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THE RIGHT REVEREND FRANCIS AIDAN GASQUET, O. S. B.,
President-General of the English Benedictines.

The Girls o' Blarney.

THERE'S a neat little village convenient to Cork,
Where the colleens are winsome and witty;
And in never a place from Pekin to New York
Are the maids even one half so pretty.

Och! sure their eyes are so charmin' and bright,
And sparklin' with mischief and fun, sir,
Just a glance and as sure as the day follows night,
You're a captive before you can run, sir.

No rose in the garden of Eden was red
As the lips of these lasses so bonny;
But, whisper, sir, whisper, bend closer your head,
The taste—oh! 'tis sweeter than honey.

Their cheeks are as soft as the velvety down,
That's plucked from the eider-duck's bosom,
And all the cute lads that come out from the town
Leave their senses behind 'em or lose 'em.

But their brogue, 'tis the richest that ever was heard,
So musical, soft and persuadin',
It trippingly flows, like the song of a bird,
From the lips of each Blarney young maiden.

P. J. G.

The Church and Our Government in the Philippines.

THE HON. WILLIAM H. TAFT, U. S. SECRETARY OF WAR.

(CONTINUED.)

The condition of the Roman Catholic Church after the treaty of peace between Spain and the United States was a critical one; and while it has somewhat improved, there still remains much to be desired before the Church can assume its proper sphere of usefulness. Many of the churches were injured in the war of the insurrection, and many of the parishes had to be abandoned for lack of priests. The native clergy, consisting mainly of priests of limited education who had acted as assistants to the friars, have become the parish priests; and the learning and character of many of them are by no means as high as those of Catholic priests of other countries. The friars who were parish priests could not return to the parishes because of the enmity felt against them; and it was difficult to obtain priests from other lands who could discharge the duties of ministers of religion among people whom they did not understand and who did not understand

them. I am informed that arrangements are now being made to bring in French, Belgian and American missionaries. The funds which the Spanish government was under obligation to furnish for the salaries of the parish priests, by reason of the Concordat with the Pope, are of course not now available; and this makes it important, from a churchman's standpoint, that as much of the money as possible realized from the friars' lands should be kept in the coffers of the Philippine Church. The truth is that the Church has been placed under the necessity of preparing a new priesthood and of establishing the old church on a new foundation. The policy of the Vatican looks now to the creation as soon as practicable of a new clergy by the education of young Filipinos of good character in theological seminaries to be established for the purpose in Manila, Rome and America.

The transfer of a people from a sovereignty like that of Spain—in which the Church and government and the State were so closely united that it is at times very difficult to distinguish the possessions and functions of each—to a sovereignty like that of the United States, in which the Church and the state must be separate, has presented a number of most interesting questions for readjustment and settlement; and these questions have been much complicated by the political bearing which the hostility of the people toward the friars' ownership of large agricultural holdings has had upon the situation.

Let us take up, in order, the classes of questions arising between the Roman Catholic Church and the government of the Philippine Islands established by the United States:

First. The three orders—the Augustinians, the Recolletos and the Dominicans—owned among them about 420,000 acres of land. Of this, 120,000 acres had been very recently acquired by grant of the Spanish government, 60,000 acres of it lay in the remote province of Isabela and was granted to the Augustinian Order, in order to secure its improvement; and a similar grant in the Island of Mindoro was made to the Recolletos. The remaining 300,000 acres, however, had been held by the Orders for periods ranging from 50 to 200 years. I do not find any indication that this land was

acquired through undue influence as has been sometimes charged. The chain of titles seems to show that it was all purchased either at private sale or public auction. The lands, especially those in the neighborhood of Manila, the friars highly improved by irrigation at large expense. After the Revolution of 1896, the popular feeling against the friars made the collection of rents from their tenants impossible.

The Insurgent Congress at Malolos, under Aguinaldo, passed acts confiscating to the Filipino Republic all the lands of the friars in the islands; and many of the tenants based their refusal to pay rents to the friars' agents on the ground of this "nationalizing" of the lands, as it was called.

In 1901, American civil government was established, and courts were created for the purpose of determining civil rights. The friars had meantime transferred their titles to promoting companies, taking back shares in the corporations as a consideration for the transfers. With the restoration of tranquillity in 1902, there was no just reason why the companies now owning the lands should not proceed to collect their rents and to oust the tenants if the rents were not paid. The tenants were sullen and not disposed to recognize the titles of the friars or to pay their rents. A systematic attempt to collect the rents would involve eviction suits against many thousand tenants; judgment would doubtless follow the suits, and the executive officers of the courts must then proceed to evict from their houses and homes thousands of farmers in the most populous provinces of the islands, and chiefly among the Tagalogs, a tribe easily aroused to disturbance and insurrection. After four years of the difficult work of tranquillization it seemed impossible, were these evictions to be instituted, to avoid a return to the disturbed conditions that had so injuriously affected the interests of the islands between 1898 and 1902. Something must be done to avoid the manifest danger to the public peace and to well-ordered government which wholesale evictions of the character described would involve.

Second. It was found that the political hostility toward the friars was so great on the part of the people that any effort to send them from Manila, where they were housed

in their monasteries, to the parishes where they had formerly exercised priestly functions, created disturbances that it was difficult for the civil government to control. On political grounds, therefore, it seemed wise for the Church on the friendly suggestion of the government, to select other ministers than the Spanish members of the Orders which had aroused such political antagonism among the people in the recent history of the islands.

Third. Under the Spanish régime, whenever either a civil or religious charity or school was founded and maintained, the immediate executive officers selected by the government for the purpose of supervising and carrying on such institutions were members of the clergy. There were several large foundations, educational and charitable, with respect to which the claim was made, as soon as the United States government assumed control, that they were not religious charities and so subject to the control of the Roman Catholic Church; but that they were really civil foundations, the care and custody of which necessarily passed with the transfer of sovereignty from the Crown of Spain to the government of the United States. This question has arisen with respect to two hospitals, and the College of San José. The union of Church and State under the Spanish régime was so close that the decision whether a particular foundation was civil or religious involves a consideration of some of the nicest and most puzzling points of law. Take the instance of the College of San José.

A Spaniard named Figueroa, who was governor of the Island of Mindanao in 1600, died and left a will by which he gave a fund for the establishment and assistance of a school for the education of young Spaniards. In this will, he directed specifically that the school should not be subject to ecclesiastical domination; but he provided that the pupils should have a Christian education, and that the rector of the school should be the head of the Jesuit Order in the Philippines. In 1767, as already said, the Jesuits were expelled from the islands by the King of Spain. After the Jesuits left, the Archbishop of Manila and the governor-general took possession of the property of the College of San José and

divided it between them for Church and governmental purposes. When this was brought to the attention of the King of Spain, he severely criticised both officials, and directed that the property—which, he said, had not belonged to the Jesuits, but was only under the control of the superior to carry out Figueroa's will—should be continued in the same trust. He then appointed a Dominican to supervise the administration of the college.

