

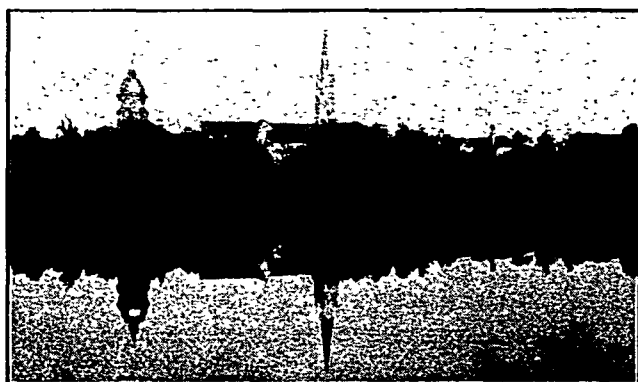
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January 14, 1922

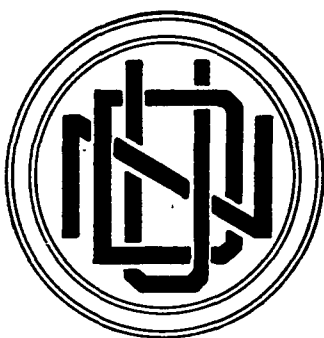
No. 14

# SCHOLASTIC

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*In Memoriam: Father Zahm.*



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## CALENDAR

Sunday, January 15—St. Paul, First Hermit, Con-  
 fessor.

Rev. John Cavanaugh, C. S. C., preaches on "Lay  
 Leadership," 8:15 Mass.

Rev. Thomas Irving, C. S. C., discourses on  
 "Prayer," Sorin Chapel, 10 a. m.

Monday, January 16—St. Marcellus, Pope and  
 Martyr.

Tuesday, January 17—St. Anthony, Abbot.

Samuel Lewis Concert Co., Coit Lyceum Circuit,  
 in Washington Hall.

End of Novena for Eastern Expansion Fund Drive  
 Success.

Glee Club Concert at Elkhart.

Wednesday, January 18—Chair of St. Peter at  
 Rome.

Thursday, January 19—St. Canute, King and  
 Martyr.

Macready Huston talks to Writers Club on "The  
 Short Story."

Student Activities Committee meeting in Library.

Friday, January 20—Saints Fabian (Pope) and  
 Sebastian, Martyrs.

Saturday, January 21—St. Agnes, Virgin and  
 Martyr.

"Bubbles," a movie, with Mary Anderson, in  
 Washington Hall.

Sunday, January 22—Saints Vincent and Anastas-  
 ius, Martyrs.

It is always so hard to decide  
 By our New Year's resolves to abide.  
 Make one not—elastic:  
 To take the SCHOLASTIC  
 And get in the Notre Dame stride.

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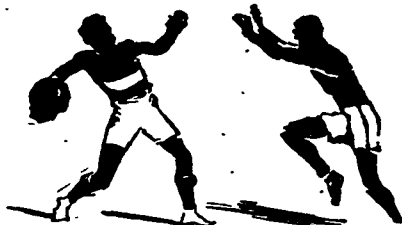
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# The Notre Dame Scholastic

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

Entered as Second Class Mail Matter  
Published Every Saturday During the School Year.

Vol. LV.

January 14, 1922

No. 14

## FATHER ZAHM—PRIEST, WRITER AND SCIENTIST.

**E**VEN as the rolling rock leaves its furrow on the mountain and the parting years their lines on the brow, so the deeds of great men inscribe themselves on the hearts of their fellows. We love and cherish our leaders for the service they have rendered us as individuals, as a community or a nation. We exult in the depth of knowledge to which they have led us; we follow trustingly the path they have hewn; greedily we eat the fruit of the seed they have sown. Great men are always our heroes, our standards; by our belief in them we, ourselves, become greater and as we draw nearer their plane, these patrons grow more dear to us. Our life becomes sweeter and more tolerable because we have lived in the flesh or in the spirit with them.

A few weeks ago Death snatched from amongst us a leader who stood near the head in the procession of famous men, one who had scattered untiringly the "seeds of science and of

song." Father John A. Zahm, of the Order of the Holy Cross, spent his life serving others, serving us. Writer, scientist, administrator, scholar, traveller, he has won laurels in many fields but none of them can remain as fresh as the memory cherished by his debtors.

Father Zahm was born in the small Ohio town of New Lexington in the year 1851. He received his preliminary education in a little log school house near his birthplace. In the year 1867, at the age of sixteen, he entered the University of Notre Dame. His college course was purely a literary one, and during these days he developed his taste for literature and his natural ability for writing.

After graduating with highest honors, he entered the Holy Cross Order and was ordained priest in 1875.

The science department of the University was at this time very incomplete; equipment and teachers were sadly needed. At the request of his superiors Father Zahm set aside his personal desires and took up the study of science and soon became so fascinated with research work that he devoted his entire time for the ten following years strictly and solely to the study and teaching



REV. JOHN A. ZAHM, C. S. C.

of physics and chemistry. In recognition of his work, he was soon made director of the Science department. To Father Zahm's enthusiastic labors as director, the student-scientist at Notre Dame today owes the wonderful scientific and technological schools.

As part of his scientific experience, he wrote a classic on "Sound and Music," which was expanded from a course of popular lectures delivered at the Catholic University of Washington in 1891. The book takes up at length the principles of acoustics and describes numerous experiments so fully and clearly that the layman finds the volume very attractive and interesting and lays it down with a more intelligent appreciation of the beauties and wonders of musical harmony.

About this time a furious controversy between the Scientists and the Theologians assailed the ears of the world. Darwin, Huxley, Tyndal and others had aroused virulent and vigorous discussion. The Theologians proclaimed that the Scientists were atheists and iconoclasts, and the Scientists in their turn maintained that the Theologians were endeavoring to conceal and distort the truths of science for the benefit of a defunct theology.

It seems providential that in those days of error and bigotry the Church should have in Father Zahm a champion who was at once scientist, theologian, and writer, a man who could talk to both sides with sympathy.

The position of Father Zahm regarding the relations of science to religion may be judged from the following extract from one of the articles he wrote at the time: "Whatever may be the attitude of certain scientists toward the Church, the relations of the sciences of faith with those of reason can never be other than harmonious."

The part he played in this controversy led him into a field in which he became very distinguished, that of apologist and theologian-scientist. The books that came from his pen at this time more than explained the attitude of the Church toward science. They shattered the charges brought against her, pointed out the fallacies in modern philosophy and brought wider recognition to the Church as "the pillar and ground of truth."

Undoubtedly the most forceful and interesting of these apologies is "Evolution and

Dogma." In this book Father Zahm gives a brief review of the evolutionary theory; then with striking arguments he takes up the pro and con of the theory from the Catholic viewpoint. This work has been translated into French and Italian and has run into many editions.

"Catholic Science and Catholic Scientists," another noteworthy volume, is composed of articles, revised and augmented, which originally appeared partly in the "Ave Maria" and partly in the "American Catholic Quarterly Review." Here Father Zahm proves conclusively that "science is the handmaid of religion," and that the two are united by bonds that nothing can sever. And in reviewing the achievements of Catholic scientists he declares that those who have achieved the greatest success in the scientific field have been guided by the light of faith and Christian philosophy.

"The Catholic Church and Modern Science," "What the Church Has Done for Science," "Bible, Science, and Truth," "Evolution and Theology" are pioneer works showing what the Church has done for science.

