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Leaves.

CHARLES L. O'DONNELL, '06.

YE play with the Wind to-day,
Yielding the kisses he craves,
Fools, know ye not next month
He will hound ye to your graves?

Your mothers a day ago
He won as he wooes ye now;
Hags in their tattered brown—
What count makes he of a vow?

So blows the world away,
The moment, the moment is all,—
Life is a promise in spring,
How often fulfillment in fall?

Locke's Idea of Substance.*

MICHAEL J. SHEA, '04.

I.

IN the field of philosophy there is no question which has aroused greater discussion and been subjected to a more various treatment than that of substance. After Aristotle and his doctrine of matter and form, made familiar through scholasticism, the path of history leads us through a varied and motley assembly. Hobbes and his doctrine of Materialism, Descartes and his Dualistic teaching, the Pantheist Spinoza, and many others of less note, attract our attention. But the close of the seventeenth century brings into view another character more prominent than the rest for the marked departure of his teaching from the Aristotelic doctrine, and even more so for the havoc he and his followers wrought in the field of philosophic certainty. The premises which John Locke laid down in his teachings, and which he seemed afraid to push to their utmost limits, furnished the ground for Berkeley's Idealism, and more especially for the far-fetched yet logical scepticism of Hume. Locke then may be called the father of modern scepticism, and the fact that he has earned this title makes his philosophic system interesting and worthy of careful study. Since Berkeley and Hume merely built on the foundation which Locke prepared, we can by invalidating Locke's method of reasoning weaken that of his followers. The importance of Locke as the founder of modern scepticism will then justify and amply repay us for discussing his doctrine in this essay.

Locke in his "Essay on Human Understanding" declares for the reality of substance but denies that it can be known.* Berkeley goes further and denies the reality of external substance, and Hume brings the doctrine to its fullest issue by denying the existence of either material or spiritual substance. All this was the outcropping of Locke's statement that substance was unknown. Our purpose in this essay is to examine Locke's doctrine of substance and to see whether this statement, that substance is unknown, is the logical outcome of Locke's method of reasoning.

I. The first object to be attained is Locke's idea of substance. To find this out we must first cite quotations from Locke from which we may draw our conclusions as to Locke's position on this question. In Chapter 23, Book I., Locke says that "the mind being furnished with a great number of the simple ideas conveyed in by the senses, as they are found in exterior things, or by reflection on its own operations, takes notice also that a certain number of these simple ideas go constantly together; which being presumed to belong to one thing, and words being suited to common apprehensions and made use of for quick despatch, are called, so united in one subject, by one name, which, by *inadvertency*, we are apt afterward to talk of and consider as one simple idea, which indeed is a complication of many ideas together: because, as I have said, not *imagining* how these simple ideas can subsist by themselves, we accustom ourselves to suppose some substratum wherein

* Submitted in part fulfillment for the Master's Degree.

* We may note here for convenience that Locke evidently makes no distinction between "unknown" and "unknowable." To be known and to be knowable are, for all practical purposes, synonymous, and are to be so regarded in a treatment of Locke's doctrine of substance. Hence the noun "knowableness" can be logically used on this occasion to denote the quality of being known; and to prove that substance is knowable is the same, according to Locke's etymology, as to prove that it is known. That which is knowable, for him, can not be unknown.

they do subsist, and from which they do result, which therefore we call substance.

"(§2) So that if anyone will examine himself concerning his notion of pure substance in general, he will find he has no other idea of it at all, but only a supposition of he knows not what support of such qualities which are capable of producing simple ideas in us, which qualities are commonly called 'accidents.' . . . The idea, then, we have, to which we give the general name 'substance,' being nothing but the supposed but unknown support of those qualities we find existing, which we imagine can not subsist—*sine re substante*,—'without something to support them,' we call that support 'substantia'; which, according to the true import of the word, is, in plain English, 'standing under' or 'upholding.'" Substance then is the unknown, supposed support of qualities. We are, for some reason unexplained by Locke, unable to conceive of a quality as existing alone, and hence have to concoct the idea of substance from our imagination. Let us hear Locke further.

"(§4) No clear idea of substance in general.—Hence, when we talk or think of any particular sort of corporeal substances, as horse, stone, etc., though the idea we have of either of them be but the compilation or collection of those several simple ideas of sensible qualities which we used to find united in the thing called 'horse' or 'stone,' yet because we can not conceive how they should subsist alone, nor one in another, we suppose them existing in, and supported by, some common subject; which support we denote by the name 'substance,' though it be certain we have no clear or distinct idea of that thing we suppose a support.

"(§ 6) Everyone upon inquiry into his own thoughts will find that he has no other idea of any substance, *v. g.*, let it be gold, horse, iron, man, vitriol, bread, but what he has barely of those sensible qualities which he supposes to inhere, with a supposition of such a substratum as gives, as it were, a support to those qualities, or simple ideas which he has observed to exist united together.

"(§ 14) Our specific ideas of substances are nothing but a collection of a certain number of simple ideas, considered as united in one thing." Substance is declared by Locke together with (1) Modes and (3) Relations to be a complex idea (Bk. II., c. xii., §6). "The ideas of substance are such combinations of simple ideas as are taken to represent distinct particular things subsisting by themselves, in which the supposed or confused idea of substance, such as it is, is always the first and chief (Bk. II., c. xxiii., § 14). The ideas of substances, though they are commonly called 'simple apprehensions,' and the names of the 'simple terms,' yet, in effect, are complex and compounded. Thus the idea which an Englishman signifies by the word 'swan,' is white colour, long neck, red beak, black legs, and whale feet, and all these of a certain size, with a power of swimming in the water, and making a certain kind of noise; and perhaps to a man who has long observed those kind of birds, some other properties, which all terminate in sensible, simple ideas, all united in one common subject." ...(extract from letter to Bishop of Worcester). "For it (substance) is a complex idea made up of the general idea of something or being with the relation of a support to accidents."

So substance is a complex idea since it is made up of several qualities. It is, as we have seen from the above quotations, a vague, confused, general idea born in our imagination; a necessary supposition made so by our inability to conceive of qualities as existing alone. (1) It would be best at this point before examining the reason of the union of qualities as substance, to find out Locke's definition of idea, and note whatever limitation or boundary is set for the use of this oft-recurring word. In Book I., chapter i., section 8, Locke explains "What idea stands for. But before I proceed to what I have thought on this subject, I must here in the entrance beg pardon of my reader for the frequent use of the word 'idea' which he will find in the following treatise. It being that term which, I think, serves best to stand for whatsoever is the object of the understanding when a man thinks, I have used it to express whatever is meant by phantasm, notion, species, or whatever it is which the mind can be employed about in thinking." He speaks elsewhere of ideas as "the immediate objects of the mind in thinking," and states further (Bk. II., c. viii., § 8): "Whatsoever the mind perceives in itself, or is the immediate object

of perception, thought, or understanding, that I call 'idea'; and the power to produce any idea in our mind I call quality of the subject wherein that power is. Thus a snowball having the power to produce in us the ideas of white, cold, etc., the powers to produce those ideas...I call 'qualities'; and as they are sensations or perceptions in our understandings, I call them 'ideas'; which ideas, if I speak of them sometimes as in the things themselves, I would be understood to mean those qualities in the objects which produce them in us."

Idea then is anything which may come before the mind, on which it may operate. We notice that Locke speaks of the "idea of substance" and of the "qualities which are capable of producing ideas in us." Substance seems to be an idea resulting from (all ideas are the result of perception and reflection) the perception of qualities, existing externally, perceived as simple ideas, and reflection on the cause of the recurring union of the same qualities. The real, outside or external existence is quality; substance is but an idea unknown as regards its external existence. It seems to be a sort of mental bond which connects qualities with reality.

II.

The following quotation from Book II., chapter xxiii., section 9, is important: "The ideas that make up our complex ones of corporeal subtances are of these three sorts: First. The ideas of the primary qualities of things which are discovered by our senses, and are in them even when we perceive them not: such are the bulk, figure, number situation, and motions of the parts of bodies, which are really in them, whether we take notice of them or no. Secondly. The sensible secondary qualities which, depending on these are nothing but the powers those substances have to produce several ideas in us by our senses; which ideas are not in the things themselves otherwise than as anything is in its cause. Thirdly. The aptness we consider in any substance to give or receive such alterations of primary qualities as that the substance so altered should produce in us different ideas from what it did before; these are called 'active and passive powers:' all which powers, as far as we have any notice or notion of them, terminate only in sensible, simple ideas."

From this we see that primary qualities are the inherent, unchangeable qualities of the object perceived and are dependent in no way on our perception. The secondary qualities are dependent on the depth of our observation, and are but changeable effects resulting from the perception of the primary qualities. The third are merely the capabilities of a substance to alter its primary qualities. They are simply potentialities. The primary qualities are then the real outside existences independent of the perceiving mind, for, as Locke says, it is possible that we might not "have a perfect, clear and adequate knowledge of them; that perhaps is not in the comprehension of any finite being." The secondary qualities are the powers to impress our senses, and it is through the medium of these that we become acquainted as best we can with the primary qualities, the real outside existences. Hence, "the now secondary qualities of bodies would disappear if we could discover the primary ones of their minute parts."

The third sort of ideas which go to make up our idea of substance are "powers" which is the same as potentialities. (4) It will be best to note Locke's meaning of power, since it may be of service in the question of cause and effect which involves the action of power (Bk. II., c. xx., §1.) "[The mind being every day informed, by the senses, of the alterations of those simple ideas it observes in things without, and taking notice how one comes to an end and ceases to be and another begins to exist which was not before; reflecting also on what passes within itself, and observing a constant change of its ideas, sometimes by the impression of outward objects on the senses and sometimes by the determination of its own choice; and concluding from what it has so constantly observed to have been that the like changes will for the future be made in the same things by like agents, and by the like ways;] considers in one thing the possibility of having any of its simple ideas changed, and in another the possibility of making that change, and so comes by that idea which we call power. Thus we say fire has a power to melt gold...; and gold has a

ower to be melted; that the sun has a power to blanch wax; and wax a power to be blanched by the sun.... In which and the like cases, the power we consider is in reference to the change of perceivable ideas: for we can not observe any alteration to be made in operation upon anything but by the observable change of its sensible ideas: nor conceive any alteration to be made but by conceiving a change of some of its ideas. § Power active and passive.—Power thus considered is twofold: viz., as able to make or able to receive any change: the one may be called 'active' and the other 'passive' power."

