

Take Some More.

"Dear Father: I enclose one dollar for pamphlets taken from the rack".
"-- A Beaver Board Palacite."

Easter Duty.

The Easter Duty season opened last Sunday. For the convenience of those who may need it, a pamphlet, "How to Make a Good Confession," has been placed in the rack in Sorin Hall.

Redeem February.

Those who have made a mess of the shortest month of the year have one more chance to redeem themselves. Receive the Sacraments tomorrow.

When You Want to be Convinced. - IV.

The story thus far: There is always a nigger in the woodpile. You can believe almost anything when you want to, when it is the thing to do. Most of the leaders of unbelief have become unbelievers because they found it inconvenient to believe. Henry Fairfield Osborne couldn't believe that the human family differed from gypsum, lead, zinc, lillies of the valley or monkeys except in a different molecular arrangement until the British Academy came out for life and free will as distinct categories. Gibbon quit the Church when he was seventeen and was delighted to find a silly reason for quitting at that dangerous age. Berthelot was eighteen when he cast anchor as an unbeliever. Today we consider a friend of his,

Renan.

"How can you account for the fact that Renan, who studies theology for two years, left the seminary and became an unbeliever?" This question is frequently asked as a stumper. It might be hard to understand except by uncharitable inference if we had not his own Reminiscences and some very good accounts of his life.

While he forgets to mention that fact that his skeptical sister used to smuggle infidel books to him while he was a seminarian, he does tell us that he "came to see the vanity of this virtue (chastity) as of all others". And he is knave enough to tell us, in summing up the reasons for his leaving the Church, that he owed his unbelief to reading the Gospels, and to a departure from the traditional views of the Church in interpreting the Bible; and in the instances he gives of his views, he mentions opinions that are held today and have always been held by thoroughly orthodox theologians.

Darwin.

Spiritual dry-rot caused the unbelief of Darwin. He atrophied his spiritual faculty just as he did his aesthetic sense. Poetry, pictures and music gave him great delight up to the age of thirty, he tells us, in 1876, "but now for many years I cannot endure a line of poetry; I have lately tried to read Shakespeare, and found it so intolerably dull that it nauseated me. I have almost lost my taste for pictures of music." Lack of exercise dulled these two faculties till they became inoperative. "Disbelief," he says, "crept over me at a very slow rate, but was at last complete." He gave up Christianity because he found no evidence for it -- and he sought none: he tells us of inventing day-dreams of old letters between distinguished Romans and manuscripts from Pompeii confirming the Gospels; but while he dreamed evidence, he did not weight the evidence before him. The catch in it all is that his father tried to make a minister out of him; he was mortally afraid of his domineering father; he adopted passive resistance, and floated out of the picture.