

# The Notre Dame Scholastic

·DISCE·QVASI·SEMPER·VICTVRVS· ·VIVE·QVASI·CRAS·MORITVRVS·

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No. 29.



The Sorin Monument

Father Sorin.\*



ON this festival of the Finding of the Holy Cross, we are gathered here in the presence of our Divine Lord to do honor to Father Sorin. We all feel that it is a sacred duty to render all possible honor to the memory of such a man that so the influence of the qualities which made him great may not cease to act upon the generations that follow him. The thirteen years that have elapsed since his death, far from dimming our remembrance of him, have but served to set forth in clearer light the splendid character which, during the fifty-two years of his priestly life and labors in America, rendered him colossal among his fellowmen. It would be an injustice, not only to him but to the Providence that made him what he was, to permit such a life-example to pass into oblivion. In the spirit, therefore, of dutifulness toward Providence, as well as toward Father Sorin and those who are thankful, nay, proud, to be his disciples, we to-day dedicate this statue to his memory.

But it requires no stretch of imagination to hear coming to us from the spirit world the echo of that well-known voice, exclaiming: "Not to us, O Lord, not to us, but to Thy name give glory!" And when we answer that it is for the glory of God that we give glory to him, he replies, with a vehemence like to that of St. Paul: "God forbid that I should glory save in the Cross of our Lord Jesus Christ!" And he goes on to say to us: "My life is spent in teaching the lesson of the Holy Cross. Teach that now in my stead, yea, in my name. Teach it now, and teach it always; for it is the only wisdom."

Father Sorin is right. When Archbishop Walsh of Dublin was waited on by a committee in regard to the erection of a centennial statue to Father Mathew, the Apostle of Temperance, the Archbishop

said to them: "Gentlemen, it would be a mockery to erect a statue to Father Mathew as long as we are neglecting his work. Go and start again Father Mathew's work all over Ireland; that will be the best centennial monument to his memory."

The logic of this is unanswerable. Not for the world would we be guilty of such an inconsistency. Here, then, at Father Sorin's feet we will this morning take to heart, more lovingly and earnestly than ever before, that lesson of the Holy Cross which his whole life was spent in teaching.

And, in the first place, it is a noteworthy fact that the lesson of the Cross was not entirely of his own choosing. It was manifestly given to him and his associates by the Providence of our Lord. For Providence gave them as the cradle of their Order the village of Holy Cross, a suburb of Mans in France; and it was the simple peasantry among whom they first labored who called them Priests of the Holy Cross. Thus it was not by their choice but by Providence that the title of the Holy Cross was given them as the name of their Congregation, and the lesson of the Holy Cross as the perpetual theme of their teaching.

Nor was it by his own choice, but by the Providence of God, that Father Sorin's first Mass in America was offered up on the Feast of the Exaltation of the Holy Cross. His own intensely spiritual nature, ever sensitive to the touch of the divine, recognized clearly in these facts the pointing of the finger of God. His soul was filled with the conviction that the lesson of the Cross of Christ was the lesson which he and his Order had to learn for their own sanctification, and which it was their special duty to teach the world, for the world's greatest good. Hence during all his life, his every word and act seemed to breathe that declaration of the great Apostle: "I consider myself to know nothing among you but Christ Jesus and Him crucified."

Some, remembering his chivalrous devotedness to our Blessed Lady, may be prone to think that love for her was the special inspiration and lesson of his life. But let us call to mind that word of St. John, which Father Sorin never forgot: "There stood by the Cross of Jesus His Mother;" and we see at once how the two thoughts were

\* Sermon preached by the Most Rev. John J. Keane, D. D., Archbishop of Dubuque, on the occasion of the unveiling of the Sorin Monument, Thursday, May 3, 1906.

for him inseparable, and that what most of all rendered his heart so tenderly devoted to Mary, was that she stood nearest of all to the Cross of Jesus. We look up to him then, and ask him to help us understand just what the lesson of the Cross signifies, and what is its practical import for us and for our generation. And he answers again in the words of St. Paul: "We preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men and the weakness of God is stronger than men."

"Here, then," he says to us, "is the lesson which you must try to fathom, and to impress on the mind of your age, and especially of your country,—the lesson that Christ crucified is the wisdom of God and the power of God; that in vain will the intellect of your age and country seek wisdom elsewhere than in Christ crucified, and in vain will its boundless energies seek power elsewhere; that the achievements both of the intellect and of the energies of the future will be great and beneficent and glorious, just in proportion as they are inspired and moved and guided and controlled by Christ crucified."

Turn we then to our blessed Lord, and ask Him to unravel to us this mystery, to teach us what is the inner meaning of this assertion, that Christ crucified is the wisdom of God and the power of God unto mankind.

And our divine Lord answers us: "I lay down My life for My sheep. Therefore, doth the Father love Me, because I lay down My life that I may take it again. No man taketh it away from Me; but I lay it down of Myself; and I have power to lay it down, and I have power to take it up again."

Here then is what is meant by Christ crucified. It means the voluntary acceptance of death by Him over whom death had no dominion. That death He accepts and offers up in His capacity as the Good Shepherd,—as the Head and Guide and Chief of mankind, as "the Second Adam." That death He accepts and offers up as an act of supreme homage and love and atone-

ment to God, in the name of humanity, which thus acknowledges that it had chosen the things of this life, the things of earth, instead of God, and that it repents of the folly. That death He accepts and offers up as an act of supreme love to humanity. Mankind were, says the poet, like "swine of Epicurus' pigsty," seeing in one another only rivals and enemies; but Christ crucified proves the almost infinite worth and loveliness of humanity. That death He accepts as the penance for sin, when "God laid on Him the iniquities of us all." But He "lays down His life that He may take it up again," flinging off the death of iniquity, of self-seeking, of self-indulgence and heartlessness, to take up, in the name of all humanity, that new life which alone is truly life, the life animated by those two supreme loves—love of God and love of humanity. In that death to evil and that new life of love, is found the wisdom of God and the power of God.

Does not a glance at history show us that this is the truth, that this is the summing up of all the philosophy of humanity? For ages before our Lord taught that wondrous lesson, mankind had been crying out despairingly: "Give me understanding that I may know what I am, and whence I come, and whither I am going, and wherefore I am here, and what is expected of me during my brief span of years!"

The philosophies, one after another, had tried to answer these mighty questions of humanity. And Cicero, reviewing them all, concludes by saying: "It would take a god to tell us which of these things is true, or whether any of them is true;" and beneath the written words we read the unwritten thought—"if indeed there be a god." Thus life seemed to be a poor, struggling thing, flung out of darkness, to be again soon swallowed up in darkness. No wonder then that the Epicureans exclaimed: "Let us squeeze out of life what we can of pleasure and of profit;" and no wonder that the Stoics growled: "And then fling it back in the face of the gods, if there be any gods!"

