

# University of Notre Dame Religious Bulletin

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## Notre Dame Will Always Be Notre Dame

BY LAWRENCE PERRY, in the *New York Sun*

Notre Dame lost two games this season, one to Pittsburgh, a thoroughly fine eleven, and the other to Southern California, perhaps even a finer team—as to that we shall see ere long.

In any event we note among Notre Dame alumni within our ken and among friends of Notre Dame a rather profound depression. It is as though the loss of two games had toppled the Irish from a pinnacle whereon stand year after year a small group of football elevens justly famed and nationally esteemed for the consistent excellence of their play.

Of course this has not happened. Notre Dame is still up there. And she will so continue. Perhaps it is doubt on this score which contributes chiefly to the mood of depression in the Notre Dame clan. Let it be dismissed. It is unjust, unwarranted, silly.

Notre Dame will be playing football of major grade next season, the season after that and so on indefinitely, not only because she has a coach who already has justified himself more than many thought was possible in so short a time following the calamity of Knute Rockne's passing, but because other highly qualified products of Notre Dame are available, in event of necessity, for teaching, and finally because the trend of football material of the highest grade will continue to be toward South Bend.

Notre Dame lost two games. What of it? It would be a dreadful thing for this university, and for intercollegiate sport, if she had to win every game every year in order to hold her position among the gridiron leaders of the country. She will always win her due and proper share of major contests and this is as much as is good for her, or for any university.

So far as the public eye is concerned Notre Dame will never lose place, not only because she will continue always to be a real contender in any game she enters, not only because she will always be colorful; not only because the deft proficiency of her play will endure, but because back of this institution is a real and thoroughly fine tradition.

Not athletic tradition—although, of course, she has that. But the writer means something different, something deeper. It comes from way back, back to the '40's, when a little group of indomitable priests toiled those weary miles through snow and ice and winter gales to the frozen shores of Lake St. Mary and there established what we see today—Notre Dame.

If you read those annals of the first days of Notre Dame, or go farther back into the very genesis of this institution, you get first a story sweet and lovely as a fable of La Fontaine and then, following, you read a saga of Western pioneering—freezing cold, redskins, intrepid, unflagging human energy.

Sometimes, the writer has felt, you hear the background story of Notre Dame in the autumn winds that sweep from a turbulent inland sea over the university campus, whispering bravely in its maples and elms.

Well, there is all the underlying spirit which in the beginning informed Notre Dame football and in the end made it what it is—and what it will continue to be.

If Hunk Anderson has not caught this spirit and cannot impart it—there is as yet no proof he cannot—there are other sons of Notre Dame who can. In the meantime in point of technical excellence, in the quality of her players, the Irish have shown no retrogression. And remember this: Knute Rockne teams more than once lost two games in a season and upon occasion more than two. Yet Notre Dame was still Notre Dame. And she will be.

## Texas Wants the Old Morality

We are grateful to *The Southern Messenger* for the full text of what the editor rightly calls, "one of the most remarkable documents ever presented to public notice by the legislature of this [Texas] or any other modern state." It is a resolution adopted without a dissenting voice by the Texas State Senate during a special session called recently by the Governor of the state. The text follows:

WHEREAS, the Legislature of the State of Texas has been called in extraordinary session by the Governor for consideration of actions necessary to the conservation of the resources of the State of Texas; and

WHEREAS, the most important of all concerns, even above material values, is the life of the people itself; and

WHEREAS, the unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries and increasing the prison population of our State of Texas to more than five thousand prisoners, fifty per cent of them under 25 years of age, which is an alarming degree of delinquency, and the increase of divorces, in our state, to one-tenth of the total national number of divorces, which, together, are signs of the disintegration of family life; and

WHEREAS, in the opinion of sociologists, this alarming condition is due to the emphasis which in recent years has been placed upon material values and the small concern paid to spiritual values in home, school and society; and

WHEREAS, the multiplicity of bills offered in other legislatures is proof of the concern felt, as well as the difficulty of enacting into laws provisions for producing the ends sought; and

WHEREAS, Washington stated in his farewell address, "No nation can exist without religion," for the strength and efficiency of any republic, a government by the people, depends upon the best development of those people, and which experience—the history of our nation—has demonstrated that the strength of our republic has been in the character of its citizens according to the moral character and intelligence of its people; and

