

THE NOTRE DAME SCHOLASTIC.

DISCE·QUASI·SEMPER·VICTURUS·

VIVE·QUASI·CRAS·MORITURUS·

VOL. XXI.

NOTRE DAME, INDIANA, JANUARY 21, 1888.

No. 18.

Church and State.

Man, a social being, composed of soul and body substantially united, is naturally destined to live a two-fold life, and to become a member of a double organization. Hence there really exist in human society two distinct orders: the spiritual and the temporal, each with its own special functions, laws and sphere of action. For instance, by the very fact that a person is born in the United States, he has a right to enjoy American citizenship, cast his vote at election time, and take part in public affairs. But if, on the other hand, he has been baptized, and recognizes the Man-God, Christ, as the Founder of the Christian religion, he belongs to a supernatural Church, and is entitled to all its favors and privileges. As, moreover, the human body, separated from the soul, cannot live, but is soon reduced to dust and ashes, so, too, the divorce of the State from the Church is a principle of social dissolution which destroys its moral life, and leaves society to become a mass of civil rottenness and political anarchy.

Lastly, though spiritual in herself and unchangeable in her constitution, the Church needs some external means to accomplish her mission. Divine in her doctrine and government, she is human in her members and discipline. Thus it is that, while remaining always the same, inasmuch as she represents God Himself, she however, may, and in fact does, undergo diverse modifications according to the various circumstances in which she is placed. And indeed, what is, after all, the history of mankind, but a series of conflicts between the power of the State and the authority of the Church? It would prove most interesting to examine successively the principal periods during which the Church came into conflict with the State, and see with what

wonderful flexibility the former knew how to adapt herself to the character of the different times and satisfy the wants of all nations. But such an extensive review cannot properly be made within the limits of the present sketch. Supposing, then, that the historical side of the question has been thoroughly investigated, we content ourselves to call the attention of our readers to some of the fundamental principles which underlie the relations of State to Church.

First of all, from the many conflicts that have taken place between Church and State, it is easy to infer that the mutual action of the two social powers cannot possibly be fixed once for all, but their respective rights must, of necessity, be modified in practice according to the spirit of the various epochs of History. Neither in the first three centuries, when the pagan emperors persecuted the Christians, nor under the Christian Cæsars who gave Christianity the support of the civil law; neither with the feudal system in which Popes and Bishops acted as arbiters in almost all political questions, nor with centralized monarchies which often robbed the Church of her temporal possessions, and at times treated her as an enemy or a slave—in the name of liberty and civilization—was there any absolute theory to regulate practically the relations of Church and State for all times and places. Still, it cannot be denied that the principles on which these relations are based never change, and, though their application may vary, their nature remains constantly the same as that of man himself. Placed between the physical and the moral order, man, “an incarnate intelligence,” is created to live in society with God and his fellow creatures. So, likewise, is human society naturally inclined to enjoy both material and spiritual advantages. If, then, it is true that the soul, though immortal and the better part of our being, cannot be independent of the

body, it must also be certain, that the Church, a supernatural institution, charged by Christ with the care of souls, has the right and duty to teach everywhere individuals and nations. She, consequently, by interpreting the natural law and explaining divine Revelation, is bound to persuade all civil governments to rule with justice and take the means best calculated to keep order, and promote the welfare of mankind.

We do not mean thereby to say that the State must be subordinate to the Church in all respects, but only that it ought to heed her teaching in such matters as pertain to the order of morality. After St. Peter commanding to "obey God," but also to "honor the king;" after St. Paul declaring that "there is no power but from God," and enjoining "obedience to the Roman emperor for conscience' sake," all Catholic doctors and divines agree in asserting that the spiritual power is really distinct from the temporal, because they move in a different sphere of action. But they hold, also, with St. Augustine and St. Thomas, that princes derive their authority from God "through the people," who delegate it to whom they choose, and, consequently, are accountable for the use they make of it to both God and the people. Catholic theologians, in the name of Revelation and sound reason, always objected to the so-called "divine and indefeasible right of kings"—an absurd theory, invented by the despotic Louis of Bavaria, and advocated by James I of England, which theory the English poet wittily characterizes as "the right divine of kings to govern wrong."

At the same time, these wise men emphatically protest against the "absolute sovereignty of the people," which would legitimate revolution and consecrate anarchy. According to them, supreme independence and sovereignty belong to God alone, though, as a matter of fact, it is invested in the community. On the other hand, authority, divine in itself, being necessary to human society, is a trust to be kept and exercised for the public good. Except in the case of David and his line, there is no evidence recorded by History that an inalienable power was ever granted by God to any individual or family. Again, obedience, far from being altogether blind and passive, must be "reasonable," and in the instance of a despotic ruler, whose tyranny clearly threatens the life and endangers the property of his subjects, the people may sometimes be justified in resisting, and even more—getting rid of him by force of arms.

Undoubtedly, the Church, founded by Christ, and having been commissioned by Him to "teach all

nations even to the end of the world," cannot be changed in her constitution or altered in her essential organization by any power on earth; and her doctrine, inspired by the Holy Ghost, bears upon all moral and religious truths. Indifferent to the various forms of government, whether monarchy, aristocracy, or democracy, she has nothing directly to do concerning the organization of civil society, nor does she interfere with the arrangement of merely political institutions, provided the State, legitimate in its origin and sanctioned by the people, should observe the law of God, act always in conformity with justice, and preserve order, peace and security. Jealous guardian of authority and liberty, she cannot admit the so-called "modern principle" that politics is independent of religion and morality; but she, nevertheless, declares that it is not a few only, not even the "better class," but all citizens who ought to have a share in the management and control of public affairs. She, moreover, believes that all the public officers might rather be elected, and this in full knowledge and liberty, by all the members of the community.

This plan was, indeed, liberal in the best sense of the word, and in giving the outlines of a truly constitutional government, should have prepared modern nations to make a good use of all legitimate liberties. Is it the Church's fault if such a program, inspired by the Christian spirit, and based on justice and charity was never carried out? Was it not because pagan lawyers of the XVIth and the unprincipled statesmen of the XVIIth centuries made a close alliance with the absolute power of kings, that the unjust privileges began to be lavished by princes upon their favorites, and the natural rights of the people were crushed out or curtailed? Did not the suppression of political liberty bring forth despotism, and the absence of moral principles multiply scandals in public and private life? Did not, finally, the crying abuses of the "ancient regime" precipitate the French Revolution, cover Europe with ruins and blood, set loose all the wildest theories, and give the State a prey to socialism and anarchy?

Far from being opposed to lawful liberty, the Church, on the contrary, advocates and upholds all the noble and generous aspirations of the people. Speaking in the name of God "as one having authority," she claims only to be a wise pilot amid the stormy revolutions of the human race, and firmly believes that her doctrine, well understood and fairly practised, would prove alike for rulers and subjects a compass and a beacon to guard society against shipwreck. She declares, for instance, that freedom

of conscience can never be a right to adhere to error, to deny God and Revelation, or to select what is evil, but simply a toleration inspired by charity towards persons of good faith; that the freedom of the press, of education, thought, speech and association needs to be controlled and, to some extent, restrained, by fear of abuses. She, at the same time, proclaims that these liberties are in themselves a great honor and the noblest prerogatives of men worthy of the name, and that, if there were but just, honest people on earth, it would scarcely be necessary to regulate their actions. But as there are sinners, and, in fact, many a man, misled by ignorance, blinded by prejudice, dislikes order and law, it is needed to build up walls against wickedness, to prevent good citizens from being corrupted and ruined.

We must confess, however, that this ideal Christian civilization has never been fully realized in the history of mankind, and never, consequently, did the question of the relations between Church and State receive a satisfactory solution. But, after all, in what does it consist? If we mistake not, it consists neither in persecution, nor in protection, neither in servile subordination, nor in thorough separation, but in the real distinction and sincere, effective union of the two powers, aiming together, though in different spheres, to make all men happy, and enable each of them to attain his last end. Now, it seems to us that there is at present no other country in the world where this distinction is more clearly pointed out, and this union can more easily be accomplished than in the United States of America.

It is an error to believe that there exists amongst us a complete divorce of State from Church, since the State recognizes the rights of the Church as held under a higher law than its own. Does not the "Declaration of Independence" affirm, first of all, that "life, liberty and the pursuit of happiness" are inalienable rights? But whence do we hold them, but from God, our Creator? Not being derived from the State, or civil society, which presupposes them, they must have their source or foundation in the spiritual order. Again, the State with us is based on the equal rights of all men, which are sacred and inviolable, because natural. But is it not religion that maintains these rights in asserting above all the right of conscience, that is to say, the right of God, and therefore the right of the Church? Hence it follows that our Constitution, embodying, as it were, religious and political freedom, the rights and duties of the State and all citizens are equally protected by religion, and

the Church herself, being a living reality, affords a solid support to both authority and liberty, by obliging all citizens to obey in conscience all the just laws of the country.

