

THE NOTRE DAME SCHOLASTIC

·DISCE·QVASI SEMPER·VICTURVS· ·VIVE·QVASI·CRAS·MORITURVS·

VOL. XXXIV.

NOTRE DAME, INDIANA, MARCH 3, 1901.

No. 22.

The Twentieth Century Citizen.*

In coming here to-day to talk to you about the twentieth century citizen my idea is to try to establish some general principles which may serve as guides to the individual man in the fulfilment of his obligations as a member of society. It is not my purpose to enter at length into the discussion of the details of duty, nor to catalogue the virtues and vices of citizenship. This would necessitate the application of principles to concrete conditions, and would not serve the aim for which I would strive. What I would like would be to reach your intellects in their highest and noblest spheres; for then, it seems to me, once realizing the profound truths on which all particular precepts are based, and from which they must

yourself, and you will appreciate more truly and more deeply the necessity of knowing and fulfilling your obligations. By obligations I mean moral obligations which are absolute. I shall take it for granted that we all admit the existence of absolute moral obligations for the individual man, and

that we know that these obligations are the expression of the relation of necessary means to a necessary end. Here we all know that man lives and acts moved by an inborn desire for his own happiness, and that in the divine Providence the attainment of the object which will give him that happiness is made absolutely dependent on the use of certain determined means by which alone that object can be reached. What these necessary means are we can know in no other way than by observing and understanding the relations which exist between



the individual man and other beings created and uncreated. Now, citizenship is the name given to a state of life of the individual man,

flow and derive their authority, you will have a surer guide for your civic actions, you will be able easily to make the applications for

* Lecture delivered by the Rev. F. Z. Rooker, D. D., Apostolic Delegation, Washington, D. C., February 22.

in which he becomes one term in a set of relations, each of which has its other term in some other individual, or group of individuals, living together with him in what is called civil society. If, then, we wish to understand the obligations of a citizen, we must know how the individual man happens to become one term of this particular set of relations, and then what results from such a state of things. I have said that all of us here know and admit that the energy of every man is continually expending itself for the attainment of his own individual happiness.

Citizenship is a particular condition of man's life which imposes upon him the necessity of adopting particular means for attaining that happiness. If a man were not a citizen it would be possible for him to attain happiness without the use of these special means. But the moment he becomes a citizen these means and their use become obligatory.

Now let us see how this is. Suppose for a moment the whole universe to exist just as it is but with only one man in it. That man would be moved to his every act by the desire of happiness. To reach his end he would be obliged to follow the guidance of his reason; but there are thousands of things which his reason would never present to him as true motives for action, because he would never know those things which are true only because of the existence of other men and his contact with them. Suppose now that this man should some day meet another being similar to himself. Imagine the flood of new knowledge which would pour into his mind. Imagine the multitude of new truths which his reason would present to his will as worthy and obligatory motives for his actions. Suppose this stranger be a woman. What a new aspect would the whole scheme of the universe assume! He would at once understand that the progress and development of his nature along the lines of its highest and best capacity require the united action of himself and his companion, and that this united action can not be had without his assuming obligations of which he had never dreamed before. These obligations will limit the freedom which he enjoyed before; but his reason will tell him clearly that his apparent loss is a real gain, and he will gladly make the sacrifice. Children will be born to them and their coming will open his eyes to new truths. He will see that still other obligations have been placed upon him by the new conditions created by their

presence. He will realize at once that the longings of his nature can not be satisfied unless he fulfils these obligations. Notice that these obligations are never of the man's choice or creation. They are the necessary consequences of relations which themselves are the necessary consequences of the contact of one man with others. So long as this little family might remain solitary in the world these obligations would remain of a very limited number. But suppose it to find itself some day in the midst of countless other families each constituted in the same manner and with the necessities of life which would bring it into daily contact and intercourse, then still more relations would spring into existence, still other obligations would impose themselves; and the man who was first an individual, then a husband, then a father, becomes a citizen, and at each step he has found that in his new condition he must seek his happiness by the use of new means, and when he realizes what it is to be a citizen he may be astonished if he compares what is now necessary for him to do, according to the dictates of his reason, in order to be happy with what would have sufficed to secure his happiness as an individual.

Now in each of these steps, what has happened? What we call a society has been formed. In the beginning it was a conjugal society, then it became a domestic society, then finally, a civil society. The reason for the formation of the society in each instance is plain. Man finds that the desire for happiness which animates all of his actions will be better and more fully satisfied if he obtains the co-operation of other men to obtain such objects as are calculated to satisfy that desire. No other motive could possibly induce him to sacrifice the freedom which as an individual he enjoyed, and submit to restraint which must be put on him if he unites in intercourse with others. He sees a real advantage in a social condition, or he would never embrace it, and this advantage, to move him, must make for the attainment of his own happiness. The object which, once gained by the social methods of life, will promote his happiness, and the means which must be used to gain that object, will differ with the different kinds of society into which he enters; or, perhaps better, the kind of society which he enters will depend on the object which he has in view as fitted to promote his happiness. It is because he sees that a certain limited number

of daily recurring needs of his nature will be satisfied only by the formation of a conjugal and domestic society that he forms such a society. And it is because he sees that a much larger number of much further reaching needs can be satisfied only by the formation of a civil society that he enters this condition of life. Co-operation, then, is what man desires when he enters civil society and becomes a citizen. But co-operation can be had only on certain unchangeable conditions.

In the first place, there must be a sufficiently clearly defined object to attain which all the co-operators lend their efforts. Ten million men might live together in close proximity, but if each one were working for the attainment of a different object they would never constitute a society. This object must be known to each and every one of the co-laborers, and must be known as the object of such co-operation. It must, moreover, be not only known but desired by each and every one; if not, those who had no desire for it would not work to attain it. Furthermore, it must be sought as a common good, in the enjoyment of which when attained all and each are to participate, at least in proportion to the effort to which each one has contributed to its attainment. And finally, the means used by each one must be the same as those used by every other one for the attainment of the object in view. For, even though all were seeking it, desired to have it, expected to enjoy it, each in proportion to his labour, if everyone were free to go about getting it in the way he might himself choose, you would never have a society. From what we have thus briefly said, it follows clearly that society, of whatever kind or form it may be, is a multitude of intelligent individuals conspiring toward some definite object known and desired by all and each of them, and co-operating toward its attainment by using the same means; and that the individual is a member of society in the hope and with the intent of the better, the more easily, the more surely promoting his own happiness.

I imagine some one is thinking just now that this conclusion is extremely egoistic and would base society on a foundation of pure selfishness. In the first place, the only way to arrive at the truth is to start your investigation without preconceived notions of what you are going to find, and be guided strictly by the light of your reason. If you reach conclusions which at first sight seem repulsive

they should not be rejected for such an appearance. If they are true, they need not be feared. The truth can never harm anyone or anything. Only error is dangerous. If then, our conclusion is true we shall hold to it with a feeling of absolute safety, even though it may appear undesirable. We are ready to reject it if we be shown any error in the process by which we have reached it.