The first part of this quotation (in brackets) shows Locke's leaning towards the associationists' doctrine of causality. By observation or experience of the action of causes and by reflection on the workings of the intellect, the mind concludes that the same action will invariably take place under the same circumstances. However, let us leave this question of cause till later when it will come up naturally in the course of the discussion.

We have seen that substance as defined by Locke is a complex idea made up of three sorts of ideas: (1) primary qualities, *i. e.*, qualities as they really are in themselves; (2) secondary qualities or those qualities arising from primary qualities with which we are acquainted by our senses and by which we distinguish substances, and (3) powers or potentialities. It is an idea made necessary by our inability to conceive of qualities as co-existing by themselves, a supposition which takes its birth in the imagination. Substance, then, is a background placed by reason to support primary qualities which are the real existences, and are known to us only in so far as the secondary qualities,—those which are perceived,—agree with them. The senses, which are the medium between these primary qualities,—or we may call them substance,—and our intellect, do not transmit an exact facsimile of the substance since some of the primary qualities may fail of perception.

We must remember that the ideas of external substances which enter through the senses are simple, not complex. As Locke says: "Though the qualities that affect our senses are in the things themselves so united and blended that there is no separation, no distance between them; yet it is plain the ideas they produce in the mind enter by the senses simple and unmixed." The ideas, then, which come through the senses of outside substances or qualities are simple. How then do they become complex—that we may have our idea of substance? It is here that we may see the possibility of a disagreement between the idea of substance according to Locke and the real outside existence; for complex ideas are made by joining simple ideas, and this joining is done by the mind of man (Bk. II., c. xxx., § 3). Locke says: "Though the mind be wholly passive in respect to its simple ideas, yet I think we may say it is not so in respect of its complex ideas; for those being combinations of simple ideas put together and united under one general name, it is plain that the mind of man uses some kind of liberty in forming those complex ideas: Hence (§ 5), our complex ideas of substances being made all of them in reference to things existing without us, and intended to be representations of substances as they really are, are no farther real than as they are such combinations of simple ideas as are really united, and co-exist in things without us." Also (Bk IV., c. iv., § 11) Locke says: "There is another sort of complex ideas, which being referred to archtypes without us may differ from them, and so our knowledge about them may come short of being real. Such are our ideas of substances, which, consisting of a collection of simple ideas, supposed taken from the works of nature, may yet vary from them by having more or different ideas united in them than are to be found united in the things themselves: from whence it comes to pass that they may and often do fail of being exactly conformable to things themselves (§ 12).... Our ideas of substances being supposed copies, and referred to archtypes without us, must still be taken from something that does or has existed; they must not consist of ideas put together at the pleasure of our thoughts without any real pattern they were taken from, though we can perceive no inconsistency in such a combination. The *reason* whereof is because we *knowing not* what *real constitution* it is of *substances* whereon our *simple ideas depend*, and which *really is the cause* of the strict *union* of some of

them one with another, and the exclusion of others; there are very few of them that we can be sure are or are not inconsistent in nature any farther than experience and sensible observation reach."

Outside of us exist primary qualities which affect the senses and are transferred more or less faithfully and exactly by the senses to our mind as simple, disjoined ideas. The mind unites these simple ideas, the secondary qualities, to form the complex idea of the substance which it supposes as a necessary support to these qualities it has perceived. We must bear in mind all the time that it is not the primary or real qualities which the mind has to work on, but the secondary qualities which are not as much as the primary qualities, only the perceived portion of the primary qualities. Hence the idea we have in our mind is not "adequate;" the real primary qualities are not wholly comprehended, but only in part as a certain number of simple ideas, and the mental operation of conjoining these simple ideas is liable to error; hence our idea will only be true inasmuch as it corresponds to outer reality, and this depends on the more or less correct conjunction of the perceived simple ideas by the mind. Here we have a dim view of the beginning of the scepticism which ended in its completest form in Hume.

Locke seems to re-echo Plato's world of ideas which were the shadows of the world of reality. It is only in this light that we can understand or account for his apology against the Bishop of Worcester when he says: "I ground not the being but the idea of substance on our accustoming ourselves to suppose some substratum; for it is of the idea alone I speak there and not of the being of substance.... For a great many things may be, and are granted to have a being, and be in nature, of which we have no ideas." Locke then really believes in a substance, unknown though it be, and his reason for believing may be stated as follows. As we have said primary qualities, the outside existences, are perceived by the mind in part as secondary qualities, and the perception is realized in the mind as a certain number of simple ideas. Hence every perceived object is to the mind as a number of simple ideas; and as these can not be thought of as self-existing, the mind supposes a substance which is the cause of these simple ideas and in which they inhere. This substance Locke believes to be real, though it is unknown, the only perceived or known things being qualities. Substance is but an idea to Locke. He imprisons himself within a cave like Plato by his belief that our knowledge of the outside world, *i. e.*, the primary substances, is untrue or inadequate. Since he did not comprehend fully what is outside him he could not predicate anything of it as a surety, could hardly conceive substance as more than an idea. Yet as far as he knows the outside world through the simple ideas conveyed in by the senses, he is sure of a substance, though, as we see from his doctrine, it is only the simple ideas he perceives and knows; the substance which has caused them, which he reasons to as their necessary support, is without and unknown. This shows very clearly the idealism of Locke and why he speaks of the "idea" of substance. It is a rational and logical idea; but since for man it takes its existence in the world of ideas and is not known or perceived in the world of reality, he can say nothing more about it than that it is the reasoned support of external co-existing qualities or ideas. Hence Locke is called a reasoned materialist.

We have now seen what is Locke's doctrine of substance and have endeavored to make clear why he held such a doctrine, whence it springs and of what elements it is composed. The meaning of idea has been shown, also its use for quality; the primary and secondary qualities have been demonstrated together with the active and passive powers which are included in our idea of substance, and finally it has been shown how the outside qualities are impressed on the reflective, sensible mind as simple ideas and how it is that the substance formed in the mind does not fully equal or agree with the outer existence for which it stands. All these questions have been explained and demonstrated from Locke's own work. Finally, we have shown, or attempted to do so, that substance, according to Locke, originates in the world of ideas and consequently when viewed from the world of reality is but a supposition and unknown to the sensible mind.

The foregoing has been but an exposition of Locke's belief and teaching, composed of his own statements,—all taken from his "Essay on the Human Understanding," and explanations or repetitions of these statements. Next, this doctrine which has been explained, must be criticised, and whatever fault it contains brought to light. In the first place, however, before beginning this criticism we must make the following statement as a kind of working basis. Since we do not intend to treat of Locke's doctrine of the transmission or transformation of real existences into ideas, we must and can only treat of the substances as we have them in the mind and not of the real external substance—*i. e.*, the primary qualities—which are to Locke unknown. These latter inasmuch as they are unknown can not interest us; they admit of no treatment. The idea we have in our mind, even though from Locke's point of view it be not perfectly adequate, yet is for us reality, and suffices to be so considered. It is of the substances we have in our mind that we treat, not of the unknown, external qualities; *i.e.*, we treat of the known and leave to itself the unknown. We may also mention that frequent use of Locke's terminology, which has and will be made, can not argue that we admit or believe in the solidity of Locke's doctrine.

(To be continued.)

Translations from Anacreon.

THE thirsty earth drinks up the rain,
The trees drink up the earth again;
The main drinks up the misty breeze,
The sun, in turn, drinks up the seas.
Since so much drinking then is done,
Since the pale moon must quaff the sun
Why not let nature be our guide
And drink till every cask is dried?

***

I'm getting old the women say,
My locks are thin and silvery grey
"Behold this mirror"—"See your head
And tell us where your hair has fled."
I know not whither all my hair
Has fled away, nor do I care;
But know I this and this I hold
Though I be grey and sere and old
The joys of life increase and grow
As nearer to the grave we go,
And though to-morrow brought decay
I'd live in joy and peace to-day. T. E. B.

To His Loves.

LOUIS M. KELLY, '07.

(Anacreon, Ode viii.)

IF you could number every leaf
That veils with green each nodding tree,
Could count each wave that strikes the reef
And rides upon the sounding sea,
'Tis only then that you would prove
A worthy counter of my love.

At Athens 'neath the olive shade
Awaiting me there's full a score—
My crowded memory seems to fade—
I'm sure there must be fifteen more;
And hearts that Corinth holds for me
Form quite a lengthy litany.

For in the cool Achaian land
There queenly beauties fairest grow,
Next Lesbian and Ionic band,
And Rhodes where amorous sea winds blow,
And then the Carian maidens tall,—
I think two thousand covers all.

What's that? You start; I've just begun.
There's Syria not mentioned yet,
Nor maids in Canopus I've won,
Nor floating Crete, a lover's net,
Whose cities, still as cooing doves,
All welcome Cupid, prince of loves.

But do you wish to count for me
The hearts that are with mine in chime,
We'll go beyond the Spanish sea
And then to Bactria's torrid clime;
All these once my affections stole—
All these are keepers of my soul.

Greek Lyric Poetry.

WILLIAM J. MOLONEY, '07.

A GREEK lyric poem is a beautifully delicate production reflecting as in a mirror the poet's ideas and aspirations couched in words that were recited to the music of the lyre. It is an expression of the beautiful, the noble, the sublime in words set in a free and rhythmic swing of melody, an utterance of lofty sentiment. It means to the reader the reality of the state so portrayed and so set forth. Originally lyric poetry, that is, as much as can be gathered from the fragments which have escaped destruction, was

the expression of strong emotion, of passion, of lofty sentiment. Lyric poetry was the language of wildest joy uncontrolled and run rampant in the gayest festivities—the language indeed of deepest grief consoling sad affliction.

