of the University would be helpful to the University and would constitute a distinct forward step in its development. The working out of the details of the plan naturally took considerable time, but the plan was put into effect this year; and the first meeting of the Board of Lay Trustees, as the new body

is to be officially known, was held in the month of January. This board is to have control and administration of all permanent funds of the University. It will make an annual report which will contain a complete financial statement about the University, and this report will be accessible to the public or to anyone who may be interested in seeing it. The Board consists of twelve elective members. Six of these are to be elected by the Alumni Association; the other six, who are not to be alumni, are appointed by the University in the first instance, but thereafter they will be elected by the Board itself. The present membership—there are still several vacancies—is as follows:

William P. Breen, LL. D., Class of 1877, Fort Wayne, Ind.

Joseph M. Byrne, Class of 1879, Newark, N. J.

James D. Callery, Class of 1873, Pittsburgh, Pa.

Warren A. Cartier, B. S.-C. E., Class of 1887, Ludington, Mich.

Clement C. Mitchell, LL. B., Class of 1902, Chicago, Ill.

Samuel T. Murdock, C. E., Class of 1886, Indianapolis, Ind.

Edward N. Hurley, LL. D., Chicago, Ill.

John W. Johnson, Kokomo, Ind.

Francis J. Reitz, Evansville, Ind.

Solon O. Richardson, Jr., Toledo, Ohio.

It is fitting here to recall the fact that the University recently suffered the loss of one of its most beloved alumni in the death of Samuel T. Murdock, of Indianapolis, who graduated in the Course of Civil Engineering with the Class of 1886. Belonging to a family which has ever been united by ties of closest friendship with Notre Dame, Mr. Murdock kept in intimate touch with his Alma Mater and had the keenest interest in her welfare and progress. He was a prominent figure among the alumni, and made several notable benefactions to the University. He was appointed one of the alumni representatives on the Board of Lay Trustees, and his advice and active assistance was of the very greatest help in the organization of the Board. His place on the Board has remained up to the present unfilled.

During the year the University was the

recipient of a number of gifts which furthered in various ways the carrying on or the development of its work.

Messrs. Myles and John O'Brien, of South Bend, contributed an important piece of machinery to the Department of Mechanical Engineering.

From Dr. Thomas A. Olney a valuable electrical apparatus was received for the Electrical Department.

The five beautiful gold watches which were awarded this evening for excellence in class work were the gift of the South Bend Watch Co., through Mr. F. H. Wellington, general manager.

Mr. and Mrs. A. R. Meyers, of Paducah, Ky., have given the University \$500 for the establishment of an annual burse of \$30, to be known as the J. Sinnott Meyers Burse, in memory of their deceased son who was a graduate of last year in the Department of Journalism. This burse is to be awarded annually for excellence in journalism.

Mr. Francis J. Kilkenny, of Chicago, presented a burse of \$50 for this year, to be awarded to a student of Commerce who may need assistance.

Mr. Frank E. Hering, of the Class of 1898, and Mr. Conrad H. Mann, of Kansas City, jointly contributed three tuition scholarships of \$150 each. They have informed me that these scholarships will be continued during the coming year.

The Knights of Columbus established twenty-three scholarships at the University for ex-service men, out of the funds they had collected for war activities, a large part of which remained unexpended at the end of the war. These scholarships provide for tuition, board, and other necessary expenses, the allowance for each student being about \$540 annually. The total amount of this benefaction this year is over \$12,000.

The most pressing need of the University at the present time is endowment for salaries. We want additional buildings, but there is even more urgent need of endowment funds, the revenue from which will provide securely and permanently for additional professors and instructors. I am happy to be able to state that our alumni and friends are beginning to appreciate this condition and to realize the important bearing it

has upon the future development of the University. Several important gifts received during the year have afforded welcome evidence of this.

From some friends of the University in Ohio the sum of \$3,340 has been received for endowment.

Mrs. Ellen Lynch, of Chicago, a sister of the late Rev. David P. O'Leary, who was for many years an esteemed member of our faculty, has given the University the sum of \$30,000 as an endowment for the College of Law. The benefaction is to be known as the Rev. David P. O'Leary and the John and Margaret O'Leary Memorial Fund, in memory of both her deceased brother and her deceased father and mother.

A distinguished non-Catholic gentleman who is at the head of a large industrial organization, acting for a group of men who share his keen appreciation of the value of the work that Notre Dame is doing for society by sound and thorough instruction in philosophy and in the social and economic sciences, has given the University the sum of \$35,000 as an endowment fund for the College of Engineering. This gentleman has stipulated that his name is for the present to remain unknown.

An opportunity that is altogether unique in the history of the University, in respect to this matter of endowment, has been afforded to our alumni and friends by the action of the General Education Board and the Carnegie Corporation. In the month of March the General Education Board made a gift to the University of \$250,000 for the purpose of permanent endowment, on the condition that the University secure, in cash or pledges, by June 30, 1922, the sum of \$750,000. The payment on such pledges, however, may be spread over a further period of three years. This gift was followed more recently by a letter from the president of the Carnegie Corporation informing me that the Corporation had voted to give the University the sum of \$75,000 for endowment. The alumni and friends of Notre Dame will, I am sure, see to it that these large donations shall be duly secured to us; and they will rightly appreciate, as do the members of the faculty, the compliment which has thus been paid the University in

this recognition of its maintenance of high academic standards.

