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THE EXPONENT

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ILLUSTRATIONS

St. Joseph—Frontispiece
Mater Dolorosa
Beneath the Cross

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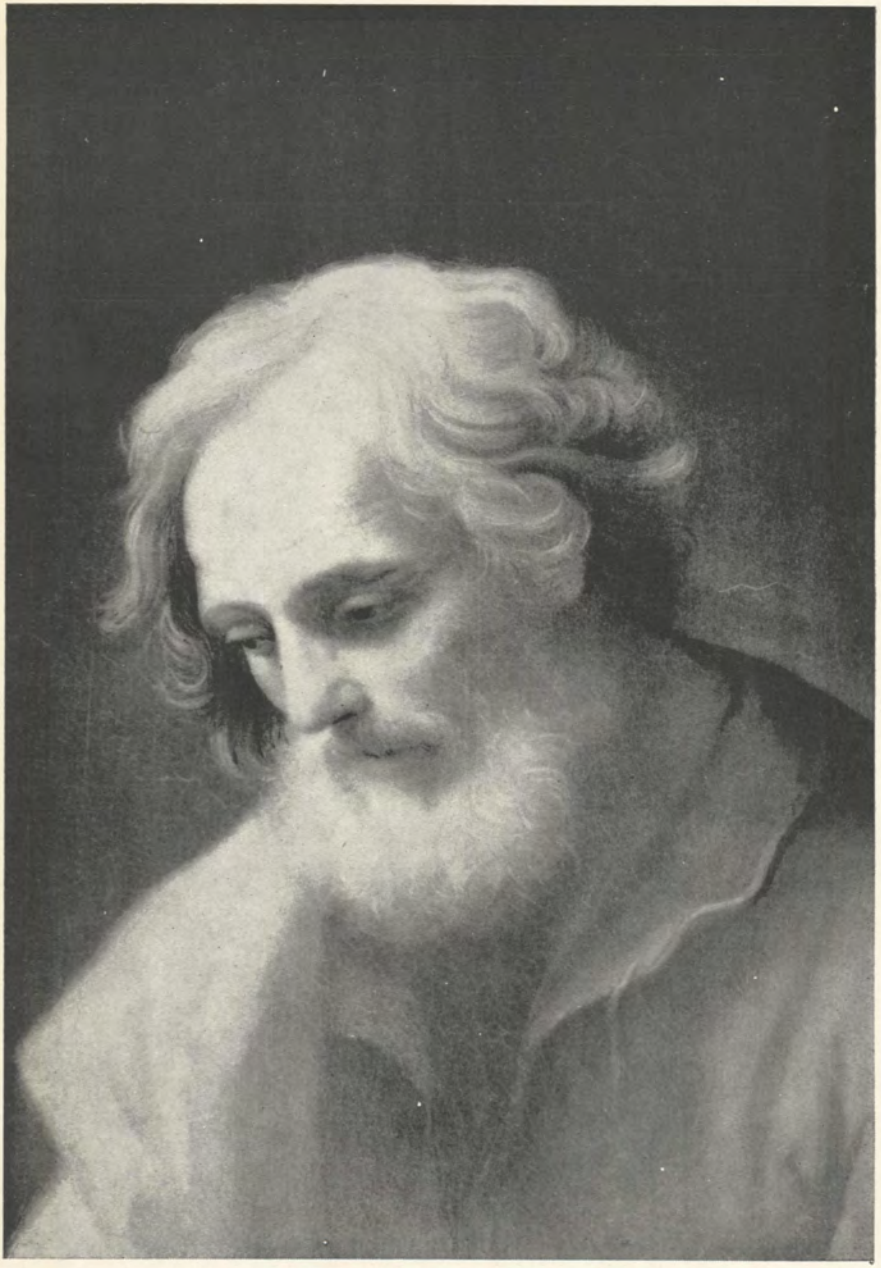

St. Joseph

The
S. M. C. Exponent

Vol. XIII MARCH 1915 No. 3

The Altar Fund

The realms of $2,000 were entered during February and we are pleased to announce the names of the new members of the Altar Fund Association. The members of the college faculty have stood by us to a man in this movement and we owe them a meed of thanks for this generous cooperation. Thanks, too, to our many patrons and friends who are liberally helping us to realize our project. We gladly accede to a request to keep the altar fund open to June 1st. To accommodate our friends we reprint the conditions and advantages of membership:

A contribution of $5.00 or more entitles to membership. Living and departed may be inscribed.

A mass will be offered monthly for 10 years for all members.

The names of all members and all contributors will be placed within the new altar.

S. M. C. ALTAR FUND COMMITTEE

Members of St. Mary's College Altar Fund Association

List compiled March 3, 1915

Joseph Abris, Fred Ausdemmoore.

William Beck, S. M., Mrs. Theresa Baier, Miss Mary Beck, Mrs Catherine Borger, Nicholas Beyer, S. M. Adam Banzer and Family, John and Mary Breig, John M. Banzer, S. M.

The Conroy Family, Mrs. M. A. Crawford, W. H. Crawford, Jr., G. S. Crawford, C. H. Crawford, W. H. Conness, Edgar Cullen, S. M., George Clasgens, Joseph Catalano.

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John Voelker, S. M., Aloysius Vogt, S. M.

George Weis, S. M., Edwin Weigand, S. M., Geo. Weider, S. M., Miss Marg. Weber, Hugh Wall and Family, Mrs. Marg. Wall, Mrs. J. Willkomm, Mrs. Mary Weinmann, William Wohlleben, S. M., Harman Welly, Joseph Wiesmann, S. M., John C. Weber, J. C. Wick and Family, Mr. and Mrs. Wall and James, Bernard Weppelmann, S. M., G. A. Weakley.

James Yack, S. M., Emil Zadow, S. M.

Be Ye Leaders and Not Led

EDGAR PARKER, '16.

THE man who uttered these words certainly did not mean that we should all strive to be kings or emperors, presidents or generals, or any kind of a political or any kind of a political or social boss. It would be absurd to say so. Among the various interpretations of this saying, however, there is one that is too often overlooked. It is this: we must be masters of ourselves, our thoughts, feelings and actions.