Father Zahm had always been an ardent advocate of higher education for women and during the years of his residence at Notre Dame, he took great interest in the work of St. Mary's College for Women. He often said that women received too little credit for what they had accomplished and expressed the belief that women were not on an equal plane with men as scientists because from the beginning they have been denied equal opportunity. His "Women and Science," which appeared under the pseudonym "Mozans," praises their accomplishments in scientific pursuits most highly and cites numerous historical instances in which women were given equal opportunities to which they responded nobly. "The Great Inspirers," which appeared some years later, is a great tribute to womanhood.

The popular and remarkable lectures on science and evolutionary theories, which he delivered for a number of years at the Catholic University of Washington, at Plattsburg, New York; the Western (Madison, Wisconsin) summer schools and New Orleans winter schools, attracted wider and closer attention to him and to his views. Though the

beliefs which he expressed regarding the antiquity of the world, the nature of the Genesiac days and the conformity of certain evolutionary theories with Catholic dogma are now generally accepted by all scholars, they subjected him at this time to much captious criticism. He was charged with endorsing the doctrines of a materialistic school of evolution and his critics were constantly predicting that Father Zahm would be disciplined for his scientific teachings. How great must have been their chagrin when during a visit to Rome, he was honored with the degree of Doctor of Philosophy, conferred by His Holiness Pope Leo XIII. A few months later his superior, the Very Reverend Gilbert Français, expressed his confidence in Father Zahm by sending him to Rome to represent his community there in the capacity of procurator-general. To these already high honors the world added its recognition and portion,—a membership in the Société Française de Physique of Paris and the Société Scientifique of Brussels.

In 1906, Father Zahm first visited South America, going over the Andes and down the Amazon. When he returned he called upon President Roosevelt. The latter was not only a friend of Father Zahm's, but as that great American himself puts it, "Father Zahm and I had been cronies for some time, because we were both fond of Dante and of history and science—I had always recommended to theologians his book, 'Evolution and Dogma.'"

Father Zahm proposed that as soon as Roosevelt left the presidency, he join him in a trip up the Paraguay River and into the interior of South America. However, as Roosevelt contemplated going to Africa, the subject was dropped; but from time to time the two men met and the proposed South American trip was generally the subject of their conversation. In 1913, their plans materialized, and with several naturalists and scientists they went to South America. They journeyed through the southern part of the continent and up the Paraguay River, collecting specimens and scientific and geographic information. Father Zahm was not able to finish the trip with Roosevelt, nor was he with him on that

famous "River of Doubt" expedition. When Father Zahm returned to the United States, he wrote "Thru South America's Southland," in which he confines himself to a narrative of the incidents of the journey and description of the places which Roosevelt and he visited together. This book completed the trilogy which a decade before he had set out to write. The first of the trilogy is "Up the Orinoco and Down the Magdalena," a vivacious and accurate account of a journey made to the islands and lands that bordered the Caribbean Sea, and to the less frequented parts of Venezuela and Colombia. Father Zahm not only offers a picture of these countries and their peoples as he saw them, but also summarizes in his characteristically vivid manner their hopes, aspirations, and prospects.

The other book in this trilogy is "Along the Andes and Down the Amazon," which is dedicated to Charles M. Schwab, a friend for whom Father Zahm always showed the greatest admiration and affection. The introduction is written by Roosevelt, and is a personal tribute such as few Americans have been accorded. Roosevelt says in part that Father Zahm really acted as an ambassador to the southern continent and that "his sympathy with, and appreciation of, the people whom he met—earned for him thoughtful and unwearied kindness and admirably fitted him, while on his journey, to interpret our nation to those among whom he traveled and now admirably fitted him to interpret them in return to us.—It is an especially delightful book for Americans because throughout 'Dr. Mozans' shows that he is so thoroughly an American, so imbued with what is best in our national spirit, and with the thoughts and aspirations of our greatest statesmen and writers, and indeed of all who have expressed the soul of our people."

In "The Quest of El Dorado," Father Zahm's last book on South America, the author departs from his customary style. Instead of another book marked by versatility and power of literary and historical allusion we are offered a book of dreams—the dreams of old South American conquerors, who sought the pot of gold at the end of the rainbow and never found it. This fascinating volume discloses another side of Father

Zahm's brilliant nature, a fanciful, imaginative one. We see in this book neither the scientist nor the writer but the day-dreamer, who in his reverie illuminates and glorifies the sordid things of nature. From such dreams comes the power of genius.

Father Zahm was always greatly interested in South America and his several voyages to that continent gave him a fund of knowledge concerning the people and the land. He is considered an authority on South American peoples not only because he sympathized with them but also because he understood them. Mexico, likewise, found him a friendly visitor; early in his career he brought the first Pullman from Mexico City into this country. As usual, Father Zahm's personality and his descriptions of Notre Dame resulted in a general exodus of students from the localities which he visited and a consequent swelling in the enrollment list at the growing school beneath the Dome. Surely Father Zahm must rank next to the great Roosevelt himself as an advocate and active stimulator of Pan-Americanism.

Father Zahm was a constant traveler. As provincial of the Order of the Holy Cross, his duties demanded that he journey to all parts of the country. Many of his summers were spent in the far west which he dearly loved and from which each fall he brought back to Notre Dame an enthusiastic group of students. His travels also carried him to Alaska and the Orient. From these tours arose three books, less renowned, perhaps than his other works, but none the less colorful and enlightening: "Souvenirs of Travel," "Alaska—the Country and the People," and "Hawaii and the Hawaiians." At the time of his death, Father Zahm was on the way to the Holy Land, seeking some details of information on the status of Christians in that country. He had practically finished a book dealing with this subject and it is said that he himself fully believed that this volume is his greatest literary production.

Not the least part of Father Zahm's fame is due to his efforts as a Dante scholar and collector. From his college days he was an enthusiastic student of that immortal poet. Through minute searches he gathered together the third largest Dante collection in

America, consisting of about three thousand rare volumes and including translations in forty different languages. The Zahm-Dante room in the Notre Dame library contains about eighteen hundred books from this collection. While in Italy it is said of him that he spent months at a time ransacking second hand book-stores for Dante's works. There is scarcely a book-store in that country whose musty volumes have not been disturbed at his request. Because of his untiring endeavors, in Dantean research, he was elected a member of the Dante Society of Florence. Had he lived but a few years longer it is more than likely that he would have enriched the world's literary treasury with a volume of Dante's studies.

The last years of Father Zahm's life were spent in Holy Cross College, Washington, during which period he wrote some of his best books besides many popular articles for the press. He was continually encouraging embryo authors.

Father Zahm's style combines clear ideas with varied phraseology and fascinating diction. Every passage indicates a deep learning and scrupulous truthfulness regarding facts. But that which is most impressive of all is the vividness and color that characterizes his descriptions. After reading one of Father Zahm's works, we are not surprised when we learn that he was familiar with eight languages.

Probably no man is so well qualified to comment on Father Zahm and his work as one who has himself received the homage of the world. Theodore Roosevelt says of Father Zahm, "He is an extraordinarily hardy man; this gentle, quiet traveller. He has that sweetness of nature which inspires in others the same feeling he himself evinces toward them; he loves rivers and forests, mountains and plains, broad highways and dim trails; he has a wide and intimate acquaintance with science and history and above all with literature.—Dr. Mozan's literary taste and in particular his great fondness for poetry of many different tongues stands him in good stead. It is pleasant to travel in company of one who knows books as well as men and manners and who cares for all that is beautiful and grand and terrible in nature. German, Italian, Spanish and Eng-

lish—there is hardly a favorite poet writing in any language, whose words do not rise naturally to Dr. Mozan's lips as he comes to some particular scene which he thinks some particular passage in his beloved authors aptly illustrates.—Dr. Mozan's humorous appreciation of the excesses into which the poetic habit sometimes misleads his South American friends completely reassures us as to his coolness of judgment.

