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CALENDAR

Monday, March 27—Ponce de Leon discovers
Florida, 1513.

Tuesday, March 28—Mexican War begins, 1846.
Colby College, of Maine, upholds negative against
Notre Dame in debate on the "Closed Shop" in
Washington Hall, 8:15 p. m.

Wednesday, March 29—John Tyler, 10th president,
born, 1790.
Philadet Rice, Redpath Bureau, Master Reader,
Washington Hall, 8:15 p. m.

Thursday, March 30—United States buys Alaska
from Russia, 1867.

Friday, March 31—No one sleeps over in Sorin Hall,
1903.

Saturday, April 1—Battle of Five Forks, 1865 (not
in refectory).

"Beyond the Crossroads," moving picture, Wash-
ington Hall, 8:15 p. m.

Sunday, April 2—Glee Club debuts in South Bend,
1921.

Passion Sunday (Way of the Cross), 8:15 mass,
Church of Our Lady of the Sacred Heart.
Students' Activities Committee gathers, 10:30.

How nice, when the first day of spring
Great carloads of snow does bring;
For then one is assured
Of being injured
'Gainst the fever that comes in the spring.

No. 126

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The Notre Dame Scholastic

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

Published Every Saturday During the School Year. Entered as second-class matter at Notre Dame, Indiana. Acceptance for mailing at special rate of postage, Section 1103, October 3, 1917 authorized, June 25, 1918.

Vol. LV.

March 25, 1922

No. 23

CHARLES P. NEILL, LAETARE MEDALLIST, 1922.

"Gaudete cum laetitia."

AT this time of industrial unrest, with strikes and lockouts impending and the struggle between capital and labor in West Virginia assuming the grimness of a civil war, Notre Dame has done a striking thing by selecting Charles Patrick Neill as the recipient of the Laetare Medal. Mr. Neill is best known to fame, perhaps, as an outstanding thinker in the field of labor economics. During his eight years as Commissioner of Labor under Presidents Roosevelt, Taft and Wilson, his investigations led to many important changes in working conditions. Among these were improvements in the steel and packing industries, and the abolition of child labor. His work during those years was characterized by an ardent wish to secure justice for both parties in the industrial dispute. Because of that, and because of the fact that in all his various connections with industrial corporations and associations of charity, he has

striven to follow the principles of Catholicism, and finally because first and last, he is a Notre Dame man, we believe that Mr. Neill is pre-eminently worthy to receive what is perhaps the greatest honor that can come to a Catholic layman in America, the Laetare Medal.

Notre Dame is more than proud to confer the medal upon such a man. She has known him long and well. From 1885-1888 he was a student here, and in 1891 he returned for a stay of two years at the end of which he received his M. A. degree. In 1910, recognizing the value of his services as Commissioner of Labor, Notre Dame conferred upon him the degree of Doctor of Laws.

His biography is an inspiration. He was born at Rock Island, Ill., in 1865. Later his parents moved to Austin, Texas, and there he received his earlier education. In 1885 he entered Notre Dame, and studied here until 1888, when he entered the University of Texas where he remained one year. He went to Georgetown in the fall of 1889, and there was given his A. B. degree in 1891.



CHARLES P. NEILL.

He became an instructor at Notre Dame the following year, and studied meanwhile for an M. A. degree which he received here in 1893. In 1894 he was at the University of Chicago, in 1895 he was at Johns Hopkins, where he studied and taught until 1897, when he earned the degree of Doctor of Philosophy. From 1897 to 1905, Dr. Neill served as instructor, associate professor and professor of economics at the Catholic University. From 1905 to 1913, he held the position of Commissioner of Labor under the Federal Government, having been appointed to that position by President Roosevelt, re-appointed by Taft and again re-appointed by Wilson. From 1913 to 1915 he was a member of the Board of Directors and of the Executive Committee of the American Smelting and Refining Company, taking charge of the extensive department of safety and welfare of that corporation. In the six years following, Dr. Neill served as a manager of the Southeastern Railway's Bureau of Information; a bureau organized to assist and advise in the handling of labor matters, and he was serving in this capacity when he was called upon by the National Catholic Service School to assume its directorship.

Dr. Neill had further experience in the field of practical welfare through a service of four years, between 1898 and 1902 as a member of the Board of Managers of the Associated Charities of the District of Columbia. From 1902 to 1908 he was vice-president of the District's Board of Charities. In 1902 and 1903 he was assistant recorder of the Anthracite Coal Strike Commission, and in the following year acted as recorder of the Alabama Coal Strike Commission. He served continuously as umpire for the Anthracite Conciliation Board from 1905 to the present time, and has acted as neutral arbitrator in a number of cases of industrial arbitration. He was appointed to membership on the Immigration Commission by President Roosevelt. During the war he served as member of the Commission of Unemployment, appointed by Mayor Mitchell for New York City. Subsequently, through appointment by Secretary Baker, he became a member of the War Department Commission on Training Camp Activities, and was

similarly honored by Secretary of the Navy Daniels on a like commission for the Navy Department. He also served on the Advisory Committee of the Board of Publicity. After the taking over of the railroads by the government, Dr. Neill was appointed to one of the boards created by the U. S. Railroad Administration to hear and decide disputes over working conditions affecting transportation and employees.

At present he is a member of the Board of Trustees of the National Child Labor Committee, a member of the executive board of the Boy Scouts of America; a member of the International Institute of Statistics; a member of the American Statistical Association, and a member of the Executive Committee of the International Committee on Social Insurance. He belongs to the following clubs: Cosmos, Press and Chevy Chase, of Washington, and the National Arts of New York.

THE LAETARE MEDAL.

On Laetare Sunday, during the last thirty-nine years, the University of Notre Dame has conferred the Laetare Medal upon a leader from the ranks of the Catholic laity. In 1882 Professor James F. Edwards originated the idea. Father Sorin, the founder of the University, and Father Walsh, the president, sponsored his plans, and the following year John Gilmary Shea, the historian of the Church in America, received the first medal. Since that time the University has annually awarded this prize as a recognition of merit and as an inspiration to greater achievement.

The custom of conferring the Laetare Medal is similar to that of the Golden Rose. Indeed the Laetare Medal has frequently been called the "Golden Rose of America." Each year on Laetare Sunday, the mid-Sunday of Lent, the Holy Father blesses the Golden Rose, but it need not be presented if a suitable recipient cannot be found. The Laetare Medal, however, has been presented every year since its institution, and today the list of Laetare Medalists bears the names of America's foremost Catholic leaders.

Although the chief value of the Laetare Medal lies in the association of the new recip-

ient with the medalists of the past, the medal is intrinsically valuable. It is an excellent production of artistic workmanship. The solid-gold disc is about the size of a dollar and is suspended from a bar of the same material bearing in black enamel the words, *Laetare Medal*. The edges of the disc are raised and the center is impressed. The words, *Magna Est Veritas et Praevalebit*, "truth is mighty and shall prevail" form the legend on the obverse side; and the name of the University constitutes that of the reverse. In the field of the obverse side the profession of the medalist is symbolized; in that of the reverse side the name of the recipient is engraved. Of necessity, therefore, the medal changes somewhat each year.

The history of the Laetare Medal is rather well-known, and yet the method of selecting the medalists has not been clearly understood. The Academic Council of the University, composed of the president, the vice-president, the director of studies, the registrar, the deans of the five colleges, and one elected faculty member from each college, is the electing body. Each year at one of the meetings of the Council the list of candidates is read in the order of preferment and new names are added to the list. The Laetare Medal Committee, composed of five members with the president of the University as *ex officio* chairman, then studies the merits of the persons proposed. Several months later the committee reports the results of its investigation and recommends whom it considers the most suitable candidate. The Council is then free to choose the person recommended, or to choose another candidate. Usually, however, the person recommended is accepted. The preferred list of persons proposed is preserved from year to year in the University archives.