We notice from daily and personal experience that a host of thoughts and feelings spring up in our minds and hearts, sometimes consciously and deliberately, and at other times again, unconsciously and involuntarily. We notice also that these thoughts and feelings tend to be realized in acts. Now, good common sense tells us that some of these thoughts, desires and acts are good, and perhaps noble and wholesome; some are indifferent, and others are morally wrong —bad in their very nature. Thus, to give a beggar an alm out of charity, is a good and very meritorious act; to play ball or to take

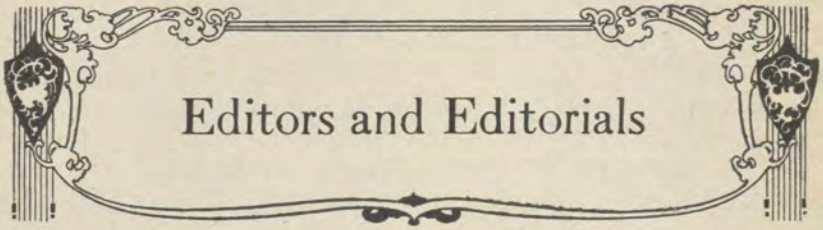
a walk is in itself indifferent; but, if a robber should break through a bank and empty the safe of $5,000, we should not hesitate that he had done a great wrong. Now we recognize that it is a duty of the natural and moral law to foster and encourage all that is good, and to check and despise all that is evil. To do this we must control our thoughts, desires and actions, and in this way we become masters of ourselves, leaders in the true sense of the word.

But how few there are who have acquired this mastery over over themselves, and how very few will ever succeed entirely in this work of self-mastery and self-discipline. The plain fact is that men are guided mostly by their evil inclinations. They follow the lines of least resistence, the slippery and flowery path of evil.

How common is this experience among men in the world of business, politics and amusements. The business man in his pursuit of the almighty dollar is continually under the influence of that base passion of avarice. The politician is constantly striving, by means foul and fair, to acquire a position that will bring him honor and fame. And the idle rich, the pleasure seekers are constantly running after after amusements that cater to their senses and appetites, and even go so far as to indulge in crimes that, in the words of St. Paul, "should not be even so much as mentioned among Christians."

And if men of mature age, with whom it it is natural to think and reflect on their actions, if they are so easily controlled by their passions and inclinations, instead of their controlling them, what can we expect to find in the younger element, who in nine-tenths of their actions are guided solely by their emotions, and with whom reflection is conspicous for its absence. It is indeed a lamentable thing to see young men, whom we credit with a reasonable amount of intelligence, acting upon the slightest impulse and rarely, if ever, with cool deliberate reason, as intelligent beings should. We see young men looking for nothing but money, for honors and pleasures. Their only thought is of eating and drinking, as if their god were their belly, or of winning a name as a star on the campus, or that of a sport in the eyes of their feminine friends. If they would stop and reflect but for a moment they would see the awful absurdity of their conduct. Of course, it is all right to strive after wealth, honors and amusements to a certain extent, for we cannot feed on air or lead a dog's life, but there is always a golden mean to be observed in all our actions. We should not break any law or despise all rights to become multi-millionaires, nor should we be satisfied to grovel in the dust. And to avoid these extreme we must not give way to the cravings of our preverted nature, but keep our passions in check and weigh well our actions. We must be the commanders, the

masters of our actions, and not let our clamoring passions and inclinations dictate terms. A man who has the manliness and the courage to repress his evil passions and keep them under control, he is the man who deserves the title of a leader and a leader brave and bold. This self-mastery which embellishes a man's character with honesty, purity and manliness is the source of happiness, strength and influence; happiness in the enjoyment of a good conscience and the knowledge of victory over self and the acquisition of power and perfection; strength to perfect his own nature and to do good service to his fellow-men; and finally, power for good over persons who come within the spells of his influence. Such a man reaps all the blessings of life, does good to society and will enjoy the crowning of his efforts and good works in a blissful eternity. This is the reward of a man who exercises a masrtey over himself, a man who is a leader and not led.



NICHOLAS TAYLOR, '15.

I DO NOT intend to challenge any particular editor, nor do I intend to pose as a critic on the merits and demerits of the editorial, but to treat in brief the responsibility of the modern editor, growing out of the determined influence of the editorial, whether newspapers or magazines, on the public mind.

The situation for the editor today is one of delicate complexity, and consequently no absolute standard can he dogmatically flaunted forth as the norme to which every editorial must correspond. No editor sits at his desk for fourteen hours of the twenty-four simply for pleasure or because of any desire to indulge a philanthropic propensity. For him there is not merely the question of discharging his professional duties but of building up a profitable business. Policy rather than strict adherence to principle is often the consideration that most determines the character of his publication. There is, moreover, the shrewd rivalry that he must outwit by successful competition, the local or national political atmosphere which he must take cognizance of; and finally he must frequently cater to public taste, not because he is ignorant of the fact that he violating

strict editorial principle, but because he considers it safest to cozen the monster of prevested public opinion for a while, until in its senseless frenzy it has shouted itself hoarse and is again amenable to reason. As long as his toleration of the present evil, either by refraining from direct attack or by a silence that is for refraining from direct attack or by silence that is for the time a more or less tacit approval, leads to more serious evil, he thinks himself a quite fortunate conservatist.

There are however editors and publications who disgrace the profession. Such a miserable excuse for a newspaper as is a sheet in a city of a certain western state, and as are a dozen or so kindred publications, and such caricatures of an honorable editor as are the managing scribblers of these publications, at once excludes them from even so much consideration as is implied in ignoring them. They evidently are not amenable to any appeals to reason because their avowed purpose is to be a constant menace to whatever is highest and noblest in human nature.

The contention of this essay is simply this, that since an editorial is a power in the intellectual world today, the men who wield that power must positively consider what influence their course of action will have. Newspaper lies, such as are told about European wars, Dayton floods, etc. when "stuff" is low are not included here; but whatever is, or strongly reeks of libel, bigotry, pseudo-patriotism, and false party-spirit must be condemned by every conscientious person as subversive of moral and social order. Every editor has at least some knowledge of his responsibilities, and generally he lives up to them; but there are times, such as great national or international crises when men's minds are wrought up to a pitch of intense excitement and need but a slight incentive to drive them recklessly on to every excess, and then it is that the editor is strongly tempted to abuse his power and the position by a party-spirit that is as degrading as it is destructive. Such abuse has undoubtedly occurred over and over again and when some one remarked at the outset of the great European upheavaal, that all ranting editors should be mustered in companies and sent to the front as an advance-guard, he was but giving witty expression to a deplorable fact.