Song, music and dance were the companions of lyric poetry. Modulations resulting from the blending of voice and music produced a new rhythm which acted effectively in ennobling the character of men and in giving full play to the imagination. The sweet Ionian words with music's marvellous power did this well. And when the technique of the poets had been perfected to such a degree that song and dance were no longer necessary to the graceful presentation of a lyric poem, art was busily supplying the intrinsic elements—condensation of thought, contrasts, shades and shadows, in a word, artistic inner thought united to exterior perfection of details. The advance thus made created a greater demand on the poet's powers, and it was because of this that his ideas had to become and did become living pictures, actual realities. This is the height to which the ancient Greek lyrics attained.

What poems now remain to us which show these lofty sentiments? Where is the charming rhythm, those musical words, those pictures so true to life that nothing more perfect can be imagined? Where is there a poem in which the pictures represented are produced so faithfully that we fancy we see not the picture but the actuality itself breathing, alive, yet shrouded in so mysterious an atmosphere that we hardly dare comment on them, that we fear it is a fantasy, a mirage, a many-colored bubble ready to burst at an adverse breath?

We read what the poet says, we think, we ponder, we meditate, we dream over his work, then we feel and live with the poet, we perceive what he felt and what he thought, as he felt and as he thought. Do otherwise, and we despoil the beautiful, we shut ourselves forever from the poet's world, from his ideals. What, for example, is that selfish national egotism which we call patriotism—which by an erroneous idea of idiotic self-importance we sometimes push to an absurd degree of exaltation—but the *tableauxing* of ourselves in the calcium light of poetic beauty? And yet, what was more apt to produce this quickening spark of patriotism, to bring about the electrification of a nation, to arouse the dull to daring deeds, than the recitation of the lyric songs of the ancient bards upon a mobile and sensitive people, whose souls seem to us to have been attuned to every whisper of Apollo's lyre? It is this patriotic tendency that wove a thread of subjectivity in an otherwise purely objective element of which the early lyrics were composed.

Music was the companion of lyric poetry; and as the culture of the Greeks increased, music received its share of attention. The lyre and the shepherds' "oaten reed" were improved. At the same time there sprung up trochaic, iambic and anapestic measures to fit the new instruments which were devised. As a result of this the magnificent lyrics of Sappho and Alcæus in the Æolic dialect, and the sublime odes of Pindar in the Doric live and breathe and pulsate with life and vim; these stupefy and daze us by their superiority and unrivalled excellence. We may, however, appreciate other kindred souls who do not fly quite so high, who sing of war, of patriotism, of conflict, of victory or death, whose melodies though not so widely known, yet "echo down the corridors of Time." These are Callinus and Tyrtæus.

Callinus was the earliest of the Greek elegiac poets. He was roused by the sad condition of his country, Ionia, in consequence of the invasion of a warlike and barbarous tribe of Northern Europe. He calls them Cimmerians. His spirited appeal to the Ionians to defend themselves is still with us and charms us with its fire and ardor. It is:

Why this delay? Arise to daring deeds!
For shame! Before your fellow-men,
Heroes, you dare to be asleep, while bleeds
The country 'round. For peace she's been
Sighing, implores you! Advance to war!

. . . . . .

In death, let every warrior hurl his spear.
Immortal fame awaits the fight,
With hostile hordes, for child and wife so dear;
For thus grim death to bear is light
Whene'er the Fates so spin our thread of life.

With spear aloft and brave heart 'neath the shield
Held firm, go forth into the clash.

It is decreed that man to death shall yield—
On living gods descends the flash
Of death. The coward shut up at home avoids

The din of bloody fight, and ever death.
"But who will mourn the caitiff's grave?
The dying man here lives his life," he saith,
"For e'en 'mongst rich and young and brave."
In life to all he was a hero-god.

He was their bulwark, brave and strong and free;
They ran to his protecting hand
Whene'er they were distressed. Now all agree
That he alone from all their land
Was worthy of the noble deeds he did.

Tyrtæus is known to us as a composer of war songs. According to tradition the Spartans during the war with the Messenians suffered reverses which led them to seek the advice of an oracle. They were directed to ask the Athenians for a leader. This proud rival state sent in derision the lame schoolmaster, Tyrtæus, who was, as is said, the ugliest man living—a regular Homeric Thersites in appearance. But the spirited songs of the new commander so roused the Lacedæmonians that they achieved complete victory. He is reported not only to have incited the Spartans to deeds of war, but to have calmed popular riots with his songs. He was highly honored by his adopted country, and long after his death his solemn and stirring couplets were taught to the boys of Sparta and sung by the soldiers on the battlefield. The following is a sample of his writings representing the different motives which should inspire the Spartan youth to valor:

'Tis beautiful to fall among the foremost men,
And die in war while fighting for thy life!
'Tis hard to leave thy town and fertile fields again
To beg with father, mother, children, wife!

Through want and hateful indigence, an enemy
Thou'lt be to all thou meetest; and then thy name,
Thy land, and noble race, will all dishonored be!
And woe will come! The hour is here! Nor shame,

Nor veneration will be thine. Then do thou fight
For this thy land, and for thy children die
Not sparing e'en thy life. but ruling evil flight
By staying with the foremost, dead to lie.

Fight well and have a brave heart in a breast not set
On life, while fighting with our hero band!
O leave not those grey heads whose knees no longer let
Them to the battle go. Stretch forth thy hand.

It is an infamy for one grey-haired to fall
And die for younger men, with hoary beard
To breathe up his vast soul; and, dying, on you call
For vengeance, holding up his gore endeared
To coming fame. 'Tis fearful—there his body stripp'd
Of arms—most fearful to be seen. To him
While yet remained the noble bloom so swiftly ripp'd
From youth which once suffused that limb.

Astounding to the men he seem'd, while to the eyes
Of lovely maidenhood, his beauty glow'd
As of a hero fallen 'mongst the first, who dies,
And from his blood rise streams that flow'd

Throughout the land. So now remain, and stand there fast!
Be riveted thy feet unto the ground!
With lips between thy teeth, from blows be thou the last
To turn, but for thy land, haste, strike and then be crowned.

Book Reviews.

Mary T. Waggaman's new book, "The Transplanting of Tessie," is a treasure to be placed not only in the hands of juvenile readers but can profitably be read by older people as well. Her "Tessie" is a real live little girl and the embodiment of innocence, goodness and truth. She is a beautiful "convent flower," untouched by the withering frost of the world. She comes like a warm ray of sunshine into hearts blighted and cold, and restores in them new life and gladness. This same story appeared in the pages of the *Ave Maria* which is a sufficient recommendation of its worth.

THE RACE FOR COPPER ISLAND. By Henry Spaulding, S. J. Benziger Brothers.

The appearance of a new story by Henry Spaulding will in no way be unwelcome to youthful readers. The scene of this work is laid in the vicinity of the Great Lakes during America's early history. The hero, a youth of Quebec, brave and impetuous, impelled by ambition and thirst for glory, takes an unfair advantage of a chance conversation he overheard. After many adventures delightfully told, we unexpectedly find our hero beaten. Although the author gives us to understand the unfairness of the race was the cause of the hero's defeat, yet he skilfully cloaks the defeat over by making it appear as if caused by the hero's devotion to captive friends. The introduction of such characters as Marquette and Joliet lend additional interest. The events are well arranged and closely connected. At first judgment the end is disappointing, but on closer thought this is changed to admiration.

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Notre Dame, Indiana, August, 1905.

Changes at Notre Dame.

There have recently been changes in the administrative faculty of Notre Dame that are radical in character and doubtless of considerable importance. Father Morrissey, whose guiding genius has had much to do with lifting the University to its present high standing and has kept it for twelve years apace with the best institutions of its kind, was impelled by ill health to resign his position as president. The large and numerous responsibilities of that office had weighed more than heavily upon him since his severe illness in 1902 and made the present move imperative.

The administration of Father Morrissey has been a singularly prosperous one. Not only has he perfected the courses the University from its earliest years gave attention to, but he introduced into the curriculum of the college new courses to meet the needs of the day; he has practically made the Law Course what it is, and year after year had the pleasure of seeing Notre Dame's graduates in Law admitted with distinction to the bar in many of our states. Besides his insistent interest in the educational work of the University he has been a great promoter of athletics, and has shown the rarest business and executive qualities.

The following letter from the Very Rev. Provincial is an adequate tribute to the retiring President:

MY DEAR FATHER MORRISSEY:—Now that the Chapter, owing to the delicate condition of your health, has reluctantly acceded to your desire to be relieved of the great burden of the presidency of Notre Dame University,—a burden you have so manfully and generously borne for twelve years,—I feel it a duty, and a pleasant one it is, to compliment you on the splendid work you have done during your term of office, and to congratulate you on the signal success that has distinguished your administration. I feel it a special duty to thank you most sincerely for the loyal and cordial support which you, as my chief counsellor, have, during so many years, given me in the administration of the important and delicate affairs of the Congregation of the Holy Cross in this country. Your judgment, experience and tact, rendered your advice of particular value. It was never dictated by personal aims or considerations, but, on the contrary, was always inspired by an earnest and unselfish desire to advance the best interests of the institution over which you presided and of the community of which you have always shown yourself a devoted and efficient member.

While regretting deeply that Notre Dame and the community are, for a time,—a very short time, I trust,—to be deprived of your active participation in official duties, I rejoice with all your friends that you are to have an opportunity to enjoy a well-earned rest, and trust that ere long, freed from care and responsibility, you will be restored to your old-time health and strength. You are still in the prime of life, and although you have already done great things in the cause of religion and education, I feel that I am but expressing the opinion of those who know you best, in saying that your greatest and most important work is still before you. Brilliant as have been your past achievements, your experience and your many gifts of mind and heart should enable you to accomplish, in the years to come, yet greater things for Christian education and the Church.