The ceremony of presenting the Laetare Medal is very simple. During the first twenty-five years it was customary to present with the medal a brilliantly illumined address citing the motives that promoted the selection. The artistic work of illuminating these addresses was largely the work of Professor Gregori and of artists at St. Mary's. For a few years the addresses were composed in Latin verse, but the Latin soon

gave way to the prose of the vernacular. At present there is a simple address telling why the recipient has been chosen, and a response on the part of the medalist.

In the early days the Laetare Medal was presented on Laetare Sunday. It soon became apparent, however, that it was impracticable to present the medal on this day each year. Hence, the present plan of conferring the medal on Laetare Sunday and of presenting it at a more suitable time was adopted.

When the Academic Council of the University chooses a Laetare Medalist it does not choose someone from the ranks of the laity to become a leader. On the contrary it singles out one of those persons who by active service for God and country has made himself or herself a true leader in the Church. Thus, the Laetare Medal fulfills a double end, one of which is essential, the other, accidental. The medal has as its primary purpose the recognition of meritorious achievement for God and country, but it also serves the Church as the barometer serves the meteorologist. When the preferred list of candidates is composed of inferior men, the Church may know that a period of impotence is at hand, and when superior leaders are plentiful, the Church is sure to flourish and to wax strong even in the midst of persistent persecution.

RAYMOND M. MURCH.

THE FOUR-POWER TREATY.

John Hay, keen observer and astute statesman, once predicted the time would come when the Senate would refuse to ratify any treaty of major importance. That time can hardly be said to have arrived. On the other hand, no one will deny the growing emphasis which the Senate places on its own importance in the conduct of the country's foreign affairs. When its members made a football of the Versailles treaty, either because of private scruples or because of a desire to discredit the Wilson administration, they set a precedent in handling treaties which subsequent Senates may find easy to follow.

Members have not found it difficult to arouse considerable opposition to the four-

power agreement, one of the fruits of the disarmament conference. By the time this is in print, judgment will probably have been passed and the treaty will either have gone the way of the Versailles agreements or have found place among other accepted treaties. It is not too late, however, to consider something of its provisions and its possible effects.

When the disarmament conference began its meetings, the shadow of Far Eastern problems cast a menacing gloom over its program. The Anglo-Japanese alliance had recently been abrogated. As affairs stood, each nation with territorial possessions in the Far East was eyeing the others suspiciously, disturbed about its own peace. The conference had as its initial object reduction of armament, but jealousies in the Pacific would prevent the first step in reducing armies or navies. To wipe away the fears that these jealousies bred, a treaty was written between Great Britain, Japan, France and the United States.

Under the terms of this agreement, signed December 13, the four nations agree to respect one another's rights in the Pacific so far as insular possessions are concerned; to invite, in case of discord, "the high contracting parties to a joint conference to which the whole subject will be referred"; and to communicate with one another in the event of aggressive action by any one of the powers "in order to arrive at an understanding as to the most efficient measures to be taken, jointly and separately, to meet the exigencies of the particular situation." The treaty remains in force for ten years.

The agreement is not revolutionary. It provides for nothing that might not have been possible in the ordinary course of diplomatic relations. It places the peace of the Pacific in the hands of not one or two nations, but four. One defect is obvious, the absence of China's signature to the treaty. While less aggressive, China is concerned no less than Japan in any policy that affects the Far East. No one can say that one of these nations does not deserve the same voice as the other in settling disputes that may arise in the Pacific. We hear constant complaint of Japanese dominance in the East and yet we contribute to that by denying

China a position of equal importance in Eastern affairs.

If it becomes effective, the treaty will probably assist materially in averting trouble in the Pacific. It is neither a defensive nor offensive alliance. What it accomplishes, it will achieve through the good will of the signatories. Those who wrote the treaty probably followed, in making it, only the spirit of the disarmament conference, a spirit of good-will and coöperation. The Senate has talked and fumed about its terms. Continued opposition to treaties, passage of reservations and meddling in foreign affairs on the part of the upper house will mean eventually that no president can negotiate treaties without embarrassment. Even senatorial ego will then become tiresome and disagreeable.

MOLZ.

VERSE.
SPRING SONG.

Hark! I hear a robin sing.
(Throw wide the window. Let in Spring!)
His songless notes, so full and clear,
Make liquid music in my ear.
And now I know that you are here,
Spring!

Fingers tap my window pane,
(Elfin touch of silver rain.)
A tree toad croaks in the lilac hedge.
The bird, weaving song on my window ledge,
Pipes of the young that soon will fledge.
Spring!

Throw wide the window. Let in Spring!
Let in the songs that the birdlings sing.
Let in the rain-hung wind and breeze,
Let in the sound of the dripping trees.
Let in, Oh, let in with these,
Spring!

C. S. CROSS.

POST HOC, ERGO.

There was a young man we called Beyer,
Who could play with some skill on a lyre.
He played day after day,
'Till, sad 'tis to say
He became a remarkable liar.

C. BUNCE.

LIFE.

My soul is fed with the morning red
That flushes the dew to wine;
Then hush'd to sleep in the purple deep,
To wake in the Dark Divine.

JOHN P. MULLEN.

THE APOSTLE OF IRELAND.

(Sermon delivered to the students of Notre Dame by the Rev. Thomas Crumley, C. S. C., on Saint Patrick's day, 1922.)

This day is set apart to do reverence to St. Patrick and his spiritual children, in accordance with what is said in the forty-fourth chapter of Ecclesiasticus: "Let us now praise men of renown. . . . Good things continue with their seed. . . . and their children for their sakes remain forever; their seed and their glory shall not be forsaken." If it was ever true of any man of God that his seed and his glory shall not be forsaken, the annals of history would seem to prove it true of this great Patriarch.

As an apostle St. Patrick belongs, of course, distinctively to Ireland, but as a Saint he belongs to the universal Church. And not merely as a Saint is he beloved by the nations of the world, but also as a father of disciples who spread his teaching broadcast: for you know it was through the efforts of St. Patrick's sons during the sixth, seventh and eighth centuries that Christianity was born or reborn over the greater part of Europe. St. Boniface in Germany, St. Gall in Switzerland, St. Columbkille in Scotland are cherished as national patrons; St. Columban revived a decadent religion in France; and St. Aidan shares with the Roman St. Austin whatever honor there is in having brought the faith to England.

What took place in Palestine at the dawn of the New Era was paralleled by what occurred in Ireland a few hundred years later; and the command of the Master to teach all nations was repeated by St. Patrick under the guidance of the Holy Ghost with results that have not since been surpassed. It is fitting, then, to consider the labors of this illustrious saint, the legacy he left his children, and the way in which that legacy was preserved.

The apostolic work of St. Patrick is unique in the history of the Church. The people he knew as a captive boy in Erin had attained to a high state of civilization. They cultivated architecture, music, poetry, and possessed a store of learning by no means inconsiderable. Moreover, they were a moral people. Their religion was Druid and pagan,

of course; but with all its faults it was opposed to the loathsome practices of Rome and the rest of heathendom. The women were pure and held an exalted place in society, which is an indication that the men were generous, high-minded and clean of heart. Still, the religion was idolatrous, fostered by a powerful and jealous priesthood, devotedly adhered to by an earnest, educated race. Into this stronghold of Druidism, this land of deep-seated superstition, St. Patrick elected to go on his divine mission. He went to tell the people that their hearts were set to wrong things, that their worship and their gods were false, that what they held most dear they must surrender. He went to tell the priests that they were doing the work of the spirit of evil, that their lips had ever spoken deceitful things, that all their ancient traditions and prophecies were simple delusions. We may imagine how hard it was for these men and women, honest and cultured as they were, to hear the words of such a message. But they did hear: the people listened, the priests listened, and before he died St. Patrick saw what no other apostle ever saw, the whole nation he had come to save worshipping at the altar of the true God.