After conferring with our alumni and friends, it has been decided that we shall raise \$1,000,000 for endowment and \$1,000,000 for new buildings that are needed, notably an engineering building, a commerce and foreign trade building, and several new residence halls with private rooms. I shall not attempt to tell of the cheering words or the promises of support which the announcement of these plans has elicited from every side. Mr. Edward N. Hurley, former Chairman of the U. S. Shipping Board and a member of our Board of Lay Trustees, immediately sent his check for \$5,000. The members of this year's graduating class held a meeting and pledged themselves to pay two hundred dollars each within the next four years; the Class expects to raise in this way about \$20,000. Representative citizens of South Bend have held several meetings, have organized committees, and have decided that the quota of South Bend shall be \$500,000.

I have been deeply moved by the warm-hearted and generous enthusiasm of the citizens of South Bend for the realization of our plans for a Greater Notre Dame. As was said by the Rev. Dr. Lippincott, at a recent meeting in town, the people of our home city intend to set an example of generosity to the friends of the University everywhere throughout the country. I wish to express, on behalf of the University, our thanks to the citizens of South Bend, and especially of the various committees, who are giving so freely of their time and energy in order to make this local campaign a success.

I take this occasion also of thanking all those whose gifts to the University I have mentioned. Some of these gifts are more considerable than others, but I know the spirit that has prompted all these benefactions, great and small, and I am both proud and thankful that we have so many friends who are animated by that spirit.

To the Class of 1921 I offer congratulations. When I mentioned the devotion of the students to their work, I had the men of this class prominently in mind. Not only have they set an example in this way to the lower classmen, but they have been active and aggressive in their efforts to infuse their

own fine spirit into the entire student body. To my mind they have been all that college students, in their Senior year, ought ideally to be. They have had a keen and manly sense of their impending responsibilities in life, and throughout the year I have always been able to feel that, in any matter of policy affecting student interests, I could count upon the sympathy and co-operation of the men of the Senior Class. I take this occasion of thanking them, collectively and individually; they are true Notre Dame men. We are proud of them and of their record here; and we have full confidence that, wherever they may be they will continue to be true Notre Dame men, true to the spirit of Notre Dame and faithful to those ideals which they learned to cherish and to put in practice here.

Let me remind the graduates, finally, that although they are leaving Notre Dame, their departure does not mean a severance of their relations with their Alma Mater. On the contrary, it means rather the birth of a higher, a more tender, a more spiritual, a more permanent relationship with her. You will, we trust, come back here often. You will want to keep alive the old association, and you will undoubtedly feel the need at times of renewing your devotion to those higher aims and purposes in life which you have learned to appreciate here. You go forth as sons of Notre Dame, and Notre Dame, in bidding you farewell, has only pride and joy in your going forth to take up the battle of life, for she feels, with a confidence born of four years of most intimate relationship with you, that her teachings, her principles, her ideals have not only become thoroughly familiar to you, but have come to be regarded by you as your very own. She feels that her name and her honor are safe in your hands. With a mother's love and confidence she sends forth with her benediction.

Many men are failures in life because they do not recognize in a practical way their own abilities.

Our needs are as great as our desires, and if we will but control our desires the needs will take care of themselves.

THE FUNERAL OF FATHER MORRISSEY

The body of the Very Reverend Andrew Morrissey, C. S. C., whose sudden death in France was recounted in *THE SCHOLASTIC* some weeks ago, was laid to rest in the Community cemetery with a pomp of ceremony seldom equalled at Notre Dame. There had been preliminary funeral services in Saint Patrick's Cathedral, New York, where Monsignor Lavelle officiated. A host of clergy, friends and admirers gathered at Notre Dame for the final obsequies. After the body had lain in state until the morning of June 17, a Pontifical Requiem Mass was celebrated in the Church of the Sacred Heart by the Rt. Rev. Michael J. Gallagher, D. D., Bishop of Detroit. His Lordship was assisted by the Very Rev. Charles L. O'Donnell, C. S. C., the Very Rev. George Sauvage, C. S. C., the Very Rev. A. Roy, C. S. C., Rev. John Cavanaugh, C. S. C., Rev. Matthew Walsh, C. S. C., and Rev. William O'Connor, C. S. C. Two archbishops were present in the sanctuary: Most Rev. George W. Mundelein, of Chicago, and Most Rev. John W. Shaw, of New Orleans. A throng of prelates, priests and distinguished members of the laity filled the church.

Bishop Muldoon, of Rockford, delivered the sermon. It was an earnest, simple and affectionate tribute from one of the most distinguished members of the American hierarchy, whose long friendship for Father Morrissey looked out from every word he uttered. Bishop Muldoon said in part:

Text: The just that walketh in his simplicity shall leave behind him blessed children.
—*Proverbs*.

"The fervent disciple of Jesus must labor most earnestly to succeed, and Father Morrissey's life was one of constant labor—from the day he left his native land, Ireland, until the hour of his demise. How much do we in the United States not owe him for this labor in the cause of education? For an entire life he has taught the true faith that alone can save the souls of men, and give true freedom to mankind; through years as professor and guiding official he pointed to the supernatural, and by his fervent course taught the

vanity of all things unless sanctified in the service of God.

"The most important question for any nation is the proper and complete education of its youth—nothing can replace this, and disaster is sure to come to any people who neglect to instill into the hearts of the young the correct religious principles. To forget the supernatural in an educational course is a violation of the rights of childhood; is truly a sacrilege.

