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Immaculate Conception

The
# S. M. I. Exponent

Vol. VII OCTOBER, 1909 No. 8

## The Foundations of Swiss Liberty

M. J. Smith, '12.

SWISS annals lead far back into periods immemorial. Cæsar and his legions have had quite a martial engagement in endeavoring to break the inherent and fiery patriotism of the Helvetians. History records how more modern but less hardy adversaries than the Romans sent one panoply of war after another to destruction by computing the intensity of Swiss patriotism upon too low a basis. Emerging from earlier historic times, we find that the Swiss Federation was originally the aggregation of bits of the three imperial kingdoms of Germany, Italy, and Burgundy. Helvetian history, comprising as it does, a study in federalism, is largely the outcome of successful revolutions. The uprights of the scaffolding of Swiss liberty were the leagues of 1291 and 1315; the crossbeams were Morgarten and Sempach, while the formal acknowledgment in 1648 of the achieved independence constituted the upper arch.

Like every brave people, the primitive modern Switzers, I mean the men of Uri, Unterwalden, and Schwyz, were destined to have their independence contested. Naturally gifted with a stout heart and an unflinching, indomitable spirit, they united as one man already in minor infringements upon their rights. After they had leagued together in 1291, they were but an obscure folk of the valleys, so little known, in fact, that Emperor Henry II. quite unintentionally bestowed their pastures circa Einsiedeln upon the abbey itself. Trouble ensued. The peasants stubbornly led their flocks to pastures, theirs by prescription, and that, despite the emperor's ban and

the abbot's curse; to them natural right preceded the dictates of a sovereign.

The hapsburg line, primarily but a ducal family of Aargau, began steadily to rise at this time, till it attained its acme of power and glory, when its first representative, Albert, was seated upon the imperial throne in 1298. His reign was severe, and Mackenzie's "Switzerland" portrays that it was distressing to the simple mountain-folk of the borders. Taxes, suppression, limitation of rights, and sundry other injustices were the kind allowances of Bailiff Gessler. The Tell tragedy was incident upon this dire oppression. It is not ours to discuss whether a William Tell appeared and fought at Morgarten or whether he actually performed the feat of the apple or whether, again, he is to be relegated to the province of legend. If he was a distinct personality he could certainly pose as a model for his countrymen; if a mere figment of invention, it was truly a noble ideal that fitted a Winkelried, a Reding, and a Stauffacher.

Albert of Austria was murdered *en route* to Switzerland by a false-hearted relative (1308). Henry of Luxembourg next filled the imperial chair, but, within five years, passed away. Two candidates were then proposed for election: Frederick of Austria and Louis of Bavaria. The choice of the Switzers naturally devolved upon Louis, this being, on the part of the Swiss, an unmistakable sign of hatred for the house of Hapsburg. Frederick, slighted to the quick, meditated bitter vengeance upon the recusant Swiss. To Leopold, his brother, did the defeated candidate confide the task of revenging their house. The former thereupon arrayed his hosts, sending one division, four thousand strong, across Brunig against Obwalden, and the other, himself commanding, fifteen thousand strong, along the Lake Egeri toward Morgarten. The peasants could muster only 1,400 men against this formidable assemblage. Knowing the strength of their hearts and the righteousness of their cause, they resolved to fight or fall like valiant men. Rudolph Reding, their commandant, mapped out the plan of attack; however, being decrepit with age, he charged his sons and Henry of Opsenthal to execute his orders. The van of the confederate army consisted of fifty exiles, who were to win back honor and fatherland by imperiling their lives for the cause of freedom; isolated from the rest, their task was to hurl huge rocks and earthen materials upon the ascending cavalcade, so as to dismount them and open a gap for the Swiss infantry.

On November 15, 1315, the Austrian column of knights and infantry entered the valley of Morgarten and began to scale the hill. It was not to be kept long in abeyance as to the attitude of the little army of the league above. Ere long every imaginable sort of projectile came rumbling down the hillside upon the surprised enemy—in sooth, the repentant Swiss exiles were earnest about making a successful emprise of their role in the battle. In the confusion of the moment, the Austrian knights were dismounted, while their frenzied steeds, dashing hither and thither, created

disorder among the infantry; the havoc spread more and more, and the Swiss followed up their successful action until fifteen hundred Austrians lay lifeless upon the mountain slope and plain. Nearly a month later, representatives of the victorious highlanders met at Brunnen to renew the Everlasting League of 1291.

After Morgarten, the Schwyz, Uri and Zurich Federation was augmented by the acquisition, one after another, of the localities Lucerne (1332), city of Zurich (1351), Glarus and Zug (1352), and the free imperial city of Bern (1353). Thus, the members of the union were swollen to the number of eight and could hope to be more secure than heretofore against any foreign imposition.

Austria was determined to retrieve her prestige lost at Morgarten. An honest peasant-folk had scattered her best array and beaten it into shameful defeat. No wonder that, seventy years after the fatal day, she eagerly seized the opportunity for revenge, hazarding a troop, inferior in numbers only, to the one at Morgarten. Lucerne enkindled in Austria the spark for revenge. This arm of the league fretted like a newly-broken charger under Hapsburg rule; she refused to pay taxes to the bailiff at Rothenburg, attacked the castle, and haugtily bestowed burgership upon the puny town of Sempach, a trading post on a lake of the same name. Duke Leopold, intent upon crushing the rebellious district, summons forth a phalanx of six thousand spearsmen and makes a feint attack on Zurich; the confederates, however, recover from their error in time to check Leopold's advance at Sempach.

July 9, 1386, was a hot summer day. The bit of sloping meadow where the hostile armies contended seemed to radiate a fervid heat and to long for flooding its dry area not with water, but with blood. As the dark mass of Austrians moved along, the Switzers gazed forward anxiously but not disheartedly, for they remembered Morgarten. Forthwith the action began; time and again did the poorly-armed and undisciplined peasants charge upon that "living wall, a human wood," only to be transfixed by the hostile spears. Then did that living personification of patriotism, Arnold Winkelried, all aglow with the turmoil of combat, call to his fellows to care for his wife and child; his word had hardly sounded when,

*"Make way for liberty, he cried,*
*Made way for liberty—and died,"*

and, rushing forth, he clasped ten spears in his embrace, directed them to his breast, and created a passage for his comrades.

Winkelried's countrymen passed over his corpse as victors. The path *he* had made, *they* enlarged to the size of a frightful incision of the Austrain center; then their scythes and battle-axes and cudgels were wielded to advantage as long as arm could wield them, till the enemy, unable to act on account of their abnormally long spears, were utterly routed and fled. Both

commanders, Archduke Leopold and Guldoldingen, fell, while many a noble Austrian family become extinct on that day. The hero of Sempach has a monument to his honor bearing the plain inscription: "Hier hat Winkelried den Seinen eine Gasse gemacht."

Sempach had an important bearing on the League; all during the fifteenth century it waxed so strong as to be able to take the aggressive. After the triumphs achieved, the warlike propensity of the men of the cantons grew instead of diminishing. They became restless to such an extent that it was feared they would wrangle among themselves; however, an act of treachery on the part of some Glarus people prevented the dreadful possibility. By this act the confederate garrison at Wesen was massacred. Of course, the Glarus district arose in arms against the partisans of Austria, but only after the truce of Sempach had expired did Albert of Austria, Leopold's brother, lead a force against Glarus. The Austrians were met at Näfels (April 9, 1388) by a handful of Glarus and Schwyz men, the other contingents arriving too late. So wrathfully intent upon avenging their massacred Wesen garrison were the Switzers that, in the conflict that followed, they slew three thousand foes, themselves losing only fifty-five men.

This was practically the last of the battles for freedom that the confederation had to engage in. It is annually commemorated by a significant ceremony: a solemn procession repairs to the Rütli meadow, where, upon eleven tablets, are engraven the names of the heroes that fell at Näfels. A delegation from Wesen is coerced to be present and listen to the rehearsal of their forefathers' treachery in siding with the Austrians to massacre the local garrison. This humiliation ,already softened by the lapse of years, is still further palliated by a substantial dinner after the ceremony.

Morgarten! Sempach! Näfels!—to the Swiss heart each name is synonymous with "fight for freedom." Liberty had erst be traced upon the soil in characters of blood, and then only would the hallowed spirit of independence deign to dwell in Switzerland, the land that has the "gift of beauty" and whose people are free as the torrents that leap the mountain-chasms or as the "nether air that fills their rocky glens." Morgarten, Sempach, and Näfels have shown that the Swiss patriot wished his liberty to be as untrammeled as the snow-white crags he daily gazed upon and that his wish was *will*, the blood-stained slope of Morgarten or the sorrowful meadow of Sempach or the gory field of Näfels shall each bear ample evidence.

# Promenia*

FRANCIS M. MUELLER, '13.

PART I.

IN the extreme northeast of the Great Sahara, where the mighty Nile, the sacred river of the Egyptians, empties its seven arms into the Mediterranean Sea, there stood in times gone by the proud and beautiful city of the sun, Heliopolis. Famed and renowned it was for its priesthood and magnificent temples, where the devotees of the gods were taught Egyptian wisdom. Here lived, at the time when the Divine Wisdom deigned to come down upon the earth, a wise and eminent highpriest, Phatahor, who possessed riches and innumerable treasures, stately palaces, and a host of servants. He was regarded by his friends and those that paid him homage as the wisest and happiest of all mortals.

Phatahor's most precious treasure, and on account of which he was envied, consisted not of silver or gold: it was his only daughter, little Miriam, whom he loved above all earthly things, and who was surrounded with royal splendor. Upon an island, encompassed round about by the seven mouths of the Nile, he built her a pleasure palace endowed with lavish magnificence, appearing in all its splendor like an abode of fairies.