Nay, more: the State is constitutionally bound to respect the rights of all, and especially the right to the free exercise of worship. Says the first Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and this, in fact, could not be done without violence; besides, being unconstitutional, it would be called an act of tyranny. Therefore it is that the United States is the only country in the world where the Church is really free, and no one, even the State, has a right to interfere in her spiritual action, or meddle with her internal organization. We do not pretend, however, that the American State does not usurp the functions of the Church in some very grave matters. It wrongly assumes the control of marriage and education, violating thereby the sanctuary of the family, the natural law and text of the Constitution; it, moreover, fails to recognize the freedom of the spiritual order in refusing to look upon the Church as a moral corporation, and denying her the right of property. This is a remnant of Cæsarism, which is not, after all, in practice a worse assumption than that of all statesmen throughout Europe. Still, the State here gives the Church entire freedom to teach her faith and govern her subjects according to her own councils, canons and decrees, and this is, certainly, more than the State does for her in any old Catholic nation.

Nevertheless, it has been said, time and again, that the Church cannot be reconciled with democratic institutions, as being naturally monarchical and opposed to any republic whatever. Even in granting that the constitution of the Church is a monarchy, we should not forget that she did not make it, but received it directly from Christ, and this is, in spiritual affairs, the best, not to say the only government possible. But this has nothing to do with human institutions. History tells us that, when the Popes speak of the State, they call it "commonwealth," or republic; that theologians most often treated of monarchy as "representative"; that many republics, sprung up during Catholic times, were sustained by the Church, and that even the Protestant States borrowed their republican or liberal doctrines from Catholic writers, nay from those monks of the "dark ages," which it is fashionable to revile. The truth is that the Church of God is neither tied down to monarchy, nor identified with republic; all forms of government, which

give her full liberty, she will approve, provided legitimate. Nay, more: we dare say that, if there is any form of government which, in our day, seems to harmonize more perfectly with the divine mission of the Catholic Church, it is democracy, understood as the government of the people by the people and for the people. Yet on one condition: that religion should reign supreme, permeating, as it were, all public and private relations. If, indeed, earnestly practised, religion will insure the authority of parents, the sacredness of the marriage-tie, the respect for old age, obedience to the laws of the State, and the observance of all domestic and political virtues. Who can, in fact, teach and preach better than the Church of the God-Man, divine rights, family-spirit, obedience, respect, order, justice and charity? Despotism, relying on "brute force," may stand awhile without the support of religious Faith; liberty, never!

To sum up, let us be convinced that Church and State ought always to be united like soul and body in man, distinct without confusion, and working together harmoniously for the progress of true civilization. Let us believe also that the Constitution of the United States, though not perfect, is not only the best for our country, but even the most favorable to promote the interests of our immortal souls. There is such a grandeur, such a magic in these words: patriotism and religion! Let us then, never separate the love of our country from the love of God. Let us look upon the State, or the city of man, as an immense building, the foundations of which, laid down by our forefathers, rest on authority and liberty, and all the parts, cemented by order and law, give strength and security to all citizens. Let us consider the Church as a mysterious sun, which imparts light and heat to individuals and nations, and, increasing in our souls the grace of God, may lead us safely to the shores of eternity. It is especially to you, Catholic young men, with warm hearts and cultivated minds, that we appeal in closing. "Ye can take a part in public affairs, not to approve what is not right, but to change it into public good," as the glorious Leo XIII says: "And thus, infusing, so to speak, into all the veins of the State, as a wholesome sap and blood, the virtues of our Holy Mother the Church, you will show yourselves at home and abroad good citizens and faithful Christians!"

REV. S. FITTE, C. S. C.

So long as philosophy neglects to teach belief, love, prayer, it will be condemned to be only an ornamental science.—*Abbé Roux.*

The Young Gent of the Period.

Mister Chawles Augustulus Septimus Brown
Is the pride of his friends and the light of his town;
He was brilliant Omega, of class sixty-four,
And left college because he could learn nothing more.

A triumph of tongs are his long raven curls—
The boast of the barbers—the talk of the girls;
A fine frenzy of poetry glares in his eye,
And he catches most wonderful thoughts "on the fly."

He boasts he can play, if he like, on the fiddle;
He parts his ambrosial locks in the middle.
Though in cerebral size he has nothing to spare,
He is highly developed in pomade and hair.

His legs are quite lengthy, and so is his face;
His garments are fashioned with infinite grace;
His gloves "Alexandre," his bow quite Beau Nash,
While his lip sports a white, microscopic moustache.

He glances askance at himself in the windows,
And thinks he's Adonis, though slim as the Hindoos;
He smirks at young misses of tender sixteen
And vows that man's end is to see and be seen.

Mr. Chawles has a knack of appearing profound;
His soul is on high while his feet spurn the ground.
He chafes and he "chews" on the banks of Life's river
Prometheus-like with an abnormal liver.

He is great on long speeches which none comprehend,—
Has elocutional tricks at his lank fingers' end;
He is fond of abstract metaphysical chaff,
And can prove you the whole is just double the half.

His classics he boasts, though his English he spurns,
Talks of vases antique and Falernian urns,
Braggs of all the fine prizes his genius has won,
Say "I seen" and "them people," with something "I done."

The Odes of rare Horace he can not but hate 'em;
He thinks on a pinch, his own genius could mate 'em,—
The reason why Chawles thus dares underrate 'em
Is simply—the booby could never translate 'em.

Behold the young gentleman goes out of college
With his trunk full of sheepskins—his head crammed with
knowledge,
He seeks his vocation, but people say Law
Is eternally fit for such rare length of jaw.

With a zeal that would dash through a dozen of Tophets
The spark studies law in the section yclept "Profits";
He thinks the first duty of lads of the Temple
Is t' interpret for self the abstracts of Fee Simple.

But a year or two find the poor Cicero sadder,
He stands stuck in the mud at the foot of the ladder.
He frowns misanthropical hate at the crowd,
And curses the Court if his point's not allowed.

He begins to surmise that he has not been sent
To head the Supreme Court or be President.
He swears, "nowadays, a particular star,
Can never succeed at the American bar."

So, finding they won't make him justice or proctor,
He thinks that he's cut for an eminent doctor;
He reads Ricord on Pustules and Virchow on Phthisic,
And is sure that he'll reap golden harvests from physic.

Behold him now passed:—his law, a tradition—
He hangs out his shingle and seeks a position.
A patient comes in,—the wise doctor would bill him
If he had n't before the misfortune to kill him.

The envious Galens kick up a great fuss
And call him a petifog—quack and a "cuss."
He thinks it is hard that a grain or two more
Of strychnine should cause such a senseless uproar.

He treats with high scorn all their medical jingle,
But drops the D. — R. and takes in his gilt shingle.
Yet he knows that true merit has ever its haters;
Vide "Quack, on the Bile" and his late commentators.

Mr. Chawles, quite subdued, no more runs "amuck"
With the world's bitter envy—its freaks of ill-luck.
With a sigh for lost time, he discovers his "mission;"—
'Tis to dazzle the State with a great politician.

He first runs for Congress:—gets just fifteen votes;—
For the State Legislature;—'t is a run on his "notes;"—
For Alderman—Councilman. Would you believe,
They won't even have Mr. Chawles for "hog-reeve."

He finds that diplomas without Natures' seal
Of his life and success are the Achilles' heel;
So, seeing himself at the point he began
He sinks to the depths of a Woman's Rights Man.

Now, if Chawles had more ballast, and less of conceit,—
Less curling of hair and less pinching of feet;
Less exquisite perfumes,—less grimace and bow,
What Nature intended, he might have done,—plough.

J. M. J. G.

Literature in the Middle Ages.

When Constantine removed the seat of his empire from Rome to Constantinople, he rendered southern Europe an easy subject to the rapacious raids of the savage tribes of the north; Franks, Goths, Vandals, Lombards, Huns, Danes and Normans, equally succeeded in the destruction of the southern and western provinces of Europe. For two hundred years these tribes continued their work of fiendish demolition without interruption, and without reconstruction of any kind. Nor was any settlement thought of until the north was drained of its people. Italy, being the most desirable, was the land which suffered most. Rome, was itself assaulted and taken five times within twenty years. Those murderous tribes, bent upon nought but destruction, destroyed every article within their power; the noblest libraries were fired, and agriculture was entirely suspended. Sometimes, however, under such a leader as Attila, the hordes

would spare the monasteries. In fine, such general distress pervaded Europe that many supposed the end of the world to be near as the tenth century drew to a close. For 500 years this greatest of revolutions lasted. Is it not a greater marvel that, instead of being depressed, literature was not altogether obliterated? Men scarce found time to devote to studies, and the works were reproduced but by the copyist. These works became very scarce, by continued pillaging, and even the loan of a volume became the subject of a commercial negotiation.