The editor today is as much a professional man as is the doctor, the lawyer, the scientist or the university professor. He is something decidedly more, he is a leader in thought. Many a man today lets his thinking be done for him, much as he allows the physician to tend his health, and the lawyer to his lawsuits. He is either too engrossed with his own business affairs, or not educated up to that point where he can judge adequately of political changes or of national and international movements, and consequently he considers a good

editorial as his specialist in this regard. He may entertain his own opinions on a given question, but the perusal of a newspaper or a magazine editorial gives a distinct turn to his thoughts. That editorial may have shown the situation in a different light or in connection with contemporaneous events; at any rate it will gave a decided influence on his future thought and conduct.

Most men in fact are led; the rest form that small minority who hold sway in religion, in politics, in science and in thought. But these two classes are by no means mutually isolated; there is a solidarity which binds the great human family by distinct and most sacred lies, and it is this fact which places on the shoulders of that small minority their awful responsibility. Liberty of the press is no longer liberty but a crying sin against society when it becomes the organ of error and injustice, or a menace to morality and law. Goverments may adopt whatever policy they please; thay can never get around the fact of stern and unshaken truth, of right and wrong, of obligations and reponsibility. Truth remains impregnable for all their senseless opposition. Responsibility binds as strictly today as it did in the past. Their cry is an appeal to Reason, but never are they more irrational than when in the name of reason they violate the sacred rights of the individual and cast the mire and filth of detestable calumny against the spotless robes of that truth which it is their duty to defend.

Life Today

F. Thoen, 17; Bernard Glenn, '15.

SOMEBODY has said that life is motion, life is activity. Nobody doubts the assertion. All around us we come in contact with it, we see this activity; we notice its effects, we feel it within ourselves. Consider for a moment the life of the busy world.

The day has scarcely dawned when all the world is astir. The streets are filled with vehicles, all bent on another day's labor. The noise of the many carts is broken here and there by the lusty shout of a driver who has been driven into a jolly mood by the brisk morning air. A few moments later a concourse of people is hustling hither and thither to their different occupations. Peo-

ple both young and old, rich and poor, well dressed and shabby make up this crowd. One enters at this factory door where the hum of many machines in full go can be heard. Another crosses the street in a great hurry, stops before a store, pulls out a key, unlocks the door, throws up the shutters, displays his wares to the incoming crowd and gets a purchase. A little later can be seen a crowd of young fellows hardly old enough for work, carrying under their arms a package, their meagre allowance for the day, evidently heading to some factory where for another day they are forced to toil, and amid perspiration earn a few shillings. Last of all, it being still quite early the puny sound of "morning paper mister" can be heard proceeding from the lips of a little newsboy, who is forced to earn a living by this means. This is life in the busy world, already manifest at so early an hour. But throughout the livelong day this continues. Men can be seen crossing and recrossing the crowded streets, shopkeepers selling their wares to the sometimes saucy and troublesome buyers. All day the tramp of horses is heard. This feverish activity goes on until the light of day departs. And then it is not over. Work is continued far into the night.

But contrast this life, this activity with that of a simple, quiet, unpretentious Southern country gentleman and his family, and you will see that the latter is far more preferable. A submissive wife, happy, gleeful lads four or five in number, bright eyed and contented, these make up his family. He is master of a great extent of land. Nobody can rob him of it. His cotton groves produce the finest cotton in all the world. Great green fields which from a distance look like huge green carpets, are his. His herds of cattle can be seen grazing in the meadows.

Like a ruler he reigns supreme in the family circle. The beautiful morning sun shines through his window calling him from sleep. Riding from his comfortable couch he goes about his affairs leisurely. There is no iron master there to face him. There is no need of hustling for he has the whole day at his command. Calling his children from their slumbers with a sweet good morning, he seats himself down to enjoy a heary breakfast with his wife and children. His table is not bedecked with the rich viands of the wealthy, but with the fruits of his own soil.

After a hearty morning's collation, we behold him sallying forth with his children to the beautiful cotton groves wherein lies his fortune and his happiness. The beautiful milk-white cotton pods are a pleasing sight to his eyes. We see him radiant with joy as he inspects his rich harvest. We see him plucking pod after pod with unceasing industry. We see him fill up basket after basket with the beautiful

cotton. We hear him humming and singing airs known to himself and very familiar, but strange to others. We hear him answering his children's childlike prattle. We see him stop occasionally to admire beautiful heaven overhead and the still more beautiful sun which gives light and spreads good cheer over the entire earth. We see him sit cown to his noonday meal, his happy children nestling closely round him helping themselves to their tasty repast. We hear him conversing familiarly with them. His works are those of a man contented with his lot, telling his children of days gone by. He tells them of the lands which shall be theirs when he is no more. After having satisfied their hunger, the happy group recommences with an added zest the work of the morning. Finally, as the sun takes its course down the western horizon the happy group wends its way homeward singing and whistling as it goes. From a distance the home-comers see the light through the open windows of their beloved abode. Nearing the cottage they are greeted with a word of loving welcome from the mistress of the house. The delicious odors wafted from the kitchen stove give them the assurance that they are going to have a good supper. Once more we behold the family seated round the family board. Quite another interesting feature of his happy family is shown to us when the meal is over. Pulling their chairs up and seating themselves, their good parents near, the children listen with open-mouthed interest to the stories of by-gone days. With a loving goodnight the children departed, each to his own little resting place for the night. The light was extinguished and silence reigned in that quiet Southern country home.

Tell me who is happier, the man who rising at a very early hour, is obliged to hustle to his business or his employment, who is obliged to find every little opportunity for making possible gain, who is not content with laboring until the sun sinks and night comes on, but who prolongs his labor far into the night, thus depriving himself of much needed repose; or the quiet Southern country gentleman who is his own master, possesses tracts of lands, herds of cattle and what is worth more, a happy family all united by the firm bonds of peace and mutual love.