During your enforced absence, I need not tell you, you will always be accompanied by the prayers and best wishes of your brethren in religion; and when you return, renewed in health and vigor, you will receive a most hearty welcome from all, but from none a warmer grasp of the hand than from,

Ever very sincerely yours,

J. A. ZAHM, C. S. C.

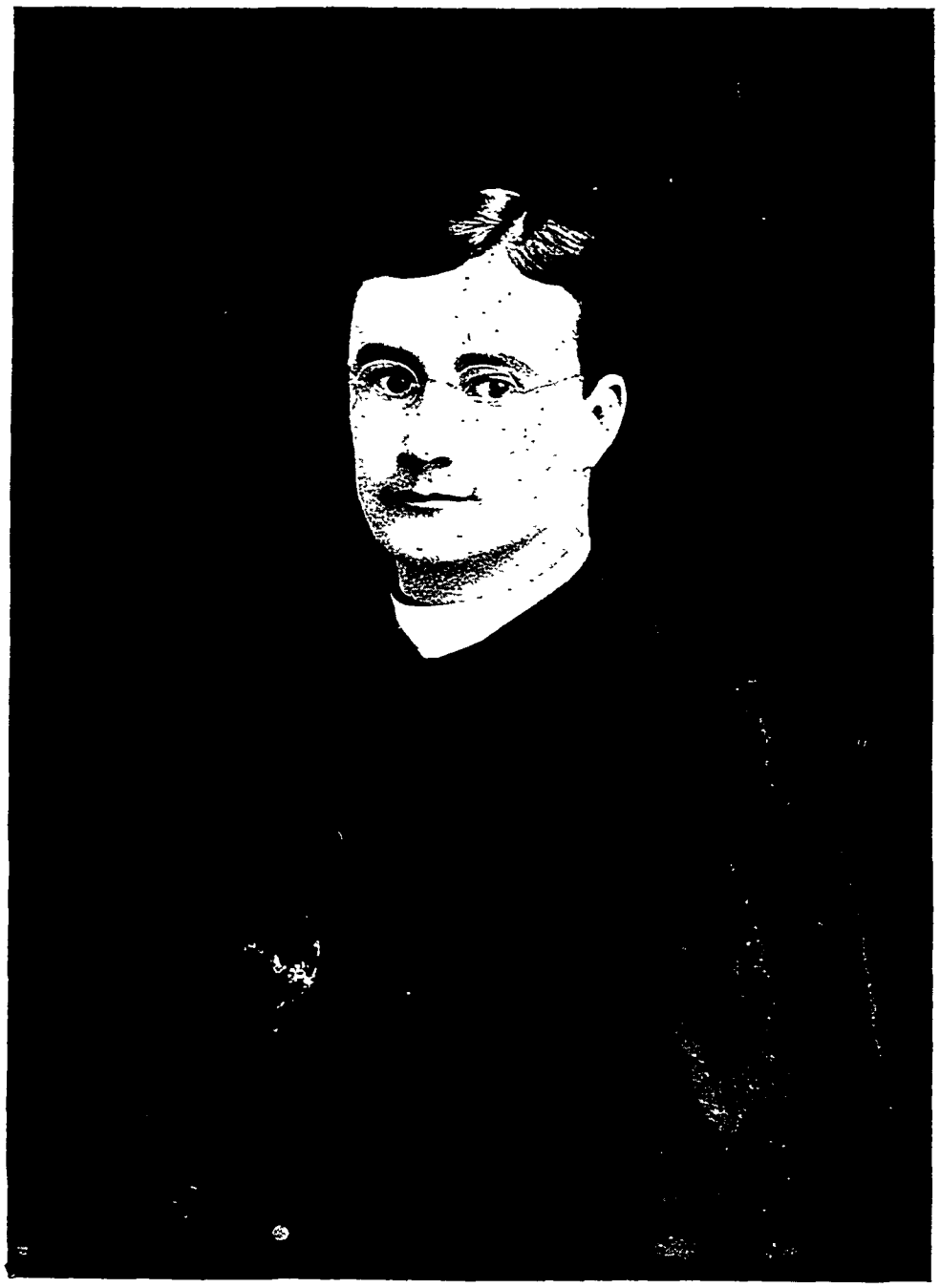
The Rev. John Cavanaugh, C. S. C., the newly-appointed rector of the University of Notre Dame, is of middle age, claiming as his birthplace a village in the hills of Ohio, Leetonia. He is a man possessed of unusual gifts of person as well as rare qualities of mind and character. Gracious and dignified in appearance, he is withal of modest ways and simple tastes, a cultured religious. Graduated in the class of '90, he was the winner of the Meehan Gold Medal for English Essays that year. Already his efforts in a literary way had attracted notice, and shortly after graduation he was made assistant to the Rev. Daniel Hudson, C. S. C., on the *Ave Maria*. In such mental company his powers expanded and matured, and until his removal from the *Ave Maria*

staff in 1904 no little of the grace, the sunshine, the genial humor, as well as the keen judgment of men and things to be found in that model publication, had source in the facile pen of Father Cavanaugh. During this time Father Cavanaugh was also professor of rhetoric in the college and later was made professor of Belles Lettres and dean of the English Course. As a preacher and lecturer, the newly-elected President has won signal success; the magnetism of his presence, the dash and brilliancy of his style, the reach and strength of his thought, united to a rich music of voice, have made him recognized as an orator of uncommon power.

In the spring of 1899 Father Cavanaugh was made Superior of Holy Cross Seminary at Notre Dame, a position which he relinquished only when he had to assume presidentship of the University. As superior of the Seminary, Father Cavanaugh showed that he was not only a great priest himself, but that he had that rare gift, the ability to make great priests, to raise others to his own footing. Under his administration the Seminary grew to twice its former dimensions and the number of students was trebled. Important changes he made, too, in the course of studies, for the new President is an original and fearless thinker with a hand to act as far as his thought leads; his judgment is rarely open to question. A great lover of boys, Father Cavanaugh has always been popular with the college students, and among his own seminarians he was more than a father. He is a believer in athletics, but athletics that are more than an expression of mere animal life. The student-athlete he admires, not the intellectual sluggard, whatever his track records may be. In an educational way he is up with every move of the times; conservative in the best sense, he condemns no modern scheme simply because of its modernity. In view of his many excellent qualifications it is safe to say that Notre Dame under his guidance will go forward in step with those real institutions that preach and practise the great gospel of the living present.

THE REV. THOMAS A. CRUMLEY, C. S. C., VICE-PRESIDENT.

Father Cavanaugh is especially fortunate in the selection of the Vice-President. The Reverend T. Crumley, C. S. C., who was appointed to succeed Father French as Vice-President, has been a professor at Notre Dame for the last seven years. After graduating with honor at the University in 1892 he went to the Catholic University at Washington to continue his studies, entering the Course of Philosophy and giving special



THE REV. WILLIAM A. MOLONEY, C. S. C., PREFECT OF STUDIES.

study to Psychology and English Literature. He returned to Notre Dame in 1895 and was appointed to the chair of Philosophy; he also taught a class of English Literature. In 1903 he was made professor of the classes of Literary Criticism and Belles Lettres which he has since conducted with eminent success. Father Crumley is a deep student of Psychology, and is thoroughly familiar with every theory and system of mental development. He was a notable figure at the Conference of Catholic Educators two summers ago where he read a paper on Experimental Psychology that received a very hearty acceptance from the members of the convention.

Possessed of a cheerful and attractive manner, he has ever been a favorite with the University students. He has always been an enthusiastic supporter of college athletics, being a member of the local athletic board for the past five years. He is, too, a strong advocate of inter-collegiate debating, and as teacher of Parliamentary Law for two years he each year brought out a winning team. The President may rely for great assistance on Father Crumley whose past work has shown him eminently fit to assume the duties of Vice-President.

The University and its President are very fortunate also in the selection of the new Director of Studies. It would be difficult to find anywhere a more capable man for that office than the Rev. William Moloney, C. S. C., or one more sincerely devoted to educational work. The whole twelve years of his life as a priest have been spent in the class-room or in responsible positions in the colleges of the Congregation. As director of students, as professor and, finally, as President of Saint Joseph's College, Cincinnati, he has always been successful. His winning meekness, gentle firmness and remarkable penetration and soundness of judgment gain the confidence of the students and keep it. Those who know him best are the ones that love him best, and the students and everyone else always find Father Moloney the same, a faithful and devoted priest. As far as mind is concerned, Father Moloney is among the leaders of his community, and he has demonstrated over and over again in the different positions with which he has been entrusted his decidedly superior talent and ability.

Such, in the main, are the changes that have been made in the administrative faculty of Notre Dame. It should be noted, however, that the Rev. Timothy Murphy, C. S. C., a young priest of great initiative and fine character, will take charge of Sorin Hall, and Father French, after his decade

of faithful service as Vice-President, will make good the community's confidence in him as President of St. Joseph's College, Cincinnati, while the Seminary is fortunate in having for its new superior the Rev. Joseph Maguire, C. S. C.

An old office has been revived in that of Prefect of Religion, and the Rev. William Marr, C. S. C., is a priest calculated to make the position one of living importance. The duties of the Prefect of Religion call for a man of regularity, of "get up," of taste, good judgment and enthusiasm, above all of zeal for the spiritual training of the students. These qualities, as all who know Father Marr will attest, are united in a marked degree in the present Prefect of Religion.

As far as the courses are concerned, they will be much the same as in the past few years, having practically reached by this time the limit of improvement. This is not true, of course, in any strict sense; development and advancement in the scientific department, for example, is an ever-present possibility, even a constant need. Notre Dame is not backward here. With reference to Mechanical Engineering, for example, the University authorities have under consideration, at this writing, the erection of a new building, consisting of a two-story part 100 feet by 40 feet to contain a machine shop, mechanical laboratory, wood-shop and drawing room. A one-story addition 100 feet by 30 feet will be used for blacksmith shop and foundry and will contain lockers and a lavatory.

In a similar way the Electrical Department and all the other scientific establishments are kept up to the highest standard set by the best of their class. The Chemistry Course, in particular, it should be mentioned, has undergone considerable alteration. Notre Dame was never nearer realizing the ideal Catholic college than at the present day.

Great Week at Notre Dame.

Sacred Heart Church at the University of Notre Dame was the scene of impressive ceremonies during the first few days of the past month. Saturday, July 1, saw nine seminarians vested in the cassock of the Holy Cross novice and six worthy young men indued with the habit of the Brothers of St. Joseph. Reception means admission to the Novitiate where candidates for the Order undergo a period of two years' probation before making their final profession.

On Tuesday, July 4, twenty-two young religious, who had just completed such a term of trial, were solemnly professed, taking the perpetual vows of poverty, chastity and obedience. The ceremony preceded Solemn High Mass at which the Provincial of the

THE REV. WILLIAM MARR, C. S. C., PREFECT OF RELIGION.

