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A PLEA

FOR THE

Higher Education of Catholic Young Men of America.

WITH AN

Exposure of the Frauds of the University of Notre Dame, Ind.

PRECEDED BY

A CIRCULAR LETTER TO THE ARCHBISHOPS, BISHOPS AND PROMINENT CLERGY OF THE UNITED STATES.

BY

CHARLES VENEZIANI, A. M., Ph. D. (Heidelberg).

Professor at the University of Notre Dame from '96 to '99.

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CHARLES VENEZIANI, A. M., Ph. D.
CHICAGO, ILL.

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Circular to the Archbishops, Bishops and Prominent Members of the Catholic Hierarchy of America.

Most Reverend Sir:

I deem it my duty to present you with a copy of my "Plea for the higher education of the Catholic young men of America." I have not the least doubt that the plan expounded in this book of having Catholic colleges and universities in every State with Bishops as presidents of the board of trustees and learned laymen as professors, will meet with your approval.

This book is not only useful for advocating this plan and showing how easily these new Catholic colleges could be started, it may be also useful in correcting abuses and frauds which would not be tolerated in any institution of learning, and which should not certainly be found in a Catholic university.

It will most certainly be the cause of putting a stop to one of the blackest frauds, whereby the University of Notre Dame, with the connivance and abettment of Very Rev. Dr. Zahm, Provincial of the congregation of the Holy Cross, and President of the Board of Trustees, allures within her halls Spanish speaking young men, holding out the inducement of a post graduate course leading to the degree of Doctor of Philosophy and several Doctors degrees on imaginary conditions, in her Spanish catalogue, thus prostituting the prestige a religious congregation enjoys in the eyes of Catholic nations in order to obtain their money under false pretense.

The University of Notre Dame does not dare to print such patent falsehoods about Doctors degrees, etc., in her English catalogue, although of later date and much larger.

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The Catholic University of Notre Dame, after the publication of this book will never dismiss a layman Professor for addressing the Board of Trustees, asking that the written statements of the President be made true, because in the future no President of the Catholic University of Notre Dame will ever write false statements to a layman Professor when engaging him.

The Catholic University ot Notre Dame, after the publication of this book, will never rob her waiter students of the instruction due to them, nor use this robbing as a pretext to try to rob her layman Professor of 2-5 of his salary of $600 per year.

The good accomplished by this book, however, may be counterbalanced by the evil of increasing the prejudices against the clergy, which are unfortunately too strong in the minds of some of our non-Catholic brethren.

Being a layman, without much experience of men and their way of thinking, I am not able to decide this difficult point, and therefore I address you, leaving the decision to you. I shall listen with respect to the opinion of the prominent members of the clergy, and I shall consider the advice of the Archbishops and Bishops as a command.

If the exposure of the fraudulent methods employed by the University of Notre Dame be deemed harmful to the interests of Catholicity, I will withold my book from the public. In case of disapproval I trust you will promptly inform me.

Very Respectfully,

CHAS. VENEZIANI, 117 S. St. Louis St.,
South Bend, Ind.

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Testimonial of the Very Reverend James French, Vice-President and Director of Studies of the University of Notre Dame, Notre Dame, Indiana.

Being the Director of Studies I am situated so as learn and see the effects of the Professor's method in teaching, and I must say, as far as I could see, he is one who takes great pleasure in imparting knowledge to others, and posseses the facility of eliciting much study and work from his pupils. He is a conscientious instructor and punctual to duty. He is a university scholar and of his ability there can be no question.

JAMES FRENCH.

St. Mary's Academy,
Salt Lake City, Utah,
Aug. 25, 1894.

Having learned with extreme regret that the bearer, Professor Chas. Veneziani, is about to leave this city with the intention of continuing his work of teaching elsewhere, it gives me great pleasure to testify to his high personal character and his great merit as an instructor. For a year past he has given a course in Latin to a number of teachers in this institution, with the most satisfactory results.

I most cordially recommend him to any one desiring a teacher of exceptional ability and irreproachable character.

I am, very sincerely,

SISTER SUPERIOR.

Nautical Almanac Office,
Bureau of Navigation, Navy Department,
Washington, D. C., April 25, 1885.

I have been favorably acquainted with Dr. Veneziani for more than a year. He has attended the math-

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ematical lectures at the Johns Hopkins University, my own included, during the present college year. He is an Italian by birth, Doctor of Philosophy at the University of Heidelberg, and a very able mathematician, as shown by a recent number of the American Journal of Mathematics. He has also had some experience in teaching methematics in this country. His personal character, as well as his scientific abilities, is of the best. I would cordially recommend him to any institution where the instruction of somewhat mature pupils in mathematics is desired.

S. NEWCOMB.

American Journal of Mathematics,
Johns Hopkins University,
Baltimore, May 12, 1885.

I take great pleasure in being able to recommend Dr. Carlo Veneziani for the position of Professor of Mathematics.

Dr. Veneziani is a graduate of the University of Heidelberg, and has also studied in Paris and other continental universities. During the past academic year (1884-85) he has been working in the Johns Hopkins University and I have personally seen a great deal of him.

Dr. Veneziani is a well trained mathematician and possesses a high degree of mathematical talent; in addition he possesses the ability to impart instruction in a marked degree. I repeat it affords me the greatest pleasure to be able to testify to the above statements.

THOMAS CRAIG,

Associated Professor of Mathematics in the Johns Hopkins University and Associate Editor of the American Journal of Mathematics.

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I had the pleasure of knowing Mr. C. Veneziani since his entering the Johns Hopkins University, and can attest that his knowledge of ancient and modern French literature renders him very competent as a professor of the French language. Though a foreigner by birth, I judge by our frequent conversations that his accent is excellent.

LEONCE RABILLON,
French Lecturer of Johns Hopkins University.
Boston University,
Boston, April 22, 1886.

This may certify that Sig. Carlo Veneziani, Ph. D., has been employed nearly three terms as instructor in Italian and Spanish in the College of Liberal Arts of Boston University. Beginning under some embarrassments from lack of entire familiarity with the English language, he has constantly improved in this respect and has shown the promise of real excellence in the teacher's work. We hope to retain his service the coming year, but if a better position is open to him would gladly be of assistance to him in obtaining it.

Sincerely,
W. F. WARREN,
President Boston University.
University of Texas Library,
Austin, Texas, June 22, 1888.

This is to certify that Dr. Chas. Veneziani has been associated with me for two years as Instructor of Modern Languages. As to his acquirements in the field of mathematics and of the classics others more competent than I have very favorably passed upon them. In Modern Languages I have found him a most excellent

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scholar, and what goes almost without saying, a perfect gentleman in every respect.

H. TALLICHET,
Professor Modern Languages.
University of California,
Berkeley, Feb. 26, 1890.

I take great pleasure in testifying that Dr. Carlo Veneziani, who was temporary instructor in Mathematics at the University of California during the recent illness of Associate Prof. Clarke, proved himself by his work in that capacity, to be an accomplished mathematical scholar and a thoroughly reliable man. A careful examination of the records of his work has convinced me that every duty assigned him was faithfully performed under all circumstances.

Scholarly modesty is one of Dr. Veneziani's good traits of character, his qualification in Mathematics are all that he has ever laid claim to. Considerations of this nature lead me to believe that he is a man whose word can always be relied on.

IRVING STRINGHAM.
Professor of Mathematics, University of California.

Extract from the testimonial of J. B. Toronto, Vice-President, and Professor of Mathematics, University of Utah.

I made it a point, while Dr. Veneziani was teaching here in the University of Utah, to inquire of his students, especially those in the more advanced branches of mathematics, as to the work they did under him, and found from all of them that he was in all respects an ideal teacher, and just such a one as the industrious and ambitious student would choose for his guide and

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assistant in the difficult and perplexing work which no student can escape, who desires to go beyond the elementary mathematics of the common schools.

As to his character, I cannot say too much, and for anything further on this point, I think I can safely refer you to Bp. Scanlan, of the Roman Catholic Church here, at least if I am able to judge from his utterances to me.

"Whoever knew truth put to the worse in a free and open encounter?"—Milton.

An open letter to the Very Reverend J. A. Zahm, Ph. D., Provincial of the Congregation of the Holy Cross and President of the Board of Trustees of the University of Notre Dame, Notre Dame, Indiana.

Dear Sir:

I addressed you on March 23d, when I sent you a copy of my second communication, in which I proposed to the Board of Trustees of the University of Notre Dame to leave the decision of my claims to Bishop Scanlan, of Salt Lake City, a man of the most sterling honesty and integrity. No answer was vouchsafed by you, nor received from the Board of Trustees.

I addressed you several other times, when, in your capacity as President of the Board of Trustees, it was your duty to have justice done to me. The only interpretation for your silence is that, in your conceit, a layman Professor of the University of Notre Dame has no rights which a man of your great qualities is bound to respect, and while you wrap yourself in a cloud of silence, like an Olympic Jupiter, you are in reality like the dumb man of the Gospel, possessed by the demon of avarice when it is the question of paying what is due to a layman Professor.

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The following undeniable facts clearly prove the truth of my assertion:

1. You cannot deny that my teaching in the University of Notre Dame has been highly satisfactory. You knew this long ago, and you may see the testimonial of the one who is in a position to observe and judge—the "Director of Studies" of the University of Notre Dame.

2. You cannot deny that my conduct has been irreproachable, and this is a very important item, sir, in a university like Notre Dame, where most of the Professors were discharged for drunkenness or disorderly conduct.

3. You cannot deny that the President of the University of Notre Dame, when he engaged me, lied when he wrote "that six hundred dollars is higher than we give for the first year;" lied about "our chairs of mathematics;" about "making it an object for me to become a permanent member of the staff." You, President of the Board of Trustees, are aware that "six hundred dollars is not higher than the university ever gives for the first year"—you are aware that there are no "chairs of mathematics" in the University of Notre Dame—you are aware that the salary of the permanent members that received a fee less than six hundred dollars for the first year is not certainly an object for any teacher to become a permanent member of the staff. Why did your own brother leave the university?

4. You cannot deny that when I sent my first communication to the Board of Trustees of the University of Notre Dame, asking for redress, namely: that the President's written statements be made true, the Board of Trustees referred my communication "to the Presi-

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dent, who has exclusive authority to act in the matter." By so doing the Board of Trustees proved themselves to be either a set of liars, if they meant that the President has ex-officio exclusive authority, or men who have not the least conception of justice, if they gave that authority to the President—the Priest who wrote those lying statements to me, and therefore the last person fit to be appointed a judge of my claims.

5. You cannot deny that the President of the University, to whom the Board of Trustees, in their wisdom and justice, referred me for my claims, by discharging me when I called for an answer to my claims, has clearly shown by his action that the University of Notre Dame, controlled by the Congregation of the Holy Cross, instead of being a university where truth and justice are enthroned, is a university where lying and dishonesty are openly and shamelessly practiced.

6. You cannot deny that when the President of the great University of Notre Dame brings as a reason for discharging me the example of Mr. Studebaker, who can discharge his workmen at a moment's notice, without assigning any reason whatever, the comparison of the laymen Professors of the University of Notre Dame to the workmen in the shop leaves nothing to desire. Unfortunately the comparison between the President and Mr. Studebaker is not so perfect, since Mr. Studebaker might object, saying, that not being a member of the Congregation of the Holy Cross, nor the President of the largest Catholic university in America, he is a man of his word, and there is no danger of his workmen being discharged for asking him to keep his written word.

7. You cannot deny that the only answer I re-

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ceived from the moment I addressed you was the letter apprising me of my dismissal, written the day after your eminent guest, Monsignor Martinelli, left Notre Dame, and you are the best judge of the amount of your share in this transaction.

8. You cannot deny that the assistant treasurer, in June '99, had received orders from his superiors not to pay me the one hundred and forty dollars due as a balance of my salary of six hundred dollars, unless I would accept a check with the words "in full of all demands" written thereon. You knew that the difference of house rent promised had not been paid since March, 1898. You knew that I was never paid for my extra teaching, therefore when I requested you, President of the Board of Trustees of the University of Notre Dame, for an explanation concerning this order, it was your duty to reply.

9. You cannot deny that you not only gave no explanation concerning this order, but you never took any measure that the difference of house rent be paid to me, nor the salary for my extra teaching be paid to me, nor did you take any measure to have justice done me, who had been lied to when engaged, and discharged in order to defraud me of my just claims.

I send you this book, and if you find in it any untruth derogatory either to yourself or to the university, I heartily hope that in your capacity of Provincial of the Congregation of the Holy Cross, and President of the Board of Trustees of the university, you will not fail to have me prosecuted to the full extent of the law.

CHAS. VENEZIANI.

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A Brief History of My Connection with the University of Notre Dame, Notre Dame, Indiana.

The promise long with the fulfillment short
Will make thee triumph in thy lofty seat.—Dante's Inferno, canto xxvii.

Before entering upon the plea for the higher education of the Catholic young men of America, I think it of the greatest importance to relate my experience in the University of Notre Dame, the largest Catholic university of America, controlled by the Congregation of the Holy Cross.

In September, '96, I came to Notre Dame. Gazing upon her gilded dome, the fine buildings, the spacious halls, the beautiful frescoes of Gregori, and the picturesque grounds and lakes that surround her, I was enchanted, and concluded that this was one of the best spots where a man could give himself to study and research. According to the letters of the President of Notre Dame (see my first communication page 56. I was to be chiefly employed in teaching French, until a vacancy would occur in such departments as would best suit me, and this was due to the fact that the vacancy in the Mathematical department, which the President expected, did not occur, and consequently the Chairs of Mathematics were all filled just then.

My salary for the first year was six hundred, a fee "higher than the university ever gives for the first year," and it was given to me in view of the distance and circumstances in my case. In course of time the university could make it an object for me to become a permanent member of her staff; or, to use the expression of the President in another letter: "I think we

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could make it an object for you to join our Professorial staff."