Though the Jesuits were allowed to return to the islands in 1852, the superior of the Order did not resume control of the college. The foundation continued to be under Dominican supervision, and is now a part of the University of Santo Tomas. The funds are used, under the doctrine known to lawyers as the doctrine of *cy pres*, to maintain a school of medicine in the university. The Filipino Medical Association, as soon as the American government took control of the islands, insisted that this San José trust was a civil foundation, and that it was the duty of the American government to take possession as the trustee, and to "run" the institution as a medical college free from ecclesiastical control. Much local bitterness grew out of the controversy, and the commission finally concluded to pass a law providing a special case for the Supreme Court of the islands to decide. It is now pending, but has not been brought to a hearing, because it was hoped, after the visit to Rome, that it might be settled by compromise.

Fourth. Another class of questions arising between the government of the United States and the Roman Catholic Church is the question of rent and damages for the occupation of churches and conventos by the troops of the United States during the insurrection and subsequent thereto. You must know that nine-tenths of the population of the Philippine Islands reside in houses made of a very light and temporary material. They live in what are called "shacks" made of bamboo frames with roofs and sides of the nipa-palm. The houses are quickly constructed, easily moved and much subject to destruction by fire. The only permanent buildings in the ordinary town in the Philippines, with the exception of the municipal or town building

and a few houses of the wealthy, are the church and the rectory, called the convento. The church is usually a large building of stone or brick, finely situated; and the convento is a great structure adjoining the church and connected with it. The convento offered excellent facilities as a barracks for the troops. As it happened that during the insurrection many of the churches and conventos were abandoned, the troops moved into them—very much to the satisfaction of the church authorities, because in this way their destruction was avoided. The insurgents early in the war had pursued the policy of destroying the churches, in the belief that in this wise they would prevent the American troops from having places in which to live. The occupation of the churches and conventos for military purposes continued for two years, and sometimes longer, and often for quite a period after all hostilities had ceased. This is the foundation for a reasonable claim against the United States for rent and for damages caused by the occupation. The difficulty is in settling the proper amount due.

Fifth. Another class of questions, and one which at present is perhaps the most troublesome, involves the question of title to a number of parish churches and conventos. In these cases, the title is claimed by the respective municipalities in which the parish church and conventos stand; and the people of some of these municipalities claim the right to turn the church and convento over to the so-called Independent Filipino Catholic Church, a schismatic body established by an apostate Roman Catholic priest named Aglipay. I shall speak more in detail of this question farther on.

I think I have sufficiently stated and explained the questions between the Church and the government to show that they were serious obstacles to the progress of the American government, if steps were not immediately taken to secure a settlement of them. It is not too much to say that the Church was as anxious to bring about a settlement as was the government. The commission recommended the purchase of the friars' lands as a solution of the difficulties arising with respect to them.

It had been fairly well ascertained that if the government bought the lands, the government as a landlord would have less difficulty in dealing with the tenants than it would have in enforcing the rights of the friars as landlords; and that by offering to the tenants opportunity to purchase the lands on small annual payments for ten or twenty years, a transfer of the lands to the tenants might probably be effected without much, if any, pecuniary loss to the government.

Through a prominent American prelate of the Roman Catholic Church, it was intimated by the Vatican to Mr. Root, the Secretary of War, that if an agent of the government could be sent to Rome, the settlement of all these questions might be greatly facilitated by direct negotiation with the head of the Roman Church. The issue was presented to the President and the Secretary of War whether they ought to take the responsibility of a direct communication with the Vatican in the settlement of these questions. Of course the immediate objection to this was the possibility of severe condemnation by the non-Catholics of America, on the ground that it was a radical departure from the traditions of the government, and would be establishing diplomatic relations with the head of the Roman Church, inconsistent with the separation of Church and State always maintained by our government. There was the natural fear that the purpose of the visit might thus be misconstrued and that a sectarian feeling would be aroused; so that the visit, instead of contributing to the solution of the difficulties in the Philippines, might prove to be a most serious obstacle. On the other hand, the President and Secretary of War thought it possible, after full and frank consultation with many leading clergymen of various denominations, to rely on the clear judgment and common-sense and liberality of all the American people, who must see the supreme difficulties and exceptional character of the problem which the government had to meet in the Philippine Islands, and would welcome any reasonable step toward its solution. It was a business proposition. Was it wiser to deal with an agent of the great corporation of the Roman Church in the Philippine Islands, or

with the head of the Roman Church? The disadvantage of dealing with an agent in the Philippine Islands was that unless direct and satisfactory communication was established with the head of the Church, the representatives of the Church in the islands would be likely to be more or less under the influence of the Spanish friars, whose attitude with respect to the questions to be decided could not be expected, under the circumstances, to be impartial and free from bias. It was concluded, therefore, to accept the informal invitation, and to send a representative to the Vatican to deal directly with the Pope and with the Congregation of Cardinals, to whom in the ordinary course of business he would probably assign the matter. I was then the Governor of the Philippine Islands, visiting this country for the purpose of testifying before the congressional committees on Philippine affairs.

It was thought appropriate that I should represent the government of the United States in the conferences at Rome. Judge James F. Smith, of the Supreme Court of the Philippine Islands, a Roman Catholic, then on leave in this country, was assigned to accompany me. In addition, Bishop Thomas O'Gorman, the Catholic bishop of Sioux Falls, who had lived a long time in Rome and spoke French with much fluency, and Colonel John Biddle Porter, of the Judge Advocate's Corps of the Army, who also spoke French, made up the party. It was properly thought that Bishop O'Gorman's familiarity with the methods of doing business in the Vatican would be of much assistance to me in carrying on the negotiation. This proved to be in every way true. Bishop O'Gorman preceded us in the visit to Rome by about two weeks, and met us at Naples when the rest of us landed from the North German Lloyd steamer on our way to Rome. I had received a letter of instruction from the Secretary of War, a letter of introduction from the Secretary of State to Cardinal Rampolla, and a personal letter of courtesy and greeting from President Roosevelt to his Holiness Pope Leo XIII. We first called upon Cardinal Rampolla, who received us cordially, and indicated the time when the Pope would receive us in audience. At the appointed hour, through

the magnificent chambers of the Vatican, we were escorted into the presence of Leo XIII. From the moment that we were presented to the Pope until his death, we were constantly being made conscious of the fact that he took a real personal interest in the solution of the difficult problems which had to be solved between the Church and the Philippine government; and that he intended, so far as lay in his power, to bring about the most friendly relation between the United States in the Philippines and the Church authorities. He received us most graciously, directed us to seats immediately in front of him, listened attentively while the address which I had prepared, and which had been translated into French, was read to him by Colonel Porter. He responded in remarks of perhaps fifteen minutes in length, showing that he had caught the points which were presented to him in the address and fully understood them. Our audience was held with him, without the presence of any adviser, cardinal, priest or attendant.