Two features of this general conversion are most extraordinary: first, it was achieved without the spilling of a drop of blood—for St. Patrick is perhaps the only apostle who was not also a martyr; and second, it was practically the personal work of one man. St. Patrick entered Ireland as a missionary at the advanced age of sixty, and his task would have been hopeless had he lived only the allotted three score and ten. The field was known to be a difficult one; Palladius, a noted Roman bishop, had labored in it and had failed utterly before the opposition he met. However, St. Patrick was blessed with the phenomenal life span of one hundred and twenty years. During sixty years, therefore, beginning at the age of sixty and continuing to the day of his death, which happened while he was on his way home to Armagh from a mission in a nearby county, he traversed the island from end to end, penetrating into every valley, touching every hillside, preaching the gospel, performing miracles and gathering sheep into the fold,

so that in little more than half a century he, single-handed, one might almost say, weaned the entire Irish race from an intense paganism to the salutary following of Christ.

For the conversion of the Irish was not a mere change of belief. St. Patrick gave the people Christianity in its fulness. Nobler motives, higher ideals, the spirit of sanctity, of sacrifice, of supernatural hope and love were inculcated with wonderful practical results. Even during the life-time of the Saint the land was filled with schools and churches and—what is most remarkable—the highest form of religion was entered upon to such an extent that St. Patrick once said he could no longer number the sons and daughters of chieftains, not to mention others, who had embraced the cloistral life at his bidding. Thus it was that at his death the glorious apostle left the Irish people a rich legacy of education and religion.

And how did the people preserve this legacy? In the words of the text, good things continued with his seed. For a century (the sixth) there was tremendous academic and religious activity. Monasteries of men and convents of women sprang into existence as if by magic. Strong teaching, preaching and contemplative bodies arose on every hand. And all this, remember, at a time when such countries as England, Scotland and a full half of Europe were steeped in ignorance and the semi-barbarity which went with most forms of paganism. Truly the germ implanted by St. Patrick found a fostering environment. The labor begun by him and carried on by his sons and daughters had in one century so far progressed that Ireland achieved the proud title of the Isle of Saints and Scholars. From a nation dominated by Druid bards and soothsayers there sprang a nation led by Catholic bishops and priests, monks and nuns. And for two hundred years more, down to the ninth century, the sanctity and erudition of St. Patrick's children continued to astonish the world. For two hundred years more students from every part of Christendom flocked to Irish seats of learning, while missionaries from the recently converted country thronged Europe, bringing wherever they went the blessing of education and faith.

But this is not the whole story. It is a great thing to have attained an unrivalled position as teacher of the Christian religion; it is a greater thing to have attained an unrivalled position as defender of it.

About the year 800—St. Patrick died in 498—the Danes invaded Ireland bringing the usual devastation of war. Every year for three hundred years a fresh horde of these northern vandals poured in upon the land to spread what ruin they could. They came with the cry "Down with the Cross—down with the altar." No Turkish invasion of the East was more avowedly anti-Christian than this protracted invasion from the North. The proclaimed purpose was to root out the faith implanted by St. Patrick. But though the Irish people had exchanged paganism for Christianity without the spilling of a drop of blood, such was not the steadfastness of their faith that they would not suffer the exchange of Christianity for paganism with a most bitter struggle. At the advent of the Danes the pen was laid aside and the sword taken up. Three hundred years of holy peace had not sapped the courage nor diminished the strength of the sturdy islanders. They met the invaders with undaunted hearts, and the Isle of Saints and Scholars became the Isles of Defenders of the Faith. In the end the faith was saved: the Cross was up, the altar was up. At the price of the best blood in the land, after a constant struggle of three hundred years, the murderous host that came to destroy the legacy of St. Patrick were driven north to their home.

When the Danes had at last been vanquished Ireland was in a state of exhaustion. Her institutions of learning, even the Church itself, had suffered greatly during the prolonged strife and naturally her political solidarity was much weakened. Probably for this reason—counting on easy pickings—the Saxons in the 12th century launched a campaign to destroy Irish unity, to wipe out the Irish nation. It was this campaign—750 years of almost ceaseless warfare—which was concluded, I hope, three months ago when Mr. Lloyd George signed an agreement to take English soldiers out of Irish territory and English hands out of Irish pocket-books.

Yet I'm inclined to believe that the issue of this struggle would not have been so favorable to Irish civic unity had not Henry VIII made the blunder of turning the campaign into a persecution of the Church. At all events when her faith was again assailed, when Henry and after him Elizabeth and Cromwell and William and the various Georges sought to root out the national spirit by rooting out what was almost identical with it, the Catholic religion, then Ireland, weak as she was, grasped the sword with firmer determination and resolved that if she could not conquer and live she could at least keep the faith till death. It was a noble resolution, a martyr's resolution, but as we view it now it was the only consistent resolution. Ireland was the land of St. Patrick's apostleship, her children were his children, and nothing except what happened could have been expected.

For more than three hundred years—from the 16th century down almost to our own day—the Irish have been fighting for their faith, and thank God and St. Patrick's intercession they have kept it. By force of arms, the cross, the sign of faith, came down from public places, but the faith itself in spite of arms lived on in the Irish heart. By force of arms the altars were stripped and the churches closed, yet the hunted priest and his devoted flock had their Masses after all. By force of arms sons and daughters were driven to exile and drudgery; they were not driven to dishonor and apostacy.

These last three hundred years have been, from the religious point of view, by far the most glorious that Ireland ever lived through. The three centuries during which she was the Isle of Saints and Scholars, the three centuries during which she defended Christianity against the Danes, were less triumphant than these last three centuries during which she sacrificed everything but that spark of supernatural, life-giving faith which St. Patrick set glowing in the days of pagan Druidism. When the Danes swept over the land Ireland was comparatively strong, she could fight with hope to win; she did indeed conquer at last. But when the English came to eradicate Roman Catholicism, Ireland was only the remnant of a nation and though she

did fight it was hardly with much hope of ultimate success. Nevertheless, in spite of the most horrible atrocities recorded in history, in spite of the most inhuman and systematic persecution that ever a people suffered, she has accomplished the task she started out to perform—she has kept the faith. And who knows, may it not be because of her constancy that God has added the hundred-fold in this life in the form of national independence?

Some historians have attempted to explain this wonderful triumph of faith and freedom by referring it to natural causes; but the explanation does not suffice. Even if it be granted that it was antipathy to England and everything English that begot in the Irish a horror of living under the established church, an English-made affair, a sufficient reason for the fortitude displayed would still remain to be given. Faith is a supernatural virtue, a gift of God, and any explanation of its preservation that leaves out of account the working of a higher agency than mere social and political forces falls a good deal short of the mark. No—to the glory of St. Patrick be it said—it was correspondence to Divine Grace that kept the faith for the Irish.

And now we have seen how St. Patrick's legacy of faith and education was preserved. But the purpose of our glance into the past this morning was not merely to take satisfaction in the fine religious behavior of our ancestors, nor was it to form a basis of judgment as to what may be expected in the future now that energy repressed for centuries has been released; it was rather to present an ideal of conduct which we could imitate in our own lives. The inspiration of St. Patrick is all around us in this country. His enthusiasm for the faith has been indelibly impressed on the Catholicity of America through the missionary labors of his exiled children. In every generation the Church here has been blessed with such leaders as Carroll, England, Hughes, Gibbons, Ireland and a host of brother priests whose souls were inflamed with the same fire that burned so brightly all over Europe during the sixth, seventh and eighth centuries. And since none of us has altogether missed this influ-

ence, it may be said that in a real sense and in a direct line we are all spiritual children of St. Patrick, whether we are of Irish stock or not.