"The wonder of our day is the Catholic educational system, proclaiming both the rights of the child and the rights of God. This system is founded on the sacrifices of parent, and priest and sister; but in any just appreciation of it one can never forget the immense labors and magnificent contributions of the religious organizations of men and women. Without their fidelity, sacrifice and devotion, our present system would be impossible. They are the mainstay of and encouragement to bishop and priest. In this singularly beautiful phase of Catholic effort the Fathers of the Holy Cross have always been in the vanguard; their motto, no matter the price, has ever been, Onward, Upward, for God and country. In this heroic band, who has had a greater part in later years than our friend? Who more valiantly led the Christian battalion in its war upon unbelief? Who more cheerfully bore the unnecessary labors that a clean, religious manhood should be formed?

"We perpetuate the memory of those who have performed some single noble deed—what, then, shall we do for him who daily performed a difficult task, and who fashioned not bodies but souls for heroic warfare? If true education is necessary for the morality, the stability of a people, how shall we adequately recompense those who sent into the body politic streams of young men fortified against vice, and intellectually fitted to mould public opinion. Every act and every statement of the true teacher is solemn and important in the eyes of the student. Directly youth is impressed, fashioned and formed by the atmosphere of the Catholic classroom and Catholic teacher. Thousands today are better men, nobler citizens and truer disciples of Jesus because they have sat at the feet of Father Morrissey. No shaft may ever

perpetuate your memory, but, dear friend, you need no such testimony. Thousands today are giving testimony to your worth; unconsciously your students are repeating your instructions, following your example, carrying the cross more patiently, making truer estimates of life, and serving God more faithfully because you taught them. These are your testimonials, your monuments.

"I might speak of the substantial additions in buildings here and elsewhere during your administration, but however creditable these works were, they seem small and paltry in comparison with your influence upon youth, for who shall tell the price of a child and who can value a soul justly formed? The golden current of Catholic thought that today is coursing through the commercial, educational and social life of America is your debtor in no small way.

"How genially, how lovingly and how modestly did this educational labor make us his debtor! Truly of him could it be said, that he was a just man that walked in his simplicity, for 'nothing is more simple than greatness.' There was a directness, a wholesomeness, in his life that arrested attention and caused one to examine a bit more closely him whose modest behavior gave no indication of his high rank. Whether Coadjutor-General or simple teacher, our friend was always the same, simple and straightforward and thoroughly natural. He depended on no artificialities to impress himself, or to hold his friends. This institution is known for its cordiality, and did not his whole-hearted welcome bespeak good nature and true welcome? And was he not at all times a perfect spokesman for the spirit of the institution?

"While making personal friends his true fervor ever directed one to his community—and not to himself. Perfectly happy and contented, without boasting or ostentation, he wished all of his friends to know of the works of his community. The novices, the old religious, the missions, the House of Studies, and many other interests of the community were very dear to him and held the highest place in his heart. He spoke of them so affectionately and gloried in them so humbly but so earnestly that after a visit one would declare almost unconsciously: 'It is a blessed thing to be a true son of the Holy Cross.'

"Of his sacerdotal life I feel it is needless to speak, for it was so bound up with all I have mentioned that to separate his works from his priesthood is impossible. His priesthood enveloped all, sanctified all, fructified all and softened all. We know that he was Provincial and General, but above all he was and ever will be to his friends' Father Morrissey, or, in other words, as a priest he appealed to us, and all else was added thereto.

"To the Very Rev. Superior-General, who needed this genuine, big-hearted, broad-minded man, when the shadows are lengthening, we bring sincere and affectionate sympathy; to the members of the community in their loss we express our heartfelt sorrow, and suggest as their consolation the blessed spiritual children that this just man left to them as a legacy."

Immediately following the Requiem Mass the final Absolution was pronounced by Bishop Gallagher and then six priests of the Congregation of Holy Cross gently bore the casket to the waiting hearse. An imposing procession was formed by all attending the services, and headed by the processional cross bearer, seminarians and members of the congregation marched to Holy Cross Community Cemetery. Here the final blessing was given, prayers recited and a hymn sung by the Seminary choir, after the remains were laid to rest. It was a memorable scene. Prelates, priests, sisters, brothers, laymen, all assembled to pay their last tribute to the much beloved and generous-hearted Father Morrissey.

The reverence in which the name of Father Morrissey is held by the great number that called him friend, teacher or simply "father" has been made evident in numerous ways. We shall quote at this time only one such tribute of affection: it comes from the pen of Mr. P. J. O'Keefe, a prominent citizen of Chicago and a life-long admirer of the beloved Provincial of the Order of Holy Cross:

"The death of Father Morrissey came so suddenly, quickly and quietly at Paris the other day, shows how true the proverb, we are 'always walking with death.' He was a robust man, full of life, ardent, active, jocu-

lar, and, if we are to count ease and contentment as current with achievements and honors, we may conclude he was at peace; for the greatest honor his order could give him had already been conferred and by the way, it was the first time any American, or I believe any Irishman, was made Superior General. But we will conclude, because of the majestically good heart he held, that he was at peace, though such positions as he had bring no ease—far from it.