When the famous Alexandrian library was destroyed, in 646 by the Saracens, many others of like celebrity fell by the hands of the ruthless pillagers. Another cause of the depression of letters was the uprising from the vanquished of entirely new powers and the population of the country by new tribes, with their new customs and manners. For 500 years this decline of letters continued until they had, in the 10th century, reached their lowest stage. From that time they steadily improved until, in the 16th century, they had reached the very zenith of their glory. Literature received a heavy blow in the fall of Odoacer in the 5th century. In this century lived Dionysius, who was distinguished as an astronomer, historian and theologian. Contemporary with him lived Gregory of Tours, who wrote the history of the Franks, which subsequently became the basis of French history. The literati of this century also boasted of Cassiodorus and Boethius, who translated works of Pythagoras, Ptolemy, Euclid, Plato, Aristotle and Archimedes.

That famous father of English history, Bede, whose name is in itself a sufficient eulogy, flourished towards the beginning of the 8th century. Under Bede, the Monastery of Lindisfarne was the hub of a large literary wheel. Charlemagne made a very worthy effort to check the downward tendency of letters. He gathered around the literati of the day, and made his court the scene of regular conventions for the purpose of discussing literary subjects. He also made a law compelling each cathedral throughout his vast empire to open a seminary. Towards the close of the ninth century, Alfred the Great imitated Charlemagne, and founded Oxford in 886. He compelled men, capable of doing so, to send their children to school, and his officers either to apply themselves to the study of letters, or resign positions. The tenth literary century is still more void of men of letters than its predecessors. Europe was for five hundred years invaded in the north by Danes, in the centre

by Normans, and in the south by Saracens. During all this time the monks kept up their work of copying, as is proven by the fact that, when the Saracens destroyed a certain monastery near Novara, Italy, many volumes of Virgil, Horace and Cicero were found.

The eleventh century was more favorable to the improvement of literature, and boasted of such men as Albertus Magnus, Roger Bacon and St. Thomas Aquinas. The causes of this change are obvious. Such a low declination having been reached, a change was naturally to be anticipated. Christians were accustomed to make pilgrimages to Rome, and these journeys caused men to see new sights, and brought them into contact with men of different customs and manners. This interchange naturally elicited talent, stimulated inquiry, and promoted learning. The crusades aroused Europe from her lethargy. They invited men to commercial enterprise, broke down the feudal system, and drained Europe of those fiery spirits whose sole vocation was to stir up strife and civil discord. When, in 1099, the heroes of Godfrey de Bouillon took and held Jerusalem for more than one hundred years, they struck a great blow for mental culture and against Islamism, the foe of intellectuality. From this review of the trials and achievements of men of letters, during the Dark Ages, we see that, although they have universally been called the "Dark Ages," the same were the cradle of all literature. H. D. H.

The University of Strasburg.

Bishop Keane, in his article in the February number of the *Catholic World*, entitled "The University of Strasburg," has the following:

There are some who imagine that intellectual ambition not only is not now, but is not to be, a characteristic of our country. But in this they are assuredly mistaken. Such a vocation as our country evidently has among the nations of the earth can be reached in no other way than by intellectual pre-eminence. Machinery and inventive genius can never accomplish it. These have been hitherto the characteristics of our civilization, and very naturally, considering the immense natural resources which we have been so busy in getting under control. The practical side of American genius has thus far been so almost exclusively called forth that many, perhaps have doubted whether it had any other side. Even the professional studies made in our country have hitherto been of so merely practical a sort, and so hurriedly gotten through with, that many, doubtless, have despaired of ever seeing

the standard of professional learning raised to a worthy level in the United States.

Far be it from us to entertain any such pessimistic and unworthy apprehensions. The avenues of industry are growing crowded; the old-time rush is becoming impossible; man can now look around and seek for and choose the best in all departments of life; the demand for excellence is beginning to be heard on every side. Leading thinkers have been for years proclaiming that now we must have not mere lawyers but jurists; not mere practitioners but physicians; not mere smart men but scholars. The leading educational institutions in our country are responding to the cry, and perfecting, surely though slowly, their professional training and their educational methods in general. The professional schools which grind out their graduates with the speed and cheapness and crudeness of which we know so well, are still, indeed, in full blast, and find abundance of eager scholars, in a hurry to be at practice and making a living; but the bulk of them speedily find their place outside of the professions, and the demand for better material and better work must prevail. I need hardly say that our Catholic University will never consent to enter into the race with the professional schools whose system is short measure and quick speed. It can aim at nothing short of thorough scholarship, and can accept no students who aim at less. It may well be that her students will therefore be, for some time to come, comparatively few; but those few will be the best, and their example cannot fail to gradually spread abroad an aspiration after deeper learning.

The ambition for the highest and the best must, in time, grow more frequent. Our country seeks and needs the highest type of manhood; but, as Cardinal Newman has charmingly demonstrated, the noblest manhood essentially implies such education as gives breadth, balance, freshness, illumination and beauty to the intellect and the judgment; and this, he shows, is a true aim of university education. A mind with any nobleness cannot think of such culture without yearning for it, and the circumstances of the future are sure to make the noble aspiration more and more common. Already the average intellect of our country has but to feel the touch of superior excellence and it responds to it with a thrill. Not even in Athens or in Rome was the power of the tongue or of the pen more keenly felt than it is in America. Cheap cleverness, though it may for a while sway the unthinking multitude, comes to be despised at last, and the real master-mind is sure to soar and rule. The Anglo-Saxon, the Celtic, and the German races are mingled here; each has its traditional renown for intellectual ardor, and their blending cannot quench, but must intensify the sacred fire. The very utilitarianism that has thus far partly smothered it will yet fan its flame, for it is inevitable that the future will be in the hands of real scholarship.

Many a professor who is conscious of the ability and the craving to push on to an honorable and useful superiority in some special line, is hampered by the routine of his set task, and feels condemned

to the galley-oar or the tread-mill of a perpetually recurring round of comparatively elementary instruction. More freedom than is usually accorded to professors, even in institutions which aim at occupying the highest rank, is assuredly necessary for the formation of specialists and of great scholars. No man of wide renown and accepted authority has ever attained his pre-eminence but through freedom to pursue his own special studies to the utmost of his power. And again, it must be conceded that few, if any, of the institutions of education which we are best acquainted with seem to possess the secret of developing true manliness in our American youth, of sending them forth with much more than the negative goodness that may withhold them from falling into vice and abandoning the practice of their religion. This, indeed, is very much; but it is far from being all that is needed in an era and a land like ours. Perhaps, too, it is all that can be reasonably expected from a training which ends at the tender age at which young men are expected to graduate from the ordinary academy or college; but assuredly it is not all that is required for moulding the typical men of our age and our country, for developing that moral energy as well as that moral worth which will insure to truth and virtue the position and the influence in society which is their due. Unquestionably, further training and of another kind is necessary, and the university, in seeking to bestow it, has much to learn from the German universities.

But there can be no reasonable doubt that they go too far, that their principle of freedom is pushed to the extreme of individualism and license. . . . When the conservative Protestants of the German Reichstag, not very long ago, reproached the radicals with socialism and atheism, their brilliant young leader, Bebel, rose and exclaimed: "If we are socialists and atheists, blame yourselves for it. You are the authors of our university system, you regulate their studies and their methods, and it is they that have made us what we are."

Bebel's rejoinder is a two-edged sword, piercing with merciless truth the German system both of student-life and of professional teaching. If men are to be expected to value law and authority as citizens, they must be trained to appreciate them as students. Legitimized license in the critical years of youth is a poor school for social good order in after-life. Our university methods must be moulded in the spirit of our political institutions, granting the fullest liberty consistent with perfect good order, and yet implying the fullest measure of wise legislation and authority that is compatible with the truest liberty. A large-minded and broad-hearted system of college or community life, making provision for outside lodgers as far as is deemed advisable, such as we have been working so successfully in Louvain, seems much more in accordance with American good sense and with Catholic appreciation of moral training than the free-and-easy system, or want of system, prevailing in Germany. And that our American love of freedom need be no obstacle to the success of such a plan in our country is abundantly proved by the experience of

Harvard University and other similar institutions, where the college system, such as they have it, seems to give entire satisfaction.

Their religious thinkers may be outspoken like Strauss, or conservative and cautious like Reuss, but their work is ordinarily the advancement of rationalism, destroying faith in the supernatural and cutting the foundation from under Christianity.

