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NOTRE DAME

Alumni Hall

The

Notre Dame Alumnus

F E B R U A R Y , 1 9 3 4

COMMENT

We are moving!

No, not out — along!

The combined program of alumni activity and contacts with preparatory students and schools for the University, is a functioning reality.

The Alumni Office, once housing the lonely figure of the Secretary, now boasts an Assistant Alumni Secretary in the person of Bill Dooley, '26; the youthful "veteran" secretary, Mary Cass; a full-time secretary for the records and correspondence of the contact work, Miss Caveny; a girl doing stenographic work half-days in the contact department, Miss Przbysz; and a student, working on the alumni mailing records and machines, Lewis Crego, a Commerce junior of Utica, N. Y.

With all this, there remains a lot in the field of co-ordination. The office of Registrar Robert Riordan, '24, is involved in much of the routine, and Bob having suffered a peculiar illness for several weeks, alumni who have so generously co-operated are asked to forgive any seeming delay or oversight until the old machinery takes on more speed and oil.

A publication of 48 pages, "Notre Dame Men," showing a cross section of the University life, academic and extra-curricular, has been published and is being sent to prospective students. Alumni wishing these, or wishing them sent to boys, may send in their own or the boys' names to the Alumni Office.

Cards listing inquiring prospects are being mailed daily to alumni throughout the country — Clubs or District Governors, or individuals where we know them and there are no Clubs. These are being investigated and returned by the alumni to the lasting benefit of the University in following up these inquiries intelligently.

Plans are being made for personal visits to Clubs and high schools and such organizations as Parent-Teachers. This ought to take place during the next three months particularly.

Alumni knowing of opportunities in these fields are asked to notify the Office.

Other literature is being planned and many of the normal activities of the University are being linked to the new Association - University program.

Ultimately it depends upon the alumni in the field for its success. It was as a reflection of your interest and activities that the program was launched by the Association with the sanction and co-operation of the University.

"You're going great!

"We move, we start, we seem to feel a thrill of life. . ."

You may see or hear from us any day now, especially those Clubs in the States where the population with a Notre Dame trend is heaviest — New York, Illinois, Indiana, Ohio and Pennsylvania. Then, as time and personnel permit, the other 43 States.

We realize the limitations, so don't think we expect you to work miracles, in lining up schools, students, parents, etc. Similarly, you won't be able to throw away your crutches after one bottle of our extract. But together we can do a lot more to find out who has questions to answer and to answer them. And that boils down our pretentious program to a pretty comprehensive summary.

THE NOTRE DAME ALUMNUS

JAMES E. ARMSTRONG, '25, Editor

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THE ALUMNI ASSOCIATION

of the

UNIVERSITY OF NOTRE DAME

Alumni Headquarters, Main Floor Administration Bldg.,
Notre Dame, Indiana

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THE NOTRE DAME ALUMNUS

Vol. XII

February, 1934

No. 5

Greet Layden at Annual Football Banquet

St. Joseph Valley Alumni Work Long and Hard; Tickets Are Sold Out Four Days in Advance, Father O'Donnell and "Hunk" Get Big Hand

Once again, on the ninetieth anniversary of the granting of Notre Dame's charter, it was great!

Only this time the annual civic testimonial banquet on January 15 sponsored by the Notre Dame Club of the St. Joseph Valley for the Notre Dame football team accomplished what no previous banquet had been able to accomplish: it was "sold out" four days in advance. By utilizing the lay faculty dining room in addition to one of the huge student dining halls, the club was able to accommodate nearly 1,400 persons. Many others weren't able to buy tickets.

Actively in charge of the banquet in all its many phases was the president of the St. Joe Valley Club, Paul M. Butler, '27. Assisting him were William F. Sheehan, '25, who handled the very vital budget activities of the event—tickets this year were only \$1.50—Edward J. Meehan, '20, who was chairman of the executive committee and Art Haley, '26, and Herb Jones, '27, who dispensed the tickets. Haley and Jones said toward the end they'd rather try to put every one on the well known "50" than attempt to satisfy everybody that wanted a seat adjoining the head table.

To these men and to the numerous members of the club who worked with them on the endless details that make up such an affair must go unusual credit for its success. Many of them gave much of their time for weeks to the development and carrying-out of plans. Theirs was a tough job and they did it well.

Public interest at the banquet centered, of course, around the new Notre Dame athletic director and head football coach, Elmer Layden, '25, who officially took up his new duties at the University on February 1. In responding briefly to his introduction by his fellow Horsemen, Jim Crowley, who was toastmaster, Elmer promised to do all in his power to keep alive the best traditions of Notre Dame in sportsmanship in general and in football in particular. He asked for the active support and co-operation of everybody.

He concluded with this remark: "I make only one prediction—and that

is we won't lose a game [and here the near-1,400 almost fell off their seats] in spring practice."

Rev. John F. O'Hara, C.S.C., vice-president of the University, preceding Elmer on the speaking program, dwelt on the sacrifices during the last 90 years that have made Notre Dame what it is today.

"Father O'Donnell sacrificed himself to Notre Dame," said Father O'Hara. "The great passion of his life is Notre Dame and, if he is not here with us tonight, it is because he gave himself to the breaking point for the good of the school."

"Rock sacrificed himself for Notre Dame. He gave everything that was in him, and more, for the advancement of Notre Dame. I think of this especially tonight because *this* was his big night. He loved to see the boys thus honored."

"Elmer, here's your job. Don't go as far as these men went because no one asks it of you. But teach these boys that the best thing they do, on or off the football field, is what they do for others and that the highest thing they do is for God."

Father O'Hara revealed, as a pref-

ace to his remarks, that recently at the request of a national investigating body, the University had prepared the scholastic average of 12 football men and then the same average of 12 students chosen at random from the student body. The football men's average was 84.8 per cent as compared with the non-football average of 84.3 per cent. The general average of the entire student body was 82.7 per cent.

Paul M. Butler, president of the St. Joe Valley Club, opened the speaking program (following the showing of various Notre Dame sound pictures) with a brief comment on the occasion and then presented the toastmaster, the extraordinary Jim Crowley. Jim, in the way that is so humorously his own, presented the following array of speakers: Mayor W. R. Hinkle, of South Bend; Noble Kizer, '25, athletic director and head football coach at Purdue University; Bill Cunningham, sports editor of the *Boston Post*; Don Miller, '25, Cleveland attorney; Ernest L. Hammer, '04, justice of the Supreme Court of New York; Harry

(Continued on Page 159)



The Four Horsemen at the Football Banquet. Left to right (as if you didn't already know), Crowley, Layden, Miller, Stuhldreher.

Nominating Committees Appointed by President Harry Miller

Past Presidents Form Committees for National Officers; District Committees Selected to Nominate Lt. Governors; Growing Program Demands Attention of All Alumni; Urged to Support Election Provisions.

In accordance with the Constitution of the Association, the following Committees of three members each have been appointed by President M. Harry Miller to nominate the national officers of the Association for election by ballot, results to be announced at the Commencement of 1934: (The Committees are designated (a) and (b) for convenience only.)

(a) Clarence "Pat" Manion, '22, Notre Dame, Ind. Chairman; Byron V. Kanaley, '04, 129 S. La Salle St., Chicago; Frank E. Hering, '98, Dean Bldg., South Bend, Ind.

(b) John P. Murphy, '12, Terminal Tower, Cleveland, Ohio, Chairman; John H. Neeson, '03, City Hall Annex, Philadelphia, Pa.; Hugh A. O'Donnell, '94, New York Times, New York City.

You will note that President Miller has followed the new but reasonable plan of appointing past Presidents of the Association as nominating committees. Because of their valuable experiences, and because they represent outstanding contacts with the University and alumni in their communities as well as with the Association, their choices should be excellent. The committees, you will also note, have been more or less grouped to expedite close contact and communication.

The membership is urged to forward any suggestions to these committees as soon as possible, as their deliberations must be concluded by Feb. 28. Officers to be elected this year are:

Honorary President—One-year term.

President—One-year term. (Must hold a degree, Constitutionally.)

First Vice-President—One-year term. (Degree holder.)

Second Vice-President—One-year term. (Degree holder.) Supervises Clubs program.

Director—Four-year term. (Succeeds Hon. John F. O'Connell, '13.)

The District Committees will nominate two candidates for Lt. Governor for 1934-35, who will, Constitutionally, succeed to the Governorship in 1935-36. This year's Lt. Governors succeed to the Governorship at Commencement of 1934.

The Class of 1934 will also elect a Director of the National Association from its members for a One-Year Term, to take office at Commencement.

President Miller becomes a Director *ex officio* for 1935-36. Committees for the Districts are as follows:

DISTRICT I (Northern Indiana and Southwestern Michigan)

Frank J. Gilmartin, '01, 336 W. Wooland, Ft. Wayne, Ind.
John Schindler, '09, 112 Lincoln Way E., Mishawaka, Ind.
Clarence Bader, '19, 650 Pierce St., Gary, Ind.

DISTRICT II (Chicago area)

Fred Steers, '11, 1666 First Nat'l Bank Bldg., Chicago, Ill.
J. Paul Fogarty, '17, 5547 Kenmore Ave., Chicago, Ill.
Thos. H. Beacom, Jr., '20, 2600 Lakeview Ave., Chicago, Ill.

DISTRICT III (Ohio, Western Pennsylvania and West Virginia)

Frank Cull, '08, Bulkley Bldg., Cleveland, Ohio.
Dr. Leo D. O'Donnell, '17, Mercy Hospital, Pittsburgh, Pa.
John P. Hurley, Jr., '25, 2137 Scottwood Ave., Toledo, Ohio

DISTRICT IV (Minnesota, Wisconsin and Northern Michigan)

John J. Doyle, '28, 414 2nd Ave., So., Minneapolis, Minn.
Victor F. Lemmer, '26, Box 61, Ironwood, Mich.
Harold L. Londo, '24, 711 Polier St., Green Bay, Wis.

DISTRICT V (Michigan, except Northern and Southwestern)

Geo. Ludwig, '25, 328 Glenhaven Ave., Grand Rapids, Mich.
W. R. Cartier, '13, 200 W. Ludington Ave., Ludington, Mich.
Paul J. Dooley, '25, 6202 Hamilton Ave., Detroit, Mich.

DISTRICT VI (New Jersey, East Pa., Delaware, Maryland, and D.C.)

Joseph Byrne, Jr., '15, 45 Clinton St., Newark, New Jersey
Dr. J. A. Flynn, '12, 1511 Rhode Island Ave., Wash., D. C.
Gerard T. Degen, '10, 6734 N. 18th St., Philadelphia, Pa.

DISTRICT VII (Greater New York City)

William E. Cotter, '13, 39 E. 42nd St., New York City
Ernest E. L. Hammer, '04, County Ct. Hse., New York City
J. Norbert Gelson, Jr., '26, 1201 Troy Ave., Brooklyn, N.Y.

DISTRICT VIII (New York State, except New York City)

Francis X. Disney, '23, 263 Manning Blvd., Albany N. Y.
Paul Hoefler, '25, 1509 Liberty Bank Bldg., Buffalo, N. Y.
Dr. John F. Kelley, '22, Peo. Gas and Elec. Bldg., Utica, N.Y.

DISTRICT IX (New England)

John Robinson, '28, 32 Farmington Ave., Waterbury, Conn.
James A. Curry, '14, 647 Main St., Hartford, Conn.
Charles F. Crowley, '21, 40 Mill St., Dorchester, Mass.

DISTRICT X (Virginia, North and South Carolina)

Charles C. Collins, '25, Durham, North Carolina
Frank A. Reese, '25, No. Carolina St. Col., Raleigh, N. C.
Robert S. Grear, '32, Candler, No. Carolina.

DISTRICT XI (Alabama, Georgia and Florida)

Emil Ahlrichs, '94, Box 103, Cullman, Alabama
Matthew M. O'Brien, '31, 6210 Bayshore Blvd., Tampa, Fla.
Chas. F. Powers, Jr., '31, 424 Habersham St., Savannah, Ga.

DISTRICT XII (Kentucky, Southern Indiana and Tennessee)

E. B. Miller, 24, Reckardt Ins. Agency, Evansville, Ind.
J. R. Brown, '23, 2121 Murray Ave., Apt. 1, Louisville, Ky.
James W. Wrape, '25, 2012 Sterick Bldg., Memphis, Tenn.

DISTRICT XIII (Louisiana, Mississippi, and Arkansas)

E. Bolan Burke, '28, 2006 Canal St., New Orleans, La.
Rev. Geo. F. X. Strassner, '14, Hope, Arkansas.
Lawrence Hennessy, '27, 1320 Clay Ave., Vicksburg, Miss.

DISTRICT XIV (Texas)

K. J. Williams, '28, 319 W. Gramercy, San Antonio, Texas
Christy Flanagan, '28, R.F.D. Box 412, Port Arthur, Texas
D. Pat Buell, '24, 3629 Beverly Drive, Dallas, Texas

DISTRICT XV (Kansas, Missouri, Oklahoma and Southern Illinois)

Norbert Skelley, '25, University Club, Tulsa, Oklahoma
Robert Howland, '25, 6655 Berthold, St. Louis, Missouri
Lawrence A. Mullins, '31, St. Benedict's Col. Atchison, Kans.

DISTRICT XVI (Nor. Illinois, [except Chicago], Iowa and Nebraska)

Clarence Ruddy, '27, 57 Fox St., Aurora, Illinois.
Dr. Jos. F. Duane, '99, 418 Jefferson Bldg., Peoria, Illinois
Henry M. McCullough, '20, 124 W. 12th St., Davenport, Ia.

DISTRICT XVII (Montana, Wyoming, North and South Dakota)

William B. Jones, '28, Power Bldg., Helena, Montana
Edward R. Quinn, '28, Wamsutter, Wyoming
Henry J. Brosnahan, '17, Int. Harv. Co., Minot, N. Dak.

DISTRICT XVIII (Utah and Colorado)

Walter V. Beesley, '31, Main St., Eureka, Utah.
Matthew D. McEniry, '23, 817 Humboldt St., Denver, Colo.
James P. Logan, '18, 37th and Marion Sts., Denver, Colo.

DISTRICT XIX (South. Calif., Arizona, N. Mexico and El Paso area)

Eugene Kennedy, '22, Los An. Ath. Club, Los Angeles, Calif.
Maurice F. Smith, '21, Santa Clara Col., Santa Clara, Calif.
Edmond A. Collins, '28, 2027 E. 2nd St., Tucson, Arizona

DISTRICT XX (Northern California and Nevada)

R. V. Dunne, '26, 1034 Monadnock Bldg., San Francisco, Calif.
E. P. "Slip" Madigan, '20, St. Mary's College, Calif.
E. P. Carville, '09, Farrington, Bldg., Elko, Nevada

DISTRICT XXI (Washington, Oregon and Idaho)

John J. Dempsey, '95, Dempsey Lumber Co., Tacoma, Wash.
Walter M. Daley, '04, Title & Trust Bldg., Portland, Ore.
Frank J. Hagenbarth, '27, Spencer, Idaho

DISTRICT XXII (Foreign)

Julius Arce, '99, Adolfo 3442, Buenos Aires, Argentina, S.A.
Anthony F. Gonzalez, '25, 915 A. Mabini, Manila, P. I.
L. P. Harl, '16, Paris Ed. New York Herald, Paris, France

Father Cavanaugh Tells About Father Hudson

Devoted Former Ave Maria Editor Dies in Community House on January 12 After Humbly Brilliant Career; Bishops Attend His Funeral.

The death on January 12 of the beloved Father Daniel E. Hudson, C.S.C., for 55 years editor of *The Ave Maria*, was reported briefly in the January ALUMNUS and a promise made that a fuller account of his life and accomplishments would be printed in the issue of the following month.

Nowhere has the beautiful life and saintly death of Father Hudson been more exquisitely told than in his biography by the Rev. John W. Cavanaugh, C.S.C., former president of the University, which is running in *The Ave Maria*. With the kind permission of the present *Ave Maria* editor, Rev. Eugene P. Burke, C.S.C., we are privileged to reprint here the first paragraphs of Father Cavanaugh's touching tribute:

"I have just come from the death-bed of Father Hudson. Lying on a narrow hospital bed, in a tiny room of our Community House, his close-trimmed white Van Dyke beard matching his pointed white pompadour hair against the spotless sheets, his almost alabaster, unwrinkled face most faintly tinted with lustrous pink, his breathing only a bit heavy with coming death, his large, innocent grey-blue eyes open and up-turned to Heaven, his strong, nervous hands clasping his crucifix, his sweet scimitar voice strongly answering the prayers for the dying, painless and fearless he gave up the ghost.

"His beloved Longfellow had said of Evangeline: 'When she had passed it seemed like the ceasing of exquisite music.' When the end came at ten o'clock Friday morning, January 12, all of us thought the most exquisite music we had ever known had ceased forever on this earth.

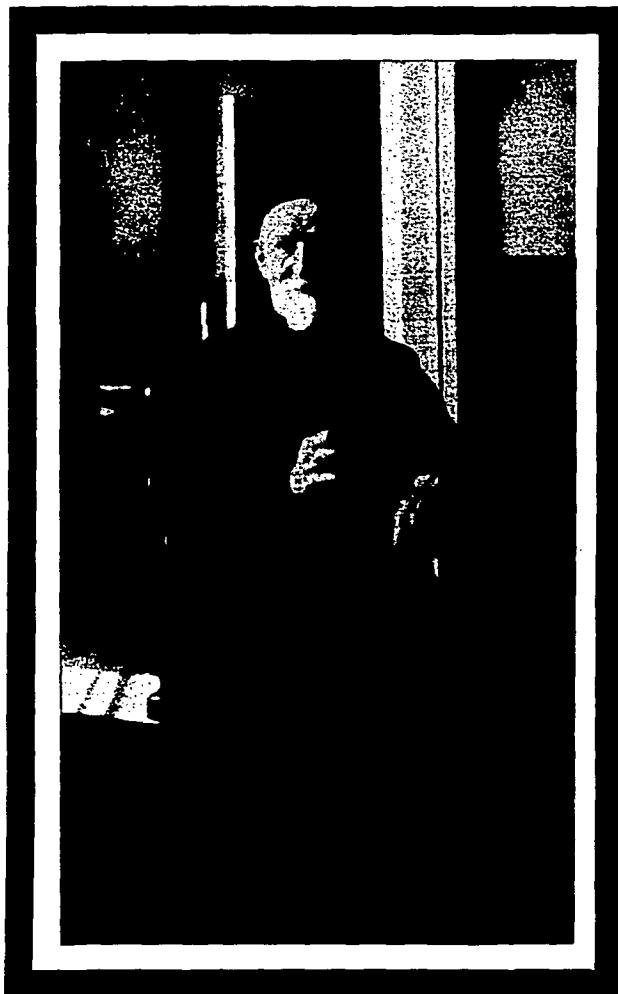
"Not but that we all knew it was best he should go. Four years earlier, on the brink of eighty, he underwent a major operation. For a few years before there had been occasional sudden dizzy spells, and a few times he had toppled over in his chair. All his life long he had but grudgingly and parsimoniously nourished his frail body, and now when reserve power was demanded to struggle against the effects of the operation, he had no gathered resources. In March, 1929, ill health obliged him to abandon his beautiful labors—he would have said privileges—as editor of *The Ave Maria*, though for many months afterwards, the old habit of jotting down literary items or editorial notes placidly pursued him. He never read the proofs of these items, nor did he ever know

whether they were actually used. Indeed, he never looked at a copy of *The Ave Maria* after he discontinued the work—such was his fine notion of obedience and religious detachment. But he said the beads incessantly and with almost quivering fervor for the work, and he had a poignant interest in the success of the young editor who succeeded him.