It was back in the winter of eighty-four—and it was very cold in Chicago—on a certain Sunday morning that as a newspaper man I first saw and heard Father Morrissey. It was at the dedication of a church and the assemblage was large, representative, distinguished. There were many priests and sisters, and the gentle, venerable Feehan, as Archbishop, sat over on the gospel side; as usual, attentive, calm, modest. A young looking, round faced, red cheeked, flowing hair, large forehead and vigorous cleric walked out, and on to the pedestal. Somewhat timorous at first, gradually assertive, and finally confident and strong, appealed a voice, sonorous, rolling, well blended; it may be called “a touch of brogue” if you will, but if so, then to have a touch of that blend is a compliment and advantage. There was no doubt there; he had his thesis well in hand—his words flowed as gentle as a summer shower, and the thread as connective and convincing as the rays of light of God’s sun in the heavens. It was the youthful professor of Watertown, Wisconsin; aye, youthful but a master, and many then became convinced here was a real leader among men—Andrew Morrissey, cleric, priest, missionary.

The following year I met him at Notre Dame with the saintly preceptor and predecessor—Father Walsh; what a contrast in these men to me then! One seemed to be just slipping by physically, and the other like a giant oak—large, bulky, strong but, like the leaves in the rain, with fitting arms and smiles that betokened power and harborage and protection. It was so; not a doubt of it—within the majestic arms of that great later president, counsellor, provincial and general, a boy, a youth, cleric, priest and

associate need not hesitate to believe and as surely found an honest man, a royal heart, a faithful, loyal friend.

Later on THE SCHOLASTIC will attempt to tell the story of Father Morrissey. It will be a narrative of devotion, of labor and of honor. Be it said now that the void created by his absence of gentleness and laughter, as well as an apostle gifted with an iron sense of duty and a sublime courage to perform it. Notre Dame is, somehow, smaller without him.

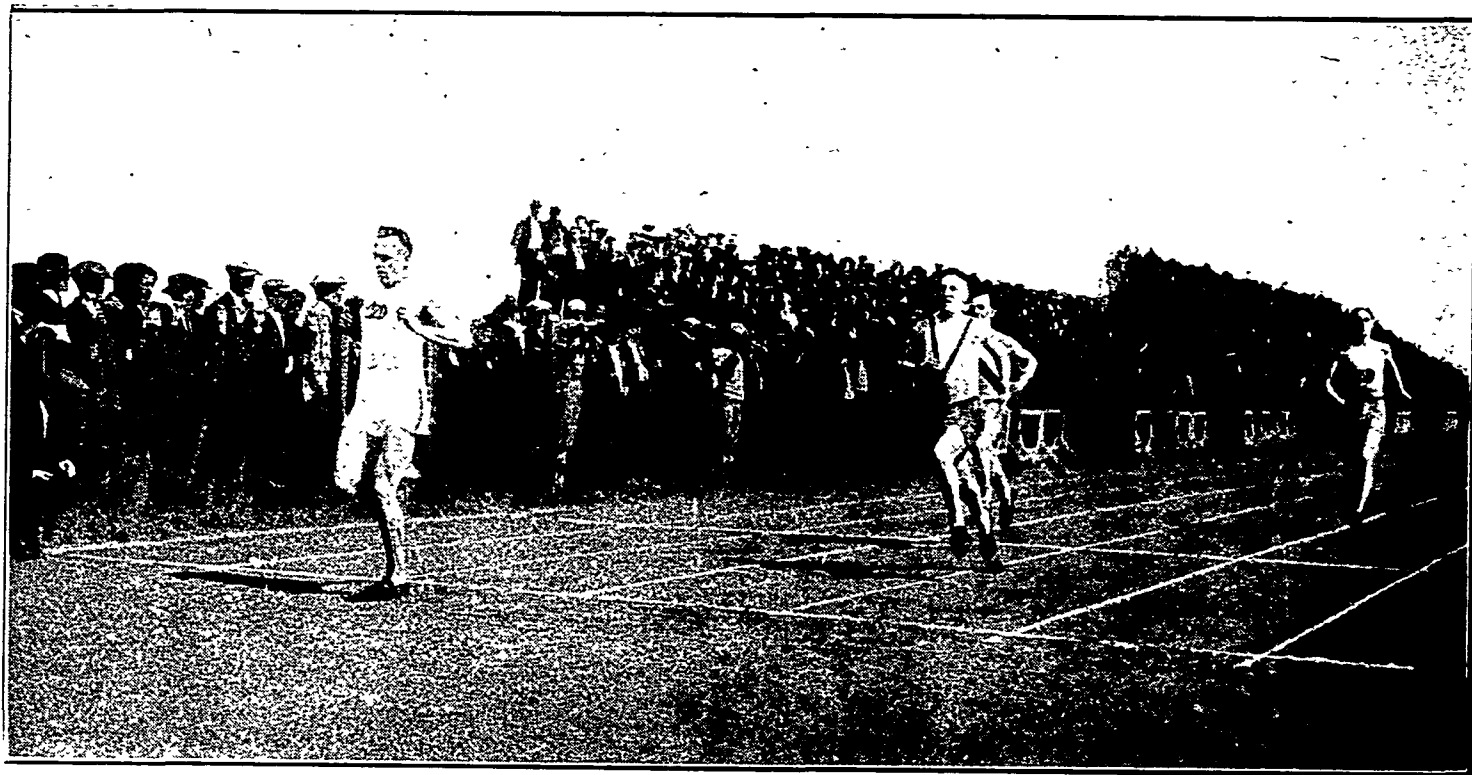
THE RELIGIOUS CHARACTER OF THE YEAR

The traditional devotion of Notre Dame students to the Blessed Sacrament showed a remarkable increase during the past year. Taking daily Communion as a criterion, it may be figured mathematically thus the increase was 20 per cent. The actual number of Communions received during different seasons of the year, is shown in the following table:

	Total	Daily Av.
Fall months	45,791	458
Pre-Lent	15,358	451
Lent	27,007	628
April	12,792	424
May	14,153	456
June ..	4,280	477

This table, which covers only campus students, represents an average of 100 Communions a year for every Catholic student residing on the campus. The high points were the Saturday during the Mission (953) and the First Friday in March (947), while the low points were registered on the day following the Northwestern game (241) and the vacation day after Thanksgiving (204).