And while it was thus with human thinking, so also was it with human striving and endeavour. The world had beheld wondrous achievements of human energy as of human genius. But Fate

always sat in judgment, and asked "*Cui bono?*" And when matchless daring and energy, coupled with vastest resources, had done their best and grandest, it proved to be the colossus whose downfall Daniel explained to the heathen king. Its feet were brittle clay, and therefore the end thereof was ruin, because the fundamental principles, which must inspire and direct human action, were wrong. And so, no matter how sublime the structure, its end was necessarily disaster. The wisdom of God and the power of God were not in it, and so it could only fail.

Such was, in brief, the history of humanity from the Garden of Eden till the coming of Christ. Mankind had listened to the tempter, had chosen the wisdom and the power offered by Satan, rather than the wisdom and the power of God. And God had permitted mankind to make the great experiment, to test practically what would be the result of believing such a teacher, of following such a leader and serving such a master. Satan was, according to the expression of our Lord, "the Prince of this world." And the great experiment of the ages had proved disastrous, had shown the truth of the Prophet's word: "Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God."

But just before our divine Lord gave Himself up to the death of the Cross, there happened one of the most thrilling and significant events of His life. Certain Gentiles came and asked to see Him. As they approached Him our Lord was rapt in ecstasy, contemplating the heathen nations from which they had come, those nations in which Satan had so long been permitted to reign supreme. And He exclaimed: "Now is the judgment of the world; now shall the Prince of this world be cast out. And I, if I be lifted up on the Cross will draw all things to Myself. Father, glorify Thy name." And a voice from the heavens like thunder proclaimed: "I have both glorified it and will glorify it again."

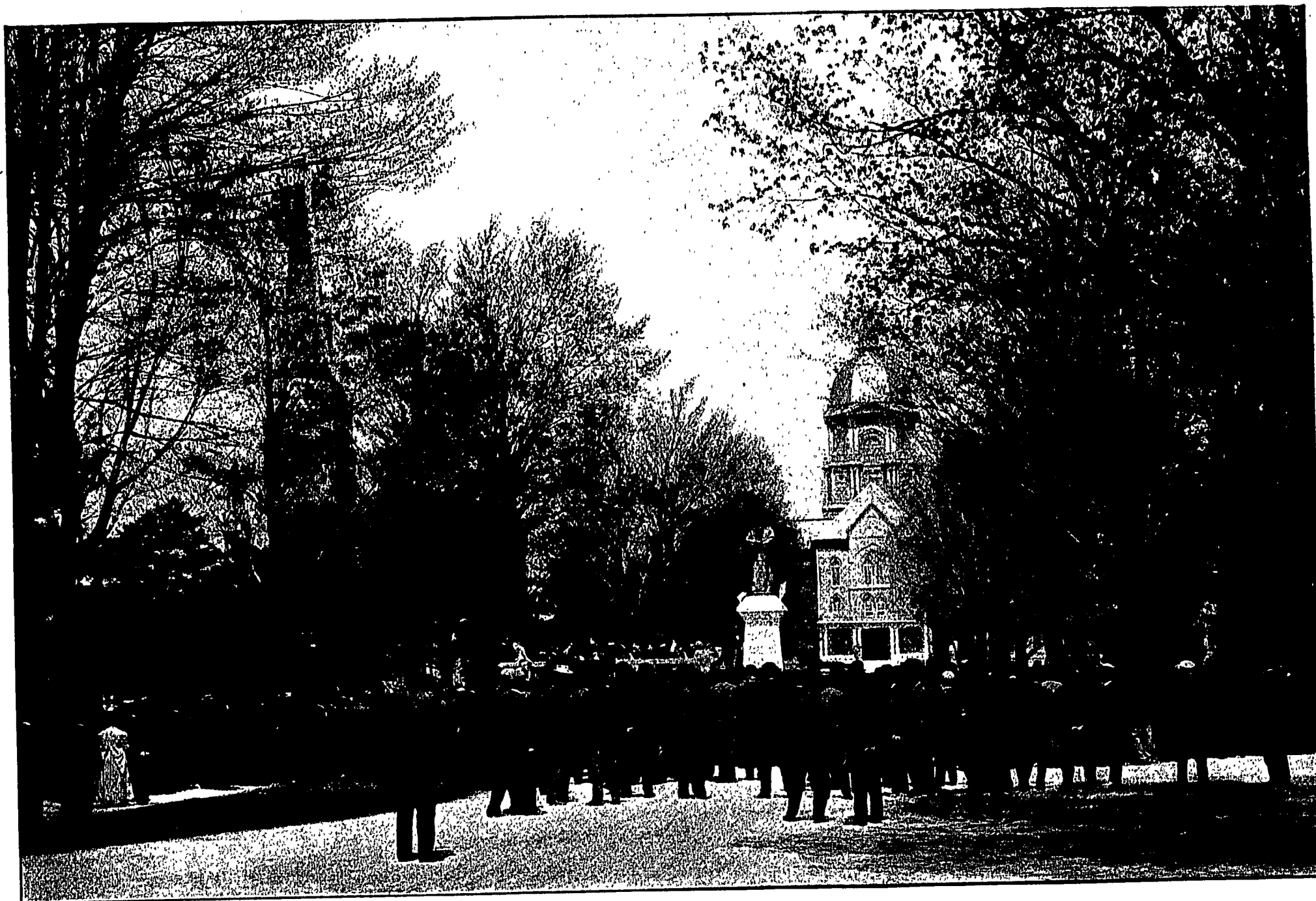
There was the turning-point of history. Thenceforth, the wisdom of God was to be the world's teacher and guide, the power of God was to control and aid mankind. Thenceforth, the wisdom of God was to

shine forth from the Cross of Christ, teaching that man was not made to eat and drink and strive and die like the animals; that he was not made for any destiny that this world can either bestow or take away; that God, the eternal, the infinitely good and true and beautiful, is man's beginning and man's end. Thenceforth, this is proclaimed to be the dignity of human nature, this the responsibility of human conduct, this the comfort and uplifting inspiration of humanity as it journeys through thorns and briars and pitfalls toward Light Eternal.

With the shining of that wisdom there likewise radiates from the Cross the power of God, making man not only wise but brave, generous, nay, heroic, to strive after the real utilities and greatnesses of life, the true objects of ambition, the fitting aims of energy, the worthy goal of endeavor. Thenceforth the world recognizes that in the final judgment of mankind, as in the final judgment of God, true greatness of achievement depends on greatness of character, and that greatness of character does not consist in love of self, but in love of God and of humanity; not in lust and greed, but in purity and unselfishness; that the more Christ-like a man is in motive and in character, the more will his life-work be an honor to humanity and a blessing to his generation; that the very highest ideal of human greatness is the consecration of life and death to supreme love of God and devoted love of humanity.

This was an ideal that heathenism was incapable of, because it had no notion of God as worthy of supreme love and no notion of humanity as worthy of devoted, unselfish service. The Cross of Christ was the teacher of this wisdom and the inspirer of this heroism by what it taught both of God and of man.

