

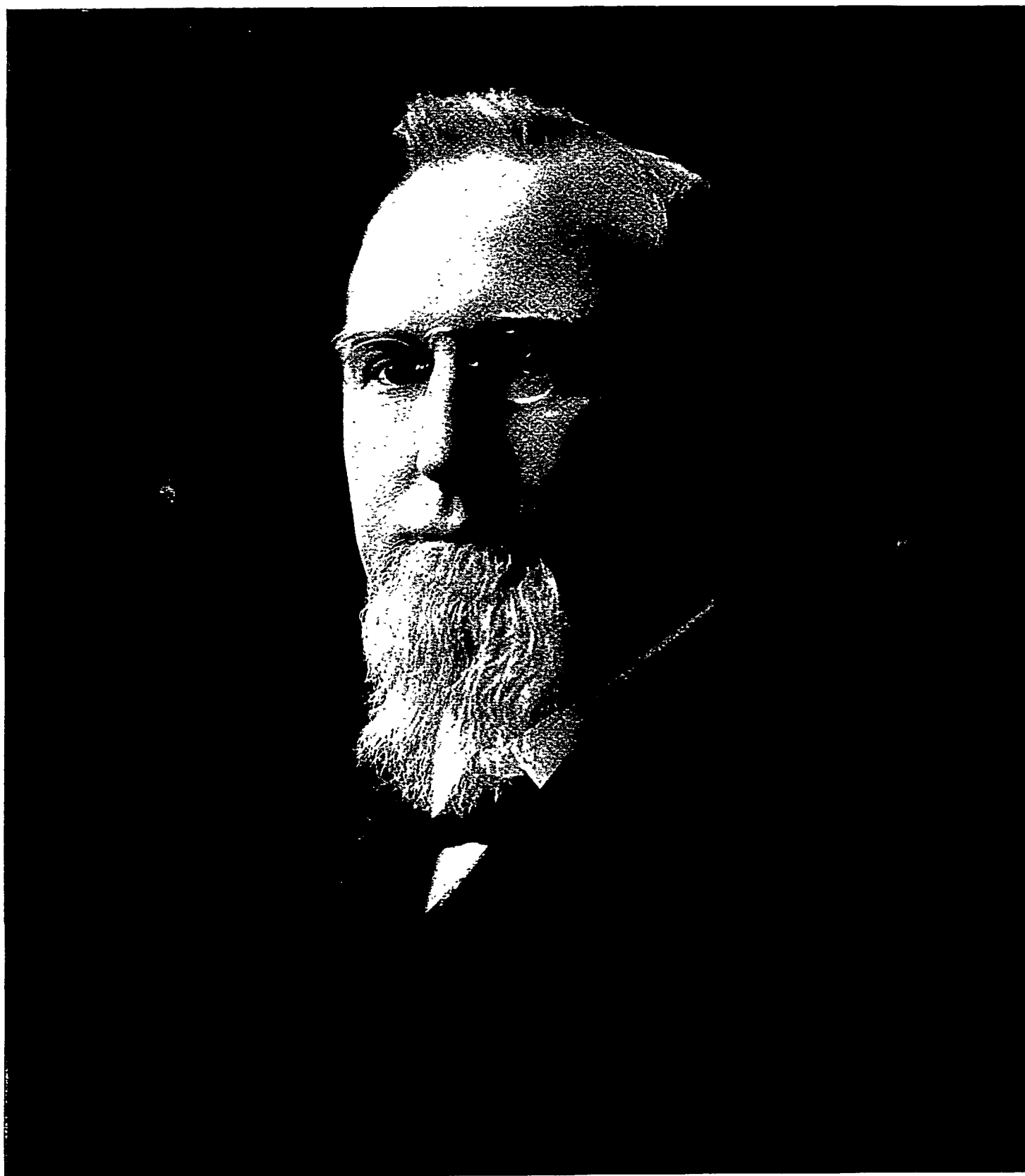
# ~ The ~ Notre Dame Scholastic

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The HON. THOMAS C. CARTER, Commencement Orator.

## Baccalaureate Sermon.

BY THE REV. THOMAS C. O'REILLY, D. D.

And He said: Let us make man to our own image and likeness; and let him have dominion.... over the whole earth.—*Gen. I., 26.*



MAN was created a king, with the image and likeness of the Eternal King upon his soul. By placing the crown of royalty upon man's brow and giving the sceptre of a power well-nigh universal into his hand, God gave to him dominion over the whole earth and the promise of a share in the kingdom of heaven. The man who fails to recognize this royal character, with which his Creator has endowed him, must start life with a distempered conception of his opportunities, duties and destiny. At the very outset, he limits the horizon of his vision and narrows the circle of his endeavors and his power. From the noble orbit in which God intended his activity to move, shedding light and truth and beauty, he casts himself into one in which his true dignity and full development are made quite impossible of attainment. In very truth he is unrecognizable as, in any full sense, a man. The consoling satisfaction which crowns the vocation of a true teacher of men can never be felt by one who omits to make known to man his kingly dignity and help him to attain it. The educator is to share in the creative act of the Almighty, and to become, in the order of Providence, a co-creator in the production of God's masterpiece in the visible universe. The work of the educator can be adequately realized only in the light of what God has revealed to us about the origin, nature and destiny of man. For it is the office of the teacher and guide to develop and perfect the faculties of man's soul for action in his life-work, by instilling and fostering ideals worthy of the divine image, which makes man like unto God. In this estimate and measure of man, the master will understand and reverence his exalted mission, and the disciple will know and accept the true standard by which his life-duty is to be judged.

Before bidding you go forth to the active service of a busy world, we pause for a

moment this morning at the altar of Him who created you after His own image and likeness, to speak to you again of your dignity as men and to set before you in brief outline the ideals which you should cherish as the sons of a great Catholic University.

Know thyself, was said of old. Know thyself, not as the materialist, whose earth-bound vision reaches not beyond the tomb; not as the naturalist, who, while searching for the wonders of the body, often dims his eyes to the greater wonders of the soul; not as the mere philanthropist, who strives to satisfy his longing for higher things by doing material charity, forgetful of the charity which makes man Godlike; not as the unbeliever who sees the fleeting day and considers not the unending morrow; but know thyself as God knew thee when He said: "Let us make man to our own image and likeness;" as Jesus when He bade thee to be perfect even as the Heavenly Father is perfect; as Peter, when he said, "To whom shall we go? Thou hast the words of eternal life;" as Paul, when, though spending himself in the activities of an inexhaustible energy, he longed to be dissolved and to be with Christ; as Sebastian, when he lifted his eyes from the crimsoned sands of the Flavian arena to the immortal throne of the triumphant martyr in heaven; know thyself, O Christian man, in that higher life which God has breathed into thee, and in that kingly destiny for which He has created thee—a new meaning and an infinite range given by Christ the Master to the "Know thyself" of the keen but imperfect thought of the pagan sage of old.