In the course of time, however, the angel of death cast his pall over the beautiful little girl, though only in the bloom of her childhood. Indescribable was the father's grief. For him there was no longer any pleasure in this vale of tears, because Miriam, the delight and consolation of his old age, was no more. Phatahor became more retired and secluded. Unhappy and restless, he sought oblivion of self and sorrow in his lonely palace halls. Oftentimes he had himself carried, in a golden sedan, along the shores of the sacred Nile, to the fairy-castle on the lonely island, where, in the family vault, rested the mummy of his beloved Miriam. Even in death he longed to be near the hallowed corpse. Time and again he sat throughout entire nights upon the palace veranda, looking with a fixed gaze across to that little palace of marble, which, a short distance beyond, rose from the midst of a group of palms and sycamores.—Thus, one evening, far beyond the time of sunset, we find the aged father, bent under the heavy burden of

*Adapted from the German of J. M. Duehren, by Francis M. Mueller, '13.

grief and sorrow, as, sitting upon the flower-bedecked veranda, in his long, white sacerdotal robes, his hoary head resting upon the purple-covered arm-chair. Beside him sat his faithful servant Neko. Ever and anon the master's eyes were raised to the starry heavens that swelled into an infinite sea of light; ever and anon they were directed toward the group of towers, whose dazzling white summits were reflected, phantom-like, by the silent waters.

A wonderful Oriental night had descended upon the dreamy earth, and had rocked everything into stillness and slumber. Deathlike was the silence, save for the plaintive notes of a little bird as they resounded through the still, dry air from a distant olive-grove. And the fire-flies as they floated by in infinite numbers among the trees and flowers, glittered as living diamonds in the darkness. Gently the wind touched the swaying tamarinds and almonds and wafted across the fragrant odor of their blossoms. In the nearby grove of palms there were mysterious whisperings, and deeply the slumbering lotus bowed its silvery crown to the gurgling waters beneath. And in the midst of all this enchantment the luminous castle gleamed like the palace of fairies. Everything that could delight the eye and the heart, everything that the keenest imaginative power could put into colors, was here combined on this enchanting island.

And here, within this earthly paradise, sat, morose and silent, the rich and prosperous Phatahor. True enough, his heart had no need for denying itself any wish, yet peace and happiness it had not known for many a year. Although his father-heart still bled from the deep wound that unyielding Death had inflicted, a far different solicitude and anxious care now embittered the evening of his life, which, in his earlier years, he had dreamt care-free and happy. Doubt and uncertainty had crept into the greatest and highest truths of the intellectual world. That which, until the present, he, the wisest of all Heliopolis, had held as truth and wisdom, now seemed puzzling and dark. In vain did he scrutinize the Scriptures. In vain did he lay his doubts before the council of the wise: nowhere could his heart, thirsting for truth, find peace and satisfaction. Very strange things did he hear about a Divine Child that had been born in Palestine many years before. Prominent and mighty kings are said to have come from distant lands to give It their homage and—. Suddenly he sank into deep reflection—and did not Promenia herself relate to him the story of a wonderful Child who had come to Heliopolis under such mysterious circumstances and disappeared in a short time? And—may it not have been the child of that poor carpenter, whose arrival with his family created such great excitement by strange and singular occurrences? No; that cannot be! No king, and far less a God, would appear in such a humble state, in the guise of the son of a lowly laborer! And yet, what fear took possession of the entire populace, not excepting the priests! There was hardly a single temple of the city in which one or more idols were not shattered to pieces;

yea, in the grand temple of Isis, at the west gate, three hundred statues fell to the ground, a mass of ruins. Phatahor was, at that time, only an ordinary priest, nevertheless his advice and opinions were valued and appreciated by the entire sacerdotal college. Those of the multitude who were aroused to the utmost, with the priests as leaders, wished to wreak the anger of the offended gods upon the author of this deceit and witchcraft. Phatahor, however, in all his wisdom, arose and bade them hold their peace. "For," he said, "if they are men like ourselves, there is nothing to fear; but if they are stronger and mightier than our gods, then we can do nothing against them, and it would be unworthy of a wise and philosophic man to oppose the truth." His statement verified itself, for the humble family had settled in the northeastern part of the city, living among the ordinary people, and distinguishing itself in nowise from others, so that in a very short time they were considered by the citizens one of their own kind. It was, however, not thus with Phatahor. Of all these unaccountable occurrences, not one escaped his sharp intuition. Wonderful things he had beheld, wonderful accounts he had heard told of a child, but a Divine Child in poverty, in lowliness, was the most incomprehensible mystery to this wise man of Heliopolis—and it was this mystery that made him so thoughtful and silent.

Long he had sat there upon the veranda, mute and motionless, when suddenly his features changed, his dull eyes shone as if transfigured by a celestial fire. He arose, fell upon his knees, and with outstretched arms he spoke the following prayer: "If there is a Being that governs the fate of men, O then may He have mercy on His servant, who pleads to Him for enlightenment. Mighty, eternal Lord of Heliopolis, sublime Lord of the world, Thou Father of the gods Who rulest over the seas! O worthy of wonder, Thou Who closests the gates of the firmament, Thou Who hast created the valleys of the earth, Thou Who yearly sendest the waters of the Nile, and everywhere spreadest blessings and fruitfulness, to Thee praise and glory! Noble Lord of heaven, that dost rejoice in a creature's sacrifices of thanksgiving, behold!—alms I will prepare from all and everything. I will sacrifice to Thee of the fruits of the field and of flowers, vessels of the most delicious of perfumes, incense and immolations. Amiable Being, look down from Thy throne of majesty, enlighten my understanding, open my eyes to truth and my heart to wisdom. Thou, Creator of the gods, of the universe, who rejoicest in the wanderings of the Light of the world, O send light to my spirit that it may know and serve Thee!"

Whilst the venerable old man thus spoke, the eastern horizon burst forth into light, and the first rays of the morning sun announced the dawn of another day.

*(To be continued.)*

# The Boston Convention

GEORGE R. KEENE, '10.

ACTIVITIES in the interest of education ought at all times to arrest the attention of every earnest student, for education strives to make the most of man's manhood. If such be true of the student in general, we of the Catholic Church ought to give particular attention to what is being done for and in our own schools and colleges. We do not feel any hesitancy, therefore, in re-stating for our readers some of the impressions made on those who had the happy fortune to assist at the Convention of the Catholic Educational Association, held this summer at Boston. While this good fortune was not our own, what we shall say is information from reliable sources, and confirmed by the statements of several who attended.

It was the Catholic College Conference which in May, 1898, inaugurated the annual meetings of the Catholic Educational Association. The latest one, at Boston, was the sixth of its kind, the others having been held in St. Louis, New York, Cleveland, Milwaukee, and Cincinnati.

The broad purpose of the Association is thus set forth in its Constitution: "The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments. To advance the general interests of Catholic education, to encourage the spirit of co-operation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends." (Art. II., Constitution.) The Association is divided into the Catholic Seminary Department, the College and University Department, and Parochial School Department. The creation of a Catholic High School Department has been strongly urged.

The success of the last Convention was totally unlooked for, inasmuch as Boston is not conveniently located for the western delegates. But the attendance exceeded that of any other convention, and the meeting was national in character. The acceptance of the invitation of His Grace, the Most Reverend William H. O'Connell, D.D., to hold the sixth annual Convention at Boston, by the Executive Board, was a most happy one. For

Boston is not only a city with extensive seashore, beautiful suburbs and parks, and magnificent monuments of historic interest, but it is also the Athens of America. The cordial welcome which the delegates received from Catholic and non-Catholic Bostonians alike proves that the Puritanic barrier of religious bigotry that has surrounded New England and Boston in particular in the past, has crumbled, and religious freedom reigns supreme among our New England countrymen. A distinctive and consoling feature of the Convention was the active participation in it of the laymen of Boston and elsewhere.

The convention opened on Tuesday morning, July 13, with Mass in Holy Cross Cathedral, the Rt. Rev. Mgr. G. J. Patterson, V. G., celebrating, and Rt. Rev. D. J. O'Connell, D.D., Auxiliary Bishop of San Francisco, and then president of the Association, occupying the throne. At the close of the Mass the Archbishop delivered a masterly discourse, the gist of which was the dominant factor throughout the triduan meetings. In it he set forth the worth and value of the Catholic system of education, portraying the doleful effects following the predominance of false ideals in education. He answers the all-important question, "What is life?" since our view of it influences education, the latter being but a preparation for it. Life is not "the passing chance of material happiness and sensual enjoyment." The conception of life must be neither utilitarian nor merely intellectual; religion has been and is "the only exponent of a sufficient answer to this question." Appeal was then made for returning to solid principles; to union with the Pope and Bishops; to harmony among one another. He wished the delegates godspeed in their noble work, and thus encouraged them: "Go forward courageously, with your eye fixed upon the star of faith set and immovable in the heavens." A special blessing from the Holy Father was imparted to all present.

After the Mass, a general meeting was held at Boston College Hall. The Right Rev. President welcomed the members and commented upon the success of the Association during its brief space of existence. The Secretary-General, the Rev. Francis Howard, of Columbus, read his report. The members of the different sections then repaired to assigned rooms, to discuss at appropriate hours the subjects peculiarly interesting to each individual section.

In the Seminary Department, great importance was given to "The Teaching of Science in Seminaries." Rev. Geo. V. Leahy, S.T.L., said: The purpose of science is "to train the students to mental habits of precision and exactitude, to acquaint him with one important class of truths, and to prove the concord that exists between this and all other departments of human knowledge." Rev. Jos. C. Herrick, Ph.D., urged that students become acquainted with the sciences of Physics and Chemistry before entering the Seminary, in order that sciences more in keeping with the study of Philosophy can be taught. The priest should be acquainted with science

because general culture demands it, and because he must be ready to prove that no conict is possible between science and religion, since the object of both is truth, and truth is one.