In the next place, no purely altruistic theory ever was or ever could be a sound basis for society. No man ever did, no man ever could do, anything purely for the good of others to the exclusion, or even to the precision, of his own good. It is useless to try to teach men that they must be unselfish simply for the sake of unselfishness. You can accomplish nothing with them in such a way, because they are not made so. Every man is an individual entity with an individual consciousness and an individual activity. This activity simply can not be set in motion except there be expected a return in the individual consciousness for the force expended. You could not keep society together for a day by telling men that they must fulfil their social obligations for the sake of the good of others and without reference to their own happiness. Neither will it suffice to promise them that they will simply share in a general way in the benefits accruing to society. There is but one possible way to induce a man to do his duty, and that is to show him that only by doing it can he possibly be happy. The man who at one of our recent national conventions, after listening to speech after speech in which the most beautiful altruistic ideas were expressed and all shadow of selfishness was eliminated from the motives of the delegates, exclaimed: "Mr. Chairman, if this is all true, what are we here for?" did but express the truth of human nature. It is ridiculous to tell an individual that he must do right for the good of society. Society to him is an abstraction, and good done to it is lost to his consciousness; and man will not and can not do right unless he himself is going to see and know and feel the good which results from it. Much less can you expect a man to be faithful to obligations, which will often mean sacrifice, for the good and progress of the race, in which good and progress, since it must be a mere continuous and indefinite motion, he himself shall reap no individual benefit. Animals, the aim of whose existence and activity is the mere good of the race, are not endowed with intelligence.

And the very fact that man can know himself and all other things is a clear indication that he must act for himself and for his own individual good.

Finally, the egoism of our conclusion, which serves as the principle for the obligations of citizenship, is apparent only and not real. Indeed such a principle is the only possible basis for a true altruism. If we ought, and we most certainly ought, to promote the welfare of others, it is because in no other way is it possible to promote our own; and as we proceed with our discussion we hope to dissipate any altruistic prejudice which may have found difficulty in accepting the conclusions to which logical reasoning would seem already to have brought us.

Man's innate and insuperable desire for his own happiness moves him to every act which he performs. His reason tells him that, given the fact of the existence in proximity of a multitude of human individuals, one absolutely necessary means for obtaining his happiness is to become a member of society together with his neighbors. His desire enlightened thus by his reason moves him efficaciously to become such a member. The moment he does so his condition of life is a new one. He is now in continual contact with other men. Let us see what his reason will tell him about his new condition, and what new obligation it will impose on him because of this new condition.

When I find myself in contact with my fellowmen the first thing which occurs to my mind is that they are my fellowmen; that is, they are men precisely like myself. They are made exactly as I am made. They have all the feelings which I have. They have all the capacity for enjoying and for suffering which I have. They understand and know just as I do. Their desires are just the same as my own. Their needs are just like my needs. What follows from all this, except that every one of them lives and acts for the very same end and from the very same motive as I do? I am moved to all my acts by the desire of my own happiness. Every other man must be moved to all his acts by the desire of his own happiness. I seek in everything the object which will satisfy that desire. Every other man must be seeking that same object. There is nothing in the order of nature to indicate any intention that I should attain the satisfaction of my desire, but that other men should not. On the contrary, there is everything to indicate that the order of nature makes

absolutely no distinction. Nature gives every man exactly the same longing and exactly the same operative faculties by which to satisfy that longing. Nature must then give every single man exactly the same right to be happy. If I am to be happy I must first of all conform myself and my desires to the order of nature and to nature's desires. If I oppose the workings of nature in the physical order there can be little doubt but that nature will have her way in spite of me, and I must suffer the consequences. If I sit in a draft I am going to catch cold or have neuralgia.

Nature is no less exacting in the moral order. She desires all men to be happy. She therefore intends that I shall desire the same thing. She intends that just as I desire my own happiness for myself, so I should desire the happiness of other men for them. The penalty of my not desiring it is and can be nothing else than the loss of my own happiness. The first obligation, then, that my reason imposes on me when it learns of the existence of other men is the obligation of desiring that every other man should obtain his own happiness just as I desire that I should acquire mine. And the first prohibition which my reason proclaims to me is the prohibition to interfere with or hinder any other man in attaining his own happiness. How does my reason formulate this obligation? "Thou shalt love thy neighbor as thyself." Because, then, nature has implanted in every man the same desire; because nature has fixed the same object for the satisfying of that desire; because nature has taught every man that every other man lives and acts from the same motive to the same end as he himself; and because nature has determined the same means to be used by everyone for the accomplishment of his purpose, nature herself has formed one great universal society whose fundamental law is: "Thou shalt love thy neighbor as thyself"; and this law expressed in practical terms is equivalent to that other: "Do unto others as you would have others do unto you." These being nature's own fundamental laws for nature's own society, they must remain the fundamental laws of every particular society which the special exigencies of time and place will lead men to form among themselves. No society which is not based upon them can live for a day, for it would be attempting to live in defiance of nature, and any man who is a member of any society must observe these

laws at the peril of his own misery. It is only when founded on these principles that society can accomplish that which we all expect it to accomplish—the good of every individual member. No society which deprives a single individual of the happiness to which he has a right can justly exist. To prevent one individual from being happy is oppression and tyranny, no matter if every other one be happy. To ask the individual to live and work for society and not for himself is to make a Moloch of society and to degrade men into idolatry. Yes, society can justly exist only for the good of the individual. The reverse, that the individual should exist for the good of society, is unnatural and unreasonable. This, too, is the only true altruism—an altruism based on nature and nature's laws, not the figment of a wild imagination. It is an altruism which tells a man not only that he must love his neighbor, but how he must love him, and why and what will happen to him if he does not love him. It moves him to love his neighbor by the only power which can move him to do anything—his own desire for his own happiness.

Citizenship is not constituted by membership in any and every society, but by membership in what is known as civil society. To understand, then, the obligations of citizenship we must reduce or apply these fundamental social principles to the conditions of civil society. Now, civil society is a society whose scope, determined by the order of nature, is to aid, by the use of external means, every individual in the attainment of his natural happiness. Every civil society of whatever nature, existing in whatever conjuncture of time and place, must possess this general scope and tendency. In the concrete, many individual modifications will necessarily be verified, especially with regard to the means adopted to secure the end; but the general line of operation will ever be the same. The fundamental obligation, then, of every citizen, since he is a member of this society, will be to conspire heartily, sincerely, honestly, with every other member in the attainment of both the general end of civil society and the special purpose of that particular one of which he may be a member. As it were, then, two sets of obligations impose themselves on every citizen: one coming from the general scope of civil society, and which binds every man to whatever society he may belong; and the other arising from the special circumstances which

characterize the concrete society of which he is a member. Nor can he claim to have fulfilled his obligations when he has satisfied those of the first class; since no man, being a concrete individual, is or can be simply a member of civil society in the abstract, which does not actually exist, but must of necessity be a member of some definite, concrete, civil society. To know these obligations we need only to understand as precisely as possible the aim of civil society in general and in the concrete, and the means imposed by nature for accomplishing such aim.