"He is peculiarly fitted to interpret for us our neighbors to the south and he describes them with a sympathy, insight and understanding granted to but few. His story is told with vividness, combined with modesty, and an evident truthfulness; and we should be equally attentive to what he sets forth as our accomplishments—and to his allusions to our shortcomings."

Perhaps the present students at Notre Dame, having never come in contact with Father Zahm, are apt to underestimate what he has done for the school. Every man who is studying here today and everyone who has graduated within the past thirty years, owes a debt of gratitude to Father Zahm that can only be repaid with prayer. This priest through tireless endeavor built up at the University the present superb scientific department. In his travels, in his lectures and in his writings he was a living advertisement for Notre Dame. Every word of praise that he and his works received passed from his modest person back to that University which he called his own. Let us remember that each tiny comfort, every little joy that Notre Dame holds for us may have been made possible by Father Zahm, a man whose life has faded but whose work shall stand as a monument, undisturbed by the ravages of Time.

H. A. MAGUIRE—J. P. MULLEN.

#### SONG.

I empty my chalice of sun-clad song

Into my night-time's cup.

So when I sleep I still drink, deep

And sup.

And all my life is joyed with thrills

Of smuggling away.

Night's contraband past the borderland

Of day.

C. S. CROSS.

#### THE DETAILS OF FATHER ZAHM'S DEATH.

Sometime during the summer, Father Zahm completed the arrangements for a trip to the Orient, particularly Palestine, in which he had always felt a very deep interest and which since the war seemed to offer great opportunities for the Catholic apostle. He sailed for France, visited Dresden, and came on October 26th to Munich, where Mr. and Mrs. A. Benziger tendered him the most cordial hospitality. Mr. Benziger is a famous American portrait painter to whom Popes, Presidents and famous men have sat, but he has fallen in love with Switzerland and South Germany.

Father Zahm arrived suffering slightly from a cold, but refused to go to the hospital, although Professor Dr. May, a famous physician, strongly advised him to do so. On the first of November, he had grown so much worse, however, that Sister Antoinette, a nurse, was called in; shortly after Father Zahm was taken to the hospital. There was every reason to believe in a possible recovery, but a weak heart thwarted the efforts of the physicians. The Sacraments were administered, general absolution was given, and early on Saturday morning he passed away. Because Father Zahm had insisted on keeping the news of his illness from most of his friends the final information came generally as a severe shock. A Requiem Mass was celebrated in Munich and the body was placed in a vault awaiting direction from America.

The fellow-religious and friends of Father Zahm cannot forget the kindness, zeal and care of the Christian family who did so much for him. They were at his bedside constantly to see that everything possible would be done and that the sense of being in a far country would not oppress him. Our most sincere thanks are extended to them.

As soon the death message reached America a solemn public Mass was sung at St. Patrick's church in the presence of Bishops O'Connell and Shahan, numerous members of the regular and secular clergy, and many distinguished laymen. The sermon was preached most eloquently by the V. R. Dr. L. M. Kelly, C. S. C., President of

Holy Cross College, Brookland, D. C. Monsignor Thomas was the celebrant.

Preparations were made to receive the body at Notre Dame as soon as it arrived. Circumstances, however, delayed the matter considerably and it was not until Saturday, January 7th, that interment was made. V. R. Dr. Kelly, C. S. C., again delivered the sermon—a very effective address the text of which appears elsewhere in this issue. The following dignitaries officiated:

Rt. Rev. Ed Kelly of Grand Rapids pontificated, assisted by Fr. O'Donnell as arch-priest, Fr. Burns and Fr. Cavanaugh as Deacons of honor; Fr. Jos. Gallagher and Fr. Irving, Deacons of the Mass. In the sanctuary were Rt. Rev. Msgr. J. F. Noll, editor of "The Sunday Visitor," Msgr. D. E. Riordan of Chicago and Rev. J. Solon of DeKalb, Ill. Fr. Connors of St. Mary's was master of ceremonies.

#### REQUIEM.

REV. JOHN ZAHM, C. S. C.

In one of the Catacombs in Rome there was found covering the resting place of an early Christian a slab of marble, on which were carved in crude letters these words, "Sleep, Live, Love." This tender farewell, my dear friends, forms an epitome of the Christian attitude toward death.

"Sleep"—Rest at last. No longer need he labor and eat his bread in the sweat of his brow. The warfare of his life is over, his pilgrimage is finished. He is home. No mourning, no weeping, but a feeling that all worry and fretting is over, and the tired brain at rest, that the aching limbs are soothed in painless repose, that the soul has fallen asleep in the arms of Christ.

"Live"—Not a mere termination of existence as for the brute of the field, not the end of all consciousness, not even the vague melting into the Absolute; but life, more abundant life. And so death is not to be feared, but met with tremulous expectancy as marking a closer approach to the fullness of eternal years.

"Love"—Not the gloomy Hades of the Pagan, where shadows flit in grey sorrow and hopeless inactivity; but love that at last

fills the yearning of the insatiable heart, love that floods every fiber of the soul with unending joy.

We, like the early Christians, have come to say to our dead friend: sleep, live, love. Sleep, wearied pilgrim; well have you earned your rest. Live now the true life so natural a complement to your high purpose here. Love with all the fullness of a purified and glorified mind and soul. To us you have left the lesson of your life and labors.

The value of a man's life may be measured by the motive power which inspires it, by the ideal at which it aims. Every life that rises above the ordinary is fired by some great passion. It seems to me that the predominating influence, the inspiring passion of Father Zahm's life was his love for the Church of Christ. To him the Church was a tool in the hand of God, an instrument with which men's minds and hearts were to be caught and led on to higher things. To him the Church was a Mother on whose past glories he loved to ponder, whose future triumphs were the subject of his hopeful dreams. And so in his early manhood he consecrated his entire being to the service of his God.

His Creator had dowered him with rare gifts: an intellect of power and breadth, a will and courage and enthusiasm that refused to see difficulties where others would be helpless. The World offered him wealth and power and influence; but he turned aside and laid his treasures at the feet of Christ. By his priestly and religious vows he made the offering of himself irrevocable. A letter of his superior in 1875 speaks of the singleness of purpose and unwavering application of this young, blue-eyed student. Not for him the amusements of youth, the triumphs of the athletic field. His days were spent in the steady gathering of that many sided learning which was to characterise his writings, in the disciplining of that mind ever curious to peer into the secrets of nature, and above all in the strengthening of heart to do God's work.

The enemies of religion in those days were loud in their contention that Science had proved the emptiness of the claims of religion, that Science had shown the Bible to be only a myth, that there was an essential



conflict between the truths of Science and the teaching of the Church. So this valiant knight of the Church, while teaching science to classes of awed students, gave his days and part of his nights to the defense of his Mother, the Church. Dogma can never clash with the sure findings of Science, he knew full well, and he realized that any apparent conflict must come either from a misunderstanding of the Church's teaching or the acceptance of false scientific theories for established truth. His work led him into uncharted fields where even the surest might have strayed; but there was always the loving watchfulness of his Mother Church to guide and enlighten.

Later on Father Zahm was called by his superiors to represent the Congregation in Rome. In Europe he came in contact with the master minds of the world both within and without the Church. First of all there was the dominating, austere, inspiring figure of Leo XIII who favored him with his personal friendship. This "lumen in coelo" shed his light about our American scholar and kindled to greater heat the fires of his ardent soul. There were great Cardinals, with their eyes not merely on the past but also on the questions of the morrow, who appreciated the learning and hopefulness of this wide-visioned priest. There was Pasteur, "the discoverer of the world of the infinitely little," who loved to commune with the gentle scholar from across the seas.