I never was deceived in university matters before. I suppose that every statement the President wrote me was true, and I would have considered it a lack of good common sense to doubt the written statements of a President, who was besides a priest belonging to the Congregation of the Holy Cross. The first shock I received was my learning through the newspapers that I was holding the Chair of Romance Languages in the University of Notre Dame, as the term "Romance Languages" is not even to be found in the letters of the President. This news was certainly given to the press by order of the President, because these words "Romance Languages," appeared for three consecutive years under my name in the catalogue, and the President is the only one who has power in such matters.

Truthfulness, in my opinion, should be the great virtue of all institutions of learning, but of Catholic institutions in particular, and I could not help thinking that by advertising me as the Professor of Romance Languages, the President of the University of Notre Dame was playing false to me as well as to the public at large, since there was no department of Romance Languages in the University of Notre Dame to take charge of, nor is there any at present.

The second shock I received arose from this amusing incident. A priest, who was teaching very elementary branches of Mathematics in the Preparatory Course, was relating his experience on the "silver question" in Colorado. The silverite papers lavished their praises on him and styled him: "The Professor

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of Mathematics" in the University of Notre Dame. I smiled at the journalists of Colorado, who, in order to enhance to the public the value of the priest's opinions, dubbed him "Professor of Mathematics," but glancing over the catalogue, I perceived with dismay that he was really set down as the "Professor of Mathematics," and the suspicion dawned upon me that the University of Notre Dame, with her big buildings and her big catalogue, was perhaps a big fraud.

I had cherished the idea of holding one day a chair of Mathematics in this university, being entitled to the vacancy that best suits me. The chairs of Mathematics, however, being for the present well filled, I had to wait until one became vacant, and then I could rejoice in possessing that which my heart was longing for—a chair of Mathematics; but I was doomed to disappointment. I am no more able to discover in Notre Dame a chair of Mathematics than I am able to discover a chair of Romance Languages.

The matter of salary is a very important question with a Professor who has a family to support, and I expected that after the first year the university would "make it an object for me to join her Professorial staff," but on this point also I was doomed to disappointment.

In the first place I discovered that the written statement of the President, that "six hundred dollars is higher than we ever give for the first year" is a lie; secondly, I learned that the permanent members of the staff, who had not been at the very beginning engaged at a higher salary, did scarcely receive over seven hundred dollars per year; and lastly, when I asked the President what would be the increase of my salary for

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the ensuing year, I was told that the university had to support the missions in India, therefore no salary would be increased. I appreciated very much the religious zeal of the University of Notre Dame in supporting the missions in India, still I am a strong believer in the proverb that "Charity begins at home," and teachers should not suffer in order to support missions in India. Later on I discovered that it was the policy and diplomacy of the University of Notre Dame when engaging a new teacher to give him as little as possible for the first year, promise a great deal in the future, and perform nothing of what has been held out to him.

One might ask why did you not, under such circumstances, shake the dust of Notre Dame from your feet and try new fields? A man with a family, and not overburdened with this world's goods cannot give up one position until he has found another. In looking for a position in a Catholic college there would be nothing gained as the salary would be no better, and to obtain a position in a State University must certainly take some time, as I never heard of a Professor in Norte Dame who succeeded in getting a position in a State University, and the University of Notre Dame is in the fifty-sixth year of her existence.

I heartily regretted my having declined, a few days after coming to Notre Dame, the kind offer of a President of a State University; but I trusted so much to the letters of the President of Notre Dame University, concerning making it "an object for me to join his Professorial staff," I was so sure that my teaching would be satisfactory—and the written testimonial of the Vice-President and Director of Studies of Notre

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Dame University shows I was not wrong—I felt so confident that my conduct was irreproachable, as far as it concerns the eyes of man; I was so buoyed up with the hope of a chair of Mathematics, that I thought I was acting very wisely to remain with Notre Dame.

When the President perceived that I wished him to keep his written agreement he told me, of course, I could remain at Notre Dame until I had found a better position, but my abilities were so great, and the branches taught in this university so elementary that I could not be of much use there, and therefore I had better look for a position where my scholarship could be better utilized. On another occasion he told me their idea was to get rid of the laymen Professors as soon as they can be replaced by members of the Congregation of the Holy Cross, therefore I had better look elsewhere.

I suggested that, perhaps, it would be well to raise the standard of Mathematics in this university, but the President answered the higher branches of Mathematics bring no money. I cannot reconcile the President's written statement: "In course of time the University could make it an object for me to become a permanent member of her staff," with the idea of getting rid of laymen Professors as soon as they could be replaced by members of the Congregation of the Holy Cross.

When the President engaged me, he also knew from the testimonials of my abilities, whether a man of my acquirements would be useful in a University of such low standard as Notre Dame. However, from the opinion of the Very Rev. James French, Vice-President and Director of Studies of the University

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of Notre Dame, it appears that I have been very useful in this University; see testimonial, page 3.

At last, in January, '99, I decided to take a step which clearly shows that no matter how long we may live in this world, we have never learned enough. In my simplicity I was thinking that if I should send a communication to the Board of Trustees of the University of Notre Dame, enclosing an affidavit of the written statements of the President, stating my claims based upon them, namely: that a real chair of Mathematics should be given to me with a salary really "higher than we ever give for the first year," I would certainly obtain justice from the Board.

The Board of Trustees was then composed of three priests, and one "Brother," besides the President of the University, and I sent a copy of my communication to every member, and to the Very Rev. Daniel Hudson, President of the Board, the original. I expected I would be asked to send them the letters of the President, and, if they thought I was correct, that my claims would be granted, but if not, they would state the reasons why they were refused. That is what I had insinuated when I wrote in my first communication: "I beg to remind you, gentlemen, that I am open to conviction, and in case my reasoning does not seem correct to you, I wish you would state the weak points, and, if I perceive my mistake, you will find me quite amenable to reason."

Two days after, I received the answer: "Having read and considered the same (communication), it has, by order of the Board, been referred to the President, who has exclusive authority to act in the matter." I called upon the President, who told me he did not

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need my services after June 15th. His verbal answer is to be found in my letter addressed to him of June 1st, where every statement of his is fully analyzed: see page 65.

After two months I concluded to send a second letter to the Board, stating the answer of the President, and asking them to have my claim referred to Bishop Scanlan, of Salt Lake City, whom they know to be a man of the greatest honesty and integrity, with the understanding that, if I were found to be wrong, I would lose two hundred dollars fee, and if right, the University would be the loser. No answer.

On May 17th, the day after the Papal delegate, Monsignor Martinelli, left Notre Dame, the President wrote apprising me of my dismissal. I answered his letter on June 1st.

I have been told that the authorities of Notre Dame felt highly indignant, because I called to pay my respects to my illustrious countryman, and held a conversation in Italian with him. I do not know why they should feel such indignation, nor can I understand why the President of the University suddenly left the company when I entered.

When the former Papal delegate, Monsignor Satolli, was on his way to Salt Lake City, the Right Rev. Bishop Scanlan did me the honor of calling, and inviting me to accompany him to Ogden to meet the distinguished Prelate. Monsignor Satolli, Bishop Scanlan, and myself, visited the several Catholic Institutions in Salt Lake City, and I was an invited guest at the banquet given in the Prelate's honor.

On September 5th, I sent my third communication to the Board of Trustees, and one also to the Very

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Rev. J. A. Zahm, Ph. D., the author of "Evolution and Dogma", and Provincial of the Congregation of the Holy Cross, with a letter. I did not know then that he was the President of the Board of Trustees. I advocated the principle of leaving the decision of my claims to either Archbishop Riordan, of San Francisco, who, as a pupil of Notre Dame, would not wrong his Alma Mater, or to Bishop Scanlan, offering two hundred dollars fee, to be lost if either party decide against me, but no answer could be elicited from the Board.

It might be objected that my letter to the President, dated June 1st, was rather too strong, but the question is, whether the facts stated in it are true, and if not true, any President would have forbidden me to enter the University on the receipt of that letter.

The evil, however, was done before June 1st. It had begun with the answer the Board wrote me January 21st: "referring me to the President, who has exclusive authority to act in the matter," and the evil was consummated May 17th, the day after the illustrious Monsignor Martinelli left Notre Dame.

Why should I suffer without protest such intolerable wrongs, from people who by their very calling ought to be patterns of justice, thus encouraging them to inflict the same upon others?

Truth requires that the written statements of the President of the University of Notre Dame should be classified as lies, justice requires that I should not be the sufferer on account of the lies of the President.

When the Board of Trustees of the University of Notre Dame, with the Very Rev. J. A. Zahm, Ph. D., the author of "Evolution and Dogma", as President

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of the Board, moved by pride and avarice, make themselves the abettors ond supporters of the lies and injustice of the President, the Very Rev. A. Morrissey, by so doing they show themselves unworthy of wearing the cross, the sacred emblem of our religion, and the mask of the Congregation of the Holy Cross; unworthy of the priestly gown; only deserving that the finger of scorn be pointed at them. And the best proof of my assertion is, that they shall not dare to prosecute me for what I state, knowing too well that twelve self-respecting jurymen would find me only guilty of not using expressions strong enough to stigmatize such villainy.

Let no one suppose for a moment that if the Board, headed by the Very Rev. J. A. Zahm, Ph. D., fails to prosecute me, it is due to their kindness of heart—far from it! Where truth and justice are despised, charity cannot abide. They do not wish to make themselves notorious before the public—they would not like to go to court, and have the veil, which covers their shame, lifted up before the world.

They know too well that the written statements of the President are a set of lies; that by referring my claims, based upon the written statements of the President, to the President, the Board made themselves abettors and supporters of the written lies of the President; that if they refused Archbishop Riordan of San Francisco, or Bishop Scanlan of Salt Lake City, as arbitrators, when I was willing to lose two hundred dollars fee, if either party decided against me, it is because they are conscious of the injustice done me. They know too well, that the difference of houserent, of which the President boasted as the increase

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due to my good teaching in the University, has not yet been paid since March, 1898; that the salary due for my extra teaching was never paid; that my mail has been purposely and maliciously delayed in the post-office of Notre Dame, of which the Very Rev. A. Morrissey is postmaster; they know too well the despicable trick played upon me June, '99, in order to cheat me out of my just claims. The assistant treasurer told me he had been instructed by his superiors not to pay me the $140.00, still due of the $600.00, unless I would subscribe that I had been paid "in full of all demands", and when the Board was asked for an explanation, no answer was received.[1] They know too well that if last year I have not been cheated out of two-fifths of my salary, it was due to the fact that, rather than subscribe to such unheard of roguery of the University of Notre Dame, I resolved to remain, and did remain six months, without drawing a cent of my salary.

The University of Notre Dame has money to erect a magnificent building in Washington, D. C., has money to erect a fine gymnasium, and has money for many other purposes.

From the history of the University of Notre Dame, printed in Notre Dame, page 94, it is known that Father Sorin "often said that if he had two hundred students he would feel that the future of the University was assured", and now the number of students is almost four times as many.

One may ask, why should such a wealthy corporation, composed of religious members of the Congre-

1. The University later on sent me a check without "in full of all demands" but as I thought I was entitled to an explanation I did not deem it proper to accept the check.

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gation of the Holy Cross, be so heartless and soulless as try to cheat the Professor of "Romance Languages" out of two-fifths of his salary of six hundred per year? A crime which would never be perpetrated by any Agnostic or Atheistic University, if such existed.

The answer to this question shows the difference between the heroic band which came from France, headed by a man like the venerable Sorin, the founder of the University, and the degenerate leaders of today.

In March, '98, I was ordered by the President to drop one one of my classes, because the pupils were only "waiters", and too few in number. I remonstrated, stating that it would be a pity to drop in the middle of the year, a class composed of such earnest, diligent, and fine pupils as these waiters were.

My remonstrations had only the effect of my being rebuked by the President, who stated that the University could not afford to have classes taught for a few waiter students, and gave me the peremptory order to drop the class. From my own experience, I know that the University of Notre Dame could afford to have classes taught where there was but one pupil who paid full tuition. The waiter-students, however, are so eager for an education, that they give many hours a day of their time in the service of the University, besides fifty dollars a year, but, nevertheless, in the opinion of the President, the class should be dropped. Moreover, a fine opportunity presented itself of robbing the Professor of "Romance Languages" of two-fifths of his salary, and it must be improved.

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I do not blame the President of the University of Notre Dame for his ignorance of the common rules of arithmetic, when he inferred that I was not earning two-fifths of my salary because he ordered me to drop one-fifth of my recitations; but, I find that his heart is blacker than his robe, when he robbed such fine students of that instruction for which they were working so hard in the interest of the University.

No Agnostic, no Atheistic University would make such odious distinctions between a student who is a "waiter", and a student who is the son of a millionaire. Such distinctions can only be made in the Catholic University of Notre Dame, controlled by the Congregation of the Holy Cross, under the Presidency of a man like the Very Rev. A. Morrissey. In no Agnostic or Atheistic University could the President use such a pretext, to rob a Professor of two-fifths of his salary, as no members of the Board could be found so subservient to his criminal actions as the members of the Board of the University of Notre Dame.

Let us not speak of them, but look and pass.—Dante's Inferno, Canto III.

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Wer die Wahrbriet kennet und saget sie nicht.
Der ist Fürwahr ein Erbarmlicher Wicht.—German Kommersbuch.

A PLEA FOR THE HIGHER EDUCATION OF CATHOLIC YOUNG MEN.

Why do Catholics, in spite of their wealth and number—a number reaching perhaps over twelve millions, play such an insignificant part in the progress of the intellectual development of the country?

Is it not because Catholics do not have universities like Chicago, Harvard, Yale, Princeton, Northwestern, Brown, Boston University, etc.?

Why do Catholics not have such universities, and what prevents Catholics from having them? How could they be started?

These are questions which should interest not only Catholics, but every lover of higher education,—every one who has at heart the interest of the country.