It was into this sublimity of wisdom, this heroism and power of life, that humanity had to be, as our Lord declared, "born again." This is "the new life" brought into the world by its Saviour. This is the life that He "took up again," when, having cast off the world's iniquities and follies which He had borne in His body on the Cross, He rose glorious from the tomb. This is to be henceforth the life of Christendom.



THE UNVEILING

But the Prince of this world, although cast down from his throne by our Lord has during all these centuries remained ever hostile, ever alert, ever seeking evil to the kingdom of Christ. The history of the errors and the waywardness of these ages has been the history of Satan's endeavors to lure mankind back from the spirit of the Cross, the spirit of self-immolation, to the spirit of self-indulgence, self-seeking, self-assertion; from the spirit of Christianity back to the spirit of heathenism; from the wisdom and power of God to the wisdom and power of Satan.

He too has had his "new birth," the renascence of heathen ideals and tastes and philosophies in the thought and the literature of modern times. And history has shown how, in the lives both of individuals and of races, it has brought forth the fruits of death which made the prophet exclaim of old: "Know thou and see that it is an evil and a bitter thing for thee to have left the Lord thy God"—it has always ended in pessimism, misanthropy, and despair. The spirit of Epicurus has always led to the bitter gloom of the Stoics. Though clad in all the fascinations of sentimentalism, it has but taught the old familiar lesson, that human life is a failure when it is not guided by the wisdom and the power of God; that the lesson of the Cross of Christ is the only salvation for the world.

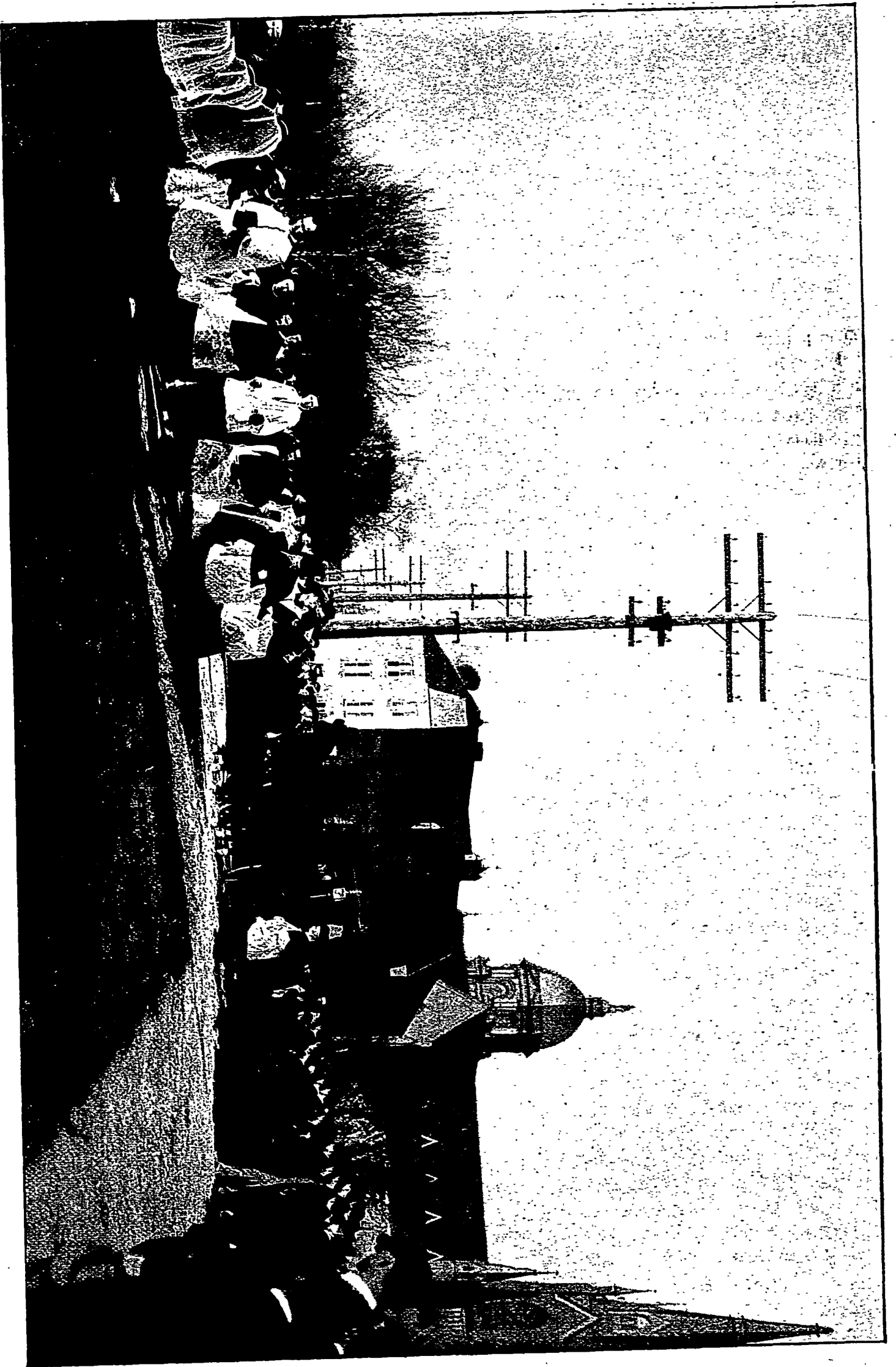
To you, my dear young hearers, the lesson of the Cross comes with special significance and force. The superior education which it is your good fortune to receive, marks you out as among the providential leaders in the life of the twentieth century. In proportion as your education lifts you above your fellow-citizens in that proportion they will naturally expect from you guidance in the solution of life's problems and aid in the attainment of life's aims. And perhaps in no preceding age have mankind been more prone to try to solve life's problems without heeding the wisdom of God, and to strive for life's advantages without seeking guidance and aid from the power of God. This is not now owing to romanticism and classicism and philosophism, as in the days of the Renaissance. The world has long since grown tired of all that, suspicious of it, averse to it. No,

it is simply through the practical materialism of a world weary with much thinking, and that now presses on toward material aims, in a spirit in which the dispositions of the Epicurean and of the Stoic are again most singularly blended.

The experience of all history shows that the outcome of such a world-wide striving as this can not be for the world's good, can not be for the welfare, temporal or eternal, of them that are engaged in it. To you, blessed with the intellectual light and the moral principles of a superior Christian education, the twentieth century has a right to look for light and for help; for the light and the help which God has centred in the Cross of Christ; for the aid of the wisdom of God and the power of God by which alone the world can seek right ends and can attain them.