Our first comprehensive knowledge of man we have from God Himself, revealed to us in those blessed words by which was broken the mysterious silence of the sixth morning of creation: "Let us make man to our own image and likeness." Image and likeness of God! The meaning of these divine words comes to us only when we delve down into the hidden depths of our being and touch that spirit-life within by which we think and know and will and act. We behold that godly image in the natural powers of the intellect with an object infinite as truth, and in the tendency of the will clinging to what is right and good; we behold it in its fuller beauty in the supernatural gift of divine grace,

uniting our souls to God in the bonds of God's own friendship through the ineffable mystery of supernatural elevation; but never shall we realize it in its complete splendor until we behold it in the plenitude of the beatific vision, "in the city which the glory of God enlightened, whereof the Lamb is the lamp" (Apoc. xxi., 23). Our faith bears us aloft, until we touch the very mind of God in divine revelation and learn from Him the marvellous truths which unaided human reason could never discover and which even when revealed it can only imperfectly discern. This is the knowledge in which we know ourselves; this is the dignity which we see shining in our souls through the divine image and likeness of their Maker. And with this knowledge comes a power having its source in the same faith. Man is weak, and every wise man knows his limitations and imperfections. But every Christian man knows the fountain from which he is to drink in order to fulfill his strength; for the words of Christ shine in upon his soul shedding light and hope and perfect trust: "Whatsoever you shall ask the Father in my name, He will give it to you." Wonderful gift to complete the kingship of man, bestowing upon him command over the very heart of God, of God who is light and love and power essentially. This is the gift picturesquely set forth by the poet as "the golden chain binding the universal world about the feet of God."

The same divine voice that uttered the words "Let us make man to our own image and likeness," gave forth also in clear trumpet-tones of truth the idea and promise of a destiny proportionate to the God-given dignity of such a nature, when Christ said, "Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world" (Matt. xxv., 34). The soul is destined to see God. From some source it must finally receive the capacity of living in the presence of God and of seeing the full and infinite beauty of that divine presence. God who has promised the vision of Himself to those who love Him, will supply the way. This study of our supernatural destiny is another means by which God teaches us to know ourselves. Reason might lead us to dream of such a destiny, but without God's assuring word we never could expect to reach

it, because it is simply beyond our natural powers. Some of the ancient philosophers touched with hesitating step the borderland of this doctrine in their search for man's supreme happiness. They knocked at the portal, as it gloomed upon their sight in the darkness that surrounded them; but they fell back from the longing by a feeling of despair. They reasoned rightly that man's greatest beatitude should be found in the most perfect act of his highest faculty exercised regarding the noblest object. This is true, for happiness is nothing else than the fruition that goes with activity, and the higher the activity the more perfect the fruition. Even beings of the lower orders of life find pleasure in the exercise of their powers. The glow-worm sheds its feeble glimmer into the darkness and has a pleasure in so doing; the river-trout cleaves the crystal waves in joy; the eagle circles the mountain-top with a pleasure native to its kind. The human mind discovers the law of a star's course, and music not of earth fills the palace of its being, though it has but acquired a finite truth. What should be the harmony bursting like organ-music through the vaults of the created intellect when the mind becomes united with truth infinite, essential, of which every created truth is but a spark thrown out, dazzling, indeed, but partial, imperfect, unsatisfying to the intellect whose object is all truth?

Surely the man who understands all this, will look for his greatest happiness in the most perfect knowledge of God. For him the only question is, what is the most perfect act of knowledge of which the human intellect is capable regarding God? While he knows that by his natural powers he could never see God except in the visible effects of creation, still he has God's unfailing word that in a future life he will see and know God as He is in Himself. "Now we see through a glass in a dark manner," says St. Paul, "but then face to face. Now I know in part; but then I shall know even as I am known" (I. Cor. xiii., 12). This is the destiny of man. It is the highest conceivable for an intelligent nature, and in it we should understand and appreciate the sublime dignity which God bestowed upon our nature by calling us to live in and with Him in His own eternal life.

Such are the revealed truths upon which the

Catholic system of education is built. Such is the foundation upon which is to spring a fabric, radiant with the light which Christ, the day-star, shed upon the world, illuminating, even before His coming, patriarchs and prophets of old, and, finally, by an infinite exertion of His love, proclaiming with His own divine lips the glad tidings of peace and happiness eternal.

Education is not an end but a means to an end, and in its full sense and scope can never be complete without a reference to the final end of man. The educator has no right to overlook the supernatural purpose of life, because he has no right to oppose God's will and God's plan. Let him but forget this, and the pathway to perfection is suddenly obscured by the darkness which inevitably accompanies the separation of nature from its God. If even in thought one should set aside the teachings of revelation regarding God, still he would have to allow that the highest ideals in education are impossible without God; for it is only in God that our ideals are raised to a dignity and majesty which give them true educational power. Considerations of culture alone, therefore, should compel the educator to bring God into his plan, for the object of all knowledge is being, and the higher and nobler the being the more exalted and elevating must be the influence of the study of it. God is the supreme Being, infinite in all His perfections, the greatest good, the fullest truth and the most transcending beauty. To Him the Christian educator turns for his ideals, and in Him he learns to appreciate in the most sublime degree, the good, the true and the beautiful. While he listens to the sweet music of nature everywhere he knows that it is but an echo of the harmonies of heaven to lift his enraptured soul to the God from whom it comes.

Let the unbeliever be of the earth earthly, let him look down into the mire beneath his feet and read in the baser elements of clay his ideals; but the children of God will look on high and bid the clouds to part above them, so that they may behold in the brilliant splendor of God's eternal throne the snow-white scroll on which are written godly ideals to ennoble, to uplift, to perfect man for the fuller fruition of that divine truth and goodness and beauty which his soul is destined to enjoy for all eternity.

In that divine light we see man standing before us as the noblest creature in the visible world, endowed with intellect and free will, but still only part of a great plan, and subject to the God who gave him being. In God's mind we see a law which man must obey, and in man's soul we find a conscience in which God whispers the decrees of His law. The conscience of man and the will of God must be brought together, and the only power that can effect this union is religion. Religion, then, is the tie which binds man to God and makes his conscience one with God's will.

If this truth were given its natural, presiding place in our educational systems, then all education would be religious, making our lives virtuous, our laws righteous, and every conscience true. Education would be religious, because it would recognize its true scope as made known in the fulness of God's revelation. The educator would remember the words spoken to the first of his race in the groves of Eden, and regard with reverence the graven tables of stone which were given to Moses amid the thunders of Sinai; he would cherish with the respect and adoration due to infinite truth, the gospel which Jesus of Nazareth proclaimed to the multitudes on the hills of Palestine; at the same time he would look with pity and sadness on the littleness and presumption of those unhappy minds that dare to rise up in their pride, and because they are not great enough to grasp the sublime truths of revelation, deny God and His revelation, despise the sacred traditions of ages, and scoff at the venerated wisdom of a long and glorious past. The Church is the only power that can save humanity from these evils, because it is she alone that holds and guards the priceless treasure of revealed truth. Christian scholars must arise in the might of their Christian manhood to save the civilization and culture which was given to the world in the precious Blood of the Incarnate God, and which has been preserved by the valiant courage of martyrs and the constant fidelity of saints and scholars in the face of fierce attacks of pagan persecution, barbaric invasion, Saracen sensuality and rationalistic libertinism.

In this first decade of the twentieth age, there are dangers for the race, dangers which men are apt to ignore because of indulgence

in ungoverned pleasure and the false and destructive subjection of reason and conscience to the allurements of sense. The seeds of evil principles have already among us in our own day and nation brought about a dreadful harvest. Men are beginning to reap the poisoned fruits of the new thought, and to see and to touch the evil consequences of excluding God from the life of man. Weeping mothers are bending low over the decaying forms of their godless sons, and with tear-dimmed eyes are watching the sweetness of girlish innocence fading in the dissipation of a social world that knows not the restraint of a divine code. The vows which are spoken before heaven to unite forever and consecrate the love of Christian hearts in holy wedlock are forgotten or despised in the gospel of ill-veiled free love. The modern disciples of Epicurus scorn the thought of Christian mortification and self-abnegation. The heartless bargain-driver of the exchange sees before him only the golden glitter of gain; upon the path to wealth for him, justice places in vain the sign-post inscribed with her fundamental maxim "Thou shalt not steal."