In the Collegiate Department an excellent paper by Rev. Vincent Huber, O.S.B., on "Inter-Collegiate Good Fellowship," caused many favorable comments. The President of St. Mary's Institute, Rev. Bernard O'Reilly, S.M., took part in the discussion. He also opened a discussion on the lecture entitled "The Affiliation and Accrediting of High Schools and Academies to Catholic Colleges and Universities," by Rev. Matthew Schumacher, C.S.C. Wise suggestions are contained in the paper on "Coördination of Colleges to Seminaries."

Whilst the problems bearing on higher education were by no means neglected, the elementary school, however, received the most attention of the delegates. But its problems are also those of the other departments. A Sister of Charity, in a paper manifesting wide experience and deep study, endeavored to solve "The Problem of the Backward Child." It is evident from observation that failure frequently marks the attempts not only of backward children, but also of bright ones, to acquire efficiency in the branches most necessary and elementary. The causes of this backwardness are discussed at some length. "Some ascribe it to the home environments of the child, others to the teacher, while not a few blame our present grade system." The mental development of the child must not be separated from the physical. After having considered various methods as apt to solve the problem, she concludes that it is the personality of a teacher with wide sympathies and deep love alone, that will adequately give a solution.

In a paper, "Principles of Faith and Catholic Piety," Alumni Associations and sodalities are recommended as effectual in preserving a good spirit. Interesting and suggestive remarks are contained in the lectures, "English in Elementary Schools," "School Hygiene," "The Home and the School," and the "Function of Memory in Education." The function of memory is a central one: to retain or reproduce the past acquisitions, and to prepare for the future acquisitions. The memory "must not be merely a store of mental contents loading the mind, but also a principle of intellectual progress and a factor in the development of character."

Among the papers read at the Parish School Sessions, the one on "Culture and the Teacher," by Bro. John E. Garvin, S.M., is unique in this, that whilst appealing to the teacher in particular, the ideas of culture are, nevertheless, applicable to all men, and especially to students. "Culture," he says, "is not so much a matter of books as it is a development. . . . . Education is essentially an affair of getting at the 'imprisoned splendor' of the soul, as Browning says in his 'Paracelsus':

> " *'There is a center in us all*
> *Where truth abides in fullness; and to know*

*Rather consists in opening out a way*
*Whence the imprisoned splendor may escape,*
*Than in effecting entrance for a light*
*Supposed to be without.' . . .*

"Culture is the end and object of education; knowledge is only a means. . . . The man of culture sees general truth behind the mass of facts, he sees laws behind phenomena. . . . Culture is, therefore, sweetness and light, life and sympathy. . . . It is a human sympathy, a sort of optimism which makes us look upon the bright side of life, and seek the good in everything. . . . The cultured man is essentially a man of interior life; he is a thoughtful man, a man of reflection and meditation."

The Society of Mary always takes a great interest and an active part in these Conventions of the Association. Besides the discussions of Rev. Bernard O'Reilly, S.M., and the lecture of Bro. John E. Garvin, Bro. Michael Schleich, S.M., discussed a paper on "Records," read in the Superintendent's Section. Bro. John Waldron, S.M., Inspector of the St. Louis Province, is a member of the Chief Executive Board, and Rev. Bernard O'Reilly, S.M., is on the Executive Board of the College Department. At the last Convention the Society was represented by a delegation of about twenty members.

The notable convention was brought to a suitable close on Thursday evening, July 14, by a mass meeting in Jordan Hall. After an impressive opening address by the Most Reverend Archbishop, three distinguished laymen, Dr. Francis J. Barnes, Jos. C. Pelletier, Esq., and Arthur W. Dolan, spoke respectively on "Education and Social Duty," "Education and Respect for the Law," and "Education and Conscience." In all the confronting evils of the present day are ascribed to a mere utilitarian view of education, to defiance of the moral law, and to disrespect for law. The remedy suggested is a religious education.

The description of the kind of character as most needed to the family, the Church, the State, and society, by Arthur W. Dolan, is worthy of consideration: "It shall be a 'Catholic Character,' in the liberal and in the more restricted sense as well. Broad in its spirit of tolerance, generous in its breadth of vision, religious in its high ideals, proud in its faith, steadfast in its convictions, with the confidence of right, not with the insolence of conceit; with one code of honor, public and private; zealous in its observance of God-given laws; patriotic in love of country; free from the arrogance of the Pharisee; sparing in condemnation, and always with the picture in its mind's eye of the life of Christ, with its patience and humility, and His death upon the Cross between two thieves, teaching the greatets lesson of all—charity."

This final meeting was enhanced by a great male chorus singing "To Thee, O Country," by Eichberg, "Praeclara Custos Virginum," by the

Archbishop of Boston, and the "Star Spangled Banner." The choir was under the direction of Pio de Luca.

Resolutions, expressing filial attachment to the Holy See and to the Sovereign Pontiff, thanks to all coöperators and benefactors in the work of the Convention, and the determination never to swerve from its threefold object, crowned with unprecedented success the Convention.

Upon the invitation of the Rt. Rev. John S. Foley, D.D., the Executive Board fixed the city of Detroit, Michigan, as the place for holding the seventh annual convention of the Catholic Educational Association. We are confident that the enthusiasm and interest of the Convention at Boston will be revived in an increased degree in the Convention at Detroit in 1910. Such conventions are in truth an inspiration to Catholic educators, and a comfort to those whom the cause of Catholic education is a most noble one, bound up as it is with the welfare of Church and Country.

## REV. EMIL HECK, S.M.

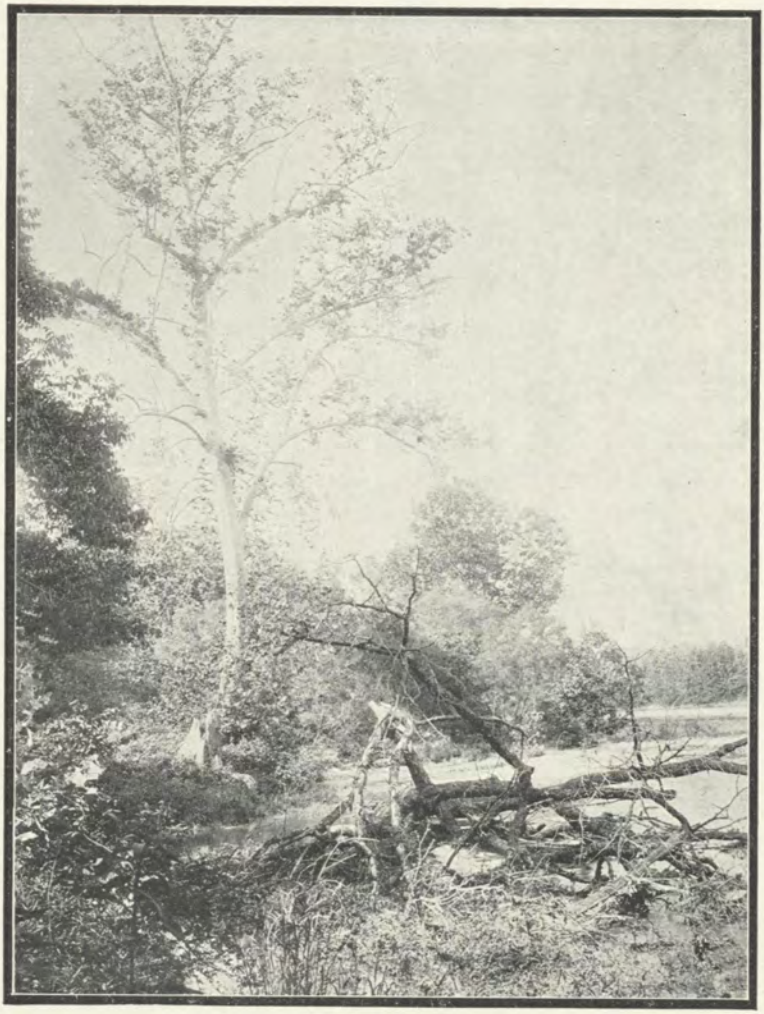
Rev. Emile Heck has again won honors, this time from the French Government itself. The French Minister of Foreign Affairs petitioned the government at Paris to honor Father Heck, and the government graciously responded by appointing Father Heck "Officer of the Academy." The diploma of membership was forwarded through M. Gallois, a former student of Stanislas College, the largest college of the Brothers of Mary before their expulsion from France.

Father Heck is well known to many of the EXPONENT readers, and to all that are interested in the Apostolic School. During the past year he visited universities in his trip around the world, and lectured in a number of cities of this country and in Europe, and at colleges of the Brothers of Mary, a Society that is happy to have him as a member.

The EXPONENT wishes to extend its congratulations to Father Heck in the name of the Brothers of Mary in America, and of the benefactors of the Apostolic School in the States.

**Students at the Apostolic School**

The above picture is reproduced from a photo sent to the Exponent recently. The young men and boys are all students of the Apostolic school at Urakami, Japan, founded by the Society of Mary, under the auspices of Pius X. Those in uniform are in the Academic and College Department, while the others are in the Preparatory Department. Ten more will be admitted next Easter to join the ranks. These are the future native priests, religious, and Catholic teachers that Pius X. counts upon to aid in effectually Christianizing Japan. This Apostolic School, supported by contributions of the faithful, has received donations through the Exponent during the past year.



## Autumn.

There is a beautiful spirit breathing now
Its mellow richness on the clustered trees,
And, from a beaker full of richest dyes,
Pouring new glory on the autumn woods,
And dripping in warm light the pillared clouds.

*Henry Wadsworth Longfellow.*

# A Tale of the Days of Chivalry

IN the fourteenth century the Duchy of Milan was the largest in extent as well as the most powerful of the petty kingdoms in northern Italy. The city of Milan, once the imperial residence of a Roman Emperor, and in this instance the capital of the Duchy, is located on an eminence of slight elevation; and like all important cities of the Middle Ages, it was at the time of our story surrounded on all sides with massive stone walls.