Congregation, the Very Rev. J. A. Zahm, C. S. C., was celebrant, assisted by the Rev. Fathers Cavanaugh and Gallagher, of the Holy Cross Order, as deacon and subdeacon. An eloquent and profoundly spiritual sermon was preached by the Rev. Dr. Trahey, C. S. C., over the text "My yoke is sweet and my burden light." The Angelus was ringing high noon when the last jubilant notes of the *Te Deum* declared the close of the ceremonies.

Wednesday morning at eight o'clock again the sanctuary was filled with scores of clergy and the great nave with devout people who were gathered together to witness the ordination to the priesthood of the Rev. Deacons M. T. Szalewski and Timothy Murphy. It was the blessed privilege of both young men to be to able lay the first blessing of their anointed hands upon the venerable heads of their happy parents who were present at the ceremony. Bishop Alerding of Fort Wayne officiated. Special music was rendered by the surpliced choir of seminarians. Father Szalewski said his first Mass in St. Hedwige's Church, South Bend, on Sunday, July 9, and Father Murphy on the same day at St. Joseph's Church, St. Joseph, Michigan.

The young men who were received into the Novitiate are the following: Messrs. M. Mathis, South Bend, Ind.; T. Mannion, Canada; P. Hebert, Michigan; M. Riordan, Detroit, Mich.; G. Buenger, Cincinnati, Ohio; D. O'Shea, Chicago; G. Finnigan, Malone, New York; Edward Misch, Cleveland, Ohio; P. Miller, Indianapolis, Ind.; Brother Gerald, (James Burke), Cork; Brother Bede, (John Broderick), Kerry; Brother Thomas (James O'Keefe,) Kilkenny; Brother Felix (James Kelley), Dublin; Brother Cornelius (Matthew Doyle), Wexford; Brother Jeremias (James Hawthorne), Cavan.

The following made temporary vows for one year: Messrs. W. O'Brien, Newark, O.; C. O'Donnell, Kokomo, Ind.; C. Hagerty, South Bend, Ind.; L. Kelly, Anderson, Ind.; T. Burke, W. Cunningham, W. Corcoran, J. Quinlan and W. Donohue, Chicago, Ill.; W. Moloney, Crawfordsville, Ind.; W. O'Donnell, Grand Rapids, Michigan; S. Gorka, South Bend; A. Weisbecker, Michigan City, Ind.

The following were professed: Messrs. G. Horworth, South Bend, Ind.; J. Gallagan, Tarrytown, N. Y.; F. Zerhusen, Covington, Ky.; J. Ryan, E. Burke, E. Finnigan, J. Corbett and P. Durcan, Chicago, Ill.; H. McCauley and J. McGinn, Providence, R. I.; P. Foik, Canada; M. Hanyz, Michigan City, Ind.; S. Gruza, S. Sypniewski and L. Szybowicz, South Bend, Ind.; D. Cannon, Scranton, Pa.; W. Lennartz, Fort Recovery, O.; T. Maher, Kokomo, Ind.; W. Bolger, Detroit, Mich.; J. Boyle, Rockwell, Iowa; also Brothers Irenæus and Coleman.

To this list must be added the names of Messrs. E. DeWulf, South Bend, Ind.; M. Walsh, Chicago; J. Farley, Patterson; N. J.; G. O'Connor, Oklahoma; L. Carrico, Raywick, Ky.; and D. O'Malley, Milwaukee, Wis., who were professed on the same day at Holy Cross College, Washington, D. C.

The Sorin Monument.

Those who 'achieve greatness' need no monument, it is true, for the deeds that entitle them to place are inseparable from their names. Still as time dims the past that deserves to live as well as the past that ought to perish, and this due simply to the excitement and endeavors of the present, the fitness of a memorial of some kind for a worthy end is evident. A sensible sign of whatever character has an undoubted effect on all who see it; of these some are bound by the glad fetters of gratitude, and the remainder are constrained by the ever-present desire of the ideal. The alumni of Notre Dame belong to the first class; the friends of the institution and those interested in things of value comprise the second. To both it will be a pleasure to know that a statue is to be erected at Notre Dame to the memory of the pioneer, missioner, scholar, educator, saint—Father Edward Sorin.

A statue to preserve the features of him who has a grateful and representative posterity and who will reckon his clients by generations! Notre Dame is his monument, and, if faithful to its mission, a lasting and ever-growing one; but where there is so much that is striking the main figure may escape—the artist may be lost in his work. Those who have known him in life will be glad to learn that his living likeness

will meet them at the entrance of the University grounds, and the sight of the bronze figure will awaken many a memory that nothing else would arouse. The utility of such a monument is to be judged by its effect on the mind and not from a material point of view. As a stimulus to right thought it takes its place, and a high one, among objects of its kind that are admittedly of great educational value.

The statue, as the circular below states, is to be worthy of the subject and also of the artist who ranks among the best now engaged in sculpture. The project has been taken up warmly by those who have thus far learned of it, as the sentiments expressed, and the still more tangible sign of a material nature, evidence. The SCHOLASTIC has no doubt that others will greet it as heartily and substantially, now that it is brought to their notice. The following circular, issued by the Very Rev. Provincial, John A. Zahm, C. S. C., describes the project in detail.

It has been determined to erect at Notre Dame, Indiana, a monument to the memory of the Very Rev. Father Sorin, late Superior-General of the Congregation of the Holy Cross and Founder of the University of Notre Dame.

Ever since his death in 1893, the feeling has been growing that something of the kind ought to be done. Old students returning to Notre Dame have frequently given expression to this feeling. Many have declared their readiness to contribute to the project. Assurances, in fact, have been received from all sides of a willingness to help in the undertaking. The influence of Father Sorin's life and labors was not limited to the educational institutions which owe their origin directly to him, great and numerous as they are. It extended far and wide over the Middle Western States, and may be traced in almost every kind of educational, eleemosynary and religious work. Hundreds of now flourishing parishes throughout Indiana and the neighboring states owe their pioneer beginnings to him, and men are still living here and there who recall the missionary journeys of Father Sorin in person to these primitive and widely scattered parishes. Not less notable, though perhaps less direct, was his influence in the upbuilding of parish schools, as well as of charitable and religious institutions of every kind. To the far-reaching range of his influence, as well as the saintly and heroic qualities of his character, is doubtless due the increasing veneration in which his name is held, and the generally-felt wish that some worthy and enduring memorial of him should be erected in the place which was, for more than half a century, the chief centre of his beneficent labors for the advancement of religion and civilization.

Many suggestions have been received as to the form the proposed memorial should take. All have been carefully considered, and it has finally been determined to erect a statue of Father Sorin upon a suitable pedestal, the statue to be in bronze. It is to be the work of one of the most noted sculptors of Italy, and will be a work of art, as well as a speaking likeness. The monument will stand at the main entrance to the University grounds, just within the post-office gate and midway between the two rows of maples whose branches here meet and form a lofty archway. The statue will face outward, and the majestic form and familiar features of the venerable founder will thus be the first to meet and welcome students and alumni returning to their *Alma Mater*, and all who visit Notre Dame.

The cost of the monument which has been planned will be approximately twenty-five thousand dollars ($25,000). The work will be completed this coming fall.

As an old student or friend of Father Sorin, it is believed that this attempt to raise a befitting monument to the memory of Father Sorin will appeal to you as an undertaking worthy of your active co-operation. You are, therefore, earnestly invited to contribute to it. Contributions and all communications relative to the matter should be sent to

VERY REV. J. A. ZAHM, C. S. C.

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A number of appreciative letters have already been received; of these we append a few. The one of Mr. J. M. Studebaker could be written only by a warm personal friend of Father Sorin. The donation is but another evidence of the public spirit and large-mindedness that has made the Studebaker firm what it is to-day, the largest and best of its kind in the world.

VERY REV. ANDREW MORRISSEY, C. S. C.,
President University of Notre Dame.

DEAR SIR:—This company has heard with pleasure of the proposition to erect a statue at Notre Dame of the Very Rev. Father Sorin, Founder of the University.

Tender and revered memories cluster about his name. Ambitious to serve his Church and build up its institutions, clerical and scholastic, he was none the less a man of the widest sympathies and broadest aims. He had the rugged honesty of the Puritan, combined with the grace and exquisite tact of the courtier. He had the attainments of scholarship and culture, but could condescend unaffectedly and heartily to men of any degree. The secret of it was his love for mankind and his desire to do them good. Tall of stature, powerful of frame, benignant and sunny of face, easily enduring in early and trying days privation and hardship, through a long life of vigor he was a power for organization and progress. It was certain that efforts put forth by such a man would result in upbuilding and promoting the interests of the community experiencing the influence of his personality and work. He was a masterful man in the best sense of the word, and men were not only guided by his counsels and instructed by his wisdom, but they loved him for his cordial manners and the abounding good cheer of his presence. If he had an enemy none were deserved, while his friends were numbered in hosts both here and abroad.

Rev. Father Sorin was an intimate and valued friend of the Studebaker Brothers of whom none but the writer remains with life's work not yet finished. Remembering their attachment for him, and in response to our own sentiments of appreciation of the debt which the world owes to the illustrious founder of Notre Dame, our company, through its Executive Board, has directed the tender herewith for the proposed monument of the sum of one thousand dollars.*

Very truly yours,

J. M. STUDEBAKER, *President.*

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Mr. George Wyman, a prominent business man of South Bend, who was a witness of Father Sorin's work almost from its beginning, has this to say: "I consider Father Sorin one of the broadest, greatest and grandest men of his time. His monument can not be too high or too broad; nor should there be any difficulty in securing contributions."

Mr. John Ellsworth, another prominent merchant, calls "the idea a beautiful one. I am glad you asked me to contribute."

Mr. Crockett in the name of the South Bend *Tribune*, remarks: "The *Tribune* Printing Company will cheerfully contribute to this worthy cause."

Mr. Geo. Eliel, pharmacist, knew Father Sorin personally and writes, accordingly: "I shall be glad indeed to contribute toward a lasting monument in memory of the late Father Sorin. Especially so when I recall his many kind acts to me when I first came to the *little* city of South Bend thirty-two years ago. A monument such as the circular describes is a fitting tribute, and the site chosen could not be improved upon."

Mr. Donahue, also of South Bend, says: "We are with you in this movement."