On every shore, in every clime, there is a roaring torrent that tumbles on in a never ceasing rush, and that will continue its onward plunge until it empties itself into the measureless sea of eternity. This river is life. Never was it so tumultous as it is to day. In every phase of man's existence, in every department of his life we behold this headlong rush. If we look into the laboring world we see the hustle and bustle of machinery, the wild rush hither and thither

of men of all professions. In education we see the broadening stream of literature deluging every avenue of life, carrying on its bosom cargoes of knowledge and information of every description. Science explores the highest heavens and penetrates in to the secrets of the microscopic world. Today, life is motion, progress. It is a whirlwind sweeping over the land of time.

A century ago, man might be seen traveling from place to place in the lumbering stage coach. This comfortless vehicle might be seen bounding along the uneven road, often delayed by muddy country, by accidents, nay sometimes by ruffians that laid violent hands upon the unprotected travelers. Besides, traveling in those days was very slow and most inconvenient. Today, the busy man who this evening is transacting business in Boston, tomorrow morning will interview his agents at his office in New York. Today the railroad offers man a quick, secure and accomodating means of traveling. It has shortened distances; it has placed cities in closer proximity.

Not many years ago, the horse was man's only means of transportation. The horse had to haul freight, deliver wares, transfer goods, take his master to town. Now, the auto whirls the business man through town to his office. It carries his merchandise to its destination. It places the doctor at the bedside of his ailing wife. It speeds him to the country on a Sunday, there to enjoy a few hours of repose and quiet thought. The auto and the railroad have given an impetus to traffic, have made modern commerce a reality.

Before the time of Morse, messengers were running the streets day and night, bearing pecuniary messages, orders for merchandise, tidings of joy, sorrow, despair, news that made the mother's heart wring with grief, news that filled a nation with rejoicing. But today a tiny bell breaks in upon the quiet of the office, the clerk puts a receiver to his ear, and persons miles apart speak to each other as freely as if they stood a few paces apart. The telegraph and the telephone have annihilated time and space. They have put the continents in speaking distance of one another.

Such are some of the conditions of modern life. What are their effects on man? Do they tend to improve his physical make-up? Certain it is, that with the comforts of homelife and of transportation, the modern man is relieved of many inconveniences and of much personal exertion. But this is more than balanced by the mental exertion of the business man, the nervous strain of the rush of business affiairs, the confinement to ill-ventilated offices and workshops, the night revels of modern society. Instead of the refreshing outdoor work of a century back, and its healthy physical exercise, we now have the stuffy factory, the dusky shop. It is not surpris-

ing then that men of today are so dwarfed and weak, mere pigmies to the giants of a few centuries back at whose deeds of prowess and physical endurance we gaze in wonder.

But modern life is not merely a rush of puffing engines and noisy motor cars. It is also an intellectual advance. With the invention of far reaching telescopes and highly sensitive microscopes, whole worlds of discoveries have been made. Physics, chemistry, biology, all the sciences have advanced with giant strides. Modern Science is at the pinacle of her greatness. Can this be said also of that other great department of human knowledge, philosophy? Have we today a system of thought in keeping with our advances along other lines? No. None has been able to tread beyond the path laid out for us by Aristotle, Plato, and the Angelic Doctor, St. Thomas. Those that have attempted to improve on the system of these masters, have entangled themselves hopelessly in a web of contradiction. Two thousands years have not been able to dethrone the Father of all Sound Philosophy. Though intellectual life has advanced with enormous rapidity in the department of science, it has stood still in the realm of metaphysical thought. Rather, it has gone backwards, if we consider the theories of Modern Philosophy as the exponents of man's highest intellectual culture of today.

But how has modern progress affected the moral condition of man? Did our manifold inventions, our increase of comforts, our advance in science bring with them an improvement in moral conditions, an elevation to a higher life? Is the average man of today better than the average man of a few centuries back? Did the reformation and all the denominations it brought along with it, did Socialism and Anarchy, did Materialism bring about an improvement in moral life? What is the condition of morality in our large cities of today? Are not the masses groveling in filth and immorality? Are not the higher classes of society spending themselves in ministering to the material cravings of a depraved nature, wholly forgetful of a higher destiny? Now all this is the outcome of the materialistic philosophy of the age. Religion is consigned to the realm of the useless, God is lost sight of, the next life is a dream. Let man, say people today, enjoy himself while life lasts. Let him refuse his senses nothing that they crave for, for after death follows merely an abyss of nothingness.

Modern life is characterized by the invention of a host of comforts and conveniences, by an immense leap forward in science, but in moral righteousness there has been a decided downward plunge. True progress should be the harmonious growth and development of all the phases of life. The more important phases should of course,

be more completely developed. As the moral element of man's existence is of prime importance, as is the end and aim of all man's activities her below, it should receive the greatest attention and its progress is an important consideration in determining the progress of an age. Modern times show a great material advance, but it is sadly lacking in moral development, the only true progress.

Lecture Courses

E. Parker, '15; F. Culley, '16; A. Moeller, '15;
F. Garrity, '16.

LECTURE courses, as they are now conducted, are becoming more and more popular, but there still exists a strong prejudice against them. This prejudice does not proceed from those who have attended any of these lectures, but from those who never stepped into an auditorium to taste and see what they really are. I am certain that if these people who remain on the outside and knock would step in and see for themselves, they would soon change their mind on the subject.

These blind knockers have formed their idea of lecture courses from some political or temperance speech they have heard from the lips of an enthusiastic social reformer or unscrupulous politician. They are under the false impression that the subjects treated in the lecture hall are on "Social Betterment", "The Evils of our Educational System", The" Evils of the Press" and a host of other evils and reforms. But here they are entirely mistaken. The subject matter of the lectures courses are not social, political and educational problems, and other kindred subjects that are not of universal interest. The purpose of these lectures is to entertain, and they are made to appeal to all classes. To accomplish this object, various means are adopted.

In selecting their men, the bureaus who conduct these lectures courses choose only the best talent they can find. If a particular member does not take with the audience, he is soon dropped by the bureau. Thus the audience is practically always certain that the speaker is worth while, and if the lecturer has made a special hit with

his auditors, they know that when he again makes his appearance, he will have something interesting to tell them.