The most impressive devotion introduced during the year was the First Friday adoration. Beginning in March, the Blessed Sacrament was exposed during a Mass of Exposition every First Friday, and student volunteers took their turns, an average of eight each half-hour, watching before the Blessed Sacrament. The day closed with a short sermon on the Holy Eucharist, delivered by Rev. J. W. Donahue, C. S. C.



HAYES — DESCH — DANT

ALL YEAR ON THE CINDERS

The story of Notre Dame track team is Very much the story of Gus Desch, John Murphy, Bill Hayes, Buck Shaw and Chet Wynne, who rank with any similar collection of individual stars representing any single school in the country. Capt. Kasper and Eddie Hogan scored consistently, and Eugene Oberst, John Flynn, Rex McBarnes, Al Ficks, George Meredith, Alexander Colgan, Phil Dant, Jerry Hoar and Mulcahy earned monograms.

At the conclusion of the season Chet Wynne was elected to lead the team in 1922.

Headed by a collection of sprint and field stars which equalled the best in the land, the squad was weak in the distance runs and failed to place a monogram in the mile or two mile. Baumer, Rohrbach, Huether and Culhane gave their best in these events throughout the season; and if monograms could be awarded for sheer grit and game-ness the quartet would be nominated for the honors by a rising vote of the school.

But the fact remains that the big weakness in the Notre Dame track squad, and one that will hamper the team's bid for big honors in the coming year, is weakness in the distance runs; and the problem before Coach Rockne, the student body and every

friend of the school, is to supply these runners.

Gus Desch won the individual honors of the year by twice cracking the world's record in the 440 yard low hurdles; and the form shown by the Newark hurdler points to a continuation of his record breaking form.

Johnny Murphy, national champion high jumper, defended his title and brought honor to the school by winning from Landon, Olympic champion and other stars of the land. The one stumbling block in Johnny's path has been Alberts of Illinois, who came from nowhere and twice defeated Johnny on the local fields. Murphy brought joy to the hearts of his fellows at the Western Conference meet by tumbling Alberts, setting a new conference record in the process.

Billy Hayes, after being in eclipse during the indoor season, came back bigger and better than ever when he won both sprints in the dual meet with Illinois and repeated at the Indiana Conference state meet. Bill saved the good wine until last when he tied his own record of 9:4-5 in winning the century at the Conference meet in Chicago. He lost the 220 by a step after leading to the last 30 yards at the same meet. At Dayton, June 11, the big dash man stepped the 220 in :21 2-5, lacking 1-5 second of the old record of 21 1-5 which stood since 1896 until



"LARRY" — SENIORS — "GUS"

Paddock broke it this year. Hayes has one more year at Notre Dame and may be expected to challenge Paddock's new record.

Buck Shaw was the big surprise of the year. From a 41 foot mark last season, the best built man at Notre Dame progressed quickly to the phenomenal heave of 44 feet 7½ inches. He has won the event in every dual meet of the year, outclassed the field at the Illinois relays and capped his performance by winning at the Western Conference. Shaw has another year, and—here's hoping again.

Chet Wynne, newly elected captain of the squad, is another Rockne-made athlete who has become nationally famous during the year. The modest hurdler has improved gradually throughout the year and turned in marks of :15 and :25 in the two events at Dayton. He is competing against Champion Thompson at Chicago today.

Capt. Kasper ran steadily throughout the year in the quarter and half-mile, participated in driving finishes in dual meets and finally came through with a wonderful first place in the State meet. Kasper has been the main cog of the relay team in its successful year.

Eddie Hogan won firsts in the pole vault in both dual meets against Illinois, repeated in the State meet and surprised the talent by

taking third place in an all-star field at the Conference meet. Hogan is good for points in the javelin and broad jump in dual meets and is one of the most valuable men on the squad. His pole-vaulting has shown steady improvement and in his two more years of competition he may develop into a big star in that event.

Eugene Oberst, in the javelin throw, carries more potentiality than any man on the squad. Previous to the outdoor season the big Kentuckian had never used the spear; but before the season was over he had broken a track record at Michigan Aggies and shattered the previous state record in the State meet. The new star is big and powerful and with experience may do great things in his two remaining years of competition.

John Montague has been progressing steadily in the 440 and has done a :50 quarter in dual meets. He is a sophomore and another possible bearer of great tidings. John Flynn, in the shot put, has been improving gradually and gladly and will be ready to step into Buck Shaw's shoes when the latter leaves. Flynn is doing 41 feet in his first year. Rex McBarnes, after experimenting with the mile and two-mile, has finally settled down to the 880 and won first place in 2:5 at the Michigan Aggie

encounter. He has one more year in school.

Phil Dant in the dashes and Mulcahy in the high jump, have been dwarfed by the ability of Hayes and Murphy but would show well on lesser teams. Al Ficks has been off form because of illness but has the makings of a real quarter-miler. Jerry Hoar is a capable high jumper but has shown his best wares on the relay team. George Meredith has been a member of all the winning relay teams throughout the year and is one of those hard workers who lack just a trifle of being prominent. Colgan rounded out his school year by winning a monogram after steady work on the relay teams.