There came a time when the student was called to lay aside his books and take up the government of the Congregation to which he belonged. The purpose of his life, service to the Church, immediately shone forth in this new field. From the beginning he, together with the venerable Superior General who considered him a lieutenant, saw that the essential part of his task was the perfecting of the training of the young men who came to the Congregation. As scholars and thinkers he wished his priests to be in the front rank of the intellectual movements of the time. He wished his young men to be trained not only in Sacred Studies but also in profane sciences; for he knew the importance of culture and erudition in these days of scepticism and indifference. To realize his

dreams of making Notre Dame the leading Catholic school of America, he saw that specialists in every branch of learning were necessary. He inspired his students with ambition to drink deep of the font of knowledge. He kept ever before the Congregation the ideal of advanced scholarly work. To me it seems that this is his greatest contribution to the spirit and future of Notre Dame and the Congregation of Holy Cross. To realize these ends he turned to the Catholic University. From the very inception of the idea of the University he had been its friend. Its founders drank encouragement from his enthusiasm. Holy Cross College with its white pillars and classic profile, stands as a lasting symbol of Father Zahm's ideal of priestly training; and at the same time as an act of faith in the mission of the University.

When after his term of service he was relieved of the onerous duty of Provincial, he returned to the author's desk with widened vision and undimmed enthusiasm. Again he looked for fields of service. The eyes of the world were turned to the young Republics of Central and South America. Many talked of their commercial greatness and of their greater possibilities, of their unrivaled natural beauty, of their vast unexplored regions; but narrow provincial minds had failed to appreciate to the full its peoples with their romantic past and their present problems. Above all was the life of the Church in these fair lands misrepresented. Very few realized that the culture, the refinement, the art of these countries had found inspiration in the Church. Many repeated that the rising generation was drifting from the Church. Father Zahm set out to learn the truth. He took up the pilgrim's staff and travelled through these lands. With a scholar's instinct he delved into the past and sought the sources of the characteristics of today. With a sympathetic eye he looked beneath mere national and racial differences and found qualities of mind and heart that delighted and charmed. With far-seeing vision he foretold a future that to myopic minds may seem but a dream. When we come to analyse our present enthusiasm for the things of South America, our better understanding of our neighbors of the South,

may we not find that Father Zahm by his writings has done much to bring about that happy result?

So expert in South American questions did he become, so competent a judge and interpreter of its ideals and its problems, that when an ex-president, himself a scholar and explorer, turned his steps southward he could find no better companion for his journey. It was good to see this strong man who had ruled a nation and swayed the destinies of the world, and the gentle unassuming scholar set out together on their quest of knowledge and adventure, each receiving inspiration from the other.

Age and labors had weakened a body, never robust, without dimming the keen, alert mind. The stirring events of the great war had turned the eyes of the world towards the Near East. Again Father Zahm saw that there were misunderstandings that must be cleared away, possibilities that must be fully stated, opportunities for Christianity that needed to be realized. To these questions he turned the unflagging energies of his mind. An expert in these matters, who followed him in these studies wrote on hearing of his death: "I realized early that he was a spiritual empire builder; he saw in prophetic vision, which few, I fear, will understand, that the teeming millions of that imperfect monotheism will be redeemed at some future time to swell the ranks of Catholicism and complete the victory of Christ." And so his declining strength was stirred by the desire of his life to serve his God and holy Church. All through the sultry days of last Summer, those who lived with him saw him working as never before. Though he had reached the perfect age of three score and ten, when others feel they may rest, he labored on, seemingly in a race with death. "Work while it is yet day," he seemed to feel, "for the night cometh wherein no man can labor."

To complete his work he found it well to visit again the sacred spots hallowed by the footsteps of Christ and the Apostles. Not unmindful of the dangers, not without some misgivings, he set bravely forth to finish his work cost what it may.

On his way to his field of labor he stopped at Dresden and wrote that he spent the

greater part of two days before the Madonna, that most perfect picture of the Blessed Virgin. He who all his life had been so devoted to holy Mother Church, is greeted at the end by the Mother of Christ. May she not have whispered faintly to him that his work was done? For God was to ask no more of his valiant knight. His body worn with years of activity could go no farther, his heart that had ever beat high with hope grew sluggish, and there in an alien land, far from home, and devoted brothers and sisters and friends, he died.

It is perhaps too early to measure aright his power and the value of his contributions to the fields of labor he chose to enter. A friend and fellow scholar writes that he was greater than the world at large will ever realize. But while we admire his many rare gifts, we admire still more the use he made of them. And this is the lesson he teaches us. Heaven was bounteous in his regard, but the riches which were showered upon him were neither dissipated nor permitted to remain idle. His unflagging energy, his untiring zeal, his undying enthusiasm, his unwavering optimism: these we cherish as a lesson and an inspiration.

Those particularly who have lived intimately with him will treasure the memory of his many beautiful qualities: his interest in the young students about him, his faithfulness to his friends, his impatience at idleness, his sparing use of time.

Above all will they cherish the thought of his irreproachable priestliness, and even in his old age his touching regularity to his religious exercises.

He has taught us a great lesson, to him we owe a return of gratitude and prayer: of gratitude, for all he has done for our congregation and for Notre Dame in raising standards of study, in inspiring to higher levels of activity, and in keeping before us the great possibilities that are ours. Of prayer: for we know that even the just man falls seven times a day, and he has gone to that Judge before whom even the just shall scarcely rest secure. If then he be still soiled by any earthly stains, may these be quickly wiped out through our prayers and God's merciful forgiveness. Pray then for this great friend and fellow religious who has



gone before us to the judgment seat of God. Pray that he may speedily join those who have fallen asleep in godliness, and be granted fellowship with the saints.

*Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.*

REV. LOUIS KELLY, C. S. C.

# MESSAGES OF SYMPATHY.

The occasion of Father Zahm's death brought forth the expression of a deep friendship and admiration cherished for the man in very many hearts. It is our privilege to be able to present a few letters here, which testify to Father Zahm's interest in everything worthy of attention and to his remarkable faculty for making and holding friends.

November 14th, 1921.

My dear sir:

I have just heard with keen regret of the death of your distinguished brother. Many of my countrymen had the good fortune to enjoy his friendship and they will feel, as I do, that Brazil has lost a faithful advocate, whose writings have done much to promote a good understanding between our two lands.

Allow me to extend to you and your brothers and sisters the assurance of my deep sympathy.

Sincerely yours,

A. DE ALENCAR,  
Brazilian Ambassador.

Dr. Albert F. Zahm,  
Cosmos Club,  
Washington, D. C.

November 25th, 1921.

My dear Dr. Zahm:

The news of Father Zahm's demise came to one as a great surprise and shock. I was not aware that he was abroad. I can well imagine how you, who loved him so, must feel, especially at the thought that his end came while away from you in a foreign land.

It was a great privilege to have enjoyed his friendship, and I shall remember him as one of the noblest and most inspiring men I ever met. May the Good Lord bring consolation to your poor heart and may He in His great Mercy give reward to our dear departed friend who in life did so much to honor His name.

Accept my condolence and believe in the sincerity of my esteem.

Yours sincerely,

F. A. PEZET,  
Peruvian Ambassador.

Dr. Albert Zahm,  
Cosmos Club,  
Washington, D. C.

November 12, 1921.