What, then, is the general aim of civil society? We have seen that every society exists for the purpose of aiding the individual to obtain his happiness along some particular line. Man has a capacity for indefinite happiness—so indefinite, indeed, that we may call it infinite. But we know well that, at least in this life, he never reaches any such happiness. The reason is evident: in this life no infinite good is ever presented to him as an object to be attained. He sees only finite goods, and these differ one from another. Each one will provide some happiness for him, and, above all, may be a means leading him toward the attainment of his true and infinite happiness. It is in order that some one of these finite goods may be the more easily and surely attained by the individual that a number of men unite their energies and form a society. To secure that happiness, or to make that progress toward happiness which the knowledge of truth imparts, various literary and scientific societies are formed. To gain the happiness and acquire the development which comes from the contemplation of the beautiful, art-associations are instituted; and so for many other special needs and aspirations of human nature. Now why do men form civil society? It can be for nothing else than to secure to each individual the greatest possible amount of happiness which can be got out of his daily contact with his fellowmen. Civil society differs from all other society in that it is public, while every other human society is private; and a man's life is public only in those relations which arise from his external contact with other men.

(CONCLUSION NEXT WEEK.)

“ACT well at the moment, and you have performed a good act to all eternity.”

“CEREMONIES are different in every country; but true politeness is everywhere the same.”

Varsity Verse.

"NON NISI TE."

HIS tomes in weariness were laid aside,
 And long the son of Dominic knelt in prayer
 Before his Master's ivoried image there,
 His soul enraptured with the Crucified,
 Longing to rest in that abyssmal side
 Close to the Sacred Heart—when, marvel rare,
 A voice celestial trembles on the air:
 "Thou'st written well of Me, my servant tried,

Now ask for thy reward." And o'er his soul
 The billows of a love ethereal roll;
 And burning words his holy passion tell,
 Like a fountain gushing from his heart's deep cell;
 Low bending at His feet he cries: "O Lord,
 Give me Thyself alone for my reward!"

W. H. T.

BEFORE AND AFTER.

Before they quarrelled he sang and wrote:
 "Love is life, and life is love;
 She strikes within my heart a note,
 Its echo cometh from above."

But he awoke, and then his wail:
 "You're daft to think of love a minute;
 It's nothing but a dinner pail
 Full of dreams—and hot air in it."

J. J. S.

REGRET.

I knew that she was near to me,
 I heard her coming near,
 But still I read on silently,
 As if I did not hear.

I might have laid my book away,
 When gently on my knee
 Her little hand so softly lay,
 When she had come to me.

But with no thought of what I did
 I pushed her hand away,
 And lo! beneath my hand, half hid,
 A little pansy lay.

I had not thought I should regret
 So small an act, but still,
 The wounded heart will ne'er forget,
 Although the senses will.

And nought can bring so keen a pain,
 As when a kindness done,
 Finds no responsive thankful vein
 To meet the generous one.

I turned and caught the little child,
 And pressed her to my heart,
 And though she clung to me and smiled,
 I saw the tear-drops start.

And then I knew that often we,
 By small things done or said,
 Uproot a flower that was to be,
 And plant a thorn instead.

J. L. C.

Saint Thomas of Aquin.

GEORGE G. MARR, 1901.

On March 7 occurs the feast of St. Thomas of Aquin, the patron of philosophers. As students we are only too glad to celebrate any man's or woman's feast-day, provided *scholæ vacant*. We should, however, put forth poor claims to be called seriously-minded "philosophers" if, while observing our patron's festive day, we were ignorant of his life.

The Saint was born in 1226 at Aquino in Italy, a little town about thirty-five miles north of Naples. A biographer of him says, "he was a nephew of Frederick I. and Henry IV. and cousin of Frederick II., and he could claim connection with the royal houses of Aragon, Sicily and France." His early education was received in the Benedictine monastery at Monte Cassino, three miles from Aquino. At the age of seventeen, while he was studying at Naples, he entered the Dominican Order. He was sent by his superiors to finish his studies under the celebrated Albertus Magnus, whose lectures he attended both at Cologne and Paris. On the completion of his course he became successively Professor of Theology at several of the most famous seats of learning in Europe, including Paris, Cologne, Bologna and Naples. He died in his forty-eighth year while on his way to the General Council of Lyons in 1274. He was canonized by Pope John XXII. in 1323, and his feast-day was set for March 7.

Saint Thomas was undoubtedly the most learned man of his time, and perhaps of all times. From his early childhood he gave promise of a great intellectual future. When he was called upon by his professors to reproduce their lectures, he did so in a manner more clear and simple than they themselves had done. Albertus Magnus, his master, encouraged discussions among his pupils; Thomas spoke with arguments so forcible and with such authority on these occasions that once Albert, in a somewhat jealous tone, addressed him: "You speak not as a disciple but as a master." On another occasion Thomas won this flattering compliment: "So loud will be his bellowing in doctrine that it will resound throughout the whole world."

We may perhaps form a better notion of the grand intellect he possessed, if we call to mind that he began to teach theology at the

age of twenty-five, whereas the rule of his Order required a man to be thirty-five. So great was his reputation for learning, that when the Dominican Order was powerfully attacked by her enemies, who were almost exulting in victory, the Pope commanded Thomas to defend her. He was but thirty years of age, and surely it was no small honor for him to be looked upon as the man in the world best fitted to appear before the entire papal court and defend monasticism against the attacks of the most learned professors of Paris. The result was a complete victory for Thomas. The treatise which he composed for that occasion has ever remained the one masterly apology in behalf of religious communities. We shall not wonder then to hear of his receiving the Doctor's cap at the same age of thirty, nor shall we be surprised if we find him later on the idol of the intellectual world, if we behold all the great universities of Christendom sending in appeal after appeal to the Dominicans and to the Pope begging that Thomas be allowed to occupy the chair of theology in their institution. Moreover, there is nothing wonderful that the Church should seek the aid of his massive intellect and talents for her General Council at Lyons.

You may, perhaps, ask what was the secret of such marvellous learning? Was it merely natural brightness? No. St. Thomas gained more knowledge in a few moments in prayer before the Blessed Sacrament than in hours over books. Never did he undertake any important work without first devoutly visiting the Blessed Sacrament and asking help. One day while he was before the altar a voice from the tabernacle spoke these words: "Well hast thou written of me, Thomas, what recompense wilt thou have?"—"None other than Thyself, O Lord," was the answer. Thus did our Lord wish to give Thomas direct proof that his visits to the tabernacle were not vain.

Along with that profound knowledge, St. Thomas had one virtue by which he has made himself a model to students and philosophers alike—humility. While he was a young student he managed to keep his extraordinary talents so secret that his companions, and even Albert himself, called him the "Dumb Ox." Later on as his real worth dawned upon the world, his head was not turned by the amazing success that came to him. His vocation to teach was from God; and now when he could attain anything in the line of earthly advancement, he was content to live and die a humble teacher.

We have not, however, mentioned anything special for which St. Thomas has gained immortal fame. His name will be carried down to posterity by the philosophers and by all devout Catholics. Philosophers immortalize him for his writings, which embrace nearly every possible subject, but in particular for the greatest masterpiece of its kind, the *Summa Theologica*. To attempt in any way whatever to talk about that work would be a too difficult task. I may say, however, that it is a summary of all that was best in Socrates, Plato, Aristotle, St. Augustine and the other philosophers preceding St. Thomas' time. It is perhaps sufficient praise to say that if all the theological knowledge in the world were mysteriously lost except the *Summa*, that masterpiece would amply make up for the loss. At present no Christian philosopher can afford to slight St. Thomas; to do so would be almost equivalent to forfeiting the very name of philosopher. The *Summa*, and the other wonderful works of St. Thomas, won for him the enviable title of Doctor of the Universal Church. Pope Pius V. in 1567 made him equal to the four great Doctors of the Western Church: St. Augustine, St. Jerome, St. Gregory the Great and St. Ambrose. His eminent learning and his purity of life have also won for him the appellation "Angel of the Schools."