The Duke of Milan at this time was a man of extraordinary governmental abilities; his prowess and successful conduct of military campaigns were no less remarkable. The Duke's daughter, Catherine, his only offspring, was the most accomplished lady of her times. The next personage of interest to us is Sarnaldi, the son and heir of the Marquis of Mantua. In virtue of a treaty, the young Marquis, now some twenty-three years of age, had been reared up in the ducal palace ever since his ninth year. Furthermore it had been stipulated, that he was to marry Catherine and inherit the Duchy of Milan. The young Marquis was slender, though firm and domineering in his movements; his hair was disorderly, his countenance tawny; and the twinkle of his brown eye seemed to indicate a treacherous disposition. Catherine felt little inclination to contract with him a matrimonial alliance.

At the same time there was at the court a young knight named Ludovico. His valor early merited for him the golden spurs. His person was in every respect attractive. Catherine found it her supreme delight to pass hour after hour roaming through palatial estate in his pleasant company. The Duke regarded Catherine's preference with uneasiness, although he greatly esteemed the youthful knight.

To marry his daughter to him meant the abandoning of the Marquisate of Mantua, something he was little disposed to do. The young Marquis was nowise ignorant he had a rival; he regarded Ludovico with an evil mind, and had already resolved to neglect no means whereby he might supplant him. Gradually things commenced to assume a threatening aspect, when quite suddenly a war broke out in which Milan became involved.

The duke of Parma had concluded a successful campaign against one of his neighbors. On returning to his duchy, without permission, he marched his troops through Milanese territory, and what aggravated the

outrage was the fact that his march resembled a predatory incursion. This affront demanded a redress; but the elated Duke scorned the demands of the court of Milan, and heaped all manner of insults upon its embassadors.

After a final hurried preparation for war, the Duke of Milan marched his forces into Parma. He encountered the Parmian hosts in three engagements, and though his troops were well drilled and equipped, they effected little in the presence of the victorious enemy who had seen service so recently in Montferrat. Reverses did not dishearten the valiant Duke of Milan; resolving to await reinforcements, he encamped on the heights of Formona. His position was indeed impregnable; but he was besieged so closely, that he found it impossible to send information respecting his condition to Milan. The Duke of Parma had determined that his enemy would have to starve or surrender under rigorous terms. Three weeks elapsed, famine began to ravage the Milanese camp; to delay reinforcements, the Duke of Parma sent every day to Milan one of his soldiers disguised as a courier to give a flattering account of the Milanese army.

Some days later Ludovico and Giovanni, his brother-in-arms, presented themselves to the Duke of Milan, requesting him to permit them to try to penetrate through the enemies lines. Both were graciously received; the Duke accepted their proferred services with hesitation, believing their project too hazardous and altogether beyond success. The two daring knights left their headquarters the following night; but all their attempts seemed futile. Exhausted, they sat down to rest hemselves. After a long and serious reflection, Ludovico said: "Lets to our friend, Guiseppe; perhaps he can assist us; at least I have a scheme, and if he cooperates we will succeed." They quickly and quietly repaired to a cottage situated against a steep, rocky hill. Giuseppe having been aroused from his slumber at so unseasonable an hour, nevertheless, received them most heartily into his little dwelling. At once, without any formal introduction, in a subdued voice Ludovico began: "Giovanni and I are trying to pass through the enemies' lines, with the purpose of going to Milan for assistance. Just a few minutes ago I devised a strategem, the success of which depends upon your participation. Early to-morrow, go to the enemy, tell them during the night one of your hired men captured a spy, whom you hold in close confinement. I will be the spy. Giovanni will be the hired man, but disguised." At this stage Giovanni and Giuseppe exchanged glances of astonishment. "As a favor, request the Duke to permit you to go to Piacenza to transact some business. He will not refuse you; Giovanni on the other hand is to hurry to Milan."

A long time elapsed before the intent listeners ventured to approve or condemn the scheme. However, after a long and animated discussion, it was adopted. Accordingly, Ludovico was made a prisoner the next morning, the duke promising as a reward to do whatever the captors would demand. Guiseppe, showing a bond due that day, said: "I beseech your

Lordship, to allow Giovanni and myself to go to Piacenza to have it remitted." "Most willingly," was the answer. He gave them for their journey his swiftest steeds. Both continued together as far as Piacenza; on taking leave of one another, Giuseppe gave his companion a rolled-up parchment, telling him to examine it when alone. He remarked furthermore, "It had been concealed on my premises and it was my great fortune to discover it." Meanwhile, Ludovico had been loaded with heavier chains, conducted to a particular tent, and confided to a special guard. As the day of his execution drew nearer and nearer, his spirits began to droop. He feared he had exposed himself unnecessarily; but recourse to prayer and the thought that he was gloriously serving his prince greatly encouraged him.

The Milanese camp had increased the number of sentinels to watch for the arrival of assistance. Two days later, the day destined for Ludovico's execution, very early in the morning, a something indistinct was espied; as the shades of night vanished more and more, and upon closer observation, it proved to be the long-desired reinforcements.

The Milanese quietly took up their arms. The Parmians became aware of the newly-arrived aid, only when they saw the Milanese rushing down upon them from their heights.

A fiercely-contested battle ensued. No one displayed greater valor than the young Marquis. Upon several occasions he rescued from eminent peril, the Duke of Milan, who fought with the fury of a lion. After three hours of stubborn resistance the Duke of Parma surrendered.

A treaty of peace was concluded. Both belligerent powers exchanged their prisoners. Through the influence of Giovanni, Ludovico was included among the prisoners, though for a long time the Duke of Parma refused to accede to this demand.

The story of Ludovico's stratagem quickly spread among the Milanese forces. Wherever he went praises were showered upon him in the greatest profusion. Catherine especially was lavish of her praise; she thought her father could conceive no reward adquate to the heroism he had manifested.

Soon after the return of the army to Milan, the Duke gave a grand banquet, to commemorate the recent victory, and to honor the officers and soldiers who particularly distinguished themselves. Towards the close of the festival the duke arose amid the cheering of all the guests. The distribution of honors had finally arrived. In a loud and sonorous voice he spoke: "As a recompense for the uncommon valor displayed by the Young Marquis of Mantua, we renew the treaty, in virtue of which he is to marry our daughter Catherine, and inherit this Duchy of Milan. No applause followed. The guests were disappointed, for all considered Ludovico as deserving this high honor. The Duke, nowise discomposed, continued: "To reward the heroic patriotism of the valiant Knight Ludovico, we constitute him the commander-in-chief of all our armies." After a short

pause, "What is there in our power that we can do for you, Giovanni, to reward your heroic participation in Ludovico's remarkable stratagem?" Giovanni arose and calmly replied: "My Lord, I request nothing, however permit me to disclose something which is of interest not only to our noble state, but especially to yourself personally." "And what can that be? Speak, Giovanni." "The Young Marquis is not deserving of the honor conferred upon him. Be calm and I will explain all. Fearing you might disinherit him, the Young Marquis during the recent seige has been plotting against you with the Duke of Parma." The Duke suppressed the rage of the Marquis by telling him he would be permitted to speak later. Giovanni continued: "Upon taking leave of Giuseppi he gave me this parchment, it is signed by the Marquis, and sealed with his signet ring. The Marquis trembled, blushed, and perspired violently during the following reading: "Compact between the Duke of Parma and Sarnaldi, heir of the Marquis of Mantua. I, the heir of the Marquis of Mantua, promise under oath to surrender my present holdings to the Duke of Parma on condition the latter help me to the throne of Milan upon the death of its duke, whose death I resolve to effect if I do not receive in six months after this seige his daughter's hand. Signed and sealed: Sarnaldi the heir of the Marquis of Mantua, and the Duke of Parma."

The Duke was about to ask the young Marquis to vindicate himself when the latter quickly thrust a dagger into his own breast. The scene that followed was one of confusion. After order had been restored and the body of the wretched young Marquis had been removed, the Duke addressed those present: "I am so overcome that I cannot say much. What I have willed shortly before to the young Marquis, I reverse to the Knight Ludovico." The Duke with tears in his eyes at once retired and the terrified guests quickly withdrew from the awful scene, impressed how disastrous it is to yield to an excessive ambition for honors and dignities.


## EDITORIAL STAFF



**The Catholic Educational Convention**

At the invitation of His Grace, Most Rev. Wm. H. O'Connell, D.D., Archbishop of Boston, the sixth annual meeting of the Catholic Educational Association was held in the old Puritan city, July 13, 14, and 15. The attendance exceeded that of previous years, and included many distinguished educators from all over the country. The various aspects and methods of educational work were freely discussed to provide for the intellectual wants of Catholic youth.

We are pleased to note that several members of the Society of Mary are taking an active interest in the work. At the convention of 1908 our Rev. President, Father O'Reilly, read a paper on the "Necessity and Means of

Promoting Vocations," which has been given prominence in the recent Bulletin of the Catholic Educational Association. Father O'Reilly points out the obstacles to religious vocations, and treats them in detail; lastly, he gives means of discovering and fostering vocations in Catholic youth. At the last convention Bro. John A. Waldron, who was for a number of years Vice-President of the College, was made one of the general officers of the Association.

The Catholic Educational Association is an outgrowth of the Catholic College Conference, which inaugurated these annual meetings in May, 1898. It has a threefold object: "To keep in the minds of the people the necessity of religious instruction and training as the basis of morality and sound education; to promote the principles and safeguard the interest of Catholic education in all its departments; to advance the general interests of Catholic education and to help the cause of Catholic education by the publication and circulation of such matter as shall further these ends."

The object of the Association is a noble one and deserves the hearty support of every Catholic, especially at the present time when so many people are opposing religious instruction in our schools. It is religion that molds our characters and teaches the principles of morality. All agree that education is a preparation for a successful career in life, as a general principle; but the Catholic system alone looks beyond man's present existence and prepares him for a future destiny. Any one interested in the work of Catholic education can become a member of the Association by the payment of the annual fee of two dollars.

The EXPONENT extends its good wishes to the Catholic Educational Association, and hopes that the next meeting, which is to be held at Detroit, Mich., next July, will far surpass any previous record.