Others might be quoted, but we now give the letter of the second oldest living alumnus of Notre Dame, the Rev. T. O'Sullivan.

The Rev. T. D. O'Sullivan to the Very Rev. J. A. Zahm, Provincial, C. S. C.

VERY REV. DEAR FRIEND:—You ask for my opinion as to the erection at Notre Dame of a monument to the Very Rev. E. Sorin, founder of the University, and as to the form which such a memorial should take. I hasten to reply. By all means let a monument worthy of so great a man be erected, and let it take the shape of a statue, life-size or colossal, in marble or bronze, chiselled or cast by a thoroughly competent artist. It is true that not only Notre Dame, but all its dependent colleges and institutions, form many lasting monuments to the zeal, learning and piety of this great man—*Si monumentum quaeris, circumspice.* Nevertheless, our esteem and affection and gratitude will not be satisfied with less than a striking though inanimate replica of the holy founder himself, a likeness which will bring back to our memory his stately figure and the classic lineaments of his countenance in life. If all civilized peoples have demanded such memorials of their great men—warriors, statesmen, orators, poets, noted educators, and benefactors—how much more, inasmuch as the spiritual is above the temporal, should we desire such a memento?

Let this statue stand at the portals of the campus, so that when the old students revisit the shrine of knowledge and virtue at which they worshipped the God of all science and holiness, they may recall at a glance the life-work of one with whom the history of their *Alma Mater* is indissolubly linked, one who gave her birth and shaped her destinies; and that when strangers ask, "Who is this?" they may at once learn the life and character of the original, and thus be prepared to understand the phenomenal growth of a Catholic university, built up in the short space of half a century by the fostering care, tireless energy and superior wisdom of this Patriarch of the West.

I met Father Sorin for the first time in the beginning of '52. He was then in the prime of life, and he produced on me an impression which can never be effaced. Tall and well-proportioned, of strong but regular and expressive features, with eyes black as the sloe and so lustrous that they penetrated the depths of one's soul, of dignified carriage, of deliberate but kindly speech, delivered in a voice well modulated and silvery,—he appeared to me not only a polished French gentleman with the air of *noblesse oblige*, but a type of perfect manhood. From that first meeting until my last interview with him shortly before his death in 1893, the nobility of his mind, the brightness of his intellect, the kindness of his heart, his profound humility, his Christian charity, his spirit of self-sacrifice, his devotion to the cause of religion and virtue and piety, grew upon me year by year, until he seemed to me to embody in himself the leading traits in the characters of a St. Vincent de Paul, a St. de La Salle, a Blessed Olier. In old age, with his flowing white beard, he was an ideal Abraham or Moses or Elias.

". . . . Spectabilis heros,
Et veteris retinens etiamnum pignora formae."

As a true apostle he left *la belle France* and hosts of friends behind, in 1841, to carry the Gospel of Christ and Christian civilization into the depths of the American forests, which had not as yet ceased to ring with the wild war-whoop of the Red Man. With the devotion of a martyr, he and his companions, priests and brothers of Holy Cross, braved all the hardships of poverty and the rigors of our northern winters. With no means at hand but self-sacrifice, unflagging zeal, and unlimited trust in God, he founded a university in '44. In '79 he saw all the work of many long years of incessant toil and privation reduced to ashes in a single day. Did he lose courage and give up in despair, as ordinary mortals would have done? Far from it, he simply remarked, as did holy Job of old in similar circumstances: "The

* A list of contributions will be published in a later issue.

Lord gave and the Lord hath taken away; blessed be the name of the Lord." The more stupendous the calamity, the greater his courage, energy and confidence in Divine Providence. In a few months he witnessed a new Notre Dame arise, like a phœnix from her ashes, to shine as a bright beacon light over the Mississippi Valley and the great Northwest, its glow visible from the Atlantic to the Pacific, from the Lakes to the Gulf.

As Provincial and General of the Congregation of Holy Cross, Father Sorin sent his missionaries over the land to preach the Gospel or establish missions for those Catholics who were like sheep without a shepherd. Later on, these zealous men were to be seen on all the great battlefields of the Civil War, exhorting the soldiers of the North to combat bravely for their country, the Union and Liberty,—administering the rights of religion to the wounded or pointing out the way to heaven to the dying. He commissioned others of his sons to found colleges and schools on the banks of the Ohio and Mississippi, on the shores of the Atlantic and the Mexican Gulf, as well as in inland cities and towns. For the welfare and development of his Congregation and its institutions of learning, this great Standard Bearer of Christian Education in the Northwest, though well-nigh overwhelmed with many labors and a thousand cares, crossed and recrossed the waters of the Atlantic more than a score of times.

Animated with the spirit of the Church, which has been the founder or protector of nearly all the great universities on the globe, and trusting simply in the God of Light, he built up in a generation or two a school of universal knowledge, which to-day stands in the front rank with the best educational institutions of the New World or the Old. When we compare the slenderness of his resources with the vastness of the results achieved, we must all exclaim: "Truly, the finger of God is here!"

Like a faithful soldier of Christ, Father Sorin "fought the good fight" of faith and Christian education, until compelled by age and physical infirmity to doff his harness and retire from the apostolic field of honor. No doubt, he has won the "crown of justice" to which the Apostle of the Gentiles looked joyously forward; he has gained the reward which the Prophet Daniel promised to those who would "instruct many to justice," that they should "shine as stars for all eternity."

Thus far I have not spoken of St. Mary's Academy, of which he was also the founder, or of its various branches, all now in charge of the good Sisters of the Holy Cross. Through this institution he did for the female youth of the land what through Notre Dame he did for the young men. To describe this work would make this letter too long. Let those who would learn its magnitude read the Memorial Volume of St. Mary's Golden Jubilee celebrated in the month of June.

He has deserved well of our republic. He was, as we have seen, one of the chief pioneers in the Western Hemisphere of true and solid education,—an education which cultivates and develops all the faculties of the soul—the will, as well as the intellect and memory; the heart as well as the head—and has thus proved himself the truest friend of the nation in giving its youth the highest ideals of life and the strongest motives for their realization. Religion, which furnishes these ideals and motives, assisted at the birth of all the great empires, kingdoms or republics of history, and nourished them until they reached the zenith of their power and glory. It furnished those strong convictions which made them powerful in thought and action. On its firm foundations they built up their social and political structures. But when religion lost its sway and infidelity chilled the hearts and darkened the minds of the masses, then, like rivers whose fountain heads are dried up, began the decay and final dissolution of those mighty peoples who boasted, as Rome once did, that their rule was eternal. Our own agnostic century will, in the Old World, before many years, furnish some sad examples of this trust. God forbid it should be the case in the New! It follows then, as the day follows the night, that the upright and zealous religious teacher is the greatest benefactor of humanity.

When Father Sorin laid the foundations of Notre Dame it was the current belief of the great world outside the Church that intellectual education alone would prove to be the panacea of all evil—moral, social, and physical; that it would save mankind and "renew the face of the earth." To-day, the best and ablest minds of our country declare this opinion to be erroneous, fraught with untold evil, and a serious menace to the stability of our free government. Sad experience has confirmed their judgment. M. Brunetière, the most eminent critic of the nineteenth and twentieth centuries, tells us that science is bankrupt. It has kept none of its bright promises. It is an Egyptian Sphinx or a dumb oracle as to the great problem of the origin or end of things, of life and death, of immortality, or of true happiness in this world or the next. It has afforded no remedy for the brooding ills of humanity, whether of the individual or society. Science, or rather pseudo-science, like Sin in Milton's Paradise Lost, has been the fruitful mother of monstrous errors in the shape of agnosticism, socialism, anarchy, and has spread deep discontent among the masses. It is a failure. There was never so much "education" in the country, and there was never so much crime and "graft" as at the present day. Why? Because the religious and moral training of the will and heart—the rudder and compass of the human bark without which it is a derelict at sea, is lacking; because the elements that go to make a full and perfect man—the man of principle, of sterling honesty, of purity of life, the charitable Christian, the unselfish patriot—have been eliminated from our modern and popular systems of education.

Our present most worthy successor of Washington asserts that no nation can permanently retain a free government unless it can retain a high grade of citizenship, which can not, in turn, be attained without a high average of education, using the word in its broadest and truest sense, to include the things of the soul as well as the things of the mind. President Eliot of Harvard deprecates the system which leaves the spiritual nature untouched, and works against the development of sound character. Professor James, the world-famous psychologist of the same University,

maintains that there is but one kind of education which can save from crime, govern the passions, and purify the morals—the education of heart and soul and conscience,—a moral education based on religious belief. In a call lately issued for a conference at Washington, D. C., for the purpose of discussing the subject of education, a call signed by some of the justices of the Supreme Court and other high officials of the government, attention was directed to the alarming increase of crime throughout the country. This increase the document candidly attributed to the absence of definite moral instruction in the schools both public and private. The Grand Old Man of Great Britain once remarked: "The all-important question in America is not, what manner of *producer* but what manner of *man* the American citizen is to be." All the world knows that this great statesman was an enthusiast for religious training. "The Father of his Country," with characteristic wisdom, in his last message to his countrymen strongly insisted on the practice of religion and morality for the preservation of our liberties.

Father Sorin, the Grand Old Man of America, was right. The thousands of students and graduates whom Notre Dame has sent to all parts of the republic and even beyond the borders of the Union have been, with rare exceptions, defenders of truth, guardians of morality, protectors of the purity of the ballot box, incorruptible citizens, faithful officials, sterling patriots on the field of battle or in the paths of peace. The future historian of America, when the mists of ignorance and prejudice have been dissipated and the bright Star of Truth gives forth its cold, pure light from an unclouded sky, will assign to the Founder of Notre Dame one of the highest niches in the National Temple of Fame.

In that glorious aureole of the great French missionaries, martyrs, and bishops which surrounds the American Church—Jogues, Badin, Brutè, Dubois and Cheverus—Father Sorin will shine with ever-increasing lustre, "a gem of purest ray serene"—missioner, soldier, teacher, organizer, leader, patriot; an honor to France, the glory of America; an uncanonized hero and saint, whose deeds and sacrifices will outlive monuments of marble or brass; *Exegit monumentum aere perennius!*

Please put me down for $200. It would have been $1000 were it not for some recent financial losses.