I had always had great admiration for Leo XIII. because of his statesmanlike grasp of the many portentous questions that were presented to him for discussion and solution; but I had supposed that in the latter years of his pontificate he had become so feeble as to be not much more than a lay figure in the Papal government, and that, except for a more formal greeting and salutation, we should have to transact our business with the Curia. I was greatly surprised, therefore, to find this grand old man of ninety-two, though somewhat bent in years and delicate-looking, still able to walk about; and, what was more remarkable, keen and active in his mind, easily following the conversation and addresses made to him, and responding with a promptness and clearness of intellectual vision rarely found in men of old age. Nothing could exceed the cordial graciousness and simple, kindly manner with which he received us. After the serious part of the audience had been concluded, he made inquiries after our families and our health, and lightened the conversation with a genial wit and sense of humor that were very charming. He assured us of his great delight at our coming and of his determi-

nation to insure the success of our visit

After our first audience with the Pope, I presented my letter of instruction to Cardinal Rampolla, which was referred by him to the proper Congregation of Cardinals, and the negotiations thereafter were in writing. The answer of the Vatican to the Secretary of War's instructions contained a general acquiescence in the desire of the government of the United States to purchase the friars' lands, and an announcement of the Vatican's intention to effect a change in the personnel of the priests in the islands, by a gradual substitution for the Spanish friars of priests of other nationalities, with the ultimate purpose of fitting Filipinos for the clergy; and a proposal that all the matters pending should be turned over for settlement to a conference between an Apostolic Delegate to be sent to the Philippine Islands and the officers of the Insular government.

The correspondence has been published, and I shall not weary you with its details further than to say that, in the response to the first letter received from Cardinal Rampolla, we thought it proper to propose a definite contract between the government of the islands and the Vatican for the purchase of the lands, at a price to be fixed by a tribunal of arbitration, which should pass not only upon the price of the lands but also upon the question of the trust foundations already referred to, and which should fix for the approval of Congress the amount of rent and damages due for the occupation of the churches and conventos by the United States troops. It was further proposed that this contract should have a condition by which the Vatican would agree to withdraw the friars in the course of three years.

To this condition the Vatican declined to agree. It was willing to make a definite contract for arbitration, but it declined to agree as one of its terms to withdraw the friars from the islands: first, because that was a question of religious discipline which, it did not think, ought to form a term of a commercial contract; secondly, because it did not desire, by such a stipulation, to reflect upon the Spanish religious Orders, and thus give apparent support to the slanders which had been pub-

lished against the Orders by their enemies; and, thirdly, because such agreement would be offensive to Spain. We, on the part of the United States, under the instructions of the Secretary of War, did not feel authorized to enter into a contract of arbitration with all the uncertainty as to the extent of the obligation assumed, if it did not include as a consideration the withdrawal of the Spanish friars; and accordingly we reverted to the general agreement proposed in the Vatican's first letter, in which the Church indicated its approval of the purchase of the lands, and the settlement of the other questions by negotiation with an Apostolic Delegate to be sent with full powers to Manila.

(To be continued.)

Varsity Verse.

IDLE FEAR.

(Horace, Odes I., 23.)

AS a fawn that is seeking its timorous mother,
Over hilltops and pathways untrodden and free
With a shadowy dread and alarm at no other
Disturbance than zephyrs,—you, Chloë, shun me.

'Tis the coming of spring sets the leaves in vibration,
Or the lizard's swift gliding have stirred the shrubs
near,
But in horror she stops and in great trepidation
As her knees tremble fast, so her heart throbs with
fear.

Like a Lybian lion or tigress that's wounded,
I'll not tear you apart nor pursue you to harm,
So away from your mother and fears all unfounded,
To attend on a spouse you are ripened in charm.
S. A. S. S.

A FLOWER.

Standing 'neath a forest pine,
Saw I there a daisy blooming,
Pure and graceful, unassuming,
'Twas my sweet Evangeline.

T. H.

MOONLIGHT.

When Luna fair lets out her hair
From heaven's highest story,
Adown cloud-walls the lustre falls,
A cataract of silver glory.

O'D.

GOOD JUDGMENT.

There was a young fellow fantastic,
Whose verses were almost bombastic;
But he thought his young name
Had encompassed all fame
When 'twas set in the weekly SCHOLASTIC.

T. A. E. L.

For Want of a Title.

CHARLES L. O'DONNELL, '06.

Rummaging, boy-like, a few weeks ago—not, as you may have surmised, through the traditional attic, but through a region of far more reckless disorder, my sister's writing desk—I came upon a bulky, be-ribboned manuscript. "Some prize thing she did at school," I hazarded mentally, as I cast it aside upon a pile of other papers lying on a chair. As I did so, however, my attention was attracted by a word written boldly in purple ink on the reverse side of the manuscript:—*Preserve*, I read.

Now I must confess there is some charm about that word that has never failed to act on me; besides, it was raining outside and I had nothing else to do indoors,—I began untying the ribbons. It was like, I imagine, lifting a mummy out of his grave-clothes. I took up her pen-knife to advance the work,—I might just as well have tried to cut with her lead-pencil. After some minutes of straining and tugging, however, the manuscript lay smiling before me.

The first page was rather uneventful; it was adorned, however, with a half-dozen or so titles, and from this fact I was led to conjecture I had in hand one of Alice's redoubtable fictitious compositions. Outside, the shower had settled into an all-afternoon pour; so, resigning myself to fate, I took a comfortable position; turned to the story proper, plunged boldly into the thick of the narrative, and struggled with it bravely to the bitter end. As nearly as I can remember—later I shall explain the necessity I am under of using this last word—the story goes as follows:

The convent is a great, gray-stone structure, with an air of stern reserve about it. The coldness, however, if any there be, is all on the exterior; within, the warmth of Christian charity and that pleasantness that is the outgrowth of cultivated character, hold gentle sway. Yet once, at least to my knowledge, the serenity of academy life was rudely broken.

It was a Saturday night about ten o'clock, and most of the house had retired.

My room-mate and I had just turned off our light and were getting comfortably settled, when a slight noise, coming from outside and beneath our window, caused each of us to lift our head from the pillow and call simultaneously to each other from our respective couches.

"Did you hear that, Bess?"

"Did you hear that, Alice?"

Each question was answer sufficient. Alert, propped up on one elbow, we strained our ears to catch what might succeed. In a few minutes we heard it again; there is no other sound like it, the screeching, grating noise of a hard substance cutting into glass; my teeth were on edge. In an instant we were on our feet in the centre of the room, clutching each other's hand.

"It's a burglar," I suggested, my teeth chattering.

"Hush!" from Bessie. "We must see Sister Martha."

I took her word for it. It wasn't the first time I had trusted in Bess; in fact, we all did. She was the oldest girl in the class, the best golfer, and, besides, could out-point even the instructor at fencing. She now noiselessly opened the door and cautiously peered out. The corridor, in the dim light before St. Michael's statue, was seen to be empty. The noise, we judged, had come from a window that opened on the fire-escape down at the first floor.

We ran up the corridor to Sister Martha's room. Bess rapped faintly, and in a few seconds the door opened; and we were met by the senior prefect's calm but inquiring face. In a moment's whispering Bess had told her of the noise and what we conjectured it to be. If Sister Martha shared our fears she gave no sign of it; laying down her beads, she lighted a candle and prepared to go forth to investigate.

There was no "mystery," I may say here, shrouding Sister Martha's life. She was simply a plain farmer's daughter, but with extraordinary mental endowment and unique force of character. I won't say what makes me think so, but I also believe she could ride any horse in the king's stable. Naturally, then, when she stepped out into the corridor and started toward our wing, with a great deal of confidence we proceeded to follow. Turning about at the head of the

stairs, she saw that she was accompanied. Her first impulse was to send us back to our room, but seeing our readiness to go with her, and thinking perhaps it was better so, she turned again and started downstairs. We followed, the two of us, enveloped in her great shawl, which on leaving her room we had caught up and thrown about us.