The speaker is not only excellent "talent", but the subject he treats is of an interesting nature, something that will appeal to all. Like a dramatist he takes his material from real life in all its phases and descriptions, and moulds it into a pleasing and harmonious whole to produce a special effect. The latter is the speaker's message, and to bring it home to us, he mingles various descriptions and impersonations taken from typical life and characters, life in the country, in the city, in the village. These descriptions and impersonations appeal to our sense of the humorous and ridiculous, and are very interesting. The lecturer illustrates his subject throughout with stories which at times strike every chord of the human heart, from the lowest note of sorrow to the highest pitch of enjoyment. From tears, he brings us to laughter. And who will say that he cannot enjoy the humorous and the pathetic? Such a man would not be human. And still many are continually seeking pleasure and enjoyment in theatres and moving-picture shows, where the emotional is resricted to the fear of an impending doom and the passing joy at the happy deliverance of the hero from that fate. The feelings that we experience at a lecture are varied and lasting, and it is this element that makes a lecture so interesting and enjoyable.

Moreover, the lecturer appeals to another side of our nature, the intellectual side, our sense of the true, the good and the beautiful. We who have assisted at these lectures know that we leave the lecture hall with the satisfaction of having learned how to make life more pleasant and agreeable for ourselves and our fellowmen, with a higher appreciation of what is true, noble and beautiful in art and life, and inspired with a higher ideal to live a life, not of ease and sensuous pleasure, but a life of a being gifted with an intelligence to appreciate and enjoy the things that are above the senses, above eating, drinking, and frequenting the flimsy and often harmful plays that are represented in our cheap theatres and moving-picture shows. We leave the lecture room not to supplement a passing pleasure by stepping in the bar room and indulging to excess, but we retire peacefully to our homes and review the pleasurable experience of the lecture with our kindred and friends, filled with the desire and determination to hear the next lecture that comes to town, and to take our friends along that they too may share in the pleasure we experienced at the lecture.

Public speaking has become very popular in the last twenty-five years. It is a medium through which the public becomes acquainted

with its own intricate workings and the abuses of society. There are many forms of public speaking, but the best and most uplifting are those delivered from the lecture platform.

The lecture course of today has great possibilities. The field is not restricted to a certain class of people as many suppose. On the contrary, a lecture may be enjoyed by a person who has had no higher education, as well as by a college graduate. In fact, many of our common laborers find more real pleasure in a lecture on their work than does a college man. Now this indifference can not be attributed to a lack of training, for every college has a lecture course and directs part of its curriculum toward public speaking. This, indifference, then must be attributed to a lack of sincerity.

A college man has innumerable opportunities not only to hear lectures but he has an opportunity to give them a close personal study. In the class room the student must make use of this study of the lecture. He must put into practice what he has derived in theory from the lecture. He is often called upon to give a short talk in the frequent meetings of his college career, and he can have no excuse if he is found wanting. The objection may be raised, and it is too often raised, that the students do not care for this particular subject. They say they do not intend to become lecturers, and therefore it would only be a waste of time to devote much labor to this subject. If their training has not taught them that the lecture is is valuable, even if it is not to be made a serious study, then college training is woefully lacking. Every student who looks into the future can picture himself as some sort of a speaker. By the very fact taht he is a college student he is ranked as an intellectual man and as such must express often his opinion publicly. If he finds himself deficient he cannot blame his "Alma Mater" but rather his own dullness, his own blindness to his future needs.

A lecture is a crystallized English lesson for the student who is a serious worker. And it is well to remark here that a student who is not a serious worker in his mother tongue is no student in the true sense of the word. To students, then, a lecture is the putting into practice the laws or theories which they have learned in the classroom. They will feel flattered if their ideas are worked out successfully on the platform. If the lecture is worked out contrary to their theries then they will profit by their mistakes. Students may know what constitutes a good composition or essay, and may be able to write a fairly good one, but will they not succeed better if they have numerous examples given them from the lecture platform? Here they will be more able to grasp the finer points which add such a lustre and charm to correct English and which hold the audience

in its irresistible grasp. They will see the power which may be theirs if they only make the effort.

Not only is this lack of sincerity found in the student body but it is found to a great extent in the public as a whole. Why is the lecture neglected while the musical comedies and the picture shows are crowded? It is the spirit of the age to be frivolous, and men too often seek their enjoyment in things that are not substantial. Men do not make a study of themselves, they are not serious; they look for the present and not for the future. Any man who has not only his own interest, but the interest of those about him, will not seek distraction in light entertainments. He will feel himself bound to delve into the problems of life, and he will never know the problems better than by attending lectures. The intellectual ability of a man does not matter, for he can always find some points of interest and information.

The lecture platform, in a word, may be called a balcony from which all great problems and abuses of society are announced. The men who consitute the corps of lecturers are men who have had experience. They are not talking mere theory but they are talking actual experience. The mere fact that the lecturer has been on the platform some time proves that he is a success at least in some department of his work. He has a message to deliver to the people and it is his aim to deliver it forcibly. This is his life work and his success in life lies with the intellectual class. To them the lecturer must appeal, and if they do not listen to him, then the age is indeed one of frivolity.

This is an age of free speech and the people are taking advantage of this fact. The platform is young and its future lies in our hands. It has made rapid strides by the aid of gifted men. Its existence lies in the hands of the present generation and we shall condemn or help it on in its good work. Shall we condemn a project which has for purpose the moral uplift of mankind? Shall we condemn a project because it points out to us our mistakes? If we answer this question negatively then we must show by our actions that we favor the lecture course. We must not be content to stand still. We must not be content to have abuses among us because our fathers bore them. We must be progressive in as much as we are working for moral uplift and enlightenment.

Therefore, it is up to all young men, and especially college young men to learn to appreciate the value of lectures and to cultivate the habit of undivided attention to public speakers. With these two fundamentals as assets, young men today can readily win over for

themselves an unlimited field of pleasure and instruction to last as long as life lasts. Young men, get the habit.

There seems to be a general misconception of the term Lecture Course. It is often understiod to signify a series of talks on some educational or abstract subject. Without having a correct idea of it, a great many people maintain that they can find no enjoyment in listening to a lecture. But their opinion is due only to the fact that they have never attended one and do not know what it is. Nothing, however, is more interesting. It is an entertainment which can afford pleasure and amusement for everyone, either student or teacher or the general public. Besides the enjoyment which can be derived from them, there is also much benefit connected with lectures. Everyone can profit by the time spent in attending lectures. While it is the purpose of the lecturer to entertain his audience, he does not limit himself to this one end, but presents to them many ennobling thoughts which help to make our lives happier.