Man without religion, and I mean without revealed religion, may become a terrible thing to himself and to his fellows. He will be more terrible indeed to his fellows, if his station in life enables him to imbed the vagaries of error into the laws and statutes which are to govern civil life. Unholy laws are begotten of ignorance regarding the true relation of man to his God. The man who forgets that God is the supreme Lord and Master of all, becomes a law unto himself, and in his earth-made code he writes statutes which spring not from the lofty principles of divine revelation but from the ignoble cravings of his license-loving nature. The legislator needs religion to guide and protect him. He must recognize that there is a divine law which he has no right to set aside or to contradict; he must realize clearly that in so far as any law made by man contradicts the law established by God, it is immoral. If this view of the divine law were accepted by our law-makers, then, my friends, there would be no divorce-laws, no cruel forgetfulness of the sacredness of human life, no dishonest ethics in the market-place and counting-house, no heartless tyranny in the minds of capitalists, no rebellious discontent in the hearts of workingmen: but instead

the purity of heaven would gladden Christian homes, the justice and charity of God would bless the struggles and labors of the world, and all hearts would be cheered with the blessed harmony of the angelic song of joy, reverberating throughout the earth: "Glory to God in the highest and on earth peace to men of good will."

While religious education would thus give to the nations a stability and a safety which would fill the life of the world with peace, happiness and contentment, it would at the same time influence the individual conscience and make it true with the truth of heaven, and make men free with the freedom worthy of their high dignity, the freedom wherewith Jesus Christ has made them free.

The Christian conscience is nothing else than reason enlightened by faith, enthroned in the soul and applying the dictates of truth to the conduct of life in every condition and situation. There can be no perfect life where its commands are not obeyed; there can be no true conduct where its voice is not listened to and followed. It owes its binding power to the will of God, who alone can give a sanction to its commands and a force to its dictates sufficient to stamp upon them the name and idea and sterling quality of duty: No God, no conscience, no duty, no peace, no order, no happiness. Passion would be king. Man would cast aside his royal crown and be a slave. Natural shame and the rules of a transitory respectability might, indeed, preserve for a while a semblance of justice and order; but an invariable rule which should bind the high and the low, the weak and the powerful alike, would be impossible. The virtues which give life its beauty and its nobility owe their existence and their whole force to the Author of all created reason and all created good. Conscience and the thousand blessings which its commands, when obeyed, bring forth, rest for their effectiveness and worth and very being upon God. Take away conscience, viewed in its essential character as the exponent of the voice and will of God; at once right and wrong in human conduct, evil and good, truthfulness and lying, murder and adultery, become names and cease to be the beautiful realities or dreadful monsters which make or mar the happiness of the world. What force or agency can enthrone conscience in the soul? Only one, religion.

What power can bind together all the activities of man in golden sheaves of duty done, and nobly done, but conscience based on its only foundation, God?—conscience that completes the circuit between earth and heaven, and gives forth the pure celestial light breaking forth in the heart and radiant in the countenance of the true Christian man.

My dear young men, this is a solemn moment for you; my office makes it a solemn moment for me. I speak from a place whose associations throng upon me with a thousand traditions of noble self-sacrifice on the part of Christian masters; of hard, painstaking, thorough work on the part of earnest, God-fearing students. O could I crystallize in one sentence, which should be full of fire and energy, the thoughts and sentiments and examples which have given your *Alma Mater* a glorious name among the institutions of learning in this fair, free land of ours! This I may not do; but the inspiration of them all, the life-blood which has coursed through the corporate existence and fed and nourished a life and reputation such as that of which Notre Dame is proud, this inspiration and this vital spring I seem to find and to recognize and have wished to set forth in some poor way in the theme which I have imperfectly pursued in my few remarks to-day.

Two main thoughts have run through all our reflections this morning—the one spoken by God before man's creation: "Let us make man to our own image and likeness;" and the other to be spoken at the gates of paradise to all who realize this divine image and likeness in their lives: "Come ye blessed of my Father, possess you the kingdom of heaven prepared for you from the foundation of the world." These two thoughts will find their practical application if you link them together in your memory and life-work with the divine exhortation of Christ Himself: "You shall give testimony of Me because you are with Me from the beginning. (John, iv., 27.)"

Christ the Master of the first Christian school spoke these words to His disciples in His last discourse, before He parted from them for His journey through the shadows of Gethsemani to the Mount of Calvary. His apostles were gathered around the first Eucharistic altar as you are assembled about the altar of this University church

this morning. Christ was there in the Sacrament of His Love as He is here to-day. He gave them His precious Body and Blood for the strength of their souls, even as He has so often given It to you in this hallowed chapel. Then He spoke to His disciples in life; to-day, as many times hitherto, He speaks to you through a priest who is one with Him in the eternal priesthood of the New Testament; the words that you hear this morning are the very words which the disciples heard from Jesus: "You shall give testimony of Me because you are with Me from the beginning."

This is your mission as graduates of a Catholic University: to give testimony of your Catholic education, to make your lives living exemplars of Catholic ideals, to show forth the image and likeness, which makes your souls Godlike in their truth, goodness and beauty. Your minds have been trained in the school of Christ and your hearts have been formed in the mould of Christian love.

Here let me observe that you have a special duty growing out of and corresponding to the singular opportunities which you have enjoyed. Not every man can be called upon to give testimony with the same force that is in your power. You will stand among your associates in life as educated men, fully equipped in general knowledge as well as in some special department of it, with trained minds, polished in speech, showing wide and facile command over the courtesies of life. You will stand before them at least as equals in all the fruits of a university education. You will stand on an equality with them, and each word and example of yours that is inspired and energized by your Christian training, must go home to them with a power and effect proportionate to the solidity of your culture and the high plane upon which you naturally stand as the graduates of this University. You will not forget that "he that shall do and teach shall be called great in the kingdom of heaven" (Matt. v., 19).

As a priest engaged in the active ministry, I bid you with all the earnestness that can be prompted by sacerdotal zeal, not to forget for a moment the importance of this your mission, and my heart goes out in thanks to God for the beautiful and thorough way in which you have been prepared

for it. What shall not the energy of youth so equipped and so animated accomplish for God and religion and country? A new chivalry, bright with the armor of the spirit, to rush with keen sword and strong, stout breastplate against the old, old enemies of mankind and God and truth!

Your Church and your country are calling you. Listen to the call, young and brave spirits. On to the conflict whose end shall be peace, wrought through your instrumentality; on to the battle whose issue shall be order, harmony, true Christian civilization! Go forth as apostles of the higher life, work for God and for the crown of glory which He will give to all who love His coming! Let the earth resound with your voice in season and out of season, proclaiming the message of heaven to a hungry and waiting world, lifting up your brothers wherever they may be found; until the glory of God is the object of every life and the peace of heaven the portion of mankind.

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#### The Literary Work of Father Smith.

PAUL R. MARTIN, '10.