"For two and a half years after his severe hospital experience, Father Hudson was able to move gently about the house, to go to the chapel frequently, or to walk on the sunny paths near our monastery home. Except when he was talking with one of the Community, he was found al-

most invariably reciting Our Lady's Rosary. Then came a day early in last February when we found him fallen to the floor, and though happily there was neither bruise nor break from that time on he was bed-fast, with only regular intermissions for a short smoke. To the end of his life, like his beloved friend, Father Fidelis, C.P. (James Kent Stone), this exquisite ascetic relished a good cigar. It was the one lingering trace of the old aristocratic tastes, and it was the only indulgence of any kind he ever knew in the years of his health.

"Little by little the bed sapped his strength: toxins from impaired diges-



REVEREND DANIEL E. HUDSON, C.S.C.

tion at times momentarily clouded his memory, and far less frequently his understanding. The next hour he would amaze you by a flash of the ancient brilliance, charm, delicacy and distinction of speech. We noted that from week to week he was drawing visibly closer to the skies. We had seen other distinguished and saintly deaths at Notre Dame. When Father Sorin, the Founder of the University breathed his last in 1893, Father Hudson had said, 'I feel as if the bottom had dropped out of the world.' Father Hudson's death impressed us in the same way. It is 'the supreme tribute'."

Daniel Eldred Hudson was born in Nahant, Massachusetts, a suburb of Boston, on December 18, 1849, the oldest boy in a family of five boys and five girls. His father was a Methodist and his mother a devout Irish Catholic. He studied in the public schools and later attended Holy Cross College, Worcester, Massachusetts.

Some time later Father Hudson was prompted to stop off at Notre Dame, a bit curious as to the Congregation of Holy Cross. Here he found his true home and it was here that he performed such great work. He joined the order in 1870, received the cassock on March 7, 1871, was professed on March 18, 1872 and ordained a priest on June 4, 1875.

In the year of his ordination he became editor of *The Ave Maria* and he continued in that position until 1930 when, because of advancing years and declining health, he had to relinquish his labors of a lifetime to the present editor, Father Gene Burke, C.S.C. His innumerable friendships with men of renown in letters—Henry Wadsworth Longfellow was one of his closest friends—his brilliant writing and editing brought to him and to Notre Dame a world-wide fame. Yet he lived in seclusion, unknown to many students of later years and seldom leaving the campus. In fact, Father Gene Burke recalls only two instances of his absence from the campus, once to attend the funeral of Archbishop Spalding of Peoria and again to attend the funeral of Bishop McQuaid of Rochester.

Father Hudson was buried in the Community Cemetery on Monday, January 15, after a solemn pontifical Mass celebrated in Sacred Heart Church by Most Rev. John F. Noll, bishop of Fort Wayne. The last absolution was pronounced by Most Rev. Francis J. McDevitt, bishop of Harrisburg, Pennsylvania. The deacons of honor at the Mass were Rev. John F. O'Hara, C.S.C., vice-president of the University, and Rev. Eugene P. Burke, C.S.C., editor of

The Ave Maria. The deacon of the Mass was Rev. Thomas Burke, C.S.C., of *The Ave Maria* staff, and Rev. Charles C. Miltner, C.S.C., dean of the College of Arts and Letters. Rev. Francis J. Wenninger, C.S.C., dean of the College of Science, was master of ceremonies.

Others in the sanctuary were Rt. Rev. Msgr. Thomas V. Shannon, of Chicago, and Rt. Rev. Msgr. F. J. Jansen, of Hammond, Indiana.

Classes at the University were dismissed during the funeral and the students and faculty attended the ceremonies.

An Angel Goes Back to God » » »

Religious Bulletin Supplement, January 12, 1934

It must have been the Archangel Gabriel who greeted Father Hudson on the steps of heaven this morning, for Gabriel is the Blessed Virgin's special friend. When Mary, out of the fullness of her humble joy at Gabriel's message, declared, "Behold, from henceforth all nations shall call me blessed," Father Hudson was in the divine plan that inspired her prophecy.

For fifty-five years, as Editor of the "*Ave Maria*"—"Hail Mary"—Father Hudson was the chief advocate of Mary's praises wherever the English language is spoken. His little magazine went everywhere, and it was quoted more widely than perhaps any other Catholic magazine in the English language. More distinguished pilgrims have come here to pay the tribute of their presence to Father Hudson than have ever come simply to see Notre Dame.

The angelic quality predominated in the nature of this little white-haired priest. His fame drew the students of the old days like a magnet whenever it was announced that

he would preach. His usual topic was Mary; his usual plea was for imitation of her purity. There was the stillness of the grave in the church when his little voice sounded the praises of the Queen of Heaven. No student who heard Father Hudson ever forgot him.

He was the most priestly priest that Notre Dame has ever known. His saintliness had a bright, radiating quality; to look at him inspired one to love virtue. His beads were his storehouse of grace. His tiny fingers wore them out. With his child-like simplicity, he never tired of saying, "Hail Mary, full of grace."

So it must have been the Archangel Gabriel who led him up to Mary's throne this morning, and Our Lady must have said: "Here is my little angel back again. You taught my boys to love me, to look up to my Golden Dome. I have saved a special place near me for your eternal rest." And Father Hudson must have replied: "All this for me? Surely, there must be some mistake. Why, you're even nicer than I thought."



Sacred Heart Church, Sorin, Corby, the snow-covered campus—Notre Dame in winter! New buildings are built, new students come, the school grows, but the memorable beauty of the Notre Dame campus remains through all the years with all Notre Dame men.

THE OLDER ALUMNUS

(This is the third of a series of Editorials designed to identify the general groups that comprise the Alumni Association and to outline the peculiar characteristics of each.)

As pointed out previously, Notre Dame's older alumni, in the sense of the years before the World War, are in the minority.

In addition to that, they were part of an institution that housed on the one campus a school for little boys of grammar school age, a high school department and a small compact University group that shared everything but their faculty and classrooms in common, and not infrequently those.

Coming from the widest variety of cities, states even countries, and going, after varying numbers of years (courses and requirements and academic traditions did not make for the present standard attendance), back to those scattered sources, Notre Dame, for many of the older alumni, was, no matter how pleasant, or inspiring or enlightening, an isolated experience.

It was frequently a long time before another boy from the same locality would enroll at Notre Dame. There were few Local Alumni Clubs. There were few geographical Clubs on the campus. There was no connection between them, even in the few instances of their existence.

The older alumnus, therefore, spent a great many years before the advent of the alumni magazine and its subsequent development of Clubs and Classes in this comparative isolation.

It seems safe enough, then, to say that the older alumnus had, after 1922, to renew his acquaintance with Notre Dame. He had to become familiar with the change that had taken place during the period between his graduation and the first ALUMNUS. And he has had, ever since, to follow more diligently than the young men who were a part of it, the concept and the realization of the Greater Notre Dame.

From experience, the Alumni Office sets this renewing of ties and refreshing of knowledge and this constant study of a constant change, as the first duty of the older alumnus.

This duty has been admirably discharged by that brilliant company of men whose names have adorned the official personnel of Association, Lay Trustees, Faculty, Class Secretaryship and Clubs.

The second duty of the older alumnus is that duty which is common to everyone holding an advantage in years over younger persons in similar position—the duty of example.

Frequently older alumni complain that the boys in school or the younger men out have no interests in common or no desire to cooperate.

The Alumni Office is confident from its experience on and off the campus that the contrary prevails.

Young men instinctively look with awe on men who are well along the paths that they have still to pursue.

Sometimes this awe takes a form of expression mistaken for lack of friendliness. Sometimes there is among the young men, particularly the campus group, a feeling that the older men have a different attitude which permits no mutual agreement.

But the older alumnus who has carried the fine principles of Notre Dame into his career, who has kept alive his contacts with the campus and the men of the faculty,

and who has maintained his acquaintance with boys who have come from his community to Notre Dame and returned to it to enter their own fields of endeavor, is a source of inspiration to these young men, an example they emulate.

A University, after all, is not Gothic architecture, or filled shelves of precious volumes, or well equipped laboratories. It is rather the men who apply the values of these resources to the civilization which they are trained to lead. The alumnus, especially the older alumnus, whom the years have tried, is thus the standard-bearer of Notre Dame upon whom the spotlight of the seeking public turns.

Now for Notre Dame, and for all thinking men, there is no concern with whether this light strikes on piles of gold, or jewels, or fine linens. Primary is the survival and the flourishing of those principles with which Notre Dame has endowed each Notre Dame man.

If, when the older alumnus crosses that part of the stage where this light falls, it finds upon his face the lines of moral courage, of right living, and of intelligent application of his education, no matter what relation these may have borne to accompanying material accumulation, he can turn to Notre Dame and the young men of Notre Dame and take a bow.

There are of course practical possibilities for the established alumnus for bringing to Notre Dame and to the younger men following him advantages that were possibly denied him, or curtailed in his time.

The lawyer can give his surplus library to the College of Law.

The Engineer and the Scientist can enrich the laboratories and libraries of their interest from their own.

Scholarships can be established for the ever-present boy of merit and limited means.

Where unusual prosperity has come, there are buildings to be built and chairs to fill with men of distinction.

Equally important in a practical way are the opportunities the older alumnus has to urge his boys, his relatives and his friends to secure from Notre Dame those real principles of life which an honest analysis of his own education must convince him await every Notre Dame man.

Closer home, within easy grasp and frequently convenient realization, are the opportunities to start the young men of Notre Dame on the best paths of business, professional and social life, and to facilitate their advancement.

Considering numbers, considering handicaps, a review of the older alumni of Notre Dame in the light of the above possibilities reveals them to be deserving of the highest respect of the great University of Notre Dame of today and the young men who have enjoyed this greatness.

The past, with its more ascetic virtues, had compensations for the material advantages of this modern Notre Dame. And the older Notre Dame man is as great of stature by any measurement as the Notre Dame man of today whom the world welcomes down a smooth way paved by these pioneers.

Harry Miller Speaks at Football Banquet

Alumni Association President Talks for all Notre Dame Men in Praising Notre Dame Fight and Spirit;
Salutes Hunk Anderson

Our autumnal battles of 1933 have seethed,—and soothed here and elsewhere—mostly elsewhere; but the goose hangs high and the flag still waves. These battles have not in any way reduced our ranks or dampened our spirits or affected the fighting spirit of Notre Dame. True it is the solid phalanx of synthetic alumni have become somewhat diaphanous; the desertion of some of them brings to mind that antiquated moss-covered incident of the darky who doing the 100 out of a grave yard one moonlit night yelled to the rabbit in front of him, "git along little bunny, git along to the side and let a white man run what can." These few deserting synthetics and a few unreal N. D. men joined the ghouls amidst a great effervescence of brain froth. Ghoulish-like they picked and plucked with Napoleonic greediness. They left old Notre Dame, so they thought,—not a mere cadaver in the dust, but a wobbling dilapidated, superannuated skeleton. If they ever knew they had forgotten that Notre Dame was not a body mortal. They had forgotten that wonderful spirit of Notre Dame. The end of the season saw some of them trooping back to the fold unabashed, looking forward to another season of hell-raising.

Not so, of course, was the Notre Dame man. I know for I am the Notre Dame man. I speak to you tonight from California, from New York, from every state in the Union, and from every clime,—even from frozen heights in the Andes, the reeking swamps of Bengal, from drowsy Samarand, the capitals of Europe, the wilds of Africa. From everywhere I now speak to you. I speak with a smile in my eyes and a gladsome pride and affection in my heart. Because last Fall through the mists of the the miles and years, I saw that glorious sacred spirit of Notre Dame triumphant even in defeat. I saw it shining on the stadium's battleground, enveloping each football warrior. And more.

I saw Hunk Anderson, that Scottish stalwart, that great all-American guard of long ago. In his heart I saw N. D. enshrined. I saw your football men, begrimed with sweat and dirt, grim of face, chins out, eyes flashing, fighting, valiantly fighting, the fight for you, Notre Dame, for Hunk, and for me of yesterday. I saw you with your backs to the wall unflinching, surrendering never. I saw you battling gloriously with

every ounce of strength of heart and mind as I heard the toll of the scores against you when the last gun was fired; but I never saw you defeated, really defeated. Your spirit was indomitable; your determination surpassingly great; and your reward, among many intangible rewards you will carry through life,—that great victory over a great fighting Army team. It's no wonder then that I danced a merry saraband even though throughout the season most of my purse had been plucked. As Will Hays says, "It's not the size of the dog in the fight, but the size of the fight in the dog."

Most of us can be good sports in victory; but the man who can be a good sport in defeat is never defeated. He is as great as he who wins. Any real Notre Dame men like you are, are always good sports even in defeat. That is what I believe you to be. So I say of you in words uttered long ago of Notre Dame athletes, individually, words uttered by that wonderful and beloved Dr. John Cavanaugh,—I say of you,—"An athlete in the classroom! A scholar on the field! And everywhere a gentleman!"

It is not victory or defeat that counts in football or any other game, it's:—"How do you play the game?" How do you, Mr. Football Man, and you, Mr. Rooter, accept victory and defeat? What lessons do you derive from the game? There is no over-emphasis of football but there is an over-emphasis of the importance of winning. I, the N. D. man, want Notre Dame to win but I do not place the importance of winning first. Glad am I to relate that the alumni of Notre Dame last Fall and any other time, have always given absolute loyalty to you, Notre Dame, to your fighting teams and their coaches, win or lose.

I salute Hunk Anderson as a good football coach and a Notre Dame man. I extend to him thanks for the many things he has done and has attempted to do for the good of Notre Dame; and congratulations upon many accomplishments and this wonderful fighting team of last Fall.

To Jesse Harper, Notre Dame man by association, and inclination, who next to Rock, perhaps, has done more for Notre Dame athletics than any one man,—to Jesse Harper—a fond adieu and a great and deep appreciation of his loyalty and devotion to

Notre Dame, and for the good work he has done for her. With much affection I bid Godspeed to both Hunk and Jesse and wish them all good things.

I am not unmindful of the great Notre Dame athletes who have done so much for Notre Dame and for their fighting teams. My heart and my hand—Tom Conley, Ike Voedisch, Marchy Schwartz, Nordy Hoffmann, and last but not least, my old beloved team-mate and Captain "Cap" Edwards, who, is an ideal Notre Dame man.

I, the Notre Dame man, again salute Elmer Layden, of undying fame; and welcome that successful young gentleman and scholar back to alma mater. From near and far the voices of Notre Dame men acclaim him. They will give to him the same whole-hearted loyalty and support that they have always given Notre Dame coaches,—and, of course, the same advice. But I should not say that because inter-ferring alumni can be numbered on the fingers of my hand. Notre Dame traditions, its sportsmanship and its honor are safe in Elmer Layden's hands and success will follow him.

Football men present and future! Together you will be a very happy football family with him your guiding genius. Together you will sail good sailing waters. Then again together you will sail the dark and stormy seas with him pointing the guiding stars through cloudy riffs. Together you will travel far and fashion many lasting things. Shoulder to shoulder you will work and fight. Through the years for old Notre Dame imbued with her spirit. And always you and he and I, the Notre Dame man, will and must give reciprocally from all hearts unfailing loyalty, devotion and enthusiasm. Then when the last whistle blows you will have stored in your hearts golden memories and golden qualities and character. Then down through the years along the ever new and devious and often dangerous paths of your pursuits, wherever they may take you, those qualities that character and the abilities acquired will lend you security and success will follow you, as is my wish.

I, the Notre Dame man from every state in the Union, even from the frozen heights in the Andes, the reeking swamps of Bengal, drowsy Samarand, the wilds of Africa—I, the Notre Dame man from everywhere, have spoken.

RELIGION and SOCIAL JUSTICE

By REV. JOHN F. O'HARA, C.S.C., Vice-President of the University

One of four addresses given as a symposium on social justice.

Some years ago I was talking one day with the director of labor in one of the largest corporations in the United States. He told me that he had just returned from a visit to one of the principal subsidiaries of the corporation, and that he had had a most interesting interview with the president of this subsidiary, whom he had met for the first time. He stated that the president had given him a very cordial welcome and had then said, "I am glad you came; I want your advice on a problem. The priest from this little church near the plant was in this morning to ask for a contribution for a Catholic school which he wants to erect near the church. Now he's all right. He's a good fellow, a good friend of the corporation. I realize that the president of the corporation put up the money for his church. But I can't see his proposition. I stand for the little red schoolhouse every time."

My friend replied: "You don't want an opinion; your mind is all made up. But I am going to give you an opinion. You did not know that I am a Catholic. All you know about me is that I am from the head office, and that I was brought into the corporation to smooth out the labor difficulties. But I am going to give you an opinion, and I am going to stake it on one proposition. You have in your employ a large number of Catholics who worked with me in the mills down in Illinois. If you can find among these employees one man who is not honest, who is not loyal, I will withdraw my proposition. But you can't. Why not? Because they have been trained to loyalty and honesty in the parochial schools. The Sisters there taught them that it is just as wrong to loaf on the job as it is to take money out of the till. They taught them that they must give a good day's work for a good day's pay. They taught the wives of these men to be honest and decent wives and good mothers. If you are looking out for the future of the corporation, you will sit down and write out a check for five thousand dollars and send it over to that priest."

Two years later I entered that same office on another visit. As I opened the door, I received a hearty, informal greeting from my friend, who said: "You are just in time. I want you to hear what this man has to say." The man was a stranger to me, but since the greeting was informal, I replied in kind: "Well,

These addresses, delivered before the National Catholic Alumni Federation in Chicago on Dec. 19 at a regular bi-monthly Forum, sponsored on this occasion by the Notre Dame Club of Chicago, contain in themselves sufficient merit for reprinting.

In addition, the Editor would like to have them serve as an indication of what was implied and suggested in the article last month dealing with an intellectual review for alumni by faculty members. These articles give varied approaches by prominent faculty members to one great topic. In length, as well as in this concentration of theme, they differ somewhat from the brevity and variety which are the objectives of the proposed review. But they move in the same direction.

If that idea appealed to you, or if it did not, if these articles here printed, appeal to you, as constructive contributions to alumni from men whom you know and admire, please express your opinion. It is only thus that favorable action can result.



Rev. John F. O'Hara, C.S.C., Vice-President of the University and Prefect of Religion.

what has he to say?" "He was just telling me," my friend replied, "that the Catholic church is the only agency for law and order in the United States." After a glance at the insignia in his buttonhole, I remarked: "Is he just finding that out?" The stranger replied: "I didn't put it that way. I was saying that the Catholic church and the fraternal order of which I am a member are the only two agencies in the United States which are doing anything effective to stop bolshevism." "Well," I replied, "If you fellows can do as good a job of it as the Catholic church has done for the last 1900 years, more power to you. That's what we want—somebody to help us in the fight. We've been going it alone too long."

The formal introductions were then passed, and I learned that this new-

found defender of the Catholic church was the president of the subsidiary who had been such a strong defender of the little red schoolhouse just two years before. Apparently he had learned his lesson well.

This incident illustrates pretty well, I believe, both the function of the Church in one phase of social justice and the opportunity of the layman to make known the principles which she inculcates. The Catholic official in question regarded his office as a sacred opportunity, a special vocation, and for the solution of the problem he had to meet, he sought Christian principles wherever he could find them. He studied the Gospels carefully, to discover Our Lord's solution to the labor problem; he made a thorough canvass of current Catholic literature on the subject, particularly the texts of Ryan and Hunslein; he sought Catholic advice wherever he could find it. He had to work for directors who were thoroughly immersed in the theories of capitalism, but over a period of years he was able to produce a marked change in the attitude of his corporation toward the workers. His untimely death frustrated some of his most ambitious plans and gave temporary setback to some of the projects already inaugurated, but as time went on the utilitarian aspect of his work forced itself on the attention of the directors, and in recent years the corporation which he served has led the way to notable improvements in the condition of labor.

The subject of religion in its relation to social justice is so broad that it cannot possibly be handled within the short space of time allotted to this paper, so I shall have to confine

myself strictly to one phase of the problem. I presume that the historical aspects of the Church's efforts in behalf of social justice are well enough known to this group; if that presumption is rash, I would suggest that this history be made the subject matter of another symposium. I shall try to confine myself tonight to a consideration of the function of the Church in enlightening and stimulating the individual conscience to social justice, and the religious duty of the conscience, so enlightened and stimulated, to operate reasonably toward this end.