The tendency of the people is to look for amusement in other things. They seem to cling only to sensible pleasures. They will enjoy seeing a circus rather than a Shakespearean drama. They prefer a vaudeville performance to a lecture delivered by the best lyceum talent. It is this extremely ludicrous or the death-daring attractions that seem to please them most. They can find no enjoyment in anything that appeals to the intellect, although these pleasures surpass those which pertain merely to the senses. However, lecture courses are now coming more into prominence than formerly. Schools and social organizations are adopting this system of amusement, entertainment and instruction.

The lyceum stage presents the best talent that can be secured. The men who are engaged in this profession are among the most educated class. They are men of broad views and wide experience, who have studied history and literature with a purpose. Their travels and experience enable them to study character of people with great success. Their dramatic skill and oratorical ability give vividness and reality to their words and the characters they interpret. The lectures are not all of the same type. There are humorists and impersonators, artists and musicians, but they all have the same purpose, namely to make the world better, to brighten and cheer our lives.

The lecturer sometimes gives to the audience the masterpieces in literature. He adds life and feeling to the words of the poet, and breaths a soul into the whole thoughts of the sage. The poems and dramas are filled with more significance and deeper meaning than we would find in reading the printed piece.

Besides the aesthetic enjoyment which a lecture will give him, the student can also learn the effect of dramatic action. He can study the possibilities of cultivating the voice; he can observe the wonderful effect of facial expression and especially of natural action. Lectures, in a word are a complement to an education no matter how poor or how near perfection.

There is in this age of ours a great intellectual awakening. Thousands of various publications enter the home daily; the newspapers containing all kinds of intellectual problems, are read by young and old alike; our schools and colleges are increasing yearly; the boy and girl are given better advantage for a good education. In short civilization has become more intellectual. But is this revolution in the intellectual world bettering humanity mentally, physically and morally? May it not perhaps be doing just the opposite? Has not a greater evil befallen us than any which entered the minds of our forefathers.

For example let us consider the theatre. What can we say of it today? The play-house today is regarded merely as a commercial venture, managed by men of sordid character, whose considerations of morality, decency and genuine amusement are wiped out by the greed for money. Their one ambition is the gratification of the wants of a certain class. But how may we hope to remedy conditions? Of the splendid results being accomplished and the many ways of wiping out the evil, let us consider "The Lecture Course."

In a very brief way we may define the Lecture Course as one whose purpose it is to entertain, inspire, inform and to educate. A large majority of the populace have indeed a very distorted idea of the term, lecture. Some picture to themselves a queer audience in attendance. To others a feeling of distress passes over them, should they perchance be obliged "to suffer" an evening before a lecturer. Again some view the lecturer as delivering a discourse on some profound subject, to an equally adapted audience. But what is the true meaning of a "Lecture Course"?

Men need some element to quicken the mental faculties, in order that they may not become stagnant, some personal address to enliven the thoughts, some means of presenting the daily problems of life to an advantage. Men need consolation and advice to overcome those difficulties in the battle toward eternity, just as the small child unable to walk needs the guiding hand of its mother. It is in these difficulties that we find the "Lecture Course" playing such an important part. It presents old thoughts in a new light; it portrays new thoughts in a vivid light; it arouses the latent mental activities; it presents new methods and means of conquering those life problems.

Who of us then will doubt the necessity of, or depreciate the values of a "Lecture Course". And how are we to gain an appreciation of this benefactor? In the larger universities and colleges of this country, the lecture course is almost obligatory upon the part of the student. While the professor may be a man of excellent qualities, directing sll the energies of his body and mind to the development of the public, there is, not withstanding, a certain "commonness' which overtakes the class, and which is in no way better overcome than by the secret magnetism which a good speaker possesses. It is, then, in early days that a liking for and a knowledge of the value of "Lecture Courses" may be obtained; and it is only in latter years, when the brain has become dusty as to the principles taught in college, and we are refreshed by the fiery words of live speaker, that we value the "Lecture Course" more than ever before.

For those who had not the advantage of an eary education, it remains for them to attend a few lectures, even at the thought of spending an hour in "suffering", to gain a knowledge of their value. The result will be a happy one. That staleness of performing life work, that mental sleep will be erased; new ideas, new forms of expression, higher and nobler planes upon which to live will be aroused, which will produce a keener sense of duty and a desire to make progress.

Smoking Among College Students Today

JOSEPH W. EVANS, '16.

SMOKING among college students is very little thought of, probably because so many college students indulge in the habit, and because the matter is seldom brought forcibly before their minds. As a rule, every person who indulges in the use of tobacco cannot give a good logical reason for it, and the smokers are no exception. One is safe in saying that nine of every ten steal their first smoke, and herein lies the first argument against it, for if it were not an evil it would require no strategy to secure the first "drag". The fact that smoking is usually forbidden by parental authority fills the average youth with a curiosity and a dream to experiment. The first trial certainly produces no agreeable results,

but nevertheless one turn leads to another, and the youth gets the idea that it is the means of making a man of him, and in a short time contracts a habit for which in after years he would give much not to be afflicted.

But the smoking habit is not always contracted in one's younger days, it is often picked up when one ought to know better. Even in college life, some, seeing their comrades habitually smoking, think themselves their equal only if they do likewise.

There is no other habit so prevalent among young men than smoking, and in no instance is any good accomplished from it. When asked why, they almost invaribly answer, that "There is no harm in it". This is where they are much mistaken, They can argue in favor of smoking, and say nothing but "It does you no harm". But it is a well known proverb which says. "That which does not good, does harm." Yet the same critics never venture to prove where smoking ever did any good either morally, mentally or physically.