How different is the record of the Catholic scholars, of whom Germany has produced an abundance! In every field of thought and research they show the legitimate and noble results of German love of learning and love of freedom; when guided by the torch of divine revelation ever held aloft in the hand of the Church of Christ.

The Liquor Question in Chicago.

[From Collector Onahan's Report.]

In view of the deep public interest in this question of saloon licenses, I feel justified in submitting some suggestions looking to the more careful regulation of the traffic.

1. The license fee, \$500, should be paid in advance, or at all events, in two equal semi-annual installments.
2. Saloon licenses should not be transferrable, directly or indirectly.
3. The sale of liquor should not be permitted in any theatre, concert hall, or any other place of public amusement.
4. No permit should be granted for music or shows in any saloon, nor in connection with any saloon within the city limits.
5. Saloon licenses should not be issued for any saloon located within 200 feet of a church, synagogue or school.
6. In the case of all new applications for licenses the concurrence of a majority of the property owners, resident and persons doing business in the block or square where the proposed saloon is to be located to be required in writing.
7. In all cases the bond affixed by the saloon keeper to be signed by property owners residing in or doing business within the limits of the ward in which the saloon is located.

Some of these suggestions require no elucidation or defense. The occasion which seemed to justify the payment by periods has long since passed. In effect, the division of payments offers to irresponsible parties the temptation to engage in the saloon traffic; 100 to 200 of such persons take out a first or second period license and then drop out; to be succeeded by others with like result.

This would not be so much the case were payments in advance required. The payment of \$500 in advance would possibly limit by several hundred the number of saloons, and though the city revenue might suffer, the public interest and the welfare of the masses would be benefited thereby. Indeed, I must frankly say that I believe the time is not distant when a still further increase of the license fee will become necessary as a means of preventing the undue multiplication of saloons.

NOTRE DAME SCHOLASTIC.

Published every Saturday during Term Time at N. D. University

Notre Dame, January 21, 1888.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWENTY-FIRST year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends who have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC Contains:

choice Poetry, Essays, and the current Art, Musical, Literary and Scientific Gossip of the day;

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Personal gossip concerning the whereabouts and the success of former students;

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G. H. CRAIG, '88,	P. V. D. BROWNSON '88,
J. A. BURNS, '88,	CHAS. P. NEILL, '89.

—We take pleasure in calling attention to the circular of Very Rev. Father Provincial Corby, which appears in another column. It refers to the proper celebration of the Golden Jubilee of the venerable Founder of our *Alma Mater*. No doubt the suggestions made will meet with a hearty response from many a friend, and this happy anniversary be made a memorable event in the annals of Notre Dame.

—The presidential horoscope published in the *Scholastic Annual* for the current year seems to have occasioned the Chicago *Inter Ocean* a severe attack of buffalo biliousness, and a column of incoherent wanderings gives evidence of the aberration of mind which bilious fever frequently produces. He calls the genial editor and proprietor of the *Annual* a "Hoosier Professor," the gentleman being a native of the Empire State, and a fellow-townsmen of Cato Uticensis. Who's yer Professor of Logic, Mister *Inter Ocean*? A hoosier can lick a sucker anyhow.

Letter from Very Rev. Father General Sorin.

The following beautiful letter to the Minims has been received from Very Rev. Father General Sorin. Its description of the scenes attending the Jubilee celebrations at Rome will be read with special interest:

ROME, January 2, 1888.

MY DEAR YOUNG FRIENDS:

Your telegram and your beautiful poetical address, both admirably expressing sentiments as honorable to yourselves as agreeable to me, reached me together yesterday at 11.30, when I was returning from St. Peter's where I had the happiness to assist at the Holy Father's Golden Jubilee Mass, with forty or fifty thousand people crowding the immense Basilica to its full capacity. I never saw such a heartfelt manifestation of respect, veneration and love. More than twenty times, when His Holiness was passing on his *sedilia*, blessing the pious multitude, a general and spontaneous outburst of "Evviva Il Papa!" went out from every heart and filled up the whole building to the highest vaults. No such scene had ever been witnessed in St. Peter's; the Holy Father himself was greatly surprised and moved to tears. Oh! what a grand day it was! What a delight it would have been for me to have you all around me witnessing the same! But, I see, you were with me in spirit. Look for me soon and continue to pray for

Your devoted old friend,

E. SORIN.

Golden Jubilee of the Very Rev. E. Sorin,
Superior-General, C. S. C., and Founder
of Notre Dame.

In a few months hence, the exact date of which will be given in due time, the venerable Father Sorin, C. S. C., will celebrate the fiftieth anniversary of his elevation to the priesthood. Never in the history of our beloved Congregation have we found such a worthy object of our best efforts. It goes without saying that this great occasion should draw forth from the hearts of all the religious of the three provinces—namely, France, Canada and the United States—and also their pupils, expressions of filial devotedness. God has blessed our venerable leader with a fulness of days and a very rich harvest in the "vineyard of the Lord." Oh, what a glorious record! He is able to say that for a half century he has celebrated the Divine Mysteries almost daily, amounting in round numbers to nearly 20,000 Masses! What a spiritual treasure recorded in the book of eternal life to his credit and the benefit of his spiritual children!

But let us here consider, in brief, his life and labors which stand to-day as a source of honest

pride for the entire Congregation of the Holy Cross, an honor to religion and a decided benefit to science and Christian education.

Very Rev. Father Edward Sorin was born in France, Feb. 6, 1814. After receiving a thorough ecclesiastical education in one of the best seminaries in France, by the Spirit of God he was led into the ranks of the young Society of the Holy Cross, then developing rapidly in Le Mans, France. From the beginning the young novice, full of enthusiasm and zeal, gave evidence of his great desire to be a model religious, to labor for the sanctification of his own soul and the souls of others. His first work of note was seen in his missionary career in France. He soon gave evidences of superiority, and, much to his delight, was chosen by the Founder, Father Moreau, to lead a band of religious across the ocean into the wilds of America there to found a House of his Congregation.

From France he started with six Brothers, Aug. 5th, Feast of Our Lady of Snow, and landed in New York Sept. 14, 1841, Feast of the Exaltation of the Holy Cross. His first Mass in America was on this remarkable Feast that harmonized so well with the name—yes, the banner of the Order of the Holy Cross—and the future great labors before this devoted band in the forests of Indiana.

It must be remembered that this period of which we speak is forty-seven years ago, when most of the State of Indiana was in its primitive condition—the land covered with dense forests, or in places grown over with wild grass and rushes ten feet high. From New York the little band directed their steps West, and as there were no railroads, the journey consumed much time and was one of great fatigue. Partly at first by canal, later by stage, and still later, on foot, the young hero, Father Sorin, like the brave old warrior, Ponce de Leon, marching through the everglades of Florida while in search of the fountain of youth, led his little band through forests where the howl of the wolf, the growl of the wild bear, and even the war-whoop of the red man, or wild man of the forest, alternately greeted the ear. Again through morasses, in which were found in abundance the serpents, indigenous here, of the most poisonous nature. But, remembering the promise made by his Divine Master, *And these signs shall follow them that believe . . . They shall take up serpents and if they shall drink any deadly thing it shall not hurt them* (Luke, xvi, 17), no fear entered the heart of the heroic missionary, who pushed on his journey until, finally, he came to his destination, Vincennes, Indiana, where the saintly Bishop of

that see, who had earnestly requested the services of the Order to establish a house in his diocese, welcomed with open arms Very Rev. Father Sorin and his religious companions, who were all rich in faith and piety, but destitute of all worldly goods. No money had they to start with, but, putting their trust in God and His Blessed Mother, work was immediately commenced at St. Peters, about thirty miles from the city of Vincennes. Only a short time, however, was spent here, when the good prelate of Vincennes, Bishop de la Hailandière, offered to put Father Sorin and his companions in possession of a tract of wild land resting on the right bank of the St. Joseph River, having in its bosom two beautiful lakes of clear spring water. In 1842, they moved to what is now known as "Notre Dame, Ind." Then it was the peaceful home of the musk-rat. Here were found, undisturbed, the rattle-snakes, massasogers, and other reptiles. Wild bears and deer, roamed without let or hindrance, except when hunted by the Indian. Then the land was covered with its native forest and gloried in its very wildness.

When, in 1842, Very Rev. Father Sorin came here from Vincennes, he found the entire place covered with snow, an emblem of virginal beauty, and his enthusiastic, yea, his prophetic soul saw in the truly wild but chaste scene before him a second paradise for the future labors of himself and faithful followers. He had nothing but God's blessing; no habitation was found, except an old log hut, built by unskilful Indians, through the chinks of which snow found its way to his humble couch at night. It would be too long to recount all the hardships through which he had to pass; but this can be easily understood in the case of a pioneer missionary destitute of all human means, and in a country such as this was forty-seven years ago. Indeed, it reads like a romance, and would be very interesting had we time to follow it.