Dear Dr. Zahm:

I did not sleep very much last night as my soul was too shaken by the unexpected terrible shock. I thought only of the irreparable personal bereavement but especially of the immensely precious treasures that died with this saintly man who was greater than the world at large will ever realize.

The pity of it all is that Rev. Father Zahm reserved all the accumulated treasures of his stupendous intellectual and spiritual forces stored up for his magnum opus, Dante, for the last ten years of his life, and probably left no notes for any one to gather up. No one, of course, is as soul-related to Dante as he was, but if he had left his gems of thought in copious notes it would be possible in a measure to give a faint reflection or image of the Dante panorama in Father Zahm's soul!

As to his work on Turkey and Islam in general, I realized early that he was a spiritual empire builder; he saw it as a prophetic vision which few, I fear, will understand that the teeming millions (250) of that yet imperfect monotheism will be redeemed at some future time to swell the ranks of Catholic Christianity and will complete the victory of Christ on earth. His profound acumen, his extraordinary sagacity was not entirely or easily accessible even to the most intelligent of us but one scented—as it were—his profound purpose; he thought in continents and entire immortal races; he had—so to speak—a second sight into the future! I believe Father Zahm will loom greater in the distant future when we all shall have had time to catch up a little with him.

Meanwhile we can only feel infinitely poor, oh so poor, for having lost him, a friend, a comforter, a father to whom we could take refuge in times of trials and crises. Do not let me be entirely out of contact with your illustrious saintly brother in the future.

With affectionate devotion and loyalty,

Yours,

(Signed.) HERMAN SCHOENFELD.  
(Professor, George Washington  
University.)

111 Broadway, New York, N. Y.

November 15th, 1921.

My dear Dr. Zahm:

Ever since the news of your brother's death reached me, I have felt our mutual loss so keenly, it has been almost impossible for me to write.

Father Zahm was one of the most lovable and one of the most remarkable men I have ever known. He was brilliant yet extremely modest and above all, he was always a sincere, loyal and unselfish friend.

It seems such a pity that he could not have been spared to complete the dearest work of his lifetime, on which he had set both mind and heart, for several years past. I feel that his loss is not alone yours and mine but one in which the whole world shares.

With deepest sympathy, I am

Sincerely yours,

J. H. WARD.

(C. Schwab's Secretary.)

Dr. Albert F. Zahm  
Cosmos Club,  
Washington, D. C.

Catholic University of America,  
Washington, D. C.  
November 15th, 1921.

Dear Dr. Zahm:

I hasten to send you my sincere condolence with you for the loss of your distinguished brother. I held him always in the highest esteem because of his vast learning and his noble character. We are much the poorer for his loss, but we know that he has gone at once to a happier and a better world, for which his faithful priestly life had long fitted him.

Yours very sincerely in Xto,  
THOMAS J. SHANNON, Rector.

Dr. Albert Zahm,  
The Cosmos Club,  
City.

New York, November 16th, 1921.

My dear Father Kelly:

I regret very much my inability to pay a last respect to the memory of Dr. Zahm. Apart from his scholarship—and a rare scholarship it was—his were the talents that made our faith more acceptable to one who had the delight of his acquaintance.

In all sympathy, I am,

Sincerely yours,

PETER GUILDAY.

The Very Rev. Dr. Kelly, C. S. C.  
Holy Cross College, Brookland, D. C.

Office of the Librarian,  
George Washington University,  
Washington, D. C.,  
November 18th, 1921.

My dear Mr. President:

Father Zahm's passing affects me as would that of my father or brother. We have had several pleasant and, to me, most helpful chats and some discussions, and I came to look upon Father Zahm as the ideal priest: intellectuality of the highest

order, a Christian soul and heart of spotless purity, and fascinating personality. I sincerely trust that he is finding his new life even more glorious than he himself had dreamed that it would be.

Very respectfully yours,

ALFRED F. W. SCHMIDT.

The President,  
Holy Cross College,  
Brookland, D. C.

St. Mary's Rectory,  
Clinton, Iowa, Jan. 5, 1922.

Very Reverend J. A. Burns, C. S. C.,  
Notre Dame, Indiana.

My dear Father Burns:

I regret very much that circumstances are such here at present that I cannot leave home to attend the funeral of the lamented Father Zahm. Otherwise I would only be too pleased to pay that last tribute to the memory of a man who has held my esteem and veneration these many years. He is one of my earliest recollections of Notre Dame, as I had the good fortune, although he was then a very young man, of being one of the pupils in his science classes. Since then I have watched with pride and gratification his advancement until he became acknowledged as one of the leading savants in the educational world of the country. But with all his profound knowledge he always remained the same quiet, modest, unassuming Father Zahm. He is a distinct loss to the order and to education at large. I shall remember him where remembrance will be of most value, before the Altar of God. With every cordial good wish believe me

Very sincerely yours,

RT. REV. MSGR. E. J. McLAUGHLIN.

Denver, Colo., Jan. 5, 1921.

Rev. James Burns:

Am most appreciative of your wire today. Would like very much to be with you but extremely important matters render it impossible. Will join you and your community spiritually with the man who has done so much for Notre Dame and for us all. May he rest in peace.

WILL P. MCPHEE.

The following editorial appeared in the *Times-Union*, of Albany, N. Y., Martin H. Glynn, editor:

#### IN MEMORIAM, FATHER ZAHM.

The Very Rev. John Augustine Zahm, former provincial of the Congregation of the Holy Cross in this country, has passed to a kinder world after a brief illness, during a visit to Munich. Those who come later may perhaps estimate, in some small degree, the intellectual supremacy of his imperial mind, leaving to those of his own day the task of gather-

ing, in the light of memory, memories enduring while life endures, of his luminous personality, spiritual serenity and depth of priestly intuition. Father Zahm towered above his contemporaries, for all his simplicity and the retiring quality of his nature. He was a gallant pathfinder in the untrodden fields of science, restless, unresting, while a single theory remained untested.

Only his peers may measure his completed work, now that the seventy years of his long quest ended, he "knows all there is to know," resting, all that is mortal of him, near the University of Notre Dame; resting under sweeping Western skies; resting, where the golden prairies reach out toward the horizons of peace—savant, scholar, man of prayer, master and friend!

Holy Cross College, built by Father Zahm when provincial of his community, on a hilltop, just beyond the Catholic University at Washington, is somehow typical of himself, with its glistening white facade always fronting the sun, where it stands, aloof, yet dominant, crowning the landscape. Roses red, roses yellow and showers of white roses, prodigally fling their fragrance before it in the Southern June. And Father Zahm will always seem moving among these roses, when the sun has set behind the Brookland hills, and all the country-side is steeped in the amber glow of its after glory, as very human sorrow at his passing would invoke him just a little while from the golden shores,

"Come back in dreams, for in the life  
Where thou art not  
We find none like thee. Time and strife  
And the world's lot  
"Move thee no more; but love at least  
And reverent heart  
May move thee, royal and released,  
Soul, as thou art."

Helen May Irwin in *Journal-Gazette*, Fort Wayne, Ind., Sunday, Jan. 8, 1922:

Distinguished prelates, priests and laymen paid their tribute to the memory of Rev. Dr. John A. Zahm, for whom the last solemn rites were held Saturday morning from Sacred Heart Church, Notre Dame. The funeral was one of the largest held at the university. Besides the dignitaries and clergy from a distance, practically all the priests, brothers and seminarians of the Congregation of the Holy Cross at Notre Dame; the entire student body, Holy Cross sisters from the university, also from St. Mary's Academy and College, relatives and lay friends of the deceased attended the obsequies.

AS in books we take only that which we bring to them, so in men, we know only that, the parallel of which we have in ourselves.