It is a well known fact that tobacco contains nicotine, a poisonous drug, and that it is absorbed into the system when the tobacco is excessively used in smoking. It deadens the nerve tissues of the brain, and irritates the mucus membrane wherever it comes in contact with it. The habitual use of tobacco in smoking produces that dullness of color in the eyes, and shallowness of complexion, and the worst of all it weakens mental effiiency by impairing the action of the brain, making it languid and sluggish in action. For this reason all business men when examining applicants for positions, are always particular about the habit of smoking. They want the man with the greatest efficiency, and the one who does not smoke always receives the preference to the one that does smoke. Ought this not be an incentive to the college studentbody to consider seriously the smoking proposition. Let them ask themselves, "Why don't the women smoke"? True they used to, but rarely is it practiced in good society. Then why do men smoke? Is there any honor in smoking? Does it make a good strong character? Does it in any way aid in the acquiring of knowledge? To these and any number of questions concerning its benefits, we must invaribly answer "No"! It is true that continued smoking finally satisfies a person's constitution, and the habit then seems to have no further evil results, and to have no effect on one's mental efficiency. But no matter how great a person may become, smoking will never aid him. No matter how great his efficiency it would have been greater without the smoking habit.

The sooner that college students realize that smoking is a habit and a fad, the better for them, for the college, and for their future

employers. No good whatever comes of it, but rather a decline in mental and physicial efficiency. This is brought home more forcibly if we consider that it is wilful, for smoking is a habit contracted of one's own accord and never forced upon anyone. Some say it is a good manner to pass away the time. A good way indeed, very beneficial, especially to the college students, who should not at any time be at aloss as to how to employ their time! How much better, to cultivate a habit for good reading, rather than good smoking If ever time hangs heavy, spend it in peaceful literary research rather than in dense clouds of tobacco smoke. How much more beneficial, how much more wholesome; True, the mind at times needs rest but real rest rather than to be fumigated by the odors of a burning stogie.

Realizing the many detremints and evils of smoking and its hindrance to mental activity, students who are at college for the proper reason, namely a higher education and a preparation for a future career, the sucess of which depends each individual efficiency, ought to make all possible efforts to eradicate the habit of smoking for it will never be a means to the end for which they are striving.

American Neutrality

Two views of the question.

CARL J. RYAN, '16; WILLIAM SCHLEINITZ, '16.

OUR attitude on American neutrality is often influenced by our sympathies and prejudices. If our sympathies our with the Allies, we are prone to defend our neutrality; if, however, our sympathies are with Germany, we are apt to comdemn our present attitude. It is all because of the advantage which one side has over the other in the present war. If we adopt an impartial view and judge our neutrality simply on its merits, it will be apparent that our stand in the present war is the war is the correct one, and that America is maintaining strict neutrality.

The principal objection of those who claim we are not neutral is raised against our shipments abroad. But we must remember that it is not the duty of a neutral country to cease shipping to a belligerent; it is the duty of the belligerents themselves to prevent

their oppononents from receiving supplies. This is a principle of of international law, understood and accepted by all nations. To depart from this principal now, in the midst of the war, would not be neutrality. By so doing we would lay ourselves open to grave consequences.

Objection is raised to such shipping, on the ground that it is helping the Allies only, and since it helps but one side it is partial and therefore unneutral. That the Allies only are benefitting by our shipping is true, but it is not our fault. This government is open to do business with the whole world. If one nation, because of its naval inferiority, is unable to open its ports to our ships, it is the fault of that nation, not ours. Nor would we be justified in stopping our shipping because one nation cannot take advantage of it. As long as we are willing to sell to all nations on equal terms, we are, as far as lies in our power, maintaining neutrality.

If we refuse to ship supplies to the Allies, because Germany cannot receive our goods, we would be violating neutrality. England maintains a large navy to enable her to control the sea. By virtue of such supremacy, she able to continue her commerce while shutting off that of her enemy. To stop our commerce with her would be to deprive her of the benefit accruing from her naval supremacy. We would thus be helping Germany and violating neutrality.

It is concerning the shipment of guns, ammunition and military supplies that the strongest objection is raised. It is claimed that by so doing we have become parties to the war, that we are helping in this slaughter. The right of a neutral to sell military supplies to a belligerent has never been questioned before, even by those nations now at war. By so doing we violate no neutrality. If it is not wrong to manufacture those supplies in times of peace, why is it wrong to sell to them in times of war? Now that war is being carried on, the horror and brutality of it all is brought home to us more vividly, hence, so many protest against the shipment of war materials. Such protests are the result of sympathy for humanity, rather than questioning our right to make such shipments. As a humane measure we might stop the shipments of guns and ammunition. But now is not the time for such action; it should have been done when the war broke out.

There is another point we should consider. America is a peaceful nation, but not immune from war. In time of war we have always bought military supplies from other countries, and may have to do so again. If now we should stop such shipments, will not a precedent be set which may react against us?

Objection is raised to our shipment of foodstuffs to Europe on the ground that this will prolong the war. In times of war the army

is naturaly given first consideration. If a food shortage should set in, the civilian population would be the the first to feel it. By sending food to Europe we may incidently be prolonging the war, but yet are primarily helping the non-combatants the real sufferers of a food-shortage.

As a business proposition we could hardly close our foreign commerce with the warring nations. When Europe went to war, the welfare of the United States was given no consideration. They did not reckon how we would be affected with a large part of our foreign commerce cut off. Hence, we must look out for ourselves. Because some nations foolishly plunge themselves into war is no reason why other countries should suffer for their folly. We are suffering enough as it is without increasing the burden.

An important point to bear in mind is this: that those articles, such as war ships, which are forbidden by international law to be sent to belligerents, are not being sent by this country, either directly or indirectly. Another important point is this: it is not Germany that seriously claims we violate neutrality; it is Americans who sympathize with Germany. As long as Germany raises no protest we may be sure that we are remaining pretty close to the true line of neutrality.

This side of the case may seem unduly favorable to Great Britian but it is not. If conditions were reversed, if Germany controlled the sea and Allied ports were closed to United States, commerce then, in reference of American neutrality, would seem altogether favorable to Germany. In that case the protest would be coming from the other side, and German sympathizers would be satisfied. If our neutrality, on the surface, may seem partial and unfair, it is not the fault of our neutrality; it is the fault of those nations that are not able to take advantage of our commerce.

From the early part of the European war, the United States as a neutral nation has been preaching peace and advocating strict neutrality. Its object has been for the purpose of remaining neutral and impartial with every warring belligerent alike.