It is needless to tell what Notre Dame is to-day under the leadership of the most esteemed and venerated man in America, the Very Rev. Father Sorin. Notre Dame has grown from its humble origin—a "mustard seed"—to be a large tree under whose branches hundreds of religious and thousands of students from all parts of the world find shelter. Risen from its obscurity, it is now known, not only throughout the length and breadth of this great land, but is more or less celebrated in every country of Europe. But Notre Dame is only one house among about sixty other houses established under the fostering care of Very Rev. Father Sorin. The pupils in these various colleges, parish

schools, etc., are numbered by thousands. Each of all these houses, including those of the entire Congregation, is the object of his solicitude and paternal affection. No ordinary energy and no ordinary mind could grapple, successfully, with such a stupendous task. Moreover, in councils and general chapters he has labored with great fruit for the development, not of this Province only, but for that of all the Provinces of the Congregation of the Holy Cross throughout the world.

As Superior-General especially has he shown, among all other cares, an earnestness of purpose, really wonderful, in passing laws, urging on every enterprise, exacting the observance of rule, and putting into the hands of each member of the Congregation the rules themselves, to a great extent, written or revised by himself. Thus he is regarded not only as the founder of Notre Dame, but the very prop of the entire society, which he joined in 1840—forty-eight years ago.

It would fill volumes to tell all of Father Sorin's career; but let us be content for the present with mentioning one predominant trait of his pious character, namely, his great devotion to the Blessed Virgin Mary. From the very start he consecrated his labors to her honor, and placed them all under her protection. He not only did this, but in all his writings, in all his sermons and religious instructions this particular devotion stood prominent. Many times duties called him to Europe, and he never came back to Notre Dame without pictures, statues and new devotions to our Blessed Mother. So great, indeed, were his efforts in this, that he filled every place with her images. You can turn no side that you do not see them; and what is more, the inmates of Notre Dame have so imbibed this devotion that you can easily trace the children back to their spiritual father. The *Ave Maria* a journal in honor of the Blessed Virgin, was established by him, and speaks for itself.

Now, we are about to celebrate the Golden Jubilee of this venerable servant of God, whose life shows him to us as a true apostle in the vineyard of the Lord, imitating his Divine Master—"going about doing good."

It is now nearly a half century since he founded Notre Dame and its sister institution, St. Mary's Academy. He was then an humble missionary priest; to-day he is Superior-General of his Order, and governs every branch of it throughout the world. Then he was known to few, especially in the United States; to-day there is no man in America better known. Needless to say of his subjects that all are justly proud to have such a

worthy leader. Wherever he goes, into plenary councils in this country, or on ecclesiastical business in the Eternal City, his revered aspect draws the eyes of all around, who admire his saintly character and priestly deportment.

What shall we do to celebrate this Golden Jubilee in a worthy manner? Such celebrations are not new in the Church, but are time-honored. A very striking example came under our notice recently in Rome, when the whole world joined to celebrate the Golden Jubilee of our Most Holy Father, Pope Leo XIII. There is an *esprit de corps* in our religious society also, an enthusiasm that finds place in the hearts of all our pupils that will do something worthy of the past history of our institutions. First prayers and Masses will be in order. We would wish to see all our colleges, parishes, parish-schools, etc., in this Province represented in some way or other. May we suggest the same for all the Provinces throughout the world? Presents or offerings suitable to the occasion might easily be procured, *e. g.*, various colleges and schools might send in specimens of their fine art, such as paintings, drawings and even fine penmanship in book-form. Books published by members of the Holy Cross would likely be very acceptable. Then from the trades fine specimens of work could fill a very desirable portion of the programme. Better, however, leave the matter entirely to the generous heart promptings of the religious, their thousands of pupils and devoted friends. When we speak of pupils, we look back over a list that extends into the past nearly a half century, and these can do much in stirring up a lively interest in the hearts of all around them. These are only a few suggestions on our part. Most likely others have better plans, etc., of which we would be glad to hear.

W. CORBY, C. S. C.,

Provincial.

De Omni Re Scibili et Quibusdam Allis.

* There is nothing so easy as to be pessimistic; and, strange to say, there is nothing so popular. Writer and reader the world over is troubled by excess of bile. Restive as we become under the constant *Ego* of the conversationalist, we find nothing so interesting in the *littérateur* as the unveiling of the morbid fancies and sacred secrets of the heart. Each reader has been as weakly and wickedly morbid as the writer, but each reader supposes that he only is so affected; thus he draws the inference,

not that the poet is only his fellow-man, but that he, the reader, is the poet's fellow bard.

For though each one of us, however commonplace in speech and attainments, has in our minds such boundless complexity of imagination, sentiment, aspiration and desire, yet we calmly and placidly proceed to classify and label all our friends and acquaintances as though their intellectual and moral constitutions were so simple a matter that an adjective for a predominant trait would sufficiently describe and distinguish each of them forever. Yet the depths of no man's nature is ever sounded; the same great passions always are at work, and the cottage of the serf stages as the same tragedies that are written in the history of kings.

It is fabled of Midas, the King of the Cretes, that, being promised by Bacchus that any favor he might ask would be granted, thereupon prayed that everything he touched might be turned into gold. His wish brought with it a too literal fulfilment; bread and wine turned into gold at his touch, until at last, surrounded by great heaps of shining treasure, he starved to death.

The versatile encyclopedist, to whom we are indebted for this touching tale can draw from it no other lesson than the "Vanity of Human Wishes." But what need of a story for a moral so hackneyed? Do we not already know it by heart and repeat it in chorus? Is there then no deeper meaning to the story of Midas?

It is no idle tale, this story of Midas! It was told by some seer deeply versed in the fixed science of human nature that in its essence knows no change and lives in human interest forever. It is as true to-day as it was three thousand years ago; and a million men are offering the same silent prayer on the banks of the Mississippi as the Cretan king on the shores of the distant Mediterranean.

Charles Dickens, in "Our Mutual Friend," represents the sudden accession to great wealth of Nicodemus Boffin, and the wonderful changes it seemed to work in his character. His open-heartedness is changed to suspicion; his generosity to meanness; his thoughts are bent on hoarding and increasing his unwieldy estate; his heroes are the misers of history and tradition, till at last we find the touch that so wonderfully transmuted his mounds of dust also changed his life, his happiness, his affections into gold.

But Dickens was an optimist to the verge of sentimentality; and so we are told that the poor old

man was only playing a part, and that, in spite of his great fortune, he remained honest, good-hearted, open-handed Nicodemus Boffin still. I judge that he drew a more faithful portrait of British manners when he made the hero who comes into great expectations grow ashamed of and neglect his life-long friend, comrade and benefactor, and as shamelessly take up with him again when the fortune has faded away.

We learn from the Satires of Juvenal that there existed in Rome a large class of mercenary people who persistently attended upon the millionaires of the Imperial City with the desire of being remembered by legacy in their wills, or in the hope of being formally designated as heirs to some vast estate. These two interesting individuals had actually reduced their rascality to the science of a profession; and we can almost imagine some crafty plebian of Domitian's day, after having given one *son* to the law, another to politics and a third to war, actually apprenticing a still more hopeful offspring to some very successful legacy hunter of the great metropolis. It goes without saying that the profession must have been reasonably remunerative, and all must sincerely regret that the masters' journeymen and apprentices of this glorious trade no longer ply their avocation on the public street.

For the modern Plutocrat is not so free from guile. He never ceases to be oppressed with the consciousness of his possessions. With all the cunning touch of his ancient prototype, he seldom masters that divine touch that makes the world akin. He lacks the forward, cheery faith of former days, nor gains for many years that passionless unfaith that takes with gentle courtesy and passive belief the faithless fealty of other men. Thus it is that the accession to great wealth may work disastrous changes in character. The modern Midas also finds his magic touch to be a power beyond his will; he, too, is troubled by its merciless universality, and thus, surrounded by all his treasure, he may find that his soul and mind and heart are slowly starved to death. Here, then, is the meaning of Midas! Another illustration, through a physical type, of the spiritual life of man.

I have seen it stated in the columns of the SCHOLASTIC that the spirit of Aristophanes is no longer tolerated in the sacred precincts of Notre Dame. If this be so, I fear that they are in the shadow of eclipse. He was a grand old fellow, this Aris-

tophanes, and he little thought that within three years of his gorgeous funeral his poor spirit would be denied the hospitable shelter of Notre Dame. They say Ewing actually removed his room a story higher to avoid the nightly visits of that genial shade. Poor old fellow! his band of mourners are scattered far and wide; the very place of his burial is almost forgotten; but he will long be remembered by his old disciples and their colleagues of '84. I know that they, like him, will always have one good friend at Notre Dame in the Rev. Professor and kind friend who clothed the old fables with life and color and brought *Ἀντίφων* and *Οἰδίππος* upon our modern stage in all their classic beauty and their ancient glory.