It requires only a hasty glance through the columns of the daily newspapers to see that the human mind is bent towards the gratification of self rather than the elevation of itself above its sordid surroundings. This fact is made manifest in the utterance of many of those recognized as thinkers; it manifests itself in general literature, in the drama and in the ordinary conduct of humanity. It is but an evidence of that neo-paganism, which is assailed from the pulpit, but which is too often considered to exist only in the minds of the ultra-conservatives and those of puritanical leanings. It is not until one studies his surrounding analytically that he realizes in the full, what inroads this dread disease—for such it may well be termed—is making into Christian thought and ideas. Catholic literature has long striven to overcome this evil; but in this country, at least, Catholic literature has been so much in the minority, that its tiny voice has been scarcely heard, and its utterances have fallen on heedless ears.

There is no greater influence than the book; it is through this medium that ideas, both good and bad, are formed. The public takes its literature seriously, and it is simply a question of producing and propagating the right kind of literature in order to form public opinion along the right lines. Had we had more good, solid Catholic literature during the several hundred years of the Church's existence in America, these modern fads and fancies, with their pernicious teachings, would not be so widespread, and we would not hear of the birth of new theories almost every day. But as there has been a dearth of this Catholic literature, the influence of new paganism has not been counteracted.

It is gratifying to note, then, that at last a voice is making itself heard in the defence of true religion and right thinking. Through unusual ability and brilliancy, its possessor has made himself felt, and his published works as well as his lectures are now in demand. If there is one man in America to-day to whom Catholics may point with pride as a defender of the Faith, and as a promoter of the genuine in literature, it is to the Rev. John Talbot Smith, priest, author and critic. Dr. Smith is too well known at Notre Dame to need further introduction to SCHOLASTIC readers. It was many years ago that he first came to the University, and those who were here at the time will recall vividly the profound impression he made. Since then his visits have been frequent, and on two occasions his stay has extended over a considerable period. To-day we know him almost as a member of the faculty, his course of lectures before the English department having given him a place among our regular lecturers.

Notre Dame men are well acquainted with the lectures of Dr. Smith, and in these lectures he has given us in outline form at least, the ideas that guide him in his work. His task is a great one, and it has required the work and experience of years to shape these ideas for practical use. However, to-day he stands out boldly as a critic, and those who have heard him talk know full well that he has the courage of his convictions. There is nothing half-way with Dr. Smith. He does not know the meaning of compromise. In New York, where

atheism, agnosticism, paganism, and so many other isms, flourish along with everything else, Dr. Smith is widely known as the arch-enemy of whatever is unorthodox. He has appeared frequently before various clubs and societies devoted to the study of literature in its various forms, and despite the opposition he has met, Dr. Smith has come out the victor. The reason for it is apparent. Fadism is a house built on the sands. It is a passing fancy that can not stand in the face of truth and sound reasoning. True Catholic principles can not be reconciled to new thought, and consequently when truth meets fallacy, the latter is bound to fall.

As a contributor to the magazines, Dr. Smith has done much for the betterment of literary conditions in this country. His keen analytical mind grasps firmly and quickly the weaknesses of literary expression, and through his criticism he has guided his readers into a better understanding of what real literature should be. As I said above, Dr. Smith's basic ideas are known to everyone who has heard him lecture at Notre Dame. It is not my intention in this essay, to outline these ideas in detail, it is rather my purpose to treat of these ideas as they are incorporated in his writings, especially in the seven published volumes, which are generally considered as being Dr. Smith's Complete Works. Of these seven books, one is biographical, one deals with education, another consists of a book of sermons, three are novels, and one is a collection of short stories. Surely, this collection represents a broad field of literary endeavor. This fact becomes more astonishing when it is taken into consideration that during the period in which these seven volumes were written, the author was deeply engrossed in the duties of the parish priest, in lecturing, in writing for the magazines, and in acting as literary adviser and critic to various publishing concerns and periodicals. To me, his biography of Brother Azarias, characterized as "the life story of an American monk," is the most wonderful. It is written absolutely without persiflage, yet it is a beautiful tribute to this man, who, although endowed with an unusual mind, denied himself the honors that he might have won in the priesthood to become an obscure member of a teaching community, which, at

the time he entered it, was just beginning its struggle for existence in this country. Brother Azarias is a worthy subject for any pen, yet he could not have had a better biographer than Dr. Smith. This writer expresses a sympathy for his subject that was born of intimate acquaintance and association. He does not rely on the hearsay of others for his information, but much of it has been gathered first-hand. The book simply teems with personality, and through it all the sound ideas of the author are found in practical application to the subject he treats.

Almost any paragraph of this book would illustrate this. As an example I choose from his first chapter, devoted to Brother Azarias, "the man." In a paragraph near the middle of the chapter, Dr. Smith sums up the ideals of the monk, and then follows a pithy and concise treatment of vocation. "He was an American who became a monk in spite of his environment, and who clung to his vows, indifferent to the ridicule which they excite in certain minds; a monk who chose the routine of a teaching life when he might have stood in the sacerdotal rank; a clever student of his century, well acquainted with its glories, an admirer of its achievements, who despised its trend and labored sincerely to change its aims for truer and better. He attached himself to a lay community which in its earlier days was unknown to Protestants, and was often misunderstood and cheaply held by Catholics. The commercial world can not understand a monk who is not a priest. Brother Azarias deliberately chose for his career a simple but noble office, teaching the young, in an age which surpasses imperial Rome by its passion for popular regard. And when his maturity came, when the illusions of youth and enthusiasm had vanished forever, by word and act he joyfully accepted over again every restriction and every bond with which in his youth he had bound himself. Such a life leaves an agreeable flavor on the tongue that tells it. It fills the ear with music and the heart with comfort and strength. The printed page gives out its perfume. For one part of our American world it has the charm of novelty. Its contrast with the average American life is rather violent, in fact, for none can understand—the spiritual Christian

excepted—the motives which rule such a life and make it both reasonable and delightful.”

It is ideas of this kind that Catholics as well as non-Catholics need in order that they may fully appreciate the God-given vocations of those laborers in the vineyard who aspire not that their names shall be handed down in the annals of history, but who work along in their own way, doing their share towards the upbuilding of religious thought, and whose special mission in life is to teach the young and to prepare them for the struggle that is to come. Brother Azarias, as Dr. Smith shows later in his biography, could not remain obscure, but it was not his own fault that his achievements were given the honor he deserved. This humble religious was an example of humility, but he was endowed with a mind far above the ordinary. He had been given the faculty of expressing his thoughts clearly, and it was his duty to give these thoughts to the world. This he did in an unostentatious manner, and when they were received they were given the credit that was due them. He had particularly advanced ideas in the matter of education, and even the authorities of the public schools sought counsel of him and invited him to lecture before various educational gatherings.

To those who appreciate the work of a man like Brother Azarias, and who enjoy personal and detailed biography that contains the real spirit of the subject studied, Dr. Smith's life of Brother Azarias should prove a rare treat. It is as interesting as a novel, and there is not a page that does not deserve careful reading. Had Father Smith written no other book he would be known as a great Catholic author. It would be a magnificent monument to his name and its influence would be a great power for good. But in writing this book, Dr. Smith was not satisfied. His mission had not been fulfilled. He had other things to talk about, other ideas to bring forth. That is the reason for his tireless labor and his voluminous writings.