It is true our catholic colleges and universities are of a very low standard compared with the above institutions of learning founded by our non-catholic brethren, still it would be wrong to suppose, as some do, that this is due to the fact that the Catholic Church is afraid of science; that the Catholic Church, in order to better domineer over the masses, wishes to keep her people in ignorance and darkness.

No fair-minded person who has studied the question could hold such a wrong opinion. If we look closely into the origin of catholic and protestant colleges, we will be able to perceive that protestant colleges could become first-class universities, but catholic colleges never.

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Catholic colleges and universities controlled by religious congregations are corporations, quite independent of Archbishops or Bishops, or any ecclesiastical authority except their own congregation; so independent, that when I proposed to the authorities of Notre Dame university, the largest catholic university of America, to have the decision of my claims, based upon the written statements of the President, referred to either Archbishop Riordan of San Francisco, who, as a pupil of this university, would not likely wrong his alma mater; or to Bishop Scanlan of Salt Lake City, a great friend of the congregation of the Holy Cross, offering two hundred dollars fee if in the judgment of either party I were wrong, my proposal was not answered in writing, and refused verbally as the height of folly, because, I was told, "this congregation allows no interference".

This is a very important point, because I observed that among non-catholic educators of the highest rank, the notion prevails, that catholic Bishops have much to do with the management of catholic colleges.

With the exception of the catholic university of America, in Washington, D. C., and one or two colleges, all catholic colleges and universities are controlled by religious congregations. It would be more proper to say that the higher education of catholic young men was in former times forced upon the congregations by circumstances rather than sought after. It came about in this way.

ORIGIN OF CATHOLIC COLLEGES.

The catholics being widely scattered, and the priests few in number, religious congregations of sisters,

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christian brothers, and fathers were invited by the Bishops to found academies, schools, and colleges; as a rule, the Bishops offered inducements to religious congregations to settle in their dioceses.

The good sisters

"Whose admirable life
Better in glory of the Heavens were sung,"
—Dante's Paradise, canto xi.

could never be adequately praised for the amount of good they did, and the prejudices they dispelled, and here is not the place to mention them, as we are concerned with the higher education of catholic young men.

The christian brothers, and several other congregations, opened schools and colleges. It would be unjust not to praise the good will, the self-sacrifice, and the good results of their abnegation by helping to form the character of hundreds of thousands of young men, who, if in the storms of life they persevered faithful to their conscience, owe it to the early training of these good christian brothers and kind fathers.

Thus came into existence the catholic colleges and universities, a source of delight to the Bishops, who saw the catholic youth provided with institutions of learning where religion was not neglected.

The labors of those who thus labored with zeal and devotion have helped to educate many who are now the pillars of the Catholic Church in America; and the praise of their former teachers from such pupils is the best eulogy that could be bestowed upon them in this world. Many went to receive the reward of those who have worked diligently in the vineyard of the Lord.

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We do not, however, intend to discuss the work of catholic colleges of the past, as we are concerned with their actual work now, and the question arises, whether the catholic colleges of today, in the present state of science, keep pace with the advanced non-catholic colleges or universities, in dispensing the bread of higher education to catholic young men.

WHY CATHOLIC COLLEGES AND UNIVERSITIES CONTROLLED BY RELIGIOUS CONGREGATIONS CANNOT DISPENSE THE BREAD OF HIGHER EDUCATION.

The function of a university is to preserve and discover the truth. The function of a college is specially to preserve the truth, but it should lead at least to the discovery of truth.

The mind should not simply exert its activity in assimilating truths, but in starting from received truths to new truths. The college should be a preparation for the university, but it is, in my opinion, almost impossible to sharply determine the limit; and, as a rule, many branches in a college belong properly to the university. For college I mean the collegiate department of such institutions as Harvard, Yale, Chicago, Johns Hopkins, etc., etc.

What really constitutes the college or university is not the bricks and mortar, but the professors and pupils. The formation of the pupils depends largely upon the teacher, therefore, let us examine the kind of teachers the congregations can afford, and in order to relate what I know from personal experience, I will describe the teachers of the University of Notre

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Dame, the leading catholic university controlled by a congregation.

There are three kinds of teachers in this university, brother-professors, priest-professors, and laymen-professors.

BROTHER PROFESSORS.

The brother-professors who teach many boys at Notre Dame are so proficient in knowledge that they could not be admitted to the second of the three years' preparatory course of this university. In many non-catholic universities there are preparatory courses, but the professors are, as a rule, college graduates; here in Notre Dame, however, we are confronted with the anomaly of brother-professors that could not even be admitted to the second of the three years' preparatory course to enter the college.

Such an anomaly must be explained, because it is something inconceivable to the public outside, and still the reason is very simple. There are "brothers" who look after the cattle, others till the ground, etc., and others are utilized in the university, and in other colleges of the Holy Cross, as professors.

Suppose these brother-professors were taught a little algebra, a little geometry, some Latin, Greek, the rudiments of some science, literature, they might, perhaps, think themselves fitted to earn their living in the world, and yield to the temptation of exchanging the safe harbor of a religious life for the stormy ocean of the world. By so doing the congregation would lose both the brother-professor and his education, therefore, the surest way both for the spiritual welfare of the brother-professors and the temporal welfare of

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the congregation is, that brother-professors be taught enough to be used as professors in the colleges and university of the congregation of the Holy Cross, but not enough to earn their living as teachers in the world.

PRIEST-PORFESSORS IN THE UNIVERSITY OF NOTRE DAME.

The priest-professors, generally, were educated in the same college by other professors who, as a rule, never studied in first-class universities, and what kind of university professors these priests as a rule can make, is left to the intelligence of the reader. By chance one may find a really bright priest, entirely devoted to his studies, but such priests are exceptions.

The college work of religious congregations was certainly useful in the past, as they could not have been replaced; but, it is a nuisance now, and the founding of the Catholic University of America in Washington, D. C., by the council of Baltimore was a godsend, thus enabling the congregations to send there their members intended for teachers, and somewhat improving the low standard of their colleges and universities.

The next step will be the founding of catholic universities, with undergraduate courses, in the different states. Large cities like Chicago, New York, etc., should have such universities, with Bishops as Presidents of the Board of Trustees and competent laymen as professors.

The training and education of the members of a religious congregation will make a good priest, but not a good college professor. Even if the opportunities

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were offered, it would be hard for a congregation to find a sufficient number of her members endowed with those natural qualities—love for learning, constancy in the pursuit of knowledge, enthusiasm in imparting it—qualities indispensable to a college professor.

LAYMEN PROFESSORS IN THE UNIVERSITY OF NOTRE DAME.

There are three types of laymen-professors,—student-professors, graduate-professors, and permanent-professors of the staff.

These permanent professors, the pillars of the university, receive a salary, as a rule, of scarcely over seven hundred dollars per year. It would not be worth while to mention the salaries of the student or the graduate-professors. One of the brightest of Notre Dame's graduates, in his third year of teaching, receives a salary of three hundred and fifty dollars per year. An exception should be made in favor of the professor of English literature. The former professor, Maurice Francis Egan, received a fee of one thousand dollars a year, and the present professor receives one thousand, five hundred per year. It would be a great mistake to suppose that this large salary, according to the view of the university, given to the professor of English literature, is due to the great love the university bears English literature. It is due to this. The university publishes a weekly paper, the "Scholastic", which has a large circulation, and helps advertise the university. The "Scholastic" is written by the students, hence the necessity of a competent professor to drill the pupils in writing themes, etc. As

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the congregation of the Holy Cross had no professor capable, a layman professor was indispensable.

Were it not for the importance of making a good appearance before the public, if it were simply for the sake of teaching English literature to the pupils of Notre Dame, this layman professor would be replaced by any member of their Order. For instance, the author, a Ph. D. of Heidelburg, was teaching an extra class, for which extra pay had been promised. After a few lessons the president of the university concluded to give this extra class to a "brother", a former porter of the university, to teach; and thus the university was saved the extra pay I was promised.

The salaries paid to laymen professors are by no means higher in other catholic colleges or universities controlled by religious congregations, and while I do not assert that all laymen professors are of a very low rank, one cannot expect a fine set of college professors. My conclusion is self-evident, still I will quote part of a Special Correspondence of the Chicago "Record", headed, For Catholic Students, Notre Dame, Ind., Feb. 26, 1899.

"The zeal displayed by the Very Rev. J. A. Zahm, provincial of the Order of the Holy Cross, during the year that he has been at the head of his order, is gratifying to the great number of catholics who are desirous of seeing catholic educational institutions offer courses as varied and thorough as those of non-catholic colleges and universities. He has realized that competition in brains is a reality; that the institution that offers the largest salaries gets the best teachers and that a competent faculty and modern equipment swell the class rolls."

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It is indeed gratifying to learn that the Very Rev. J. A. Zahm, provincial of the Order of the Holy Cross, should have realized that competition in brains is a reality; that the institution that offers the largest salaries gets the best teachers, and a competent faculty is necessary to swell the class roll, but I am not able to understand why the great number of catholics, who are desirous of seeing catholic educational institutions offer courses as varied and thorough as those of non-catholic colleges and universities, should rejoice.

The salaries above mentioned are the best proof that no university or college controlled by religious orders can offer courses as varied and thorough as those of non-catholic colleges and universities, and what is sure is, the Very Rev. J. A. Zahm, provincial of the Order of the Holy Cross, and president of the board of trustees of the university of Notre Dame, does not certainly intend to offer salaries, as the non-catholic colleges and universities do, nor increase the salaries of the present professors, as a rule, if he can help it.

What the university of Notre Dame has realized is, that, in order to swell her class roll, she needs a good team of foot-ball and base-ball players, and plenty "puffs" in the newspapers. The university knows how to secure both these factors so important to swell her class rolls, and whatever may be the price she pays for them, it is certainly cheaper than to secure a competent faculty.

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EVILS RESULTING FROM RELIGIOUS CONGREGATIONS CONTROLLING THE HIGHER EDUCATION OF CATHOLIC YOUNG MEN.

Many are the evils resulting from religious congregations controlling the higher education of our catholic young men.

I shall briefly enumerate a few.

I. These religious congregations with, as a rule, incompetent priest and brother-professors, and a poor set of layman-professors, cannot offer courses in their colleges and universities, as varied and thorough as those offered in non-catholic colleges and universities, and thus the intellectual development of our catholic young men is nipped in the bud.

II. These incompetent priests engaged in teaching which could be far better performed by competent laymen-professors, are thus debarred from attending to their sacred calling—preaching the word of gladness, administering the sacraments, visiting the sick, reclaiming sinners, and giving examples of Christian perfection.

III. It strengthens the prejudice among our learned non-catholic brethren that the Catholic Church is opposed to science. They see our catholic colleges controlled by religious congregations, therefore, in their opinion, they are controlled by the Catholic Church. They know that these catholic colleges are of a very low standard compared with non-catholic colleges, and they infer that the Catholic Church does not wish a high standard, because, forsooth, "she is afraid of science".

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IV. Some of the essential differences between catholic and non-catholic colleges, are (1) that the proceeds of catholic colleges belong to the congregation that controls them, just as the proceeds of a railroad or sugar trust belongs to the stockholders, whereas, the proceeds of non-catholic colleges belong of right to the college. (2) The catholic colleges having, as a rule, incompetent priests and ignorant brother-professors, not drawing a salary and a set of poorly paid laymen-professors, are really in a position of being not only self-supporting and erecting fine buildings, but also of making money for the congregation; the non-catholic colleges, on the contrary, offering better courses and dispensing with professors that receive only their board and clothes, are more in touch with people, who realize that in order to engage a good staff of professors, money is needed; thus through bequests under an able president, institutions of secondary rank may suddenly become first-class institutions; witness, among many other instances, Colorado College, Colorado Springs, Colorado, under the Presidency of Dr. Slocum. (3) Catholic colleges, as a rule, use the higher education as a bait in order to attract pupils into the elementary courses, and thus they make money, whereas non-catholic colleges spend money on the higher education. The consequence is that catholic colleges, with their big buildings, convey the impression to our catholic people that the higher education not only needs no support, but can fatten the congregations that control them. This impression will prove the greatest obstacle in the efforts to secure good colleges for our catholic young men, although the movement for catholic colleges with Bishops as

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Presidents of the Board of Trustees, and competent laymen as professors, once started, our wealthy catholics will not be behind non-catholics in making bequests.

V. St. Paul rightly advocates the principle that he who serves the altar has the right of living from the altar, consequently, he who serves Science ought to be able to earn a modest living from Science. Non-catholics have a number of colleges where bright young men who wish to devote themselves to Science by fitting themselves, may find employment. The case with our catholic young men is quite different, and they are thus driven into other professions. This is why we catholics have so few really learned men in comparison with non-catholics. Incompetent priests and most ignorant brothers occupy the positions which should be held by bright and learned laymen, and the evil resulting from this exchange is incalculable.

VI. It thwarts the object the Council of Baltimore had in the founding of the Catholic University of America. Our catholic young men who complete the post-graduate courses of the Catholic University of America could find no suitable employment in catholic colleges where laymen-professors are employed, simply through necessity and only until they can be replaced by some priest or brother-professor. They must compete with priest and brother-professors who work for their board and clothes; therefore, the number of catholic young men studying in the Arts and Sciences departments of the Catholic University of America will always necessarily be limited—until we catholics shall have colleges with Bishops as Presi-

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dents of Boards of Trustees and learned laymen as professors. The Council of Baltimore did not wish to withdraw the patronage from the catholic colleges and universities controlled by religious congregations, and thus the Catholic University of America was intended to offer only post-graduate courses. One might naturally suppose that this kindness would be repaid by the catholic colleges using their influence to send their graduates to the Catholic University of America, to pursue the higher branches. Several catalogues of the Catholic University of America, are sent to Notre Dame, to be stored away in places to which neither professors nor students have access.

