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The True Measure of Manhood.

Man is considered to have it over the squirrel and monkey and canine in this, that man can think and freely will. Seeing an objective, an end to reach, and certain means as leading to it - that's thinking. Self-determination to use this or that means to an end or not to use any means at all - that's free willing.

The canine and monkey and squirrel neither think nor freely will. They have no ideals because they can't see ideals. If they saw them they couldn't pursue them because present pleasures - the juice of a steak or taste of a nut - inevitably take them in.

Because it calls for the hardest exercise of intellect and will, as man regulates his life according to the most distant ends, he becomes the world's hero. Not the tramp, living from hand to mouth from hour to hour; not the flashy wit nor the liberal spender catering to the desires of the moment; not the selfish bachelor building for a single life, but the father and mother unselfishly serving a rising generation, the patriot with heart afire for a whole community and a people yet unborn, the philosopher and saint, eyes set on humanity and eternity - those are the undying heroes throughout history.

Let's test now the seeing and willing strength of "Notre Dame Student Exhibit A". The first week here, as Freshman, he sees it will pain him eternally to gain the world and lose his own soul. He sees that living so as to merit eternal happiness with God is everything. This is his distant end. He sees that frequent reception of Holy Communion, frequent recourse to the graces of Confession, to consultation with older and wiser heads than his own through Confession and personal conference, are necessary to that end. He has to have advice to form these habits. He finds spread all about him opportunities to go to Confession daily, to receive Holy Communion daily, to consult with priests daily. He is urged, begged daily not to let these opportunities slip by. These are the present means to reach his distant end. In the measure that he uses them the distant end is influencing his life.

To jeopardize his soul's salvation for a warm bed in the morning, for a "party", for a "friend", for a sensual habit - this makes "Exhibit A" more like a monkey, a squirrel, a canine, than like a thinking man.

"Exhibit A" is attending Notre Dame, not only to save his soul, but also to develop his intellect. He has visions of being a skillful doctor, an able lawyer, a keen business man, an ingenious engineer, - or he shouldn't be at Notre Dame. Every educational expert he has ever read or talked to emphasizes hard, systematic, daily study as a means to this ideal. He himself clearly sees from his personal experience that a daily working schedule is necessary to avoid wasting time. He has difficulty, perhaps, getting himself to make out and follow such a schedule. Dozens of experienced priests and lay professors devoted to his intellectual welfare are all about him, anxious to encourage, help.

Lazy "freedom" and the 57 sensuous joys of loafing, placed above his preparation for his life's work pegs "Exhibit A" another notch closer to the brute.

If then you must know how truly great you are and promise to be, don't judge by the brilliance of your mind and the quickness of your wit, nor by the strength of your body and your popularity on the campus, but by the pull that distant ends actually exercise on your daily life.

Feast of Christ The King.

Mass of Exposition at 9:00 tomorrow. Receive Holy Communion.