The legacy of faith and education, therefore, which St. Patrick bequeathed to his disciples, has been transmitted to us. It is ours to preserve, ours to increase, if possible. And where can it be better kept intact, or possibly increased than in America? Moreover, where is there more need that it should be cultivated and cherished than in America? Irreligious tendencies in this country are becoming more and more noticeable every day. All modern thought outside the Church is towards agnosticism. And do not be mistaken: it is thought, subtle thought too, the product of trained intellects, thought which cannot be put aside lightly by immature minds. The weapons that are used at present to combat our faith are not fire and the sword, but science and philosophy.

Equip yourselves for the mighty struggle. Your relatives are already in the field bearing the brunt of the attack. They would be impatient to have you with them now, only they feel confident that while you are here you are gathering strength and putting on the armor of virtue so as to be of greater assistance when you enter the conflict. Are you gathering strength? Or are you growing weaker day by day? Your example will count most hereafter. What sort of example are you preparing to give? Don't overtrain on the mental side. This isn't a caution I have found it often necessary to harp on; I merely state it now to call your attention to the fact that erudition alone is a poor equipment for the struggle a Catholic layman has to face. Sanctity and learning—with sanctity first—should be your watchword. Oh, if Notre Dame might only come to be known as the University of Saints and Scholars! And why not? A full share of the inspiration that went to the upbuilding of this college came through St. Patrick. He is then a special patron of ours. Remember he is still a living force, not merely in the sense that he has achieved an earthly immortality, but in the sense that he is a power before the throne of God. Pray to him this morning for your needs.

LIBRARY RULES.

Compiled by Edward Dinneen, Jr., without assistance.

The library is your recreation room, and is to be used as such at all times.

No student bent on spending a quiet study hour may go to the library. His place is at the Orpheum or the Tokio.

Talk in a loud tone. If not to friends, to yourself.

Call Main 5200 from the library, not from the telephone booth in the main building.

Press the telephone buttons on the clerk's desk, and get the thrill of a lifetime.

Students are forbidden to take out less than five books of fiction at a time.

Cheer leaders may call pep meetings in the reading room.

Students have permission at all times to remove magazines and newspapers from their racks and take them to their rooms.

Marginal notes and specific illustrations may be added in reference books.

No objection is made to the tables being used for a quiet game of poker.

Students are invited to appropriate for books.

The Librarian does not object to the further decoration of the furniture by your carved initials.

Students are urged to return reference books to their wrong places as it affords the Reference Librarian amusement for Saturday afternoons.

Practice with the fire extinguishers is encouraged.

Appropriate for souvenirs, copies of the books now out of print.

When angry with a fellow student, utilize the busts.

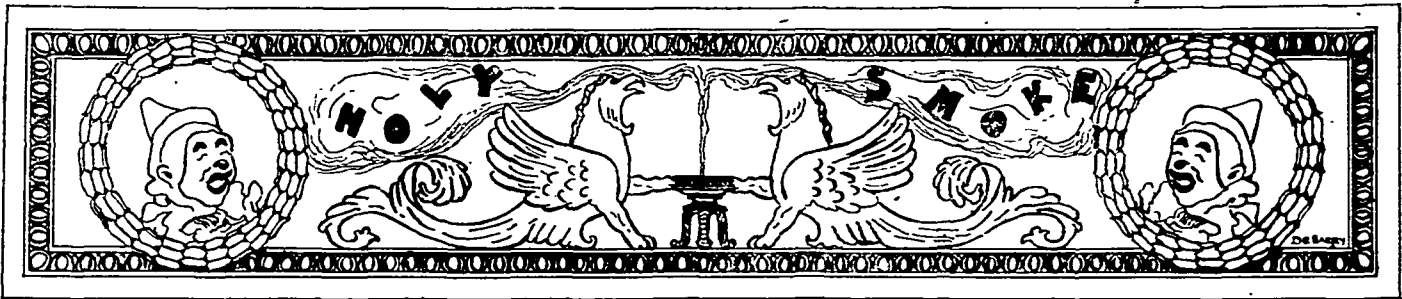
Only hob-nail shoes to be worn in the library.

Don't forget you have that memory book in your room. Take anything you think will look good between its covers.

Singing is restricted to the south reading room.

Smoking is restricted to the north reading room.

Keep these rules faithfully and you will be permanently debarred from the library!



Fresh: Better go to the lecture tonight.
 Soph: Why?
 Fresh: Henry Ford is going to attend.
 Soph: How do you know?
 Fresh: I saw his car outside.

A friend tells me
 That a woman
 Is capable of any
 Business connection
 That a man is
 Except
 The role of
 Silena partner.

Mazie (who by the way is not responsible) says
 that she has never studied the touch system on the
 typewriter but that it must be all right because it
 works wonderfully on her Dad.

We're sorry for Johnny McUmbers
 His speech with bad idioms lumbers—
 A tuff situation
 For last "Zamination"
 He got all his marks in "round numbers."

"That student must be studying to be a milkman
 from the hours he keeps."

"Yes, the prefect told me that he is likely to get a
 'route' almost any time."

Although a run in a stocking
 May seem an innocent prank,
 The real moment is shocking—
 A draft on the rolled-hose bank.

ON THE PHONE.

"Pardon me, but did I get your name last night?"
 "Yes, Shurely."
 "What was it?"
 "I said, Shurely."
 "Oh, surely."
 "I'm glad you understand me right."
 "How'd you know my name is Wright?"
 "I didn't. So it's Wright, is it?"
 "Yes, Shurely."
 "When I said that I didn't know I was right."
 "You're not—I'm Wright."
 "No, you're wrong. I'm Wright—Shurely
 Wright."

So troubled is Mrs. Lerand
 Her child plays in mud—won't touch sand.
 Now she fears that he
 Will turn out to be
 One of the notorious Black-hand.

"Don't let her father catch you calling. He kicks
 them all out."

"Sort of a free-booter, eh?"

THE LIFE LINE DEPARTMENT.

Dear Editor: I called on my girl last night. Her
 father saw me. I certainly went some as I made
 Sorin Hall from Chapin street in five minutes.

What should I do? Arthur B. Reeved.

Ans.—Go out for track, you're wonderful.

Dear Editor: I'm in love with the daintiest
 bundle of femininity—simply breath-taking. But
 I'm a Freshman and can't see her but one night
 a week. I'm afraid she gets lonesome. What shall
 I do? Lester.

Ans.—Never mind, Lester. I know who you mean.
 I see her the other six nights.

Dear Holy Smoke: My gentleman friend and I
 are horribly in love, but my folks don't allow callers
 and we have no place to visit. Can you advise
 me? Molly Cule.

Ans.—Yes. Have him take you to the Auditorium.

"Why did Jim quit his job at the shoe store?"

"His eyes gave out on him."