Faithfully,

T. D. O'SULLIVAN, '60.

The statue will be unveiled on St. Edward's Day, Oct. 13, 1905, which is kept at Notre Dame as Founder's Day in honor of Father Sorin. The occasion will be made memorable by the presence of many of the hierarchy and a large number of the alumni.

The Baseball Record.

Notre Dame has been able in the past five years to maintain a high position in baseball among the Western colleges. The strongest teams have fallen before them, and Notre Dame's representatives were feared no matter whom or where they played.

When the graduating class of 1904 went out, a large part of the famous ball team went with them. Those who did not finish school were barred from playing due to the four-year rule; men such as Salmon and Shaughnessy who were still in school could not play; and Ruehlbach, the best college pitcher in the West in '04, quit school and is now pitching for the Chicago National League Team.

The task, then, that confronted Captain O'Connor at the beginning of the year was an arduous one for any man. With four exceptions—McNerny, last year's second base man, O'Neill, utility man, O'Gorman pitcher, and Captain O'Connor—a new team had to be developed. Early in the season, even before the first college game had been played, Captain O'Connor injured his knee, the one he hurt in the Corby and Sorin football game last fall, and the team played half the season without him. He devoted his whole time to coaching, and after the team had gone through the early season and suffered defeat by teams far their inferior, but due to the "greenness" of the men, they started in and played winning baseball.

The schedule for the past season was not quite so good as the year previous, but that was due to the change in management in the middle of the year putting the new manager at the disadvantage of arranging his games with teams who already had their schedule filled.

The season opened with a two-weeks' practice series with the South Bend Greens. In this series South Bend had the better of it and won the greater number of games.

The prospects for next year's team are the brightest. We lose but two men, and although their places will be hard to fill it will be easy compared with the task O'Connor had to confront this year. The men who played on the Varsity in 1905 will be more experienced for the coming year, and will have learned the art of baseball from the best college third base man in the West, Daniel J. O'Connor.

The following is a record of college games won and lost with a sketch of each player:

April 22 at Notre Dame—Notre Dame, 13; Kalamazoo, 9. O'Gorman pitcher; Cooke catcher.

April 29 at Notre Dame—Notre Dame, 1; Ohio State, 7; Burns pitcher; Sheehan catcher.


NOTRE DAME

May 9 at Notre Dame—Notre Dame, 2; Albion, 9; Burns pitcher; Cooke catcher.

May 12 at Notre Dame—Notre Dame, 2; Purdue, 8; O'Gorman and Burns pitchers; Sheehan catcher.

May 16 at Notre Dame—Notre Dame, 6; Dennison, 1; Waldorf pitcher; Cooke catcher.

May 18 at Notre Dame—Notre Dame, 2; Wisconsin, 3; Burns pitcher; Cooke catcher.

May 20 at Notre Dame—Notre Dame, 6; Wabash, 3; Waldorf pitcher; Cooke catcher.

May 24 at Notre Dame—Notre Dame, 8; Northwestern, 3; Burns pitcher; Cooke catcher.

May 30 at Columbus, Ohio—Rain. Cooke catcher.

May 31 at Crawfordsville—Notre Dame, 2; Wabash, 5. Waldorf pitcher; Cooke catcher.

June 1 at Bloomington—Notre Dame, 4; Indiana, 2. Burns pitcher; Cooke catcher.

June 2 at Lafayette—Notre Dame, 1; Purdue, 3. O'Gorman pitcher; Cooke catcher.

Batting Averages.

Players	Times at bat	Hits	Per cent
O'Gorman	7	2	.285
O'Neill	45	13	.280
Stopper	44	11	.250
McNerny	43	10	.230
Cooke	27	6	.222
Waldorf	42	8	.190
Shea	32	6	.188
Perce	33	6	.180
O'Connor	18	3	.166
Welch	39	6	.154
Monahan	8	1	.125
Sheehan	12	1	.83
Burns	19	1	.52

Fielding Averages.

Players	Chances	Errors	Per cent
Welch	14	0	.1000
Cooke	76	1	.986
Sheehan	35	2	.942
Stopper	139	7	.942⅞
Burns	25	2	.920⅝
Shea	39	5	.872
McNerny	67	9	.866
O'Neill	42	6	.858
Perce	13	2	.846
O'Gorman*	6	1	.833
Waldorf	22	4	.818
O'Connor	22	4	.818
Monahan	5	3	.600

* O'Gorman should come before Waldorf and O'Connor, owing to the fact that it was impossible to get one game with Purdue, Watertown and Northwestern. This average does not include the said games.—R. L. B.

DANIEL J. O'CONNOR (Capt., 3d Base).

This is the captain's last year on the team and his loss will surely be felt next season. A more finished college player has seldom been turned out of school. He worked hard, and his fighting spirit has won many games for the Gold and Blue. He is a brilliant fielder, but best of all he is a heady one, quick to see and take advantage of every opportunity, and more than once has his clever base running turned defeat into victory. This year, in addition to his duties as captain, the more arduous ones of coach were added, and the manner in which he turned a losing team at the beginning of the year into a winning one proves that he was the right man in the right place.

LAWRENCE MCNERNY (2d Base).

This was "Mac's" second year on the team, and the least that can be said of him is that he is a worker. His fielding judgment is always good and his base running daring. He is a fearless slider, and many a time when he looked like a sure out, when the dust cleared away he was to be found on the tag safe. "Mac" has been elected captain for the coming year, and he is certainly worthy and fitted for the position; he can handle the men, has their confidence, and the ability to produce a winning team. We wish him success, though that is almost unnecessary, for we know it will be his.

JOHN C. O'NEILL (3d Base, Left Field).

Last year O'Neill injured his hand early in the season and he played in but two games. This year due to O'Connor's injury O'Neill played third base, and although not covering the bag as the captain could have done, yet he played a good steady game. When O'Connor came back into the inner circle O'Neill went to the outfield, and there he displayed better form and judgment than on third. His arm is good and reliable, his stick-work being the best of any of the men who played in all the games.

JOHN SHEA (Short Stop).

Shea is perhaps the fastest college short stop in the country, and easily the fastest infielder on the team. He never shrinks from taking chances, but goes after everything in his territory, and even goes out of his place for balls. Many times he has cut off what looked to be safe hits. His willingness to try for everything cost him errors, but the chances he took made him the man he is. This is his first year, and we can expect much, and that of a brilliant order, from him in the coming season.

SAMUEL O'GORMAN (Pitcher).

This was O'Gorman's second year and he showed much improvement over last season. His cunning and headwork with men on bases have pulled him out of many tight holes. This is his second year, and he is another who can be relied upon for 1906.

ANTHONY STOPPER (1st Base).

Stopper was the man to whose lot it fell to take the place of last year's captain. And

how well he did it we all know. Early in the season he lacked confidence, but soon got over that and played one of the best games, hitting and fielding, of any man on the team. This is his first year, and his services we hope to have again next spring.

RAY BURNS (Pitcher).

Burns is without a doubt the "Happy Hooligan" of the baseball team. He always pitches a good game, but has hard luck and loses the greater number. He pitched perhaps the steadiest and coolest game of any man on the staff, yet his luck stuck to him, and whenever a game seemed his, something would happen to snatch it from him. This is his first year, and if he can only get rid of the "hoodoo" he will be one of the best college pitchers in the West next year.

RUFUS WALDORF (Pitcher).

In Waldorf O'Connor developed a man who can not only pitch and pitch well, but who can play any position in the outfield in excellent form. Moreover, combined with his pitching and fielding ability, he is a good hitter. Another year, this being his first, and he will be one of the most valuable men on the team. He bids fair to rival the famous Ruehlbach, and a man who even resembles him is certainly worth having.

WILLIAM PERCE (Fielder).

Perce is another added to the long list of new men. He plays a good consistent game, is a hard worker and in every way a "plugger." He is not what might be termed a brilliant player, but he is a good steady man, and one who can be relied upon.

CLARENCE SHEEHAN (Catcher).

In the early part of the season Sheehan put up a good game behind the bat and appeared to be the best of our back stops. But about the middle of the season he fell down and did not play anything like the kind of ball that was expected of him. This was his first year, and next season we will have him again much improved.

JAMES L. COOKE (Catcher).

Cooke did not begin well, and for a time it seemed as though he was not going to make good. But though slow in the beginning, once fairly started he made such rapid strides to the front that before the season was over he was one of the best men on the team, a good receiver and a hard worker. He is another man for the 1906 team as this is his first year.

THOMAS J. WELCH.

"Tommy" was the only man on the team who fielded an errorless season. Early in the year he devoted all his time to bunting, and this proved injurious to his batting later on, making it difficult for him to keep the ball out of the fielder's reach. He was the fastest man on the team in getting to first base, and from there around the circuit was an easy proposition for him. He will be back next year.

EDWARD J. MONAHAN.

Monahan looked good in the practice game, but fell down when the college season opened. Next year he will be back and by that time should have improved enough to make good for all time.

The Track Team of '05.

It is true that our team this year would not compare favorably with the famous team of '02, but it does compare most favorably with last year's team; and although composed of nearly the same men such an improvement has been shown that in another year we may expect to turn out a squad that will put Notre Dame once again among the top notchers in track work.

Every school is due for a certain amount of hard luck, or a "slump"—anything you wish to call it—which prevents her turning out winning teams all the time. We have had ours for the past three years; but this year's team shows that we are coming on the up grade, and if we can improve in the next year or two as we have done in the past year we will soon be numbered among the select.

Captain Draper took charge of the men a short time after the Christmas holidays, and worked wonders with them for a man who was purely and simply an athlete and claimed no prestige as a trainer. Coupled with the efforts of the new manager, Henry

J. McGlew, they aroused more enthusiasm for track work at Notre Dame than has been shown since the days when we were revered by every school in the West. They began by having an inter-hall meet, something that was neglected last year, and the result was most satisfactory. It brought out men who might never have even tried for the team, but best of all it aroused interest, and to such a height that Corby and Brownson, after losing to Sorin in the inter-hall meet, had a dual meet to settle second place. Those kind of events are bound to arouse the men and make them go out and do all they can to help, and it is the school with the large numbers trying for its teams that turns out the winners.