## VERSE.

### JANUARY

The wind  
Like a bold youth  
Drives the blued clouds about  
Over the gray, hollow sun.  
Birds shake their feathers  
And flit from limb to limb  
Casting chill glances at hunters.  
The earth is stiff and broken and cold,  
Its face cracked  
Like its own heart.  
The farmer creeps along the road,  
In a lumbering wagon  
Full of yellow corn.  
Children draw pictures on steamy window panes.  
Old men sleep by the fire. C. O. MOLZ.

## REST.

The tender brushing of wisp of hair,  
A peaceful thought of what the day has done,  
A hope that 'way off in the future, there  
Is happiness—and sleep has come.  
H. A. M'GUIRE.

## CHILDREN OF MINE.

My thoughts like gypsy children  
Go roaming everywhere.  
Sometimes they stray where lilies pray  
And join them in their prayer.  
But oft they're not so pious,  
For, spirits all acock,  
They plan with glee to trap a bee  
Within a hollyhock.  
So, out into the garden  
My truant children roam  
Then I decide that I shall chide  
And scold when they come home.  
But, dusktime, when they bring me  
A yellow marigold,  
Or sprays of wet, fresh mignonette,  
I have no heart to scold.

C. S. CROSS.

## GHOSTS.

Two merry lips of you, eager with gladness,  
Merciful heart of you, perish its sadness!  
Two wondrous eyes of you,  
Blue as your faith is true,  
Haunt me each hour anew. Memory is madness!  
V. F.

## DAYBREAK.

A tremulous lifting of the robes of morn  
Walking with gilded shoes past night in scorn;  
And humble stars, who see their own queen die,  
Themselves go slowly, meekly, from the sky.

**The Notre Dame Scholastic**  
**Board of Editors**

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**Advertising**

CHARLES HIRSCHBUHL AARON H. HUGUENARD

*Disce Quasi Semper Dicturus  
Vixt Quasi Cras Moriturus*

VOL. LV. No. 14

Liberty-loving peoples all over the world must have received a thrill during the last week to learn of the creation of the Irish Free State, accomplished in the ratification of the English treaty at Dublin. The event is heavy with significance. Not all of this can be realized at present. Its real importance will be appreciated, more and more, as time passes.

It is not for us to discuss whether the terms of the treaty are wise or unwise: whether, for instance, they represent all that could, or ought to, have been obtained. It is sufficient to accept the fact that the Dail Eireann, which ratified the treaty, was a duly constituted body acting in behalf of the Irish people. It is probable that any solution of such a vast problem as that which the question of Irish independence has presented would find dissenters. That appears to be the case now. We believe, however, that whatever differences exist can be adjusted. We trust, moreover, that their settlement will not be delayed.

When a people who have been waging a contest for independence for more than 750 years finally achieve that end, there is satisfaction for all of us. Seven hundred and fifty years is a long time to wage such a fight. But the reward, whatever its proportions, is not too small. In its structure, the state

which is created is different from our own United States, yet the liberty which its people will enjoy will not be essentially different from ours. Looking ahead, we hope that the new Irish Free State enjoys the same progress that our own nation has achieved since its independence in 1776. MOLZ.

Of the many volumes of literature and near-literature published during the past year, a few stand out as being worthy contributions to the art of writing. In these few the novel was lifted from the ill-written, sensational romance, so common in these times, to a masterly relation of the truths of human life. After all, this last is the real purpose of fiction and the books in which it is achieved should be read with eagerness by the students of a university.

In "If Winter Comes," A. S. M. Hutchinson has not only related a story of intense interest, but has expounded a philosophy of life worthy of the attention of every right-living man. The simple, yet forceful, style of the author is pleasing to read, and the characters of the story are depicted in such a natural way that we like them, become rapt in their affairs, and consider that we have gained the true friendship of genuine people. The book well deserves the great success it has achieved, and will stand as one of the best literary products of the present century.

"Far to Seek," by Maud Diver, is a story of a man's love for his mother; how fine it would be if the ideals expressed by this author were reflected more in the hearts of our young men. In this book Mrs. Diver has acquainted us with romantic India and has given us a newer and clearer aspect of the ancient problem of East and West.

These are but two of the several recent books that are well worth reading; but the exceptional value of these shows to us that the spirit of true literary art has not been entirely wiped out by the great influx of slightly polished dime-novel fiction. It is indeed a pleasure to know that some authors keep in mind the real purpose of the novel and are capable of demonstrating the power of the English language by using it correctly in relating wholesome, fascinating stories. An interest should be taken in the works of our good modern authors; on them will reflect the credit or discredit of present-day writing, and not upon the sensational scribbler whose works live, excite and die in a day, leaving on the page of literature only a blot which must be erased by the genuine writers of the Hutchinson or Diver type.

C. J. H.

The organization of a Notre Dame Unit of the Catholic Students' Mission Crusade has been one of the most important activities

of the school year. Some  
 "IT'S YOUR MOVE three years ago a cam-  
 Now." paign to enroll the stu-  
 dents of all Catholic High

Schools, Colleges and Universities was launched at Techny, Illinois, and today the movement has embraced many of the foremost educational institutions of the country. It had been deeply regretted that Notre Dame university, usually a leader in all Catholic movements, had failed to possess itself of a strongly organized unit. During the past month, however, Father Thill of Cincinnati, Father Handly of Chicago, and Father Mathis of Washington, D. C., have devoted their attention to this work. A generous response to their call has been given, but it is felt that even now, the Notre Dame Unit is not so strong as it deserves to be. To make the Unit what it should become,

every Catholic student at the University should enroll. Notre Dame has always boasted of her 100% Catholics. Here is a test. The commandment of our Lord to teach all nations applies to every member of our Holy Church, and though few are called to labor in foreign or in home mission fields, yet it is incumbent on every Catholic to help support these missions with prayers and alms. It is not the ambition of the organizers to collect large sums of money. The purpose of the Mission Crusade is to cultivate a deeper interest in the missions among the young men and women of America. Now is the opportune time for Notre Dame men. Every Catholic student should join the Unit. Don't let Notre Dame's percentage fluctuate in the least degree. Her honor is your honor. If you haven't joined yet, see one of the mission men in your hall and join at once.

R. M. M.

#### CORRESPONDENCE.

There are two types of individuals entering the gymnasium these wintry, unpleasant days; the one type goes there to use the gymnasium, the other merely to look on. There is a place for each. Those using either the apparatus room or the track should be dressed suitably in either tennis shoes for the former or tennis shoes or spikes for the latter. Those acting in the role of spectators will kindly remain in the gallery. The gallery and the track hall is large enough and comfortable enough for all interested. The little gallery opening off the track-hall gallery will be open to all those wishing to watch proceedings in the apparatus room. Please KEEP OFF the track-hall floor unless you have business there; and please KEEP OFF the apparatus room floor unless you are wearing tennis or gymnasium shoes. Both places, the track and the apparatus room floor, are for exercise, not for loafing; besides loafers get in the way of those wishing to get the most out of college. You are requested to conform with these remarks for the benefit of others and yourself, incidentally.