WHEREAS, it uniformly is conceded that the remedy for prevailing conditions must be effected through the inculcation of morality, spirituality and conscience in the young by parents, pastors and teachers; and

WHEREAS, statesmanship must concern itself for the perpetuation of the state by building a future citizenship in the strength of morality;

THEREFORE, be it resolved by the Senate, the House of Representatives concurring, that the people of the state of Texas be enjoined to address themselves to renewed effort to rebuild the idea and ideals of the family, to overcome the tendency of the present juvenile delinquency so prevalent and militating against the future security of the state, restoring the balance between the spiritual and the material by the precept and example of parents, that their children may be reared in inculcation of the principles of fundamental righteousness;

That parents be adjured to exert every effort to restore the old-time influence of the home for the development of conscience and morality, that family worship be restored, and that in self-sacrificing love the little ones be trained in the virtues of truthfulness, honesty and respect for the rights of others;

That the churches and Sabbath schools be urged and constrained to intensify their spiritual efforts to extend it to every child within their respective spheres of influence and responsibility;

That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences, be taught only as subordinate to righteousness, that the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and the subordination to authority, and that all learning is but the hand-maiden of eternal goodness:

That is is the suggestion of the Legislature of the State of Texas that only upon the lines herein suggested for the re-trenching of the ideals of family life can the true balances be restored, social confusion be corrected, the appalling crime wave checked, and the future of the state be assured by the conservation of the citizenship represented in our youth, and civilization itself be preserved.

Thus far the resolution. To what extent will it be effective in correcting the abuses which it deplures? That remains to be seen. We endorse the sentiments of the editor that it is "a resolution worth reading not once, but a dozen times; worth learning by heart; worth engraving in letters of brass to adorn the fronts of public buildings and the walls of churches and schools."

As Catholics we rejoice to see coming from a state senate a document so thoroughly in accord with the Pope's Encyclicals, so completely in harmony with the warnings which have come from Catholic pulpits all over the world since this miserable moral depression began. But will a senate resolution (which received but scant attention from the secular papers of the state) be enough to turn the hearts of unnatural parents back to the children they have neglected in a mad rush for money, pleasure, and power? Will it turn the hearts of the people back to God? Would that it were that easy, that the fight for the restoration of the home could be won by a senate resolution. Experience bids us doubt. Remembrance of a flood, of fire and brimstone from heaven, of a Black Death, of earthquakes, pestilence, and barbarian invasions, makes us wonder how far this generation will go in defiance of God.

"The moral system accepted by the young, as well as the old, fifty or seventy-five years ago, was frankly based on religious authority," says Dr. John A. Ryan, in *The New Morality and Its Illusions*.\* "The moral law was regarded as a Divine enactment. Right was right, wrong was wrong, good was good, bad was bad—because these concepts were thought to reflect the Divine Reason and to express the Divine decrees. God was looked upon as the foundation, the source, the guarantor and the sanctioner of the entire moral code. All these ethical beliefs, all this ethical teaching was laid down, explained and enforced by living, active organizations. The answer to the question, 'How ought I live?' was clearly and authoritatively presented in the teaching of organized religion."

Today, as he goes on to show, all that is changed for a large proportion of our American people. Religious authority outside the Catholic Church has broken down; and "thoughtful persons who have repudiated the old morality feel the necessity of providing a reasoned, if not a rational substitute." The philosophers of this "new morality" have gone back to revive errors which Christian ethics displaced, and have added a few of their own.

When modernistic preachers and Sunday School teachers "destroyed the hope of hell" they made an audience for the neo-pagan philosopher who told a man just how bad he could be. Catholics have not been immune from this virus of paganism. The Catholic who complains that the "Church is wrong on this and that" has been stung by the adder of modernism; the Catholic who knows and acknowledges the difference between right and wrong and yet *does* wrong has been bitten by the mad dog of debauchery let loose by "the new morality." The loyal Catholic recognizes the blessing God has given him in authoritative morality, and he responds to his duty to give good example and FIGHT for Christian civilization.

It was a grand jury investigation of wholesale corruption of boys and girls of high school age in the city of Houston which called forth this pronouncement from the Texas Senate. The trend thus far in the investigation has been to place the blame for conditions on the parents of these children rather than on the school. The school superintendent's accusation that "the dad wants to carry on and the children do, too," has been backed up by the chief county probation officer, who stated: "I wouldn't be a bit surprised if the boy and father were not using the same bootlegger."