“The Chaplain's Sermons” is a new departure in hints on pulpit oratory. The market has been flooded with sermon books, many of which are notable and many of which do not rise above the grade of

mediocrity. Father Smith's sermons are rather an aid to memory than a statement of fact. He suggests the subject and leaves it to the preacher to treat the subject-matter as he sees fit. (These sermons have been preached by the author on many occasions before congregations representative of the great body of the Church, that is, Catholics of average intelligence. They are not above the heads of the common people, nor beneath the notice of the cultured.) They are solid expositions of Catholic dogma, and are filled with the kind of instruction that should be given at the various times of the year. (There is practically a sermon for every Sunday and holiday of the year and then a variety of special instructions that may be found useful on special occasions.) To the priest a work of this kind is almost of unlimited value. It is a direct aid in the preparation of sermons, and its points are so arranged that when one is pressed into the pulpit with no chance of preparation, he will find a subject at hand so that he can talk without embarrassment. Even for the lay-reader they should be of interest, the notes being extensive enough in character to make them interesting reading.

Practical Catholics should be interested in everything pertaining to the Church and should bear in mind that the Church in this country is largely dependent for its success upon the proper equipment of its clergy. For this reason “The Training of the Priest” is a book that should find a place in the library of every Catholic family. The book was published some years ago and since its publication there has been a general revision and extension of the courses offered in the seminaries to the candidates for the sacerdotal state. Requirements for admission have become more severe and many of the shortcomings observed by Dr. Smith have been remedied. This, however, does not change the value of the work. There are many suggestions offered which might be followed with profit even now, and the general scope of the work is so broad that it will be of value for many a day to come. Father Smith is an advocate of a sound body for the priest or for the candidate for the priesthood. This was the subject of the first lecture he ever delivered at Notre Dame,

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DENIS A. MORRISON, '10	PAUL R. MARTIN, '10
THOMAS A. LAHEY, '11	JOHN B. MCMAHON, '09
MICHAEL A. MATHIS, '10	JOHN J. ECKERT, '11
LEO C. MCELROY, '10	LEO J. CLEARY, '10
JOHN MCDILL FOX, '09	FRANCIS C. WALKER, '09
JOHN F. O'HARA, '12	ARTHUR J. HUGHES, '11
FRANCIS WENNINGER, '11	FREDERICK W. CARROL, '12

## Senator Carter, Commencement Orator.

Notre Dame and her graduating class of 1909 will be honored next Wednesday evening in having for Commencement orator the Honorable Thomas H. Carter, United States Senator from Montana. Mr. Carter is a Catholic, and one of whom all the Catholics of the country may well be proud. In the great body of legislators, of which he is a member, he is known and esteemed as a clear, forcible speaker and a heady debater whose opinion on any subject is always to be regarded. The address with which we are to be favored at the coming Commencement is sure to be a good one.

—It is a lamentable fact that the tendency of college athletics of the present day is not towards the physical development of the many, but rather towards College Athletics. the abnormal development of the few. Skilled coaches devote all their time and energy in trying to produce teams that will defeat all competitors and champions who will lower

records. Few men, comparatively speaking, are of sufficient size and strength even to become candidates for the various teams. Those who are candidates are those who need physical development least. The student who really needs exercise receives scant attention from the physical directors of the average college. For those who are confined in class-rooms for the greater portion of the day, exercise, especially systematic exercise under the trained eye of a capable athletic director is almost a necessity. The average college student is just at an age when it is in his power to lay the foundation of a healthy, vigorous life. Every encouragement and opportunity possible should be given the student to build himself up. Under the present system this is not sufficiently considered. As the primary object of the athletic department of a college should be the upbuilding of the physical man of the student body as a whole, it is to be regretted that the good of the many is too often neglected.

—“A sound mind in a sound body” is a wise maxim and one that unfortunately is little heeded. Vacation time is now at hand, and for a brief period at least, Vacation. the student can give himself up to relaxation. It is the time of recreation and recuperation. It should be borne in mind that during the summer books and school worries should be forgotten; yet too much pleasure is also harmful, and the student should take his recreation in sensible quantities, and by the rational man it is not taken for its own sake. Out-door life and the proper kind of exercise should enter largely into the vacation of the student. To those who have finished their school work, serious thought about the life of the world will be of benefit. Close observation of people and things is excellent training for the man about to take up the struggle. Follow these simple rules: be prudent as to the kind of recreation taken, and at the end of the summer you will find yourselves ready for school or work. Health is one of the conditions of success, and the man who would take his place in the world of strife must take care that his body is sound.

## Junior Commencement.

The Carroll Hall Commencement and the conferring of diplomas on the students of the Commercial Course, took place in Washington Hall on Thursday evening. Very appropriately, the Junior Elocution Contest for the Lyons Gold Medal was arranged to provide the entertaining feature of the evening. This proved to be exceptionally interesting, as the contestants showed such surprising ability that they have set a new standard for junior elocutionists. George Lucas, who won first place, showed notable talent in the portrayal of emotional qualities. His performance, everything considered, was one of the best of its kind given in Washington Hall this year. Julius Lee, who secured second place, showed great talent for mimicry and dialect. He should "make good" in comedy parts. Third place was awarded to William Cotter, and fourth to James Monaghan.

Rev. Thomas O'Reilly, the Baccalaureate Preacher, was present, and kindly accepted the Reverend President's invitation to give a word of advice for the guidance of the young men. He reminded them of the self-sustained struggle which has made Notre Dame what it is, and urged his hearers to take their *Alma Mater* as their model in life, emulating her fortitude and uprightness throughout their lives, always remembering that Christian character is an essential adjunct to talent.

After the awarding of the medals and diplomas, the old-time friend of the University, J. M. Studebaker, addressed the students, illustrating the value of rightly directed ambition, and urging upon them the realization of the necessity of uprightness in business relations. The University Orchestra, under the direction of Professor Petersen, surpassed itself in the rendition of its well-selected program, and added greatly to the enjoyment of the evening.

Selection.....	University Orchestra
"The One-Legged Goose" by F. H. Smith.....	Julius Lee
"MacLean's Child" by McKay.....	George Lucas
Selection.....	University Orchestra
Halleck's "Marco Bozzaris".....	James Monaghan
"Tim"—Anon.....	William Cotter
Selection.....	University Orchestra
Address.....	Rev. Dr. Thomas O'Reilly
Conferring Commercial Diplomas, Certificates, Medals	
Closing Address.....	Hon. J. M. Studebaker

The list of recipients of medals and diplomas is as follows:

Lyons Gold Medal for Elocution, George Lucas; Mason Medal for Excellence, Juan Garcia Gonzalez (to be presented on July 17); Fitzgibbons Gold Medal for Christian Doctrine, Carl B. White; Commercial Gold Medal for the best record in the Commercial Course, Roger J. Mott.

Gold Medals for Deportment: Ralph Newton, Julio Alarcon, William P. Downing, Daniel Duffy, John Fordyce, Charles Murdock, George Sippel, Theodore Susen, Martin Walter, Bernard Bogy and Raymond O'Donnell. Renewals were awarded to Julius Lee and Joseph Peurrung.

Certificates for Deportment: Thomas J. Burke, Cecil E. Birder, William E. Cotter, James F. Cahill, Edward M. Daonst, William A. Griesedick, Hyland L. Heck, Otto J. Hug, Stanislaus Kruszynski, Simeon N. Kasper, Herbert Koelber, Frank Newton, Morton J. Lucas, Theodore T. Raczkowski, Mark A. Rumeley, Edward A. Sippel, Joseph L. Soisson, Carl B. White.