His name will, moreover, be forever familiar to Catholics for two reasons: first, because he is invoked as the special patron of chastity. The second reason for the immortality of Saint Thomas' name seems to have been a direct reward from our Lord. Thomas had always been so ardent a lover of the Blessed Sacrament that God chose him to compose the Benediction services. Saint Thomas wrote the beautiful *O Salutaris* and the *Tantum Ergo*, also the prayer sung by the priest. How many thousand and thousands of times have these sublime hymns been echoed through the myriad sanctuaries of the world! What a grand privilege to have one's name joined forever to the sacred service of the altar! As long as the Church lasts, the name of Saint Thomas of Aquin will be held in reverence; and throughout the countless years to come the solemn tones of the *Pange Lingua* or *Lauda Sion*, or *Sacra Solennis* will recall to the world the recollection of the sainted priest and poet, the humble adorer of the Blessed Sacrament, when perhaps the very memory of his volumes may have vanished from the minds of men.

Macaulay's History of England.

JOSEPH L. TOOHEY, 1902.

Cicero says: "History is the witness of ages, the light of truth, the life of our memory, the teacher of our lives, a messenger from the distant past." All intelligent men agree that history is a narration of past events for the education of mankind. Now since the object of history is to educate and instruct, the principal duty of the historian should be to impart true education and sound instruction to his readers. If he seeks to discharge this obligation faithfully he will use great care in collecting his matter; he will be impartial in narrating facts; he will endeavor to interpret clearly the meaning of all obscure passages, and he will use the necessary means to determine which is the most probable among conflicting statements. In the discrimination of obscure passages great diligence is required, and here the true historian manifests himself.

No critic has given us better rules to judge the true historian from the false than Macaulay. He tells us that the historian has a more important task than the descriptions of battles and sieges. In his historical essays he says: "The circumstances which have most influenced the happiness of mankind, the changes of manners and morals, the transitions of communities from poverty to wealth, from ignorance to knowledge, from ferocity to humanity—these are, for the most part, noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events.... We read of defeats and victories, but we know that nations may be miserable amidst victories and prosperous amidst defeats." But Macaulay fails to follow his own good advice to others in many particulars.

He starts out with the intention to write a history of England from the accession of James II. down to a time which was within the memory of men then living. In the first paragraph of this work he gives a brief outline of what the history should be; but when we read his history we see how completely he fails to fulfil his promises. The work does not cover more than one-tenth of the time mentioned in the beginning. In five large volumes he gives us the history of only fifteen years. Therefore, this work is only a fragment of the proposed history; and it

took Macaulay fifteen years to write these five volumes. Thus we see that it is impossible for a man to write history on such a plan. No doubt Macaulay realized his herculean task before he finished his fifth volume.

In the year 1848 the first two volumes were published and immediately met with extraordinary success. This success was due more to the fascinating style of the composition than to its historical value. In this writing he collects doubtful and obscure statements from unscrupulous adversaries, and uses them to make bitter attacks upon particular parties and creeds.

There is an example of this religious bias in his "Biography of George Fox." He bitterly attacks the teachings of this man, and then tries to show how his doctrines became popular with the people; he next offers a loose explanation, and concludes with these words: "Thus we frequently see inquisitive and restless spirits take refuge from their own skepticism in the bosom of a church which pretends to infallibility, and after questioning the existence of a deity, bring themselves to worship a wafer."

Macaulay is not always wrong in his treatment of the Catholic Church. He does not attack the creed of the Church so much as the abuses in the Church. His treatment of the whole matter is not intentionally antagonistic, but is due to the fact that at times he was wrongly informed, and trusted too much in his own observations; in short, he has judged the Church by observing the clergy. In speaking of Cromwell's rule in England, he says:

"Under no English government since the Reformation had there been so little religious reformation. The unfortunate Roman Catholics were held to be scarcely within the pale of Christianity. The Pope himself was forced to preach humanity and moderation to popish princes." Now mark the contrast. In referring to the Church in another place he says: "The Church has been compared by divines to the Ark of which we read in the Book of Genesis; but never was the resemblance more perfect than during the evil time when she alone rode, amidst darkness and tempest, on the deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing with her the feeble germ from which a second and more glorious civilization was to spring."

After he had paid a glorious tribute to the Jesuit Order he thus continues: "The ardent

public spirit that made the Jesuit regardless of his ease, of his liberty and his life, made him also regardless of truth and mercy;" and concludes by saying that the Jesuit justified the means by the end. This policy is directly opposed to Catholic philosophy, and never was used by the Jesuits.

Another place in which Macaulay's bigotry comes to the surface is in his narration of the lives and characters of James II. and William. Here he ignores all authority, and tries to justify the most cruel actions of the sensual William. On the other hand, he mentions only the facts that would stain James' reputation and is careful to suppress anything that might be in favour of this unlucky prince.

His bias in favour of William can be easily observed in his description of the massacre of Glencoe. Here he makes ignorance an excuse for the action of the unscrupulous William. Since the Scots had caused the king much serious concern, it does not seem probable that he would sign an edict for their extermination without reading the same. Besides it is the opinion of most historians that William was well aware of all that was going to happen when he signed their death-warrant.

Macaulay's intense apathy for certain men of his time was very marked. Whenever he writes of these men he paints them in the blackest colours. Penn was a sycophant and a hypocrite; and Marlborough was a loose, avaricious time-server. Carlyle once said that Rhadamathus would give Macaulay four dozen lashes when he went to the shades for his treatment of Marlborough. Cromwell is his model ruler. In one place, speaking of Cromwell, he says: "Unhappily for him he had no opportunity of displaying his admirable military talents except against the inhabitants of the British Isles." And we may add, happily for the rest of mankind.

Again, in reference to the subjugation of Ireland by this general, he says: "Cromwell devastated the whole land, put whole cities to the sword, transported and banished the famine-stricken peasants. . . . And, strange to say, under that iron rule the conquered country began to wear an outward face of prosperity." Macaulay is not the only one that tells such strange tales of prosperity.

Macaulay has wasted a great deal of space by paying undue attention to insignificant events. He devotes one whole chapter of his so-called history of England to the description of the coffee-houses. His descriptions of the

coffee-houses, king's wardrobe, palace, etc., are almost as prolix as Mr. Henry Sienkiewicz's description of the public baths and residences of the Corsairs in "Quo Vadis."

One of the many characteristic things about Macaulay's life and writings is the fact that he is rarely in doubt about anything. He seldom finds a difficulty; his mind is always made up. Self-confidence and sense of his own power was so noticeable that Lord Melbourne, when speaking of him, once said: "I wish I was as cock-sure of anything as Mr. Macaulay is of everything."

Historians may be divided into two classes. There is one class that give their whole attention to recording facts. Another class devote all their energy to the artistic finish of their works. Macaulay's intention was to combine the element of fact and the element of art, in his history. In this work he has become far more artistic than Hume, whose only object was art; but less reliable than Lingard, who relied upon fact alone. His pages are pictorial and dramatic. His characters appear before us as real men. They are life-like; they move, act and speak. The whole history is a sort of romance, in which scene follows scene, act follows act, with as much ease and precision as the chain of causes and effects in a drama.