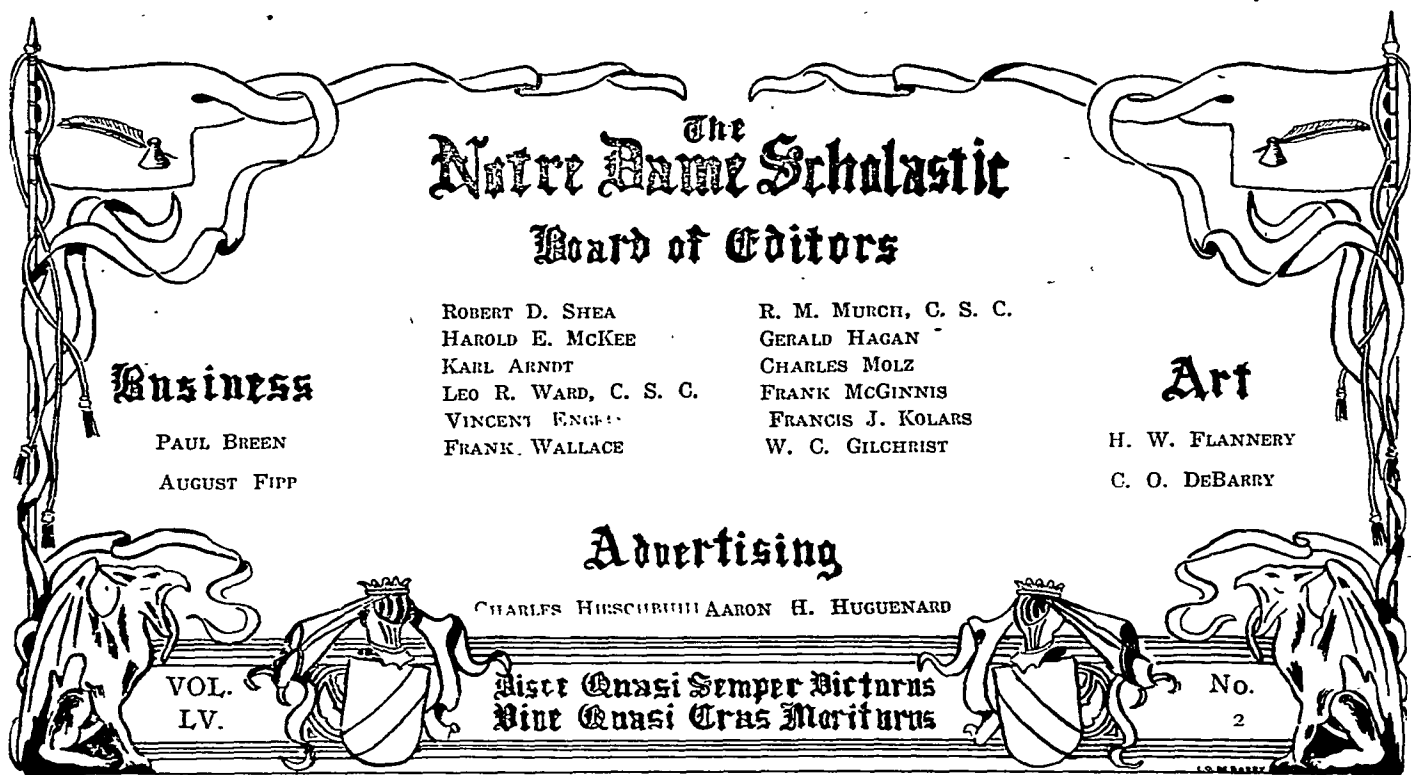
Mur: In the out-door play we're putting on I'm
 supposed to come rolling down the hill in a barrel.

Car: I see, you're playing the leading role.

If Peirrot paid for all Pierrette
 I'm sure he'd have liked Ben Hur.
 To see Alexander a kiss you can bet,
 Would ake Pierrot in rage Caesar.

"I squelched this false rumor," said the landlady
 to her husband as she kicked the non-paying guest
 down the steps.

When Mary's lamb came home one night
 Away from it she shrunk.
 The lamb was in an awful plight;
 It crossed paths with a cat.



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VOL.
LV.

Disce Quasi Semper Victoris
Vinc Quasi Cras Meritoris

No.
2

A Kansas newspaper has begun the serial publication of the Bible. From day to day, it prints consecutive extracts from this book of wisdom. On first thought perhaps we are surprised. Probably all the readers of this

MAKING THE BIBLE POPULAR.

newspapers were astonished when they saw the first installment of Genesis in its columns. They would not have been surprised, however, if the newspaper had announced the first installment of a chorus girl's diary.

But this is the way of the world; to forget that in a single page of St. Paul there is more wisdom than in the twenty years of Mr. Brisbane's accumulated oratory; to forget that in one verse of the Psalms there is more poetry than in all the outpourings of Edgar Guest, Berton Braley and Walt Mason together; to forget that the parables of the gospels can be more interesting than the fables in slang of George Ade. And what are the names of Dr. Frank Crane, H. Addington Bruce and William McKeever beside those of Solomon, Moses and St. John?

If only a hundred persons become more familiar with the Bible through having read parts of it in the Kansas newspaper, the editors of that journal will have accomplished something. Possibly not one person in twenty-five has read the Bible from Genesis to Revelation. Despite the advice that counsels frequent reading of it, many remain ignorant

of its wisdom. The newspaper in question may be breaking away from established journalism, but in offering its readers an acquaintanceship with the Bible it is performing commendable service.

MOLZ.

The plight of the Catholic novel is not due to any deficiency of its own, but rather to the fact that Catholics do not read it. This has resulted finally in the belief of many that credible Catholic novels do not exist. Numerous writers

THE APOSTOLATE LIBRARY.

deplore the lack of wholesome and interesting stories because they know nothing about—or refuse to recognize—masterpieces of the very kind for which they are searching, and many also are those unfortunates who cry loudest against the fabled non-existence of Catholic fiction when they stand in the shadow of its real strength. It is most evident, of course, that readers, student readers especially, can not be expected to acclaim the novels of which we speak until they have come to appreciate them, and a thorough acquaintance must precede appreciation.

Nowhere are there better opportunities for becoming acquainted with great Catholic authors than at Notre Dame, for there is at this University a library dedicated to the encouragement of sound Christian reading. It is the Apostolate Library of Brownson Hall, which was founded and which is continu-

ally being built up by Brother Alphonsus, C. S. C. The searcher for those books especially which can afford him an hour or two of entertainment can find there the works of such writers as Cardinal Newman, John Ayscough, Robert Hugh Benson, Maurice Francis Egan, and Frank Spearman. For years students have obtained from it some of the best books that the world affords, books, a few of which are not *popular*, perhaps in the sense which is not all complimentary, for the very reason that Catholic writers write wholesome fiction. Fortunately, moreover, this library is kept up-to-date. Brother Alphonsus will purchase any book for which application is made by interested students.

Any who consider for a moment the opportunity which this collection of books affords will realize that it should not be said of a Notre Dame man that he has not become acquainted with the great Catholic authors and that he criticises the non-existence of their work when he stands beside it. Patronize the Apostolate Library.

K. A.

MEAGER THOUGHTS FOR LENT.

As Advent is for the Catholic a preparation for the Nativity and a period of penance, so Lent is for him a preparation for the Feast of the Resurrection and a more prolonged season of sacrifice in atonement for sin; and in each case to do penance is most definitely to make ready for the feast and the joyous season following it. Lent, in its external form, its duration and its varying requirements, is clearly traceable back at least to the time of Constantine; but as it essentially is, a time of propitiation, it surely is as old as Christianity itself.

The very name of Lent has about it something somber and forbidding. "Penance, mortification, expiation," the Church says sternly and insistently. "Unless you do penance, you shall all likewise perish." Assuredly that is a hard doctrine. Our shuddering at it shows perhaps that we have need to practice it; it shows too that we have at least a right concept of what Lent and penance imply—real self-denial, to appease God's just wrath.

No law is more inexorably binding upon

every son of Adam than the law of expiation. Far very man has sinned, at least in his first patents; and sin, as we frequently observe from its consequences even in this life, involves a depth of malice which we can but vaguely fathom. The Blessed Virgin was created immaculate, and her fair soul never knew the blight of sin; nevertheless she was not exonerated from the law of suffering for sin. Our Saviour, too, took upon his all-merciful shoulders the dread weight of our sins: "He was wounded for our iniquities, and bruised for our sins." His saints likewise, we might add, so far from being loosed from the bond of suffering, have been, after Jesus and Mary, the chief instruments of expiation for sin. One cannot go to God except through life, and life entails the law of satisfaction for sin.