It is true that the Catholic University of America can really be of great benefit by improving those members of the different religious congregations, who are intended to become college-professors; but is it not right that these religious congregations should endow chairs in a university of which they avail themselves for the education of their members? Is it not a shame that laymen should endow chairs which will benefit members of a congregation like the Holy Cross, who, to use the words of the President of Notre Dame, intends to treat their laymen-professors as hired help to be discharged at a moment's notice, without assigning any reason whatever? Why should not the university of Notre Dame help to defray the expenses of the Catholic University of America, since she enjoys the benefit of profiting by the instruction of such an institution of learning?

VII. The religious congregations, having the monopoly of the catholic colleges, and not offering courses as varied and thorough as those offered by

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non-catholic colleges and the expense of education being, as a rule, higher than in non-catholic colleges, compel many of our catholic young men to seek instruction in non-catholic colleges. The evil lies not in our catholic young men, studying in non-catholic colleges, but in their being compelled to do so, because they cannot pay the expense of education, and also in order to receive a better education. We must analyze at length this evil, and the remedy the University of Notre Dame offers, then we may better realize the necessity of founding catholic colleges with Bishops as Presidents of Board of Trustees and learned laymen as professors.

On page 192 of the catalogue of the University of Notre Dame, for the year 1898-1899, we find this sad state of affairs so described: "There were last year 1452 catholic students in 6 per centum of the non-catholic colleges of America, and very many of these will lose their faith, and all will be weakened in that faith, because our people look upon collegiate institutions as the property of private corporations which are to be left to take care of themselves.

Notre Dame asks for scholarships for boys that cannot pay the expense of education, and who therefore are obliged to go to non-catholic colleges to the detriment of their faith. A foundation of $5,000 will educate and board a student as long as the University exists."

Here we find ourselves in presence of three very important facts. First, there were last year 1452 catholic students in 6 per centum of the non-catholic colleges. Second. Boys that cannot pay the expense of education are obliged to go to non-catholic colleges.

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Third, the root of the evil is that our catholic people look upon collegiate institutions as the property of private corporations which are to be left to take care of themselves. The University of Notre Dame takes a great interest in the spiritual welfare of the 1452 catholic students, in 6 per centum of the non-catholic colleges of America, very many of whom will lose their faith, and all will be weakened in that faith, and naturally she suggests a remedy conducive to the spiritual welfare of the students and the temporal welfare of herself. Give $5,000 to the University of Notre Dame and the faith of a catholic boy will neither be lost nor weakened.

We may smile at such a holy and unselfish request of the University of Notre Dame, we may smile at the idea that very many of these catholic young men will lose their faith, we may laugh at such nonsense, that all will be weakened in that faith, but, we cannot laugh at the fact that catholic boys who cannot pay the expense of education are obliged to go to non-catholic colleges. This means that relatively poor boys can receive an education in non-catholic colleges and cannot receive an education in catholic colleges. This is a very important matter. If the catholic clergy really believe that very many of our catholic young men who study in non-catholic colleges will lose their faith, and all will be weakened in that faith, as they are barred from entering catholic colleges controlled by religious congregations, the expenses being too high, and are obliged to go to non-catholic colleges, these catholic young men should be provided with catholic colleges, where they could receive an education as good and as cheap as in non-catholic colleges. Moreover, since

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this evil is due to the fact that our catholic people look upon collegiate institutions as the property of private corporations which are to be left to take care of themselves, it is now time that our catholics should be thoroughly aroused to the great need of these new catholic colleges, and it is to the Bishops that bequests should be made for this holy purpose.

Even in the hypothesis that the danger of our catholic young men losing their faith or being weakened in that faith by studying in non-catholic colleges is not so great, the fact remains that the more centers of light the better it is for the nation. It is a shame that we catholics of the twentieth century cannot boast in the United States of educational institutions, where courses are offered as varied and thorough as in the colleges of our non-catholic brethren, and we should certainly have universities doing collegiate work where one might be sure that our catholic young men in getting the bread of higher education receive nothing mingled with it which might be detrimental to their faith, as for instance in the study of history, philosophy, etc. The proposition of the University of Notre Dame to be entrusted with the faith and education of catholic students who go to non-catholic colleges because they cannot pay the expense of education, and asking only $5,000 apiece for each student, could not be considered even for a moment by one acquainted with the crooked ways of dealing of the University of Notre Dame, besides, there are other drawbacks which should not be passed over in silence.

In the first place many catholic students go to non-catholic colleges because they offer courses more varied and thorough than our catholic colleges. The

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principal degree of the University of Notre Dame is her Bachelor of Arts. Only one or two students take this degree every year, besides a few who prepare themselves for the priesthood; still the number of beginners in Latin is very great. The reason of the fewness of such advanced students is, that seven years Latin five hours per week, six years Greek five hours per week and plenty of English, are not enougn to retain students who want a university education; and although the university offers to those students who are in the Junior and Senior year a room free of cost, for which she charges fifty dollars per year to other students, the advanced students go elsewhere.

The University of Notre Dame is more successful in attracting new students, with her puffs, athletics and big catalogue that makes her appear a big university. One of the biggest frauds of the University of Notre Dame for which she rightly deserves the name of Quack University, is her degree of Doctor of Philosophy held forth in her Spanish catalogue, page 79, in order to decoy the Spanish speaking youth, especially the Cubans. The fraud is so patent that in order to shun the ridicule such pretenisions would rightly draw upon her, she is silent in her English catalogue, although printed later, about the degree of her Doctor of Philosophy. It seems almost incredible that men who become priests and join a religious congregation, taking three vows in order to better serve God and be useful to mankind, should stoop so low to deceive the Spanish speaking people with glaring falsehoods, imaginary buildings and the fraud of a three years post graduate course leading to the degree of Doctor

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of Philosophy, all to be found in her Spanish catalogue. It is the duty of the State of Indiana not to allow an institution of learning like Notre Dame. deriving her authority of granting degrees from the state, to abuse this authority in order to deceive the Spanish speaking people. How could the Spanish speaking people believe that a university which is both catholic and American should purposely state falsehoods in order to decoy them? Yet it is with these fraudulent methods that the University of Notre Dame secures her Spanish speaking students.

Let us suppose that a good soul bequeaths to the University of Notre Dame sufficient funds to endow a number of scholarships, how would the students enjoying the scholarships be treated by a university like Notre Dame who robbed her waiter students of the instruction due to them, for paying fifty dollars a year besides giving many hours in the service of the university, and who used the dropping of this waiter student's class as a pretext to try and rob her Professor, a married man with a family, of two-fifths of his salary of $600 per year? Other universities that have scholarships state on what condition they can be obtained and the names of students enjoying scholarships are mentioned in their catalogues. Not so Notre Dame, although according to page 192 of her catalogue she has one scholarship. Who knows whether these scholarships would not be offered to young men who have distinguished themselves in athletic sports in order to induce them to enter the university? It is a well known secret that during the vacations the University of Notre Dame hunts up athletes and offers them inducements to join her athletic

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staff. What is more natural that in a university where waiter students are robbed of their instruction, a teacher of his salary, scholarships, instead of being given to really bright and studious young men, should be given to football and baseball players, who by their feats of agility and dexterity help so much to swell the class roll? Scholarships in a university like Notre Dame instead of helping the higher education would only help to foster ignorance. It is certain that this money would help swell the funds of the congregation of the Holy Cross and perhaps in the near future neither board nor educate students. The reason is evident. The university expressly stipulates that "a foundation of $5,000 will educate and board a student as long as the university exists." The moment the university ceases to exist as a university she will no longer be obliged to educate and board students enjoying scholarships. The existence of the university depends upon the state of Indiana. The charter was granted with a very wise proviso: "Provided, however, that no degrees shall be conferred nor diplomas granted, except to students who have acquired the same proficiency in the liberal arts and sciences, and in law and medicine, as is customary in other universities in the United States." The legislature has full power to have a thorough investigation made in every university in the state, in order to be assured that the power given to confer degrees is not abused. The fact that such investigations have not been made in the different states does not prove they will never be made, and it does not require the foresight of a prophet to perceive that in the near future the charters of those institutions of learning which do not compare favorably with

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state institutions in the departments in which they grant degrees will be revoked. It is for the benefit of the public as well as the institutions of learning that the exercise of the power of granting degrees should be used only in those courses in which colleges have a competent faculty.

A standing committee of Presidents and Professors of different colleges of the state appointed by the governor to report at every session of the legislature any shortcomings which need the action of the legislature seems for the present the best remedy for correcting abuses which become more and more glaring in a university for example like Notre Dame.

Suppose such a committee visited the University of Notre Dame; the gentlemen would certainly go to admire the law school which is not one of the seven wonders of the universe, but something incomparably greater. With a faculty where are to be found Professors who do honor to the University of Notre Dame by allowing her to use their names and that is all, in the twenty-five pages devoted by the university to the explanation of her great course in law, she modestly states in her catalogue: "It is believed that nowhere in the country is the course in law more comprehensive, thorough and practical than at this university." This may be supposed by the gentlemen of the committee to be only a figure of speech used in order to show the excellency of the course in law of this great University of Notre Dame. It is a mistake. God's great wonders can be excelled by others still greater, but the course in law of the University of Notre Dame cannot be excelled. The university expressly states in her catalogue: "This course of instruction is com-

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prehensive, thorough and practical. It is not and cannot be excelled." The inspection of this course may lead the committee to investigate the fraud of the Romance Languages chair, the fraud of the chairs of Mathematics, the fraud of the course in Architecture leading to the degree of Bachelor of Science in Architecture with no architect in her staff, the fraud of her post graduate course leading to the degree of Doctor of Philosophy, the fraud of her degree of Doctor of Science, the fraud of her degree of Doctor of Letters, the fraud of her degree of Doctor of Laws granted for some remarkable work on law, the fraud of fitting students to become professors of mathematics or leading them in the difficult path of original investigations with not one professor in her staff who could be called a mathematician, etc.

The committee may come to the conclusion that where such glaring frauds exist the students cannot acquire the same proficiency in the liberal arts and sciences as is customary in other universities in the United States, the legislature might revoke the charter, and the University of Notre Dame ceasing to exist as a university, she would no longer be obliged to educate and board students enjoying scholarships. These catholic students would be compelled to avail themselves of non-catholic colleges, and very many would continue losing their faith and all would be weakened in that faith because the University of Notre Dame, who had asked and received $5,000 for each student in order to be entrusted with their faith and education, has been found to be a fraud rightly deserving to be wiped out of existence as a university.

The usefulness of religious congregations, if the

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charters were revoked, would be increased. Their colleges and universities would then become real preparatory schools—the feeders of the new catholic colleges with Bishops as Presidents of trustees and learned laymen as Professors. The cause of the higher education of our catholic young men would be greatly benefited by this change.

One might reasonably object that although the President of the University of Notre Dame did not wish to introduce the higher branches of mathematics because they do not pay (see page 15) the fact is, that higher branches of mathematics are offered. On page 40 of her Spanish catalogue elective studies are to be found: "for students who wish to make a deep study of pure mathematics either to fit themselves to become professors in mathematics or with the object in view of making original researches." This requires an explanation. About twenty months ago I was approached by a priest-professor on the veranda of the university who handed me a proof of a part of the English catalogue containing the elective work of the advanced courses in mathematics asking what I thought of it. I replied that the mere fact that Dr. Craig's Differential Equations, the study of which requires a knowledge of Theory of Functions, is one of the textbooks, and knowing positively that no professor in Notre Dame engaged in teaching mathematics has any conception of Theory of Functions, it is a clear proof to me that this course is a fraud. Any mathematician could perceive it because a course in Theory of Functions is not to be found either in the prescribed or in the elective studies; but Dr. Craig's Differential Equations could not be studied without the knowledge of Theory

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of Functions; therefore the professor who wrote the course had not taken the trouble of examining the book; in fact, he had never seen it.

It is useless to state that Dr. Craig's name was scratched and later replaced by Murray's. When I met the layman-professor entrusted by the President with the writing of this course of advanced mathematics for the catalogue he acknowledged frankly that he had never seen Dr. Craig's Differential Equations, but he supposed it was all right because he had seen that book in the catalogues of great universities, and of course it should find its place in the catalogue of the University of Notre Dame. To study Dr. Craig's Differential Equations after Osborne's Calculus is the same as to study calculus after arithmetic. It is with such mathematicians that the University of Notre Dame offers to the Spanish speaking students opportunities for deep studies in pure mathematics to fit them to become professors in mathematics or to lead them in the obstruse path of original research!!!!

To think that the newspapers unwittingly help to cheat the public with their puffs, enhancing the work of such a lying institution as Notre Dame! To think that the Very Reverend Dr. Zahm is so highly praised for his zeal displayed in the interest of higher education! The great number of catholics who are desirous of seeing catholic educational institutions offer courses as varied and thorough as those of non-catholic colleges and universities may indeed be pleased with the zeal of the Very Reverend Dr. Zahm who has realized that competition in brains is a reality; that the institution that offers the largest salaries gets the best teachers and that a competent faculty and modern

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equipment swell the class rolls! ! ! But this is sheer nonsense and the facts prove it.

The Very Reverend Dr. Zahm, Provincial of the congregation of the Holy Cross and President of the Board of Trustees of the University of Notre Dame, is simply an abettor and conniver of detestable frauds. As President of the Board of Trustees of the University of Notre Dame, Dr. Zahm is responsible for the spreading of the falsehoods set forth in the Spanish catalogue to deceive the Spanish speaking students of Cuba, Mexico, Central and South America. As President of the Board of Trustees it is his duty to see that all informations in the Spanish catalogue sent or conveyed to the Latin Americans are correct. It is his duty to see that the Latin-American young men should not be decoyed by the most shameless misrepresentations of the greatness of the University of Notre Dame.