Below all was quiet now. Sister was ahead with the candle; we were treading in her shadow, when all at once, making a sudden turn at the lower landing, Sister Martha almost tripped over the crouching figure of a man. Instantly she drew back, and the burglar straightened himself with a muttered something. Bess and I stood shaking underneath the shawl. The burglar, a burly, big fellow, made as if to draw a weapon, but seeing only a defenceless woman and a dark figure in the background, refrained, standing dogged, blinking and scowling in the candle's glare.

"Well,"—it was Sister Martha's voice that spoke in low tones, but imperious and sharp,—"in God's name, what do you want?"

Startled by the steady coolness of that voice, it was a minute before the burglar replied:

"A living," he growled.

"And is this the way you seek it?" Sister Martha inquired, as though she were lecturing a delinquent pupil. "We are a house of religious; we help the needy, but we have nothing for such as you. You will oblige us by quitting this building at once."

"See here, lady, I didn't come here to ask for what I want, I'll take it."

"You shall not move a step further into this house," said Sister firmly. Then turning to us, "Take the rope, Bessie!"

In a flash we understood her plan. We had heard that in former years, when the convent was much smaller, it had been saved on an occasion similar to this by the presence of mind of a nun, who had rung the great bell used to summon the day-scholars, thus arousing the neighbors and frightening off the intruders.

The bell-rope was dangling at the midway landing of the stairs we had just descended. Before the visitor knew just what was to happen, the two of us, as one person, had made up the stairs and snatched the rope.

"Wait, Bessie!" Sister called; then turning to the wretched fellow she said: "If you leave this house instantly and without making any disturbance, you shall be allowed to do so unmolested; but—"

With a frightful oath the fellow whipped out a revolver.

"Ring and be hanged. I'll go when I'm ready. Drop that rope," and the same instant Bess and I had the sickening sensation of feeling that his great loaded revolver was levelled straight at us. I'm surprised I didn't die right off; as it was, even Bess quailed. Not so Sister Martha. A quick movement, and she was between him and his aim.

"Don't take it so hard,"—she spoke in the same cool tones. "I don't believe you'll shoot now even though the girl does ring. You would be taken surely; it goes harder with a murderer than with a thief."

While Sister spoke, slowly and evenly, I felt Bess grip my arm and whisper:

"Isn't she great! Back her up alone for a minute, Alice, till I return," and the next moment the great shawl covered only one pupil of St. Clare's; my hands alone were on the rope, and I had uncontested claim, save for Sister Martha, to the contents of that glistening barrel. Like a shadow Bess had stolen upstairs unperceived.

In a few minutes—it seemed ages to me, standing there with that noble, fearless woman between me and certain death—Bess returned. By this time, too, some of the Sisters, aroused by the sound of walking, appeared grotesquely at the head of the stairs; they soon took in the situation, but were powerless to do anything to relieve the intensity of the strain. Sister Martha was doing all that could be done.

(To my extreme regret I must here break in upon the steady course of the narrative to inform the reader that in my sister's manuscript there was considerable dialogue, rather well done, too, between the Sister and the thief, which I am unable to present now. The discussion, we may conjecture, lasted through several minutes.)

I couldn't help noticing Bess' changed behavior after she returned from her trip upstairs; she seemed more nervous than before she left, not frightened exactly, but expectant, perhaps. But standing there,

still clinging to the rope, I had no time to ask an explanation of her brief desertion. At length, perhaps, the strain was telling on her nerves. I heard Sister Martha say:

"For the last time, I command you to leave this house; if you don't do so I shall bid the girl ring, be the consequences what they may."

Apparently it had at last dawned on the fellow what a predicament he was in. Still keeping his revolver pointed in our direction, as though he distrusted Sister's word that he would be allowed to leave the house undisturbed, the burglar backed to the window by which he had entered and deliberately crawled out upon the fire-escape. All eyes were on him except mine own,—I was watching Bess. She had thrown off the shawl, and was leaning far out over the railing, her eyes glistening with a strange light. Of a sudden came a cry from the fire-escape and the noise of a scuffle.

"Hooray," shouted Bess, leaping down the stairs, "the day is won!"

The senior prefect turned reprovingly, "Elizabeth?"

"Oh, Sister while you talked, I went and phoned for the police!"

"I knew you would," calmly answered Sister Martha, and then did not faint.

Such was *finis*, I believe. As I folded the manuscript in a non-committal way, it occurred to me that the story really wouldn't be any the worse if it had a good title. Hadn't Alice ever hit upon one? Ah, a happy thought! Just the thing for eccentric Alice to do. There was a low fire burning in the grate. I eagerly took the manuscript over to it and held over the page for the gentle finger of the heat to write upon it. The invisible words were spelling out nicely when, an unlucky move on my part, and the whole manuscript slipped from my hands into the flames; in a few minutes it was consumed. However, despite lapses of my memory here and there, I think most of the story has risen from its ashes, though not the title.

A Financier.

A little babe sat on the floor,
A-playing with its feet,
It got its big toe to its mouth
Thus making both ends meet.

A. McF.

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—The fact that the regular bi-monthly examinations take place within a few days reminds us that it is time to make preparation for them. The true purpose of examinations after all, we fancy, is not to determine with any exactness the actual amount of knowledge a student has concerning a given subject, for no test could be devised to suit such an end. Tests are given rather with a view to stimulate steady effort by reminding college men that they will shortly be called upon to display their mental development or lack of it in that large school beyond the conventional landmark known as Commencement. Students, then, who are thoroughly in earnest will take counsel of their bulletins, and resolve, that if the opening of the term has not been fruitful for them, the remainder will bring them recompense.

—Shakspeare has propounded a question somewhere or other as to whether or not there is anything in a name; and by way of answer he adduces the scent of roses to prove that at bottom a name is merely incidental and not at all essential. We are compelled to differ from the Swan of Avon; and in this respect we are supported by the consensus of opinion, as we know from the reception which greeted our effort to make the rose smell as sweet by another name. There appeared in these columns last week an allusion to a fine instance of gallantry displayed by a certain gentleman of the days when knighthood was in flower. It made not the slightest difference in the point of the editorial whether the courtier mentioned was Haman or Tallyrand. However, we are informed that an injustice has been done to a brave man's memory, and

our chivalric spirit compels us to make reparation. We apologize to Sir Walter Raleigh for the injury done his fair name: he had trouble enough, we learn from a fresh perusal of his career to make any present uncharity entirely superfluous. The author of *Ivanhoe* will be compelled to put off the garb of pride with which we erroneously invested him. He lived too long afterwards to make his claim tenable. That is the unfortunate part of the whole affair. But our consideration for his feelings must yield to our sense of justice, and we acknowledge our fealty to the steel-and-velvet cavalier who afterwards lost his neck. Scott, we understand, died in bed. It was Raleigh's cloak, and he spread it himself.

—Notre Dame has had the honor during the past week of entertaining several gentlemen high in the political circles of the land.