Willingly or unwillingly, every man suffers and suffers much, on account of sin: in fact no man suffers except as a punishment for sin—for his own sins or for others. The penalty has descended upon the human race, and no individual is free to accept or reject it. But it is quite within every man's power to bear his burden patiently and stout-heartedly, and to direct his intention whither he will. A man might do all this, of course, and do it stoically and persistently, and yet be a pagan. It belongs to the Christian to suffer and to do, not only with deliberation and steadfastness, but for a sacred purpose; and during the seasons set apart by the Church for atonement the Christian follows daily, under God's eye, some definite program of little sacrifices.

The best kind of penance for Lent or for any other time, says a most practical modern writer, is that which at the same time that, by God's mercy, it blots out sin, leaves a permanent mark in our hearts and our lives. It is that which so creates and develops habits in us that for the remainder of our days we do our every Christian duty in a more perfect manner.

L. R. WARD.

IN MEMORIAM.

We regret to announce the death of the father of Mr. Cornie Pfeiffer, of Sorin Hall. The prayers of Notre Dame are requested.

OURSELVES.

The regular class routine was dispensed with on last Friday and Notre Dame gave its usual observance to the feast of St. Patrick, Apostle of Ireland. High mass was said in the main church at eight o'clock and Father Thomas Crumley spoke upon St. Patrick.

With Big Chief Alfonso Scott in the chief-tain's chair and Little Chief "Wildman" Cochrane making medicine with the secretarial pencil, the braves of the Pacific Coast Club met in enthusiastic pow wow Monday noon. The tone of the war whoops seemed to indicate that the warriors were in favor of smoking the pipe of peace with their pale-face friends from the Rockies. A banquet committee was appointed and the members returned to their wigwams heap pleased.

Newman and his travelogue returned to the University Wednesday night long enough to take his audience for a trip around the Alps of Switzerland. Many of the views were taken from aeroplane and, as is common in Newman's lectures, numerous canny characteristics of the region shown were revealed. The showing of the scenes in Switzerland was one of the most interesting of the series of travel talks.

Plans are under way for the annual Press Club banquet which will be given shortly after Easter. A tentative program has been discussed although the speaker has not been decided upon. The affair promises to be a success that will eclipse all former functions put on by the Journalists.

Mr. Emery Tothe read a paper on "Chemistry in the Bake Shop" at a meeting of the Chemists' Club held Monday night in Chemistry Hall.

Last Tuesday noon the Pacific Coast Club assembled on the Foley-Sharp ranch and decided to unite with the Rocky Mountaineers in giving a banquet on April 4. The club also united to assist the Endowment Campaign by getting in closer touch with ex-members who are now living on the Coast.

"Mining in California" was the topic discussed by Frank Picarsky at the meeting of the Mining Engineers. Plans for a joint meeting with the Chemists' Club were also discussed.

Judge Montgomery, of South Bend, was the speaker of the evening at a smoker given last Monday night by the Law Club at the Chamber of Commerce building. He told of the opportunities offered a young lawyer, of the things he should do and the things he should avoid. Others on the program were Jerry Hasmer, who gave a piano solo, the Varsity Quartette, who pleased the Lawyers with their songs, and two performers from the Orpheum, who gave a singing specialty. Judge Vurpillat closed the program.

On Friday night, March 17, the negative debating team defeated Indiana University here by a two to one decision. The speakers for Notre Dame were J. Rhomberg, R. Gallagher, and J. Hogan. On the same night our affirmative team was defeated by Indiana Central College at Indianapolis. The speakers for the affirmative were Frank Drumme, Mark Nolan, and Vincent Engels. These debates concluded our schedule in the Indiana Conference, and the next debate will be between Notre Dame's affirmative team and Colby College of Waterville, Me.

Early one morning of the past week the Hill street car conveyed the Senior Mechanical Engineers to the I. and M. power house at South Bend to inspect the mechanism of a steam turbine which was undergoing repairs at the time. Mr. Brooks, a representative of the General Electric Company, and a graduate of Cornell, explained the operation of the engine to the men and then led them to every point of interest in the plant. Professor Benitz was so well pleased with the attention of the class during the morning of inspection that he has planned trips to other stations of the same company.

The Villagers, South Bend seekers of knowledge studying at Notre Dame, in conjunction with the Notre Dame Band, presented an entertaining program Wednesday

morning, March 15, before the weekly assembly of the South Bend High School students, hoping to influence attendance at the university. The program was given distinction by a skit, "On With the Dance," presented by Fred Buechner, Paul Wuthrich, John Meyer, Earle Straw, which managed to herald the coming "Spring Cavorting" of the Villagers at the Oliver Hotel, April 28. The president of the club, Louis V. Bruggner, made the introductory address, and was followed by Joseph Nyikos and Leo Rieder, presenting "Out-Edising Edison." Fred Buecher, William Furey, Harold Bowden, Charles Baumgartner, and Clarence Harding, came after them onto the stage, and gave evidence of the harmony existent in the club. The Notre Dame band, with several selections, finished the program.

The bustle, planning and anticipation which precede initiations have settled upon the local council of the Knights of Columbus, which is preparing to welcome the annual spring class of candidates. All prospective Knights are urged, therefore, to visit one of the following committee-men immediately and to fill out the customary application blanks. The committee men are: Messrs. Heidelman (chairman), Slaggert, Wilson, Murtaugh, Castellini, Champion, Hirschbuhl, Huether, Egan, Leib and Kiley. The first degree is to be exemplified on April 21st and the second and third degrees are to be given on Sunday, April 23rd. After undergoing the third degree the new "brothers" will partake of a complimentary banquet, especially good and interesting on this occasion because Judge Landis will speak. The men in charge wish to have it known that the longer time allotted them for preparation the more exceptional the festivities will be—which means that the candidates will benefit themselves considerably if they fill out those applications at once.

"Don't Stub Your Toe" warned W. W. Loomis, president and publisher of the Citizen Publishing Co., of La Grange, Ill., and author of *Newspaper Law*, in an address to the students of journalism last week. Mr. Loomis, a graduate of Iowa, related his ex-

periences and mistakes in newspaper work and warned against similar errors by graduating Notre Dame men.

MEMORABLE MEN.

News from Scranton, Pa., informs us that Jack Rentchler, student of '15 and '16, was recently married. Through the SCHOLASTIC his friends at Notre Dame wish to extend hearty congratulations.

George O'Brien, LL. B., 1921, is associated with the law firm of Newby, Murphy and Walker, Chicago. In a recent letter to Judge Vurpillat, he writes: "It's a great feeling to know that one is at last an attorney. I bought a new suit last Wednesday, got my license Thursday, and had the buttons sewed back on the vest Friday."

Perhaps a surer harbinger of spring than the first robin or the obsolete German band is the notices we have received from Notre Dame men about their aspirations to public office. Close to home is the clash between Eddie Doran, LL. B., 1920, and Frank Coughlin, LL. B., 1921. Both are seeking the nomination for prosecuting attorney of St. Joe County, Indiana. Eddie is running on the Democratic ticket; Frank, on the Republican. We wish both could have the spoils but we don't know just how to arrange it so that the Constitution of the State may be complied with.

From Iowa comes the following announcement: "I hereby announce myself as a candidate for the nomination to the office of county attorney for Bremer county, on the Democrat ticket at the primary election to be held Monday, June 5, 1922. H. L. Leslie." Dick was an LL. B. and Senior Ball Committee man of 1920.

A desire that he may be able to advance the interests of all ex-service men if elected to the state senate is expressed by William C. Henry, state senatorial candidate on the Republican ticket from the Thirteenth district of Illinois. Bill, who was graduated in Law in 1916, is at present the assistant state's attorney assigned to the South Chicago court.

The Law Library has been enlarged by the addition of a set of Page and Adams' Annotated Code of Ohio. The books are a

gift of Edwin C. Lynch, LL. B., 1910. Ed is a member of the firm of Hackett and Lynch, 642 Nicholas Building, Toledo, Ohio.