An able editorial in your own Social Justice Bulletin for November has pointed out that the function of the Papacy in moral questions, challenged by Protestantism for the past 400 years, was boldly reasserted by Pope Leo XIII in 1891 when he made Bishop Kettler's fight for social justice the subject of the immortal encyclical "*Rerum Novarum*," and by Pius XI two years ago in his "*Quadragesimo Anno*." These able and far-sighted pontiffs, in their important declarations, were recognizing their divine commission to feed the lambs of Christ.

Leo XIII pointed out the injustices of the capitalistic system and warned the world of the temporal as well as the spiritual consequences that would follow upon the rejection of the principles of justice outlined in his encyclical. The world preferred to follow its own bent, and the words of Leo XIII fell on deaf ears. But economic laws can be flouted with impunity until they have time to work themselves out. The inequalities of the capitalistic system did work themselves out in 1929, and when the crash came it surpassed in magnitude any economic disaster the world had encountered up to that time.

Pius XI found a more humble audience—a world suffering from auto-intoxication, a world so confused in spirit that it was willing to give ear to any remedy proposed, even though it bore the stamp of Rome. The encyclicals of Pius XI on Christian marriage, on Christian education, and on social justice have had an immediate audience such as no other pronouncements have ever had. And while Tory capitalists and self-righteous chisellers have fought against the recognition of the principles laid down by the Holy Father, there has been enough momentum furnished by right-thinking people to secure the adoption of certain of these principles by the Congress of the United States in the remedial legislation it has passed in an effort to stem the depression.

As I have intimated, the supreme Pontiffs, in their declarations, have simply been carrying out their divine

commission to teach and interpret the natural. They must do this even though no one listens—and they will do this even with the whole world against them. They have a duty, imposed by Christ Himself, to enlighten the conscience of the faithful and to urge it to right action.

It is only through conscience, of course, that the full ideals of social justice can be attained. Conscience, the practical judgment on the morality of an action here and now to be performed, is the final arbiter of conduct, and conscience has a longer arm than the law. The coercive features of the NRA are necessary only because there is lacking among us either the knowledge or the good will necessary to the attainment of social justice on a large scale. The individual conscience is fallible, and the individual will is weak; the Church must relieve the ignorance and strengthen the will of the individual if social justice is to be accomplished. And knowing, as She does, the difficulties that lie in the way of reaching out to all individuals who need this aid, she must invoke group action to accomplish social justice.

How does this affect us as individuals? What religious duty have we, both as individuals and as members of society, to work for social justice?

1. The individual must know these principles of justice, both for his own guidance, and for the enlightenment of others who have not his opportunity to learn them. The Catholic has an obligation in conscience to be able to answer intelligently the reasonable questions of those in his own state of life. The light that is offered to him he must share with others. He must not only instruct the ignorant who come to him; he must also take the initiative, force

the issue, where harm to others would result from his silence on these principles. Incalculable good can come from the joint action of educated Catholics in disseminating the truths of social justice, and I want to congratulate the members of this organization, and to assure them that they are meeting intelligently one of the most acute moral problems of today.

2. I have said that they must observe these principles in their own lives. They can never, without the guilt of sin, participate in dishonest practices; and when in the complexities of modern business they must tolerate some departures from the ideal, they must strive constantly for the correction of abuses. When James A. Farrell said some years ago that it would require an act of Congress to bring the hours of labor to a reasonable maximum, he spoke from long experience—and further experience has justified his assertion. But be it said to the credit of James A. Farrell, he never failed to work toward the ideal, even though he knew that complete victory could not be attained without Federal intervention.

3. The individual has need of special courage, both to learn what is right and to do it. The cultivation of an intense Catholic life is essential to this courage. With prayer and the Sacraments and self-denial he can acquire the fortitude the martyrs had when they sacrificed not only their fortunes, but their life's blood as well, for principles. In a single decade we have witnessed the extraordinary phenomenon that a nation which tolerated the Ku Klux Klan has adopted certain features of "*Quadragesimo Anno*" in the NRA. If our nation stops there, it will be the fault of Catholics who have scorned their birthright to the truth.

SOCIAL JUSTICE IN BUSINESS

By JAMES E. MCCARTHY

Dean of the College of Commerce.

I know that the condemnation of business for its lack of a decent sustained point of view with respect to the application of social justice has been an extremely popular subject during the past several months. But from my own point of view I have found that the critics of business and the criticism they have submitted for popular perusal have been for the most part superficial generalities that emphasized effects, and without thought or comment accepted the causes that brought about the conditions that are currently considered intolerable.

The form of individualism that came into being with the Protestant Reformation—the overthrowing of the workers' guild system—the acceptance of the thesis that people less fortunate than one's self were created for exploitation—the ready acceptance of Puritanical doctrines—the quest for profits despite the human misery that might follow in their wake and finally, the deifying of wealth as the most desirable of earthly attainments gave us a national philosophy of business that has gone practically unchallenged until recently.

I suspect that this philosophy is still the guide to too many of our business leaders and it is my impression that the enlightened minority who would like to create a new order of social justice have a great number of hurdles and handicaps ahead of them before their goal is even vaguely before them. The old guard of business men die hard and rarely surrender, for is not their philosophy of the practice of business out of great antiquity and well-steeped in tradition? The honorable careers of their forbears—their home training—their education—their literature—their churches—their associates have all subscribed to this philosophy of economic behavior that made profits the one and only objective of business.

Not even the most violent subscriber to Utopian economic theories can properly object to a profit motif for business, for all business is primarily conducted for profit; but when the zest for profits disturbs the equilibrium upon which social justice in business should be founded, then I think it is time to analyze the profit motives of any people who permit their desire for profits to lead us into the crazy behavior we have subscribed to during the last twenty-five years.

Let me illustrate my point of view in this fashion.

An individual—a bank—the trustees of an estate—an investment trust—an insurance company—all possessed of investment resources, buy common shares, preference shares and bonds issued by an industrial concern—all these forms of security are purchased in anticipation of a profit in the form of interest or earnings—now no reasonable person will dispute the right of the investor to anticipate and expect a fair return on his investment.

The management personnel of this industrial concern is the medium through which the concern is to be operated successfully and profits assured. The obligation of the management (to say nothing of their jobs) is primarily one of producing profits through the efficient conduct of the plant and the successful disposition of the product they manufacture.

Let us presume that from any number of reasons—over-expansion of productive facilities—inability to gauge absorptive markets properly—top-heavy selling and advertising cost—profits decline and there is some likelihood of the investor not receiving his interest payment from the looked-for profits; what happens? The management, fully conscious that their first obligation is to return a profit to the investors, resorts to the oldest and best known device, cutting

labor costs, to insure the necessary interest payments.

The plight of the worker and the social consequences of such a move usually receives but scant consideration from those profit inspired peoples who manage too many of our industries—normally the only alternative left open to the workers whose wages have been cut is to object feebly or to strike, and being the



James E. McCarthy, dean of the College of Commerce at the University of Notre Dame.

average type of person whose earnings and obligations are about on a level, and lacking reserves, he grumbles about the bosses in the front offices—vaguely condemns the system that imposes these hardships upon him, heightens his belt and continues to work on the reduced earning scale and upon a reduced living scale with his family.

If the management continues losing money and profits become red ink entries there is probability of a general plant shut-down with enforced lay-offs for the help.

Now it will be said that both capital and labor are being penalized because of this misfortune that has been brought about by a bad management—shifting economic conditions—inability to gauge markets and competition correctly—and to this observation I agree, but the cause behind the regrettable and avoidable occurrence in a majority of instances has been an over-reaching for profits. If basic profits were distributed among workers upon a liberal plan—if extra dividends—splitups—special dividends—and stock bonuses were eliminated in favor of a comprehensive plan of employee participation in profits he has made possible there would be more social justice and less fear of the statisticians' charts that

show us the ever-recurring valleys of depression and panics.

This insane desire for profits that are to be shared only by the suppliers of capital—their related super-executives and salesmen and by other panders in human frailty, with the attendant social evils that are forced upon majorities, must be changed if we are to have anything resembling stability, security, and the application of social justice to business.

How difficult a task this will be may be observed when one recalls that a traditional Catholic policy of appealing to both the heart and the mind has gone unheeded too long. If the hard, evangelic philosophy of individualism and exploitation of the weak and less fortunate is a reasonable philosophy to its subscribers and the practitioners, then they must be hard pressed now to defend the latest and current break-down of their belief. But quite beyond this, it is my experience and belief that the liberal, as a simple Catholic, economic doctrine will do more to insure business efficiency, promote buying and consumptive power—insure peace and happiness—give us constant and steady markets and make for the application of social justice that may be forced upon us by governments if we do not change our obstinate ways.

ADDENDA: May I conclude with the following piece of supporting evidence from the great antiquarian, Francis Bacon:

"Profits are like manure, of very little use except it be spread."

ADDENDA: Purely from a selfish angle, there is a most obvious point of view that has been evading the overlords of business and their inability to comprehend the results that would be attained by a more generous distribution of profits among workers defies all logic.

If profits were distributed generously among workers, it would insure the great bulk of our people sufficient incomes to absorb the products that our manufacturers are so perplexed in disposing. By restricting profit division to a comparative few, the manufacturer restricts his markets.

In addition the generous distribution of profits would insure contented workers—it would give us workers who would be loyal and faithful and enthusiastic towards the employer whose generosity is apparent. There would be no labor difficulties—no strikes—walkouts—lockouts or civil disturbances, and above all, there would be the continued purchasing capacity among the greatest consumer market in the world, if this extension of social justice through division of profits were made a general matter of policy by our employer class.

SOCIAL JUSTICE from the LAW STANDPOINT

By THOMAS F. KONOP

Dean of the College of Law.

I feel highly honored to be on your program. When I was invited by your secretary to take part in this symposium, I thought I would find out what a symposium is. I found that symposium comes from the Greek, meaning "a drinking together," "a drinking party," "a banquet followed by drinking, music and singing." I do not know what kind of singers Dean McCarthy and Father Bolger are, but I do know that Father O'Hara is no singer and that Father Bolger is no drinker.

In order to keep within the time limit, I have been condensing and condensing until I have very little to offer on a big subject.

It is a big subject, and the little I say I hope will arouse some thought among the Alumni of Catholic Law Schools.

What, then, is social justice? I ask you, What is Justice? Joubert, that discriminating French moralist, defined Justice as "truth in action," but he added "there are some acts of justice which corrupt those who perform them." Shakespeare says:

And earthly power doth then show likest God's
When mercy seasons Justice.

Courts have said, that "justice is rendering every man his due"; and, as men make up society, social justice is justice between man and man as governed by truth and morals of society.

"Love thy neighbor as thyself" and "Do unto others as you would have them do unto you" are the basic principles of true social justice—a justice that is always tempered with God's attributes, love and mercy.

From the time when man discovered a new device, created a new being, "the corporation," and included this being in our social structure, social justice has become an ideal impossible of realization. This entity, which exists only in contemplation of law, which has no corpus, which has no heart, no feeling; which has no soul, nor conscience; which has none of the attributes of men—has been the cause of most of our social ills. The corporation, because of its size, its complexity, and the multifariousness of its conduct, has destroyed all human relations in business and in industry. Being organized for profit, it has promoted greed, made men lose all sense of human values and led them to worship at the shrine of Mammon. In the mad rush for wealth

human rights and human welfare were forgotten.

It has been the abuse of this device in business and in manufacturing, that has been responsible for piling capital upon capital; factory building upon factory building; and



Thomas F. Konop, dean of the College of Law, at Notre Dame.

thus, has plunged the American people into a maelstrom of overcapitalization and overproduction. Instead of being a servant of the people for their good and their material prosperity, it has become a monster of their destruction.

Although corporations are of ancient origin, prior to the 19th century their field was confined mainly to public, ecclesiastical and charitable affairs. At the time of the adoption of the Constitution of the United States, there were only twenty-six American private corporations doing business. A private manufacturing corporation was practically unknown prior to the 19th century.

In 1819 came the decision in the celebrated "Dartmouth College Case" which held that the charter of a corporation was a contract within the meaning of Section 10 of Article 1 of the United States Constitution which in part provides that "no state shall pass any . . . law impairing the obligation of contracts. . ."

There was a storm of protest against this decision and Legislatures throughout the country, in future

corporation acts, reserved the right to alter, amend and repeal special charters. Even with these reservations, the rapid development of the country brought about the creation of many private corporations by special acts. Many abuses such as lobbying, legislative log-rolling and even bribery surrounded the passage of these acts and many times valuable rights of the people were thus bartered away. Because of these practices, in the years 1850-1860, by constitutional amendments and by provisions in new constitutions, legislatures were prohibited from enacting special acts creating private corporations, and since then, corporations have been organized under general incorporation laws.

Following the Civil War came the 14th amendment to the United States Constitution. That amendment reads in part as follows:

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

Anyone familiar with the history of our reconstruction period knows that the purpose of this amendment was to secure equality and protection to persons who were made citizens under the 13th amendment. No one thought that this amendment would be employed as a refuge for the protection of franchises and properties of private corporations. The United States Supreme Court, however, by a line of decisions, held that corporations were "persons," within the provisions of the 14th amendment, and thus practically annulled the reserve powers of legislatures for amendment or repeal of corporate charters. In a recent bar examination in one of the middle-western states, this answer was given: "The state does not control the corporations, the corporations run the state." This may sound like a humorous answer but it is in a measure a correct one.

Although in some of our corporation acts, there are limitations as to duration, there are practically no limitations as to size. In this respect, the sky has been the limit. Our manufacturing corporations have grown and expanded and within the past twenty years, many of them have doubled and trebled their capitaliza-

tions and their capacity to produce.

In addition to the above cases, may I call your attention to a few additional decisions of our Supreme Court, most of them 5 to 4 decisions, which to my mind have prompted over-capitalization and over-production in industry and retarded the equitable distribution of the profits of industry.

The "Pollock Case," decided on May 20, 1895, held the Federal Income Tax Act Amendment of February 13, 1913. Under this amendment, on March 1, 1913, Congress enacted the first valid Income-Tax law. Soon after its enactment, suits were started to test the question whether or not stock-dividends were taxable as income. On March 8, 1920, the Supreme Court in the case of "Eisner v. Macomber," by a 5 to 4 decision, held that a stock-dividend, declared lawfully and in good faith against accumulated profits, was not income and that Congress had no power under the Sixteenth Amendment to tax such dividends as income.

It is my opinion that this last decision has done more to promote over-capitalization in industry, and over-production, than any other cause. To escape taxation, stockholders in corporations, instead of accepting dividends in cash, took the surplus profits in stock-dividends,—thus increasing capitalization, and, necessarily, expanding production. Had these surplus profits in our large corporations been distributed to the stockholders in cash, there would have been a greater dissemination of wealth among the many thousands of stockholders, and a greater consumption of the products of industry.

To these decisions, let me add just a few more. The two decisions which declared unconstitutional Federal Child Labor Laws; the *Lochner* Case which invalidated a law fixing hours of labor; *Adkin's v. Children's Hospital Case* which declared unconstitutional a minimum wage law. Who is there that does not favor these reforms now? Even those who fought these reforms realize the error of their way now.

I do not cite these cases with a purpose of criticism. I cite them to show how in the past half a century, our capital investments have been made so secure by court decisions that capital was attracted to these corporations and thus brought about over-expansion and over-production.

What conclusion may be drawn from facts and history here recited? The corporations—these soulless entities—have, under our laws grown so enormous and so powerful that instead of being servants of the people, they have become their oppressors. These soulless creatures which have destroyed man's humanity to man,

which have brought about a paralysis in industry, must be brought to subjection and control if we are to restore industry to an honorable, equitable basis approaching social justice.

How shall this be done? Shall we resort to expedients and continue longer an industrial system that is sure to lead us into a greater cataclysm and destroy our institutions, our rights and liberties under our constitutional government? Unless we re-organize our industrial system for the service of men rather than for their exploitation, our recovery from the depression will be temporary indeed. Industrialists today realize that production by large units and on a large scale must give way to production by small units and must give way to a production that will give more consideration to the "welfare of man not only as laborers but consumers as well."

True, under the decisions of our courts, as to existing corporations, legislatures cannot destroy vested rights, impair contractual obligations, nor deny to corporations due process of law or the equal protection of the laws. But, legislatures can provide for the future conduct of corporations, can limit the size of corpora-

tions; can forbid one corporation dealing in stock of another; can forbid common and interlocking directorates; can compel the distribution of surplus profits in cash, and can stop the creation of holding companies.

Action by 48 legislatures is necessary. For expeditious action, I would advise and suggest an amendment to the Constitution, giving Congress alone the power to pass corporation laws with limitations on corporation size and conduct; or an amendment which would put a limitation on the powers of the legislatures in enacting corporation laws.

Our forefathers in 1850 to 1860 did not hesitate to curb the powers of legislatures in granting charters to corporations. Shall we in these trying times heed an opportunity and meet a responsibility, or will we sit supinely by, letting matters take their course, hoping for a better day? Will we contribute nothing toward the placing of our industrial system on a more humane, more equitable and more just foundation? Times demand not more words, but action to curb the power and selfish conduct of corporate entities, and thus aid in bringing to a fruition, social justice.

SOCIAL JUSTICE

By REV. W. A. BOLGER, C.S.C.

Head of the Department of Economics and Politics.

What then is social justice? One thing that social justice is not now is plain to all. It is not the resultant of the free play of the forces of self-interests. For four generations widely accepted business ethics, majority statesmanship, popular economics have with a blind faith rung changes on Adam Smith's dictum that all restraints to competition being taken away, the simple and obvious system of natural liberty establishes itself of its own accord. *Laissez-faire* beginning as an abstract theory became successively, a religion, a wild fanaticism and then what it was meant by Smith to be, a practical rule with many exceptions.

Today because what has been called private enterprise, improperly restrained by government and unable to restrain itself, has led to the near collapse of our economic system. We are in considerable danger of forgetting the necessary role of competition in a private ownership system. Just as the nineteenth century witnessed the tyranny of the fanaticism of extreme individualism called *laissez-faire*, the twentieth cen-

tury is witnessing in Russia the still more brutal fanaticism of communism. These two fanaticisms are equally attacks on the dignity and worth of human personality, equally attacks on social justice.

And what is social justice? First of all, social justice is justice. Justice has been defined as the "constant and perpetual will to render to everyone his own." His own is what he has a right to. And what is a right? At the risk of appearing pedantic it is useful to define a right. A right is an inviolable moral power to do something, to have something, to dispose of something. To say that a right is an inviolable power means, not that it cannot be violated, but that it ought not be violated, means that a right of one person places an obligation on the consciences of all other persons to respect it. To say that a right is a moral power means that it exists even in the absence of the power to use it. My purse stolen by a thief is still my purse and for that reason I have a right to use all reasonable means to regain possession of it.

Some rights are properly called natural. Natural rights are the moral claims to the necessary means of right and reasonable living. Right and reasonable living is the natural end of a rational being. The central importance of the natural rights of the individual is that they are grounded in the essential needs of worthy life, and are the moral foundation of all the great social institutions. Let us illustrate. In the spiritual order the most indispensable need of worthy life is the true knowledge of and the grace of God; on this need is based the inalienable natural and supernatural right to worship. That this need be supplied, and this right exercised, always and everywhere, organized religion, a church, has existed among men. The babe from the day he comes forth from the womb until at the end of life he is put into the grave has the elementary economic needs of food and clothing and shelter, not only to live a worthy life but merely to live. On these needs is based the right to acquire, to possess, to use and to dispose of economic goods called the natural right to property. The same needs are the foundation of the right to decent livelihood, to work, to a living wage and all other economic rights. In order that these economic needs of all men be supplied and these economic rights of all be exercised an economic order comes into existence.