B. H. B. LANGE, C. S. C.

K. K. ROCKNE, Director.

## THE BREEN CONTEST.

At the Breen Medal Oratorical Contest, held in Washington Hall on December 19, James W. Hogan, a senior in the College of Arts and Letters, was awarded first place. The contest was the best that has been staged at Notre Dame during recent years. The four contestants who survived the preliminary trials are all men of local and state reputation. Mr. Hogan, a member of last year's Varsity Debating Team and winner of class oratorical contests during his Freshman, Sophomore, and Junior years, spoke on "The Lily of France." In delivery he was at his best and his manuscript compared favorably with any that has ever been submitted in a Breen Contest. Mr. Hogan is a convincing speaker, the possessor of almost every oratorical device, and his victory this year marks the close of four years of assiduous labor. He will represent Notre Dame at the State Oratorical Contest sometime in February. Raymond M. Gallagher, another member of the Varsity Debating Team, the Breen Medalist of last year, and winner of second place at the State Contest, delivered "Edward Douglass White, Judge and Patriot." "The Bulwark of the Nation" was the title of Leo R. Ward's oration. Mr. Ward was captain of the Negative Debating Team that defeated Ohio State, Detroit and Valparaiso Universities last year, and has won class contests during his Freshman and Sophomore years. Both Gallagher and Ward are Juniors. William S. Miller, the other contestant, is a sophomore. Last year while attending Wabash College, he won the Interstate Peace Oratorical Contest. Notre Dame may well expect big things of Miller within the next two years. Selections by the University Orchestra opened and closed the program. The judges of manuscript were Professor John M. Cooney and Rev. Kerndt M. Healy, C. S. C.; Mr. Frank E. Hering, Professor David A. Weir, and Rev. Thomas A. Crumley, C. S. C., were judges of delivery.

## WASHINGTON HALL NEWS.

The 1922 movie season started off with a bang (several of them) on the first Saturday

of the New Year. The attraction was another of those productions which have this year made Washington Hall a place to be shunned on "rec" nights. The Pioneer Film Company was responsible for the latest atrocity which was filled with mirth-provoking death scenes, heroes, villains and ladies fair in abundance. Lovers of the "silent drama" might well be shocked at the lack of appreciation shown by Notre Dame men for the fine bits of acting which have been thrown on the Washington Hall screen for their approval. In "Out of the Depths" (which may refer to the origin of the picture) a certain misguided youth registered pain most admirably after falling some two-thousand feet from the top of a cliff and spraining his ankle, yet most of those present registered disgust in no uncertain manner. It is barely possible that the dime novel type of play does not appeal to college men, but certainly such a piece of artistry as was "Out of the Depths" should not go unrecognized.

HAGAN.

## OBITUARY.

Alex J. Fagan, student here in 1918-1919 was killed New Year's Day by an automobile at his home, Madison, Indiana. Of a most attractive disposition—cheerful, generous, friendly—Alex was one of the best-liked young men of that city. To his parents the University extends sincere condolence.

The passing of another son of the Gold and Blue came Dec. 18, 1921 when Jay Falvey, Ph. B. in Journalism, '08, died at Healthwin Hospital, South Bend, of consumption contracted from exposure during the war. The University extends its sympathies to the relatives of her former son.

On December 27, 1921, at his home in Woodstock, Illinois, Judge Charles H. Donnelly, member of the class of '74 and dean of jurists in northern Illinois, died, one year after he had retired from the bench, where he had been judge of the Circuit Court for more than thirty years. To Mrs. Donnelly, the University extends sincere condolence.

SHEA.

## FATHER NIEUWLAND DISCOVERER OF "LEWISITE."

That Rev. J. A. Nieuwland, C. S. C., Dean of the College of Science and Professor of Organic Chemistry at the University of Notre Dame, is the discoverer of "Lewisite," America's deadly poison gas, has recently been revealed to the press. In a recent ad-



REV. J. A. NIEUWLAND, C. S. C.

dress before the Rochester section of the American Chemical Society, Prof. W. Lee Lewis, after whom the gas was named, gave complete credit for the discovery of the gas to Father Nieuwland.

The *Washington Herald* of Nov. 30, 1921, says: "J. A. Nieuwland, working many years at Catholic University under the direction of Dr. J. J. Griffin, found that acetylene and arsenic trichloride produced an irritating and toxic gas. When America in 1917 entered the war, the chemists of this country were mobilized and Dr. Griffin suggested that this reaction might be investigated. Dr. Lewis assumed the task and the mysterious and fatal Lewisite was the result.

"At the time of the Armistice America was turning out daily ten tons of this deadly

compound, three drops of which are fatal. News of it had reached Berlin and it is believed to have been a potent influence in Germany's resolve to make peace."

In the Dec. 5, 1921 number of *Chemical Warfare*, the publication of the Chemical Warfare Service, appears the following: "The first hint of the existence of the compound (Lewisite) came from the Catholic University, where J. A. Nieuwland, working many years ago under the direction of Dr. J. J. Griffin, found that acetylene and arsenic trichloride produced an irritating and toxic gas. When the United States entered the war and chemists were called into consultation, Dr. Griffin suggested that this reaction might be investigated."

With the introduction of chemical agents as weapons in warfare, and the development of the great chemical warfare research organization under the Bureau of Mines at American University and Catholic University, a new interest in toxic materials was stimulated, and Dr. Griffin communicated his information to Lewis and his co-workers at Catholic University. These men studied the reaction further with a view to isolating the toxic material formed and determining its composition and properties, as well as developing a method of manufacture. The work of Lewis and his co-workers confirms the results obtained by Nieuwland.

In a dissertation by Father Nieuwland entitled "Some Reactions of Acetylene," printed by the University press in 1904, appears a description of conditions under which the compounds of acetylene and arsenic trichloride were found to react. Owing to the poisonous nature of the products formed, Father Nieuwland was forced to postpone their investigation.

It is a compliment to the ingenuity and resourcefulness of American chemists that the discovery of the one new toxic war gas was made by an American. Father Nieuwland, by his years of untiring efforts in fostering the spirit of scientific research at Notre Dame, has brought fame to his Alma Mater. The University feels a just pride in Father Nieuwland's great achievement.

ROBERT D. SHEA.



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### OURSELVES.

The eighth weekly meeting of the Civil Engineering Club, which was held on the Wednesday evening before the holidays, was distinguished by many excellent discussions of scientific and constitutional problems. Messrs. Kennedy, O'Toole, and Dan Young secured the approval of the critical audience with their essays, and President Walter Shilts demonstrated the relativity of a foot-pound.

The first expression recital of the year was given Thursday night in Washington Hall by the members of Professor Sullivan's classes in dramatic expression. The program follows: Noyes' "Highwayman" was recited by Francis Starzel; "The Explorer," Bion Vogel; Samuel Clemens' "Our Guide in Genoa," Mason; Service's "Spell of the Yukon," George LeSage; Service's "Jean De-prez," Bernard Foley; Daly's "Between Two Loves," Gilbert City, and the trial scene from the "Merchant of Venice," Gerald Holland.

Among the many reunions of Notre Dame alumni and students during the holidays was a dinner-dance given under the auspices of the LaSalle County Club in the Sulphur Lick Springs Hotel, Sulphur Lick Springs, Ill. The "Big Five" orchestra helped considerably to make the affair a thoroughly Notre Dame entertainment, and the speeches of some of the prominent alumni revived the well-known spirit. The officers of the Club were in charge of the program.

If you are the secretary of an engineering or state club, if you possess the facts about some student activity, or if you have a letter which tells some interesting news about an alumnus, typewrite what you know about these events or persons, neatly fold the sheet of paper and place it in the SCHOLASTIC Box which has been placed beside the bulletin board under the Main Building steps. The editors will immediately place your contribution in literature and your name in print. They thank you for your cooperation.