JOHN O'CONNELL, '10.

**A Busy Month**

The past month has indeed been a busy one. Two events at least, the discovery of the North Pole and the aerial meet at Reims, have been looked upon with great interest by the whole civilized world. The third event of great importance was the Hudson-Fulton celebration, which was of national interest.

The aviation meeting at Reims showed to the world the great strides and rapid progress with which aerial navigation has gone forward, until at last we can say the very ether itself is under man's control. It was a magnificent demonstration of man's achievements. That air flights are no longer dangerous, as formerly, is easily proved by a comparison of the aeronautic races at Reims and those held on the automobile speedway at Indianapolis. With the aeroplane many records were broken, without a single serious accident, whereas the automobiles caused the deaths of seven persons. Count Zeppelin, the great German aviator, in the greatest safety, made a journey of nearly nine hundred miles with his immense airship. Truly the art of

flying is slowly but surely being developed, and before long aeroplanes will be an every-day necessity.

On the first day of September, Dr. Frederick A. Cook made known to the world that he had reached the North Pole, April 21, 1908. The news came like a thunderbolt out of a clear sky; few people even knew that there was a Doctor Cook seeking the pole. A week passed by, and again the world was startled when word came that Peary had also gained the much-sought-for goal, after many years of arctic service. The whole world is impatiently waiting until either man, or both, prove their claims. At present Peary refuses to discuss Cook's statements, and Cook refuses to say anything concerning Peary. The public, however, forgetting for a time its doubts and unanswered questions, is loyally welcoming the men who, whether they have discovered the pole or not, have placed the American flag farther North than it has ever been. Until the truth is made known, we must withhold our accusations and give each a full opportunity to prove his claim.

The third great event, and one which has been of patriotic interest, is the Hudson-Fulton celebration in New York City. It commemorates the 300th anniversary of the discovery of that great river by Henry Hudson, and the 100th anniversary of Robert Fulton's successful beginning of steam navigation. The celebration is mostly naval, as is fitting, for both discoveries were those of a naval character, the opening of a great waterway and an efficient means of traversing it. The celebration in itself was the most elaborate since the Columbian World's Fair of 1892. Reproductions have been made of the "Half Moon' and the "Clermont." Centered on these, to us odd-looking craft, will be the main interest of the demonstration. War vessels have gathered from foreign countries to honor the achievements of Hudson and Fulton, and these vessels make stronger the contrast between the mimic boats of explorer and inventor, and the present-day giants. The anniversary has given rise to at least one permanent memorial in the form of a monument, defrayed by popular subscription, to Henry Hudson. It will be erected at Spuyten Duyvil, in the northern part of New York City.

IGNATIUS HART, '11.

# Alumni Notes

**A. C. Angel, '05**

On July 14, ALOYS C. ANGEL, '05, of Pittsburg, Pa., with his sister Marie, visited *Alma Mater to meet old* friends. Aloys will be ordained priest before Christmas, and one of his first visits after the ceremonies at home will be to St. Mary's. He is a brother to JOHN and FERDINAND ANGEL, '02, who were ordained two years ago.

**Mathias Blumenthal, '97**

On the same day MATHIAS BLUMENTHAL, '97, with Mrs. Blumenthal, who is a sister to LEO WILL, '99, and CHARLES WILL, '03, called upon Brother Edward Gorman and other members of the faculty. Matt reports a prosperous business.

**Gary, Ind.**

The latest from J. E. GRIMES, '04: "Lefty Peurrung ('05) spent a day with me here this week, and we talked over many old familiar events. It's a treat to meet the Old Boys."

**Kristiania**

HARRY C. BUSCH, '96, sends us greetings from far distant Kristiania, Norway. He was privileged to occupy Ibsen's chair for a moment, and was deeply interested in the university.

**Mont Mortre**

Most of last year's students will remember Theodore and Ignatius Ducoing, who hail from Mexico City. After a three years' stay at S. M. I., they went abroad with their parents. That they think with pleasure of St. Mary's is evinced by a souvenir postal card of Montmartre, Paris. At the present writing they are among the Alpine lakes and mountains.

**Lawrence, Kansas**

ALOYS M. SCHAEFER, '07, is now with the Dwyer Construction Company, which is building a new street-car line in Lawrence. "The West is a great country," says our friend, "but give me good old Dayton."

**Unknown "Old Boy"** So A. W. Hegger, '73, styles himself because he has not seen S. M. I. for many years. But the fact that you have sent a "new boy" destroys the unknown. Let other Alumni and Old Boys do likewise and profit of the following: "God bless and watch over good old St. Mary's. May the foundations never quiver. She has had several hardships in her life, but, Phœnix-like, she arose again stronger than ever. I hope it gets stronger day by day."

**Wedding Bells** On August 25 Harry Hussong, of Dayton, '98, was married to Miss Olla Tripp, of Watertown, N. Y. The nuptial mass was celebrated at the church of the Holy Name at Watertown, N. Y., the pastor, Rev. Father M. R. Burns, officiating. They now reside at 31 Hershey Street, Dayton. May God's choicest blessings accompany you through life.

**Brother of Mary** On Sunday, August 29, Frank May, '08, made his first religious profession as a Brother of Mary. Your many friends wish you every grace for the beautiful calling you have embraced.

**Elmer Heile, '05** The name Heile figures frequently in our register since '76, when Frank Heile became a pupil of St. Mary's. His son Elmer entered September, 1900, and is now with his father in the Cincinnati Grain Company. Elmer visited his *Alma Mater* Sunday, September 26. His brother Leonard now attends college, and it goes without saying that the latest of the Heile boys feels perfectly at home, and who should not feel at home at S. M. I.?

**Drs. Page and Moorman** A. J. MOORMAN, M.D., '00, is most fortunate in being associated with Doctor Page, a very prominent surgeon of New York. So you gave up the seafaring life. Your idea is certainly good to start a New York branch of the Alumni Association. We will look up the college register and send you the address of New York boys.

**George Dancer, '95** On September 19, George Dancer, '95, then of South Milford, Ind., and brother of CHARLES DANCER, '93, visited S. M. I., after an absence of seven years. His two nephews, Iris and Russell Newnam, entered S. M. I. this year. Mr. Dancer is now practicing dentistry in Springfield, Ohio. Call again.

**Edward C. Hegman** On Sunday, September 26, EDWARD C. HEGMAN, '91, of the N. C. R., called at the college with his father-in-law, Ferd Unger, '61, and brought along his little son Alvin, whose name will soon be on our register. Messrs. Hegman and Unger were

especially pleased with the improvements in the chemical laboratory and the reference library for the students.

**New Levites** Joseph Keber, '09, of Dayton, Ohio, entered the Josephinum at Columbus, Ohio. JERRY COSTELLO, '09, Frank Biendl, '09, Walter Roddy, '09, find their new surroundings at Mt. St. Mary's quite agreeable; but in their lesiure moments their thoughts instinctively turn northward, and then they wonder what the boys at S. M. I. are doing.

**Notice.** Old Boys and Alumni will please communicate with the Alumni Editor, especially when you change your address or when success attends you and you'd like your *Alma Mater* to know it. What about the graduates of '09? Don't delay, but as soon as you read this, take your pen and write or wire or phone us, and we'll tell on you through the columns of the Alumni Notes.

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### SOUVENIR FROM JAPAN.

Rev. Ferdinand Spenner, formerly chaplain at S. M. I. and well known in Dayton and San Antonio by his zealous labors, sent the EXPONENT some souvenirs from Japan to distribute among those who have assisted the Apostolic School to carry on the good work. There are a number of curiosities, Japanese postal cards of a high-grade finish, and other things distinctly Japanese. The EXPONENT will gladly forward a souvenir to those who have helped the Apostolic School in the past. Send in your name before they are all gone.

Miss Durst, of Dayton, Ohio, a zealous promoter of the Japanese School, met Father Spenner in her foreign tour, and kindly brought these souvenirs to the EXPONENT. The EXPONENT takes this opportunity to thank Miss Durst for her kindness.

# College Notes

## HIGHEST HONORS FOR SEPTEMBER.

### Collegiate Department.

Senior Letters ..... William Roemer, 91; John O'Connell, '89
Junior Letters ..... Ignatius Hart, '86; Anthony Tague, '82
Sophomore Letters ..... Leo Schmitt, '93; Thomas Cobey, '91
Freshman Letters ..... Frank Mueller, '96; T. Kearns, '94; E. Gerlach, '94
Freshmen Letters ..... Alphonse Mahrt, '98; Charles Eberly, '88
Senior Science ..... Lawrence Strattner, '91; Francis Murphy, '87
Sophomore Science ..... William Howe, '85; Paul Singer, '84

### Business Department.

Business II. ..... James Harrington, '92; Harry Friedrichs, '91
Business I. ..... Lawrence Bucher, '97; Anthony Kemper, '94

### High School Department.

Fourth Year ..... George Gonzalez, '95; Edwin Bradmiller, '88
Third Year ..... John Dillon, '97; Joseph Graham, '97
Second Year—A ..... Herbert Hook, '98; Bernard Keuping, '96
Second Year—B ..... Robert Sherry, '99; Ralph Wirshing, '98
First Year—A ..... Clarence Speegle, '96; Albert Burgmeier, '93
First Year—B ..... Cyril Hochwalt, '93; Leonard Swift, '91

### Preparatory Department.

Eighth Grade—A ..... Philip Burch, '90; Walter Wintermeyer, '88
Eighth Grade—B ..... Joseph Weser, '94; Bernard Losch, '92
Seventh Grade ..... Leon Monning, '91; Joseph Schaefer, '90
Sixth Grade ..... Paul Ohmer, '89; Roessler Baudendistel, '84
Fifth Grade ..... Lawrence Seidl, '95; Arthur Bueker, '92

## CHRONICLE

FRANCIS MUELLER, '13.