Will you, then, give to your age what it needs must expect of you? Will you be to your age what the Providence of God manifestly demands that you be to it? Or will your lives be a disappointment both to your generation and to divine Providence? This is the question which Father Sorin asks you on this festival of the Holy Cross which you have so lovingly turned into a family feast in his honor. Now in the light of eternity he sees even more clearly than while here amid life's worries, that the only salvation of the world is in the Cross of Christ; that the only hope of success, whether temporal or eternal, for the life of individuals, of nations, of mankind, lies in their having the wisdom of God for their guide and the power of God for their strength. It was in order to lead his generation to this conviction and to guide them in its light that he became a priest of the Holy Cross. And since our America is manifestly destined to lead the forward march of mankind, it was to the enlightenment and guidance of America that Providence consecrated his life. It was for that end that he founded here this great school of higher learning in which thousands upon thousands of the brightest youth of America should be educated under the inspiration of the Holy Cross, should be taught to view life and all things in the light of the wisdom of God and to press forward toward the realization of life's hopes in the strength of the power





BEFORE THE LOG CHAPEL

of God. It was for this that he called to this work the myriads of consecrated lives, of men who, as successive generations of priests of the Holy Cross, will teach the mighty lesson to generation after generation of America's best young minds and hearts.

O how he is praying now that these great ends may be more and more clearly understood and appreciated, more and more earnestly pursued, more and more fully accomplished by this institution, by its masters, by its scholars, by its alumni! The honor which above all he desires to receive at your hands is this—fulfil the purpose of his life; show to him and to the world that he has not lived and striven in vain; so live and so work, that every year, yea, every day, you may be able to look up to him and say: See, Father, we are walking in the ways you marked out for us; we are living by the spirit which animated your life; we are striving for the ends that were so dear to your heart. The light that blazes from the Cross of Christ is the light that guides our steps now and in whose radiance we shall strive to guide the steps of our generation. The divine wisdom which beams from the Cross of Christ is the criterion of all our thinking, the test of all our conclusions as to the purposes of life, and with God's help it shall be such always. The divine power which goes forth from the Cross of Christ is to us the central energy of the world, the one force of God-like achievement, the one strength that can hold a man erect under the burden of life, resolute under the disappointments of life, unrelenting under the successes of life, brave and calm and resigned under the sorrows of life, loyal to duty, to conscience, to God, under the temptations of life; steadily persevering unto the end amid all the vicissitudes and wearinesses of life. We make this promise bravely, Father, because we rely not on our own weak strength but on the aid of Him who died on the Cross for love of us, and on the prayers which you, beloved and honored Father, will surely never fail to offer up for us, whom you still regard, and always must regard, as your children.

And Father Sorin answers: "This, my children, is the only honor that I desire at

your hands; this is my reward for my long years of toil and privation in the building up of all that you now enjoy. Here I unite with you invisibly this morning in laying the homage of this promise at the feet of our divine Lord in the Sacrament of His Love. And in the blessed home to which His mercy has called me, this shall be my unceasing supplication, that the spirit of this vow may ever throb and pulsate and energize through all the life of Notre Dame; that it may be the unfailing inspiration of all its masters and all its students; that from these academic halls it may accompany them through all the ways of life; may hold them ever loyal to their duty toward themselves, their country, their Saviour and God; may render their influence an uplifting, ennobling energy to all with whom they come in contact, and may potently contribute to keep America always what God has made her—a Christian nation, to make her career a protest against the materialism and irreligion of the age, a declaration that nations as well as individuals must look to Him, lean on Him, be guided, controlled, inspired by Him Who alone is the wisdom of God and the power of God."

And to that prayer of Father Sorin we all, from the depths of our hearts, shall now and always say AMEN.

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May 3 at Notre Dame.

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When the lips of Archbishop Keane shall be sealed up forever and his voice no longer lifted among men, there will have passed away from the Catholic Church in America its foremost preacher. Such must be the conviction of all who heard the eloquent orator at Notre Dame on the occasion of the unveiling of the statue erected to the memory of Father Sorin. At the beginning of his discourse the preacher read the epistle for the day, the appropriate, jubilant lesson—*Ecce sacerdos magnus*. Then with clear, sonorous voice and clean-cut gestures—in a word, with that true, fine old elocution that is passing away from amongst us,—he delivered the magnificent sermon that is printed herewith. Not a moment of his discourse but the thronged church listened with close attention, with



spirits that rose and fell at the will of the wizard orator; not a student's heart at the end of the great sermon but was lifted to the serene heights of high resolve and noble endeavour.

The discourse was preached at the Solemn Pontifical Mass celebrated by the Right Reverend Bishop Alerding, of Fort Wayne. In the sanctuary, besides the Right Rev. preacher, was the Rt. Rev. Mgr. Oechtering and scores of visiting clergy. More than a hundred ministers in glowing red and rich purple, with candles and incense, filled the large sanctuary, making a picture of surpassing splendor. Half a hundred male voices rendered the Mass beautifully, and a quartette of seminarians sang at the offertory a harmonized "Christus factus" in plain chant. The student body and many distinguished friends of the University from near and far filled the immense nave of the church to its utmost capacity.

The ministers of the Mass were as follows: The Rt. Rev. Herman Joseph Alerding, D. D., Fort Wayne, celebrant; Rev. T. Crumley, C. S. C., the assistant priest; Rev. Fathers Hagerty and Moloney, deacons of honor; Fathers Maguire and Gallagher, deacon and subdeacon of the Mass; the Reverend William Connor, C. S. C., master of ceremonies; Mr. H. M. Kemper, assistant master of ceremonies.

After Mass a procession was formed from the church to the entrance of the grounds where the statue of Father Sorin was to be unveiled. The students marched according to their respective halls; they were followed by the dignified array of graduates and faculty in cap and gown, then came the acolytes and ministers, and lastly the members of the Community and the visitors. A platform had been erected beside the monument, and around this the audience of three thousand or more grouped themselves, while the University Band played music appropriate to the occasion. Among those upon the stand with the Right Rev. Bishops was the Very Rev. John A. Zahm, Provincial of the Congregation of Holy Cross, modest and quiet of manner, but in reality the power behind the day's celebration, for this was his idea, the execution of which brought such joy to all hearts.