T. E. S.

Books and Periodicals.

AMERICAN CRIMINAL REPORTS. A Series Designed to Contain the Latest and Most Important Criminal Cases Determined by the Federal and State Courts in the United States, as well as Selected Cases, Important to American Lawyers, from the English, Irish, Scotch and Canadian Law Reports, with Notes and References. By John Gibbons, LL. D., of the Chicago Bar. Vol. VI. Chicago: Callaghan & Company, Law Book Publishers.

The publication of this useful and meritorious series of American Criminal Reports has already proceeded as far as the sixth volume, and the seventh is to be published during the current year. The sixth volume, which we have received, is the third of the series edited by the Hon. John Gibbons, '68, of the Chicago bar. It is the largest volume of the series, having 746 pages, and it embraces all the important criminal cases adjudicated in English-speaking countries throughout the world during the year preceding the date of its publication. It comes down to and includes even the celebrated Anarchist Case. The notes are numerous, and all of them do credit to the editor's research and learning. Indeed, several of them are very thorough, if not exhaustive, in the treatment of the subjects they are intended to elucidate. The references are full and accurate; and the index, with its numerous cross-references, enables the practitioner to turn at once to any authority in the book he may wish to find. Of the first three volumes of the Reports two were compiled and edited by Mr. Green, while the third was edited by Mr. Howley, of Detroit, and they proved to be very creditable to the gentlemen named, and quite useful to the profession. But about four years ago the enterprising publishers, Messrs. Callaghan & Company, secured the services of Mr. Gibbons as compiler and editor. Their choice in this respect, needless to say, has proved to be most judicious. Mr. Gibbons's ability, literary qualifications and long experience in the active practice of the profession, peculiarly fit him for the work; and that he has discharged it ably, intelligently and conscientiously all members of the bar familiar with these Reports can unreservedly testify. Nothing short of remarkable industry and

perseverance could enable him to do this work so well, and to attend at the same time to the demands of an extensive law practice.

—The seventh of Mr. David A. Wells's articles of the "Economic Disturbance Series" in the January number of the *Popular Science Monthly*, is devoted to the subject which President Cleveland's message has made for the moment uppermost in American thought—high and low tariffs. In the heading of his paper, Mr. Wells describes protective or discriminating taxation as "Governmental Interference with Production and Distribution," which he holds to be disastrous to both. Another topic of present active interest is taken up in Mr. Appleton Morgan's "Railroads and Trade-Centres"—a paper in which the author replies to an allegation made by Senator Cullon, that railroads have by their artificial discriminations created trade-centres at some points at the expense of other points.

Board of Examiners.

SEMI-ANNUAL EXAMINATIONS, JAN. 27, FEB. 1.

(Under the General Supervision of REV. T. E. WALSH.)

CLASSICAL BOARD—Rev. N. J. Stoffel, presiding; Rev. J. M. Toohey, Rev. S. Fitté; Prof. Edwards, Prof. Hoynes, Prof. Fearnley, Prof. John Ewing, Secretary.

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JUNIOR PREPARATORY BOARD—Rev. M. J. Regan, presiding; Rev. J. Coleman, Secretary; Bro. Philemon, Bro. Simeon, Bro. Paul, Bro. Albius, Bro. Hugh.

Local Items.

—"Did you tie that door?"

—Transom covers are no longer fashionable.

—Mattie is only now regaining his composure.

—The law debate is expected to be a brilliant affair.

—The Juniors' private rink has thus far not proved much of a success.

—The old Novitiate walls are as picturesque and gloomy as an antique ruin.

—Rev. President Walsh left last Wednesday to lecture in Kalamazoo, Mich.

—"Mack" has already begun to prognosticate the local baseball developments for '88.

—A grand entertainment by the local lights of

minstrelsy is promised us before the close of the month.

—The Minims enjoyed a stereopticon exhibition and an elegant lunch in their reading-room last Saturday.

—Col. Hoynes will deliver several lectures on the science of war and other topics in February and March.

—"Phil" is lonely now. The bird that soothed his hours of melancholy has heaven-ward winged its eager flight.

—The Minims have determined not to be outdone by the Juniors, and have prepared an ice rink upon their campus.

—Messrs. B. Goebel and O. Rothert have been agitating, with good result, the question of adding a bowling-alley to our stock of winter amusements.

—The mercury may try to withdraw itself within itself, but as long as Bro. Bonaventure is regulator of steam, we can smile at the severity of the winter.

—The good deacon mourns the loss of his fruit cake with much dolors. The miscreant who "faked" the last of it is still smiling in hardened iniquity.

—With the aid of the water hydrant and the cold snap, the Juniors were enabled to make a very presentable skating rink upon their campus last Monday.

—Mr. H. Luhn has prepared an able paper on "Some Evils of the Drink-plague," which he will read before the Total Abstinence Society at their next meeting.

—The reading-rooms are indeed "things of beauty" during this kind of weather, and the goodly throngs who frequent them bear ample testimony to the fact.

—Examination is the conjured abyss that yawns beneath the dreaming freshman's feet, and threatens to engulf in "hideous ruin" the brilliant fancies of his youthful brain.

—"Mike" was forced to give up cultivating his crop of daisies in St. Edward's Park; but, being a versatile genius, he has turned his attention to harvesting the ice crop.

—The first public debate of the Law Debating Society will be held in Washington Hall this evening. The participants are Messrs. Griffin, Nelson, Heinemann and Rochford.

—The daring rescue of a child from death by freezing was one of the incidents of the holidays in our locality. Modesty prevents the names of the rescuing party from being given.

—Mr. Henry A. Steis, Law '85, paid his *Alma Mater* a short but pleasant visit last Tuesday. Mr. Steis is practising law in Winamac, Indiana, where he is meeting with gratifying success.

—The so oft maligned accordion-player would respectfully represent to his relentless critics the uselessness of continuing their pigmy attacks. His devotion to the Muse is built upon a rock.

—The days are becoming longer in spite of the cold weather. This disproves the theory of those who say that the days are shorter in winter on

account of contraction by cold, and longer in summer on account of expansion by heat.

—The roughness of the ice has rendered necessary the organization of a sewing class. The sewing of rents is a much patience-exhausting process, and anyone suggesting improvements on time-worn methods will be liberally rewarded with thanks.

—At the seventh regular meeting of the Thespian Association, held Thursday the 12th inst., Messrs. T. O'Regan and P. Burke were elected members. Rev. President Walsh was present and addressed the members on the celebration of Washington's Birthday.

—A public debate by students of the Law Class will take place this evening. The subject is, "Resolved, that arbitration ought to be substituted for war in the settlement of international disputes." Messrs. Griffin and Nelson will appear for the affirmative, and Messrs. Heinemann and Rochford for the negative.

—Efforts were made by the Lecture Committee to secure Gen. Lew Wallace to lecture at the University during the present month; but owing to the General's literary labors the committee was unable to engage him. There is a strong desire at Notre Dame to hear Gen. Wallace, and we regret his inability to come.

—Mr. Stubbs gave a "housewarming" to a few friends the other evening on the occasion of his change of apartments. A new year's box, which came rather late for new years, was just in time for the "housewarming." A beautiful "spread" was enjoyed, and everyone left filled with turkey and good wishes for their urbane host.

—The thirteenth number of the *Scholastic Annual* has appeared from the press of Notre Dame, with the consolatory assurance that it fears no ill-luck will come to it, its writers or its readers. Thirteen would have to triple its traditionary bad qualities to bring any harm to such a genial editor as Professor Lyons, or to any work with which he is engaged. The *Annual*, as usual, is full of good things.—*Catholic Review*.

—Hon. B. F. Shively, Representative in Congress from this District, writes Col. Hoynes to the effect to further the efforts making to procure arms from the Government for the use of the military organizations at Notre Dame. The Sharp's rifles now in use were procured from the State, and it is sought to get and substitute for them the Springfield cadet rifles. It is likely that the Governor will make a requisition for them upon the authorities at Washington.

—An entertainment for the benefit of the Rugby Football Association is to be given in the near future. We hope it will be most liberally patronized, in order that the Association may be well provided with suits, footballs, etc., when the Spring season opens. With a little effort, Notre Dame could put a team in the field that would compete successfully with any collegiate eleven in the West. We have the material. All that is necessary is practice on the part of the players, and good will on the part of outsiders.

Roll of Honor.

SENIOR DEPARTMENT.