Once again summer has bid a lingering adieu and autumn, the season of beauty, and rest, and affection, and stillness, holds sway. Nature gradually lays aside its burden after having given us a fruitful and bounteous year. The scented hay has been gathered into the lofts, the golden wheat has

been reaped and thrashed, and the giant corn, as in shocks it stands alone in the open fields, awaits but the leisure of the farmer to be husked and stored away in the crib. Over the orchard, too, though stripped of its burden of fruits, there hangs the balmy air of fragrant honey.

And autumn, in its slow advent, has touched, as if with a magic wand, the sombre leaves of the forest giants and tinged them with the most delicate shades of russet and scarlet and yellow, and arrayed the golden-rod in all its beauty.

And as, in twilight, standing upon some hillside, we look down into the valley and behold, through the calm atmosphere, thin columns of smoke slowly ascending and expanding in the evening, our thoughts revert to the old farmhouse where, seated before the open fireplace, with chubby faces about him, is the patient tiller of the soil, whiling away the ever lengthening and chilly autumn evenings.

**The Opening of School**

Wednesday, September 8, St. Mary's again threw open her portals, bidding welcome to all her old boys for another scholastic year. She also extended a glad hand to the many new and strange lads. The school term was opened in a befitting manner, with a mass to the Holy Ghost, followed by benediction with the Most Blessed Sacrament. After the services the Reverend President spoke a few words of welcome, and exhorted the boys to make it a successful year, thereby fulfilling the hopes and purposes of their parents in sending them to college.

On account of the new system inaugurated in the College Department, many boys were at a loss as to the course they were to take. This, however, was satisfactorily settled during the morning class session. Friday, work began in earnest. Now one month of solid class-work is already past. Time is slipping by, so "let's be up and doing."

*"Rise, for the day is passing,*
*And you lie dreaming on;*
*The others have buckled their armor,*
*And forth to the fight are gone.*
*A place in the ranks awaits you;*
*Each man has some part to play:*
*The Past and the Future are nothing*
*In the face of stern To-day."*

—*Adelaide A. Proctor.*

**The Play-Grounds**

The campus is now in the best condition. During the vacation months the grass had ample time to take roots, for the boys "do not leave the grass grow under their feet" as long as they are around. It is also expected, since the grounds afford such good opportunity for practice, that the football team will uphold the

record of last year. The little youngsters, too, of the Fourth Division may justly be proud of their campus, which has just been completed, and is equal to those of any other division.

**The Natatorium** The students, on their departure for vacation, left a swimming pool, and to their joy found it, on their arrival, a natatorium. The pond is now surrounded by a board fence about seven feet in height, which assures total privacy from those without, and, for the mutual convenience of those within, fifty-seven booths have been constructed on the south side. The inflow has been greatly increased; in three days the water is entirely renewed. In a few months it will be the scene where skaters will perform their stunts.

**Central Library** The extensive Faculty library, comprising several thousand classical, reference, books of fiction, and many leading magazines and newspapers, has been transferred from the Faculty study-room to the former study-hall of the First Division of the Day Scholars, in order to accommodate the students of the Institute. Moreover, a large number of books are regularly received from the public library. A Brother is appointed as librarian, to supervise and guide the bookworms, and, owing especially to the course system in the College Department and the regulation that the hours not employed in class are to be spent in the library, his office is not a sinecure.

**Commercial Studies** A four years' college course gives that balanced and broad training commonly known as a liberal education. Upon its completion it is at times desirable to have a supplementary knowledge of those requirements which will directly or indirectly equip the college graduate to enter the field of commerce or to devote himself to a profession demanding a knowledge of business practice and business law. The system of elective studies obtaining in the Collegiate Department of St. Mary's Institute is sufficiently elastic as to allow the college man ample opportunity to make up a desirable quantity of commercial studies in the Business Department simultaneously with his classical or scientific course, and thereby fit himself out more completely for immediate and superior activities.

That the Business Course at St. Mary's is practical and meets the requirement of commercial life is proved by a host of Dayton business men. Among others, Mr. Wm. F. Bippus, Treasurer of N. C. R., gives his appreciation of the work at St. Mary's in these words: "Every S. M. I. student employed at the N. C. R. proved a success."

**Lectures** On September 25, Mr. E. L. Riley demonstrated two of the latest models of computing scales, which were sent to the Institute through the kindness of Mr. E. R. Lines.

The Commercial classes are kindly invited to visit the N. C. R., where

the various models of machines will be demonstrated, after which Mr. Wm. F. Bippus will give them a little practical talk.

On September 12, E. M. Burke, manager of the Dayton *Journal*, delivered an entertaining address on "Character Building" to the business class of St. Mary's Institute.

The following is a list of business men of the city who have signified their pleasure to deliver addresses before the Commercial classes:

Edw. C. Hegman, '91, Manager N. C. R. bookkeeping department; Carl W. Lenz, prosecuting attorney; F. J. McCormick, Jr., '88, business man; Harry L. Ferneding, '90, attorney; Edw. A. Moritz, '05, county surveyor; Clement A. Gilmore, attorney; Hugh E. Wall, expert accountant; H. F. Schneider, estimator; George Hudson, physician (retired from navy); Henry Pleasant, secretary to postmaster; Robert Patterson, attorney; Edgar L. Orendorf, attorney; William Breidenbach, electrician; E. M. Burke, *Journal* manager.

## MUSICAL NOTES.

Harry Ritter, '12.

**Students' Orchestra**

The Students' Orchestra was reorganized at a moment's notice when, on Sunday, September 12, it was called upon to enhance the moving picture performance. The membership, which, as at the beginning of every scholastic year, is small, but which will soon recruit its ranks, comprises the following: Joseph Schenk, Martin Kuntz, Elmer Hais, first violin; George Gonzales, Francis Steffen, second violin; Bro. John Hallameyer, bass; Harry Ritter, first clarinet; Albert Kranz, second clarinet; William Freund, first cornet; Leo Fox, second cornet; Joseph Schlaudecker, piano.

**S. M. I. Orchestra**

It is formed of the elite among the students and of some Brothers and professionals. It plays classical music, leaving lighter pieces to the Students' Orchestra. In the near future it will give a concert, consisting of solos, duets, quartets, and full orchestra. The artists of the S. M. I. Orchestra are the following: Louis Vogt, S. M., director; Joseph Schenk, Joseph Schlaudecker, John Wulf, S. M., Mr. John Saum, solo violin; Martin Kuntz, Elmer Hais, Wm. Wohlleben, S. M., George Binlein, S. M., Edward Knecht, S. M., Thomas Poitras, S. M., first violin; Francis Steffen, George Gonzales, second violin; Andrew Nichol, S. M., Louis Kreipl, S. M., Fred Hartwich, S. M., viola; George Hart, S. M., George Deck, S. M., cello; John Hallameyer, S. M., contra bass; Robert Holzmer, S. M., piano; Mr. Joseph Saum, first clarinet; Harry Ritter, second clarinet; Albert Kranz, third clarinet; Gerard Werder, fourth clarinet; Mr. Frederick Moehring, first cornet; William Saum, second cornet; professionals play the flute, trombone, French horns, and drum.

## RELIGIOUS NOTES.

THOMAS KEARNS, '13.

**The Annual Retreat**

Rev. Father Charles Cassidy, C.P., conducted a spiritual retreat of three days, commencing Monday, September 27, at St. Mary's. His short acquaintance with the Institute boys was a pleasant one, and the fruits of it are sure to manifest themselves during the coming year.

In the first instruction, Father Cassidy compared the life of man to the journey of a railroad train. At each station the coaches are inspected and repaired. During the retreats we are given opportunities to examine and prepare ourselves for the coming work, trials, and temptations. Thus the preacher succeeded to impress upon all the students the importance of making a fervent retreat.

On Thursday morning four hundred determined students met in the chapel for the grand closing of the retreat. The entire student body, except, of course, the younger boys, received Holy Communion. The boys were urged to persevere in keeping the good resolutions taken during the retreat. Many new and zealous members were received into the Holy Name Society. These took the pledge for the first time, while the old members renewed it. Father Cassidy imparted to all present the papal blessing. After benediction the hymn "Holy God" was sung with great spirit and energy.

## MUSEUM.

The Curator of the Institute Museum most cordially thanks all who have favored him with contributions during the past three months.

Acknowledgment is hereby made to the following contributors:

To Rev. Ferdinand Spenner, of Yokohama, Japan, for many splendid Japanese ornaments, glass-mounted pictures and frames, hand-painted Japanese post-cards, puzzle-boxes, native dress, etc. Father Spenner is one of our greatest benefactors, and the Faculty extend to him their special thanks and appreciation.

To the Herbarium and Board of Agriculture and Forestry, Territory of Hawaii, for valuable collection of native ferns.

To Bro. Joseph Bieg, for Confederate $100 bill.

To Ven. Bro. Michael Schleich, for French Revolutionary currency.

To Bros. Louis Bornhorn and Bernard Woeppelmann, for collection of old United States coins, and box of Edelweiss, Switzerland's national flower.

To Bro. Alphonse Ley, per Bro. Joseph Kress, for photographic views of the Sandwich Islands.

To Bro. Charles Faust, for specimens of coral from Honolulu, H. I., and iron fragment of the San Jose meteor.

To the Curator of the Dayton Public Museum, for Lincoln pennies.

To Mr. Gilbert Eichelberger, of Dayton, Ohio, for a specimen of glass, petrified wood, moonstone, and pearl shell.