The Very Reverend Dr. Zahm understands Spanish. Let him open the Spanish catalogue on page 81 and read: "The degree of Doctor of Letters is honorary, and is granted to former pupils of the university who write some remarkable work in literature or in any other branches of the course." This is a falsehood and Dr. Zahm is aware of it. The object of this falsehood is to convey to the Spanish speaking people the impression that in the faculty of the University of Notre Dame there are literary men of the greatest rank and that such a degree is really granted. It is not so, however, and the English catalogue of the University of Notre Dame is silent on this degree as well as on what is further quoted on page 81, Spanish catalogue: "Bachelors of Letters may enter the course

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of Doctor of Philosophy and obtain the degree in three years; see conditions, page 79." Let the Very Reverend Dr. Zahm open the Spanish catalogue on page 87. "The degree of Doctor of Science is honorary and is only conferred on former pupils of the university who distinguish themselves by some remarkable work in any of the sciences of the course." This also is not to be found in the English catalogue, and the Very Reverend Dr. Zahm is aware that the University of Notre Dame does not have in her staff such specialists to enable her to confer such a degree without making herself eminently ridiculous, and yet Reverend Dr. Zahm, President of the Board of Trustees, connives and abetts such falsehoods by allowing the Spanish catalogue to be spread abroad. Let the Very Reverend Dr. Zahm open the Spanish catalogue on page 110: "The title of Doctor of Laws is honorary, and it is granted only for some remarkable work on any branch of laws." This falsehood is so patent that the University of Notre Dame would be ashamed of having it reproduced in her English catalogue, although she devotes twenty-five pages of her English catalogue to the course in law, which "is not and cannot be excelled."

It is evidently wrong for a catholic university like Notre Dame, controlled by the congregation of the Holy Cross, to take advantage of the unbounded confidence the catholic Spanish speaking people have in the truthfulness and honesty of priests belonging to a religious congregation, in order to deceive them with abominable falsehoods and thus induce them to send their young men to study in the catholic University of Notre Dame. The end does not justify the means.

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Whatever may be the spiritual advantages the Spanish speaking young men will receive by becoming students of this university, no lies should be used for this purpose.

It is the duty of every catholic, of every lover of higher education, of every patriot, who does not wish that an American institution of learning should bring a lasting disgrace on the United States, by spreading falsehoods in catalogues to cheat our neighboring Spanish speaking nations, to see that a stop should be put to it.

If the state of Indiana on account of some technicalities of the law cannot restrain the Very Reverend Dr. Zahm from continuing such disgraceful methods, the Archbishops, Bishops and prominent members of the clergy should be applied to, in order to use their influence and authority with the Very Reverend Dr. Zahm.

If it happens that the Very Reverend Dr. Zahm, Provincial of the congregation of the Holy Cross, and President of the Board of Trustees of the University of Notre Dame, brooks no interference from Archbishops, Bishops or prominent members of the clergy, God be thanked there is a power that can crush him, and bring him to submission—Rome.

Rome sanctions the existence of the congregation of the Holy Cross for the edification of the world, but not in order that this congregation of the Holy Cross, enjoying the prestige of the recognition of Rome, should cheat catholic nations.

Think for a moment, what a scandal such frauds would occasion, if a patriotic Cuban, having been decoyed through the open falsehoods of the Spanish

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catalogue to the University of Notre Dame, should bring a suit before the United States court, praying the United States court to have the University of Notre Dame restrained from continuing to cheat his countrymen. He might rightly state: "The University of Notre Dame is deceiving my countrymen by leading them to believe through the false statements of her Spanish catalogue, that she is a great university; that her work is exceptionally high; that her staff is composed of eminent specialists. I shall limit myself to the most glaring falsehoods in her Spanish catalogue and which the university does not dare to print in her English catalogue. 1. The University of Notre Dame lies when she asserts on page 18 of her Spanish catalogue: "Notre Dame and the principal universities of this country have endeavored to make the title of Doctor, a degree granted only for exceptional work, and when the pupil shows that he possesses special aptitude for original research." The University of Notre Dame has not granted one degree of Doctor on the above conditions. It is entirely unknown to the students and professors of Notre Dame, that there exists a three years post graduate course leading to the degree of Doctor of Philosophy—a course printed in the Spanish catalogue and which does not exist in the University of Notre Dame. 2. The University of Notre Dame lies when she asserts on page 19 and in other places of her Spanish catalogue: That her degree of Doctor of Science, Doctor of Laws and Doctor of Letters are honorary and granted only for some remarkable work on those branches. This is a falsehood leading us to believe that the University of Notre Dame has a faculty in which there are eminent special-

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ists in such branches, and I defy the University of Notre Dame to show that she has ever granted her degrees of Doctor of Science, Doctor of Letters on such conditions. Everybody is aware that her Doctor of Laws is not granted for any work on law. 3. The University of Notre Dame lies when on page 40 of her Spanish catalogue she states that students can make within her halls a deep study of the higher branches of mathematics, either to fit themselves to become professors in mathematics or to make original investigations. The University of Notre Dame does not have in her staff one specialist in mathematics, and she is aware of it.

The Spanish catalogue is intended, as may be seen on page 15 (Spanish catalogue), for Cubans, Mexicans, Central and South Americans, to decoy them with falsehoods; thus Spanish speaking young men, instead of profiting by the advantages of the best universities of the United States, are decoyed to Notre Dame to receive an inferior education.

Such being the case, I, a Cuban, having the interest of my countrymen at heart, and knowing that my people could never be made to believe that a catholic and American university controlled by the congregation of the Holy Cross would take advantage of their unbounded confidence in priests, in order to deceive them, I pray the United States court to put an injunction on the Spanish catalogues of the University of Notre Dame, Notre Dame, Indiana, wherewith said university floods my country and deceives my countrymen.

I pray the United States court to compel the University of Notre Dame, controlled by the congregation

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of the Holy Cross, to have advertised in the Cuban, Mexican, Central and South American newspapers that her Spanish catalogue is not to be relied on.

The University of Notre Dame is guilty toward her Latin American students of breach of promise, since the University of Notre Dame did not furnish us with the eminent specialists which her several doctors degrees, granted only for some remarkable work, require. The University of Notre Dame is guilty of breach of contract because the University of Notre Dame exacted our money on conditions which she knew at the time she could not fulfill.

The University of Notre Dame is guilty of obtaining our money under false pretense, since her Doctors' degrees and eminent specialists are only imaginary and not to be discovered in her institution of learning.

Such being the case, the Latin-American students of Notre Dame university have a perfect right to pray the courts that their money should be refunded, and that damages should be granted them for losing the best years of their life in a university—a university entirely different from what she represented herself to be.

The catholic University of Notre Dame should feel happy of a judgment in favor of her Latin-American students, because, according to one of her religious tenets there is no absolution without restitution. I, however, waive all claims to any indemnity to which I may be entitled, provided the catholic University of Notre Dame ceases to deceive Latin-Americans."

What a disgrace that would be to the catholics of America, and to think that such a disgrace should be

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brought about by a religious congregation whose object should be the edification and not the cheating of the public!

REMEDY OF THESE EVILS, AND THE CATHOLICITY OF THE NEW CATHOLIC COLLEGES OF THE FUTURE.

We have seen what is almost evident, that it is a preposterous idea to suppose that religious congregations could furnish our catholic young men of America with colleges where the bread of higher education is dispensed.

Let us bear in mind that for colleges is meant the collegiate departments of universities like Harvard, Yale, Chicago, Northwestern, Brown, etc.

We have seen that the root of the evil is that our catholic people look upon collegiate institutions as the property of private corporations which are to be left to take care of themselves. We have seen that it would be dangerous to furnish religious congregations with money in behalf of those boys who cannot pay the expense of education and are therefore obliged to go to non-catholic colleges, besides other drawbacks all the profit goes to enrich the congregation. Who is not acquainted with the evils with which the Catholic Church has been afflicted on account of religious bodies owning too much, and their avarice increasing in proportion with their wealth?

The only way left is to found colleges with learned laymen as professors and Bishops as Presidents of Trustees.

To start the new catholic colleges, the real difficulty

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is raising funds for this holy purpose. The catholics have been so accustomed to see religious congregations found colleges and universities, and make money, that it would be hard for them to realize that a good college or university cannot be self-supporting, much less make money.

The respect that the majority of catholics feel toward the priestly character of the members of congregations is so great that it would be difficult for them to realize that everything religious congregations undertake is not perfect, consequently catholics do not see the necessity of having catholic colleges with learned laymen as professors.

It is true that the priestly character gives rights to the one who possesses it, that angels and archangels must gaze at the performance of them with awe and reverence; but priestly character will make neither a college professor, nor a carpenter, nor a shoemaker, and unless a priest has spent several years in universities in close contact with masters of secular learning he will remain as a rule a very incompetent college professor.

It is no wonder that the bequests our catholics make in the interest of higher education are nothing compared with those of our non-catholic brethren. This does not prove, however, that catholics are not interested in higher education; it only proves they have never felt the necessity of making any effort in that line.

If an Archbishop of one of our large cities like Chicago, New York, Philadelphia, St. Louis, etc., should announce to the public his intention of founding a college with a layman President and laymen profess-

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ors, the Archbishop himself being ex-officio President of the Board of Trustees, and the Board being composed of some few priests of wealthy parishes, and a good number of wealthy catholic laymen, very soon sufficient funds would be raised to start the college.

If, moreover, the Archbishop informs the public that one of the objects he has in view is to furnish his seminarians with a good secular education so that the future priests might be college bred men, and therefore he wishes to join the college to the seminary, the management, however, of both remaining quite separate, the contributions of catholics would be greatly increased. The idea that this college, besides being for the higher education of catholic young men, will also greatly benefit the Catholic Church of America by being the means of imparting a better secular education to the clergy, would greatly stimulate the good will of those who are able and willing to contribute. I feel almost certain that even wealthy non-catholics would help, because, considering the priest simply as a teacher of morality and as such of great service to the people, everything being equal, his usefulness will be increased by a good, broad, secular education. The college would help the seminary, on the other hand, the seminary would be of the greatest advantage to the college, by offering opportunities to the students of the college to acquire a deeper knowledge of branches more or less intimately connected with their catholic faith.

This is what I call the catholicity of the new catholic colleges.

For instance, can we blame non-catholics for their prejudice that we catholics are forbidden to read the

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word of God, transmitted to us in the Holy Scripture; that Book that surpasses all books, past, present and future, and which, alas, is not read by our catholic students studying in catholic colleges and universities controlled by religious congregations?

Is it not a shame that while Pope Leo XIII. so strongly recommends to catholic laymen the study of the Bible, religious congregations controlling catholic colleges and universities offer no opportunities for the study of this great Book? The Bible is a sealed book to our catholic students in catholic colleges controlled by religious congregations.

It is evident that no college can be called catholic unless it offers opportunities to students to become thoroughly acquainted with catholic topics.

In a real catholic college there should be in every course leading to a degree a certain number of elective studies, and the students should be strongly encouraged to take some religious topics, which should count as much as any other secular branch.

Why should catholic students who are advanced in Latin not have the opportunities of becoming acquainted with some of the Latin Fathers of the Church?

They might read, for instance, with a professor of Patristic Theology, "The Confessions of St. Augustine" and many other works in which their knowledge of the Latin language would be utilized both to exercise the brain and at the same time to more rationally educate them in the catholic faith.

The same method could be even better pursued with the "Greek Fathers of the Church." The motto of Emerson should never be forgotten: "I do not ask

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what my child studies, but who is his teacher." There is depth in this saying.

One of the differences between a genuine college professor and an incompetent college professor is that a good student taught by a genuine college professor will acquire a taste for the subject taught, and some few hints given in the right time will be the cause of stimulating the student to further pursue the subject, or at least give him a desire to do so; whereas a student taught by an incompetent professor may study because he wishes to graduate, but after graduation he has no desire to further pursue his studies.

It is for this reason that the real worth of a genuine college professor is thoroughly appreciated only later in life by a student.

These new colleges will certainly offer opportunities for the study of Hebrew, Ecclesiastical History, Natural Theology, etc., but what is sure is that the Word of God will be most zealously read and explained.

No college can rightly be called catholic unless within its halls the catholic students have opportunities to study the Word of God, so strongly recommended by our Holy Father, Pope Leo XIII.

COMMUNICATION OF THE AUTHOR WITH THE AUTHORITIES OF NOTRE DAME UNIVERSITY.

South Bend, Ind., Jan. 19, 1899.

To the Board of Trustees of the University of Notre Dame, Notre Dame, Ind.:

Gentlemen—I send this communication, to present before your most honorable body some claims based

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upon statements to be seen in the letters of the President of N. D. U., and of which I enclose an affidavit.

These are the statements:

I. Our chairs of Mathematics are well filled at present, still it is possible that a vacancy will occur at the end of the year, and if it is the one I suspect, I would be able to locate you nicely.

II. The vacancy in our Mathematical Department did not occur. However, I am willing to hold out the inducement of a place on our staff in the line of languages, particularly in French, if you are willing to take such classes as we can give you until a vacancy occurs in such of our departments as would best suit you.

III. I think that in the course of time we could make it an object for you to become a permanent member of our staff.

IV. Your salary for the first year will be $600, with board and lodging included. This is higher than we ever give for the first year, but in view of the distance and circumstances in your case I shall make the fee six hundred.

Allow me to state that on the 15th of June, 1896, I received a letter from Dr. Smart, President of Purdue University, stating that in case a teacher should be wanted in Mathematics he would make me an offer. I should let him know my address in case of moving, as he would notify me toward the 10th or 15th of September. I have the letter and it remains at your disposal.

Being fully persuaded that every statement of the President of N. D. U. was true, as soon as I arrived here, September 7, 1896, I wrote Dr. Smart, declining

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his offer. The position was filled, as you may see in the McMillan's Book Review just under the announcement that the University of Notre Dame had engaged me.

It is not necessary to have studied in the universities of Rome, Naples, Louvain, Paris, Madrid, the Polytechnicum of Zurich, the University of Heidelberg, the Johns Hopkins University, and to have taught in the Boston University, University of Texas, University of California, University of Deseret, now Utah, in order to find out that there are no "Chairs of Mathematics" in the University of Notre Dame, since I have not yet found here a teacher of Mathematics who did not laugh at such words as "Chairs of Mathematics" in connection with the University of Notre Dame.

