

The Angelical teaches us that obedience to law is a moral duty, that we owe respect to the authority of our superiors. Here, by recognizing inferiority and superiority in individuals we see the whole foundation of communism and socialism swept away at the touch of one master mind. Such it is with all the errors of our modern times and such it will be till time goes on, and new errors shall find a birthplace in the mind of man. St. Thomas was singularly well adapted to the task that was set before him. He counted among his ancestors on the paternal side such men as Frederic Barbaronssa, Frederic II and Henry IV, and among his maternal ancestors, Robert Guiscard and the Tancred. He imbibed from these that spirit of opposition to wrong which was the characterizing mark of his entire life. To have endeavored to give you an idea of the genius of this man would have been a futile effort. "What shall I say of

him," says Lacordaire, "would what I would endeavor to paint to you of this man and his labors be true? As much might I wish to give you an idea of the grandeur of the pyramids in telling you they had height and breadth. Leave aside these vain efforts, if you wish to see the pyramids. Cross the sea, advance into that country where so many conquerors have left the traces of their steps, and there behold something solemn, grand, calm, immutable, profoundly simple. These are the pyramids." These then are the characters which Lacordaire would give to St. Thomas solemnity, grandeur, calmness and simplicity. That he does not exaggerate is evidenced by the consensus of opinion of all learned men upon the question. To those who would desire to form some faint estimate of his labors, I would say: See for yourselves; read for yourselves.

W. F. KEHOE, '89.

NORMAN FRENCH INFLUENCE ON ENGLISH LITERATURE.

WHILE English scholars claim for England the first rank amongst modern nations for imaginative literature, they give themselves but little trouble to point out the causes of their forefathers' wonderful progress in this department of letters.

They are content with the fact. If their assertion is disputed, they point triumphantly to their brilliant galaxy of Epic, Dramatic and Lyric poets, of romancers and novelists. But if asked to explain this progress they are more perplexed than ever. However they are not all such. Some there are that give causes of this progress. And with these we agree in saying that the most powerful cause of this fecundity was the union of the Anglo-Saxons with the Norman French. Both people had excellent qualities but neither alone could have produced a Chaucer, a Spenser, a Shakespeare or a Milton. A glance at the nature of the Anglo-Saxons

will show that they were wholly incapable of doing it.

For centuries they had roamed the North Sea till finally they obtained a footing in Britain. It was then the special traits of their character began to appear. Rich land had for them a great attraction; it acted on them as a magnet on steel, when once they came together nothing could separate them. Once established on the soil they were like the pyramids of Egypt, you could not move them. Their intellectual characteristics were in harmony with the rest of their nature; in all their dealings they displayed much good common sense, much equilibrium of mind or, as Lowell says, much intellectual good digestion, which made them what we call a very fixed fact. But you would not find a poet in a hundred thousand square miles of the country of such a people. In other words the Anglo-Saxon was deficient in taste and in a true perception of the