The child craves knowledge. He needs to know many things. He has a personal life of his own to enrich. He is a member of essential human societies and essential human ambitions. He is normally a member of a church, of a family, of an economic order in which he earns a living, he is a citizen of a state. He has rights and duties as a member of all these institutions. These rights and duties must be learned. He needs therefore, to be taught. On this need to be taught rests the right to be taught, the right to education. That this right may be exercised the school grows up.

Men and women have the imperative need of family life. Always and everywhere the vast majority of men and women find the permanent love and companionship of a person of the opposite sex a normal need of a happy and contented and complete life. Some are exempted from this need by divine vocation, some are physically or mentally or spiritually unfitted for marriage, some have not the inclination and some not the opportunity. Yet all these are exceptions to the general rule of the need of marriage. On this need is grounded the natural right to marriage and family life. That this right may be exercised, some form of family life exists where men exist.

Men need social living, they crave it. They need social protection of their rights. Long ago Aristotle said, man is born to live in society. Social living is impossible without order, order impossible without law,



Rev. William A. Bolger, C.S.C., head of the Department of Economics and Politics.

law impossible without an authoritative law giver. The people of a definite territory organized for law giving is the state. The explanation of the state is the need of social living. The moral justification of the state is that it exists to protect the fundamental, natural rights of men.

The right to life, an end in itself; the right to worship God; the right to private property and all other economic rights; the right to marriage and family life; the right to education; the right to have these and all other natural rights protected by government. These are some of the fundamental and natural rights of men. They are properly called fundamental because they are the foundation of all worthy life, individual and social. Also, because church, school, economic order, family and state all exist that men may exercise these and all other natural rights, because relative to all social institutions these rights are ends and all the great social institutions, means.

They are called natural rights because they spring up out of the elementary needs of human nature.

What then is social justice? Broadly speaking, in proportion as all men have the opportunity to exercise these five and all other natural and

fundamental rights, social justice exists. In proportion as men do not have the opportunity to exercise these rights, social justice does not exist.

Economic justice is of course a large part of social justice. Among fundamental economic rights are the following, viz:

1. The right to decent livelihood.
2. The right to a living wage, the ordinary means of decent livelihood.
3. The right to legal provision against stoppages of wages by (a) industrial accidents, (b) sickness, (c) invalidity, (d) old age, (e) premature death of the worker with natural dependants, (f) unemployment.
4. The right to work.
5. The right of association.
6. Right to reasonable conditions of work with respect to health, safety, and hours.
7. Right to necessary protection of women and children against exploitation.
8. The right to the opportunity to acquire private property in land and capital.

It is evident that the legal protection of such rights, which practically means the creation of conditions in which they can be exercised in so far as that can be done by government, involves a broad program of governmental activity in the economic sphere. It is not my province to outline that program.

For continued reading in the field of Social Justice, Father Bolger recommends the following:

1. Social Justice—Msgr. John A. Ryan.
2. Toward Social Justice—Rev. R. A. McGowan.
3. Encyclicals: Rerum Novarum—(Leo XIII); Quadragesimo Anno—(Pius XI).
4. The Christian Manifesto—Joseph Hunslein, S.J.

Cassidy Named Illinois "New Deal" Chief

Notre Dame's participation in the New Deal went up another very decided degree when it was announced recently that John E. Cassidy, '17, of Peoria, Illinois has been appointed director of the National Emergency Council for Illinois. In this capacity he will work under the direction of Frank C. Walker, '09, who is executive secretary of the National Emergency Council and as such second only to President Roosevelt himself

in the administration of NRA.

John has for the present established his new office in room 1706 at 201 North Wells Street, Chicago, from which point he exercises general direction over all New Deal activities in the state of Illinois. He is a graduate of the Law School at Notre Dame and the father of six children. Several months ago he was appointed an attorney for the Home Owners Loan corporation.

Scope of a Realistic Philosophy of Society

Being the Address of the President, Rev. Charles C. Miltner, C.S.C., at the annual meeting of the American Catholic Philosophical Society in Pittsburgh on December 28-29

In the first presidential address given to this association, Dr. Pace declared that it was one of the obligations of philosophy "to supply a working and workable theory of life." He maintained that if philosophy "would prove that it is wisdom in reality as well as in name its principles must be brought to bear on those problems which are vital in the sense that they arise out of the very experience of living and that the solution given to them affects profoundly the manner and the course of that living." (Proceedings, vol. 1, 28). He was not, it is true, speaking precisely of social philosophy, but if we insert into his phrase the term "Social," we may, I believe, rightly say that the scope of a philosophy of society is to supply a working and workable theory of social life.

Now, since theory may not ignore facts, a working theory of social life is, before all else, a reasoned account of things as they are, a realistic study of the essential elements that enter into the structure of the social order. These elements are objective entities, actualities, each of which occupies a definite place and exercises a definite function in relation to all the other elements in the ordered whole. They are at work in the sense that they actively maintain with one another the relations which spring from their very natures as concrete entities, and in the sense that they are producing effects, conserving order, attaining ends. The social philosopher, as well as the philosopher of nature, must first undertake the task of examining things at work, of visiting them, so to speak, in their local habitat, to see how they conduct themselves, how they act, and then if possible to determine why they act as they do.

Social life is human living on a level higher than that upon which the individual by himself is capable of living. And this actual living, this spontaneous working out of natural human impulses and conscious desires, must be of primary concern to the philosopher of society. Here as elsewhere, the order of our thought must be determined by the order of things. As there is a natural logic, a natural aesthetic, a natural religion, so also is there a natural social philosophy functioning in the lives of men. It is actually at work in the realm of human living. It is spon-

taneous and unscientific, if you wish, and the product of its work is sometimes crude and unfinished, but it is nevertheless the complex reality which the philosopher of society must first investigate. For it is idle and worse than idle to philosophize apart from reality. Therein lies the futility of so much of modern thought on social philosophy. Neither is it profitable to philosophize about one reality while ignoring another essentially related to it. The thing we call society, or the social order, is an integral whole, and therefore any satisfactory theory or philosophy of it must make this objective whole its point of departure.

When one begins to analyze this whole into its constituent parts and to study each by itself, he is somewhat amazed by the enormity of the task which confronts him. It is at once evident that the enterprise of building up an adequate philosophy of society will require a rather extensive and accurate knowledge of most of the other branches of philosophy, as well as of the social sciences generally. The material element in society is men. Obviously therefore to understand society one must first understand men, their place in the physical universe, their dependence upon it, the laws to which they are subject and the influences which they receive from the environment in which they live. "Men are," says Fletcher, "beings acted upon continually by the sun, the soil, the wind, the rain, and the persistent habits of mind which these engender: irrational hatreds and impossible loyalties." (Am. Rev. Sept. '33, p. 485) Next, as living beings, they must be studied from the viewpoint of biology. Man's sentient organism—his physical heritage and instinctive equipment, his perceptions, appetites, impulses, feelings, dispositions, precede or accompany and in large measure condition and modify his thought and action both in his individual and social life.

The field of investigation widens still more when we come to consider man's rational endowment—the nature of his mind, its relation to his bodily organism, the processes of his knowing, the laws of his thought, the range of his reason, the power and depth of his understanding, the truth-value of his certitudes. Each of these items, as philosophy unfolds itself in the pages of history, stands forth as

a subject over which there has been much controversy and division of opinion. Social philosophy, like moral philosophy generally, is concerned with human acts. It is pertinent therefore to inquire: What is specifically human as opposed to the merely animal? What precisely is intelligent activity as opposed to the merely instinctive? What is the real origin of ideas? What is the trustworthy criterion by which we can measure the influence of ignorance and emotion, or prejudice and will upon their formation and subsequent expression in the judgment?

To answer even these questions is no easy task. And yet it is not the whole task, for there is a social metaphysics as well as a social psychology. A paramount question in any social philosophy has always been the relation of the individual to society. The answer, whatever it may be, will obviously enter into and modify one's theory of law, and hence the rights and duties, of the origin of moral obligation and the extent of civil power, and so ultimately of the very definition of society itself. He who would rightly understand society must have recourse to theory of being, to metaphysics, for correct conceptions of human personality, or physical and moral agents, of unity and plurality and order and end. Society is a unity, but at the same time a multitude, a plurality; it has many of the attributes of an organism, but it is not a substantial reality; it is a personal, but an artificial or fictitious person; it has existence, but none apart from the individuals by whom it is constituted; it has an end, but only as an instrument has an end, the good, that is, of those who use it.

"There is," says Urwick, "the universe of human minds, with its special laws of feeling and thought, sympathy and repulsion, planning and achieving. . . there is the universe of social units, in which are brought to bear all the laws governing the life of a homogeneous, cooperative, organic society, of whose tissue and structure we all form a part, in a mutual dependence, from which there is no escape, each affecting all the others by every action, each drawing from the whole much of the stuff that makes our life worth while. And lastly, though far first in importance, we are all of a spiritual universe, to whose laws of social growth our souls

are subject, from which we draw all that is best in our resolves, our aspirations, our living faiths and our determinations to find the good." (*A Philosophy of Social Progress*, pp. 13, 14).

Such is the concrete setting in which man, the social being, finds himself. He belongs to a universe of physical things, of living things, of rational beings and of social agents. And yet, such is his nature that he is not for any of them. Rather are they all for him, his uses and enjoyment. His end, the supreme object of his existence and the final motive of all his actions, lies outside and above them. And since that is true, it is evident that the central problem to be solved in any working theory of social life is precisely the determination of the nature of this supreme goal of human living. This will of course involve the intricate problem of teleology and final causes, which in turn is inseparable from that whole system of truths we call religion.

This is what I mean by a working philosophy of society, the order of objective truth, the order which in Dr. Pace's words, is revealed by "the very experience of living"; men as parts of an actual system of things, things and men with the natures God has given them, men and things caught in an intricate web of relations as genuinely real and as thoroughly unchangeable as they are, with the modes of activity that make them known to us for what they are, and acting and reacting upon one another as nature and human nature determine or guide them.

We come now to the consideration of a workable philosophy of society. This is nothing more nor less than the successful application of the moral principles drawn from our conception of man's nature and the essential relationships in which he stands to the several orders of reality of which he is a part. It is not of course my claim that a social philosophy is sound or true merely because it may for a time or in a given set of circumstances be successfully applied. It is rather that because it is true or in conformity with the nature of the social beings that are and the social order that spontaneously arises from their activity, it and it alone can possess such principles of social living as can be universally and successfully applied without in any way violating innate human rights or overbalancing in any way the delicate scales of social justice.

It follows then that it falls within the scope of social philosophy to consider in the light of these principles every species of action which may properly be called social, whether it bear on the fundamental right and

duty of self-preservation and normal development, or the economic, political, ethical or religious welfare of individuals or groups within the social order. In the light of these principles, I say, for they are, first of all principles of being, and then principles of order, and so also of law and of rights and duties, of justice and truth, of peace and tranquility.

It would not of course be possible, even if desirable, within the limits of this paper to enter into details. But I may suggest something of the normal and necessary range of social philosophy considered in this latter sense. Call to mind, for instance, the social questions of war, of wages, of education, and of religion. When controversy arises over any one of these matters, various and diverse attitudes are manifested. Among these may be one of determinism, the lazy defeatist view that cycles of warfare, of economic depression, of the stagnation of intellectual life, and of religious reaction are bound to come and to work themselves out. They are, therefore, simply to be expected and hence patiently bore with, for there is nothing we can do to prevent them. This of course is the view that whatever is is right. At the other extreme is the view that whatever is is wrong, or at least not rightly understood in theory and so guilty of intolerable abuses in practice as to justify complete rejection and the substitution through revolution of an entirely new order. Short of these extremes, there are those near-visioned people for whom the state is always right, not indeed because of any intrinsic determination toward the right, but because in their purview of the hierarchy of powers they can see no higher origin of law, nor fountainhead of rights, nor tribunal of justice, nor arbiter of action than just the state itself. All therefore that is necessary in any contingency is for it to promulgate a law, to issue its fiat and the question is settled.

Now it is clear that the social philosopher in such a contingency has a two-fold function. He should be able to point out the fallacies and harmful practical consequences to both individual and society latent in these and similar erroneous views. Secondly, and of far greater importance he should be prepared to assume a position of active leadership, inspired and guided by a thorough knowledge of actual and historical facts and events, as well as by a set of principles formulated by an objective and realistic philosophy of life. If he does not possess an adequate knowledge of all relevant facts he will be in the position of an architect with a splendid plan for constructing a building, but without materials for the building, but not the

requisite knowledge of how to organize them. In either situation he will be unprepared for his task. A workable social philosophy therefore is but the complement of a working philosophy. The former reveals the actual plan of the structure of society, the latter provides the concrete setting in which the plan in all of its details must be worked out.

And that being true, it is indeed difficult to set any exact limits to the scope of a workable social philosophy. Human action on the social level embraces the major part of man's activities. Moreover, the circumstances under which those activities are carried out are constantly changing. The social life of today is not what it was in 1914 nor even in 1919. "If you keep to the northern temperate zone," says Dr. Whitehead, "in every country which you can pass through in this long journey (i. e., from 60 degrees east longitude to rather more than 120 degrees west longitude) you will find some profound agitation, examining and remodelling the ways of social life handed down from the preceding four hundred years. The agitation as a major feature in social life is the product of the past twenty-five years. Of course this unrest has its long antecedents, but within this final short period the disturbance has become dominant. Undoubtedly, something has come to an end." (*Educational Record*, Oct. 1933, p. 455.)

There you have it. Something has come to an end. Truer still, perhaps, would it be to say that many things have come to an end. Not only has the monarchical form of government practically ceased to exist, but parliaments in many cases also have been either swept aside or made over into a tool for some dictator with a majority military party for support. What else has come to an end? With certain reservations, may we not say that international good will and confidence and genuine friendship have come to an end? And does this not apply that the essentially social virtues of justice and charity have been injuriously restricted and curtailed, if not entirely ignored? And at the other end of the social complex, has not traditional family life largely come to an end? It is bewailed on all sides. And along with it we bewail also the termination of what we significantly call the old-fashioned virtues, — the spirit of obedience, reverence for authority, a becoming modesty in deportment, and meekness in self-expression, a sense of responsibility, a rational prudence, habits of industry, of order, of personal economy, of courage in adversity and loyalty to ideals in the face of temptations to pleasure seeking and self-indulgence. The

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Fr. O'Hara Arouses N.D. Interest by Speeches

Addresses in Waterbury, Providence and Boston Identify Notre Dame In Van of Catholic Action; Notre Dame Alumni in New England Most Active in Arrangements Making Fr. O'Hara's Visit Possible

Three times Rev. John F. O'Hara, C.S.C., '11, vice-president of the University, spoke to New England audiences, Jan. 17 in Waterbury, Jan. 18 in Providence, and Jan. 20 in Boston. And three times the press of the nation reverberated with the sound Catholic principles and original expression which have made the religious program at Notre Dame under Father O'Hara's direction nationwide in its influence.

Attacking atheism and immoral teachings in secular schools of course drew the bulk of the publicity, although the addresses in themselves stressed the constructive phases of the Church and its educational machinery, the Catholic school system.

In Waterbury, John Robinson, '28, Grand Knight of the Waterbury Council K. of C., launched the New England visit with the selection of Fr. O'Hara as speaker at a Catholic Action dinner of the Council. Other speakers on the Waterbury program included Gov. Cross, Most Rev. Maurice McAuliffe, Rt. Rev. Msgr. John McGivney, Dr. Stephen Maher, Laetare Medalist, Rev. Thomas P. Conlon, national director of the Holy Name societies, and Jimmy Crowley, the increasingly popular "comeback" of Notre Dame.

Grand Knight Robinson got an hour's leave of absence from a Waterbury hospital, where a broken vertebra is confining him, to launch the dinner with a spirit typical of Notre Dame, of course, but inspirational for the cause which the immediate occasion championed, Catholic Action. Similarly inspirational was the presence at the Waterbury dinner of delegations of Notre Dame alumni from the Connecticut Valley and Bridgeport Clubs which the time allotted for Fr. O'Hara's January journey did not permit him to visit.

In Providence and Boston Father O'Hara spoke on "The Debunking of Education." It was this outline of the experiments with irreligion in education which drew the public eye, and papers from coast to coast echoed the crisp phraseology used in referring to Columbia, Wisconsin, and several other specific illustrations of the general point Father O'Hara was making. That these were old in the history of the famous Notre Dame *Religious Bulletin*, and simply reflected a general review of educational conditions in the secular schools did not detract from the interest which an apparently awakening public con-

science showed. Several prominent Protestant ministers, notably in the Chicago area, immediately championed Fr. O'Hara's arguments.

Seldom have addresses by Notre Dame executives to Notre Dame clubs been so broadcast. The Clubs and the Waterbury alumni who made the visits and talks possible, are therefore deserving of unusual appreciation for these opportunities which brought the fundamentals so stressed by Fr. O'Hara as the spokesman for the Catholic side of Catholic education at Notre Dame before such a large number of people.

Charley Grimes and his Providence "miracle men" had another of their record-breaking crowds out to greet the traveling executive. Two hundred prominent Rhode Islanders gathered at the Narragansett Hotel in Providence for the occasion. Dr. Ellen Ryan Jolly was toastmaster.

Rt. Rev. Peter Blessing, D.D., Lt. Governor Robert Quinn of Rhode Island, and Rev. Jeremiah Fitzpatrick, O.P., of Providence College, were on the program of speakers, while the guests numbered many of the leading public, business, and religious figures of the State. Thomas McAloon was general chairman of the affair, assisted by J. Clement Grimes, John Brown, Eugene Moreau, John Brady, and John Fagan.

In Boston, President Joseph Sullivan marshalled his alumni and leading educators and Catholics at a luncheon on Saturday, Jan. 20, where the success of the addresses in Waterbury and Providence was repeated.

Father O'Hara returned to the University and his heavy duties as acting president and continuing head of the religious program pretty well exhausted, but the Alumni Office is hopeful that at intervals similar opportunities to meet Notre Dame Clubs will occur, and that the examples of cooperation in New England will be followed, as we have every reason to believe, with equally splendid results "for God, for country and for Notre Dame."

A few of the particularly pertinent paragraphs from Fr. O'Hara's talks are all that space permits the ALUMNUS this month to reprint:

At Waterbury, and again at Boston, Fr. O'Hara declared that modern education has been to some extent debunked by the depression, and this has been a blessing. Fr. O'Hara also called attention to the non-Cath-

olic discoverers of the Catholic Church, mentioning in this connection President Roosevelt who, the speaker said, has again and again called attention to the encyclical *Quadragesima Anno* by his enunciation of the principles contained in that document of the present reigning Pontiff.

The priest-educator asserted that Catholics, in spite of their courage otherwise, have been timid regarding their convictions and "have had a feeling of inferiority which was bred of ignorance." He scored those certain Catholics "who are always a bit apologetic about the Catholic Church—who feel that the Church has a duty to minister, but no right to teach or to rule," who take the stand that the Church has no right to speak on public questions, and condemn her "as behind the times" when she condemns sterilization, divorce and birth control and social injustice. These Catholics, he said, have been ignorant of "the strength of Catholic philosophy and the full beauty of Catholic life, and until we can clear their impotent ignorance they constitute a grave obstacle to Catholic Action."

Harvard "is beginning to discover scholastic philosophy," he continued, a Jew in touching upon such teachings, "has pretty much disrupted the faculty of philosophy at the University of Chicago," while "President Hutchins, who brought Dr. Adler to Chicago and defended him against his critics, now lectures on St. Thomas Aquinas." He referred to Harvey Wickha, another non-Catholic, "who found in scholastic philosophy the material for his brilliant and withering refutations of modern psychologists," and to F. W. Foerster, a former communist, "who has found in Catholic doctrine the only solution to the problems of marriage."

The depression, in making it necessary for educational institutions to curtail in the direction of their educational "fads and frills," has done true education a service, he said. He scored what he called the bizarre, corrupting, and materialistic ideas in secular education institutions, which rated "front pages" in the press before the stock market crash of 1929 made such experiments impossible. These features Father O'Hara called "the outcroppings of false principles."