I do not wish to touch upon the disappointment I felt, since it was specially on account of such expressions as "our chairs of Mathematics" that I decided to decline Dr. Smart's offer.

As to my salary of $600, being higher than we ever give, I am afraid that there is as much truth in this statement as there is in the chairs of Mathematics. Statement No. 3: "I think that in the course of time we could make it an object for you to become a permanent member of our staff" may be true, but in order that any reasonable person should believe it he should be shown that Dr. Egan, Dr. O'Malley, Col. Hoynes were engaged at a salary less than $600, according to statement No. 4, and that there has been such an increase as to make it an object to become a permanent member of the staff of N. D. U. When I perceived the clear state of affairs I tried to find some other place

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and leave quietly and peacefully, but did not succeed; and it is not to be wondered, because no teacher of Notre Dame ever got a position in a state university, and whatever my abilities, my connection with a catholic institution is a great drawback. It should not be so, but it is nevertheless so.

Such being the case, and for reasons which I do not intend to state in this communication, I came to the resolution of laying before you my claims, trusting I will get full justice from you.

This is my reasoning concerning the rights I think I have. The statement No. 2 gives me the right of choosing in case a vacancy occurs which best suits me, but there is a vacancy in the chair of Mathematics, as it is not occupied, ergo I choose it; and beginning next September I intend to be the Professor of Mathematics of the University of Notre Dame.

Concerning my salary, I reason thus: According to statement No. 4, my salary is higher than you ever give for the first year, therefore I am entitled to a salary higher than Dr. O'Malley, or Col. Hoynes, or Dr. Egan got the first year when they were engaged Hence I respectfully ask you to let me know what their salaries were when they were first engaged and then I will be in a position to let you know to how much more I am entitled.

I understand very well the objection that could be made to this last reasoning.

When you came to Notre Dame you accepted the position with a salary of $600. Your salary was paid to you, hence you have no claims on this score.

My answer is that when the President of N. D. U. wrote he would like to have me make any suggestions

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that I wished on this score (salary) I answered him, I leave the matter entirely in his hands, because on the same page is written, I think that in the course of time we could make it an object for you to become a permanent member of our staff.

When the President of N. D. U. writes me my salary for the first year is $600, higher than we ever give for the first year, I accept in view of the future and supposing that there is truth in every statement of the President of N. D. U., I decline the proffered offer of Purdue University.

Now if that statement is incorrect (I wish to use a mild expression), the University of Notre Dame is liable for misleading me. When I declined Purdue I thought I was connected with a university where there were chairs of Mathematics, to which I would be entitled as soon as a vacancy would occur, that it would be an object for me to become a permanent member of the staff of N. D. U., and that if I had $600 for the first year it was simply because this is higher than the University of Notre Dame ever gives for the first year.

If any of these statements are incorrect (to use the same mild expression), the university is bound to make them correct, and I have a perfect right to ask you whether it is true or not that $600 is higher than you ever give for the first year.

I beg to remind you, gentlemen, that I am open to conviction, and in case my reasoning does not seem correct to you I wish you would state the weak points, and if I perceive my mistake you will find me quite amenable to reason.

In the hypothesis that my reasoning is correct and

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that I am entitled to the chair of Mathematics, I wish to make some few suggestions which if adopted by you, the University of Notre Dame will soon have a magnificent mathematical department and the engineering courses better attended than they are now.

In my opinion the University of Notre Dame offers a fine field in the line of Mathematics, but it must be properly cultivated.

There should be a Department of Mathematics leading to the degree of B. S., requiring the same amount of Physics, Chemistry, English and Philosophy as it is prescribed in the Civil Engineering course, and a reading knowledge of French and German. It would be advisable to offer a one year post graduate course in Mathematics leading to the degree of M. S., just as it was offered in the University of Deseret, now University of Utah. The pupils of the Mathematical Department would have at least one elective study every year, if not more. Advised but not compelled to choose them in any one of the Engineering courses, when they take the degree of B. S. they will perceive that very little is left them to graduate in the Engineering course from which they choose their elective studies, and by remaining one year longer they might graduate in it and perhaps by taking some postgraduate courses in Mathematics, if fitted, they will receive the degree of M. S. Of course, next September all I could do would be to take charge of the beginners of Geometry and third Algebra. These two studies should begin simultaneously, divisions shall be made according to fitness, and I shall take charge of the best division and keep it with me to the end of the year. I purposely refrain from stating the amount of

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ground they will be able to cover with me during the year, because I do not wish to be laughed at, only remember that I advance nothing but what I know by experience I can perform.

At the end of the first year I shall have a good number of pupils enthusiastic for Mathematics, then shall my real work begin. Concerning my fitness for teaching elementary branches I only wish to relate one instance.

In St. Louis I left Mr. X's school, as he did not wish to augment my salary, as I thought he should. A committee of the pupils came to me asking me whether I left because I had been engaged in another school, as they were told by the principal. I told them the reason. Two days after Mr. X— came to see me, acceded to my terms and told me that the pupils were so pleased with me that they threatened they would leave the school if he did not continue to employ me as their teacher in Algebra and Geometry.

As to my fitness for teaching higher Mathematics, I leave the matter to the testimonial of Prof. J. B. Toronto, Vice-President of the University of Utah, sent to Dr. Smart, and which I enclose, also the letter he sent me concerning it. I submit also copies of other testimonials, and the programme of the Mathematical Department of that university.

It is exceptionally high, but it must be borne in mind that, in the first place, I found there well prepared and exceedingly bright pupils, besides they were not allowed to take more than fifteen recitations a week, each of three-quarters of an hour, and as a rule they had less than that.

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During the first year I had only Freshmen, that is to say, pupils who took Algebra and Geometry, and one single Sophomore, who took Analytic Geometry and Calculus, who soon left, having obtained a position as teacher. In the second year, as you may see from the report of the Board of Regents, which I enclose, I had pupils in Quaternions, Rational Dynamics, Method of Least Squares, Cremona's Projective Geometry, etc.

Hoping, gentlemen, that the Giver of all lights will enlighten your minds that you may clearly see your duty, and strengthen your will, that no earthly consideration will prevent you from performing it, I remain, gentlemen,

Yours very respectfully,

CHAS. VENEZIANI.

Notre Dame, Ind., Jan. 21, 1899.

Dr. Charles Veneziani, South Bend, Ind.:

Dear Sir—I am authorized to state that your communication of the 20th instant, with enclosures, addressed to the Board of Trustees of the University of Notre Dame, has been received.

Having read and considered the same, it has by order of the Board been referred to the President of the university, who has exclusive authority to act in the matter.

Herewith I return the enclosures, which were also read and considered. Very sincerely yours,

JAMES I. FRENCH,

Secretary Board of Trustees Notre Dame University.

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South Bend, Ind., March 23, 1899.

To the Board of Trustees of N. D. U., Notre Dame, Ind.:

Gentlemen—Your answer to my communication was received. You referred me to the President of the University, who has full power to act in this matter. I went to him and he told me my services will not be needed any longer at the end of the year, and my communication was an impudent one. I asked him what he thought about our "chairs of Mathematics"; he replied that the chairs of Mathematics have a real existence in the University of Notre Dame. I asked him whether he thought my salary of $600 per year higher than "we ever give for the first year"; he replied that his statement about my salary is correct. To my question, "Do you mean to say that Dr. Egan was engaged on a salary less than $600?" he answered I could not compare myself with Dr. Egan. Hence I infer that the statement No. 4 of the President of N. D. U. in the affidavit is incorrect. As I have reasons to suppose that either my memory or that of the President of N. D. U. is not to be trusted, I asked him to give me his answer in writing. He flatly refused to do so, but afterwards he told me he would do so later on. I have not yet received his answer. The President of N. D. U. has left for Europe, hence I apply to you again to suggest to you a plan of action which seems to me the most equitable before God and men.

I am afraid that you do not fully realize my position. The incorrect statements found in the letters of the President of N. D. U. have been the cause of my declining the best chance I ever had in my life. I mean the position in Purdue University.

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What I suggest is that the claims stated in my former communication, as well as other claims which I have, be referred to Rt. Rev. Bishop L. Scanlan, of Salt Lake City, with full power to arbitrate; that no papers shall be sent him unless previously submitted to the Rev. Dr. Zahm and seen by myself, that I may have an opportunity of answering any statement which may appear to me incorrect. A check of $200 shall accompany the documents sent to Bishop Scanlan as a fee for his trouble. I shall contribute $100 and you shall contribute the other $100, with the understanding that I shall repay you the $100 you contribute if Bishop Scanlan finds that all the claims of my first communication are groundless, that you shall repay me my $100 in case he decides in my favor.

If you think, gentlemen, you have some better way of adjusting our difficulty I shall be pleased to hear from you. I wish to be clearly understood that whilst I abhor with all my heart and soul to take any steps which cannot fail to attract a widespread attention throughout the United States and will afford great pleasure to those who antagonize catholics, I do not intend to tamely submit to what I consider a rank injustice.*

I wish you would reflect upon the responsibility which each and every one of you incurs. If you are in doubt about my claims, why not lay the matter before such an uninterested party? If you are sure of being in the right, why be afraid of the judgment of a man of such sterling integrity, of such sound judgment, and such a friend of your order as Bishop Scanlan is?

I enclose an affidavit of Dr. Smart's letter and a leaf

*NOTE.—At that time I thought I could enforce my claims. By doing so it would have produced the scandal alluded to in this letter.

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from McMillan's Books Review, that you may see that the position of Purdue was actually filled by Edwin M. Blake.

I remain, gentlemen, yours very respectfully.

CHAS. VENEZIANI.

Notre Dame, Ind., May 17, 1899.

Mr. Chas. Veneziani, South Bend, Ind.:

My Dear Sir—In an interview with you some months ago I told you that I would not need your services at the university after the present scholastic year.

You requested me to put this decision in writing, and I said I would do so before the close of the term.

I, hereby, notify you again that your services will not be required after the closing of our school on June 15, 1899. Sincerely yours,

A. MORRISSEY, C. S. C.

South Bend, Ind., June 1, 1899.
117 S. St. Louis St.

Very Rev. A. Morrissey, C. S. C., President of the University of Notre Dame, Notre Dame, Ind.:

My Dear Father Morrissey—Your letter of May 17th, in which you notify me that you would not need my services after June 15th, is at hand. In the same letter I notice you made a big mistake, which is quite excusable, because, as once you told me on the veranda, you easily forget many things. In your letter I see "You requested me to put this decision in writing and I said I would do so before the close of the term."

Allow me to tell you, Father Morrissey, that I am far more logical than you suppose. What you should have written is "You requested me to put this answer

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in writing, and I said I would do so before the close of the term." A word makes an immense difference, my dear sir, and you will soon see the reason. If you remember well the interview took place when I came to you in order to know the answer to my first communication to the Board of Trustees, who referred me to you, "who has exclusive authority to act in the matter." I sent you a copy of my communication, and in the first line you may see that my object was to present some claims based upon statements to be found in your letters and of which I enclosed an affidavit. After having set forth my claims on page 4 you may read: "I beg to remind you, gentlemen, that I am open to conviction, and in case my reasoning does not seem correct to you I wish you would state the weak points, and if I perceive my mistake, you will find me quite amenable to reason." It is evident that what I wanted was an answer to my reasoning and what I requested of you was to give me in writing your verbal answer.

However great may be the respect I have for you, I have a far greater respect for truth, and in this letter of mine I shall follow the example of Adam, who called things by their right name.

If you do not remember the verbal answer you gave me I am most willing to refresh your memory. You told me my services would not be needed at the end of the year, my letter was an impudent one because I wanted the chair of Mathematics without your giving it to me; you told me the chairs of Mathematics have a real existence in the University of Notre Dame; you said that the statement concerning my salary of $600 per year being higher than "we ever give for the first

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year is correct, when I asked you: "Do you mean to say that Dr. Egan was engaged at a salary less than $600 per year?" You answered I could not compare myself with Dr. Egan; you stated that my teaching was poor, and to my asking "Did you not tell me once that my teaching was very good?" you answered you never said such thing to me. To my question, "Did you ever say to anybody that my teaching was so good that the university on this account increased my salary?" you replied it would be impossible for you to have said such thing, since the university never increased my salary; you expatiated on your great kindness in having promised me that I could remain here at Notre Dame as long as I had not found a more suitable place, when I answered that I did not see your kindness in taking away the teaching Dr. Zahm intended to give me during the vacations, and you replied: "How can you prove that? Besides, it is my duty to see what kind of men are employed at Notre Dame;" and when I asked was the vacancy alluded to in statement No. 1 of the affidavit, the vacancy of Prof. McGriskin, whose house you promised when you wrote about locating me nicely, you replied you did not wish to answer that question.

This was the verbal answer I requested you to put in writing, because before you would have finished it you would have perceived so many contradictions and so many lies that the answer instead of being sent before the close of the term would not have been finished before the close of your life. There is no need to be a Doctor of Philosophy of the University of Heidelberg and to have received the prize bestowed upon the best mathematical scholar in that great uni-

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versity in order to see the complete absence of sound logic in your verbal answer.

In the first place, if you have promised that I could remain here until I found a better position, what great crime have I committed that you may break your promise? If I had had the misfortune, as it has been ordinarily the case with the teachers discharged in this institution, of being found drunk, or arrested for disorderly conduct, I could easily understand the necessity of discharging me; but to suppose that because I sent a communication to the Board of Trustees of the University of Notre Dame, stating my rights as I see them, you are exonerated from keeping your promise, I must frankly acknowledge that there is not only a lack of sound logic, but also a want of honesty, such as you would find in a heathen and certainly ought to be expected of a Christian, a priest, one who binds himself with three vows in order to reach heaven with more surety.