On the evening of Tuesday, January 3rd, the Notre Dame-Toledo Club gave its an-



nual holiday dance under the soft light of a great gold dome erected in the dance hall of the Toledo Women's Club. Toledo has become famous as a center of Notre Dame society, but perhaps this entertainment has surpassed all others in magnitude, in the high quality of the music, and in the variety and magnificence of the gold and blue decorations. Nothing could have added to the enjoyment of the evening which was due largely to Charles Davis' orchestra and the songs of the Emery Toth-Jack Quinn duet—at least that is what the two hundred couples said when the pleasures of the affair had passed. Those in charge of arrangements were Messrs. Jack Hurley, Jack Quinn, Emery Toth, Kenneth Nyhan, Frank McGinnis, John Cochrane, John Mullen, and Ray Cunningham.

The Scholarship Club of South Bend will give the last of its series of dances next Wednesday evening at eight o'clock in the Rotary Room of the Oliver Hotel. Harry Denny's orchestra will furnish the necessary music.

Just before the holidays Vallez' Chemists' Club gathered round a Christmas tree in the cafeteria banquet room and claimed the presents which "Santa" Hoffman had left for them. The more acid-burned members of the organizations watched the younger celebrators enjoy themselves for a time and then all sat in a circle about the ornamented bush, appreciated the synthetic entertainment of songs, orchestra selections, speeches, and jokes, and experimented with coffee and doughnuts.

When the local Knights of Columbus returned from their vacation they were glad to see that the Walsh Hall Council chamber had been generally improved and had been enlarged to twice its former size. The Knights are wondering if their present quarters can accommodate their fast growing number until the new home is ready for occupancy.

The annual Freshman smoker was held December 14th at the Tribune building. Only

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250 Freshmen were there, which is only one-third of the class. Fr. Burke and Fr. Walsh gave short talks. The customary boxing activities gave way to music. Seven very good acts were given. The menu consisted of coffee, sandwiches and doughnuts.

John R. Flynn, the local song writer, also an athlete, has announced that his latest song "The Angels Will Envy Your Smile, Mother Mine," is ready for distribution. He will solicit all the Halls. The price of the song is 25 cents. The music is composed by George Graff, Jr.

Do you want to converse with the people in the Philippines? If you do just go to the electrical shop and have the Brother connect up the wireless set. Last year several messages were sent to the island and also some were received from the island. The ground at Notre Dame is especially good for a wireless station. The two lakes help to make it so and also an artesian well back of the electrical shop which is about 2,000 feet deep. During the war the Army had a radio station here.

The members of the Library Staff gathered recently for the purpose of discussing efficiency on the part of the Desk men, who in turn are complaining of the flagrant neglectfulness of the student. After the first of the year, new methods will be inaugurated under which the student will suffer, should the neglectfulness be on his part. The Library announces that hereafter a fine of five cents per hour will be put on all reference books that are held over the time allotted.

Fr. Bernard Lange, Physical Director, has issued a statement requiring all Freshmen to undergo a physical examination. The object is to find the undeveloped men, and prescribe means to cure their weaknesses. Fr. Lange requests that the men be examined as soon as possible, and that they come to his room, in the afternoons, and also from 8:30 until 9:45 at night.

The semi-finals in the contest for positions on the Varsity debating teams will be held

next Sunday, Monday and Tuesday in the North Room of the Library. T. Drummey, Joseph Rick, Joseph Rhomberg, Vincent Engels, James Gallagher, and John Duffy are in the group which meet on Sunday afternoon; Raymond Gallagher, Norman De Grace, Joseph Brannigan, Frank Cavanaugh, James Clark, and Francis Starzl will speak on Monday and Worth Clark, Casimir Wituchi, Daniel Regan, Joseph McAllister, James Hogan, and Mark Nolan will debate on Tuesday. Those awarded first or second places will be eligible for the finals which will be held in Washington Hall later in the week. The six given third or fourth places will meet again in debate and from their number two more will be chosen for the final contest.

ENGELS, HAGAN, FANNAN.

### WHAT'S WHAT IN ATHLETICS COURT AND CINDERS.

Coincident with the burial of the Christmas romance and the resurrection of the beloved text-book, the basketball and track jugglers of Notre Dame devoted a considerable part of that excess energy and ambition supposed to be accumulated during periods of vacation, to the twin sports of the winter months.

Track men crack to Rockne's whip from three to four-thirty o'clock each afternoon in the gym and Coach Halas gives his basketballers their daily spray of knowledge from four-thirty to six o'clock.

The tracksters are working up steam gradually. The first event of the year will be the varsity-freshmen handicap meet, Feb. 4. The Gold and Blue meet will follow, Feb. 11, and the men will then polish off their offense for the first dual meet of the year to be staged in the local gym Feb. 18 with Wisconsin as opponents. Illinois at Urbana will be the card one week later, Feb. 25, and the indoor schedule will close at the Illinois Relays at Urbana, March 4.

While the track men are working the kinks away, the basketball squad is already in the maelstrom of conflict. Handicapped by a late start and the injury to Harry Mehre, who broke an arm in the early days of prep-

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aration, and may not get back in the game for many more weeks, the floor squad faced a series of games against some of the toughest teams in the West. Depauw, always a contender for championship honors, set us back in the first game, 41-30, but Halas' men showed a reversal of form and dropped Armour Institute of Chicago with a 33-17 punch. The third game of the year, against Northwestern at Evanston, developed some thrilling basketball and ended with the local team on the short end of an 18-16 score, the winning basket coming in the last few seconds of play.

The handicap under which the squad had been travelling is demonstrated by the note that Eddie Anderson, with practically no training, answered a hurry call and joined the team in time to play guard against Northwestern.

After the Northwestern game the squad rested over Christmas at their homes and returned to school Dec. 27 for practice. Jan. 2 they invaded Urbana and lost a 39-28 battle to Illinois. On the following night they bowed under a 40-27 defeat at the hands of the same team; but as Illinois is being touted as the best team in the Western conference neither defeat reflects discredit upon the handicapped Notre Dame squad.

The men stopped at Indianapolis to lose a 34-24 battle to Butler on Jan. 3. Butler, with Depauw and Wabash, is always a strong contender for the Indiana state title.

The home season opened at the local gym at eight o'clock Jan. 11, when Kalamazoo College earned 41 points to our 30. Vroeg starred for the visitors, McDermott for Notre Dame.

The early season games, which unfortunately pitted our handicapped team against their strongest opponents of the year, have left but one favorable impression—the knowledge that the squad has never failed to offer stubborn resistance to foes of stronger make-up. The fight is there; and Notre Dame will back its fighting teams in victory or defeat. Later on, when sufficient time has elapsed to enable the local boys to pick up some of the handicaps, we hope to see not only a fighting team but a winning team.

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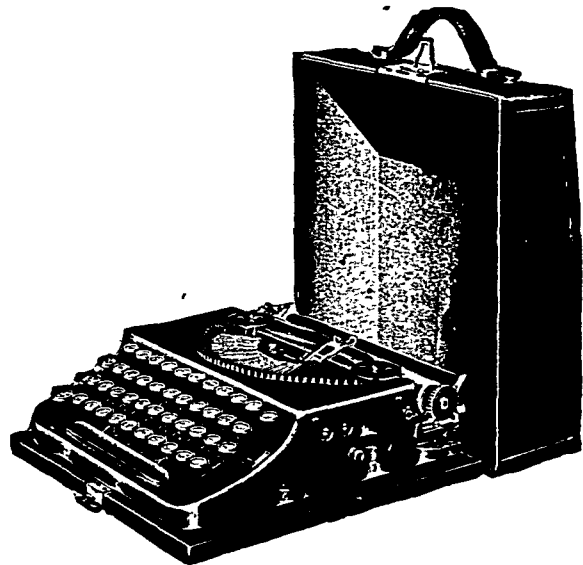
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