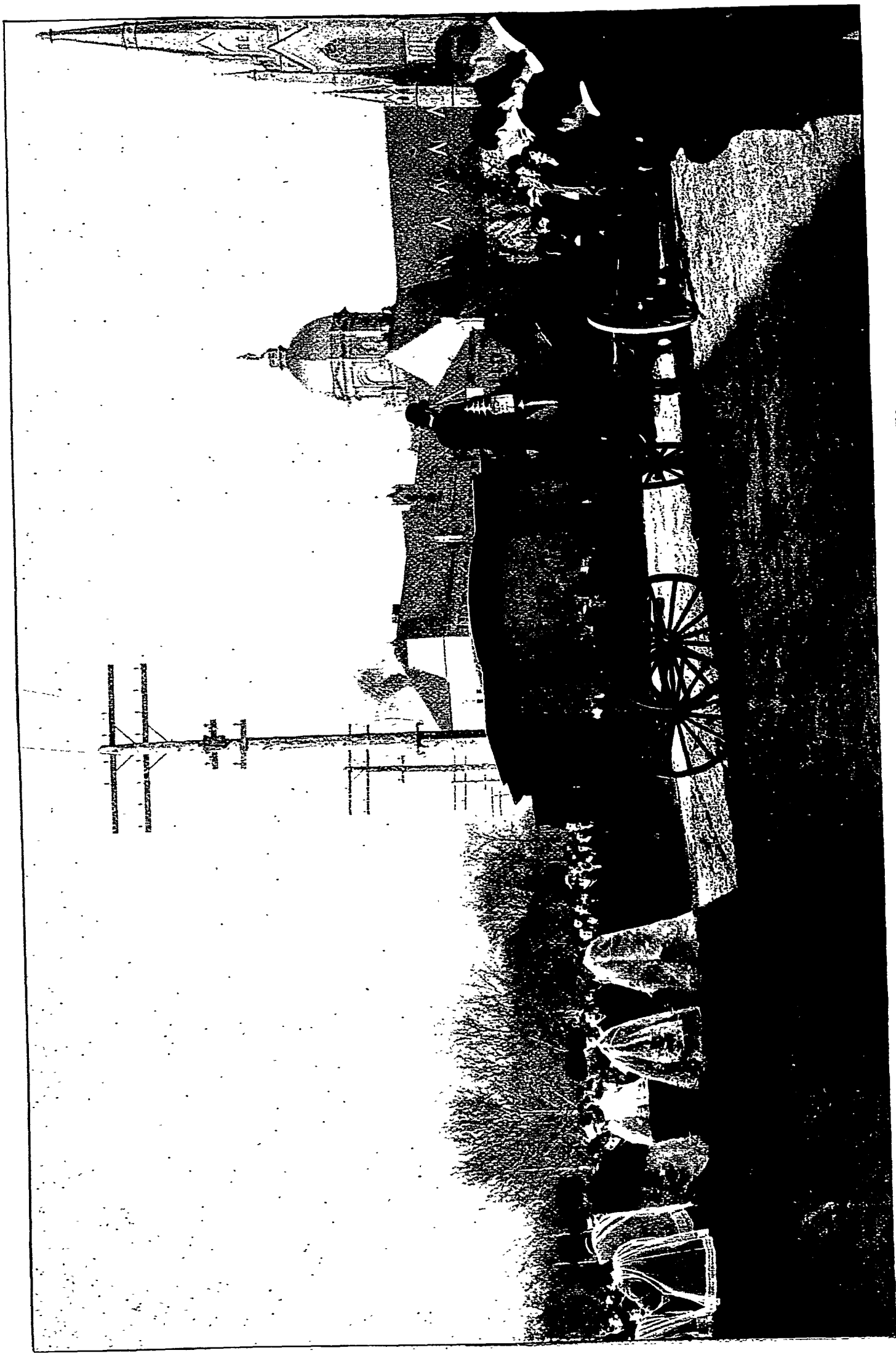
The great statue, high on its superb

pedestal of Vermont granite, was shrouded with the Stars and Stripes which Father Sorin loved so much, and the papal ensign. Father Cavanaugh, President of Notre Dame, came forward, and with his superb manner and in glorious voice spoke the words that follow herewith, an address that for classic beauty and eloquence reminds one of Lincoln's Gettysburg Address:

Threescore years and more have passed since a young missionary first looked in hope and affection on the wilderness where now blooms this beautiful garden. He had left the mellow civilization of France for a raw, pioneer country where one might travel for days almost without seeing the smoke curl up from a woodman's chimney. Poor, untried, ignorant of the customs and language of the people, he and his brave Brothers looked smiling and unafraid into the face of privations and labor. Often he was carried half frozen from the sled in which he made his missionary journeys to the Indians and the scattered white men for one hundred and fifty miles in every direction; more than once the horses were unyoked from the plow and sold for debt. Once at least the students must have gone supperless to bed were it not that a passing stranger made an unexpected gift; once pestilence almost annihilated the Community; twice the hungry fire devoured the work of generations; a thousand times came terror and discouragement, but never once despair.

Rich only in the zeal of his fervent soul, strong only in the courage of his noble heart, he labored on, till to-day the work he directed is the pride of America and the glory of the Church. No man who needs a monument to commemorate his memory ought ever to have one; unless the story of a man's achievements lives in the hearts of his fellowmen, no bronze, however high, can lift his name out of oblivion. Notre Dame is Father Sorin's monument; but to-day a grateful people have demanded that the gracious features and the manly figure of this great priest should be preserved for generations that never looked on him in life.

Therefore, in the name of the sainted apostles who carried the Roman cross into countries over which the Roman eagle never passed; in the name of the holy missionaries of every age, the evangelizers of every land, who have ventured for God where the merchant would not venture for gold nor the soldier for glory; in the name of those Christian educators who believe, as he believed, that the heart of culture is culture of the heart and that the soul of improvement is improvement of the soul; in the name of humanity whom he loved and served without distinction of race or creed; in the name of America, the scene of his labors and the land of his predilection; in the name of generations of young men whose lives have been touched and sanctified by his consecrated hand; in the name of *Alma Mater* whose foundation stones were cemented with his sweat and blood; in the name of a noble army of Priests, Brothers and Sisters of Holy Cross who with him bore the burden of a long day and are now with him trembling in



REMOVING THE BODY TO THE LOG CHAPEL

the everlasting ecstasy; in the name of venerable religious here present into whose souls come rushing back so many holy memories to-day; in the name of the Holy Catholic Church whose loyal and faithful priest he was; in the name of St. Joseph and the Blessed Virgin whose names he magnified; in the name of Him, the Saviour of us all, whom he served and loved with almost perfect love and perfect service—I say unveil the statue of Sorin.

Enthusiasm and reverence and love were at their height when, at the proper moment, Brother Charles pulled the cord that unveiled the statue, and Father Sorin in eight feet of bronze stood in the midst of those who did honor to his memory. "Perfect," "matchless," was the spontaneous cry of those who knew the venerable patriarch in life, while the thundering "U. N. D." and loud hurrahs of the student body attested in a vigorous way their devotion to the great founder of their *Alma Mater*. Everybody felt the alternative was either to yell or to weep. The statue was afterward blessed, and the procession returned to the church.

At four o'clock in the afternoon occurred a more sombre ceremony, the interring of the remains of the Rev. Theodore Badin, the first priest ordained in the United States. The Rt. Rev. Mgr. Oechtering conducted the requiem service, attended by the Rev. Fathers Renaud, C. S. C., and Schumacher, C. S. C., as deacon and subdeacon, and the Rev. William Connor, C. S. C., master of ceremonies.

As the remains were solemnly brought into the church the choir of seminarians sang with fine expression the *Miserere* in harmonized plain chant and at the end of the service the *Benedictus*. Indeed, much of the solemnity of the service was due to special feeling manifested through the sacred music.

Again there was the same formal procession from the church, this time to the little log chapel on the bank of St. Mary's Lake, the humble house of God about which will forever cling the memories of the earliest and saintliest missionaries of the West, foremost among whom must be mentioned the name of him whose venerable ashes were here peacefully laid to rest.

The pall-bearers were, the Rev. Fathers T. O'Sullivan, F. Kittell, L. Moench; J. Scherer, A. B. O'Neill and J. DeGrootte, C. S. C.