Senator Beveridge, Senator Allison and Congressman Brick called on the Very Reverend President and spent a most pleasant afternoon as his guests. Wednesday afternoon ex-Senator Hill called to pay his respects to the President, and with Mayor Fogarty and congressional nominee Hering took supper with the students at the Faculty table in the Brownson dining-hall. After the meal the President gracefully called upon Mr. Hill to address the students, a request with which the ex-Senator complied in a most pleasing manner.

Mr. Hill very carefully avoided political topics, and confined his remarks to an expression of the appreciation he felt in meeting young men engaged in college work, and to giving some wholesome advice along lines upon which his active career qualifies him to speak. His short address was thoroughly enjoyed by all who had the good luck to hear it. The opportunity of coming in contact with such men as those who have been our guests is indeed an exceptional one. And as they are fairly representative of the men who make our laws and rule our nation's destinies, we feel confident that, whichever party is successful in the coming election, this republic will have a leader capable of giving thorough satisfaction to its citizens.

Dom Gasquet and His Lectures.

During the past week a course of lectures has been given the students of Notre Dame by the Rt. Rev. Francis Aidan Gasquet, Abbot-President of the English Benedictines. In addition to the prominence he has attained as a churchman, the Rt. Rev. Father Abbot also holds a central position in the historical world of to-day. His erudition in this particular field is universally recognized, and the research work in which he has been actively engaged, has been of unquestionable value in determining the correct status of many mooted questions. The eminent position which the Abbot holds and the great interest manifested in his visit to the United States may perhaps justify the narration of a few facts concerning his life.

Francis Aidan Gasquet was born in London, October 5, 1846, and is a descendant of an old French family which for years had its residence at Toulon. His grandfather came to London where Raymond Gasquet, the Abbot's father, pursued his studies in medicine and engaged in the practice of the medical profession in 1811. Dr. Gasquet married an English lady, and in 1846 Francis, the third son, was born. The family removed to Bayswater where the son became very intimate with Cardinal Manning. Father Gasquet first attended St. Gregory's, Downside, and in 1865 entered the Benedictine novitiate at Belmont. Here he remained five years until 1870 when he returned to St. Gregory's Monastery, where four years later he was ordained to the priesthood.

In 1878 Dom Gasquet was elected prior of the community, a position for which he was singularly qualified. After eight years of very capable administration he resigned, and, going to London, gave his attention solely to historical research, an occupation which brought him into close and friendly relations with Mr. Edmund Bishop, one of Europe's most erudite scholars.

In 1888, Dom Gasquet published his first work, a volume entitled "Henry VIII. and the English Monasteries," which was warmly received and accorded the highest praise. With Mr. Bishop's aid another work

appeared in 1890, "Edward VI. and the Book of Common Prayer," now used as a text-book in some Anglican theological colleges. Among his other works are "The Eve of the Reformation," "A Short History of the Catholic Church in England," and "English Monastic Life," a new volume published this year.

The Rt. Reverend Abbot came to America, as he says, "to make a thorough study of institutions, both public and private, which are devoted to education." In pursuance of this purpose he came to Notre Dame where during the past week his lectures, the result of personal research, have aroused much interest and elicited great admiration, especially for the non-partisan treatment of his subjects—a quality rarely found and always the mark of the true historical spirit.

The course was opened at 7.30 Monday evening with a lecture entitled "France and the Vatican." Lack of space prevents the publication of the lecture entire, and in the brief summary which follows an attempt will be made to indicate the most important and interesting points.

The relation between Church and State can be solved in one of three ways: "(1) There may be a national religion (2), or a Concordat between the Holy See and the State, or (3) complete separation." The first plan failed utterly when tried in France during the Revolutionary period of 1790-1795, since religion "can never be made into an official department of any one state." The third solution was tried in 1795, but the religious régime of the *Directoire* lasted only two and one-half years. In 1801, the Concordat was formed by Napoleon I. and Pius VII., and is still in force. This was a very politic move on the emperor's part, and by no means was it the outgrowth of any religious motive. Father Gasquet explained very clearly the motive of the emperor in entering into the Concordat, and pointed out the advantages which were to accrue to the State through its adoption. In regard to religious Orders Father Gasquet said:

"It is indeed true that in the days of the French Revolution, by the legislation of 1789 and subsequent years, the French religious congregations were suppressed,

and also that they were not specifically mentioned in the restoration of religion under the Concordat. But it has been shown conclusively by the Comte de Mun that they are really included in the first articles of that treaty between the Pope and the emperor, which guarantees the "full and free exercise of the Roman Catholic Apostolic religion." The deceitful treatment by M. Combes of the Orders who, under the new law and by the advice of its originator, M. Waldeck-Rousseau, applied for authorization was disclosed and exemplified by an account of the outrageous seizure of the Benedictine College at Douai which was really British property. The actions of M. Combes were not in accordance with the wishes of M. Waldeck-Rousseau nor was he carrying out the policy of the party which elected him. "It is a complete misrepresentation to say... that M. Combes was returned to power with a large majority on purpose to decree the abolition of the religious Orders, and that in refusing to grant the authorization asked by them, he was merely carrying out the mandate he had received from the country. This issue was never before the electorate at all; on the contrary, in every part of France the voters had before their eyes, in the bills posted up by the authority of the Parliament, M. Waldeck-Rousseau's own distinct promise in regard to authorization, and his indignant denials that any measure of suppression was intended."

In addition to the expulsion of the unauthorized congregations which comprised some 75,000 religious, a new law, withdrawing the authorization of the teaching Orders, has caused to be closed 1054 schools for girls, nearly 600 orphanages supported by Christian charity, and other institutions numbering about 2000. What will be the result of foisting these burdens upon a government which already has to face annual deficits, may be imagined. "An immediate expenditure of over £1,000,000 (that is about \$5,000,000) for the building of schools; of more than £190,000 (over \$650,000) for fitting them up; and of something like half a million yearly for the payment of new teachers, is the official calculation of what M. Combes' policy in regard to schools is going to cost the

nation." Besides, the poor who formerly had been supported by the charity of religious, must be provided for by the State, and this means, at a small estimate, a yearly expenditure of £2,500,000.

The following quotation will be of interest to many readers:

"In an interview, which one of the leading New York papers lately published, with M. Combes, the *fact* that the Pope had broken the Concordat is stated over and over again. Last week in an article on 'Church and State in France,' printed in the pages of a widely-read weekly, we read about the Pope's 'recent assumption of the right to revoke at will French bishops, *regardless of the Concordat.*' What are the real facts? It can not be too widely known that there is nothing whatsoever in that famous treaty between Napoleon and Pius VII.—called the Concordat—which prohibits the Pope from dealing directly with any individual bishop.... The Cardinal Secretary of State, in one of the letters on this matter published in the 'Vatican White Book,' points out that the very acts now complained of by M. Combes as forming a breach of the Concordat by the present Pope, had previously been admitted without difficulty when it was to the interest of the secular power to assist the ecclesiastical authorities in the right government of the Church in France."