Concerning the comparison with Dr. Egan, I answer that comparisons are odious, but the question here is whether my salary is higher than Dr. Egan's salary, and since it is not higher you lied when you wrote the statement that $600 is higher "than we ever give for the first year," and you know very well yourself that you were lying when writing such a statement, and that you were only confirming a lie when you asserted the truth of that statement.

As to my communication being an impudent one because I want the chair of Mathematics in spite of you, I answer the question is whether according to your written statements I am entitled to it and I proved that I am. When you said "You never told me that

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my teaching was exceedingly fine" you were lying. As a matter of fact, I am ready to call God as a witness that you really said so, whilst you would never call God as a witness that you never said that, as you would not wish to become a perjurer. You most strenuously asserted that you never told anybody that my teaching was so good that the university increased my salary, but as I was told this by Mother S—,* Mother Superior of the Novitiate of St. Mary's, who congratulated me for this good news she heard from yourself, you understand very well that I fully believe you said so, and moreover, Mother S—'s word is above suspicion—not so yours.

As to your reasoning that you could not have said so because the university never increased my salary, your reasoning proves just the contrary. My salary has been increased the difference of the house rent; this you granted Mrs. Veneziani, and Mother S— could never know that, unless you told her, and naturally when you speak you are liable to make a mountain out of a mole-hill. If you want some instances, I have no objection to quote two. Take for instance "our chairs of Mathematics in the University of Notre Dame." Any teacher here connected with Mathematics laughs at the idea of chairs of Mathematics in the university and one teacher asserts that it is the President of the university that holds the chair of Mathematics, meaning that it is the President who has the power of creating the chair of Mathematics, and yet you write and speak of chairs of Mathematics having a real existence with such earnestness that were it not that I am a specialist in Mathematics and have

*The full name is withheld in print.

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been in the University of Notre Dame for the last three years you might really make me fall into the mistake of supposing that you are right, and were it not that I know positively that the teacher who according to the catalogue holds the chair of Mathematics does not teach one single branch of Mathematics connected with the University of Notre Dame and has nothing to do whatever with the Mathematics of the University of Notre Dame I might make the blunder of supposing that the University of Notre Dame has a chair of Mathematics. Another instance is the Romance languages fake of the University of Notre Dame. When I was engaged you advertised the great acquisition the University of Notre Dame made by engaging your humble servant to take charge of the "Romance Languages" Department. It served your purpose, which is "Videri, non esse," the great point is to appear, not to be. The only flaw I find in that advertisement is, firstly, there was no Romance Languages Department to take charge of, and secondly, I never was engaged to take charge of it. There is not a word concerning Romance Languages in your letters written to me. The fine point is that you gulled the public so well that some persons who must have known me praised highly the wisdom of the University of Notre Dame in bestowing upon me the chair of Romance Languages. A chair paying $600 per year!!! When lately there was a meeting of the faculty whilst you were in Europe I moved that the wl.ole string about Romance Languages be stricken from the catalogue, as well as the words "Romance Languages" written under my name, because it is highly unbecoming for a catholic university to cheat the public, but I was told by the

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chairman that Father Morrissey alone had that power, not the faculty. Let us see what that increase of salary meant. When my family came to South Bend in November, 1896, I engaged a house according to my salary of $600 per year, with the intention of moving into better quarters as soon as my salary was increased. When the proper time came I asked you how my teaching was and you told me it was exceedingly good. You had already let Mother S— know that you were pleased with my teaching and I had been apprised of it by Sister A— and Mother S—, who from the moment I met her in Salt Lake City always took a great interest in my welfare. I was greatly surprised when a few days later, having asked you what would be the increase of my salary for the ensuing year, you answered that the university had to support the missions in India, hence no increase would be granted; besides, my teaching was very poor, I could remain at the same salary. I wished to show you your letters, but you replied you knew everything in them. I showed you the letter of Dr. Smart, President of Purdue University, and pointed you out these words: "Should I find it necessary to employ an additional instructor in Mathematics I will make you an offer." I showed you the McMillan's Books' Review where, just on the same page where was announced my coming to take charge of the Romance Languages Department of the University of Notre Dame, is to be found the name of the additional instructor of Mathematics; and I told you that I might have been connected with Purdue University, but I had written Dr. Smart a few days after my arrival here that I did not wish to be considered any longer as an

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applicant since I was connected with Notre Dame. You replied that if I could see the prospect of a position in Purdue University from that letter of Dr. Smart I must certainly be a dreamer. I asked you then how you could say my teaching was very poor when only a few days before you told me it was exceedingly good. You answered by saying you never made such statement. It was then that Mrs. Veneziani, perceiving that I had been tricked by you, asked you for the difference of house rent which you granted and paid until March, 1898, included. When I presented you the next receipt due for house rent, after looking it over you remarked you had no time to give me an order for the money. Later on, when presented again, you told me to come tomorrow. I supposed you were very busy, and I waited several days. When I presented the receipt again you told me I should have come the very next day. You added that you were a man of your word and the word you gave Mrs. Veneziani shall be kept; this money, however, shall be paid together with my salary. I answered that Brother Edward, the Treasurer, had received orders from you not to pay me my salary, and I added, concerning the receipt for the difference of house rent, if the bill is correct it might as well be paid at once; if there is any mistake please show it to me that we may square this account. Your reply was, everything must be paid at the same time; thus nothing was paid. For six months I did not draw a cent of my salary, until you asked me on the veranda whether I had been paid, and I answered that in the first place Brother Edward had received the order not to pay me, and afterwards you told me I could draw the three-fifths of my salary, but not a

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cent more, because I was not earning the rest, and as I would not accept the three-fifths I had not yet been paid. You answered, I might go now and draw the whole, and I did so. When, however, I presented you the receipt for the difference of house rent you told me you did not agree with Mrs. Veneziani to pay more than $5 per month, I should tell her to come and see you. I answered you that as I did not send Mrs. Veneziani to you before, I do not intend to send her now; if there is any mistake it is your fault, since when I presented you the receipt instead of postponing payment under various pretexts, if you had made me this remark I would not have engaged the house for a year, and I cannot afford to lose money for your fault. You replied I am not worth any more than $600 per year, my intention was to grab the world, but you would not pay any more than $5 per month anyhow. After having thought over this matter, I concluded that I had been tricked and cheated quite enough and it was time to present my just claims to the Trustees of the University of Notre Dame. This is the increase you spoke of to Mother S—, as a reward for my good teaching!!

Now that I have presented my just claims you thought the best way of answering was, not by using the rules of logic beginning with Barbara, but by using a rather barbarous method—that of chopping off the head of the claimant and thus silence him. You think that by affirming my teaching is poor you have a right to set aside the just claims your letters have given me. I warn you, my dear sir, you are treading rather dangerous ground. Firstly, the question is not whether my teaching is good or bad; the question is

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whether your written statements set forth in the affidavit accompanying my first communication and on whose account I declined the Purdue University, are not a set of lies, and whether the university is not responsible for your writing as President. Supposing even that my teaching is poor, as I am teaching Languages, it would not follow that my teaching Mathematics is poor, and as I am entitled to the chair of Mathematics your pretext would fall flat. Besides, from the testimonial of the Vice-President of the University of Utah, my teaching of Mathematics is an ideal one, according to you my teaching of Languages is poor; then why should you hesitate to give me the chair of Mathematics to which I am entitled? By thus doing the University of Notre Dame would gain an ideal teacher of Mathematics and get rid of what you style "a poor teacher in Languages." When I asked you at the close of my first year whether I would have to teach Mathematics the ensuing year you answered that my services were needed to strengthen the Modern Languages Department. No person could understand how (what you style) "a poor teacher" would be able to strengthen a Modern Languages Department in a university. There are three reasons, besides, why you should not slander my teaching. 1st. Your testimony is worthless, having just told the contrary to Mother S—. 2d. I have in my possession irrefragable proofs of the contrary. 3rd. The work itself is the best proof. My pupils, the beginners in German, on three recitations a week, of three-quarters of an hour each, at the end of the first year understand Schiller's Wallenstein and Goethe; and you have only to glance at the catalogue to see the immense work

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the beginners in French did under me last year, and they would have done still more were it not that you through your criminal weakness retarded the progress of my class. When my pupils needed a dictionary the Brother in the office refused to order the one I wanted for the class because he wished to dispose of some worthless dictionaries which the university had for sale. Whenever I told you about it, you would send me to the Brother, and meanwhile for several weeks the class could not do the work it would have done otherwise. At last I spoke to the Director of Studies about it and added that if the parents of the pupils had any conception of such shameful proceedings of the University of Notre Dame they would be indignant. The Director of Studies told me to come into the office the following day and he would see that the dictionaries were ordered; thus what you left dragging for several weeks was dispatched promptly by the Director of Studies, and the dictionaries were ordered at once. Now, my dear sir, compare your criminal weakness in allowing a Brother who has no conception of French, but dictates under your very nose to the so-called Professor of Romance Languages of the University of Notre Dame what kind of French dictionaries must be used in the French class, to the detriment of the pupils—compare, I say, such criminal weakness in regard to that Brother with your criminal, idiotic and tyrannical proceedings toward the same Professor of Romance Languages on the occasion you requested me to take charge of the beginners in Latin. I told you I would take charge of that class as a favor, not as a duty, because we agreed that I would not have to teach beginners in Latin; you answered it

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was true you had agreed that I would not have to teach beginners in Latin, but when you agreed you did not know you would ever need my services in that line, had you known it, you said, you would never have agreed, hence it is my duty to take charge of that class. I replied that I was unable to see the correctness of your reasoning; as a favor I would take charge of the class, but not as a duty. Then began your threats, which you carried into execution. I should not draw any longer my salary, you would take away from me a private pupil I had, the teaching Dr. Zahm wanted to give me during the vacations would be withdrawn; an extra class which you had given me and for which I should be paid extra would be withdrawn. Utterly undismayed I repeated, "I don't see that I am obliged to take charge of that Latin class on account of our previous agreement, still as a favor toward you I am willing to do so, as a duty never." What threats could never have extorted from me a good word did. A priest in the university requested me for the sake of peace to yield, and I promised I would. I came to you a few hours later and told you I would take charge of the beginners in Latin, but you answered you needed my services no longer and that I should not go to teach that extra class you had given me, and for which you had promised me extra pay. I never thought you would demean yourself so low as to carry your threats into execution except so far as to take away the extra class, which you gave to the former porter of the University of Notre Dame. I was really astonished when I went to draw my salary, and I was told you had put an injunction on it. I soon perceived that you tried to take my private

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pupil away, but you did not succeed. Is there any need of proving that you withheld the teaching Dr. Zahm would have given me, when you yourself told me so? And are you not ashamed of bringing as a reason that you must see what kind of teachers are employed in Notre Dame, as if insinuating that there is something in my conduct which might lower the moral standard of those who come in contact with me, when the real motive was your spite? What kind of arithmetic did you use to infer that I was entitled to three-fifths of my salary when I was giving four lessons a day? Was it not yourself who forbade me to continue teaching the fifth lesson, alleging as a reason that the pupils were only waiters and too few in number, and after you ordered me to discontinue this class with this fine reason you want to take away from me two-fifths of my salary. You know very well that I have a family to support and do you think it was right when the difference of house rent was asked over and over again to postpone payment with prétexts of which a dead beat himself would be ashamed? I am perfectly convinced that no man in the country would ever believe that such things actually took place in the University of Notre Dame, the great catholic university of America, and still you know yourself that everything I am stating is correct. I wish you now to consider the way I stood under your unfair treatment. Instead of legally proceeding against the University of Notre Dame for withholding my salary, and thus bring disgrace upon you, I bore everything considering your actions as the antics of a spoiled child, who if only given some few months' time, and no notice taken of his sayings and doings, would come

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back to his senses and act more dutifully. As a matter of fact, it was nearly six months after when you told me to go and draw my salary which you had withheld. It is true, you gave me much useless trouble, and you did also much real harm, but I had decided for the sake of peace, I would overlook many things. Had I been Father Morrissey, the President of the University of Notre Dame, and you Veneziani, instead of keeping your salary and then afterward claim that only three-fifths are due, I should have deemed it my duty, besides the claims set forth in the first communication, to pay you for the extra hours teaching since for several weeks I had seven recitations a day during '96-97. At the beginning of the scholastic year '97-98, I had six recitations a day for over a month. That lesson for which extra pay was promised, should not have been taken away to be given to the former porter of the university, and if I requested you for translations from foreign languages, you certainly should have been paid either in money or in acts of kindness. Had I been the President of the University of Notre Dame, I would have remembered that when I wrote: "Our chairs of Mathematics are well filled at present, still it is possible that a vacancy will occur at the end of the year, and if it is the one I suspect, I would be able to locate you nicely." That phrase—locate you nicely—meant that in case of Prof. McGrisken leaving the university the house called the "Lilacs" was promised to you, and you may rest assured that neither pretexts nor lies would have been told by me in order to break my promise to you. I would not, after many subterfuges come out saying that the giving of the house lies with the Council, and you by going to Dr.

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Zahm, who is the President of the Council, might have found out, as I did, that the Council has nothing to do with the house; that it lies entirely with the President. I would not have said to you that Brother Onesimus had the renting of the house, but since the university always got $15 per month rent, you could not expect to have it for less, and then you might go to Brother Onesimus, as I did, and you might hear that the university never got a cent rent, therefore, he said it should not be rented to the university Professors. Were I the President of the University of Notre Dame, and you the Professor of Romance Languages enquiring from me where you could find a stall for your horse, I would never have sent you to Father Connor, the Superior of the Novitiate for a stall, when Father Connor had scarcely room for his own horse, and I, the President of the university, had a number of places entirely vacant. I would consider such advice the most idiotic joke played on Father Connor, as well as yourself, and when I, the President, am asked for a stall with the understanding it should be paid for, to answer NO, I should deem it not only uncharitable, but I should deem such a refusal as downright injustice, and if, besides, the inconveniences are taken into consideration to which I would expose you, the Professor of Romance Languages, by refusing that which is granted to pupils living nearer the university, I would rightly classify such refusal amongst those mean, spiteful actions, which are a sure characteristic of the low standard of the intelligence, as well as the heart.