The vice-president of Notre Dame flayed Columbia University for requiring a "course of Concubinage." "In his 1931 report to the trustees,"

he said, "President Nicholas Murray Butler lamented the steady decline in good manners, not only among the younger generation but also on the part of their elders, and blamed this condition on the anti-philosophies and pseudo-psychologies of our day. Less than two months after the publication of this lament, Columbia announced a new course, to be required of all sophomores, in 'a freer conception of the relation of the sexes, unhindered by law or religion.' The head of the university deplored the decline in good manners and his faculty required of the students a course in concubinage."

He also criticized the "five-year plan" of the University of Wisconsin, which came to a close about the same time. "Students," he said, "were expected to evolve their own ideas of education and reach their own definition of life. Just what has been done to straighten out the souls of the young men and women that were warped in the experiment we have not been informed."

He went on by saying that secular education "has achieved some magnificent results," but that "there has been great confusion regarding the function of education in the mind of the public and in the minds of the educators themselves."

"Catholic education," he said, "differs from secular education not only in its fundamental purpose, but in its content as well. Catholics regard education as the well proportioned drawing out of the faculties of the whole man—the spiritual as well as the physical. Secular education has disregarded the spiritual, and to large extent, the moral as well; and in its conception of what constitutes knowledge, it follows popular philosophies which have caused great confusion."

To Issue Alumni Directory

As reprinted in the ALUMNUS recently, the Alumni Board has authorized and directed the printing of an ALUMNI DIRECTORY during this year, probably in the summer. You can aid in a number of ways in the preparation, which has already begun.

1. If your name and address are not correct on our mailing list, please notify us at once.

2. If you have a friend, a former student but not a graduate and not a member of the Association, send in his name if he is interested in joining the Association.

3. IF YOU HAVE NOT FILLED IN YOUR QUESTIONNAIRE AND RETURNED IT, please DO IT NOW.

STATEMENT ON EASTERN ADDRESS BY REVEREND JOHN F. O'HARA, C. S. C.

Statement issued Wednesday evening, January 24 by the Rev. John F. O'Hara, C.S.C., vice-president of the University of Notre Dame:

"On my return to the University I find myself surprised and amused that an incomplete report of my speech to the Notre Dame alumni of Boston last Saturday should have caused such wide comment.

"My reference to the course 'in a freer conception of the relations of the sexes' announced as to be required of sophomores at Columbia university, was incidental to the theme (of the talk) that, happily, the depression has delivered us from just such 'bizarre ideas in education.' I nowhere stated that such a course was actually given, simply that it was announced, as it was quite generally in the newspapers in February, 1932. I have before me a clipping from the Brooklyn Eagle which reads: 'Marriage is an old and time-worn institution, Columbia undergraduates have been informed in a course required of all freshmen and sophomores, and a freer conception of the relations of the sexes, unhindered by religion or law, should take its place.'

"I am deeply grateful that there should be resentment on the part of the Columbia university faculty at

the imputation that such a course was ever conducted as part of the curriculum. The matter has apparently received more attention now than it did two years ago, although there were some protests at that time. A Chicago dispatch to the New York Times, under the date of March 3, 1932, reported that the 'Women's Auxiliary of the Episcopal church of Chicago . . . voted to endorse a letter of protest . . . addressed to President (Nicholas Murray) Butler' charging the teaching of free love in a course at Columbia University. President Butler is quoted as having declared that the text in question was not in use at Columbia. However, under date of February 23, Dr. John Dewey, of the Columbia faculty, was quoted in the same newspaper as advocating education to give moral guidance, now that the 'older traditions have broken down.'

"If secular universities generally are discarding the bizarre ideas that brought so much publicity and so little repudiation during the pre-depression era, our future looks far brighter than it did during that mad decade. Catholic educators generally will welcome the return of the secular universities to sound thinking and old-fashioned morals."

C. A. WIGHTMAN, N. D. BENEFactor, DIES

The University learned with the deepest sorrow of the death in California on January 14 of Charles A. Wightman, Evanston, Illinois, in whose honor the Wightman Memorial Art Gallery at Notre Dame is named.

It was Mr. Wightman's generosity and true love of real Christian art that brought the Art Gallery at the University to a prominent position among the art galleries of the country. Long a collector of the finest

in painting Mr. Wightman, in memory of his late wife, Cecelia, gave to Notre Dame many of his masterpieces. His memory will long be revered by students, past, present and future, who, because of him, have a real appreciation of the magic of art.

In recognition of his laudable Christian zeal and his benefactions to Notre Dame, the University conferred on Mr. Wightman the honorary degree of doctor of laws.

THE LATCHSTRING IS OUT

The University administration has asked the ALUMNUS to renew in alumni minds the knowledge that a welcome awaits the alumnus who has occasion to visit the campus.

Evidently a few of our members, less active in recent years, have not become aware that the modern and imposing body of the institution still harbors that heart of gold that in the decades past maintained a stream of visitors to and from its doors.

Dillon Hall contains, in some measure, that provision for the guest which was originally planned for Old Students Hall by the Alum-

ni Association. And quarters have been prepared elsewhere in the more familiar haunts of the preceding generations.

Sometimes a casual visit, sometimes the need for a day or two or three of physical relaxation or mental or moral renaissance beckons the alumnus. Notre Dame men know that no spot equals Notre Dame to achieve these ends.

Just a repetition of a principle that has lasted from the first log chapel of the mission on the shore of St. Mary's Lake,—

"You're welcome!"

"The Subscription Racket"

From Texas, Illinois and similar distant or immediate spots have come complaints of the name of the University being taken in vain by supposed students soliciting for magazines.

Now, there are honest students whom circumstances force out of school. There are alumni who have chosen the ambitious ways and means of beating the depression out. These, of course, the University and the Association would not wish to hamper.

Nor would we like to see thrown into durance vile those sincere and unquenchable Brothers of the Congregation who have spread the benefits of the *Ave Maria* through the land.

But, so many synthetic brethren have read Lawrence Perry or our summer pamphlets for tourists and straight way allied themselves with the elite of Brownson or the men of Morrissey, temporarily forced to rely upon magazine subscriptions to enable them to return to the football team, that the University has had, in the public press and through its own media, to deny these affiliations, let the gyps fall where they may.

Which is just as kind and diplomatic a way as we can think of to say that if you subscribe to a magazine because some lad is a Notre Dame student working his way through you by that method, you may not do any harm, and it can always be charged to your charity account, but don't expect the University to start publishing a *Pictorial Review* or a *Farm and Fireside* to carry out the terms of your subscription.

New Chemistry Bulletin

The University has just issued as one of its official bulletins an illustrated catalogue of the Department of Chemistry. In its wide scope and photographs and especially in its comprehensive history of the development of the Department, the bulletin will be of particular interest to many alumni. Those, especially, who have taken chemistry classes at the University will be decidedly pleased with the front rank position which the Department holds and which the bulletin reveals.

Alumni desiring a copy of the bulletin may have one by addressing Bob Riordan, '24, the Registrar of the University. Prospective students may procure one from the same gentleman.

COL. CHARLES SWEENEY AT NOTRE DAME

Coming back to Notre Dame for the first time in 35 years, when he left Notre Dame to go to West Point, Col. Charles Sweeney, a student from 1897 to 1899, addressed the students in Washington Hall on Jan. 29.

Col. Sweeney is the quiet unassuming possessor of a history that reads like a combination of the facts of Floyd Gibbons and the fiction of Beau Geste.

With Madero in Mexico, with the fighting forces of the Turks and Greeks as a correspondent, with the French in the air service, with the Russian White Army as an observer, with the Americans in the World War air service, organizing the air force for the Sultan of Morocco in 1925, constantly in the midst of activities as fighter, observer or reporter, Col. Sweeney is an adventurer of the best and truest type. Listening to him talk, you would suspect everyone of activity and heroism except himself, the reportorial habit excluding his active participation. Nevertheless between the lines you can see one of the really great figures in the highlights of the world's activities. He possesses more than 18 decorations. He speaks a number of foreign languages fluently.

Col. Sweeney spent a pleasant day at Notre Dame renewing old acquaintances with people, Father John

Farley for instance, who was a fellow Brownsonite and prominent athlete of that period. He spoke to the French Club, giving the boys in that organization a real treat.

Col. Sweeney had two brothers who also attended Notre Dame. One of them has since died, but the other, Robert Sweeney, is living in London, England, 20 Cophthall, E.C. 2.

Morocco, Col. Sweeney says, is his choice for a home, when and if he retires from his brilliant life of travel and adventure. It is, he says, like California, (from which state he came to Notre Dame) before the Middle Westerners swarmed over it.

Col. Sweeney anticipates that aviation will of course be the principal source of combat in the next war, but says that the type of fighting will be squadron fighting, zone firing, and other applications of formal warfare taking the picturesque "aces" of the World War out of the picture. The vision of enemy planes sweeping out to destroy remote cities in isolated areas is more or less a civilian concept he believes. Army against army, whether it be ground or air, is the old and fundamental principle of war, and this Col. Sweeney believes will hold although he anticipates the use of planes in troop transportation, maneuvering, concentration, etc.

His visit was one of mutual interest.

Will Give Party for Layden

The annual alumni dinner of the Notre Dame Club of Chicago to be held at the Chicago Athletic Association February 8 will be featured by the first public appearance in Chicago of Elmer Layden, Notre Dame's new football coach and athletic director. This year's dinner will serve as the Chicago Club's official welcoming party for the young Notre Dame leader.

Scores of former Irish football stars led by Marchy Schwartz, Chicago University's new backfield coach, Jack Elder, Joe Kurth and Tom Yarr will be on hand to tender their congratulations and best wishes to Layden. Notre Dame's new athletic leader will be the principal speaker of the evening and Irish followers from all parts of the Middle West are making plans to hear an outline of Layden's plans for the coming year.

Other notables in the field of sports who will be present will include Big Ten football coaches and officials and sports writers from Chicago's newspapers.

Notre Dame In Hoosier Salon

Notre Dame is thoroughly and admirably represented at the tenth annual Hoosier Art Salon which opened on Sunday, January 28, at the Marshall Field Galleries in Chicago.

Professor Emil Jacques, head of the department of art, sent three panels to the Salon, all of them carrying out the idea of "Mary, Queen of All Saints," in addition to a landscape painted in the outskirts of Mishawaka. Professor Jacques attracted much favorable comment last year both in the Salon and in the traveling exhibit, with his "Magdalen."

Stanley S. Sessler, instructor in the department of art at Notre Dame, who also has been represented in the Salon for several years has contributed this year a painting called "An October Kitchen Chorus."

Notre Dame alumni in the Chicago area will find it particularly worth their time to visit this display at Field's and, especially, to look up the splendid contributions of Notre Dame men.

Frank C. Walker, '09, Leads "New Deal"

Arthur Krock, New York Times Washington Correspondent, Writes of Super Part Which Notre Dame Alumnus Plays in President's Program.

The importance in the New Deal of a Notre Dame alumnus, Frank C. Walker, '09, is amply emphasized in a dispatch to the New York Times written by its very able Washington correspondent, Arthur Krock. Mr. Walker, in addition to his innumerable other duties, is first vice-president of the Alumni Association of the University of Notre Dame. He gives to this position the same vital ability that has won him such wide notice in the affairs of state.

Mr. Krock says:

"Unless the job given Frank C. Walker by the President today evaporates—as other big ones have—in a confusion of unrelated effort, it is in many respects the most important office that has been created under the legislation of the New Deal. As executive director of the bewildering and multiple forms of Federal relief, Mr. Walker's task will be to coordinate the coordinators.

"Ever since the government's relief and recovery activities began reaching out in all directions, the most difficult Presidential problem has been to fit them into a harmonious pattern. The President has tried to do it himself, but he hasn't the time. Then he formed his Executive Council, at which he presides and attempts by reports and discussion to determine whether relief and recovery measures are being handled consistently and interdependently by all Federal agencies.

"The Executive Council, known disrespectfully to its members as the 'Town Meeting' and 'Of Thee I Sing,' did not solve the problem of coordination. Therefore, the President apparently has determined to erect a body with legal and defined powers, under an official with prescribed authority. For this office he chose the secretary of his 'Town Meeting,' the treasurer of the Democratic National Committee, the afore-said Mr. Walker holding both these assignments already.

"If the new set-up draws upon the powers mentioned by the President in his order creating it today, if it functions smoothly and Mr. Walker's eminent associates turn over to him on occasions such of their authority as he may seek, no Cabinet Minister or administrator will be as powerful as Mr. Walker. No one but the President is given the right to disapprove his actions.

"As I read his commission, Mr. Walker could say to PWA or CWA

or AAA or NRA: 'You are doing thus and so. It is out of harmony with our general relief policy. You must stop doing it.' And unless the President disapproved, the practice would have to cease.

"Not only is Mr. Walker appointed



Frank C. Walker, '09, executive secretary of the National Emergency Council.

to coordinate the coordinators and administer the administrators; he is put in charge of a great government bureau of information the like of which has never yet been seen. This bureau is to supervise the distribution of all official facts relating to relief; and it is to get such data for the newspapers and others as it may be asked for (or see fit to reveal). It will have branches everywhere. In searching for a man of real power, what better example could be found than the director of all government relief and the steward of all information about those vast activities?

"Relief' is such a large and flexible word that practically everything the government is now doing under the emergency powers could find lodgment in the category. What is NRA but relief? What is the purpose of the gold purchase but relief? Doubtless the President has no thought of making Mr. Walker supreme over such major concerns as these. But it could be done under the text of the Executive order. And if the Grand Coordinator does his job successfully,

no voice will be more powerful than his in the inner councils of the administration. If he should one day conclude that NRA is out of line with policy and is complicating and augmenting relief problems, it would be a body blow to that administration.

"But meanwhile the new office doesn't seem to be as imperial as all that. It isn't quite a close second to the Presidential power itself. If it works, however, it is bound to grow. A glance at the names of those who will assist Mr. Walker in an advisory capacity and whose powers are on occasion to be assigned to him gives a general idea of the project:

"Secretary of Interior Ickes and Harry Hopkins of the Emergency Relief Administration, who between them have been given more than \$3,000,000,000 to spend and can get more; Secretary of Agriculture Wallace and Administrators Peek, Myers and Fahey, who have hundreds of millions to spread over the farms and suburban communities; Secretary of Commerce Roper, the official chart-watcher, and Secretary of Labor Perkins, who has a hand in everything around here, and, finally, that celebrated combination of the lion and the dove—General Hugh S. Johnson.

"The man who can harness all these together and make them run at the same pace in the same direction would be cheap at a million a year. His salary is fixed at \$10,000.

"Whether he can or he can't, Mr. Walker is out to try. The latest Who's Who and other rosters of the great and near-great in America available in this office do not give the name of Frank C. Walker. He came to prominence recently as one of the engineers of the pre-convention Roosevelt movement. He is a soft-spoken and modest man who keeps in the background whenever he can. He is a trifle portly, with a fresh-colored face and the ability to keep still in all the languages he knows. So still are his waters that one must assume they run deep. That will develop, if Mr. Walker's new job endures and is permitted to be what it purports to be. Sometimes the Presidents junks one of the coordinating ideas and tries another.

"The new driver of the Federal relief machine comes from Butte, Mont. He looks no more like a Westerner from that region is supposed to look than does Bruce Kremer, who comes from Butte also."

ATHLETICS

By JOSEPH PETRITZ

Now that the Notre Dame basketball team has fulfilled two of Coach George Keogan's greatest desires in defeating Purdue and breaking the all-time winning record; and now that said winning streak has been broken, it might be well to furnish here a brief record and analysis of Notre Dame's cage success under Keogan.

C.C.N.Y. and St. John's of Brooklyn to the contrary, we claim that Notre Dame has had the greatest teams of the past decade. Nat Holman at C.C.N.Y. and James Freeman at St. John's have better percentages than Keogan, but neither can claim to be coaching a major team, neither can say his teams have played major opposition year in and year out during the past ten years.

Keogan can justly claim both. In establishing the winning chain which reached 22 consecutive games, Notre Dame played such teams as Carnegie Tech, Chicago, Pittsburgh, Pennsylvania, Michigan State, Butler, Marquette, Minnesota, Northwestern, Purdue, and many others.

It was over the same kind of opposition that Keogan made his remarkable record starting in the 1923-24 season. His record is as follows:

1923-24—Won 15, Lost 8
1924-25—Won 11, Lost 10
1925-26—Won 19, Lost 1
1926-27—Won 19, Lost 1
1927-27—Won 18, Lost 3
1928-29—Won 15, Lost 5
1929-30—Won 14, Lost 6
1930-31—Won 12, Lost 8
1931-32—Won 18, Lost 2
1932-33—Won 16, Lost 6
1933-34—Won 12, Lost 1

(to date)

This gives Keogan the remarkable record of 169 victories and 51 defeats, or a percentage of .768 for ten years and a half of the present season.

The fact that Notre Dame had five of its seven losing seasons in succession just before Keogan came to Notre Dame gives some indication of the work he has accomplished. One-third of the defeats suffered by Keogan's teams came in the first two seasons, years of organization when Notre Dame was learning the Keogan style of play.

Three of the most successful seasons any college teams ever enjoyed followed. Two seasons during which the Irish lost only one game out of 20, and another during which they

lost only three out of 21 gave Keogan a three-year total of 56 victories and only five defeats for the period from 1925 to 1928.

The 1931-32 team, on which Capt. Ed Krause, Joe Voegele, and Leo Crowe of the present team were as-



GEORGE KEOGAN OF NOTRE DAME
Wizard Basketball Coach.

piring sophomores, dropped only two games early in the season and then won 16 straight for a modern Notre Dame single-season winning record. The 1908-09 team still holds the single season mark of 21 straight victories. The current team broke the all-time winning record held by the 1908-09 team by annexing its 22nd straight game against Butler, as recorded in the January issue of the ALUMNUS. But, to do this, the present team coupled 11 victories of the present season with 11 of last season.

You probably wonder what happened to the team at Pittsburgh when the lads dropped a 39 to 34 decision to the Panthers to end the victory chain.

In the first place, Keogan was quick to report that Notre Dame lost to a good team and that there were no excuses to offer. But here are

some of the contributing factors: Keogan has received a number of letters from other coaches expressing sorrow at the fact that the winning streak had been broken, and sympathizing with him for having to risk such a record on the Pitt stadium pavilion floor, a jinx floor for some of the greatest teams in the country. We understand that the seats come right to the edge of the floor, that a wall borders one side of the floor, and that the baskets slanted at different angles.

Pitt put a veteran team on the floor, one which broke even with Notre Dame last season. Each lost its 1932-33 captain by graduation, so an even break was all that could be expected. Notre Dame meets Pitt on the local floor February 17. The officiating left little to be desired, but there was a strange coincidence in the fact that Leo Crowe and Joe Voegele, two valuable seniors for Notre Dame, were banished on fouls early in the second half. Three Pitt men went off the floor for the rest period with three fouls on them, and all finished the game, indicating admirable restraint on the part of all three or on the part of Messrs. Lane and Reese. We didn't see the game so we don't know.

Finally, Notre Dame stepped off to an 11-point lead shortly after the second half began. They had used a zone defense successfully up until a few minutes before the first half ended. They shifted to a man for man defense. Coach Keogan told them at the half to continue the man for man style unless Pitt started to rally, and then to shift back to the zone. Men the size of Krause and Marty Peters, sophomore forward, were experiencing difficulty keeping up with their smaller, faster opponents with the man for man defense. Pitt rallied as expected, and Notre Dame, for some reason or other neglected to shift its defense. Even after Pitt had taken a sizeable lead, Notre Dame fought back and was trailing by only 35-34 with a few seconds of play remaining. Claire Cribbs, giant Pitt center, shook himself loose for two rapid-fire baskets to put the game on ice.

A subsequent home game with Chicago ran the streak of consecutive home victories to 14 without a break. The mark will be defended Jan. 31 against Valparaiso. Then it will be offered to Minnesota, Pitt, Michigan State, and Ohio State—four of the toughest opponents on the schedule.