# Athletic Notes

MARCELLUS WAGNER, '10, *Editor.*

**Reorganization of A. A.**

On Thursday, September 16, 1909, the first meeting of the Athletic Association for the year 1909-10 was held in the Senior Study Hall. The object of the meeting was to elect officers for the present year. The meeting opened with prayer by the Moderator, Bro. Thomas. After reading the Constitution, the Moderator appointed Mr. Vail chairman, Mr. Mahoney secretary, and Mr. Wagner to oversee the elections. The following were elected to fill the offices:

Mr. Joseph Mahoney, '10.....President
Mr. Thomas McKearney, '10.....Vice-President
Mr. Vincent Vail, '10.....Business Manager
Mr. Ignatius Hart, '11.....Treasurer
Mr. Marcellus Wagner, '10.....Secretary

All the officers responded with neat speeches of thanks. The future of the Association looks very bright, at least for the coming year, as all the officers are athletes and warm enthusiasts of all athletic events held at the College. The above mentioned officers, together with Father O'Malley, Bros. Thos. Seebold, John Wolf, Andrew Nickol, and George Binlein, will compose the Board of Directors of the Athletic Association.

Following is St. Mary's football schedule:

| | | |
|---|---|---|
| Oct. 2. | Central Athletic Club, of Dayton | at S. M. I. |
| Oct. 9. | Wittenberg Academy | at S. M. I. |
| Oct. 16. | Cedarville College | at S. M. I. |
| Oct. 23. | Antioch College | at S. M. I. |
| Oct. 30. | Lebanon University | at S. M. I. |
| Nov. 6. | Steele High School | at Athletic Park |
| Nov. 13. | Deaf Mutes | at S. M. I. |
| Nov. 20. | Hamilton High School | at S. M. I. |
| Nov. 25. | St. Xavier College | at Cincinnati |

**Our Captain**

On Thursday, September 23, the members of the Football Team met in the First Division Club Room and elected Leo Carolan captain of the Football Team for 1909. Leo played football in Cleveland on some of the best teams, and, being thor-

**A Still Day in Autumn.**

love to wander through the woodlands hoary
In the soft light of an autumnal day,
When summer gathers up her robes of glory,
And like a dream of beauty glides away.

*Sarah Helen Whitman.*


**St. Mary's '09 Foot Ball Squad.**

Top Row-[illegible]gner, Mgr., -Anthony Kemper-James Harrington-Ignatius Hart-Bro. George Binlein, Coach.
Middle [illegible]rney-Thomas Kearns-Paul Singer-Herbert Rulman-Cornelius Quinlan.
Bott[illegible]dward Kohmiller-Edward Welch-Leo Carolan Capt., -Alfred Helfrich-Louis Clark-Harry Ritter.

oughly acquainted with the game, is sure to lead the wearers of the red and blue to some grand victories.

**St. Mary's, 5 vs. Central A. C., 6**

St. Mary's opened her football season at the Institute on Saturday, October 2. The Collegians were pitted against the strong Central Athletic Club team of Dayton, a team composed of all high-school and college players.

St. Mary's received the kick-off and rushed the ball way down the field. On the forty-yard line they lost the ball and Central made a touchdown on a disputed forward pass. The try-at-goal was successful, and the score stood 6-0 against St. Mary's. The Saints went into the second half with determination and vigor. They kicked off to Central, and when, after a series of plays, they got the ball, they rushed it to Central's 10-yard line. Here the Saints fell down and their opponents got the ball and tried a forward pass. The pass was intercepted by Weisner, of St. Mary's, who made a great run for a touchdown. On the kick-out the ball was dropped and St. Mary's lost a chance of tying the score. The game ended with St. Mary's in possession of the ball in Central's territory. The Saints may feel very proud of their showing against such a good team, and they are to be congratulated on holding the visitors to such a low score. Score:

| *S. M. I.—5* | | *Central A. C.—6* |
|---|---|---|
| Weisner | L. E. | Marshall-Funk |
| Rulman | L. T. | Sheridan |
| Quinlan-Kline | L. G. | Creager-Funk |
| Welsh | C. | Grimes |
| Kemper | R. G. | Pohlkotte |
| Kearns | R. T. | Siler-Hughes |
| Singer | R. E. | Lemon-Bale |
| Helfrich | Q. | Gray |
| Hart | L. H. | Wise (Capt.) |
| Harrington | R. H. | Hughes-Lutz |
| Carolan (Capt.) | F. B. | Williams |

Touchdowns—Weisner and Wise.
Time of halves—25 and 20 minutes.
Officials—Hilgerink and Ridelle.

# BOOK REVIEWS

LIFE OF THE VENERABLE FATHER COLIN. Translated from the French. St. Louis, B. Herder. 1909. 366 pp., $1.25.

In this book the life and times of the Venerable Father Colin, Founder of the Society of Mary of Lyons, are presented to the reader in simple and attractive style. The inevitable fascination of such a biography is there—the trials and triumphs of a man with "a mission." Not less interesting is the recital of the holy man's virtues—his great trust in Divine Providence, his spirit of faith, his deep humility, his unselfish devotedness to his neighbor, and, by no means least, his great devotion to the Mother of God, after whom he named his Society. The book is one that holds the reader's interest, and that refreshes and stimulates in no mean degree.

A SPIRITUAL CANTICLE OF THE SOUL, by *ST. JOHN OF THE CROSS.* Translated by David Lewis, with corrections and Introduction by Prior Zimmerman, O. C. D. London, Thomas Baker. 1909. XXIV, 317 pp., 6s, 6d.

This treatise by the great exponent of mystic theology, St. John of the Cross, is for those who, according to the author's own words, "by the mercy of God have advanced beyond the state of beginners." It is an abridged paraphrase of the Canticle of Canticles, and was written by the Saint while serving an unjust sentence of imprisonment. He added the "Notes" later on, at the earnest solicitation of the Venerable Anne of Jesus, one of his penitents and friends. The "Canticle" and the "Notes" are a description of the operation of divine love in the hearts of the saints, and are, without doubt, a record of much of the author's own experience in the spiritual life. An idea of the subject and manner of treatment may be gleaned from the following extract:

"'Why, after wounding this heart, hast thou not healed it?'—The enamoured soul is complaining not because it is wounded, for the deeper the wound the greater the joy, but because, being wounded, it is not healed by being wounded unto death. The wounds of love are so deliciously sweet, that if they do not kill, they cannot satisfy the soul. They are so sweet that it desires to die of them, and hence it is that it says: 'Why, after wounding this heart, hast thou not healed it?' That is, 'Why hast thou struck it so sharply as to wound it so deeply, and yet not healed it by killing it utterly with love?'"

What strikes the average reader more, perhaps, than anything else in perusing a work of this kind is the impression that things such as these are "not for us"—hopelessly beyond our present attainments, and far above even such modest heights as we hope, by God's grace, to reach "some time." Yet, where imitation shrinks, admiration may still follow, and admiration is not by any means a necessarily idle sentiment. What we admire greatly we will also in a measure strive after—living *towards* that which we cannot live *up to*. And what we cannot attain will serve the extremely useful purpose of showing us how far we fall short of the ideals of God's favored ones. A notable feature in the "Canticle"—one that cannot escape even a casual reader—is the poetic element. Truly, holiness and poetry are well mated, and so they ought to be.

THE CATHOLIC CHURCH AND SCIENCE. London Catholic Truth Society. 1908. 1 shilling.

THE CRISIS OF THE CHURCH IN FRANCE. L. C. T. Society. 1 shilling.

The first volume is a group of nine articles, the main ones being Agnosticism, Pantheism, Science and Its Counterfeit, Reason and Instinct, The Powers and Origin

of the Soul. The name of John Gerard, S.J., who contributes four articles, amply attest the serious though brief exposition of the topics.

The second volume was published two years ago. The English could judge of French Catholics at closer range, as is evinced by the ten essays constituting this volume. American Catholics who are at a loss to understand the French situation will be considerably enlightened by the perusal of this little volume, which traces the origin and development of the crisis, and reviews the rupture of diplomatic relations, and exposes Briand's real sentiments.

L' EGLISE NAISSANTE ET LE CATHOLICISME, by *PIERRE BATIFFOL.* 3d edition. 1909. Paris, Gabalda & Co. XXIII, 500 pp., 4 francs.

The extraordinary rapidity with which the first and second editions of this work were sold shows the great interest of its subject-matter and the special competence of its author. Mgr. Batiffol had not the intention to write the history of the whole primitive Church, but rather that of its institution. He necessarily examines the differences between the organization of early Christianity and that of the Judaism of the *Dispersion*—the notion of Church in the time of the apostles and the first Christian generation,—that of the following generation,—the Catholicity of S. Irenæus,—the case of Clement of Alexandria,—the variations of Tertullian,—Origen and the Greek orthodoxy,—and finally St. Cyprian and Rome. The conclusion of this inquiry, conducted with an impartiality and an historical sense to which the greatest of the Protestant historians have been compelled to render homage, is that for the first Christians, as for us, Christianity, Catholicity and Roman primacy are indissolubly united. He thus gives the most victorious refutation that has ever been made of the theories invented these last years by Protestants, Modernists, and rationalists about the origin of the Catholic Church. We hope that an English edition of this masterly work will soon be published.

DIEU ET L' AGNOSTICISME CONTEMPORAIN, by *GEORGE MICHELET.* Paris, Gabalda & Co. 1909. XX, 416 pp, 3 francs 50.

Among the questions that are studied very extensively in every philosophical school the first is undoubtedly that pertaining to religion. During the last half century, religious systems have succeeded religious systems, and every year has witnessed the appearance of some new works on religious philosophy. Of these divers systems, Father Michelet, Professor of the Institut Catholique de Toulouse, discusses, in the present book, the last in date, namely, that of the Sociological theory (which owes its origin to August Comte), that of Pragmatism (derived from the English Utilitarianism, from Spencer's Evolutionism and the doctrine of the Unknowable), and that of Immanence (which proceeds from Kant's philosophy). For, as he rightly says, "these systems eminently represent the different influences, the union of which constitutes the present state of mind." He does not content himself with criticising these divers new doctrines, he exposes them clearly and exactly, although they are very complicated and often obscure, and fairly acknowledges the particle of truth contained in each of them.

L' OEUVRE DE LOURDES, by *DR. BOISSARIE.* Paris, P. Téqui. 1909. XV, 430 pp., 3.50 francs.