Commercial Diplomas were conferred on: Harry Joseph Bennett, Julio Y. Alarcon, Joseph Alphonsus Bennett, James Edward Culligan, Rogers Joseph Mott, Harry T. Rafferty and Edward Story. J. F. O'H.

## Minim Commencement.

The annual commencement exercises in the Minim Department were held Thursday morning in the main assembly room of St. Edward's Hall. Certificates, medals and premiums were awarded to those who had distinguished themselves in conduct and study during the year, the honors being conferred by the Reverend President of the University.

The Minims are interesting at all times, but never more so than when gathered at commencement to receive their awards—one hundred and twenty of them, manly little fellows of genuine Varsity spirit, and it is a treat to see their bright faces glowing with enthusiasm. Several of them are, according to their teachers, remarkable for scholarship—scholarship in miniature though it be. During the distribution of premiums perfect discipline was observed, each responding to his name as it was called and walking gentlemanly up to the platform to receive his medal or prize from the hand of Father Cavanaugh. Especial interest is taken in the awards for conduct: the ones distinguished in this way receive the most hearty applause of their companions, and are the idols of the day.

The exercises were concluded with a brief

address by Father Cavanaugh in which, after paying a fitting tribute to the Sisters and Brothers in charge of the department, he congratulated the boys upon the success of the year, gave them a few words of friendly advice and bade them Godspeed upon a happy vacation. After the close of the exercises most of the Minims left for home accompanied by their parents or a Brother of the department, the Chicago crowd having a special car with Brother Cajetan in charge. St. Edward's Hall, as all observe, is truly a unique institution, and everyone wishes to see it grow, as it surely will. The following is the list of awards:

The Abercrombie Gold Medal for Application was awarded to John W. Henry, Dallas, Texas; gold medal for Composition, to Louis Cox, Moberly, Mo.; gold medal for Improvement on Piano, to Sylvester Vyzral, Chicago; gold medal for Letter-Writing, to John C. O'Connell, Chicago; gold medal for Christian Doctrine, to Gerard Robinson, Wheeling, W. Va.

Gold medals for Department were awarded to Geo. D. Bryson, Pedro Bañrenquy, John W. Freyermuth, Dean W. Comerford, Thomas D. Glynn, Chas. A. Hannah, Thomas B. O'Connell, Eugene Underwood, Oscar H. Schwalbe and Albert J. Cagney; renewals in the form of gold bars to Geo. L. Comerford, Louis M. Fritch, Robert B. Godfredson, Maurice J. O'Shea and Lucian J. Maxwell. Silver medals for Department to Joseph W. Mullally, Frederick W. Powers, Andrew M. Rokop and Franklin H. Vancleve.

St. Edward's Hall certificates were conferred upon John H. Bowles, Walter S. Bollin, Eugene Carey, Leroy Cagney, S. Allerton Dee, Edward W. Denvir, Carl Eichelsdorfer, Clarence F. Hammowun, Henry B. Lensing, Richard F. McCarthy, Joseph D. Madigan, Paul D. Nelson, William T. Nelson, Vincent B. Quinn, Arthur W. Spear, John F. Sullivan, Job Evans Stevenson, Sylvester Vyzral, Francis Walsh, Roland E. Weldon, Harold G. White, Lawrence Wheeler, Robert E. Davis.

P. R. M.

#### Baccalaureate Sermon.

On Friday morning, the Solemn High Mass closing the collegiate year was celebrated in the Sacred Heart Church. The Mass was attended by the Professors and the graduates, in the regalia indicating their degrees, and by the entire student body. The Baccalaureate sermon, delivered by the Reverend Doctor O'Reilly, which appears in another part of this issue, was well received by the auditors, who paid marked attention to the significant words and sound advice and Christian counsel of the distinguished orator. After the Mass "Holy God" was sung by the assembled body.

(Concluded from page 601.)

and he has not changed this opinion since. "Priesthood is the crown of God, which should be set upon the body made perfect by man's own care." This is a free expression of Father Smith's idea, and it is found applied throughout his treatise on the training of the priest. He compares the man just entering the seminary to the man just entering the military academy at West Point, and recommends practically the same physical test for both institutions.

Young men, especially those now in college, who contemplate some day entering the ranks of the priesthood, and those young men who may have a religious leaning, but who are yet undecided as to their vocation, should secure "The Training of the Priest" and read it through at least twice. They will find it well worth their time and it will shed light on many points that are of interest and problems that may require solution.

The books just mentioned are the serious works of the writer, but it is the novels and short stories that are perhaps more widely known to the great class of people who read for recreation. It is this class that needs the proper influence in their novels, since they haven't the time or inclination to delve into the more serious works that treat of right and wrong from a philosophical or theological standpoint. The novel wields a great influence, and for that reason there is a crying need for Catholic novelists. An analytical treatment of the novels of Father Smith is unnecessary. Suffice it to say that they are interesting, they are breezy, and they are not filled with preaching. Their characters are developed in fine style, and through them there is a continual strain of bright wit that makes them amusing. So many writers who endeavor to wield a good influence in their works are heavy and uninteresting. Not so with Father Smith. Take "Saranac," for example; there is no one but would be benefited by reading this book, yet it is just as light and amusing as the best of the six best sellers. Its characters are unique, and the author gives us a vivid picture of a life that is filled with interesting situations. The same holds good in "Solitary Island" and "A Woman of Culture." Close

attention to detail, long years as a parish priest and a hard missionary experience, have amply qualified Father Smith for his work. His short stories are gathered under the title "His Honor the Mayor." In these stories one finds an interesting account of the Irish emigration and the relations existing between the exiles and their Puritan neighbors. Taken all in all, Dr. Smith's literary activities are on a par with the best that we have in this country. He is scholarly and is a safe guide for the student who is just starting in serious reading.

### Athletic Notes.

#### TRACK.

The result of the Conference-Meet held in Chicago last Friday and Saturday was not a disappointment to us as we had not expected to rank very high. Only a small team was entered, and although we know all of them to be track men of ability, there were men of national reputation in the meet who were expected to win the places.

The mile-run went to Dohlman of Wisconsin, Dana finishing second one yard behind him and Comstock of Chicago crossing the line a strong third. Considering the slow condition of the track the time 4:34 3-5 was good. Previous to the meet, Dohlman had run the mile in 4:28 and Dana's best time was 4:36, but those who witnessed the race feel confident that had Dana started his sprint earlier, he would have beaten the Wisconsin man to the tape. All credit is due to our little miler for running a fine race under adverse conditions.

The high-hurdles went to Crowley of Chicago; Moriarty, who had not yet fully recovered from a serious injury to his leg received in the Wabash meet earlier in the season, failed to qualify for the finals. But the manner in which "Mory" ran away from Crowley in the First Regiment Meet leaves no doubt in our minds as to his superiority.

Captain Schmitt's bad luck, which has haunted him all season, attended him this time. Leading all the runners in his heat of the low hurdles, Bill's foot struck one of the obstacles throwing him heavily, and as a result he failed to qualify for the finals.

Harry McDonough and Jesse Roth in the broad jump had some of the best men in the West against them, and failed to qualify by merely a few inches. Both have been improving steadily during the year and big things are to be expected from them next year.