Notre Dame is well known for its many all-Western and all-American football men. In 11 years Keogan has turned out at least seven men who rated mythical honors in basketball.

The first of these was Noble Kizer,



LEO CROWE
Of the Basketball Crowes.

head football coach and director of athletics at Purdue, captain of the 1924-25 basketball team and all-Western guard.

Louis Conroy, a teammate of Kizer's and a member of the 1924-25, 1925-26 and 1926-27 teams won all-Western honors at guard all of his three years. Keogan ranks him as one of the greatest guards ever to play the game. He was more than six feet tall, and very fast and clever for his size.

Johnny Nyikos, center on the 1926-27 team, came in for a place on the all-Western team, winning the vote of many experts for the all-time all-Western quintet. Although only 5 feet 10 inches tall—short for a center—he was a good jumper, one of the best defensive men in Notre Dame history, and an exceptionally good shooter and ball handler.

Francis Crowe, co-captain of the 1928-29 team, won all-Western honors in 1927-28. He was another small man who depended on speed and brilliant dribbling. Only five feet seven inches tall, he weighed only 143 pounds, but he had speed and the ability to draw a bead on the basket from any distance.

Ed Smith, guard, won all-Western honors for three consecutive years. Tall and rangy, his greatest stock in trade was his defensive ability, mixed with an unceasing line of talk. He was a fast tricky dribbler, and it was a distinct pleasure to watch him nurse the ball the length of the fall and drive under the basket for two points.

Ray DeCook, center for two years, and both center and forward in 1931-

32, won all-state honors two years running, and, in the opinion of Coach Keogan, merited all-Western honors. His cool, calm attitude on the floor and his sacrifice of himself for team play at all times made him the main cog of the great 1931-32 team which won 18 of its 20 games.

Ed Krause, the present captain and center, stepped into the varsity center post, alternating with DeCook, three seasons ago. He has twice won all-American honors and we don't see how they can keep him off the mythical teams this year. His tricky ball-handling, his great competitive spirit, and his uncanny ability to hit with his one-handed hook shots have made him one of the outstanding basketball players of the past decade and one of the greatest in Notre Dame history. He scored 213 points to lead state and team scoring last year, but, despite this fine point total, he is essentially a team player.

We only know what we see in the papers or what someone tells us about the turnover in Notre Dame coaches since the end of the 1933 season. Following are some of the major changes:

Elmer Layden, former director of athletics and head coach at Duquesne University, is now director of athletics and head coach at the University of Notre Dame.

Col. Heartly (Hunk) Anderson, former head coach at Notre Dame,

holds the same position at North Carolina State. Ed Huntsinger, former assistant to Jimmy Crowley at Fordham, will assist Anderson.

Jack Chevigny, former head coach at St. Edward's, Austin, Texas, has been signed and acclaimed as head



VINCE MURPHY
Star High Jumper.

coach at the University of Texas.

Johnny (One Play) O'Brien, former assistant to "Rip" Miller at Navy, is head coach at St. Edward's.

Joe Boland, former head coach at St. Thomas of St. Paul, is assistant coach at Notre Dame.

Marchmont Schwartz, former assistant at Notre Dame, is assistant to his old Loyola (New Orleans) coach, Chark Shaughnessy of the University of Chicago.

Christie Flanagan, former assistant at Navy, is director of athletics and assistant football coach at Duquesne. Joe Bach, former assistant at Duquesne, is now head coach at that institution. Bach and Flanagan will have divided authority.

Jack Meagher, former head coach at Rice, has been named head coach at Alabama Poly (Auburn).

Chet Wynne, former head coach at Auburn, is the new head coach at the University of Kentucky.

Charles (Chile) Walsh, former St. Louis University head coach, is reported slated for the Oglethorpe job. Joe Maxwell, his assistant, has become head coach at St. Louis U.

If other alumni know of other changes which may not have been reported in papers in this section, we shall be glad to hear from them and to print news of the changes. There are very few changes this year which are not for the better, as a glance over the foregoing list will show.

In conclusion, we wish to print our sincere apologies for an unexcusable error in the last issue. The Xavier of Cincinnati team, coached by Joe Meyer and Clem Crowe, did not tie Indiana University—it won, 6 to 0.

Mr. Joseph Petritz,
Notre Dame, Indiana
My Dear Joe:

I was a little disappointed in reading your review of the accomplishments of the teams coached by Notre Dame men in the last issue of the ALUMNUS to note that you credited Xavier University with a tie with Indiana University in football last year and marked that up as quite a feat for our team.

Instead of holding Indiana to a tie Xavier defeated the Hoosiers, 6 to 0, to the delight of our followers and the consternation of the Indiana coaches, players and followers. That victory over Indiana seemingly has made many athletic directors wary of scheduling football games with Xavier for 1934 as I have received refusal after refusal from schools with which I have attempted to arrange games. Most of the schools which have rejected our offers for games—Indiana included—have from two to four times as many male students as Xavier.

Sincerely yours with best wishes,
Jos. A. Meyer,
Athletic Director, Xavier U.

Realistic Philosophy

(Continued from Page 152)

list could be made tediously long. But it should include at least a mention of such things as a fair opportunity to procure a decent livelihood in exchange for willing labor, a reasonable security against loss of savings from the fruits of labor and industry; and finally an equally reasonable security of life and property, of liberty and good name, against the depredations of organized criminals,—for these securities too, within recent years, have largely come to an end.

The reason assigned for all of these instances of moral entropy will doubtless be quite diverse. But in passing I shall submit only one to your consideration. It is the view of Professor Maritain, who contends that "the error of the modern world as of the modern mind has been to assert the reign of reason over nature while refusing to accept the reign of the supernatural over reason. The right order of values has thus been entirely subverted." (*Primaute du Spirituel*, p. 8) As a consequence of this, "All the major crises of modern times are but children of the lost unity of the faith." (*Ib.* p. 123)

But whether this be admitted or not a workable philosophy of society must not fail to diagnose the actual conditions of society at any given time, in order to get at and to show the way toward the correctness of two things: first, the root ideas, usually distorted conceptions of the relatively recent past, which either lead it into furious but fruitless avenues of effort, or paralyze all fruitful effort by generating a disposition to despair; and second, the actual environment in which many social groups suffer the destruction both of their physical well being and their social morale. Such a diagnosis followed up by proper treatment will call for what may strike many as scepticism and radicalism. For to be effective, it must doubt all extremes of doctrine, all utopian and purely utilitarian or opportunistic measures for reform, and vindicate its doubts through vigorous and valid criticism; and to be thorough-going, it must not fear to combat futile nor to counsel favorable far-reaching modifications of both the forms and forces of society.

It must not reject the old merely because it is old, for that would be to admit the false and superficial instrumentalism which identifies moral values with social values. No actual social organization can "commit us to a philosophy of life." Our philosophy of life must rather justify the structure and value of our social or-

ganization. On the other hand, neither must the new be spurned merely because it is new. For this would negate all possibility of progress and commit us to the stagnation of defeatism.

A way must be found between these two extremes. It is the way which we in our association have chosen to follow. At our organization meeting, in 1926, the general question discussed was, What has Neo-Scholastic philosophy to offer to Modern Thought? At the meeting the opinion was voiced that "we approach our task with the conviction that the basic ideas of Scholasticism are living truths—firm enough to support the whole fabric of knowledge, yet flexible enough to allow for every addition to ascertained fact." (*E. A. Pace, Proceedings, Vol. 1, p. 16*) Let our social philosophy, therefore, assimilate these living truths and thus vitalized, set to work to bring all that is new and true within the synthesis of its own organic whole, and we shall have both a working and workable social philosophy.

Boat House---Rifle Range



The south room of the boat house on St. Joseph's lake at the University has been cleaned up and equipped for the use of the newly formed Notre Dame Rifle Club. Try-outs among the students for a rifle team to meet other collegiate rifle squads have been held and plans are under way for these contests. The Club expects to join the National Rifle Association.

During the cleaning up process in the boat house several museum pieces came to light in the shape of old bullets. One of the types found was last used at Custer's "Last Stand."

Greet Layden At Banquet

(Continued from Page 139)

Stuhldreher, '25, football coach at Villanova; Harry Miller, '10, Cleveland, president of the Notre Dame Alumni association; Tom Conley, assistant football coach, who presented individually all the members of the 1933 football squad; Mayor Edward J. Kelley, of Chicago; Joe Bach, '26, successor to Elmer Layden as head football coach at Duquesne University, Pittsburgh; Chuck Collins, '25, Durham, North Carolina; Lawrence Perry, widely known sports writer; Paul V. McNutt, governor of Indiana. Warren E. Brown, sports editor of the Chicago *Herald and Examiner*, presented an autographed football to one of the luck banqueters. It was the ball used in the 1933 Army-Notre Dame game. Bishop Francis J. McDevitt, of Harrisburg, Pennsylvania, asked the blessing at the beginning of the banquet. Bishop John F. Noll, of Fort Wayne, was present as was Monsignor F. J. Jansen, of Hammond, Indiana.

The speakers were unanimous in praising the services and spirit and courage of heartily "Hunk" Anderson, '22, the retiring Notre Dame coach, who had just a few days previously taken up his new duties as coach at North Carolina State College, Raleigh, North Carolina. The mention of Hunk's name brought round upon round of applause from the assemblage. A telegram from Hunk, sending his best wishes and assurance of his co-operation with Notre Dame at every turn, was read by the toastmaster and drew a big hand.

A telegram, containing his best wishes and his regret at not being present at the banquet was likewise received from Rev. Charles L. O'Donnell, C.S.C., president of the University, who is at present in Miami, Florida.

The Notre Dame band and the Notre Dame Glee Club, both under the skillful and happy direction of Joseph Casasanta, '23, interspersed the soup sounds and speaking with several enthusiastically received numbers.

The high school football coaches of the St. Joseph Valley were the especially invited guests of the club at the banquet. They included the following Notre Dame alumni: Chester "Muggsy" McGrath, '12, of St. Joseph's High School, St. Joseph, Michigan; Russell Arndt, '25, Mishawaka High School; and Cesare Janesheski, '30, St. Hedwige's High School, South Bend.

ALUMNI CLUBS

CLEVELAND

The Notre Dame Club of Cleveland will have its annual Closed Retreat for laymen at St. Stanislaus Retreat House, 5629 State Road, beginning Friday evening, February 16, at six o'clock, and closing Sunday evening, February 18. All are urged to make this Retreat—mark the dates on your calendar now.

Matthew E. Trudelle, President.

CINCINNATI

In the course of an evening's festivities, oft-times a real human interest story comes to light. Here is one that cropped out the other evening:

The Cincinnati-Notre Dame Club was scheduled to meet on Tuesday, January 2; however, there was some misunderstanding and only a few of the boys gathered. While we were seated at the table, a stranger appeared in our midst. On telling us that he was a former Notre Dame man, he was invited to sit in. Questions were going back and forth over the board and finally we induced the stranger to tell us of his days at Notre Dame.

He told us that his name is Thomas L. Findley of the Class of 1896; that he is a native of Pana, Illinois, and was a resident in those days of old St. Joseph Hall. With devoted memory, he told us that Brother Boniface was his prefect and that Father James Burns was his advising professor. He loved to chat and talk about Brother Basil, who in those memorial days was Prefect of the Senior refectory.

Thomas Findley is the son of James Knox Findley, who was graduated from Law at the University of Notre Dame in 1873. James Knox Findley was a cousin of a former President of the United States. He also served as a judge in his home State, — Illinois, and later confined his activities to the banking business. He, together with his wife, his son, Thomas, and his son, Isaac, were converts and were all baptized together. Tom also has three sisters who are in the Dominican Order, one at Sacred Heart Convent, Springfield, Illinois, one at Mt. Sini, St. Clara Convent, Wisconsin, and the third at St. Mary Academy, Mount Sterling, Illinois. Tom's brother, Jim, was also ordained as Father Anticlitia of the Dominican Order.

Tom has been a newspaper photographer and also a commercial pho-

tographer for a number of years, and also served the United States Government in an official capacity for over seven years. He is 61 years of age, has never been in the state of matrimony, as he tells us, but in every other state. He is now living at 125 W. Ninth Street, Cincinnati. He asked to be remembered to all his class mates, especially Maurice Neville and James Powers. He said to tell all the boys that he sticks to the "straight and narrow" and is living the "true life of a Catholic bachelor."

One of the class mates whom he asked to be remembered to, Mr. Maurice Neville, I remember as a young boy, as Maurice happened to be from my home, London, Ohio.

Now, for a little news as to the activities of the Club. Our good friend, Edward McHugh, the Commodore, expects to enter Good Samaritan Hospital in the next few days for the purpose of undergoing an operation to his arm, which was injured two years ago in an automobile accident in Florida.

The Notre Dame Club had a very nice dance during the Holidays, with a fairly good crowd—enough, I am told, to make expenses so that makes it all the better. The old Secretary was unable to attend, but I understand Bobbie Hughes, our President, was on hand all dressed up like an injured thumb and handling the affairs in his very efficient manner.

Clem Crowe, Class of '26, was presented with a fine young son on New Year's Day. The mother and baby are reported to be doing nicely. Clem is a busy man these days as he is coaching the Xavier basketball team and to date has turned in all winners. The Club is anxiously looking forward to the visit of the Notre Dame basketball team in Cincinnati on February 10, at which time they will meet up with Clem's five, and the boys had better watch their knitting as Clem is all set to trim them.

Just received a business card from Bill Castellini announcing his connection with D. Holloway Brutton & Associates, Public Relations Counselors.

Leo Dubois is about ready for his annual sojourn to Florida for the real estate convention. We trust that Leo will attend strictly to business while on the trip.

We have a very pretty little girl here in the office of the Catholic Charities, Miss Dorothy Bettinger, who is wearing a nice, large stone

which was placed on the proper finger by one of the boys of old Notre Dame. I am not telling any secrets but his name is Andy Barton, and Andy surely knows how to pick 'em. I understand the Log Chapel is to be the scene of the nuptials sometime in June.

Met Larry Janszen on New Year's Day, and Larry presented the old Secretary with a wee bit of pre-war vintage.

At the present writing, the old Secretary has no further news. As we meet the first Tuesday in February and hold our annual election, I trust that on the next writing I shall be able to tell you more about the members of our Club.

Hogan Morrissey.

DISTRICT OF COLUMBIA

We had a very successful dinner on the night of January 16 and I am enclosing a carbon copy of the complete list of the present Notre Dame men as shown by our records, not all of them were at the dinner, but we had 77 there and it was very encouraging. Unfortunately neither Frank Walker nor Ambrose O'Connell were able to be present due to the pressure of politics or business or both!

The main speakers of the evening were Congressman Pettingill from South Bend who gave a fine talk on the campus atmosphere and his feeling for Notre, and Father Vincent Mooney who gave an excellent talk on the athletic background. In fact, after reading the recent issue of the ALUMNUS containing Father O'Hara's speech I am wondering if Father Vincent might not have collaborated with him. At any rate, it was very delightful.

Dr. Neill also told us some intimate stories of the old days and "Dutch" Bergman likewise gave some sidelights on the early athletic history when a roll of tape and one water bucket constituted the sole equipment.

I should be glad to hear from you at your convenience and you may be assured that we will do everything possible to put the local organization in the running this year. We intend to start a series of monthly luncheons and graduate from that into whatever the membership desires. I am going to assign the job of keeping you informed regarding things to the new secretary and will also try to add my own bit monthly.

Jim Hayes.

DES MOINES

I have just received a letter from Charlie Lynch who is now associated with the Federal Lank Bank in Omaha and he has brought to my attention the fact that I have been procrastinating for some period of time as he informs me that I should let you know that I am now the Secretary of the Notre Club of Des Moines. Charlie has also forwarded to me your recent letters inclosing the names of those who have not paid their alumni dues and also those who have paid their dues and I will be glad to render any assistance that I can in getting the members to pay up these dues.

The election of new officers of the Notre Dame Club took place so long ago I am almost ashamed to tell you about it for it was last fall and at that time James C. Shaw, '22, was elected President, Harold P. Kline, Vice-President and the writer was elected Secretary-Treasurer. Will you please change your records to show this new set of officers and I hope that now that I have broken the ice and written you a letter that I will find time to do so often for I feel that the Club should keep in close touch with the affairs of the University and although my intentions have been very good in that regard, my practice has been poor.

F. M. Wonderlin, '29.

PHILADELPHIA

Ray McNally never took Commerce but he knows how to suggest raising money. The Treasury needing help, the Club is going to use the Notre Dame-Temple game as an opportunity both to let the players know there is such an organization and to award to the holder of the lucky number, who shall have gotten admission by the two tickets that are part of the prize, a basketball put up by H. P. (maybe it was G. T.!) Degan, whose spirit we hereby acknowledge and extend our appreciation of.

Bradley Bailey suggests we ask you to gather ideas on how the various clubs raise money. We offer the above suggestions as one way. Any other suggestions that come along will be forwarded.

Bill Cooney is back manufacturing girls' complexions for them at Elmo, Inc. Joe Dalsey finally got a card from the secretary (as did Walt Phillip) and appeared on time—all the way from Collingswood, and the Club feels duly honored. Charley McKinney is responsible for some of the said-to-be-excellent whiskies Continental Distilling is putting out. His East Falls football club showed local pro league teams how to play, last season. As relied on, Vince Donohue was able to report a financially successful Christmas Formal,

Back in 1920 . . .



Kid Ashe, '22, has contributed this daring exhibition of nonchalance in dress as displayed by some of the stalwart lads of the early '20s. The picture, in fact, was taken in 1920.

The boys, from left to right says Kid are: Jerry Dixon, Jim Shaw, Morrie (the original Clipper) Smith, John Conway, Dan Sexton, Bennie Commers, Kid Ashe, Joe Flick, Doc Hughes, Hick Carmody and John Chapla.

The ALUMNUS will be more than happy to receive more pictures of this type. It cannot, of course, in the financial nature of things promise to use every single one, but it will try hard to do "the greatest good for the greatest number."

despite a terrific blizzard and cold that reminded us of the 20 below we experienced once at N. D. The Alumni are glad to have this opportunity of showing their future fellow-members that they are interested in them while they are at school.

Marty Brill, just continued as LaSalle's tutor, has been doing no little telling, at banquets, of how he doesn't do it. He is growing a good crop of flowers to put on the football graves of his opponents next Fall. Gene Oberst announces the recent arrival of the second aspirant to his honors in the Oberst family. Congratulations. John A. Kelly's law keeps him busy at Temple U., we know, but we hope he will be with us again. "Chief" Neeson's CWA directorship has kept him hustling of late. It will be a pleasure for us to see Leo Keating greet his teammates of last year when George brings his boys to town. We're hoping that, when Pop Warner gets his Temple football team in shape, the Irish may show us how the "Four Horsemen" did it one Rose Bowl game.

Tom Magee.

RHODE ISLAND

Cy Costello, '29, reports via John McLaughlin of the campus Rhode Island organization, that big plans are under way for a rousing observation of Universal Notre Dame Night in Providence on April 16. More

announcements later, says Cy, but he wants every one to keep the night open.

YOUNGSTOWN

Your card received—but really have nothing much to offer in the way of news. Jack Kane, Norm Smith and I attended a meeting at Ursuline High School last week for the purpose of arranging a "big night" in the form of rally for Ursuline. Don Miller, Tom Byrne and some eight or ten other Clevelanders will descend upon the city in the near future to give the school a start in the way of athletic prestige. There will be speech-making and awarding of football monograms, etc. The school has only been open to boys for only three years and is in a poor way financially. Our N. D. Alumni Club is going to get behind a drive to attempt a public subscription of \$2500.00 annually for five years to assure services of a paid coach who must, according to the Ohio Scholastic code, teach a minimum of 3 hours a week for 36 weeks to assure rating as a Class A school. It will be wonderful developing ground for N. D., but a hard, hard job to get the two and a half grand. If you know any wealthy alumni who would be interested in helping a worthy cause, tip me off.