The first meet of the season was on March 25 with Wabash. They were a well-trained small team, but we defeated them in a close and exciting meet. The feature of the day was the same as it always is when Draper competes—the all-around work of the captain. In this meet he equalled the world's record in the 40-yard low hurdles besides winning the high hurdles, the 40-yard dash, the shot put, and second in the high jump.

Just previous to the Wabash meet Draper and Keefe participated in the St. Louis Invitation meet. Keefe ran in the 1000-yard open race, and won third. Draper was in the 45-yard low hurdles and 45-yard dash, but as they were handicap races, and he scratch man in both, he was defeated. However, he succeeded in winning second, in the shot put—Ralph Rose being the holder of the world's record in that event.

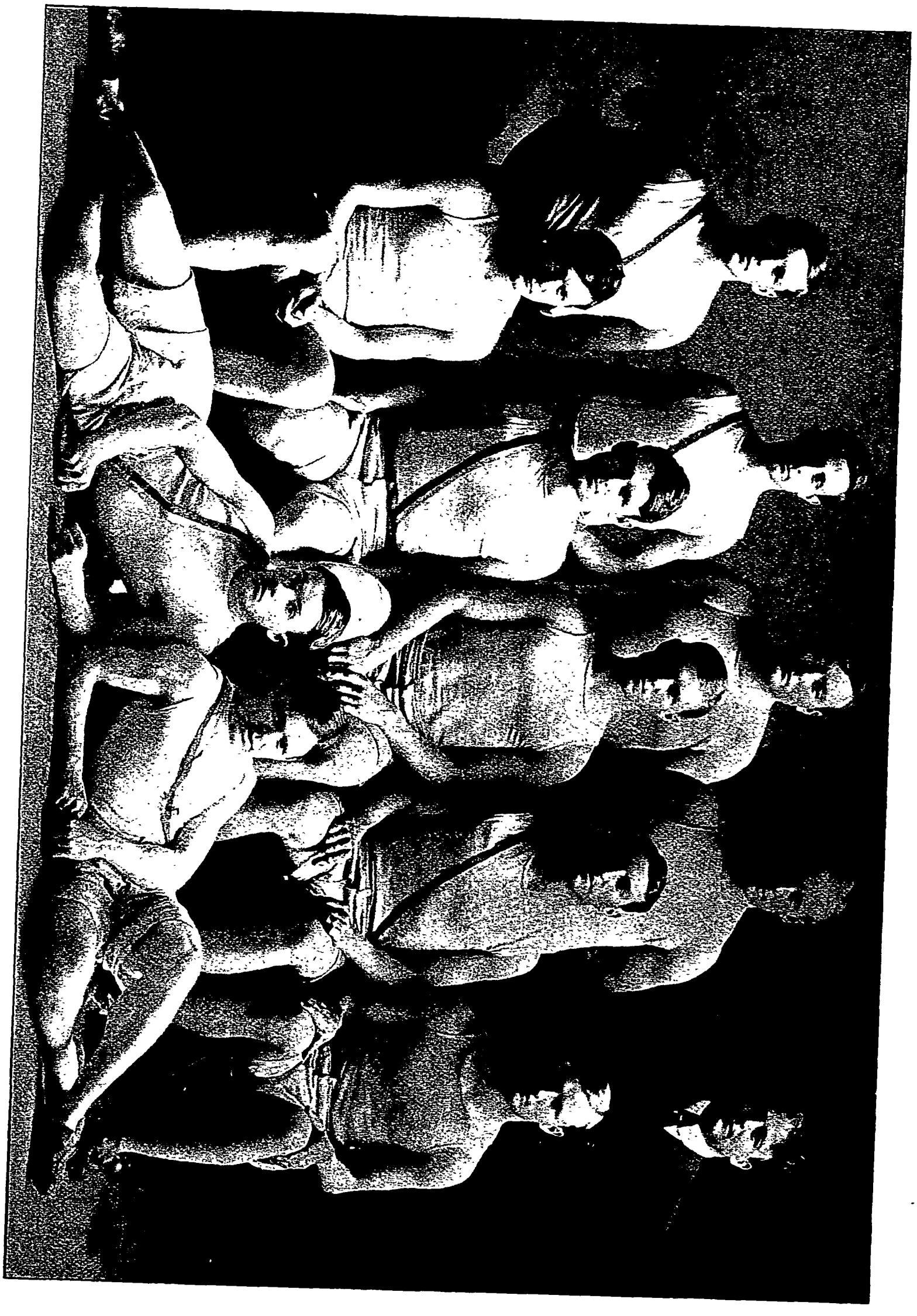
The next meet was in Lansing, Michigan, on May 6 against the Michigan Agriculture College. In this meet we were unfortunate in losing the services of Draper who led in the beginning of the 120-yard high hurdle race, and so injured his ankle that he could not compete in the rest of his events. It was in this meet that Scales and Bracken both proved that they possessed some ability as hurdlers, this being the first year either had attempted to hurdle. The next meet was the State, held in Bloomington on May 27. The team was still without the services of Draper, who, although he competed, by no means won what he surely would have carried away. His ankle was still weak and he ran at a disadvantage, losing both hurdle races because of this injury. It was in the State Meet that Keefe and O'Shea, the latter a new man, proved that in another year they were to be feared in any company. Keefe ran second to Verner of Purdue in the half mile, Verner covering the distance in 2:01 1-5 and Keefe a few yards behind in 2:01 4-5. O'Shea ran second in the quarter, Thompson of Indiana winning in :51 2-5, O'Shea's time being :52 3-5.

This year Captain Draper took five men to the Conference Meet. Although we did not score a point, the team did about all that was expected of them. Draper was still out of form or would have been surely placed in the shot put. This is the first year we have had a team win, and in another we will send a team which will at least make a showing in the biggest meet of its kind in the country. The men who composed this year's track team were Captain Draper, J. W. Scales, J. P. O'Shea, A. A. O'Connell, D. J. Guthrie, R.D. Donovan, W. A. Donovan, P. A. Beacom, R. L. Kasper, T. A. Lally, J. J. Paupa, Leo J. Powers, J. T. Keefe, R. M. Coad and R. L. Bracken.

WILLIAM A. DRAPER (Captain).

This is Draper's fourth and last year on the team, and his loss will be felt most keenly. A harder and more earnest worker never put on a track shoe at Notre Dame. He stands to-day as one of the best all-around men in the country, and in losing him we lose a man whose place we can probably never fill. For four years he has run in all kinds of company, and invariably the result of the meet was—"Draper of Notre Dame was the star." He is not only a runner but a weight man and in both is equally good. He not only trained the men this year but closed his career as a college track man most brilliantly. His record is well worthy of consideration, his best performance in the past four years being:

50-yard dash—:05 2-5 (Equals world's record).
100-yard dash—:10 1-5.
120-yard high hurdles—:16 ⅔.
220-yard low hurdles—:26 4-5.
Running high jump—:5 feet 8 inches.
Running broad jump—21 feet 3 inches
16 pound shot put—41 feet 10 inches.
Discus throw—120 feet 3 inches.



INDOOR RECORD.

50-yard low hurdles—:06 2-5 (Equals record).
40-yard high hurdles—:05 2-5 (Equals record).
40-yard dash—:4 3-5
75-yard high hurdles—:10.
75-yard low hurdles—:10.

JAMES T. KEEFE.

This was Keefe's second year and he did just what was expected of him. Last year he was a new man and was hailed as a "comer," and proved it by doing the half mile in 2:01 4-5. The half is his best race, but he can also do a quarter in fast time. Another year and he ought to rank among the best half milers in the country.

JOHN J. SCALES.

This is the first year Scales has attempted to hurdle and bids fair to prove a worthy successor to Draper in the high hurdles. He has shown good form and has plenty of speed and in another year Scales the same as Keefe will be numbered among the good men in the West. His best work was :16 2-5 in 120-yards high hurdles.

JOHN P. O'SHEA,

another first year man, and another man of good promise. The quarter mile is his strongest race, but he is also good in the half. This is the first year he ever ran, not even having the advantage of the preparatory training in high school. In the state meet he ran the quarter in :52 3-5 and next year will surely come under :51.

AMBROSE A. O'CONNELL.

O'Connell was forced to give up track work just after the Lansing meet due to ill health. But he has proven that with training he would be one of the fastest quarter milers in the business. He is small and light, but has plenty of speed and nerve. It is to be hoped that next year he can stand out the season, and good work will be expected from him.

WILLIAM J. DONOVAN,

another first year man, and one who will develop into a fast two-twenty and quarter miler. In the Wabash meet, Donovan ran second in the two-twenty and is a "comer."

THOMAS A. LALLY.

Lally has proven that he has some speed and that with good hard training he can be made a good hundred-yard man. In the meet at Lansing Lally ran third in the hundred and the two-twenty.

LEO J. POWERS.

Powers ran in the mile and two mile for us in the indoor meet and the one mile outdoor, and is another added to the long list of first-year men. He is a "game" little man, and the same can be said of him as of Donovan, he is a "comer."

RICHARD D. DONOVAN.

This is Dick's first year and he gives promise of developing into a first-class discus thrower. In practice he has done close onto one hundred and eighteen feet, and next year we can rely upon him to take the place of Draper in throwing the circle.

DAVID J. GUTHRIE

Guthrie suffered from a bad ankle all year and could not do himself justice. Yet in the Wabash meet he won third in the 40-yard dash and took a place in the shot put. Guthrie has a good record in the broad jump, and he is another from whom we can expect "things."

PATRICK A. BEACOM.

Beacom was our all-around weight man and in all gives promise of becoming a good man. He was forced to give up track work on account of his being pressed with class work, but next year Pat will without a doubt be named among the winners.

WILLIAM K. EVANS.

Evans who has a record of 21 feet 8 inches n the broad jump and gave all kinds of promise as a high hurdler, ruptured a blood-vessel in his leg early in the season and was forced to quit track work, although he went into the Wabash meet and won a place in the hurdles and broad jump; but after that his leg would not permit him to do any more work.

Coad, Kasper and Paupa were all new men, and although they did not succeed in winning anything this year they all give promise and are more men added to the list with which we hope to make next year's track team an improvement over the team of 1905.

ROBERT L. BRACKEN.