Duffy is another man whose work has been on the rise during the past year, and the fact that he failed to qualify in the quarter-mile is far from being a discredit to him as many of his opponents are among the fastest 440 men in the West.

### INTERHALL BASEBALL CHAMPIONSHIP

#### WON BY CORBY.

In the most intensely interesting game seen on Cartier Field this season, Corby Hall snatched the championship from Brownson, with a 1-0 score. Fortune smiled on Father Farley's men last Sunday, for, as the score indicates, the game was close—so close in fact that a slight error in any one of a half-dozen places would have tied the score or thrown the game to Brownson. But the Corby men were masters of the situation, and every move they made was opportune and effective. Scanlon, pitching for Brownson, allowed only two hits, while his team-mates landed on Somers nine times, but luckless plays at crucial moments made their hits ineffective. Scanlon struck out seven men and Somers eleven.

In the first inning Brownson succeeded in filling all the bases, but with two men down Wilson struck out. The lonesome run that won the game was made by Dana in the second. Dana walked, and made second on a pretty sacrifice by Devine. Doonan singled to right, and Dana, with a good lead off second, crossed the home plate, his speed serving him well. In the second half of the second, with one man down, Ferrel hit, and on Scanlon's hit advanced to second, but left his base on a long center fly from Lenertz to Pick, and was put out, Pick to Kelly. In the sixth inning Somers showed his ability, for, with only one man down and with Rice and Gibson on second and third by a double steal, he struck out Wilson and Klarkowski. In the second inning, almost the same play as in the seventh lost Brownson another

good chance to score. Their last chance faded in the ninth when Lenertz, taking too big a lead, was caught off second.

The game was exciting throughout, but the finest piece of work in the whole game was Will Fish's sensational catch of a long drive over second. The umpires, Prof. John Shea and Rufe Waldorf, were able to satisfy the demands of a very exacting audience.

The contest this year has been unusually interesting. Previous to this, each hall had played six games; Corby and Brownson had won five each, and St. Joseph and Sorin, one each. The final game Sunday was made necessary to decide the tie between Corby and Brownson for first honors.

\* \*

Michigan, 4; Notre Dame, 2.

The game which was to have been played with Michigan, June 4, was cancelled on account of rain, but on June 5, Michigan defeated us, 4-2, making their second victory over us this season. Burke started on the mound for Notre Dame, and his wildness, coupled with an error, resulted in two scores for Michigan in the first inning and two more in the second. Heyl went in in the third inning and pitched superb ball, preventing any further scoring for Michigan. Inability to hit Blanding was as much responsible for the defeat as anything else.

#### NOVELTY MEET.

The Second Annual Novelty Meet of the Interhall Baseball Association was held with great success on Monday afternoon. Many valuable prizes were donated by various merchants of South Bend, and the rivalry was keen throughout the meet.

The two stellar performances of the meet were made by McDonald, who circled the bases in 15 1-5 seconds, the same time as that made in the national tournament; and Vaughan, who, in the distance throw, heaved the sphere 364 feet 5 inches, only a few feet short of the college record. The record, 372 feet 2 inches, was made by Father Quinlan during his college course and has stood for many years.

The meet resulted in a victory for Sorin, with 54 1/3 points; Brownson second, 38; Corby, 20 2/3; and St. Joseph 12.

Moriarty was highest individual point-winner with a total of 17. McDonald second

with 14, and Attley third with 12. Other point-winners were Funk, 11; Vaughan, 10; Klarkowski, 8; Shea, 7 1/3; Lenertz, 7; Ferrel, 6; Pick, Herr and Herman, 5 each; Gibson, 4; Rice and Wilson, 3; Dana, 3 1/3; Burdick, 2; Fish, 1 1/3; Balensiefer, 1.

\* \*

Cuban Stars, 6; Notre Dame, 5.

In the last and best game of the season, the Cuban Stars defeated the Varsity 6 to 5 in 10 innings Thursday afternoon. Sensational plays were the order of the day and the spectators were on edge every minute.

Frank Scanlon started on the mound for the Varsity and held the swarthy visitors well in hand until the fifth when a base on balls, an error, a triple and a single gave them three tallies. At the beginning of the sixth Heyl replaced Scanlon and in the succeeding innings allowed only four hits, one in each of the last four innings.

In the ninth inning with two men down, and the score 5 to 5 Kelly landed on the ball and drove it far into left field. It looked good for at least three sacks and perhaps a full circuit, but Magrinat after a hard run, and a little juggling captured it, killing our chance for a victory.

#### THE GAME IN DETAIL.

Hernandez singled past Daniels. Govantes laid down a pretty bunt which Connelly nailed and drove over to Daniels, but Bert dropped it, Hernandez going to third and Govantes to second. Bustamentes fouled out to Connelly. Sanchez bunted into 'Dreamy's' hands and by a quick throw to Connelly he doubled Hernandez at third. No runs.

Connelly and McKee drew passes, Daniels bunted and was safe on Sagna's fumble. Kelly singled past shortstop, scoring Connelly and McKee. Daniels took third on the hit. Kelly started to steal second and on the throw down Daniels came home. Bustamentes returned the ball to catch Daniels, but the heave was so wide that Kelly continued around the bases for a tally. Sagna hit Hamilton. Dike scanlon fanned. Maloney drew four wide ones and on a wild pitch took second, Hamilton going to third. Hernandez booted Bothwick's grounder and the bases were crowded again. F. Scanlon flied out to Vilia, Hamilton scoring. Connelly walked for the second time this

inning, but McKee went out, Govantes to Parpetti. Five runs.

2d Inning.—Parpetti flied out to Connelly. Magrinat singled past third. Daniels captured Vilia's fly. Santa Cruz went out, F. Scanlon to Daniels. No runs.

Daniels flied out to Santa Cruz. Kelly grounded out, Short to first. Hamilton singled but was thrown out a moment later trying to steal second. No runs.

3d Inning.—Sagna doubled to right centre. Hernandez bunted and F. Scanlon threw to third to catch Sagna but Connelly dropped the ball. Govantes flied out to Hamilton and Hernandez was doubled at first. Bustamentes went out, Connelly to Daniels. No runs.

Scanlon went out, third to first. Hernandez made a phenomenal catch of Maloney's foul fly. Bothwick took one in the back and walked but "Dreamy" Scanlon flied out to Hernandez. No runs.

4th Inning.—Sanchez flied out to Maloney. Parpetti doubled to left centre. Magrinat singled to right centre and Parpetti scored, although Hamilton made a beautiful throw to the plate to catch him. Magrinat went to second on the throw in and when Vilia grounded to Maloney, was caught out between third and second, Connelly, Maloney and Bothwick figuring in the play. Santa Cruz made the third out, Daniels to F. Scanlon. One run.

Connelly flied out to Santa Cruz, and McKee to Hernandez. Daniels flied to left field and Magrinat dropped the ball. Daniels in one of the most sensational exhibitions of base-running seen on Cartier field this year, continued around to third. Kelly, hoping to profit by the same sort of a play put up one for Magrinat, but this time the left fielder squeezed the ball.

5th Inning.—Sagna walked. Hernandez batted one to Maloney and on the latter's error both runners were safe. Govantes knocked one to Daniels and Bothwick who covered first, took the put-out. Bustamentes' triple to deep centre drove in two runs. Sanchez flied out to McKee. Parpette smuggled to centre and Bustamentes came home. Magrinat grounded to Maloney forcing Parpetti at second. Three runs.