That's really all that's new of late in which the club is interested. As a matter I haven't seen George Kelly, John Moran, Joe Wallace or any of the gang except Kane and Smith for some time.

Incidentally the writer was selected secretary to the group behind the Ursuline "push." Methinks either Kane, Smith or both engineered some dirty politics.

Charles Cushwa, '31.

Catholic Press Month

The ALUMNUS is pleased to recognize this month of February in its designation as "Catholic Press Month."

As the medium of continued relations between a Catholic university and its alumni, it is fact rather than pride which leads it to assume its place as a potent member of the Catholic press. It goes from a logical source of leadership in theory to a logical source of leadership in fact. It goes from the University, where Catholic principles are dispensed, to the alumni, from whom must come the leverage of Catholic Action in it unified and coordinated strength.

As such a medium, it lacks as yet a great deal. Alumni can promote the cause of the Catholic Press, and the greater ultimate objectives of which this month is but a symbol, by cooperating with the ALUMNUS and the University from which it comes.

THE ALUMNI

ENGAGEMENTS

Announcement has been made of the engagement of Miss Margaret Puschmann, Astoria, Long Island, and STEINERT A. GANSAUGE, '31, of New York City. The wedding will take place at Notre Dame in the fall.

We recently learned of the engagement of Miss Dorothy Bettinger, Cincinnati, Ohio, and ANDREW BARTON, '32.

The engagement of Miss Henrietta Lewinski, South Bend, Indiana, and JOSEPH G. FANELLI, ex. '34, of New Rochelle, New York, was recently announced.

Announcement has been made of the engagement of Miss Bernice (Bunny) M. O'Keefe, St. Mary's '31, of Chicago, Ill., to T. JOHN FOLKS, JR., '30.

MARRIAGES

Mr. and Mrs. George Thomas announce the marriage of their daughter, Mildred Emily, to WILLIAM A. GLASIER, '33, on January 8, Castle Rock, Colorado.

Miss Pauline Frederick, actress, and Col. JOSEPH A. MARMON, '02, commander of Fort Jay, Governor's Island, New York, were married on January 21 in Scarsdale, New York.

Miss Virginia Harper and CHARLES T. BOMBECK, JR., '26, were married on December 23, 1933 in Holy Trinity Church, Dallas, Texas. The elder Mr. Bombeck was a student at Notre Dame in 1887-88.

BIRTHS

Mr. and Mrs. W. D. MORRISSEY, '26, Cincinnati, Ohio, announce the arrival of a son, Billy, on January 18.

Another announcement from Cincinnati tells us that Mr. and Mrs. CLEM CROWE, '26, are the parents of a son, born on New Year's Day.

Mr. and Mrs. FRANK J. KEEFE, '27, have announced the arrival of a son, Thomas Martin, on January 21, Chicago, Illinois.

Mr. and Mrs. EDWARD J. LEAHY, '29, of Chicago, announce that they are "taking their orders"

from Mary Patricia, who arrived on January 18.

Mr. and Mrs. FRANCIS A. McGEE, '26, announce the arrival of Thomas Richard, on January 18.

DEATHS

The ALUMNUS extends sincere sympathy to: Rev. JULIAN DOKTOR, ex. '13, upon the death of his mother; to NORMAN HARTZER, '29, upon the death of his father; to Rev. LEO, '02, and Rev. ALAN HEISER, '13, upon the death of their mother; to ROBERT GRAHAM, '28, upon the death of his mother; to JOHN WITTLIFF, '32, upon the death of his father.

HENRY C. TREFF, a member of the Class of 1891, died in South Pasadena, California on December 21, 1933. Besides his wife, he leaves two daughters, Mrs. Richard E. Vollrath and Miss Lucile Helen Treff.

Mrs. Mary Vaughan of Lafayette, Indiana, died there in St. Elizabeth Hospital, January 9, 1934.

She left surviving her husband and five sons; four of whom attended the University of Notre Dame: William Vaughan, ex. '07; Charles L. Vaughan, '14; Vint. D. Vaughan, '17; James E. Vaughan, ex. '27.

PERSONALS

1906

THOMAS A. E. LALLY, '06, who is practicing law in the Paulsen Bldg., Spokane, was a welcome visitor on the campus January 19. Tom was on his way East and had arranged to meet JOHN SHEA in New York. He was going to Washington later. Tom is, among other things, head of State Game Commission in Washington—he says he knows it's a "game" because there's no pay in it. When he left the Alumni Office he was going over to visit some of the famous '06 C.S.Cs. in the Presidency and Sorin — Revs. EUGENE BURKE, ED FINNEGAN, CHARLES DOREMUS, etc.

1908

Rev. W. R. Rynn, '08, in answer to a recent inquiry regarding prospective students from Parchman, Mis-

sissippi, sent "the best of Luck and A Happy 1934."

1916

Harold Burke was recently appointed Corporation Counsel of the city of Rochester, having relinquished his position as Second Assistant to the Attorney General of New York state. He will add strength to the present Rochester Democratic administration which is the first Democratic administration in that city for a quarter of a century.

1921

Attending a "college day" in Senn High School, Chicago, one of the "competing" scouts for promising boys was at the De Paul University desk across the gym. Notre Dame stock took a rise, however, when it turned out to be L. A. Wallace, '21, who has been teaching at De Paul for several years.

1922

Men of '22 were much saddened by the news of the death of the wife of Judge Vurpillat who was killed in an automobile accident a few weeks ago while motoring from Indianapolis to Chicago. The Judge was a great favorite of our classmates during the undergraduate days, and still is a friendly counsellor to '22 men in the Chicago area. We extend our deepest sympathy to Judge Vurpillat. It would please the Judge greatly to receive a few notes of cheer from his old acquaintances.

Hunk Anderson is now established as Head Coach at North Carolina State after being the recipient of a regal reception on arrival, in which the governor of North Carolina participated as did two thousand students of the university and many alumni. We are confident that North Carolina State football is in the ascendancy with Hunk in control of the reins.

Lefty Steinle is with the General Tire Company in Akron. Who can forget the rat catching championship team of Corby — Lefty Steinle and Eddie Byrne. Lefty caught them and Eddie counted them.

Pete Eckerly is first assistant to the Chairman of the Kentucky State Highway Commission. Pete's headquarters are in Frankfort, but he manages to get down to Louisville occasionally to see Eddie and Cornie Pfeiffer and Phil Dant.

Chet Wynne is now Head Coach of Football at the University of Kentucky. Chet had great success at Auburn in Alabama.

Clete Lynch dropped from sight some time ago but may reappear before the 1936 Olympics.

We would appreciate a note from Ralph Coryn.

Kid Ashe.

1924

Vince Engels, '23, sent the word to the Alumni Office, via Watts Eicher, that Frank Duffey was recently stopping at the Mayflower Hotel in Washington, D. C. and while there working on a NRA code.

1926

On a series of quick thrusts into various territories before he took up new duties or something at Notre Dame (first in the Athletic Office, during the football season, and later in the buzzing headquarters of J. Elliott Armstrong) the new assistant Alumni Secretary saw a few of '26ers and heard of several more.

In Indianapolis, he tried several times to see Corbin Patrick but each time the Indianapolis *Star*, where Pat is a highly regarded staff member, reported that Pat was out eating or home visiting with his new heir or otherwise engaged. Among other things, Pat reviews the movies for the *Star* and makes a very popular news broadcast each night over one of the Indianapolis stations. Joe McNamara, '29, an assistant attorney general in Indiana with whom the Assistant Secretary spent a good many hours eating ice cream and in other ways trying to escape a terrific heat wave, had, as usual, reports on many of the boys, including some of '26, but if there was any real dirt on any of these, it has long since passed from memory.

Joe Sexton, with whom I chatted for a few minutes in his law office, was also having a tough time with the high temperature. Joe is doing his share, and more, to keep up the enrollment at St. Mary's and Notre Dame. He reported that Maurice McNulty is a successful Indianapolis banker.

In Cincinnati, where I found Bill Castellini, '22, practically swept under by details of national convention which he was managing, I inquired at the offices of Proctor and Gamble for John Francis O'Donnell, the Maysville, Kentucky pride, but I was told that he had left that organization and that his present location was unknown. To P. & G., J. F. O'D., please write.

Columbus, Ohio produced the promising young statesman and proud old papa, Bill Moore. Bill is now the secretary to the governor of Ohio, having advanced from the post

of assistant secretary to the aforesaid governor a month or two before I arrived. Bill was having a tough time managing the New Deal in Ohio and was busier than that w.k. paperhanger with various afflictions, but, as you would expect, he was doing a remarkably fine job. I spent an evening with him and his family and paid deserved tribute to a gorgeous young son.

I saw several Notre Dame men in Pittsburgh, but John Ryan, erstwhile football manager and Rushville, Indiana booster, was the only one from our class. John is with the Forest Lumber Company and getting along beautifully. I could hardly believe my ears when he told me that one of his children would be starting to school last September. Gosh, is it that long since '26?

In Pittsburgh I spent a good deal of time with Al Diebold, '27, who was business manager of the *Scholastic* when I was editor. Al is one of the newer lumber barons of the city. I also saw briefly Turk Meinert, '27, who keeps the Pittsburgh utilities on their feet and Fritz Wilson, '28, who keeps the business of selling suits and socks on the upgrade.

I saw Frank Klein and his wife and young son in Peoria last spring. Frank is political editor and staff writer for the Peoria *Transcript*, putting to good use the experience he once had in trying to promote, editorially, a shelter station at the end of the car line on the campus. (No shelter station yet, Frank, but keep up your hopes. Eight years is a short time to produce results.) Frank reported that Father Keith Roche, situated for a time as assistant pastor in Bloomington, Illinois, is now assistant in Canton, in the Peoria territory. Frank and Keith get together occasionally.

I hear occasionally of Francis "Lew" Cody and George Hartnett since all three of us hail from the same home base, La Salle, Illinois. The last time I saw George he, with his wife, was guarding the Hartnett heir in the front yard of George's parents' home in La Salle. Lew and George are both in Chicago, George, in the peanut business and Lew, as far as I know, with the Federal Electric Company.

I used to see Gerry McDermott once in a while when I was handling advertising in Hammond. Since then though he's been married and, like Hartnett and Dooley, his was one of those St. Mary's-Notre Dame romances, famed in story and recent song. Gerry is with the General Outdoor Advertising Company in Chicago.

Bob Murphy—the famous R. Q.—is at 2113 Cambridge, Albuquerque, New Mexico. He'd like to have all your magazine subscriptions, new or renewals, for magazines of any kind.



Most people know, at least by hearsay, about the glorious *go-as-you-like* cruises of the famous President Liners. (The ones that let you stopover as you like between New York and California or the Orient, and Round the World). . . But do you know that this summer you may actually sail away, any week, for a grand vacation in California, Hawaii, Japan, China and the fascinating Philippines for little if any more than you would spend on many an ordinary get-away? It is a fact... Any travel agent, or any of our offices will give you all details. If there is no office near you use the coupon. Write...

DOLLAR
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604 Fifth Ave., New York; 110 S. Dearborn St., Chicago; 760 Stuart Bldg., Seattle; 311 California St., San Francisco. Or Boston, Washington, Cleveland, Toronto, Vancouver, B. C., Portland, Ore., San Diego.

Please send your new folder describing all of the President Liner cruises, and oblige

GG2

Name _____
Address _____

Drop him a card or, better still, write him a good long letter, to get his plan.

Tom Malay was doing some special advertising work in South Bend this last fall and I saw him rather frequently. Whether or not he's still in these parts, I don't know. Eddie Byrne and Ed Duggan represented the East in the Alumni Office this fall. Ed, accompanied by his wife, made a considerable tour through the Middle West, taking in several of the Notre Dame games en route. At one or other of the home games I saw Ed Lynch and John McMullan, but there was no chance to talk with them.

When last I talked with him, Frank Bon was returning from Washington, D. C. to Cheyenne, Wyoming. That was more than a year ago. He was then secretary to one of the senators from Wyoming. Since he's in Washington now I presume he still has the same job.

As for the reliable home guard, in South Bend and vicinity, well there are Art Haley, who steadfastly refuses to sell you any good seats for the football games, Jim Withey, who is pouring his vast knowledge of English into aspiring Notre Dame Freshmen, and Harold Robertson, who is one of the prominent young barristers of South Bend. There are others, but I'll save them for later publicizing. I've done enough for Hayes for one issue. Maybe, with this bit of encouragement, that flashing young medic of the eastern seaboard will come through pretty soon. How about it, Doctor? Write us at least a prescription.

1927

Along with the news of the arrival of a son, FRANK J. KEEFE, '27, tells us that he is now in the hotel business at 5235 Cornell Ave., Cornell Arms Hotel, Chicago, Ill. He adds that he is "only five minutes away from the Fair, so when the big show is on, come up and see me sometime."

1928

A note from BERNIE ZIPPERER tell us that he has recently been appointed Attorney Examiner in the State Division of Securities, at Columbus, Ohio, and is living at the K. of C. Home, Columbus.

1929

Harley McDevitt was reported not long ago as stopping off in Washington, D. C. to transact a bit of business and shake hands with a few of the old Notre Dame boys. Harley is with the Conde Nast organization.

UNIVERSAL NOTRE DAME NIGHT.

Monday,
April 16.

Details Later

1931

To give you a brief account of my actions since I last saw you:

After a year with the Local Loan Company in Chicago, they sent me to Los Angeles as assistant manager of that office. The necessity for my going to Portland arose shortly after I arrived in California, so the result was that I was in charge of the office in that city for some months. Then I returned to Los Angeles where I assumed by old duties. Last October we opened this office in Long Beach and I was fortunate in being made manager of it.

The other day I met Joe Guadnola on the street in Los Angeles. Also met a fellow by the name of Jack Ennis, an engineer of the class of 1930, who had recently returned from China. Louis Berardi, pharmacist of 1930, is now working for the Angelus Drug Company in Los Angeles. Chet Ashman is still with Sears Roebuck. Terry Dillon, who was graduated in February, 1932, is working for the Local Loan in Hollywood. If I keep this up I will have to write a volume on the activities of all the fellows in L. A., and you probably know all about them as it is.

Is Lou Buckley still at N. D.? If he is, please give him my regards.

Ed. Sheehan.

Another Berteling

The ALUMNUS records with pleasure the filing of the application of John Burke Berteling for September, 1934.

Doctor John B. Berteling, B.S. '80, M.S. '89, grandfather of the coming young Notre Dame man, is now, as he has been for 54 years since his graduation from Notre Dame, a prominent physician and a staunch defender of the faith. He is serving as health officer of the City of South

Bend, ably and aggressively, in addition to a large private practice. He retains the interest of the old school physician in his patients. At the same time he is one of the most active in the Catholic Forum, a group of Catholic business and professional men in South Bend. For many years he served as the University physician.

John F. Berteling, father of John Berteling III, was president of the Class of 1908 and a monogram member of the football team of 1907. He was one of the prep school graduates as well as college. The ambiguous quotation appearing with his picture in the *Dome* of '08, "Let him go to some place where he is not known," has been too thoroughly carried out during his engineering career with the Sullivan Machinery Co., makers of mining equipment, Wrigley Bldg., Chicago.

John B. Berteling, '38, comes in next Sept. from Evanston Township High School, as a member of the freshman class in the College of Science, department of chemistry.

This is what builds real Universities.

Lieb Is Active

The Holy Name Journal gives the following well-deserved "blow" to a popular alumnus:

"Tom Lieb, product of the University of Notre Dame, and dynamic football and hockey coach at Loyola University of Los Angeles, is an active member of the Diocesan Holy Name Lecture Bureau of Southern California.

"Shortly after his arrival from South Bend he appeared on the program of a Diocesan Holy Name convention and has since actively participated in Holy Name work. Through his example several of Loyola's undergraduates are taking active parts in their respective Holy Name Branches.

"Since he lives some 35 miles from Los Angeles and the center of population almost all Tom's assignments demand a long auto drive in the early morning. Nevertheless he never refuses any assignment given him, many of which have been in parishes from 50 to 75 miles from his home. Like all Holy Name speakers he receives Communion with the Branch he is to address.

"Not merely because of his buoyant personality, or his meteoric rise in the sports world on the Coast is Tom Lieb an outstanding, popular figure at parish and district gatherings of the Holy Name Society. Holy Name men like a chap who plays the game on and off the competitive sports field."

LOCAL ALUMNI CLUBS

NOTRE DAME CLUB OF AKRON—Joseph H. Kraker, '29, 1776-24th St., Cuyahoga Falls, Ohio, President; Claude H. Horning, '29, 133 N. Highland Ave., Akron, Ohio, Secretary.

NOTRE DAME CLUB OF ARIZONA—James D. Barry, '97, Consolidated Bank Bldg., Tucson, President; Steve Rebelle, '25, 620 N. Sixth St., Tucson, Secretary.

NOTRE DAME CLUB OF ARKANSAS—Rev. Geo. F. X. Strassner, '14, Hope, President; Burt L. Roberts, 1325 Lincoln Ave., Little Rock, Secretary.

NOTRE DAME CLUB OF BENGAL—Rt. Rev. Timothy Crowley, C.S.C., '02, Dacca, President; Rev. J. J. Hennessey, C.S.C., Dacca, Secretary.

NOTRE DAME CLUB OF BOSTON—Joseph C. Sullivan, 53 State St., Boston, Mass., President; Robert J. Hearn, 43 Chester Road, Belmont, Mass., Secretary.

NOTRE DAME CLUB OF BUFFALO—Paul D. Hoeffler, '25, 280 Woodward Ave., Buffalo, President; Edmund J. Lutz, Jr., '24, 91 Beard Ave., Buffalo, Secretary.

NOTRE DAME CLUB OF CALUMET DISTRICT—C. Patrick Maloney, '16, 219 Pettibone Ave., Crown Point, Ind., President.

NOTRE DAME CLUB OF THE CAPITAL DISTRICT—Thomas Dollard, '21, 200 9th St., Troy, New York, President; John Vincent Smith, '29, 252 First St., Albany, New York, Secretary.

NOTRE DAME CLUB OF CHICAGO—Austin McNichols, '17, c.o. W. A. Alexander & Co., 134 S. LaSalle St., President; William P. Kearney, '28, 507 County Bldg., Secretary.

NOTRE DAME CLUB OF CINCINNATI—Robert Hughes, '29, 3565 Burch Ave., President; W. D. Morrissey, '26, Catholic Charities Bureau, Secretary.

NOTRE DAME CLUB OF CLEVELAND—Matthew Trudelle, '17, 1023 Scofield Bldg., President; J. Patrick Canny, '28, c.o. Erie Railroad Legal Dept., Medical Arts Bldg., Secretary.

NOTRE DAME CLUB OF THE CONNECTICUT VALLEY—William J. Granfield, '13, State Bldg., 1200 Main Street, Springfield, Mass., President; James A. Curry, '14, 647 Main St., Hartford, Conn., Secretary.

NOTRE DAME CLUB OF DALLAS, TEXAS—James P. Swift, '24, 422 Interurban Bldg., Dallas, President; Francis A. McCullough, '30, 917 First National Bank Bldg., Dallas, Secretary.

NOTRE DAME CLUB OF DAYTON—Robert Ohmer, '08, 36 Spirea Drive, President; Andrew A. Aman, Jr., '30, 210 Lexington Ave., Secretary.

NOTRE DAME CLUB OF DENVER—O. L. Hough, '27, 1575 Race St., Secretary.

NOTRE DAME CLUB OF DES MOINES—James C. Shaw, '22, 518 Liberty Bldg., President; F. M. Wonderlin, '29, 302 Hubbell Bldg., Secretary.

NOTRE DAME CLUB OF DETROIT—John T. Higgins, '24, 1632 Buhl Bldg., President; Paul J. Dooley, '25, 6202 Hamilton Ave., Secretary.

NOTRE DAME CLUB OF DISTRICT OF COLUMBIA—James D. Hayes, '17, 5115 Eighth St., N. W., Washington, President; Harry M. Ambrose, '25, Secretary.