One valuable quality of history is to show the progress of social growth. But to do this effectively the history must cover a considerably long time. It must take society in the lowest state and trace it up to the highest. Macaulay has done excellent work in this line as far as he goes; but the period of his history is too short. If it were possible for him to have finished his history none would have ranked higher than he as an interpreter of the social development of English society.

This interesting, attractive, imaginative writer has given us an historical novel rather than genuine history. Had he followed in the footsteps of his contemporaries he might have produced a great history; but then the English language would have lost one of its most attractive and pleasing prose writers. For though curbed as he was by his subject, his history has become one of the masterpieces of English prose composition.

"MINGLE a little folly with your wisdom."

"There is not a moment without some duty."

NOTRE DAME SCHOLASTIC.

Notre Dame, March 2, 1901.

Published every Saturday during Term Time at Notre Dame University.

Entered as second-class matter at the Post Office, Notre Dame, Ind.

Terms, \$1.50 per Annum. Postpaid.

Address: THE EDITOR NOTRE DAME SCHOLASTIC,
Notre Dame, Indiana.

The Board of Editors.

ANTHONY J. BROGAN, 1901

| | |
|--------------------------|---------------------------|
| HARRY P. BARRY, 1901 | WILLIAM J. O'CONNOR, 1901 |
| JOSEPH J. SULLIVAN, 1901 | WILLIAM H. TIERNEY, 1901 |
| JOHN P. HAYES, 1901 | JOHN M. LILLY, 1901 |
| FRANCIS DUKETTE, 1902 | GEORGE W. BURKITT, 1902 |
| LEO J. HEISER, 1902 | FRANCIS SCHWAB, 1902 |
| HENRY E. BROWN, 1902 | JOHN J. HENNESSY, 1902 |
| PATRICK M'DONOUGH, '03 | EDWARD A. RUMLEY, 1902 |
| JOHN L. CORLEY, 1902 | JOHN P. O'HARA, 1902 |

JOSEPH P. O'REILLY, 1903

JOHN P. CURRY, 1901

ROBERT E. LYNCH, 1903

FRANK J. BARRY, 1903

Reporters.

—We are glad we can present to our readers this week and next the lecture delivered here on Washington's birthday by Dr. Rooker of the Catholic Union at Washington. We wish to direct attention to the lecture in print because of the unusual ideas developed therein, and the excellence of those ideas. We sincerely thank the Rev. Dr. Rooker for his permission to publish the lecture.

—Nineteen students have handed in their names as contestants in the preliminaries for the debating team. This number is large, but there may be some who have not entered the contest for some motive or other.

No student with talent in public speaking should remain out of the preliminaries this year. We need all our best men, and for this reason: we have defeated the Indianapolis men two consecutive years in public debate, and, no doubt, the memory of those defeats will spur them on to prepare this year as they have never done before.

Although one may not wish to win a place on the team he should, if he has talent, be among the contestants. His presence there puts the other men on their mettle and makes them do their best. A winning team reflects credit on Notre Dame; on all of us. The

standard of an university is upheld by intellectual feats, whether in speaking or writing; by nothing else. Let a word be sufficient. Those who have been assigned sides in the preliminaries by Father Crumley, can get some knowledge of the probable question to be debated by attending the discussion to be held in the Law room this evening.

—Mr. George Moore has a clever paper in the *Nineteenth Century* in which he makes a plea for the "soul" of the Irish people. By soul he means the Gaelic tongue. He asks England to give prizes to the best Gaelic scholar in every National School in Ireland. He bases his demand on the fact that the tongue of the Celt has great literary capabilities. No one will question this statement who has even a slight knowledge of the language. Mr. Moore further asserts that so far as literature is concerned English is exhausted. He uses ingenuous analogies to show this is so. Putting his two propositions together: that the Gaelic has wonderful flexibility and power for literary purposes and that English is now set and formal in its phraseology, he asks the English government to encourage the study of Irish.

With all due respect to Mr. Moore, we venture to say he is talking to men who never recognized a "soul" of any kind in the Irish people. A shrewd Birmingham merchant and a bloodless Scotch philosopher have not given such a thing a thought, nor will they ever give it a thought. The Gaelic must depend on men like Douglas Hyde, Dr. Joyce and Dr. Sigerson for its revival. These men, possessing literary and poetic talents that place them among the best English writers, have given their days to the study of Gaelic, to collecting manuscripts and poems of the language in out of the way districts. And their work was made possible because some of the Irish clung to their language as they did to their faith, although it cost them the roof above their heads, their fertile land, and, at times, even their lives.

Mr. Moore does not draw at the mark. The Irish to preserve their tongue do not need premiums from England, but men at home and abroad. Why do not Mr. Moore and those who are interested in the Gaelic movement strive to introduce the tongue of the Gael into the Catholic colleges and universities of Greater Ireland?

"The Reign of Law."

Those of us who have no settled system of criticism, who only occasionally feel the pleasure to be derived from a knowledge of even the fundamental canons of the art, are obliged to fall back on Impressionism. Failing to be born with the true critical instinct, we make ourselves believe that the whole matter of criticism is subjective, and that our own feelings are the best guide. This is a comfortable state of mind to be in as it obviates the necessity of giving reasons for our critical opinions to persons of an inquisitive bent.

The Reign of Law by Mr. James Lane Allen sets forth the story of a young man who was seized by the spirit of modern doubt, and was led to abandon the religion of his fathers. He was a Kentucky farmer boy, brought up in straight-laced Baptist fashion. As a young man he determined to become a minister of the Gospel, and he entered a Bible college in his native Kentucky to fit himself for his chosen work. There he was bewildered by the strife among the sects. He began to read the works of Darwin, and, as a result, discarded all dogmatic teaching.

The manner of telling the story is that of a keen observer of men and things. So much so that it appears at times to be a failing. He oftentimes lingers with a trivial incident when we are impatient to get on with the story. Here and there we meet with a dissertation on cattle-feeding, or on the proper architecture for a stable, or on some such subject as one expects to find in bulletins issued by agricultural experiment stations. Likewise, it is scarcely of vital importance that Gabriella dried her tooth-brush at the fire every evening so that it might not freeze. The author insists on telling everything that happened, from the ticking of the clock to the stewing of sap in the end of a fagot.

But the great interest, of course, lies in the analysis of character. We are interested in David, not only because he is the hero and interesting in himself, but because he is the type of a class well known in our day. He stands for anyone who thinks that "in the light of the great central idea of Evolution, all departments of human knowledge must be reviewed, reconsidered, reconceived, rearranged, rewritten." We have many of these in our world; many that seek to extend the Reign of Law, of law evolved from within them-

selves. Judging from those who rise to note and fame with us, we might make an aphorism. If you want to be famous go crazy on a subject of general interest.

The young student may have had great provocation for his withdrawal from belief in Apostolic Christianity as expounded by his pastor. It is very probable that the warring of the sects tends to drive disinterested men from dogmatism; although David's humorous enumeration of American Protestant creeds might lead one to believe that he could find a congenial creed, however fastidious his tastes. Yet, when he had taken up his new views, like most self-styled "broad" men, he became as dogmatic as those that dismissed him from their church. After but four months of acquaintance with the works of Darwin he rejected Christianity and eloquently declared that in the future our religion and our science will be the same. At the same time he confessed his ignorance of science, and his knowledge of religion had come from a short course in Scripture reading and a weekly singing of Gospel hymns. Because his father in righteous anger sternly called him to account he complained that his parents did not understand him. His giant intellect was beyond them. He was at once the triumph and the champion of the Reign of Law.