Hamilton fanned. Scanlon went out, short-stop to first base. Maloney fanned. No runs.

6th Inning.—Heyl, who replaced Scanlon in the box, passed Vilia, but a moment later he was caught off first by Dike Scanlon's throw to Daniels. Santa Cruz took the three-whiff route to the bench. Sagna went out. Bothwick to Daniels. No runs.

Bothwick struck three times but Sanchez dropped the last one and Bothwick ran to first. Parpette dropped Sanchez's throw, leaving Bothwick safe. Heyl brunted to Sagna and Bothwick was forced at second. Sanchez nailed Heyl trying to steal. Connelly smuggled, but he, too, was caught in an attempt to purloin second. No runs.

7th inning. Hernandez singled; Govantes bunted, but Dike's throw pulled Daniels off the bag and both runners were safe. Bustamentes grounded to Connelly who threw Govantes out at second. Sanchez flied out to McKee, and Hernandez scored. Parpetti flied out to McKee. One run.

McKee lifted one to Maguriat. Daniels drew a pass and stole second. Hamilton reached first and Daniels third, on Govantes error. Scanlon went out Sagna to Parpetti. No runs.

8th inning. Magrinat went out, Connelly to Daniels. Vilia singled, Vera Cruz flied out to Bothwick and Sagna fanned. Maloney and Bothwick fanned. Heyl reached first on Parpetti's error, but was forced out at second on Connelly's grounder to Bustamentes. No runs.

9th inning. Hernandez flied out to Maloney and Govantes to Kelly. Bustamentes singled to left but died at first as Connelly captured Sanchez's fly. No runs.

McDonough, taking McKee's place, flied out to Vilia. Daniels went out. Sagna to Parpetti. Kelly drove a long one to left that looked good but Magrinat pulled it down.

10th Inning.—Parpetti reached second on Kelly's error of his hard fly. Magrinat singled to centre and McDonough made a pretty throw to the plate, catching Parpetti. Vilia grounded to Maloney who threw to second too late to catch Magrinat. Santa Cruz ground to Maloney forcing Vilia but Magrinat scored on the play. Sagna flied out to Kelly. One run.

Hamilton drew a pass. Scanlon bunted into Sagna's hands and Hamilton was doubled at first. Maloney walked, Bothwick fanned.

Cuban Stars	AB.	R.	H.	PO.	A.	E.
Hernandez, 3b.....	5	2	2	3	1	1
Govantes, 2b.....	5	0	0	3	1	1
Bustamentes, ss.....	5	1	2	2	3	1
Sanchez, c.....	4	0	0	6	5	0
Parpetti, 1b.....	5	1	2	8	0	2
Magrinat, lf.....	5	1	3	3	0	1
Vilia, rf.....	4	0	1	0	0	0
Santa Cruz, cf.....	5	0	0	2	0	0
Sagna, p.....	4	1	1	1	4	1
Total	42	6	11	30	14	7
Notre Dame	AB.	R.	H.	PO.	A.	E.
Connelly, 3b.....	3	1	1	5	4	1
McKee, cf.....	3	1	0	3	0	0
Daniels, 1b.....	4	1	0	7	2	1
Kelly, lf.....	5	1	1	2	0	1
Hamilton, rf.....	3	1	1	1	1	0
Scanlon, c.....	5	0	0	3	1	1
Maloney, ss.....	3	0	0	2	3	1
Bothwick, 2b.....	4	0	0	5	2	0
Scanlon, p.....	1	0	0	2	2	0
Heyl, p.....	2	0	0	0	0	0
McDonough, cf.....	1	0	0	0	1	0
Total	34	5	3	30	16	5

Cuban Stars—0 0 0 1 3 0 1 0 0 1=6

Notre Dame—5 0 0 0 0 0 0 0 0 0=5

Three base hit—Bustamentes. Two base hits—Sagna. Parpetti. Hit by pitcher—Hamilton, Bothwick. Struck out—By Sagna 6; by Heyl, 2. Bases on balls—Off Sagna 5; off Scanlon, 1; off Heyl, 1. Wild pitches—Sagna, Heyl. Stolen bases—Bustamentes, Santa Cruz, Daniels, Hamilton. Sacrifice hits—F. Scanlon, Sanchez. Umpire, Duggan.

### Local Items.

—The Freshmen are "at it again." Boss Duncan and ward-heeler Murphy have put on their rubber heels and oiled their tongues, and are gathering in the Freshmen and their shekels. There is music in the air—around the Brownson campus—and Manager Murphy promises more music, as well as poetry and speech-making, to the innocents he is trying to ensnare. The long and short of it is that a Freshman smoker is being prepared for Saturday night, in Carroll Hall recreation room, and reports indicate that the program that is billed is to be one of the best.

—The Preparatory Oratorical Contest took place Friday June 4, in the Sorin Law Room. Joseph Kelley was awarded first place, Allen Heiser second, and Ladislaus Serowinski third place by the judges, Fathers Quinlan, Walsh, and Schumacher. Kelley's earnest delivery and clever handling of so vast a subject as "Labor and Capital" gave him first place and the annual \$10.00 prize which the University offers to the best orator in the Preparatory Department. Heiser spoke on "Lincoln the Man," and

Serowinski on "Christian Education," both delivering speeches in matter and manner very creditable to preparatory men.

—The decisive game of baseball in the series between the Reds and Blacks of the Minims was played on last Sunday afternoon. The game was tense from start to finish, the Reds having a little the best of it most of the time, but by a fine rally in the last two innings the Blacks snatched the championship by a score of 6 to 5. That evening the athletic and military honors of the year were distributed to the winners, each member of the winning team receiving a handsome Varsity pin or watch-fob. After the distribution refreshments were served to all the Minims by Brother Cajetan. The hearty thanks of the Department are extended to Mrs. F. Vyzral, Mrs. B. Railton and Mr. Andrew J. O'Connell of Chicago for purses donated for future awards in military drill.

—On last Tuesday evening the South Bend Council No. 553 of the Knights of Columbus offered the student Knights of Notre Dame a treat in the form of a smoker and farewell party. The excellent program arranged by the chairman, John B. McMahon, included a dramatic recitation by Prof. George Speiss, a vocal solo by Felit Del Hoyo and songs and jig-dancing by Mr. Frank Murphy of South Bend. J. B. Murphy in his College Songs made a decided "hit," the audience testifying their appreciation by several encores. John McDill Fox entertained the gathering with "Her First Appearance," the prize recitation in the recent elocution contest for seniors. A sparring match between "Kid" Guthrie and the young "Unknown" was decided in favor of the latter, John Doran and Walter McInerny of South Bend acting as referee and time-keeper respectively.

A CORRECTION.—We print the following communication as a correction of the errors therein referred to:

St. Louis University, St. Louis, Mo.,

May 26, 1909.

DEAR SIR:

Permit me to call your attention to two errors under heading "In the College World" in the SCHOLASTIC for May 22.

The management of the University has not "been entrusted to a board of laymen." This misapprehension has probably arisen from the fact that a new Advisory Board, consisting mostly of laymen, was recently organized. The management of the University remains as before with the Jesuits.

Mr. W. J. Warner of Cornell coaches St. Louis U.—not Wabash—next year.

I am sending a marked copy of the *Fleur de Lis* containing correct information on these points.

Respectfully,

PAUL L. BLAKELY.