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The second lecture in the course given by Dom Gasquet was entitled, "Wolsey and the Divorce"—referring to the divorce of Catherine of Aragon from Henry VIII. This was the direct cause of the Reformation in England, a country which had stanchly held to Catholicity for over a thousand years. Cardinal Wolsey's position in this eventful period of history is as yet far from settled, and the recent discoveries have not aided much in reaching a true solution, but have instead given rise to even greater uncertainty. That Wolsey was the originator of the divorce is denied by Dr. Gardiner and Mr. Brewer, both of whom have given much time and work to ascertain the true historical facts of Henry VIII's reign. Dom Gasquet however differs from both Gardiner and Brewer, and says "the weight of contemporary evidence as to the complicity of Wolsey is overwhelming... Queen Catherine wrote to the Emperor

Charles that Wolsey was the author of all her misfortune and misery, and the emperor proclaimed it as a fact everywhere. A writer in the *Quarterly Review* for January, 1877, has stated some interesting facts about the tradition as to Wolsey's culpability among English Catholics. He points out that, if, as a body, they had any bias, it would have been in favor of attributing all their misfortunes to Henry's unclean passion for Anne Boleyn. But as a fact, there is a strong consensus of opinion finding in Wolsey the origin of the divorce."

According to the lecturer, Shakspeare stated the position of Wolsey most correctly. However, the question as to whether Wolsey originated the divorce is "of academic rather than of real interest. Those who are so anxious to clear Wolsey's honor of this stain forget that his memory must ever be burdened with heavier charges." He was responsible for the failure of the English policy in France.

There were more grounds for the divorce than Henry's love for Anne Boleyn. The validity of Catherine's marriage was questionable, and besides no children had blessed her union with Henry. Wolsey was a time-server, and saw his own gain in the successful culmination of the divorce proceeding. His downfall was as surely foreshadowed by its failure. In the opinion of the lecturer his complicity is established beyond a shadow of a doubt.

The lecture closed with an account of Wolsey's repentance and charitable acts among the poor after his honors and titles had been taken away. Despite his many sins, his love of power and his apparent confidence in the transient things of this world, he turned at last, chastened by tribulation, to Him "with whom there is no variableness," and died a good man.

M. S.

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The third lecture of the course was given Wednesday afternoon, Father Gasquet taking for his subject "Some Facts about the Reformation."

This is not a matter of interest to Englishmen only, for the effects of Elizabeth's religious legislation have extended to millions in this country. Non-Catholic historians have endeavored to make little account of

Henry VIII's divorce as a cause of the Reformation, and have maintained that the reform was a popular movement for which the people had been prepared by the teachings of Wycliffe and his followers. Mr. James Gardiner, who is a non-Catholic and whom all serious historians now follow, says that the beginning of the Reformation was the result of Henry's divorce as surely as two and two make four. He says further that it was an unpopular movement, and sixty years before its beginning all traces of Lollardism had vanished from England. There is no evidence whatever that the people desired what we know as *the* Reformation, and there is abundant evidence that they did not desire it. But that a reformation in the Church was desired is conclusively proven by the decrees of the Council of Trent which began its sessions in 1545, two years before Henry's death.

Henry VIII's part in the Reformation was to deny the papal supremacy, to overthrow the monasteries and to defame the character of the monks. During his reign the people remained Catholic. The real changes began with the accession of Edward VI. In 1543 a change was made by which communion was administered under both species. Bishop Gardiner opposed the innovation and was thrown into prison for the rest of the reign. It has been repeatedly asserted that the Anglican Prayer-book is a condensed translation of the Roman Missal and the Breviary. This is not so. The Anglican liturgical service follows the Roman Missal as far as the Offertory. The Offertory and the Secrets are entirely left out. Then the bread and wine are brought to the altar, and instead of the words of consecration in the missal a formula of institution was used.*

These words of institution in Cranmer's text are taken from Oeander, his wife's uncle, and are practically those of Luther's Latin Mass. Thus every trace of the sacrificial character of the Mass was left out. The edition of 1552 is essentially Calvinistic and is the one used by the Anglicans to-day. People were forbidden to kneel when they communicated lest they should commit an act of idolatry.

The idea has gained currency that the Catholic Church, previous to the Reforma-

* See frontispiece for diagram.

tion prohibited the circulation of the Bible or any devotional books printed in English. When an old Bible was found in English, the historians have reasoned this way: the Catholic Church did not allow the Bible to be printed in English; this book is English and therefore can not be Catholic but must be a Wycliffe Bible. Abbot Gasquet took up the problem of tracing such Bibles back to their original owners, and has found that every single copy of the English Bible before the Reformation can be traced back to Catholic families. The translator must then have been some unknown monk. The editor of Chambers' Encyclopedia, in his last edition, has adopted Abbot Gasquet's theory regarding the translators of the pre-Reformation English Bibles. Devotional books also are found in Lolard's collection, which from their very nature must have been used by Catholics, and not by the Lolards who rejected the teachings found in them.

W. A. B.

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The subject of Dom Gasquet's lecture on Wednesday evening was "The Position of English and Irish Catholics a Hundred Years Ago." The opening year of the nineteenth century, the lecturer declared, witnessed the resignation from office of the great Pitt, because King George III. had refused to agree to the measure of Emancipation which that illustrious statesman had championed in behalf of his Irish supporters. At this time English Catholics were still suffering under the very real remnants of the penal code, not operating now by way of active persecution so much as by repressive measures that rendered the Catholic at best an alien in his own country.

Down to the days of Pitt £100 could legally be claimed as reward by anyone who had procured the conviction of a priest. The laity were in as bad a way. The Catholic landowner "was subject to a double land-tax; he was shut out of every learned profession and every civil position, whilst a commission in either the army or navy of his country was refused to him. He was at the mercy of every common informer who could find two justices ready to tender to him the oath of supremacy; whilst the oath of allegiance, which might have saved him and his forefathers for almost two centuries, had he been allowed to take it, was declared by the keepers of his conscience to be unlawful."

Ground to the dust between the upper

and nether millstones of the law and conscience, the lot of the English Catholic gentleman during the period we speak of may well stir the deepest feelings of pity and command our unfeigned admiration.

Emancipation came about very gradually. The Relief Bill of 1778 was meant to redress some of the most glaring injustices long done English Catholics. Though it availed little toward actual freedom, still it succeeded in repealing such galling restrictions, as, for example, that no Catholic could legally inherit or purchase land in his native country,—“Catholic chapels and Catholic meetings of every kind were still contrary to the law.” The chief difficulty now was that, to obtain relief under the new Act, the Catholic had to take an oath abjuring the Pretender and rejecting belief in any temporal jurisdiction or deposing power being possessed by the Pope. Thus were English Catholics martyrs, not for an article of faith but for an article of communion—“the theory as to the Pope's dominion over kings and peoples.” In 1788 this difficulty was removed by the English and Irish episcopate; who first took the oath, and then referred the case to the Pope. Then was it seen that the more liberal Catholics were right in principle, and those churchmen who had struggled for this theory as wrong in principle as they were right in intention. Thus it was that this ever-mistaken notion had cost so many generations unnecessary bloodshed.