These reign-of-law men are all alike. Everything must be reduced to system and the system must be theirs. They invade every field of inquiry, and measure its problems up against their system. Now, that the greatest expositor of their opinions has made some vital admissions and "wondered how he came to fall into such an unfortunate error" as to believe that Evolution could explain the ultimate basis of things, we may expect to hear his followers declare that he has lost the use of reason.

Of David's relations with Gabriella little need be said. It was the same old, old story whose fatally regular recurrence moved some wise man to say that, "all men are fools." David did not have a dollar; but she, with genuine, womanly self-sacrifice, insisted on his taking her and her savings from a two-years teacher's salary, which savings in those days in the backwoods of Kentucky must have amounted to about ninety dollars. Maybe she should not have accepted a man who scoffed at her religious beliefs; but she argued that such a man needed a helpmate of strong religious faith.

J. P. O'HARA, '02.

Dr. De Costa Lectures at Notre Dame.

An unusual interest must attach to one who makes personal comfort, social position and material advancement of all kind subservient to his spiritual welfare. Dr. De Costa, a former minister of the Anglican Church, has done this. When the student body last Tuesday saw a venerable old gentleman, grey and slightly stooped, entering the hall to address them, they felt he was more than a common man. His open look and firm mouth indicated that the strength of character that enabled him to change the course of his life at sixty was so enrooted in his nature that no feebleness of body could weaken it.

A few years ago Dr. De Costa, after a life spent in a cause the highest any mortal can take up; namely, the teaching of his fellows, began to have doubts about the belief he held. He was comfortably situated, and had won a reputation as a preacher. He was assured of ease and quiet the rest of his days; his friends were numerous. He had reached that age when most men have grown very conservative and deeply convinced of all they profess; that age when even the earnest ones wish to spend the rest of their lives in peace. But Dr. De Costa's soul grew restless; there was an awakening for him, and he was not silent. He told those who had ever held him highest in their esteem that he had been in error and that they all were. When he made known his resolution to join the Catholic Church his friends told him that he might preach what doctrine he pleased so he remained with them. But the forms of his belief were nothing to him since the spirit he sought was lacking. He broke with his friends and all the ties that bound him to his former calling. He became convinced that Catholicity was the only right religion, and now all his energies are directed along those lines that will best spread the faith. A convert himself, he knows the fears and doubts that arise in the mind of a possible convert; and he can best sympathize and direct such an one.

Dr. De Costa's motto now is "Catholicity." His lecture here on the "Future of Catholicity in America" shows he has a great hope that Catholicity will abide in America, and ultimately shape her destiny. He told us of the faults of our land; not after the dismal manner of the pessimist, but rather as an optimist of strong faith in man, and stronger faith in God.

Exchanges.

"We believe in criticism—and criticism spelt with a capital C; and we prefer to err on the side of severity, if we must err," says the Exchange Editor of *The Xavier*. Censorial criticism, if just and honest, is very well; and after reviewing many dull and worthless magazines, we sometimes feel inclined to censure; but commendatory criticism, by merely hinting at defects and pointing out good qualities, is far more beneficial. Words of praise, the warm appreciation of what is good and meritorious, are too seldom given. "If I have done this well, I may do better," is the mental answer to commendatory criticism; and there is no greater incentive to hard work than honest praise for past labor. If we can not praise, let our criticism be mild, never harsh or bitter.

Numbers err in this—

Ten censure wrong for one who writes amiss.

We find little light reading in *The Xavier*, but the material is well handled. "Decision of Character" shows original treatment.

* * *

We have a natural preference for woman, and *The Wellesley* is usually the first to claim our attention. *The Wellesley* approaches very closely to our idea of a perfect college paper. "In the Manchu Capital" is a very instructive article. To write a short historical essay is a simple matter when we have a good library at our disposal; but a good description of the Chinese capital and its people shows observation and originality. "Make Haste Slowly," though short, is one of the best stories that came to our notice. The plot is ingenuous, the conversation natural, and the characters well drawn. Is the writer the heroine? The criticism of F. Marion Crawford's latest novel, "In the Palace of the King," is just and equitable. The writer tersely sums up the work in one short sentence. "It is by no means a great book, only a simple little love story, full of purity and strength of feeling." The editorials and exchanges are very praiseworthy.

* * *

"The Fatal Letter and What Came of It" is the most interesting article in *The Albion College Pliad*. The characterization is poor, but the incident is well developed. The ex-man devotes his space to quotations; criticism would be better. J. M. L.

The Whitney Mockbridge Concert Co.

For genuine music and art the concert given on Wednesday afternoon by the Whitney Mockbridge Co. is the best of the season. Although the number of performers, was small the impression made by them was very pleasing. Mr. Baas, the violinist, is master of his difficult instrument. His range is wide, and all his selections were well rendered. Miss McClevey's sweet voice was appreciated by the audience. The young lady has wonderful control over her vocal powers. Her songs were pleasing and called for several encores. Mr. Whitney Mockbridge, if not the best performer, was, at least, the most popular. The "Holy City," his first song, won him the favor of his youthful listeners. When he and Miss McClevey sang together his powerful voice drowned the sweet linnet-like pipings of the female singer. The listeners, both sober-minded and gay, were satisfied with the performance.

Prospects of our Track Team.

We are not going to Milwaukee this week firmly convinced that we shall win the C. A. A. meet, but we are certain that we shall rank very high, either a first, second, or third. With Captain Powers, we were sure of first place, but since he will not compete many points are lost to us. However, with the men that are left, there is no reason why we should not score from twenty to twenty-five points. Both "Dad Moulton" and Captain Powers say that twenty-three points will win. The men are in fine physical condition—none injured, with the possible exception of "Big John," whose left ankle is very weak. Corcoran won the 75-yard race last year equalling world's record time. We know that he can repeat the trick this year. Herbert is running faster than ever; and he may spring a surprise on both Maloney and Manning of Chicago in the hurdle race. And Hoover is fast rounding into his old form: that form he showed two years ago against Herschberger.

In the high-jump and pole vault both Glynn and Kearney are capable men and should take from three to eight points between them. We can depend upon both of these men, for they do much better work than ordinarily when under stress of competition. It is true, that

Jack Murphy is not running as well as he has been in the quarter-mile, but Jack is the man we look to in an emergency. One man we especially depend upon is Uffendal. We have him entered in three events, and our confidence in him is so great that we expect him to qualify in at least two. We have seen him run, and we know what he can do. Should he not win either first or second place, we shall know that it was no fault of his.

The one event we look to with much concern is the relay race. We would sooner win this than any other event; in fact, as far as sentiment goes, we would prefer it to the meet. Of the four men we have entered, three, Corcoran, Herbert and Murphy, are capable men, and the fourth, Guerin, is an untried man, but of excellent promise. This is his first race, and we should not expect too much of him; however, we believe that he will acquit himself well. And should any contingency happen that he, or another one of our relay team will lose a yard or two, we look to Corcoran to pick it up, and finish with that remarkable spurt he showed in Milwaukee last year. We do not expect too much, but we have confidence in our men, and look for an admirable showing.