The history of Father Badin's connection with Notre Dame is well known; not less interesting, but decidedly more novel, is the story of how his remains came to be transferred to this home of his heart. Shortly before the aged missionary's death, while on a visit to Notre Dame, he made the special request of Father Sorin that a little log house might be built for him on the shore of St. Mary's Lake where he might live out his days in peace. Just at this time Father Sorin was unable to satisfy his wishes; he had no Brother whom he could give the venerable priest as a nurse. Father Badin returned to Cincinnati where he shortly passed away. He was honored with interment in the cathedral.

It was not long till Father Sorin, knowing what was the will of the saintly departed in the matter, requested Archbishop Purcell for the remains of Father Badin that he might remove them to Notre Dame. Archbishop Purcell objected on the ground that the proper resting-place of Father Badin was in the cathedral of the diocese in which he was Vicar-General. Father Corby as Provincial made the same request of the Archbishop of Cincinnati without persuading him to his point of view. It was not till the Very Rev. Provincial, Father Zahm, went in person to Cincinnati and stated his case with all the force of eloquence the subject permitted that Archbishop Elder consented to the removal of the remains of Father Badin to Notre Dame. Accordingly the afternoon of May 3 at Notre Dame witnessed one of the most striking cases of "poetic justice" to be found in the history of the Catholic Church in the United States, when Father Badin was given his little log house—which is at the same time the house of God—on the banks of St. Mary's Lake where he might rest in peace.

The chapel had been formally opened at half-past five in the morning when the Very Rev. Provincial celebrated Mass there in the presence of venerable religious of Holy Cross, the remnant of the old guard that had fought the good battle for Notre Dame. The altar, be it remarked, on which the Mass was celebrated was the same altar at which Father Badin himself had so many times offered up the Divine Sacrifice. Around

(Continued on page 493.)

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—This number of the SCHOLASTIC is devoted wholly to the memorial services in honor of Father Sorin. The sermon preached by the Most Rev. Archbishop Keane, D. D., is given in full, and the address made by our Rev. President appears in the account of the unveiling exercises.

—The Chicago *Tribune* for Thursday of this week contained the following telegram:

Ithaca, N. Y., May 9 (*Special*).—The faculty of the College of Arts and Sciences to-day announced a change in the system of instruction. The elective system, long in vogue at Cornell, has been partly abolished and a certain amount of compulsory work substituted. A student in his first two years is required to take twenty-four hours of work in English, one other language, mathematics, physics, chemistry, and geology. The total number of hours required for two years' work is sixty in the junior and senior years, and the student is required to elect in ancient and modern history, ancient and modern languages, the sciences, and philosophy. This reform is caused by the failure of the elective system, and is aimed at the student who looks for an easy course.

It is probable that few readers of the *Tribune* gave any special attention to this dispatch, and yet, for educators, it was by all odds the most important item of news in that day's *Tribune*. Catholic colleges and a few others have been held up to ridicule by most American educators because they

declined to adopt the extreme elective system of which Harvard is the most prominent exponent. Catholic educators have taken the ground that if left to himself the average boy will take the line of least resistance in his education, and will make up his course pretty largely of tennis, crocheting and ornamental needlework, rather than wrestle with logarithms, Greek roots and Anglo-Saxon fragments. They contend that exertion of the faculties of the mind is as necessary for the development of those faculties as the exercise of the muscles is necessary for the development of bodily strength. The Harvard theory, on the other hand, is that it is real mean to make a student do academic stunts for which he has no natural relish. The action of Cornell and the utterances of many distinguished educators within the last few years, show that the elective system, in the riotous condition in which it is found in many American institutions, has failed to justify itself, and we may expect, in a few years, a strong reaction, even at Harvard. Catholic educators seem to have an instinct for avoiding fads in college work. From the beginning Notre Dame has realized that a very limited liberty in elective studies was advisable, and hence she combined her multitudinous classes into thirteen groups, each leading to a degree and each intended to fit students specially well for a particular department of work. She thus avoids the unyielding straight jacket of the one-course college, and the chaotic looseness of the free and easy elective college. No wise man can fail to see that the Notre Dame system is bound to be the compromise accepted in the long run.

—The predictions made by the press of the country regarding the upbuilding of San Francisco are very optimistic. While that city is yet in the ashes of its recent conflagration, from everywhere we hear the encouraging news that San Francisco will be fair. Yes, fairer and stronger and better than she has ever been; she will rise a new city from the ruins. If there is one spirit the American people possess in a large degree, it is the spirit of optimism; and this spirit has gone a long way toward accomplishing their designs.

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the walls were hung the cloths that made up the canopy under which the zealous missionary was wont to bear the Blessed Sacrament in procession; these are strips of heavy red stuff, decorated with sacred symbols wrought in white beads, evidently the work of the Indians. The candles at the end of Mass were put out with the same extinguisher that Father Badin used, while the candelabra were also relics of the proto-priest. They are of peculiar make, evidently designed by Father Badin to gratify his dear Indians; the main stem of each candelabrum is composed of an Indian chief in brass holding the bowl for the candle.

But aside from these treasured relics there were other and greater links with the past. Father L'Etourneau, C. S. C., who grew young in the celebration of the day, relates that when he was a boy he was Father Badin's server. The significance of this fact when we come to examine it is immense. It binds three centuries together; it epitomizes in a marvellous manner the development of the Church in the United States. From 1793, the date of Father Badin's ordination, to 1906 is a long span, but it is made in the person of Father L'Etourneau who served the eighteenth-century priest and lives to relate it to the ears of the twentieth century. It would be a thing of rare interest, did space permit it, to contrast the present of the Church with that remote past, the day of the score of priests with the day of the fifteen thousand, the time of the handful of the faithful with the time of the twelve millions and a half. A study of the question would doubtless bear out the statement that the history of Christianity records no such development of the Church within the life of two men as has taken place in our own country during the lifetime of Father Badin and Father L'Etourneau.

There was also present at the interment of Father Badin's remains a venerable religious of the Sisters of the Holy Cross, Mother M. Compassion, who also knew Father Badin very well and had herself lived in the attic of the original log chapel which was built in 1831.

The remains of Father Badin were deposited beneath the floor of the little church under a marble slab with an appropriate epitaph. One felt that a duty had been reverently performed, a sacred office holily fulfilled, when the *Paters* and *Aves* rose from the thousand hearts for the repose of the venerable missionary's soul. This ceremony ended a day that for splendor of pageant, for depth of religious significance, for height of holy jubilation will be unique in the annals of Notre Dame and the Church in the United States.

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### Personals.

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—Special services were held in St. Andrew's Church, New York City, on last Sunday, to celebrate the fifth anniversary of the midnight service. The custom of celebrating midnight Mass weekly was begun by Father Evers, Pastor of St. Andrew's Church, who was a student at the University. Its object is to give an opportunity to the newspaper men and others who work during the night to hear Mass at an early hour, which they might otherwise be unable to attend. Archbishop Farley pontificated at the services, and the sermon for the occasion was preached by the Reverend Thomas J. Campbell, S. J.

