

winning that contest we shall probably be regaled with as many essays on women's progress as we were when Miss Fawcett won the senior wranglership at Cambridge.

THE Illinois colleges are having a hard and judging by the language a hot time in the selection of their state orator. Charges and counter-charges, consisting mostly of maledictions and inuendoes, follow each other in rapid succession. This is unfortunate, but not nearly so bad as to have all the colleges lulled to sleep by the cooings of the white dove of peace as is the case in this state. Having experience in both, we must confess that we prefer belligerent activity, to such dense inactivity, even if it is peaceful.

It is not a generally known fact among the students that Professor Hunt has been furnishing articles on "Lessons in English Grammar" to the *North-Western Journal of Education*. The originality of Professor Hunt's ideas on this question, together with the discussion that they will probably arouse is of so much interest to every student that they will be read by every one. It is said that the articles will be issued in book form although this has not been definitely decided upon.

It is said of the University of the Pacific that admission is denied students using tobacco. If this is true a diploma from that school is nearly as good for a certificate of moral character as an O. Ked. bill for a golden harp and its necessary adjunct, a pair of wings.

WHY is it that some of the university musicians have not acted on Professor Bessey's suggestion about a university song? With so much musical talent in the university there is no reason why we must sing the songs that some other college has put its stamp of adoption upon.

LITERARY.

"Ignatius, O. S. B. (Monk)" is the signature to an article in the current number of the *North American Review* and curiously enough the article is a criticism of an article signed "Ouida" that appears in the same number. The topic treated is, "Is Christianity a Failure?"

The question is not a novel one, but the character of the disputants is noticeable. "Ouida", whatever may be her power as a novelist, was never suspected of aspiring to honors as a polemic. Her previous writings have not been the most consistent with Christian ideas of morality. Indeed they have been so inconsistent with such ideas that their character has never been regarded as resulting from the scepticism or "free thought" that challenges the attention of the most intelligent among the clergy. "Ouida's" article displays no remarkable depths of logic, but an almost total ignorance of history. The wonder is that Ignatius (Monk)

should reply to the article. "Ouida" sees in modern Christianity nothing but useless restraint of human passion, of all that makes life worth living, to her it is a mere form, a sham, a delusion. She terms it the religion of "democracy," or "socialism."

Ignatius, too, believes that the church has wandered far from the paths of pristine purity, but he sees the world and Christianity with the eyes of Saint Francis or Saint Dominic. Christianity in his opinion is still the force that is to regenerate the world, after the church itself has been revived. It is not from such as "Ouida" that the monk need fear opposition to his ideas. Participants in vice and immorality may justify their course to themselves, but they are in no position to combat the arguments of morality. Vice proselytes in silence. It is from those men who, protected by their private morals, wage intellectual war upon religious dogma, that monkish views must fear defeat.

The career of Father Ignatius is a remarkable one. His life work has been to revive monasticism. Since 1861 he has striven to establish an abbey, and at last he seems to be successful. When he first began his labor, opposition met him everywhere: his bishop frowned upon his efforts, and his neighbors stoned him. He endured sickness and persecution such as greeted Luther in his labor for reform. He saw his followers become disheartened, or die; yet he struggled on. His character displays all the mystic purity that hallowed the names of Francis and Dominic, and again the order of Saint Benedict seems like theirs, the inspiration of a fanciful and unbalanced mind.

By strange chance the order of Saint Benedict survived the persecution of Henry VIII, though it disappeared from public notice long ago. Taking its name, Ignatius reared upon its ancient foundation in the law a new order. Strict and rigid rules, poverty, a magnificent altar, and scourging; celibacy, an appearance of the Virgin Mary, and the monkish habit; Ignatius had revived all the vicious elements of monasticism.

It has come to be the common opinion that monasticism had within itself elements opposed to social welfare, which finally worked its ruin. Nothing seems more foreign to modern ideas either social or religious. The ascetic spirit of the age seeks not solitude but the dense populations of "darkest England." By association with his fellows, he still gains pious order, but his fellows are the suffering masses, not the pious few. Society is more interested in the uplifting of the masses than in the development of a community of saints. The world calls craven the man who seeks a refuge from the turmoil of daily duty under a monkish cowl. There is a realism in other things than literature. Charity has ceased to be an indiscriminate alms giving; it is no longer an ideal, but a real, practical virtue. The economic example the monastery once set is no longer needful, the pupil has outstripped the master. For many years learning has felt no need to seek a refuge in the cloister. Religion long since ceased to seek defense and strength in the monastic organizations. Not religion, but its enemies now choose the battle ground, and the cloister affords no advantage. Community has not served to defy the attacks of modern heretics. How religion is to profit is not apparent from Ignatius' exposition of his plan.

The world is full of suffering, toiling men and women who demand relief. The problem of the hour to more than one government is the relation of capital and labor, the ever-widening grief between luxury and poverty. Every great city has its masses who form threatening proletariat. Their