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You are going back into the world for the next two weeks. Your spiritual training is to be put to the test. You are going back to your homes—and the truly Catholic home is the greatest source of inspiration for good that can come into a man's life. But you are also going back into the world—some of you, in your social set, into as brazen a paganism as St. Paul found at Rome.

What are you going to do about it? Are you going to be loyal to the mother who bore you and avoid the things that would break her heart if she knew of them? Are you going to be loyal to your God and seek His help in the Sacraments, keeping away from the dangerous occasions of sin? Are you going to remember that your association with Notre Dame, whether you will it or not, puts you on your honor to be a worthy son of the Mother of God?

If you have in mind conduct unworthy of a Notre Dame man, take your trunk with you. Tear off the stickers. Drop your monograms, belt buckles, watch fobs, pins, every vestige of your connection with Our Lady's school—drop them into the lake before you go. Line up with the Devil's forces if you will, but don't do it as a cheap spy in Our Lady's camp. Have at least that little spark of self-respect.

But if, on the other hand, you are going back to your mother with a clean heart and clean lips, go with God's blessing on you. Notre Dame wishes you well. She knows that her reputation is safe in the hands of those boys who love the Mother of God and their own mothers. She knows that the family circle will see much of you, that your pastor and your old teachers will welcome you home, that God will be pleased with you. No state senate will ever have to pass resolutions deploring the conduct of real Notre Dame men.

\**Questions of the Day*. Boston: 1931.



## Bethlehem and the Depression

"The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay His head."—*St. Matthew*, 8:20.

The lesson of Bethlehem should mean more to us this year than it has in many years past, for circumstances have relieved the majority of our people of one of the clouds that have obscured the real message of the first Christmas night.

There was fat luxury in the court of Herod when Christ was born in a cave (there was no room at the inn); but only the poor shepherds heard the angels singing, "Gloria in excelsis Deo."

There were sophisticated leaders in the Temple at Jerusalem and there were learned Doctors in Israel when Christ was born in Bethlehem; but only the simple-hearted Magi, pagans though they were, saw His star in the sky.

"God resisteth the proud, but to the humble He giveth grace."—*St. Peter*, 5:5.

"I confess to Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and hast revealed them to little ones."—*St. Matthew*, 11:25.

This Christmas may be bare in many of the good things of the earth which you have in the past considered essential to Christmas spirit. Bless God for it if these little privations bring you closer to Him. He Who created heaven and earth, chose to be born in a stable. It was His utter contempt for all that the world holds dear in possessions that made it possible for Him to say, "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."—*St. Matthew*, 5:3.

Share what you have this year—be it little or much—share it with God's poor.

You have been well off at Notre Dame this fall. Even the least favored among you have scarcely known that there is a depression. But you are going back into the world where you will find want, miserable want, and suffering. Take a good look at it. It may sober your view of life. Help the orphans. If there is a Christmas collection for them in your home parish, give to it what you might otherwise waste in foolish luxury. If you don't have such a collection, leave something with the parish priest. You are giving it to God: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me."—*St. Matthew*, 25:40.

And if the pinch of poverty has been felt in your own home, make your parents forget it. Make a fuss over whatever they give you; make a fuss over them. Most parents, when they can, spoil their children by doing too much for them. Thank God if they are not able to spoil you with excessive gifts this year—and make their Christmas happy by letting them know in your own way that it is themselves you appreciate rather than their gifts.

At Lourdes, Our Blessed Lady promised Bernadette to make her happy, not in this world, but in the next. It is the same lesson that Our Lady teaches us at Notre Dame. The real Notre Dame man has learned this lesson—and in striving for happiness in the next world he has no worries in this one. And it is such happiness that Notre Dame wishes you when she bids you God-speed and

## Merry Christmas

### Prayers.

Wednesday, December 21, is the 25th anniversary of the ordination of Father Walsh, Assistant Provincial and former President of the University. John Ford's grandfather died Saturday. Ill—Fr. McDonald, C.S.C., (appendectomy); Archbishop McNeil, of Toronto (injured in an auto accident); the mother of Geo. Hahn, ex-'21, and mother-in-law of John Hurley, '26; a cousin of John Begley; an uncle of Harold Desnoyers. Six special intentions.