Dr. Boissarie is at the head of the Bureau of Constatations of Lourdes, and is therefore charged with directing the inquests over miraculous cures. For this reason he is better fitted than any other person to give of the wonderful occurrences an explanation replying to all the exigencies of science and of modern criticism. It must also be added that his personal qualities are such that inspire us to accept his conclusions with confidence. As the Rt. Rev. Schoepfer remarks, in whose diocese Lourdes is situated, and as many others constated before him, it is not an easy task to convince Dr. Boissarie, either with regard to the malady or the cure under consideration. His attitude at the Bureau of Constatations is one of coldness, disconcerting calm, and of a sort of spontaneous doubt. In the present volume he reviews only the most recent miracles, which, because they were submitted to the most

minute inquests and discussions, cannot be invalidated by modern criticism. The reading of these pages, notwithstanding their scientific rigor, is highly interesting and impassionating and better suited than anything else to bring us in touch with the supernatural, and that in this advanced twentieth century of ours.

LES APPARITIONS DE NOTRE DAME DE LOURDES, by *REV. P. BORDEDEBAT*. Paris, P. Téqui. 1909. 280 pp., 2 francs.

In his book published concerning Lourdes, Father Bordedebat considers his subject from a different angle than Dr. Boissarie. His work is not a medical compilation, but a book of enlightened piety. He relates the apparition of the Immaculate Virgin to the shepherdess, replies rapidly to the objections of the incredulous, and deduces practical lessons from the events related. The book may serve usefully for spiritual reading.

COMMENTAIRE SUR L' EVANGILE SELON ST. MATTHIEU, by *ALPHONSE GRATRY*, priest of the Oratory. 1909. Paris, P. Téqui. Vol. I., 357 pp.; Vol. II., 341 pp., 6 francs.

Father Gratry was a philosopher and not an exegete in the proper sense of the term. We need not therefore expect to find in his commentaries on St. Matthew's Gospel an erudite compilation of philological notes and of geographical and historical bits of information. His purpose is not so much to supply a better comprehension of the "letter" as rather to give a meaning, that meaning which is "spirit and life." To us then his commentary is rather a series of meditations and exhortations on the sacred text, such meditations and exhortations elaborated and redacted by a man who was a philosopher, an author, and a priest in the full force of the term. Professional exegetes will not glean much from the pages, but religious persons will always read them with profit.

EU FACE DE LA MORT, by *R. P. LESCOEUR*, priest of the Oratory. Paris, P. Téqui. 1909. 272 pp., 2 francs.

None are better fitted to write books of meditation than the members of the French clergy, imbued as they are with the necessity of a genuine interior life and with an idealistic trend of mind that is peculiarly theirs. The present volume, "In Face of Death," though primarily intended for priests, is well suited to all Christians who strive to fulfill the Master's bidding. "Estote parate." The book consists of sixty-seven meditations divided into two parts and intended as short meditations for the monthly retreat. The titles of the subjects themselves are attractive, and the method of treatment, novel in a way, together with the personal applicaion, contribute to diminish the fear of the shadow of death.

RETRAITE RELIGIEUSE DU CHEMIN DE LA CROIX, by *GABRIEL BILLOT*. Paris, P. Téqui. 1909. 359 pp., 3 francs.

This other volume of meditation is intended to supply thought for a retreat of eight days. The suite of meditations is based on the Ignation method and has for object to facilitate introspection, self-knowledge, self-discipline, for the great purpose of strengthening the union of the soul with God, both now and hereafter. The theme alone is novel in this, that the meditations are centered around the stations of the Way of the Cross. Even at periods other than retreat time this book will help to steep the soul in a loving and fortifying study of Christ's sufferings.

RETRITE SPIRITUELLE, by *REV. J. GUIBERT*. Paris, Poussielgue. 1909. IV, 407 pp., 3 francs 50.

This Retreat is intended both to supply material for preachers and for such as make a private retreat. The book is divided into four parts and proposes to acquire: a knowledge of self (me connaitre), to assume the consciousness of one's moral being,

by means of solitude and recollection; self-denial (me conquerir), or the suppression of sin and sinful inclinations by the meditation on the last things; spiritual advancement (me travailler), by developing in self the perfect man and the perfect Christian; self-devotedness (me depenser), by means of the various good works of zeal suited to one's state in life.

Undoubtedly the fundamental elements of these meditations are old. But though they are for all times, their application to individuals must necessarily vary from epoch to epoch according to prevailing ideas, prejudices, aspirations, and tendencies. The great difficulty is to speak to men of the twentieth century in their own language and not in that of the middle ages. Father Guibert has certainly overcome this difficulty. Nothing is more actual and suggestive than these pages, simple and vigorous at the same time.

A L' ENTREE DE LA VIE, by *REV. J. GUIBERT*. Paris, Poussielgue. 1909. VIII, 201 pp, 1 franc.

This booklet is intended for young folks at an age when they cease to be children, when they are confronted with the serious questions of the future, when they pass through critical and painful transformations. The author proposes to help these young people to discern the movements of their hearts, to discover the paths they must take for themselves and to persevere courageously in the practice of good. A most delicate task this, as educators know only too well. Father Guibert, who knows and loves young people, and who knows how to speak to their hearts, has acquitted himself of this task with wonderful tact. May many youths read these strong pages and meditate upon them.

ELEVATIONS SUR LA STE. VIERGE, by *FATHER BERNARD MARECHAUX*. Paris, Gabriel Beauchesne & Co. 1909. 160 pp., 1.50 francs.

A considerable number of "Month of Mary" have made their appearance, but some of them, to say the least, are rather mediocre. This reproach cannot be addressed to the Month of Mary published by Father Marechaux. What differentiates it from similar treatises is first of all its solid doctrine. The author rightly thinks that piety is the offspring of an enlightened faith (la piéte vit de la lumière), and therefore he devotes as much space to doctrinal considerations as the subject permits. Another characteristic which tells us that he is the fellow-brother of Dom Gueranger is this, that the considerations developed are drawn from the liturgical character of the Paschal season, with which Mary's month coincides to a great extent.

LE VENERABLE MARTYR J. THEOPHANE VENARD, MISSIONARY APOSTOLIC. XV, 528 pp. 1908. La Chapelle Montligeon, Orne, France.

Theophane Venard, a priest of the Foreign Missions of Paris, was born in 1829, and martyred in 1861, in French Tonquin. The cause of his beatification was introduced in 1879. The present volume offers us his biography, made up, for the greatest part, of the correspondence of the Venerable himself. The reader will find in it not indeed rich, striking miracles, as are ascribed to certain Saints, but,—what is more consoling, because more imitable,—the simple history of a soul fighting against difficulties and temptations to which we all are exposed, and succeding with the grace of God and constant efforts in triumphing over them.

THE CHANGING VALUES OF ENGLISH SPEECH, by *RALSEY HUSTED BELL*. New York, Hinds, Noble & Eldredge. 1909. 302 pp., $1.25.

There is much in this volume that will bear repeated readings, and much, too, of which mental note may profitably be taken. But in his chapter on *Intensives* the author puts forth opinions which we must condemn as unorthodox. When a writer states that "curses have thundered down the ages, and are, on occasion, as eloquent as prayer—and just about as helpful," we cannot but feel that his work has no place on the shelves of those that labor to make the most of their manhood.

THOSE ARCTIC ARTICLES.

Doggereller—I have written an ode to Kosciusko.
Editor—Fade away! We're full of stuff about the Poles.—Ex.

FINDER REWARDED!

I once knew a fellow named Rip,
Who thought he would take a short trip;
He went to a place
Where he met a sweet face
And now he's close to a dip.—W. S.

## A LITTLE PERSONAL.

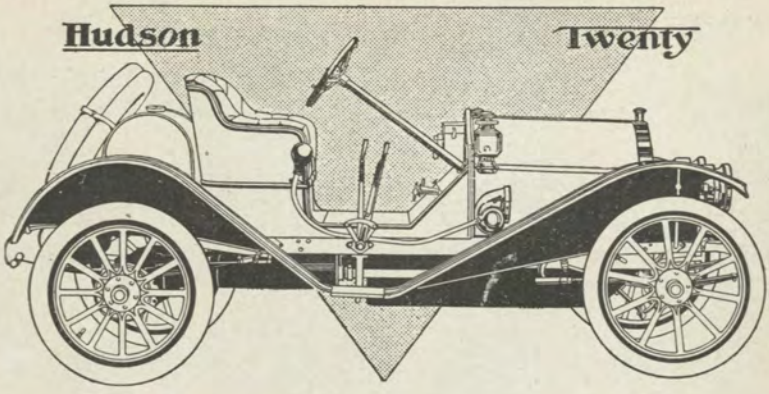
J. S. says every time he sees a white dog he gets sausage for supper.

J. H. thinks sycamores are the favorite trees of seniors. Wonder why?

Have a look at the extension of University Park.

## HOW FORTUNATE.

Ma—Gracious! What's the matter with the baby?
Pa—Oh, he bumped his head against one of the pedals of the piano.
Ma—Poor little dear! Perhaps he's seriously hurt.
Pa—Nonsense! It was the soft pedal he struck.—Ex.

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¶ We spend thousands of dollars each season advertising our **Men's Clothing Department** with the best clothing we know of, and he strongest advertising back of it we can produce. We are in doubt as to the "selling force' of our publicity for men—and believe there is a **better way** to attract the attention of men to our Clothing. **What is Your Idea.** Have you an Idea? What character of advertising **would attract you most.**

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¶ With every suit or overcoat sold to December 20, 1909, we issue a coupon which entitles the holder to send us an advertisement or advertising idea that **will attract men to our Clothing Department.** As these are received they will be carefully filed away and on the 20th of December sent to a committee of New York men for a decision. The author of the strongest advertisement or the best advertising idea will receive this classy car absolutely FREE. One of you will own this car by Xmas. **WHY NOT YOU?**

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