—Hon. Timothy T. Ansberry (Law, '95) was nominated by acclamation for Congress last week by the Democrats of the Fifth Ohio District. To be called into a winning contest by acclamation, and without a single dissenting voice, is an exceptional honor, but Mr. Ansberry eminently deserves it. His work at Notre Dame gave promise of a bright future. He was industrious and persevering, appreciative and honorable. In manner cordial and in word candid, he reflected the sunshine of his nature in all that he said to and of his associates. The pleasure he felt on receiving his diploma was heightened by a consciousness of the gratification it would afford his father and mother. The year after his graduation he was elected prosecuting attorney, and he has steadily advanced until now he ranks as one of the most widely known and popular young men in the State.

## LAW DEPARTMENT.

Recently in the Moot Court the case of *Smithson v. Jones* came up for trial. J. E. Valdes and H. A. Davis, D. L. Madden and R. C. Donovan, represented, as attorneys, the parties concerned. Judge Hoynes presided at the trial; T. J. Hanzel officiating as clerk of the court.

*Statement of Facts.*

Abram Jones and George Smithson reside in South Bend. September 1st, 1895, they entered into a contract whereby Jones agreed to hire Smithson as a clerk in his store for ten years, and the latter agreed to serve faithfully in such capacity during that time. They agreed that the salary should be \$1200 per annum.

Smithson entered at once upon the discharge of his duties. He proved to be obliging, intelligent and efficient, and his work was entirely satisfactory to the patrons of the place. He knew the business well, and the salary he received was not exceptional for one of his skill and habits of industry. He was satisfied with his position and sought to popularize himself in the interest of increasing the business and making his services specially profitable, if not indispensable, to his employer. At the end of the first year, nevertheless, or on the 31st of August, 1896, Jones called him into his private office, handed him the amount of wages then due, and said:

"George, I can not retain you longer in my service. You may look for another job. I am informed that there are some fine openings in Chicago."

Smithson could hardly believe his senses and asked abruptly why he was discharged.

"Oh, I do not have to give a reason; let it suffice for you to know that it is my will," was the answer.

It was generally believed that he had been treated unfairly, and that belief, combined with his wide acquaintance and popularity in the community, made it easy for him to secure another position. He was employed by the firm of Taylor, Cutting & Co., who paid the highest wages he could secure—\$1100 a year. On the 1st of September last he had been working for this firm nine years, and, remembering that

his contract with Jones expired at that time, he determined to sue the latter for the difference between the contract rate of compensation and that actually received, or \$900. Hence this suit.

The defendant pleaded the statute of limitations, 29 Chas. II., c. 3, as a defence, contending that the case is covered by that part of the 4th section which provides that no action shall be brought upon any agreement not to be performed within a year, unless such agreement shall be in writing and signed by the party to be charged therewith or by his lawfully authorized agent. As the contract of hiring was not in writing in this case the defendant claimed that it was not binding upon him that he had a right to discharge the plaintiff at the end of the first year of employment—the period for which a verbal agreement would be binding. The court held this contention to be correct, and judgment was rendered in favor of the defendant.—*Mack v. Bragg*, 30 Vt. 571; *Van Horn v. Van Horn*, 20 At. 826; *Spahn v. Williams*, 39 At. 787.

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The last lecture delivered by Mr. P. J. O'Keeffe to the students of the Law Department was on the subject of Probate Practice. The favorable impression created by his preceding lectures assured him of a full attendance, and every seat in the Law Room was occupied. He was listened to throughout with undivided attention and unflagging interest. He spoke *extempore*, and his remarks were strikingly original, practical and instructive. He presented in outline the salient features of his subject, showing convincingly and with happy illustrations its signal and growing importance. Attention was drawn in the light of pertinent examples to the simplicity that should distinguish the making of a will, the manner of proving it in the probate court, the appointment of the executor or administrator, proof of heirship, the filing of claims, settlement of debts, payment of legacies, devolution of real property, guardianship of minors, bonds and appraisement, and the final account and discharge of the personal representatives. He spoke for an hour and a half, and the prolonged applause that marked the conclusion of his discourse clearly evidenced the appreciation and pleasure of his charmed hearers.



Athletic Notes.

NOTRE DAME, 14; ROSE POLYTECHNIC, 6.

No. 2 has gone the sad road of defeat. Notre Dame and Rose Polytechnic played a game of ball here last Monday. (That is for you who didn't see the game.) The score was 14 to 6, and that does not half tell what happened to that poor little ball over on Cartier Field.

The Varsity scored four runs in the first, four in the third, two in the sixth and four more in the eighth. The visitors stepped on "Big" William for eight hits, but except in the fourth they were well scattered. The day was bad for pitchers, as it was cold and raw and the arms needed much greasing.

SUMMARY.

Notre Dame	R	H	P	A	E
Bonan, r. f.	2	0	0	0	0
McNerny, 2b.	2	2	0	3	0
Farabaugh, l. f.	1	0	2	0	0
Murray, c.	3	3	7	1	0
Stopper, 1b.	0	1	1	0	1
Brogan, 3b.	1	5	1	1	0
Sheehan, c. f.	2	2	3	0	0
Shea, ss.	2	1	4	1	3
Perce, p.	1	2	0	4	1
Totals	14	16	27	10	5
Rose Polytechnic	R	H	P	A	E
Baylor, 3b.	1	0	1	1	0
Minor, c. f.	2	2	3	0	0
Douthett, p.	1	2	0	5	0
Weidenger, ss.	1	0	2	3	3
Friedmich, 2b.	0	1	2	0	0
Friese, r. f.	0	0	0	0	0
Pigott, 1b.	0	0	9	1	2
Wellock, l. f.	1	2	2	0	0
Mooney, c.	0	1	5	0	0
Totals	6	8	24	10	5

Three base hit—Murray (2). Two base hit—Douthett. Struck out—By Perce, 6; by Douthett, 5. Bases on balls—Off Perce, 1; off Douthett, 4. Wild pitch—Perce, Douthett. Hit by pitcher—Mooney, Perce, Wellock. Umpire, Nelson.

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NOTRE DAME, 4; PURDUE, 2.

The big half's down. Notre Dame defeated Purdue last Thursday by the score of 4 to 2 in a good fast game. "Bumper" Waldorf was on the mound for the Varsity and pitched good ball except in the fifth inning when he forced in a run.

The Indiana Championship looks good for Notre Dame, and Indiana and Wabash have something coming—let's hope.

Notre Dame started out in a hurry. Bonan began with a hit. Captain McNerny got an all-the-way-around smash to left field and the score marked up 2.

Farabaugh came next for another hit, but was caught trying to steal second. The next two men went out in order. In the fourth the Varsity scored one more. Murray started it with a three bagger. Stopper flew out to Miles. Brogan hit and Murray

scored. Sheehan flew out to left field. Shea hit for a base, but Waldorf hit to busy Mr. Babcock on short and was thrown out.