Messrs. Akin, Beckman, P. Burke, J. Burke, D. Barrett, Barnes, Beckwith, Bronson, Ball, Barnard, Biessington, Bernhart, J. Burns, Bush, Brewer, Britt, Baca, E. Burns, Boland, Craft, Cosgrove, Campbell, Clark, J. Cassidy, Chacon, Craig, Chute, F. Coady, Donohue, L. Dempsey, Dore, Ewing, Evanson, Fleming, Fitzharris, Finckh, Fenton, Fehr, Griffin, Goebel, Gallardo, Geisler, Henderson, J. Heinemann, M. Howard, Hummer, E. Howard, Houck, Jennings, Joyce, Jacobs, Johnson, Jackson, Keating, Lehoe, Larkin, Leonard, Luhn, Langan, W. McDermott, J. McDermott, Mathews, Metzger, Mulkern, Mackey, Major, Munroe, Maloney, Mithen, McAllister, McCart, McAuliff, Melady, McCune, Mattes, Andrew Nicholl, Alfred Nicholl, Neill, R. Newton, Nelson, O'Hara, Orr, O'Regan, O'Shea, O'Donnell, Pears, Prudhomme, Prichard, Preston, Roper, Rochford, Reynolds, Rothert, Ruebsamen, Stubbs, Scholfield, Short, Stephenson, W. Silver, R. Silver, Spencer, H. Smith, M. Smith, Tiernan, Tivnen, Wall, Woods, White, Whelan, Wright.

JUNIOR DEPARTMENT.

Masters Adelsperger, Adams, Anfenger, Allen, Berry, Bombeck, Bronson, Boyd, Bachrach, Beaudry, Blake, Burger, Brannick, Brown, Brady, Cunningham, Cauthorn, Campbell, Cooney, J. Connors, Coad, Chacon Connelly, Cavanagh, Carney, Casey, Coulter, D. Cartier, W. Cartier, Chute, Delaney, Davis, Devine, Darragh, Ebner, Elder, Fitzgerald, Falvey, S. Fleming, P. Fleming, C. Fleming, French, J. Flynn, F. Flynn, Freeman, Frei, Graham, T. Greene, J. Greene, Gale, Gonzales, Houlihan, Hayes, Howard, Henry, Henderson, R. Healy, Heller, Hampton, Hartman, Hackett, Hughes, Hake, C. Inderrieden, R. Inderrieden, Jewett, Johns, Kutsche, Kellner, Kehoe, Leona d, Lane, Lahey, Mayer, Merkle, W. Martin, Munroe, John McIntosh, James McIntosh, McIvers, McPhee, Miner, McCartney, Mooney, Moncada, McGrath, McKenzie, McMahon, Neef, Noud, W. O'Brien, M. O'Kane, B. O'Kane, Priestly, Paquette, Powers, Pritchard, Pecheux, Pfau, J. Peck, Quinlan, Roth, Riardon, Rei hard, I. Rose, S. Rose, Ramsey, Rowsey, Reidinger, C. Schillo, F. Schillo, R. Spalding, Stephens, Shenk, Senn, A. Sullivan, L. Scherrer, C. Scherrer, Silver, Simpson, C. Spalding, Talbot, Thome, Wile, Wood, Wageman, Welch, Walsh, Wright, Wilbanks, Roper, A. Plato *

MINIM DEPARTMENT.

Masters Ayer, H. Bachrach, S. Bachrach, A. Bachrach, Bloomhuff, Blumenthal, Beckham, Barbour, G. Black, L. Black, Blake, Beerman, Bates, Burns, Bradley, C. Connor, W. Connor, K. Connors, Collins, Cummings, Connelly, Clendenin, Carlile, Cohn, W. Creedon, F. Creedon, Crane, Cudahy, Campbell, Durand, J. Dunn, F. Dunn, Jessie Dungan, Jas. Dungan, Doss, L. Dempsey, J. Dempsey, Dench, F. Dempsey, M. Elkin, E. Elkin, G. Franche, C. Franche, Flannery, F. Falvey, E. Falvey, Firkel, Grant, Goldman, Greene, Gerber, Hinds, Ilagus, Hailan, Healy, Howard, Halthusen, Jaramillo, Johns, Kerwin, Kutsche, Kehoe, G. Klaner, Koester, Keefe, Kinsella, Kane, Kaye, A. Lonergan, H. Lonergan, Mooney, Marx, Morgenweck, Maternes, A. Marre, J. Marre, L. Mayer, G. Mayer, McPhee, Mott, Neef, Neenan, Nichols, O'Neill, O'Mara, Perry, L. Paul, C. Paul, Plauntz, Parker, Pierce, Quill, Rogers, Rickscker, Sweet, Seerey, F. Smith, E. Smith, Stone, Stephens, Speir, Taft, Trujillo, Thornton, Wal. Williamson, Wm. Williamson, J. Walsh, W. Walsh, Welch, A. Witkowsky, S. Witkowsky, Wilson, Willien, Young, Zieman, Savage.

* Omitted last week by mistake.

Father Sorin.

A BEAUTIFUL TRIBUTE TO THE VENERABLE
FOUNDER OF THE CONGREGATION OF
THE HOLY CROSS.

We find in one of the Italian exchanges of Naples this beautiful tribute to the Very Rev. Edward Sorin, C. S. C., of Notre Dame, Indiana:

"We call attention to a subject of great importance which closely touches the interest of the people, and that is government, and especially the government of pious works and similar institutions for the public good.

"Here at Rome there are many such establishments; but do all correspond as they should to their holy vocation? Are they truly useful and provident, and in every respect equal to the exigencies for which they were established?

"This is unknown. Everyone knows that a good administration depends, above everything, on a good and wise administrator. We wish to suppose, and also to believe, that the illustrious men placed at the head of such establishments, instituted for the public good, are the best possible, and leave nothing to desire. But, alas! one cannot always trust appearances; oftentimes is one deceived.

"In fact, for example, such or such an institution, either by name, or by its high social position, or, let us say it, simply by privilege, protection or favoritism, occupies an important position, which, perhaps through many circumstances, is incompatible with its real work. Does it fill its end; can it then accomplish its duty? Certainly not.

"Hence the necessity of choosing as rulers of such an institution men competent in every respect and who can devote themselves conscientiously to their work, who understand the importance of the high mission to which they are called, and foster the advance and improvement of the establishment under their charge. In a word, men who work to secure its moral and material perfection.

"Such men are not wanting in Rome, especially among ecclesiastics; but they are, perhaps, but little known to the public, which should surely know well to whom to confide the care of their most vital interests.

"And as the press is obliged to add for the public good what is useful in every respect, we do not hesitate to mention the worthy name of the Very Rev. Edward Sorin.

"A man every way capable of filling the want, so vast, at times, in pious works, so often badly or carelessly managed.

"Surely he has no need of our poor words, true though they are, to make him known; but as he is gifted with rare modesty, he will pardon us under these circumstances if we say that, when there is question of the public good, modesty must be willing to take its place in the background.

"Intelligent and cultured, to his other gifts of mind he adds that of a heart inclined to all that is great, beautiful, elevated, sublime. What gift greater and more noble? He, then, understanding perfectly this high ideal, must have the power to give it actuality.

"Let us then pass over in silence the other qualities and personal merits which adorn him, and we conclude by saying such men are claimed not only by the government of a beneficent institution, but by public opinion in general, without distinction of party."—*Catholic Review*.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—St. Mary's Academy Library numbers nearly four thousand volumes.

—All the classes are engaged in reviewing for the examination in studies, which is to take place very soon.

—The Misses M. F. Murphy and L. Trask were the readers at the Academic meeting of Sunday evening.

—The music examinations began on Thursday last. The first evening was devoted to the pupils who take harp, guitar and violin. The examinations will continue all week.

—The sermon on Sunday was delivered by Rev. Father Saulnier, his subject being the feast of the day, that of the Holy Name. At the Offertory of the Mass, the choir rendered beautifully "Jesu Dei Vivi."

—Warm thanks are returned Miss Blanche Hellman, of Omaha, Nebraska, for her kind remembrance of teachers during the holidays, as was manifested by her generous gifts. It is to be hoped that her health will permit her to return soon.

—The Third Seniors held a competition in Natural Philosophy on Saturday last, the Misses McNamara and Heffron acting as Captains. The contest was spirited, and as neither side would yield, the victory will not be decided until next Thursday, when a final competition will take place.

—The visitors for the past week were Rev. F. Kelly, Mr. P. Fitzgibbon, Chicago, Ill.; Mr. O. Wendel, New Orleans, La.; Mr. and Mrs. Quinlan, Anderson, Ind.; Mrs. T. B. Evans, Battle Creek, Mich.; H. Wehr, J. Bub, Milwaukee, Wis.; J. L. Flannery, Chicago; S. Storey, Meadville, Pa.; Mr. and Mrs. F. W. Würzburg, Grand Rapids, Mich.; Mrs. E. Lilly, Mrs. W. Hake, Cedar Rapids, Mich.; Mrs. E. Reeves, Fort Worth, Texas; J. G. Reinard, Columbus, Ohio.