Phillip B. O'Neill, the renowned "Peaches" of Notre Dame baseball and football fame, twenty years ago, is located in the Farmers Trust Building, Anderson, Ind. He has as wards, Costello and McMahon, law graduates of recent years, who are situated on the same floor. It is rumored that a junior branch of the A. O. H. will be installed there soon.

Mr. John F. O'Connell, LL. B., '12, has been selected by the regular Democratic party of Chicago as their candidate for municipal judge.

Freeman Scully, Journalism student in 1918-20, is heard from as city editor of the *Nashville Tennessean*. His previous engagements were with the *South Bend News-Times*, the *Dallas News*, and the *New Orleans Times-Picayune*.

The debate with Colby College, Maine, last Thursday evening, resulted in a victory for Notre Dame's affirmative team. The question was, "Resolved, That the principle of the Closed Shop is justifiable." Nolan, Drumme and Engels were the efficient orators.

THE MISSION CRUSADE.

The Students' Mission Crusade, which spread its influence to Notre Dame last fall, has been given a new impetus by the sanction of the Faculty, the Knights of Columbus, and the Student Activities Committee, and has profited by a membership campaign conducted throughout the halls of the University. These manifestations of activity lead some students to ask, perhaps, what it is all about. Well, the Crusade is a nationwide movement among the students of Catholic colleges to effect an organization which will first of all appreciate the mission labors. Its method is primarily educational: that is, it attempts to create a deep mission conviction by awakening the young men of the country to the full meaning of mission labors at home and abroad. It is trying to make them missionaries in sympathies, at least. No one foreign field is to be benefitted by its efforts because it combines in a single society all organizations which labor for par-

ticular missions. Understanding and not financial support is its primary aim.

Notre Dame men have always given their support to the Bengal Missions of the Congregation of the Holy Cross. Because of this and because Notre Dame itself is an essentially missionary environment, there should be no difficulty in enlisting its students in the greater movement. The very nature of the school, indeed, should make it the center of the American Crusade. The campaign for membership has been fairly successful and it is hoped, therefore, that Notre Dame's representatives at the general convention to be held soon will be able to relate proudly the progress of the Crusade at this school.

One thing more must be said about the effect which the movement should have here. The broader and the deeper understanding of the mission cause in general should increase the interest of the students in that one mission to which all the efforts of Notre Dame are given. The best way to reveal Notre Dame missionary power is by added support of the men who are working in Bengal. Good soldiers in the Crusade should fight harder for the religious of the Congregation who are giving their lives to the propagation of the faith in India.

ARNDT.

WHAT'S WHAT IN ATHLETICS.

ENTER CORBY.

Corby Hall swept the Interhall track meet Wednesday afternoon, March 22, like Illinois sweeps the Big Ten cinder meets. The Junior Hall tripled the score of Badin, the nearest competitor, and placed in every event. Adam Walsh placed in five events and was high point man of the day. Barr, Layden, Johnson, Don Miller and Casey carried away individual honors. The relay was called off.

Corby's final score was 561½. The other halls trailed as follows: Badin 191½, Brownson 18, Carroll 101½, Off-Campus 10; Walsh 41½ and Sorin 2. Adam Walsh's high point score was 141½; Johnson in four events totaled 71½; Barr placed in three for 10; Layden counted nine in two events; Don Miller scored eight in two events and Casey collected 61½.

The best individual performance of the day was turned in by Cox of the Off-Campus stu-

dents, who ran the mile in 4:44. The Day-Dogs cleaned up in this event, as Wentland took second place and McFadden nosed out Brennan for third. The city residents were not entered in other events because of a mistaken idea regarding the qualifying heats.

Adam Walsh's remarkable display of versatility, the unexpected showing of Barr in the sprints and the all-round work of Johnson contributed the surprises of the meet. Walsh took first place in the low hurdles, finished second in the high sticks, second in the shot put, third in the broad jump and tied for third in the high jump. He has improved as the season has progressed and seems to have the qualifications for entering the all-round championship event when he becomes a member of the varsity squad and has experienced his natural improvement.

Barr pushed the speedy Layden to the finish in the 40 yard dash, won the quarter mile in good time after running a heady race and then came back and took third in the 220. He won the quarter by showing an exceptionally strong finish and looks like one of the best bets on the freshman squad.

Johnson, a strippling of 17, kept Carroll in the race by placing in both hurdles and both jumps. His jump of five feet four inches, although not of great height, was executed with beautiful form which rivalled that of Johnny Murphy. The crowd demonstrated its appreciation of the efforts of the youthful athlete by giving him the only extempore demonstration of the day.

Layden, in addition to his usual speedy performance in the sprint, tied Johnson for first place in the high jump and finished just outside the first four in the broad jump. Cases continues to show the most promise in the high hurdles and also looked good in the high jump. Jackson ran a smart race in the 880 and finished with a burst of speed that left the field behind. Livergood turned in a good mark in the broad jump and Don Miller took second in this event after winning the 220 by yards. Milbauer won the shot put with a good heave.

The brightest feature of the meet was the apparent willingness and ability of the entrants to return good marks in several events. With the exception of Jackson,

every winner was a freshman, a fact which not only forecasts a good varsity team for 1922 but which will add considerable interest to the coming meet with the I. A. C., of Chicago. Layden, Cox, Casey, Don Miller and Livergood will add real strength to the varsity in that meet and Adam Walsh, Barr and other freshmen will probably be entered and may pick up stray points. The I. A. C. meet has not yet been cinched but prospects are favorable for May 6—the day after the Junior Prom.

The meet was handled by varsity trackmen. Bill Hayes gave a good exhibition of starting as it should be done, and Eddie Bailey, sprint man of two years ago, who has not been out this year, returned to his favorite sport as an announcer. Phil Dant was chief judge at the finish and Paul Kennedy was head timer. Tom Lieb handled the broad jump and shot put and Eddie Hogan had charge of the pole vault and high jump.

The summaries:

40-Yard Low Hurdles—Walsh, Corby, first; Bergman, Corby, second; Ross, Carroll, third; John-Bergman, Corby, second; Ross, Carroll, third; Johnson, Carroll, fourth. Time 5:2.

40-Yard High Hurdles—Casey, Badin, first; Walsh, Corby, second; Johnson, Carroll, third; Ross, Carroll, fourth. Time 5:04.

40-Yard Dash—Layden, Corby, first; Barr, Badin, second; Bergman, Corby, third; Coughlin, Corby, fourth. Time 4:04.

440-Yard Run—Barr, Badin, first; Hamling, Brownson, second; McTiernan, Walsh, third; Coughlin, Corby, fourth. Time 5:44.

880-Yard Run—Jackson, Corby, first; Bardzil, Brownson, second; Murray, Badin, third; Carney, Corby, fourth. Time 2:12.

Mile Run—Cox, Day, first; Wentland, Day, second; McFadden, Day, third; Brennan, Corby, fourth. Time 4:44.

2:20-Yard Run—D. Miller, Corby, first; Kelly, Corby, second; Barr, Badin, third; Connor, Brownson, fourth. Time 24:4.

Shot Put—Milbauer, Corby, first; Walsh, Corby, second; Frett, Sorin, third; Mason, Badin, fourth. Winning distance, 38 feet, 10 in.

Pole Vault—Driscoll, Brownson, first; Vial, Walsh and Crowley, Corby, tied for second; Simm, Brownson, fourth. Height 10 feet.

Broad Jump—Livergood, Brownson, first; D. Miller, Corby, second; Walsh, Corby and Johnson, Carroll tied for fourth. Distance 20 ft. 11½ in.

High Jump—Johnson, Carroll, and Layden, Corby, tied for first; Casey, Badin, and Walsh, Corby, tied for third. Height 5 ft. 4 in.