Brownson Wins from Logansport.

Logansport's crack basket-ball team was easily defeated by Brownson last Thursday afternoon in the new gym. The easy victory was a big surprise to everybody, as the visitors came here with the reputation of being one of the best teams in the State. Indeed, judging by their work in practice before the game, and their great advantage in height over our fellows, it did not appear possible for Brownson to win. But Brownson did win, and very decisively too, the score at the end standing 27 to 12.

The visitors, however, played a good game, and whenever they got the ball displayed excellent team-work, but they seemed bewildered by the fast work of the Brownsonites. It was by far the best ball our fellows played this season. Every man was a star. Little Kelly was a puzzle to the visitors' guards. Groogan threw five goals, one from a distance of thirty feet, and the two guards, Cox and Richon, did splendid work, outplaying their men at every stage of the game. Art Hayes at centre simply toyed with his opponent and had him thoroughly disgusted with the game before the

end of the first half. Moore and Gordon played the best for the visitors.

THE LINE-UP:

| | | |
|---------------|-----|----------------|
| LOGANSPOUT | | BROWNSON |
| Gordon, Moore | F's | Kelly, Groogan |
| Routh, W.(C.) | C | Hayes |
| Routh, A. | G's | Richon, Cox |
| Ross | | |

Goals from Field—Groogan, 5; Cox, 3; Hayes, 2; Richon, 2; Kelly, 1; W. Routh, 1; Moore, 2; Gordon, 2; A. Routh, 1. From Fouls—Kelly, 1. Umpire, Cornell. Referee, McGlew. Two 20 minute halves.

Personals.

—Mrs. Warren of Chicago, Ill., visited her son of Carroll Hall lately.

—Mrs. Hall of Chicago, Ill., made a short stay here as the guest of her son.

—Mr. Gilmartin of Fort Wayne, Ind., paid a brief visit to his son of Corby Hall.

—Mr. M. A. Donohue of Chicago, Ill., was among the recent guests of the University.

—Mrs. M. W. Moody of Chicago, Ill., spent a few days here with her son George of Carroll Hall.

—The Rev. Father Ryan of Davenport, Iowa, has been the guest of the University for the past few days.

—Dr. J. C. Langan of Clinton, Iowa, was a guest of the University during the past week.

—Mrs. Knight of Chicago, Ill., made a brief stay here on a visit to her son, Leonard, of St. Edward's Hall.

—Mr. John J. Dempsey of Manistee, Mich., paid us a brief visit lately. Mr. Dempsey was graduated from Notre Dame as a Civil Engineer in the class of '95.

—During the past week we had the pleasure of a visit from Mr. James Barry of Chicago, Ill. "Jim" was for a long time connected with Notre Dame, and has many friends among the Faculty and students. He is at present engaged in the field of journalism, and holds a responsible position on the *Chicago Journal*.

—News comes to us that Mr. Arthur H. Gaukler, an old student here, has become a Benedict. During the years '95-'96 he was a student in the Law Department, but of late has been engaged in the insurance business in Detroit. Mr. Gaukler was married in the Holy Family Church, Chicago, the Rev. Thomas E. Sherman, S. J., officiating.

—A few days ago we learned that Thomas J. McCaffrey (student '91 to '94) is to be ordained in St. Mary's Cathedral, Covington, Ky., March 2. Notre Dame is always glad when any of her sons enters the priesthood. The SCHOLASTIC congratulates Mr. McCaffrey, and wishes him success and strength for the noble life he has chosen. All who knew him at Notre Dame join with us in those wishes, for he is remembered as a gentlemanly and earnest student.

In Memoriam.

In the sad death of the Hon. William Miller of South Bend, Indiana, Notre Dame finds especial cause for sorrow and regret. Nearly sixty years of his life was spent in the neighboring city, and during that time he witnessed the foundation and steady growth of the University. Though not a Catholic himself, he often rendered valuable assistance to Notre Dame at times when its trials and troubles were most difficult to bear. He was a warm friend and a great admirer of Father Sorin, and had been closely connected with the University under its successive presidents. He was one of the most prominent citizens of South Bend, and by the faithful discharge of his duties won the respect of his fellow-citizens. He twice served in the position of Mayor. Mr. Miller was a very warm friend of the present administration. He had been a frequent guest of the President, and had attended the receptions on all important occasions. For one so closely connected with the institution from the beginning we can not fail to express our appreciation for the generous, kind spirit he has ever shown toward us. The SCHOLASTIC in behalf of the Faculty and students condole with the members of the bereaved family in the loss of so excellent a parent.

Local Items.

—Charley found a bad eye. Owner can have it if he will call before anyone sights it.

—The "Hair on You" Club has disbanded. The club decided that the growth had become *barberous*.

—O'CONNOR: "Why is Groogan like a bell?"

O'MAHONEY: "Bacause he's niver toired of waddlin' his tongue."

—How "wonderful!" On a Wednesday evening, glance around Brownson study-Hall and see the pleasing and happy expressions on the countenances of those with whom Cupid is playing.

—The Conglomerated Mocking-Bird Singing Society has been formed under the direction of Sir Edwardo Joycee. The society will give a concert in the near future for the benefit of the organizers.

—He sleeps in the very centre of the dormitory, yet when he dreams—horrible, wicked dreams they are too—he simply throws out his left mit with terrific force and catches the wall a fearful swat just under the ceiling.

—Tim Crimmins has decided that he will not wear his cap down over his ears in the future. The other day Bill Baldwin invited Tim over to the store "to have something" and Tim did not hear him.

—Flaherty (who had been studying rules in punctuation):—"Say, Brown, how would you say one of those inverted sentences?"

Brown (after a pause):—"Why, just turn your mouth up-side-down and say it."

—We are glad to inform our readers that, commencing with our next issue, we will publish a short serial by the celebrated writer, Railroadyard Kupling Murphee. The title of the serial is: "Downfall of Larkins," or "Smothered Groans."

—Mngr. Kelly of the Brownson Hall baseball team intends to have the candidates commence practice some time next week. He has appointed F. W. Meyers to serve in Theilman's place on the committee appointed to select the team.

—Harrington is delighted while he is composing. Yesterday he sat at his desk smiling all over himself, looking from two points of view at what he had composed, and then took the picture and placed it facing the letter. "Well the picture does not object, so I guess its original won't."

—The Anvil Chorus has begun rehearsing. Morgan begins with a low bass, so low is it that the descent man objects. Campbell follows with light hammer. Farley then joins in with an occasional "knock" on the anvil, and O'Neill's sledge-hammer tenor comes in last—but the bell saves the victim.

—The students who attended the Lenten services on Wednesday evening had the pleasure of hearing Father Cavanaugh preach. His talk, as usual, was full of interest and meaning for young men, and his evident earnestness in their affairs sets them thinking. Hence they are always glad to listen to him. Sermons will make up part of the evening services during the Lenten season.

—Meyers is highly indignant. "How dare those graphicists, who represent that paper with the type impressioned word SCHOLASTIC, take the liberty to place my name on a level with such insophisticators as Plato, Demosthenes Walsh, Ciceronian O'Shea and Philosophical Church! Ridiculous, preposterous and indubitably an attempt to depreciate the high appreciation in which I am held by my friends."