Anniversaries.

"Tho' the brows of to-morrows be radiant and bright
With love and with beauty, with life and with light,
The dead hearts of yesterdays, cold on the bier,
To the hearts that survive them, are ever more dear."

Well has Father Ryan portrayed the human heart in these lines! Ever do we turn with fond gaze to scenes gone by; and, while we are powerless to bring back the days of happiness, memory recalls each event, and we live again in the recurrence of anniversaries the days that have brought us joy.

World-wide is this disposition of man to renew

the events of life. Every day do we read accounts of anniversary celebrations, from the child's birthday to the golden jubilee of a queen or a pope. Instinct in all is a love of one's native country, and at no other time does patriotism show itself more prominently than at a public demonstration in honor of an historical event or a sovereign; hence the acclamations with which Englishmen a few months since greeted Victoria their Queen. Fifty years had made a golden cycle; countries had risen to the summit of power and had fallen; kings and princes had departed this life; war and peace had in turn held sway over lands, and yet, England's Queen lived to rejoice her subjects. Filled with enthusiasm, they hastened to pay their homage to her; nor were these demonstrations of affection manifested only in England, for subjects in all her widespread dominions, although prevented by distance from joining in the procession on her jubilee day, were present in spirit, and in imagination chanted the pæan of praise to their gracious ruler.

This same laudable enthusiasm is felt by every true American on days which commemorate the struggles for liberty which marked the colonial period. The centennial celebration of 1876 clearly exhibited the veneration and love the American bears his country, and in many hearts does the fire of patriotism burn as brightly as on the day when strong men were overcome with joy that the birthday of national independence had dawned. In all lands festivals are splendidly kept to mark some conqueror's great achievements or some hard fought battle; but while it is a day of rejoicing to one people, it is remembered by others only with feelings of bitter regret. Nevertheless, in both cases it is an anniversary near to the heart.

While love of country binds many hearts together, there is a stronger bond that brings not only one nation but all nations into close union, and this tie is allegiance to the Holy See. Well was this shown in the universal homage accorded Leo XIII during the Jubilee celebration. From millions of hearts the incense of prayer rose in thanksgiving to Heaven for so worthy a Pope. In every clime were his faithful flock mindful of his unceasing care, his piety, his holy example and profound wisdom.

Well may Catholics rejoice that we have so worthy a representative of Christ on earth! The beautiful words of our Lord—*I lay down My life that I may take it up again*—might be appropriately applied to Leo; for, once he assumed the pontifical robes, his life became one of complete self-sacrifice, which will one day be crowned with life eternal.

Other anniversaries there are which the Church celebrates with joy; and even yet are the sweet echoes of the angelic *Gloria* resounding in the hearts of men, stirring strange feelings of peace and love as the remembrance of Bethlehem's cave is brought before them. This natural feeling which prompts one to set apart a day upon which to commemorate some occurrence is not confined to any one class, sex or age. Even the little child looks forward eagerly to the anniversary of his birth, when he will have completed another year of his life. With what joy do not the parents behold him as in the loving atmosphere of home each year he gives evidence of new and noble traits, developed by time.

But ah! how different are the feelings of a dutiful daughter on the birthday of her parents! While deeply grateful for their loving care and protection, she dare not count on a long series of years, for death works havoc in all ranks, and his anniversaries are the saddest.

Strange though it may seem, there are souls who greet with joy the anniversary of a day on which they received a cross; to them it may have proved the turning point of their lives, and they seem ever to hear the words:

"Arise! this day shall shine forevermore,
To thee a star divine
On time's dark shore."

Yes, crosses have divinest meanings to those whose faces are turned toward Calvary, and the hour we received this gift from Heaven is worthy of remembrance; for, as Brownson says, "anniversaries should be as rounds of a ladder leading to the kingdom where joy is everlasting.

MARY A. REND,
First Senior Class.

Tablet of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPORTMENT, AND EXACT OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

Par Excellence—Misses Arpin, Brady, Burton, Brewer, Boyer, Beschameng Butler, Bates, Blacklock, Beck, Clifford, Connors, Clore, E. Coll, M. Coll, Campagne, H. Dempsey, C. Dempsey, Ducey, C. Desmond, Davis, Dunkin, Early, Flannery, Fenton, Gavan, Geer, Guise, Hummer, Hughes, Hertzog, M. Horner, I. Horner, Henke, Hinz, Harlen, C. Heffron, K. Hurley, Hillas, Hepbourne, Kearns, Kohler, Kron, Koester, Latta, Leonard, La Berge, Loonie, M. F. Murphy, L. Meehan, N. Meehan, E. McCarthy, B. Morse, M. McNamara, C. McCarthy, Marsh, Moran, McFadden, Mitchell, Marley, Neff, E. Nicholas, O'Brien, Prudhomme, Piper, Papin, Quill, Quealey, Reidinger, E. Regan, Richardson, Robinson, Rannels, Snowhook, Sullivan, Stadler, Sheehan, M. Smith, B. Smith,

Sloman, Spier, Studebaker, Thompson, Van Mourick, Wright, Waterbury, Wagner, Wiesenbach, Young, Zahm.

JUNIOR DEPARTMENT.

Par Excellence—Misses T. Balch, E. Burns, M. Burns, Crane, Churchill, E. Dempsey, Dolan, Dreyer, Farwell, Foster, Fritz, Hagus, Hughes, Kloth, Lewis, Longmire, Lauth, McCune, N. Morse, M. Morse, Newman, G. Papin, Quealey, Rhinehart, Rogers, Stapleton, Wyatt.

MINIM DEPARTMENT.

Par Excellence—Misses E. Burns, A. O'Mara, A. Papin, F. Palmer, L. Reeves, S. Smith, E. Tremper.

SCHOOL OF ART AND DESIGN.

HONORABLY MENTIONED.

ELEMENTARY PERSPECTIVE.

2D CLASS—Misses McNamara, Sloman, Campeau.

3D CLASS—Misses Fenton, Stapleton, I. Horner, Wright, Piper, Koester, Andree, Burton, Hillas, Hull, Kohler, E. Nicholas, Brewer, Campbell, S. Dempsey, L. Nicholas, Davis.

PAINTING IN WATER-COLORS.

Misses Wehr, Henke, Bubb, Hutchinson, N. Morse, Hoffmann.

PAINTING ON CHINA.

Miss Grace Stadler.

WORKING IN CRAYON.

Miss E. Coll.

OIL-PAINTING.

Misses Neff, Gordon, N. Meehan, Robinson, Fitzpatrick.

GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses Allen, Heffron, O'Brien, K. Hurley, Robinson, C. Hurley, Young, Richardson, Bray, Marsh, C. McCarthy, Mitchel, Dunkin, Barth, Bourne, Studebaker, Reynolds, Piper, B. Smith, Dorby, Haney, Geer, Wiesenbach, Reen, Clore, Quill, Boyer, McCormick, Early.

JUNIOR DEPARTMENT.

Misses N. Morse, M. Morse, Hull, Farwell, Hughes, Reed, Churchill, Foster, A. Butler, M. Burns, Hagus, Campbell, Longmire, Burdick, Tremper, Palmer, Wurzburg, O'Mara, A. Papin, S. Smith, E. Burns.

ELOCUTION.

SENIOR DEPARTMENT.

1ST CLASS—Misses Carmien, L. Meehan, Stadler, Hertzog, McNamara, Bub.

2D DIV.—Misses Hummer, Claggett, Hoffmann, Neff.

2D CLASS—Misses Prudhomme, Kron, Hellmann, McCormick, Wehr.

2D DIV.—Misses Hutchinson, Fenton, M. Papin, Boyer, Hillas, Robinson.

3D CLASS—Misses Gordon, Fitzpatrick, Daube, La Berge, Hepburn, Connors, Piper.

JUNIOR DEPARTMENT.

1ST CLASS—Misses Farwell, Campbell.

2D DIV.—Misses Dryer, Newman.

2D CLASS—Misses Crane, Pugsley, Simons, Davis, Fritz.

3D CLASS—Miss Wurzburg.

PHONOGRAPHY.

1ST CLASS—Misses Kearns, Spier, Reidinger, C. Desmond, M. Desmond, Ducey, Haney.

2D CLASS—Misses Hepburn, Beck.

BOOK-KEEPING.

2D CLASS—Misses E. Regan, Henke Thompson, Arpin.

3D CLASS—Misses C. Hurley, K. Hurley, Allen, Spier, T. Haney, Marsh.

TYPE-WRITING.

Misses K. Desmond, M. Desmond, Kron, Blaine, B. Haney, M. Coll, M. Beck.