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Thinks About
See

**DORIS MAY in
"Boy Crazy"**

L A S A L L E

BASEBALL SCHEDULES.

Representative college teams of six states will be included on the Notre Dame baseball schedule for 1922, released today by Coach Halas. A training trip into Kentucky and southern Ohio will be the big novelty. Other interesting dates will be the Memorial Day contest with Michigan, the commencement game with Indiana after the Crimson returns from Japan, and a meeting with Illinois at Champaign on the same day that the Irish track team invades the Illini stadium for an outdoor meet.

Eleven games with six conference teams are included on the card. Home and home contests have been arranged with Wisconsin, Michigan, Northwestern, Purdue, Illinois, Michigan Aggies, and Beloit; single contests will be played against Indiana, Kalamazoo and Wabash. Wabash is the only new western team to appear on the schedule this season.

Coach Halas will be compelled to select an entire outfield and three infielders from the 41 candidates who survived the first cut of the season. Capt. Blievernicht behind the bat, Kane at third base and Falvey and Castner in the pitching box compose the nucleus that remains from Johnny Mohardt's nine of last year.

The complete schedule:

April 15—St. Mary's at St. Mary's, Ky.
April 17—St. Mary's at St. Mary's, Ky.
April 18—U. of Louisville, at Louisville, Ky.
April 19—Georgetown at Georgetown, Ky.
April 20—Kentucky U., at Lexington, Ky.
April 21—St. Xavier's at Cincinnati.
April 22—Dayton U., at Dayton, O.
April 24—Wisconsin, at N. D.
April 29—Michigan Aggies, at N. D.
May 1—Wisconsin at Madison.
May 2—Beloit, at Beloit.
May 5—Michigan, at Ann Arbor.
May 6—Michigan Aggies, at East Lansing.
May 10—Purdue, at N. D.
May 11—Illinois, at N. D. (pending).
May 13—Kalamazoo, at N. D.
May 17—Purdue, at Lafayette.
May 18—Wabash, at Crawfordsville.
May 19—Illinois, at Champaign.
May 24—Northwestern, at N. D.
May 27—Beloit, at N. D.
May 30—Michigan, at N. D.
June 3—Northwestern, at Evanston.
June 10—Indiana, at N. D. (pending).

FRANK WALLACE.

CHANGE

By McGINNIS.

SOMEONE GETS THE BONUS.

"I attend many of the student body assemblies and have found extreme difficulty in sitting in the auditorium to see the platform because of the coiffure of the girls sitting in front of me." So said a lady who is a friend of the University of Oregon girls and therefore she has offered a bonus to the girls who will remove the appendages.

The students of Iowa University are enjoying a boycott. They have pledged themselves not to spend money for ice cream, malted milk, cigarettes, services of tontorial parlors or beauty parlors, movies, dances, cleaning and pressing or for pool and billiards. The boycott has been successful in reducing the prices at local movie theatres and it is expected that there will be a reduction in all the commodities named before the ban is lifted.

ENGINEERING EVERYTHING.

Now Ohio States reports that the young ladies registered for engineering courses this year are doing remarkably well and have gotten over their first embarrassment at being called "transit-men" and "rod-men." Is it correct to suppose that the girls will find good use for their engineering degrees when they begin on the family pocketbook.

The Indiana Daily Student is always very distinctive. Its columns are written in unique fashion. To exemplify, let us quote two delectable bits of want-addery taken from thence:

"Lost—Brown lady's billfold between Assembly Hall and Library, Etc."

"For Rent—Modern large front room to student girls or ladies."

Oh, Indiana! What we know about your co-eds!

EASTERN CONFERENCE.

Delegates from fifteen Universities met recently at Harvard to discuss the activities of the various college unions. The constitution of the Association of College and University Unions was drawn up. The delegates came from the Universities of Michigan, Ohio State, Toronto, Maine, Harvard, McGill, Wisconsin, Michigan Agricultural College, Purdue University, Indiana University, University of Minnesota, Oberlin College, Case School of Applied Science and the University of Chicago.

LONG DISTANCE SHOOTING, VERY!!

The women of Northwestern University recently held a rifle match with the women of Michigan Agricultural College and of Oklahoma University by telegraph. The young ladies from the North-

WALK = OVER



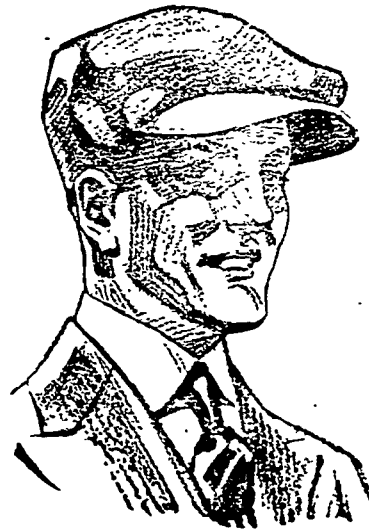
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C32

west defeated the farmerettes by the score of 1888 to 1636. The Oklahoma operator broke his thumb and so the young ladies there have not been heard from. The score reminds us of some history dates we should remember but we can't remember them.

Indiana has successfully completed a Memorial Fund drive among the students for four hundred thousand dollars. The whole of the money was contributed by those personally connected with the college at the present time, that is, students, faculty and trustees.

NO OIL CANS IN ARKANSAS.

Out in Arkansas they have other things besides Little Rocks. One of them is a University and the other two are two young ladies who go to this University. What makes these young ladies particularly remarkable is that they are the first and third place winners in the nation-wide beauty contest. After all this publicity perhaps Little Rock will feel a little Boulder? No?

An Italian relay team is to participate in the Pennsylvania Carnival and the Italian Club of the University of Pennsylvania has made arrangements to entertain them with a dance, a play and a number of other social functions. As the boys are all rather fast, they should enjoy these things.

The University of Southern California has arranged that the newspapers in five or six of its neighboring towns shall be published by the Journalism students of the University. Men will be sent ahead to write the ads and they will be followed by a professional managing editor and his student helpers.

Poor old Bob is out in the cold. The girls have forsaken him, her, it. At least the girls in Chicago University have. They all appeared on the campus the other day with their shorn crowning glory done up in hair nets and announced that the time for Bob was past. Poor Bob.

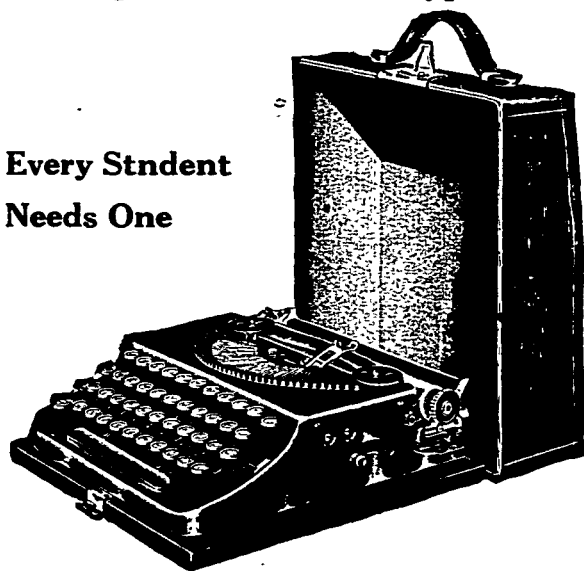
DRIVING IN NEBRASKA.

Great success has been attained by the committee that is raising money in Nebraska University for the European Student Relief fund. The college has already pledged itself to three thousand three hundred dollars. Other schools are writing to Nebraska for particulars of their campaign.

At the University of Nebraska a woman having a daughter attending college is enrolled. She is carrying a number of credit hours and is studying animal husbandry. Far be it from us to discourage any person in trying to get an education but it seems to us that she ought to have had enough "husbandry."

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