The act of 1778 provoked anti-Catholic agitation and finally brought about the Gordon riots. At this time both clergy and laity were very timid; many of them left their religion. In 1780, according to a judicious estimate English Catholics numbered “probably hardly more than 60,000.” As time passed mitigations of the restrictions on the education of youth came about, till in 1791 a bill was passed declaring that Catholic chapels and schools should be tolerated and legalized: “The further progress of emancipation was now only a question of time.” It finally came in the Emancipation Act of 1829.

Abbot Gasquet then traced briefly the reconstruction of the Church in England, and the gradual rehabilitation of the Catholic people. He concluded his lecture by emphasizing the need of earnest work and zealous service for us as Catholics, and gave it as his belief that the winter of persecution our forefathers endured for the faith has been at length succeeded by the summer of freedom we now enjoy, full as it is with promise for the future glory of the great American Church.

C. L. O'D.

(Reports to be continued.)

Card of Sympathy.

Whereas, it has pleased God, in His infinite wisdom, to withdraw from this life the father of our esteemed fellow - teacher, Professor Francis X. Ackerman,

Be it resolved that, in behalf of the faculty, we extend our heartfelt sympathy to our bereaved friend and associate.

- Professor James F. Edwards.
- Professor M. J. McCue.
- Professor F. J. Powers.

Athletic Notes.

NOTRE DAME LOSES TO THE BADGERS.

Outweighed by more than twelve pounds to the man, with half the regulars disabled and out of the game before the second half but still bravely contesting every inch of ground with the heavy Wisconsin team, our Varsity went down in defeat at Milwaukee last Saturday. The score, 58 to 0, was a distinct surprise to Wisconsin as well as to our own-men. But a glance at the line-up of the Notre Dame team during the last part of the game, during which time most of the scores against us were made, will show that it was grit pure and simple that kept the score where it was. The first twenty minutes of play brought forth as pretty football as anyone could ask for; but the plunges of Vanderboom and the other backs told on our lighter men, and from that time on it was but a case of fighting against the inevitable. McNerney, Healy, Silver, Church, Guthrie and Fansler were all compelled to retire before the final call of time, and when the call came every available man on the team was in the game. The Varsity defence was greatly improved, and did all that could have been asked for, but they were not able to cope with the heavy Cardinal forwards. Our offence suffered severely from the strain which the backs were subjected to in trying to stop the rushes of Wisconsin when they were on the defensive, and in consequence Draper punted whenever the ball was secured by the Varsity. Vanderboom, Grogan and Clark were the best ground

gainers for the State University men; it being almost impossible to stop Vanderboom when the ball was given to him.

A crowd of 3500 was present, the majority of whom were in sympathy with the Badgers, but there was a noticeable sprinkling of our own Gold and Blue along with the Badger Cardinal. The plucky fight of our boys won the applause of the crowd, who rooted for the "game Irishmen" all during the game, and even on the way to the hotel after the game. The loss of McNerney and Healy did much to weaken the team, but the men who took their places did the best in their power; so there is absolutely no excuse to offer. We met a better team, and as there was no chance for luck to take a hand in the final outcome, we lost.

Among the Notre Dame alumni who were present at the game were: Mr. Chauncey Yockey, '01, Mr. Edward Yockey, '99, Mr. F. P. Burke, '03, Mr. George Zeigler, '03, Mr. J. O'Connell, '01, Mr. George Cartier and Mr. Warren Cartier of Milwaukee. Mr. Leo Dwan, '04, and Mr. Aloysius Dwan came down from Chicago to attend. The line-up:

Notre Dame		Wisconsin
Keef-McNerney	L. E.	Findlay
Healy-Murphy	L. T.	Bertke-Hunt
Beacom	L. G.	Donovan-Fleischer
Sheehan	C.	Remp
Donovan	R. G.	Stromquist - O'Brien
Funk-Fansler	R. T.	Perry-Kinney
Shaughnessy	R. E.	Bush
Silver-Coad	Q.	Jones
Guthrie-Waldorf	R. H.	Sanford-Grogan
Church-Bracken	L. H.	Vanderb'm-Franzkie
Draper	F.	Clark-Snyder

Touchdowns—Vanderboom, 3; Clark, 2; Bertke, Snyder, 3. Goals from touchdowns—Bush, 9.

THE GAME.

Wisconsin came on the field sixty strong, to be followed soon after by the Varsity led by Captain Shaughnessy. Both teams were met by ovations from their supporters, and after a preliminary run of signals, Bush of Wisconsin won the toss and Draper kicked off fifty-five yards, and the game was on. Vanderboom caught the ball and came back ten yards. Clark hit tackle for five, Sanford added ten more around end. Clark and Sanford made four yards on their trials, and Vanderboom got two and made it first

down. By short gains, which our lighter men did their best to stop, the ball was put on the twenty-yard line. Then Clark and Vanderboom were both stopped and Jones tried for goal from the field. It failed, and Draper kicked out from the twenty-five yard line to Sanford who fumbled, and it was our ball for the first time. Church hit the line for three yards, and then "Bill" Draper made it first down, and the Notre Dame rooters in the stands began to have a little hope. McNerney made three more around end. Draper failed to add on his try and then punted out of bounds on the fifty-yard line. Again the cannonading of our line started, and by gains of two and three yards the ball was pushed toward our goal, until after fourteen minutes of play Clark went over for the first score. Bush missed goal. Score, U. W., 6; N. D., 0.

Jones kicked to Shaughnessy who made eighteen before he was downed by Findlay. Draper made one, and then punted to Clark; Wisconsin gained by end runs and tackle plunges, but were forced to punt to Silver who returned the kick eight yards. Healy was taken out of the game at this point and Murphy went in. Not being able to gain Draper punted. Clark and Vanderboom soon had the ball down the field, and Berthke went over for the second score. Two more scores were made in this half but only after a hard fight. Silver, who had been doing great work behind the line, was forced to retire, Coad going in. The little fellow from the West played like a veteran, not a man getting past him all the time he was in. The work of both Silver and Coad won the plaudits of the bleachers time after time. Church and Guthrie were taken out at the end of the first half, at which time the score was 23 to 0. With our line weakened and the men still in the game hardly able to stand up, it was no task at all for the Wisconsin backs to gain at will, and it was only because of the grand work of Coad that the score was not larger. For Wisconsin, Vanderboom was the whole game. He was a demon of offence, never being downed for a loss. From end to end our men played the best they knew how, and only gave in when they were not able to stand.

The work of Pat Beacom, was more than up to expectations. Without any exceptions

his playing was the best on the field, the two men who opposed him looking like mere "prep" schoolmen in his hands. Wisconsin tried "Pat's" position twice, but finding that at that spot, at least, there was "nothing doing," they gave it up and tried elsewhere.

Healy and McNerney were the only ones who were seriously injured. Healy hurt his foot, and will be out of the game for a couple of weeks at least. McNerney was kicked in the head and badly bruised about the body. He was taken to his home in Elgin where he will rest up for a day or so. It may be that both Mac and Healy will be kept out of the game this year. Their loss will be almost impossible to fill.

All the men were more or less injured, but most of them reported for practice Monday. This is the kind of spirit that counts. The gentlemen of the Varsity, while being disappointed at the showing last week, do not forget that we must beat Purdue. If the spirit shown by the members of the first and second teams is any standard, Thanksgiving will give Purdue rooters an opportunity to experience sensations similar to those we enjoyed (?) last week.