—As a general thing, we can stand for a fellow's talking all day about his girl—our charity and good fellowship promote that concession,—but we feel it an imposition to be forced to listen to the ravings of some of those dreams which seem to be so prevalent among some of our Louisville (Ohio) friends. We refrain from mentioning any names; how-

ever, and close our remark by wishing Paul good luck with his lady-love.

—Beware! beware! Look out for Gormley and O'Shea. They are two "Con" men. They have all kinds of tricks up their sleeves. One of them will do a trick in a crowd; then along comes the other. "Bet him he can't do it," says Gormley to one of the crowd. The victim bets. Three trials are allowed O'Shea. The first two he goes awkwardly at the accomplishment of the trick. O'Shea increases the bet. The third time he "smoothly" does it.

—Mr. Butler wishes to have Mr. Uffendall's poem printed. The title is "How the Half-Mile Run was Won," or "The Hair-breadth Escape."

He goes! he leaves! he's off! to-day,
The hairy wretch. "I dare not say,"
Said Groogan, slow, "where he may
Get a shave."

The hairy man is seen a fair
Distance; trees and dust all mar
Our view. From the club we'll bar
Him who shaves.

—The following cases are on the docket for trial in the moot-court next Thursday:

Patterson *vs.* Patterson, Cooney and Lippman, plaintiff; Kuppler and Donahoe, defendant. Frost *vs.* Snow, Gallagher and Highstone, plaintiff; Barry and Meyers, defendant. Coll *vs.* Marshall, Curry and Baldwin, plaintiff; Kuppler and Donahue, defendant. Bright *vs.* Cassen, Baldwin and Pick, plaintiff; O'Neill and Dinnen, defendant. Smith *vs.* Allen, Hanhauser and Fortin, plaintiff; Mitchell and Cleary, defendant.

—During the past week an extensive and valuable addition has been made to the already large collection of books in the Law Library. Colonel Hoynes, Dean of Law, recently purchased a large number of books; among the number is a new set of American and English Encyclopedia of Law. Notre Dame Law School now has one of the best working libraries in the country, and students have access to it at all hours for the purpose of studying cases, preparing for Moot-Court trials, or reading the standard text books.

—We are pleased to announce that Mr. M. Simeroon of Notre Dame has recently received a letter from the Ajax Windmill Co. of Chicago requesting his services for the coming busy spring season. It seems that the supply of wind has been cut off from the company's buildings, so that they are forced to resort to artificial means. We congratulate the company on securing so competent a man, and trust that Mr. Simeroon will be pleased with his new position. He departed yesterday to take charge of his duty.

Later.—Mr. Simeroon returned to Notre Dame this morning, informing us that his

services were not satisfactory. It seems that he could furnish only hot air which, of course, is very injurious to soft metal.

—U. JEAN:—"Joe, would you please find 'Hawthorne's Tanglefoot Tales' for me?"

J. J.:—"Well, Jean, I must confess that's a new one on me."

U. Jean (aside):—"Do you mind that now. And did you never read or hear of the book? Begobs! it's poor memory ye have."

J. J.:—"Come now, no jollying. I am too busy for anything like that. Tell me what you really want."

U. Jean:—"If ye don't get that book right away, I'll be afther—"

J. J.:—"Calm yourself, my friend, and let me give you this bit of advice. In promulgating your esoteric cogitations or articulating superficial sentimentalities and philosophical psychological observations, beware of platitudinous ponderosity. Let your conversation possess a clarified conciseness, comprehensibility and coalescent consistency. Eschew all conglomerations of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous descantings and unpremeditated expiations have intelligibility and veracious veracity without rodomontude or thrasonical bombast. Sedulously avoid all pompous prolixity, ventriliquial verbosity and vaniloquent vapidty. In other words, go to.—"

By this time Jean was writhing on the floor in agony, little thinking that Joe had sat up the night before memorizing his Tangle Mouth Tale out of a newspaper.

—Thousands of communications have been received at this office within the past week asking for the records of the Brownson Hall basket-ball players. Here is a sample of the requests:

HUCKLEBERRY LANE, ROYAL ANTE-UP ROOM,
Recently

SIRRAH:—"I'm a sport. If you don't believe me, ask McDonough. I almost believe you are a sport too. I have heard a great deal about that basket-ball team of yours. They must be hot onions. Please send me their photos, and also a small portion of the scalp of Mr. Cox, the captain. With tenderest feelings I remain,

Yours Unblushingly,

EDDIE THE SEVEN, H. R. H.

(His Mark.) King of England, Africa, Canada, Hoochikoochin China, and other spots.
Per Sir Bloomin Blue Blud.

H. McGLUE, ESQ. Mgr. B. B. T.,

Notre Dame Ind.

Contrast the above request with this one.

RUE DE SAUSAGE, A. M., 1901.

DEAR MISTER:—"I am a little girl sixteen years old and I go to school. My teacher's name is Mud. I like to read your paper very much. Your basket-ball team must be excellent. I am sure they are nice boys, but I think the

captain is the nicest. Please send me his picture and address. Send it soon.

Yours, Tessie de la Rosilina.

Such requests as these we are unable to comply with for several reasons, the chief reason being that we can not. We hope, however, that the records printed below will be satisfactory to all. Cox Thomas, Captain and Centre, was born on a cabbage farm in Indiana some time during the 19th century. As a youth he showed great skill in pitching hay, throwing feed to the chickens, and in many other ways. When he entered the University his skill won him a place on the team. He is six feet in length, three and one-half inches broad, and wears a beautiful pond-lily smile peculiar to himself. He also wears a stand-up collar and clean teeth.

Groogan, Dominick and Forward, was born on a foggy night in Ireland many years ago. When a youth Dominick decided to become a basket-ball player, but his parents strongly objected and he was forced to flee to America. In New York he found employment with the Cooks Trust Association as Chief *Chef* but left that job to come to the University where he soon won a place on the team. He is of medium height and wears a dark-brown complexion and a number seven shoe.

Kelly, Leo H., Forward, is of Hungarian extraction, but has shown wonderful accuracy in throwing goals. This is due no doubt to his early training in throwing bricks at strange curs. He commenced to wear long pants last summer, and is very sweet tempered. He is also very bright, and can tell a mule from a jackrabbit with his shoes off.

Richon, Alfred J., Guard, is of a very curly disposition and of French descent. While at school he learned how to chew battle-ax, and soon acquired great skill in throwing his quids into the wastebasket. This training at school has left such a deep impression on his mind that often during the course of a game he throws his chew at the goal and tries to masticate the ball. He is of common height, neuter in politics and ambitious.

Hunter, "Shoa 'nuff," Guard, was kidnapped by an agent of Mellin's Toad Trust when he was six years old. This accounts for his creamy complexion and short stature. He is the author of that famous expression, "Shoa 'Nuff," an expression which will ever thunder along the race course of time as the sublimest saying that ever escaped from the mouth of man. He is also a scientific player, but does not believe that Tesla has communicated with Mars. He is from Missouri.

Moon, C. J., Guard, hails from Kansas, and has been ducking hatchets, bar towels, shot guns, and cuss words since his first birthday. This won him a place on the team. He is of a retiring disposition, a firm believer in education, and chews gum.