What I have written is the reply to the verbal answer which I requested you to put in writing, and which you wisely refrained from doing. If I were

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alone in the world I would have no objection to give up the rights which your letters gave me. Having declined Purdue University for Notre Dame, to accept my dismissal as an answer to my rights, I really think it would be treason on my part towards those who have claims upon me for their support. If you remember, you called me an unpractical man, and consequently it is very doubtful whether you will believe that this legitimate resistance on my part will be the cause of disgracing yourself, the university, the Congregation of the Holy Cross, throughout the length and breadth of the United States. This must necessarily happen, if you persist in your course, not through any vindictiveness of mine, but through the necessary development of those means of which I have to make use to protect myself from what I consider a rank injustice.* I wish to be very explicit on this point, because when that which I have just told you will actually take place, I want you to remember that it is entirely due to not following the plan I will presently lay before you in order to adjust our differences.

The Board of Trustees of the University of Notre Dame, having read and considered my first communication, has referred it to you, who has exclusive authority in the matter. Your decision is final, if accepted by me, and the university is legally bound to stand by your decision. I hope you will have no difficulty in agreeing with me that "nemo judex in causa propria" is an old proverb, in which there is a great deal of wisdom. What objection could you have to refer the whole matter to Archbishop Riordan of San

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*NOTE.—At that time I thought I could enforce my claims. By doing so it would have produced the scandal alluded to in this letter.

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Francisco, who is a pupil of the University of Notre Dame, quite enthusiastic for his Alma Mater, and who would certainly not wrong the Congregation of the Holy Cross? What objection could you have to refer the whole matter to Bishop Scanlan of Salt Lake City, who is such a great friend of your order, as it is shown by the academies and hospital of the Congregation of the Holy Cross in Utah? We are but men, my dear Father Morrissey, we can never entirely free ourselves from the frailties annexed to our fallen nature, and the last thing of which we can free ourselves is the inordinate love of self.

The case of which you are constituted the judge is of such nature that one may rationally suppose that even in the hypothesis you have the best intention in the world of dealing fairly and squarely, you can not avoid some partiality, because you are too much interested in the sentence you have to pronounce. A judgment in my favor means that you have wronged me during these last three years, whether intentionally or unintentionally.

Any reasonable man under such circumstances would be of the opinion that I have the right to refuse you for my judge, and that your duty is to let such judgment be pronounced by some other party. A man of such sterling integrity as Bishop Scanlan or Archbishop Riordan, not interested in the case, is more apt to be impartial, and I, for my part, am willing to submit entirely to his verdict. I leave you the choice of the one you prefer. As you cannot deny that you promised me that I can remain at Notre Dame as long as I have not found a more suitable place, I wish that this claim also should be submitted and that you

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should show causes which justify you in my dismissal. I am sorry that all I can afford to give as a fee is $200. I wish I could make it $2,000, but it is impossible. If you are willing to arbitrate the matter, we will easily arrange all further details. The only important thing is, that we should wish that the whole matter should be settled according to justice,—for my own part I am willing; if you are also willing, you will apprise me which of the two you prefer as arbitrator, Bishop Scanlan or Archbishop Riordan, and we will speedily succeed in settling our differences. I will furnish myself the $200, which will be added to my claims, if I am right; if the judgment is against me, I am willing to lose them.

Hoping that this suggestion will meet with your approbation, I remain, my dear sir,

Yours very sincerely,

CHAS VENEZIANI.

South Bend, Ind., Sept. 5th, 1899.

To the Board of Trustees,
Of the University of Notre Dame,
Notre Dame, Indiana.

Gentlemen:—On March 23rd, 1899, I sent you a second communication in which, after having stated the result of my interview with the President of N. D. U., to whom you referred me in your answer to my first communication, as the one who has exclusive authority in the matter concerning my claims, I suggested that Bishop Scanlan, of Salt Lake City, be taken as arbitrator. No answer was vouchsafed to the second communication.

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On May 17th, I received a letter from the President of N. D. U., in which he notifies me that he does not need my services after June 15th. I enclose a copy of my reply to his letter, as it is intimately connected with the present subject. You will observe, in reading my reply, that I advocated that the whole matter be referred to either Archbishop Riordan of San Francisco, who, as a pupil and friend of Notre Dame, would not certainly be inclined to wrong his Alma Mater, or to Bishop Scanlan of Salt Lake City, but the President declined to accept any arbitration whatever concerning my claims, and repeated that my services would not be needed after June 15th.

Well, my dear gentlemen, I intend in this third and last communication of mine to speak to you the truth and nothing but the truth; there is a power in right which might alone cannot give, and which constitutes might in itself, and I feel within me that right and that might. One would reasonably expect from religious people that their actions should be a model, a light to us laymen, and their honesty in business transactions above reproach. One would reasonably expect from the Board of Trustees of the University of Notre Dame, that its members would have enough conscience if a claim is presented by a teacher to make a thorough investigation for fear of incurring the curse of God for keeping a human being out of what is due to him. If the Board of Trustees of the University of Notre Dame, instead of being composed of four priests and one brother, all five belonging to the C. S. C., was composed of four saloon keepers and one gambler, all five belonging to the A. P. A., I am fully convinced I would have found better consciences in

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their verdict concerning my claims. Consider the way you dealt with my first communication. If I had had any prospect of obtaining justice by applying to the President of the U. N. D., I would not certainly have applied to the Board of Trustees; and any board composed of conscientious persons, from the moment they legally represent the university before the State of Indiana, would have thought themselves morally bound to look into the matter and see whether the statements found in the letters of the President of the U. N. D., and of which I enclosed an affidavit, give me the rights I claim or not. Instead of that, you answer: "Having read and considered the same (communication), it has, by order of the board, been referred to the President, who has exclusive authority to act in the matter."

There is nothing more absurd than such an answer of yours, if you except the one given by the President of the University of Notre Dame, who began it by dismissing me from the university, contrary to his promise that I could remain here as long as I had not found a more suitable place. You must certainly know that the President cannot dispose of over $100 without the consent of others, as my claims are much higher, the President of Notre Dame does not have ex-officio exclusive authority to act in the matter.

If your answer means that you confer upon him exclusive authority to act in the matter, then I simply observe that the validity of my claims implies that the President has wronged me during these last three years either intentionally or unintentionally, therefore, he is the defendant in this suit in which I am the plaintiff, and you, the judges, confer to the defendant exclusive authority to judge the claims of the plain-

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tiff! ! ! ! No Asiatic court ever prostituted so low its sacred functions of dispensing justice, as did the Board of Trustees of the University of Notre Dame with such an infamous answer.

Far from accepting the President of the University of Notre Dame as my judge, I denounce him before you as a first-class liar, a faithless man, a scoundrel, an unjust despot, and a low deadbeat.

I brand the President of the University of Notre Dame as a liar, when he asserts that he never told me my teaching was very good, and I call God as witness, that he did so.

I brand the President of Notre Dame University as a liar, when he asserts he never told anybody that my teaching was so good that the University increased my salary, and I call as witness Mother S—, the Mother Superior of the Novititate of St. Mary's, who, when she congratulated me for this good news, told me, she heard it from Father Morrissey, himself,—and who shall dare to question the veracity of a Mother S—?

I brand the President of the University of Notre Dame as a liar, when he wrote that $600 is "higher than we ever give for the first year", and when he asserts that the statement he wrote is correct, and I call as witnesses you all, members of the Board of Trustees of the U. N. D., beginning with you, Father Hudson, President of the Board; you, Father Connor, Vice-President; you, Father French, Secretary; and you, Brother Edward, Treasurer. You know very well that he lied, still, if you entertain any doubt, you may go and verify with your own eyes, and you must agree with me, that the President of U. N. D. was a

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liar when he wrote that statement, and a confirmed liar when he confirms the truth of that lying statement.

I brand the President of the University of Notre Dame as a liar when he wrote about "our chairs of mathematics", and when asked about the truth of this statement he asserts that, the chairs of Mathematics have a real existence in the University of Notre Dame, since even the teachers of mathematics in Notre Dame laugh at the idea of there being chairs of mathematics in this university; and if the President really believes that the chairs of mathematics have a real existence in Notre Dame, he is not a liar by no means; he is only an ignoramus, not fit to be a teacher in a kindergarten, and I, who believed every word he was writing as Gospel's truth must not certainly suffer for the utter ignorance of the President of the University of Notre Dame.

I brand the President of the University of Notre Dame as a faithless man, for after having told me, I could remain here as long as I had not found a more suitable place, and I call God as a witness that he really told me so; without alleging any cause, he thinks himself exonerated from keeping his word, and as he adopted this method in order to cheat me out of my claims, based upon his own letters, I openly brand him as a scoundrel.

I brand the President of the University of Notre Dame as an unjust despot for having withheld my salary for nearly six months without any hearing whatever before the Board of Trustees, and having done, besides, as much harm as he could in his vindictiveness, simply because, having asked me to take charge of a class of beginners in Latin, I told him I would take

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it as a favor but not as a duty, since we had agreed I should not have to teach beginners in Latin; and I brand him the more as an unjust despot, because a few hours later, at the entreaties of a priest who wished me to yield for peace sake, I went to the President and expressed my willingness to obey his orders, and still he executed his threats as far as he could.

I brand the President of the University of Notre Dame as a low deadbeat, for, when I presented him the receipt of my house rent in order to cash the difference as it had been agreed, he loudly proclaimed himself a man of his word, who keeps what he has promised, and his word shall certainly be kept; but, he added, this difference of rent must be paid, together with my salary, and thus nothing was paid for six months, and to my entreaties that he might as well give me an order for the money due, if the bill is correct, and if not correct he should show the mistake, he answered, that everything must be paid at the same time, and thus nothing was paid.

These are the reasons why I cannot accept the President as a Judge concerning my claims founded on his letters, and should you persist in denying me justice, or, in refusing to have the matter referred to either Arch Bishop Riordan or Bishop Scanlan with the understanding that I shall enclose $200 fee to be lost if I am found to be in the wrong, to be added to my claim if I am right, I shall have these reasons published in the newspapers in order to start a fund to legally fight the University of Notre Dame, and should you entertain the least doubt about the truth of my denunciations I defy you to prosecute me.

Remember, gentlemen, that I am not here begging

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any favors of you, and that I am rather conferring a favor upon you in directing your attention to the mistake you have made, and by offering you the opportunity of correcting the gross injustice you have done me.

My first communication is still in your hands, my second was never read at any meeting of yours, and as to my third, I hope you will act according to truth and justice. The worst hypocrisy of man is to endeavor to hide a gross injustice with the cloak of justice, of order—harmony.

Religious congregations have been repeatedly persecuted, robbed, and banished, still I doubt whether such low, stupid and hypocritical means were ever practiced against them as you used in your answer to me: To appoint as a judge the man who did me the injustice! ! ! Such proceeding is the more blamable because, having full confidence in your honesty, I tried in my first communication to logically set forth my rights, and after my reasoning, I appeal to you to show me my mistake if you find any, with these words, "I beg to remind you, gentlemen, that I am open to conviction, and in case my reasoning does not seem correct to you, I wish you would state the weak points, and if I perceive my mistake you will find me quite amenable to reason."

How was my reasoning answered? The President to whom you referred me, notifies me that he does not need my services. Poor logic, the question is of rights, and not of needs. I have a right to the chair of Mathematics, and I intend to have it. I have a right to a salary "higher than we ever give for the first year", and it shall be given.

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The mere fact that you do not wish any arbitration from such men as Archbishop Riordan or Bishop Scanlan, shows quite clearly that you are convinced that I am right, and you are wrong.

From the moment Adam fell, mankind began to use pretexts to excuse their wrong doing, Adam setting the example by pointing out to Eve, who, according to him, seemed to have had "exclusive authority in the matter". Do I need to remind you that it is you, not the President, who have exclusive authority in the matter, and it is to you, that I apply for redress? I should not wonder if you would say, It has always been the policy of the Board to leave full authority to the President in all matters concerning the relations of teachers with the university, because good harmony is indispensable to the attainment of good results in educational matters. My answer would be, that in the first place my teaching in the University of Notre Dame has been very successful, and I like harmony as well as any man, and in the present case more than the President and the Board of Trustees do. I am in full harmony with the statements of the President to be found in his letters, but, unfortunately, he is not in harmony with his statements, and what is worse, his statements are not in harmony with truth, and you are not in harmony with justice, when you do not compel the president to harmonize with his written statements. Let the statements be made true, that is to say, let my salary be "higher than we ever give for the first year", let the chair that best suits me be given unto me, and, of course, I choose the chair of Mathematics, and I am in full harmony with the President of the University of Notre Dame.

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If what I heard is true, the venerable Sorin and Father Corby said that it was the policy of the University of Notre Dame to never discharge a teacher as long as he fulfilled his duties as teacher, and did not give any bad example as man. This policy seems to have been cast aside and now, a teacher is discharged as soon as he claims his rights, based upon statements to be found in the letters of the President of the University.

I hope that such loose policy, more in harmony with a soulless and heartless corporation, than with a religious congregation, will not meet with your approval.

I hope that you will do me full justice, and heartily hope that I shall not be compelled to give publicity to this matter. I remain, gentlemen,

Very sincerely yours,
CHAS. VENEZIANI..

No Answer.

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A PLEA

FOR THE

Higher Education of Catholic Young Men of America.

WITH AN

Exposure of the Frauds of the University of Notre Dame, Ind.

PRECEDED BY

A CIRCULAR LETTER TO THE ARCHBISHOPS, BISHOPS AND PROMINENT CLERGY OF THE UNITED STATES.

BY

CHARLES VENEZIANI, A. M., Ph. D. (Heidelberg).

Professor at the University of Notre Dame from '96 to '99.

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