Capt. Kasper, Meredith and Colgan will be lost to the team and the steady work of both will be missed. Capable men are coming from the Freshmen class in the field events, and the brilliant Big 5 will receive more support than was accorded them this season; but the distance runners are not yet in sight; and until they arrive, Notre Dame track will be severely handicapped.

REVIEW

INDOOR

Feb. 5—B. A. A. games at Boston. Johnny Murphy won high jump 6 feet 3½ inches.

Feb. 8—Millrose A. C. games at Madison Square Garden. Murphy defeated Landon in high jump, 6 feet 3 inches. Desch took second place in 70 yard low hurdles. Notre Dame took third in Intercollegiate relay.

Feb. 19—At Notre Dame—Illinois 61; Notre Dame 29.

Feb. 26—First Regiment games at Chicago—Notre Dame finished third with 17 points. Wynne tied national record of :5 in 40 yard high hurdles.

March 5—Illinois Relays at Urbana—1, Illinois; 2, Michigan; 3, Notre Dame. Shaw won shot put, Desch second place in 75 yard low hurdles, Wynne third in 75 yard high hurdles. Notre Dame relay team finishes fourth.

March 12—At Madison—Wisconsin 51; Notre Dame 35.

OUTDOOR

April 23—Drake Relays at Des Moines. Notre Dame won half-mile relay. Wynne second in 120 yard high hurdles. Notre Dame second in mile relay.

April 30—Penn Relays at Philadelphia. Desch broke world's record in 440 yard low hurdles :53 4-5. Murphy tied for first in high jump. Notre Dame fourth in mile relay.

May 7—At Notre Dame—Illinois 73½; Notre Dame 52½.

May 14—At Lansing—Notre Dame 81; Michigan Aggies 45.

May 28—At Notre Dame—Notre Dame won state meet 63 points.

June 4—At Stagg Field, Chicago. Western Conference. Illinois 61; Michigan 35½; Wisconsin 29; Notre Dame 25. Murphy set new record in high jump 6 feet 2¾ inches. Hayes tied Conference record of 9 4-5 in 100 yard dash. Shaw won shot put.

June 11—At Dayton Invitation Meet. Notre Dame won first in every event entered. Desch sets new world's record of 52 4-5 in 440 yard low hurdle. Murphy jumps 6 feet 4¾ inches. Wynne took 220 in :21 2-5 and 100 in :10. Relay team wins in 3:22.

REVIEW

April 15—Notre Dame 3; Wisconsin 3 (11)—Castner.

April 19—Notre Dame 4; Purdue 1—Falvey.

April 20—Notre Dame 4; Kalamazoo 3—Castner.

April 28—Notre Dame 2; DePauw 0—Mohardt.

April 30—Notre Dame 7; Michigan 8 (10)—Castner.

May 2—Notre Dame 2; Illinois 5—Falvey.

May 3—Notre Dame 1; Illinois 3—Castner.

May 6—Notre Dame 4; Iowa 2—Mohardt.

May 7—Notre Dame 0; St. Viator's 7—Castner.

May 14—Notre Dame 14; Northwestern 15—Falvey.

May 18—Notre Dame 3; Michigan 6—Castner.

May 19—Notre Dame 7; Michigan Ag. 4—Falvey.

May 21—Notre Dame 8; Purdue 1—Castner.

May 25—Notre Dame 7; Northwestern 0—Falvey.

May 26—Notre Dame 8; Michigan Ag. 4—Sharpe.

May 28—Notre Dame 4; Indiana 1—Castner.