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Comments by the different Milwaukee papers on the game:

Milwaukee Free Press:—For Notre Dame, Draper and Shaughnessy played the best game, but Silver at quarter and Beacom at guard also showed up well. Silver, who is a gritty little player, was badly hurt, and despite his protests that he was to go on, he was taken from the game. His absence left a big hole on the Notre Dame team.

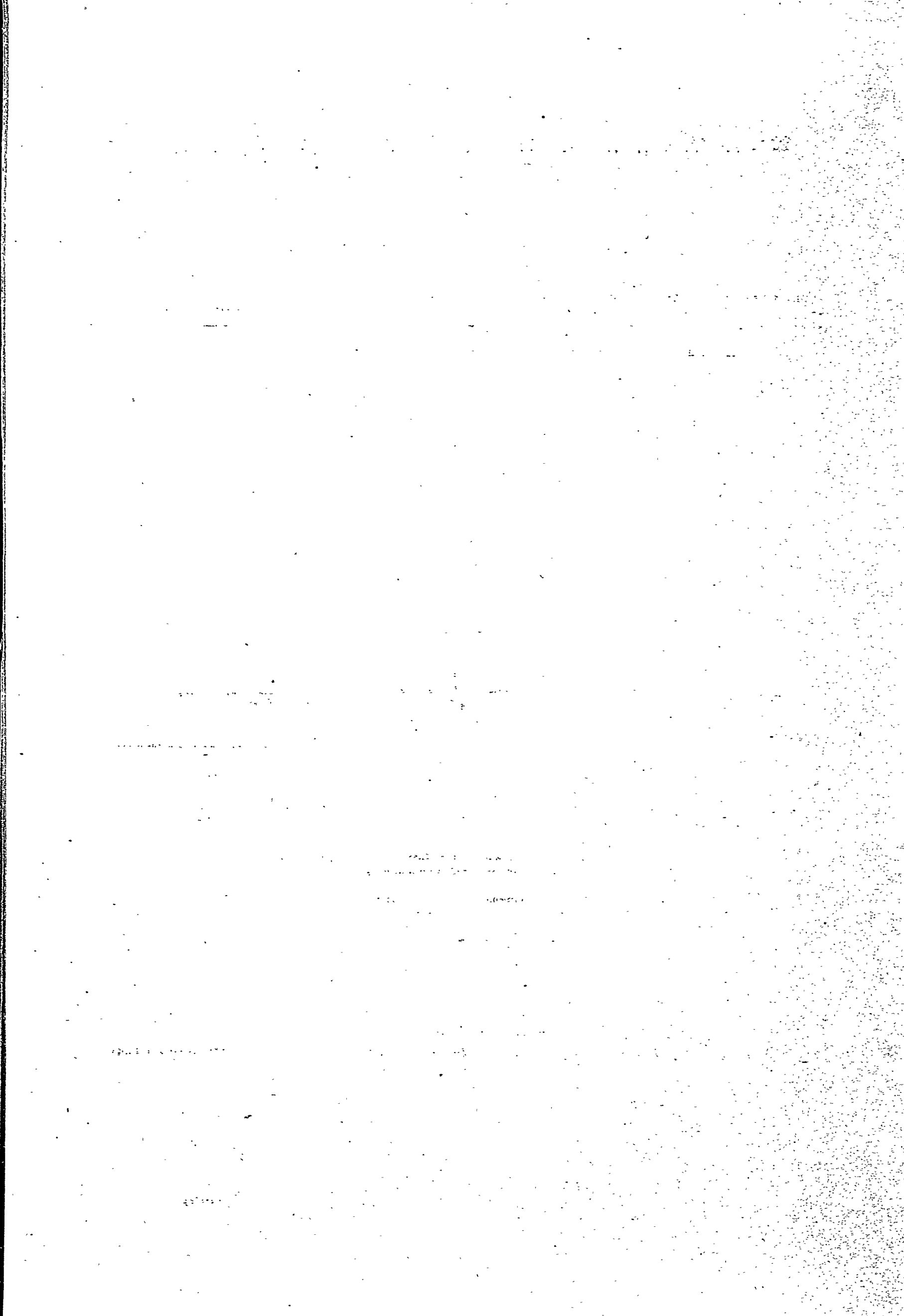
Milwaukee Sentinel:—Handicapped and beaten at every point, the only source of action left to the fighting Irishmen was the line-up to their reputation, and they fought to the last ditch.

Milwaukee Journal:—To the credit of the two men playing back on defense for Notre Dame it can be said that not once did a runner pass them in the open and quarter back. Silver was so badly used up stopping the fierce onslaughts of the Cardinal giants, that he was forced to give way to Coad.

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Coach Cayou of Wabash is an old Illini star. He also played upon the Carlisle team for a couple of years. R. R. CLARKE.

Owing to lack of space all personals and locals of this week will not be published until next week.



What Edward VI. Did with the Catholic Liturgy

By the Right Rev. Francis Aidan Gasquet, O. S. B.

MISSAL OR PRAYER-BOOK?

1.
SARUM OR ANCIENT CATHOLIC MISSAL.

2.
FIRST BOOK OF COMMON PRAYER.

3.
SECOND and PRESENT BOOK OF
COMMON PRAYER.
A. D. 1552 and A. D. 1662.

A. D. 1549.

A Psalm		
Lord Have Mercy Upon Us		
Our Father	Our Father	Our Father
	A Prayer	A Prayer
Hail Mary		
A General Confession		
Introit	Introit	
Lord Have Mercy Upon Us	Lord Have Mercy Upon Us	The Ten Commandments
Glory Be to God on High	Glory be to God on High, etc.	
Collects	Collects	Collects
The Epistle	The Epistle	The Epistle
Gradual		
The Gospel	The Gospel	The Gospel
The Creed	The Creed	The Creed
	(a) An Exhortation (b) Texts on Almsgiving (c) Collection for the Poor	(a) Exhortation (b) Texts on Almsgiving (c) Collection for the Poor
Offertory (i. e. of the elements)		
		(a) Prayer for the Church Militant (b) An Exhortation (c) General Confession and Absolution
Collects		
Preface Sanctus	Preface Sanctus	Preface "Blessed is he who Cometh" left out
Canon of the Mass (a) Prayer for the Church, Pope, Bishop and King (b) Commemoration of Saints (c) Consecration (d) Elevation of the Host (e) Commemoration of the Dead (f) Our Father	Canon of the Mass (a) Prayer for the Church and King (b) Commemoration of the Saints (c) Commemoration of the Dead (d) Consecration (e) Forbidden (f) Our Father	(a) Consecration
Agnus Dei	Agnus Dei	
Priest's Communion		
General Confession and Absolution	General Confession and Absolution	
Communion of the Laity	Communion of Ministers and Laity	Communion of Ministers and Laity
		Our Father
		A Prayer
		Glory be to God on High
Communion		
Post-Communion	Post Communion	
		Blessing

NOTE. The portions of the Mass which are retained in the Communion service of the Book of Common Prayer are printed in columns II. and III. in black type. The parts in red type are adaptations or new compositions.