Purdue's first run came in the fifth, when Waldorf was issuing passes to all who applied. Holdson, first up, went out from Waldorf to Stopper. Rosenbaun drew a free ride. Klepinger flew out to Shea and Mr. "Bumper" issued another pass, the second one going to Kelly. Babcock hit for a base. The bases were very much in the crowded order, and it was up to Waldorf, but he turned it down and gave Kiefer a walk, and in came Rosenbaun with run number one.

Notre Dame scored the last run in the seventh. Shea was good for another hit. Waldorf sacrificed and went out, being hit by his own batted ball. Bonan hit to Babcock who caught Shea between second and third, Bonan going to second before the out. McNerny drove a pretty one over second and Bonan scored.

Purdue's second run came in the eighth. Fleming flew out to Murray. Miles got a second one going to Kelly. Babcock got a hit, and Mr. "Jer" in centre field allowed the ball to get past him, landing Miles on third. Bird went out to McNerny, but Holdson hit and Miles scored.

SUMMARY.

Notre Dame	R	H	P	A	E
Bonan, r. f.	2	1	0	0	1
McNerny, 2b.	1	2	3	3	0
Farabaugh, l. f.	0	1	1	1	0
Murray, c.	1	1	8	1	0
Stopper, 1b.	0	0	9	0	0
Brogan, 3b.	0	1	1	2	0
Sheehan, c. f.	0	0	2	1	1
Shea, ss.	0	2	3	1	0
Waldorf, p.	0	0	0	2	0
Totals	4	8	27	11	2
Purdue	R	H	P	A	E
Kelly, 3b.	0	0	2	0	0
Babcock, ss.	0	1	1	10	2
Kiefer, c. f.	0	0	1	1	1
Fleming, 1b.	0	2	11	0	0
Miles, 2b.	1	1	5	3	0
Bird, l. f.	0	0	1	0	0
Holdson, r. f.	0	1	0	0	0
Rosenbaun, c.	1	0	2	2	0
Klepinger, p.	0	2	0	4	1
Totals	2	7	23	20	4

Home run—McNerny. Waldorf was hit by his own batted ball. Two base hits—Fleming. Three base hits—Murray. Struck out—By Waldorf, 8; Klepinger, 2; Bases on balls—Off Waldorf, 5. Umpire, Clark.

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NOTES OF THE GAME.

Purdue lost with the spirit that makes her one of the most admired schools in the West. Not one kick was registered during the entire game, and the spirit displayed by the visitors makes it a pleasure to meet them in any kind of athletic contest. Win or lose they are the same good sports. If they win, they win; if they lose they lose, and that is all there is to it. R. L. B.

## Local Items.

—Rooters! Another debate on Friday.

—Rah! rah! rah! Georgetown! Rah! rah! Notre Dame!

Also in like manner: Rah! rah! rah! De Pauw! Rah! rah! rah! Notre Dame!

—The Rev. A. P. Doyle, C. S. P., Director of the Apostolic Mission-House in Washington, D. C., and formerly editor of the *Catholic World*, has promised to visit the University soon and to address the students.

—On Thursday, May 17, Mr. Yosabro Sugita, who is a native of Japan, will lecture in Washington Hall on the "Old and New Japan." His lecture will be illustrated by stereopticon views.

—The Law School has voted not to prepare a special Commencement this year. The announcement that separate exercises by the Law School would be expected, came too late to permit suitable preparation in view of the hard work exacted from the students during the closing weeks of the school year.

—Next week will be an interesting one for the students and friends of Notre Dame. On Thursday 17, the debating team of the Notre Dame Law School meets the debating team of the Georgetown Law School, at Georgetown, and on the same day our baseball team argues the question with Purdue at Lafayette. On the next day, Friday 18, our second debating team wrestles with the De Pauw debating team at Notre Dame, and on the same day our baseball team goes after the scalp of the University of Illinois at Champaign. Four big victories in two days. Gee!

—On last Saturday evening Holy Cross and St. Joseph's Halls met in debate. They discussed the question, Resolved that United States Senators be elected by popular vote. Messrs. Quinlan, Wenniger and Lahey upheld the affirmative for Holy Cross, and Messrs. Wolfe, McMann and Galligan spoke on the negative for St. Joseph's Hall. Both teams did well, but Holy Cross was stronger in team work, and the decision of the judges was two to one in favor of Holy Cross. The judges were the Rev. Father Cavanaugh, Professor Cosgrove, and Mr. Thomas A. Lally.

—The St. John Berchmans' Sanctuary Sodality on the 41st anniversary of their patron's beatification, tendered a very successful reception to the Faculty. Master R. Lawrence, of exceptional musical talent, was repeatedly encored. Charles R. Weber delivered an address of welcome in a cordial and able manner. Master F. Schick won

hearty applause by his recital of a pathetic poem on St. Tarcisius, the martyred altar-boy. Those of the guests who responded were Col. Hoynes, Father Marr and the Rev. Dr. Schumacher. An elaborate banquet closed the evening's festivity.

—The Brownson Hall team defeated the Holy Cross nine by a score of 8 to 1. The Holy Cross players had an off-day, showed an utter lack of team work and made errors whenever there was a chance for a man to score. Heyl pitched a good game for Brownson and the Quinlan Bros. kept the hits low for Holy Cross, but errors were as good as hits, and with the bases filled Eggeman drove a long hit into the left field forest bringing in four runs.

Batteries—Holy Cross, James and Joseph Quinlan—Joseph Quinlan, Corcoran.

Brownson, Heyl—W. Eggeman.

—The Electrical Society will have their weekly meeting to-night at 7:15 in Science Hall. A very interesting lecture will be given by A. J. Dwan and M. J. Uhrich, the subject being "Electrical and Hydraulic Features of Power Development at Niagara Falls." Mr. Dwan will handle the electrical features, and Mr. Uhrich will speak on the Civil and Hydraulic Engineering feats which have been accomplished to harness the great cataract. The question regarding the destruction of the beauty of the falls, by using them for mechanical purposes, will also be brought up. A large white curtain has been put up in the lecture room, and Mr. C. Baron de Lunden will look after the illustrative part of the lecture. The Electrical Society cordially invites the Faculty and the engineering students to attend.

—The Brownson Hall Literary and Debating Society held a special meeting last Sunday evening. Brother Alphonsus was present and spoke of the duties that each member had toward the society. He suggested, too, that more time should be given to extemporaneous speaking, and pointed out methods by which great proficiency might be attained. Brother Alphonsus' remarks were very instructive, and if his suggestions are carefully followed stronger and more fluent debaters will be the result. The society decided to have a banquet in South Bend on Saturday evening, May 12. On the report of committees, the first team of Brownson Hall will debate St. Joseph's Hall on May 23. If Brownson Hall wins this debate they will be entitled to the inter-hall championship. On May 26 the second teams of these halls will debate the question: Resolved that United States Senators be elected by popular vote. The debate will be held in the Brownson study-hall. All the students are invited.