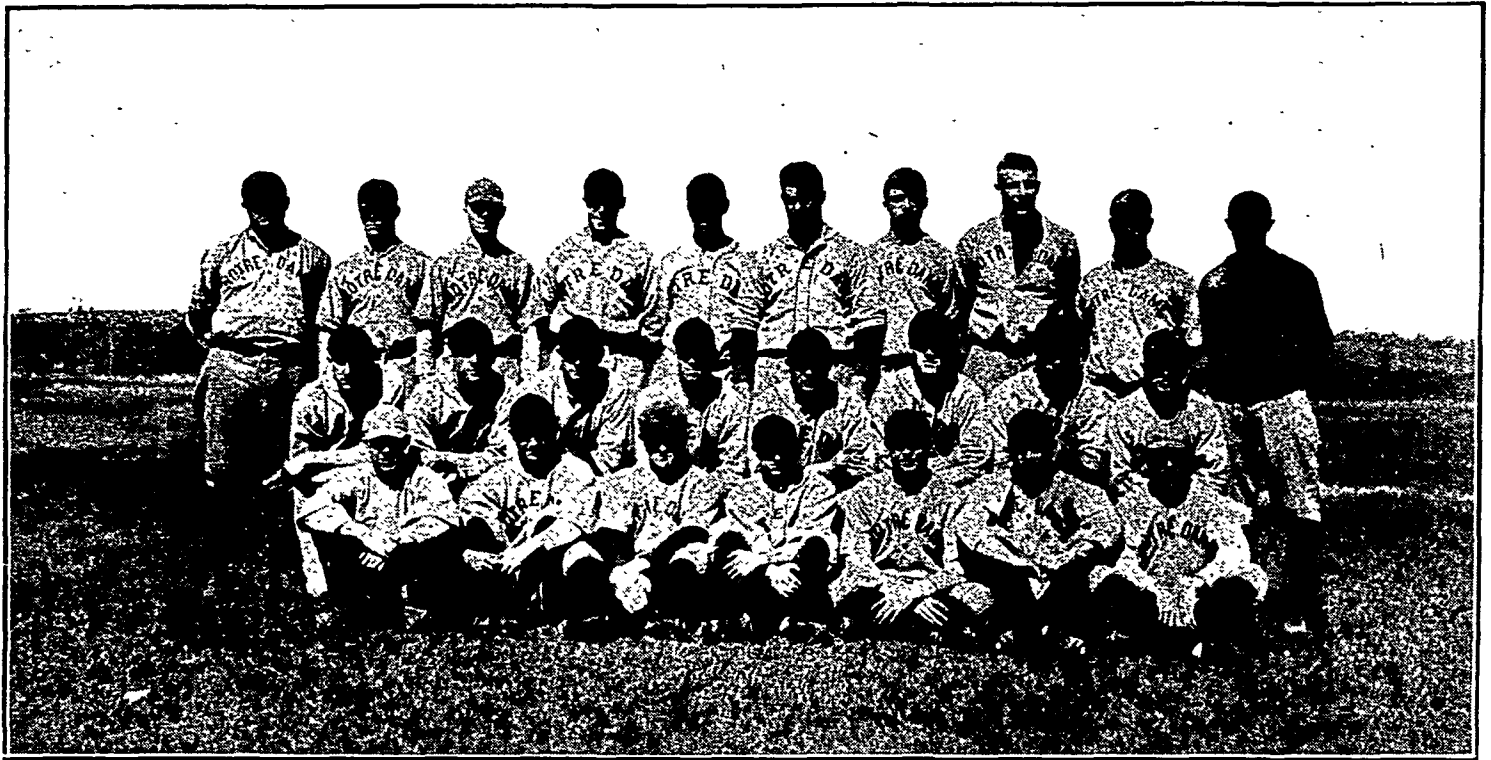
May 30—Notre Dame 15; Indiana 5—Falvey.

June 3—Notre Dame 14; Beloit 3—Foley.

June 4—Notre Dame 2; Wisconsin 6—Castner.

Pitchers:	W	L	T
Mohardt	2	0	0
Foley	1	0	0
Sharpe	1	0	0
Falvey	4	2	0
Castner	3	5	1
Total	11	7	1

Conference games: won 6; lost 6; tied 1.



THE TEAM.

ALL YEAR ON THE DIAMOND

The 1921 baseball season at Notre Dame may be easily divided into three sections: the first includes the first four games of the season when the team tied with Wisconsin and won from Purdue, Kalamazoo and DePauw in a row. The second period is surrounded by a band of deep mourning. In its seven games we lost two to Michigan, two to Illinois, one to St. Viator's, one to Northwestern and won a lone contest from Iowa.

The third section finds the sun shining brightly on the Golden Dome. The team recovered from its slump and won seven consecutive games, tumbling Michigan Aggies, twice, Purdue, Northwestern, Beloit and winning two from Indiana. Wisconsin spoiled the end of the perfect period by clicking us in the final game of the season.

It was a beautiful year,—apart from that mid-season slump; but even that can be explained. Prospects were none too brilliant at the beginning. Coach Hales was relying upon a pea-green pitching staff and experimenting with an outfield which was not finally settled until the season ended. Cold weather added to the handicap.

The group came through nicely against Wisconsin in the first game of the year and trimmed Purdue, Kalamazoo and DePauw in

a row. But then came the severest tests of the schedule. Three games with Michigan and Illinois, Conference leaders, were scheduled in four days.

The squad sailed into Michigan right manfully and for eight innings, Paul Castner made dummies of the Wolverines while he and his own mates had batted their way to a 6-2 lead. With the game in hand Castner went wild in the ninth, passed three men and Michigan hopped on for victory.

It was the crucial point of the season; and the team lost the two following games to Illinois by such small margins that the confidence of a victory over Michigan might have been sufficient to have turned the tide.

The boys picked up at Iowa but suffered the most disastrous defeat of the year at St. Viator's and came back home with a sloppy exhibition against Northwestern, the outcast of the Conference to that date. Against Michigan the gang recovered and played the Wolverines to a standstill, apart from the usual one bad inning. The returning power arrived in full against the Michigan Aggies, and the team played sterling baseball in the next seven games.

The season was a success in the final standing of games won and lost. It won a clear title to the state championship and earned a rating following Illinois, Michigan

and Wisconsin in middle Western baseball. Even in games lost the local team was always dangerous; the old fight which is always associated with Notre Dame athletic teams was on the job, improving as the season progressed.

The team batting was the feature of the last part of the season, the fielding was above par during the entire year, but base-running was inclined to be wasteful of runs. Coach Halas is a master of inside baseball and took advantage of enemy weaknesses nicely.

Which leaves the pitching staff. The fortunes of Notre Dame baseball this year followed the form of the hurlers as surely as the national elections are said to follow Maine. If the pitcher was "in there" with plenty of stuff the boys were backing him sensationally; if free walks and solid cracks became plentiful there was a tendency for everybody to holiday. But that seems characteristic of college baseball.

Capt. Mohardt is credited with two games, both being short term contests when Johnny was pulled in from the outfield in an emergency. Ivan Sharpe pitched a classy game against Michigan Aggies until he began to slow up in the seventh, and gets credit for the game. Chuck Foley won from Beloit and was the third best pitcher on the squad, serving in many games as relief hurler and coming through in every instance. Steinle held Kalamazoo to two hits until the sixth inning when he was jerked after showing signs of faltering. The little southpaw served as relief hurler in two games.