NOTRE DAME CLUB OF ERIE, PA.—Richard D. Daley, '17, Erie Daily Times, President; Thomas Barber, '24, 416 Newman St., Secretary.

NOTRE DAME CLUB OF FAIRFIELD COUNTY—James Murphy, '22, 611 Security Bldg., Bridgeport, Conn., President; Joseph E. Russo, '32, 166 Hough Ave., Bridgeport, Conn., Secretary.

NOTRE DAME CLUB OF FT. WAYNE—Frank J. Gilmartin, '01, 336 W. Wooland Ave., President; Robert Eggeman, '30, Old First Bank Bldg., Secretary.

NOTRE DAME CLUB OF GREEN BAY—Harold L. Londo, '24, City Engineers' Office, City Hall, Green Bay, Wis., President; Levi A. Geniesse, '24, 510 Minahan Bldg., Green Bay, Wis., Secretary.

NOTRE DAME CLUB OF GRAND RAPIDS, MICH.—George E. Ludwig, '25, 328 Glenhaven Ave., N. W., President; Raymond J. Bonini, '27, 2460 Oakwood Dr., S.E., Secretary.

NOTRE DAME CLUB OF HAMILTON, OHIO—M. O. Burns, '86, 333 S. Second St., President; Marc A. Fiehrer, '27, 701 Rentschler Bldg., Secretary.

NOTRE DAME CLUB OF HIAWATHALAND—Norman Bartholomew, '15, 223 Cleveland Ave., Iron Mountain, Mich., President; Michael S. Corry, '27, 837 Terrace Ave., Marinette, Wis., Secretary.

NOTRE DAME CLUB OF HOUSTON—M. E. Walter, '14, 1702 Stuart Ave., Houston, Texas, President; T. F. Green, Jr., '27, Conroe, Texas, Secretary-Treasurer.

NOTRE DAME CLUB OF INDIANAPOLIS—Robert Kirby, '29, 1901 N. Meridian, President; John T. Rocap, '30, 129 E. Market St., Secretary.

NOTRE DAME CLUB OF JOLIET—Charles Lennon, '30, 605 Herkimer St., President; Thomas Feeley, '32, 316 Buell Ave., Secretary.

NOTRE DAME CLUB OF KANSAS CITY—Daniel F. Foley, '23, 25 Wint Ave., Ft. Leavenworth, Kansas, President; John M. Dugan, '27, 4427 Tracy St., Kansas City, Mo., Secretary.

NOTRE DAME CLUB OF KANSAS—Albert J. Gebert, '30, U. of Kansas, Wichita, President; Dan Welchons, '30, 306 E. 13th St., Hutchinson, Kansas, Sec'y.

NOTRE DAME CLUB OF KENTUCKY—Wm. A. Reisert, Jr., '30, Reisert Ins. Agency, 352 Starks Bldg., Louisville, Ky., President; Herman J. Ohligschläger, '29, Broadway at 30th St., Nat'l. Concrete Construction Co., Secretary.

NOTRE DAME CLUB OF KANE COUNTY—William B. Chawgro, '31, 404 S. LaSalle St., Aurora, Ill., Secretary.

NOTRE DAME CLUB OF LAPORTE, INDIANA—A. Gordon Taylor, '18, 1507 Indiana Ave., Laporte, President; Norman Duke, '33, 304 Niles St., Laporte, Secretary.

NOTRE DAME CLUB OF LOS ANGELES—Judge A. A. Scott, '22, 2205-8th Ave., President; Edward P. Cunningham, '30, 1031 S. Grand Ave., Secretary.

NOTRE DAME CLUB OF LOUISIANA-MISSISSIPPI—P. E. Burke, '88, 307 Camp St., New Orleans, President; Cyprian A. Spori, Jr., '28, Whitney-Central Bldg., New Orleans, Secretary.

NOTRE DAME CLUB OF MANILA—Jacobo Zobel, '23, Manila, P.I. President; A. F. Gonzales, '25, Insular Life Bldg., 2nd Fl., Manila, Secretary.

NOTRE DAME CLUB OF MEMPHIS—Hugh Magevney, Jr., 1878 Union Ave., President.

NOTRE DAME CLUB OF MILWAUKEE—P. Dudley Pearson, '19, 2037 N. Lake Drive, President; Victor G. Woeste, '29, 1819 E. Kenwood Bldg., Secretary.

NOTRE DAME CLUB OF MONTANA—Earl W. Brown, '93, 320 Power St., Helena, President; James B. O'Flynn, '11, Great Falls, Secretary.

NOTRE DAME CLUB OF NASHVILLE—Robert P. Williams, Jr., '29, 106 Gallatin Road, Secretary.

NOTRE DAME CLUB OF NEBRASKA—Gerald J. Barret, '22, 315 S. 37th St., Omaha, Secretary.

NOTRE DAME CLUB OF NEW JERSEY—Robert Phelan, '22, 481 William St., East Orange, N. J., President; Joseph Nulty, '27, 945 Madison Ave., Elizabeth, N. J., Secretary.

NOTRE DAME CLUB OF CITY OF NEW YORK—William A. Walsh, '97, 16-18 S. Broadway, Yonkers, New York, President; J. Norbert Gelson, Jr., '26, 1201 Troy Ave., Brooklyn, N. Y., Secretary.

NOTRE DAME CLUB OF NORTHERN CALIFORNIA—Royal H. Boshard, '17, 315 Montgomery St., San Francisco, President; Robert B. Hill, '23, 5033 Proctor Ave., Oakland, Secretary.

NOTRE DAME CLUB OF OREGON—Nat McDougall, '00, 552 Sherlock Bldg., Portland, President; Thomas D. McMahon, '27, Yeon Bldg., Portland, Secretary.

NOTRE DAME CLUB OF CENTRAL OHIO—Raymond J. Eichenlaub, '15, Hoster Realty Bldg., Columbus, President.

NOTRE DAME CLUB OF OKLAHOMA—Thomas F. Shea, c. s., '09, 902 Exchange Natl. Bank, Tulsa, President; Leo A. Schumacher, '13, King Wood Oil Co., Okmulgee, Secretary.

NOTRE DAME CLUB OF PARIS—Holders of Permanent Seats: Louis P. Harl, '16, Paris Office, N. Y. Herald.

NOTRE DAME CLUB OF PHILADELPHIA—Harry Francis, Jr., '30, 15 Spring Ave., Ardmore, Pa., President; Thomas J. Magee, '32, 5801 Chew St., Philadelphia, Secretary.

NOTRE DAME CLUB OF PEORIA, ILL.—Albert F. Gury, '28, 704 W. Wilcox Ave., President; Joseph Langton, '28, 207 Hillier Place, Secretary.

NOTRE DAME CLUB OF ROCHESTER—Ward Schlotzer, '17, 136 Lennox St., President; Richard Sullivan, '32, 233 Elliott St., Secretary.

NOTRE DAME CLUB OF ROCK RIVER VALLEY—Raymond C. Marelli, '27, 1418 Eighth St., Rockford, Ill., President; Francis W. Howland, '25, 902 N. Main St., Rockford, Ill., Secretary.

NOTRE DAME CLUB OF RHODE ISLAND—Charles A. Grimes, '20, Paramount Bldg., Providence, President; Cyril A. Costello, '29, 44 Huxley Ave., Providence, Secretary.

NOTRE DAME CLUB OF THE ST. JOSEPH VALLEY—Paul M. Butler, '27, 802 I.O.O.F. Bldg., South Bend, Indiana, President; Norman J. Harter, '29, 843 Forest Ave., South Bend, Indiana, Secretary.

Local Alumni Clubs

(Continued)

NOTRE DAME CLUB OF ST. LOUIS—Dr. Thomas R. Kennedy, '14, 4200 Flad Ave., St. Louis. President; Joseph Switzer, '32, 323 N. Broadway, St. Louis. Secretary.

NOTRE DAME CLUB OF SIOUX CITY—Vincent F. Harrington, '25, Continental Mortgage Co., President.

NOTRE DAME CLUB OF SYRACUSE AND CENTRAL NEW YORK—Vincent Brown, '23, 1418 James St., Syracuse. President; Vincent Goulet, '26, 125 Green St., Syracuse. Secretary.

NOTRE DAME CLUB OF SAN ANTONIO—Harold Tynan, '27, 240 E. Hui-sacke Ave., President; Kirwin J. Williams, '28, 319 W. Gramercy, Secretary.

NOTRE DAME CLUB OF TIFFIN, OHIO—C. J. Schmidt, '11, 260 Melmore St., President; Fred J. Wagner, '29, 152 Sycamore St., Secretary.

NOTRE DAME CLUB OF TOLEDO—Fred A. Sprenger, '30, 3129 Kimball Ave., President; Joseph L. Wetli, '31, 717 Starr Ave., Secretary.

NOTRE DAME CLUB OF TRI-CITIES—Richard B. Swift, '20, Kahl Bldg., Davenport, Iowa. President; Henry M. McCullough Bldg., Davenport, Iowa. Secretary.

NOTRE DAME CLUB OF TRIPLE CITIES—Joseph Carey, '32, 20 Roosevelt Ave., Endicott, N. Y., President; Joseph Hennessy, '30, 22 Fourth St., Johnson City, N. Y., Secretary.

TWIN CITIES NOTRE DAME CLUB—Eugene A. O'Brien, '28, President; Rod-erick Sullivan, '24, 15 S. Fifth St., Minneapolis, Minn., Secretary.

NOTRE DAME CLUB OF UTAH—Raymond R. Brady, '24, 206 Kearns Bldg., Salt Lake City. President; Cyril Har-becke, '19, 64 F. St., Salt Lake City. Sec.

NOTRE DAME CLUB OF THE WABASH VALLEY—Noble Kizer, '25, Purdue University, Lafayette, Ind., President; Peter Vogt, Secretary-Treasurer.

NOTRE DAME CLUB OF EASTERN PENNSYLVANIA—Leo R. McIntyre, '28, Bethlehem, Pa., President.

NOTRE DAME CLUB OF UTICA, NEW YORK—Dr. John F. Kelley, '22, Peoples Gas & Electric Bldg., President; Joseph W. Fullem, '31, 1621 Neilson St., Secretary.

NOTRE DAME CLUB OF WESTERN PENNSYLVANIA—John B. Reardon, '22, 15 Union Bank Bldg., Pittsburgh. President; Joseph Bach, '25, Duquesne University Athletic Dept., Pittsburgh. Secretary.

NOTRE DAME CLUB OF WESTERN WASHINGTON—Dr. Clarence Shannon, o.s. '02; Stinson Bldg., Seattle, Wash., President; E. Morris Starret, '14-21, El. '23, 801 Washington St., Port Town-send, Wash., Secretary.

NOTRE DAME CLUB OF WATERBURY—John Robinson, '28, 32 Farmington Ave., President; James M. Monaghan, '27, 44 Ayer St., Secretary.

NOTRE DAME CLUB OF WHEELING, W. VA.—Thomas F. Howley, '11, Citi-zens-Peoples Trust Co., Wheeling, Presi-dent; George Sargus, '28, 211 Belmont, Bellaire, Ohio, Secretary.

THE WOMEN'S CLUB OF NOTRE DAME—Sister M. Agnes Alma, O. P., Mt. St. Mary-on-the-Hudson, Newburgh, New York. President; Miss Rose Stef-faniak, 161 Walnut St., Coldwater, Mich. Secretary.

NOTRE DAME CLUB OF YOUNGS-TOWN—John Moran, '29, 1348 Quinn, President; Charles Cushman, '31, 2227 Cordova Ave., Secretary.

LIST OF CLASS SECRETARIES

Year	Name	Address
Before 1880	Hon. Thos. F. Gallagher	Fitchburg, Mass.
1880-85	Prof. Robert M. Anderson	Circleville, Ohio
1886	Michael O. Burns	338 S. Second St., Hamilton, Ohio
1887	Hon. Warren A. Cartier	P.O. Box 606, Fort Meyers, Florida
1888	John L. Heineman	Connersville, Indiana
1889	P. E. Burke	301 Camp St., New Orleans, La.
1890-93	Louis P. Chute	7 University Ave., Minneapolis, Minnesota
1894	Hugh A. O'Donnell	The New York Times, New York City
1895	Eustace Cullinan, Sr.	860 Phelan Bldg., San Francisco, Calif.
1896	William P. Burns	327 Willard Ave., Michigan City, Indiana
1897	Rev. John A. MacNamara	P. O. Box 64, Bel Air, Maryland
1898	Wm. C. Kegler	9th and Sycamore Sts., Cincinnati, Ohio
1899	Dr. Joseph F. Duane	418 Jefferson Bldg., Peoria, Illinois
1900	John W. Eggeman	Old First Bank Bldg., Fort Wayne, Ind.
1901	Joseph J. Sullivan	1300, 139 N. Clark St., Chicago, Ill.
1902	C. C. Mitchell	110 S. Dearborn St., Box 3, Chicago, Ill.
1903	Francis P. Burke	904 Trust Company Bldg., Milwaukee, Wisconsin
1904	Robert Proctor	Monger Bldg., Elkhart, Indiana
1905	Daniel J. O'Connor	10 S. LaSalle St., Chicago, Illinois
1906	Thomas A. Lally	811-13 Paulsen Bldg., Spokane, Washington
1908	Frank X. Cull	Buckley Bldg., Cleveland, Ohio
1909	E. P. Cleary	P. O. Box 356, Momence, Illinois
1910	Rev. M. L. Moriarty	1900 Euclid Ave., Cleveland, Ohio
1911	Fred L. Steers	1635 First National Bank Bldg., Chicago, Illinois
1912	B. J. Kaiser	324 Fourth St., Pittsburgh, Pennsylvania
1913	James R. Devitt	921 Engineers Bldg., Cleveland, Ohio
1914	Frank H. Hayes	1252 Newport Ave., Chicago, Illinois
1915	James E. Sanford	1033 S. Linden Ave., Highland Park, Ill.
1916	Timothy P. Galvin	708 First Trust Bldg., Hammond, Indiana
1917	Edward J. McOsker	104 S. Union St., Elgin, Illinois
1918	John A. Lemmer	1110-8th Ave., S., Escanaba, Michigan
1919	Clarence Bader	650 Pierce St., Gary, Indiana
1920	Leo B. Ward	1012 Black Bldg., Los Angeles, California
1921	Alden J. Cusick	1 Park Ave., New York City
1922	Gerald Ashe	226 Glen Ellyn Way, Rochester, New York
1923	Paul Castner	White Motor Company, Cleveland, Ohio
1924	James F. Hayes	Fifth Avenue Ass'n., Empire State Bldg., N. Y. City
1925	John W. Scallan	Pullman Co., 79 E. Adams St., Chicago, Ill.
1926	Dr. Gerald W. Hayes	96 N. Walnut St., East Orange, N. J.
1927	Edmund DeClerq	8126 Drexel Blvd., Chicago, Illinois
1928	Louis Buckley	718 E. Corby St., South Bend, Indiana
1929	Joseph McNamara	231 Wisconsin St., Indianapolis, Indiana
1930	Bernard W. Conroy	72 Barrow St., New York City
1931	John E. Boland	3624 Chestnut St., Philadelphia, Pennsylvania
1932	Herbert Giorgio	9005 188th St., Hollis, L. I., New York
1933	Donald Wise	1246 Hillcrest Road, South Bend, Indiana

DISTRICT GOVERNORS

District	Name	Address
I	John W. Eggeman, '00	Old First Bank Bldg., Fort Wayne, Ind.
II	Daniel Hilgartner, Jr., '17	2039 E. 72nd Pl., Chicago, Illinois.
III	E. C. McHugh, '13	4220 Cherry St., Cincinnati, Ohio
IV	John V. Diener, '09	704 Cass St., Green Bay, Wisconsin
V	Raymond J. Kelly, '15	City Hall, Detroit, Michigan
VI	Thomas Farrell, '26	184 N. Walnut St., East Orange, New Jersey
VII	William A. Daunt, '08	110 E. 42nd St., New York City
VIII	Dr. Robert Burns, '17	948 Main St., Buffalo, New York
IX	Joseph P. Gartland, '27	60 Congress St., Boston, Mass.
X	Anselm D. Miller, '25	1238 Maple St., Roanoke, Va.
XI	Harold Foley, '21	Foley, Florida
XII	Frank Bloemer, '22	126 E. Jefferson St., Louisville, Ky.
XIII	Arthur Carmody, '15	819 Slatery Bldg., Shreveport, La.
XIV	Joseph A. Menger, '25	107 Catherine Court, San Antonio, Texas
XV	Dr. D. M. Nigro, '14	531 Argyle Bldg., Kansas City, Missouri
XVI	Richard B. Swift, '20	Kohl Bldg., Davenport, Iowa
XVII	Dr. R. C. Monahan, '90	418 Hennessy Bldg., Butte, Montana
XVIII	Robert Fox, '01	5730 17th Ave. Parkway, Denver, Colorado
XIX	James D. Barry, '97	82 W. Pennington St., Tucson, Arizona
XX	Howard Parker, '17	Sutter Club, Sacramento, California
XXI	E. M. Starrett, '21	801 Washington St., Port Townsend, Washington
XXII	Alfonso Zobel, '24	c.o. Ayala & Cia, 21 Calle Juan Luna, Manila, P. I.

G-E Campus News



MOTOR TROUBLE

The lady in 856 had tossed and turned for hours. Finally, she called the room clerk: "There's a motor under my bed! I can't sleep!"

The motor wasn't under the bed. It was several floors away. Vibration, inaudible at the source, was transmitted and amplified by the building structure. Instead of a hotel, this might have been an office building, a school, a library, or a hospital. Instead of a sleepless guest, it might have been a patient.

For some time General Electric has built quiet motors, which do not sing, throb, hum, whir, or mutter. But, even so, good intentions are nullified unless motors are so installed as to check transmission of vibration. (Every rotating machine vibrates.) Now General Electric has made another contribution—*sound-isolating bases*, to isolate vibrations within the motor. E. H. Hull, Yale, '24, and W. C. Stewart, Washington U., '26, working with A. L. Kimball, Harvard, '14, did most of the laboratory work on this development.



CIRCUIT SURGERY

That well-known situation of the tail wagging the dog has a parallel in the distribution of electrical power. And General Electric engineers recommend that the tail be cut off.

To be specific, electric distribution circuits which supply current to large groups of customers should not have their reliability put in danger by less important circuits. This is fundamental. In many cases, circuits supplying outlying districts, where they are exposed to damage by lightning and the

elements, cause most of the interruptions that raise Cain with the more important service. The tail-cutting-off device to remedy this situation is a new General Electric oil circuit breaker for automatically chopping off the less important circuit when damage occurs, and restoring service when the damage is repaired. General Electric engineers designed the circuit breaker especially for this service, and it can be mounted easily on a lighting pole.



"I'LL SEND MY BOY TO NELA"

Amid the popping of static in a nation-wide broadcast, the new G-E Institute at Nela Park, in Cleveland, was dedicated just before Christmas. It cannot boast of a football team; it has no stadium or band. But it does have laboratories and classes under the direction of a distinguished faculty.

Two former G-E "colleges,"—the Kitchen Institute and the Lighting Institute—have been combined to form this new school at Nela Park. It is a clearing house for down-to-date information on the electric home, and a training school for home appliance sales representatives and home-service directors of power companies and appliance dealers. It is also a laboratory where new ideas in kitchen management, meal preparation, home lighting, and the like may be developed and tested.

Besides the laboratory kitchen and classroom kitchens, there are model kitchens of every type, from the *de luxe* kitchen for a large home to the tiny apartment-house kitchen. There is also a model laundry, and an architectural planning department which not only assists home owners, builders, and architects in modernizing and planning kitchens, but also trains specialists to go out into the field. The Institute has 22,000 square feet of floor space for exhibits and demonstrations.

This new school is under the co-direction of L. C. Kent, University of Illinois, '13, and Paul H. Dow, Kenyon, '26.



96-29DH

GENERAL ELECTRIC

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*No match for
her Chesterfield!*

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THE CIGARETTE THAT *Tastes Better*