Dick Falvey and Paul Castner were the real pitching bets of the squad, Falvey working in six games and Castner appearing in nine. Although Falvey has the better record, there was nothing to choose in the work of the two hurlers as four of Castner's losses were against the toughest teams in the West, Michigan, Illinois and Wisconsin.

Both were sophomores going into their first important games; and their showing not only entitles them to heaps of praise but augurs well for a successful sound mound corps next year. Falvey's greatest trouble was in fielding his own position and Castner's stumbling block was an habitual "one bad inning." Both men remedied these de-

fects as time went on and were polished pitchers at the season's end. Castner's hitting was equivalent to that of any man on the squad and Coach Halas used the big hurler in right field in many games.

Capt. Mohardt was the only constant outfielder, fielding his position faultlessly and hitting the ball consistently throughout the year. Coach Halas experimented considerably with the other two positions, Prokup, Barry, Morgan and Garvey receiving monograms from these positions. Garvey was also sub-catcher.

Frank Miles and Micky Kane starred throughout the season; and it is doubtful if any other two men in Western college circles equalled these two men on the left side of the diamond. Both hit consistently with Kane showing as the best batter on the team. Both men fielded steadily, flashing sensational plays at times. Miles' arm registered truly from deep short while Kane had a third base peg not excelled in the West.

Bill Fitzgerald on first base, was handicapped throughout most of the season by a bad thumb but played steady ball. Rodge Kiley broke into the game at second without pre-season practice; but his form improved so steadily that he was moved to third place in the batting order. His fielding ranked with Kane and Miles.

Blievernicht, heavy-hitting catcher and sure-fire pegger, was rewarded at the season's end by being unanimously elected captain of the 1922 team. Hector Garvey worked nicely as sub-catcher.

No coach ever worked harder for success than did Walter Halas; and no coach ever had a more sincere affection for his men under the appearance of authority which a coach must maintain. The team was rounding into its best form at the season's end; and can be expected to start next year with

Monograms were awarded to Capt. Mohardt, Capt.-elect Blievernicht, Hector Garvey, Chuck Foley, Paul Castner, Dick Falvey, Rodger Kiley, Bill Fitzgerald, Micky Kane, Frank Miles, Larry Morgan, George Prokup, and Norm Barry. Mohardt, Barry, Morgan, Miles and Fitzgerald completed their baseball careers at Notre Dame.

FRANK WALLACE.

Notre Dame Kept Her Pledges in '17

“When the Thunders of War Rolled Over the Land
and Death, Like a Cloud, Covered All,
We Bent for the Blessings of Notre Dame
And Vanished to Fight—and to Fall!!”

“In a Flemish Field There's a Poppy Patch
That Will Bloom Till the End of Time
O'er the Grave of a Conquering Comrade of Ours
Who Won His Reward Sublime.”

Excerpt from Class Poem of 1921.

Help Notre Dame Go “Over the Top”

America appealed to Notre Dame in the time of her need, and now Notre Dame is making HER plea. She needs \$2,000,000 to “carry on” ner noble work.

\$1,000,000 of this fund will care for the salaries of lay professors. This will satisfy a crying need of Notre Dame.

Another million will enable her to erect buildings and install equipment that will further her fame to the farthest corners of the world.

“YOUR Contribution Will HELP!”

Compliments, ADLER BROTHERS.



The Commencement of Notre Dame.

We have been telling you something of the spirit in which our boys of 1921 went out to battle with the world. It has been their commencement and it will be their memory.

Notre Dame, too, is at the beginning, the commencement, of a new time. She has been cradled, and nourished, and fostered, and made to grow into maturity by the devoted care of those whose life dream was that she should hold out her arms in benediction over the youth of the land.


Have you ever seen a time quite like the present? Have you ever stopped to think what the next twenty years are going to mean in the future of America? The long generations which shall find this Republic bright or broken must be consecrated NOW.

Shall we plant in the souls of youth today the glory of their spiritual inheritance or shall we stand by while others sow the seeds of hysteria and darkness? Shall we abandon the gospel of the manhood of Christ while false prophets give up even the time of sleep?

These are not questions to be answered by somebody else. They must be replied to by YOU. As sons and friends of Notre Dame you have written on your hearts the meaning of her spire and her dome, her class-rooms and her fields.

She needs help. She has become a mendicant for the dear sake of youth. You know that what she asks for is only a fraction of what she needs and can use. Help. Help not merely Notre Dame but America.

Remember, the Mother in whose hands is the heart of all the world, is holding out her hand.



Senator Walsh Says:

Produce! Produce! was the outcry of business during the war. Notre Dame stands for the production of the greatest thing in life—

THE PRODUCTION OF MEN!!

Notre Dame Produces Men!!

This great University at our doors gave birth to the fearless pioneers of Indian days, Sorin and Badin, who dreamed the dream of Notre Dame. It was Notre Dame that swelled the lines of Blue in '61 with members of the Community and students. When the thunders of war rolled over the land in 1917 the younger generation, led by six chaplains of the Holy Cross, fought and fell in Flemish Fields glorifying the sacred traditions of their proud Alma Mater. Well may Notre Dame boast that she is

The Mother of Mighty Men.

Compliments, The Ideal Laundry.