Certainly this strict neutrality policy is a commendable stand to take. As people of the United States we can justly be proud of this attitude which our government has taken, as long as this unbiased policy is carried out in practice and reality. But there is where the trouble arises.

As a neutral nation there are certain qualifications and rules which we must live up to, in order to really term ourselves neutral. Thomas Jefferson in writing to the American minister in 1793, while

in Paris, describes a neutral nation as one which gives no succor, either in arms, men or anything else directly serving for war. Another authority defines a neutral state as one which in no way takes part in any military operations in favor of, or to the detriment of either belligerent. Within the last few months our American foundries and powder mills have devoted superhuman effort in turning out deadly implements of war. England seeing the ease with which to obtain these war supplies, has placed many orders in our factories for the manufacture of guns, cannon, trucks, wire, etc., which by this time have answered their bloddy purpose on the battlefield.

As a strictly neutral nation we have also taken indirect methods in supplying the Allies with war supplies, and still uphold our sacred neutrality. Instead of sending vessels of war outright, we have reversed the channel of our tainted commerce and have sent them through Canada. Still there is a peculiar provision about these vessels. They must not be shipped entire, but in pieces. By this manner of procedure it seems perfectly legitimate to observe strict neutrality. At least its indirect way justifies the act in the eyes of our Secretary of State who offers no objection.

Our most esteemed president, in accordance with the Hague Conference, stopped the transportation of arms and aeroplanes to Mexico, in order to be neutral with both opposing forces and to bring about peace. If he did so at that time, why does he not continue his lauded policy which we as Americans admire? We as Americans beg the U. S. to heed the universal sentiment of protest, and the flagrant disregard of international justice now being practiced by the Allies.

The Hydroplane, a vessel of war, has lately been used with success in a raid upon the Germans in Belgium, killing and wounding non-combatants, destroying and demolishing houses. According to Article 8, the 13th Convention, Second Hague tribuanl, forbids the delivery of vessels of war to belligerents. Yet an American Company has contracted with England for the immediate shipment of Hydroplanes. This a breach of neutrality according to the Hague Conference. Yet in the opinion of the Secretary of State, this sort of commerce is perfectly legitimate, as the Amighty Dollar justifies the act with our national conscience.

We an American people are meekly bowing our head in recognition to the demands of England. English warships during this war have actually blockaded our harbors, have searched our ships of this neutral nation, have captured our cargo, have placed American citizens in jeopardy of their lives, have hauled down the stars and stripes so sacred to every American and instead have hoisted the

British fiag. Our own war of 1812 was brought about for very little more than this. Yet England continues her demands both materially and financially upon us, and in the same light of an ally we offer no objection to her pranks. But is this neutrality and equality in the same light as our forefathers would have interpreted it? Far be it from such. With a mild and friendly protest we have permitted England to lay down our principles which vitiate our rights as a neutral nation.

England was forced to pay America a huge indemnity for aiding the seceding States in the civil War, for building ships in her country for the Southern Confederacy. In case our policy is continued, will not the enemy of England be justified in asking the same demand of us?

Under the declaration of London, copper, oil nor rubber were considered by Great Britian as absolute contraband, nor were they considered as such at the early part of the war. Since then, Great Britian has placed them on her contraband list for the purpose of crushing Germany. By the mere word of England, without the advice of any other country, she has dictated the list of contraband. By so doing she subjects our oil and rubber to seizure; she has places ous ships and cargo in jeopardy of destruction. Yet the United States has not officially protested as yet against England's new list of contraband. It seems as if we are subject to the malicious delirium of England.

As it now stands we are held in a ludicrous light. Our neutrality has become the universal joke of the day, preaching peace and strict neutrality with one hand, while our other hand extends toward the sea ready to catch all war orders. Can anyone conceive anything so ridiculous as the proclamation of our president some time ago, setting aside a day of prayer in addressing the Omnipotent Creator in the interest of peace, while the hum of our foundries and mills were heard molding cannon to aid in the frightful slaughter? Yet we are a neutral nation with the welfare of peace at heart. We, a neutral nation, are supplying England with guns, cannon and supplies, We are stretching out our help, not in the interest of peace and neutrality, but instead for the Almighty Dollar.

If we desire to continue as we have done in the past, and make money from the blood and wounds of our fellow men across the sea; if we desire to coin the Almighty Dollar from the suffering of women and children, from the tears of broken-hearted mothers and wives, let us do so in a straightforward manner. But let us first throw off the mask of hypocricy and openly declare our alliance with England in order that our posterity will not consider us as a double-dealing

nation. On the other hand, if we as a nation honestly wish to remain neutral throughout this war, then let us begin all over and leave our actions speak louder than words mere idle. Let Bryan bray on alone; let the rest of the nation get together to establish on honest straightforward policy.

Our Mother Tongue

NICHOLAS TAYLOR, '15.

THE tide of empire swept across our fair country, cililization followed in quick succession, and now education and culture are sweeping from coast to coast, invigorating the hope of this nation, producing a generation that shall think and act for itself. But I am certain that with all the revision of curriculums, the feverish activity in the acquisition of knowledge, the vapid harangue about sociology, the uplift of the race, and the improvement of educational methods there has been an almost criminal oversight in regard to the element of real culture that every education worthy of the name should impart. We stigmatize ourselves with that mask of superficiality which is but too deeply graven on the American nation, in a department where the superficial is most harmful, when we are skin-deep in education, for it means to be skin-deep in commerce, in finance, in politics, in morality. It is therefore, to further and highest interests, when we characterize our system of education by thoroughness and a true scholarly depth.

Foremost in cultural value is Language. It takes but a thought to be convinced that Science, in its sphere of mental influence, is limited to a single element. Precision, justice, consciousness may trace their origin to Science, but hardly; for mere abstractions, cold realities or vague theories can not be easily become principles of action. It is passion, strong emotion that sinks into character and determine conduct. Is it then necessary to identify Language and this element of emotion? It has too often been termed the medium of thought to demand arguments for demonstration. In it, thought under a thousand fantastic forms, bright imagery, deep and strong feeling, have been crystallized, and but await the rays of the individ-

ual intellect to reflect their hidden wealth of color and light and beauty. Books are treasures stored with intellectual gems, nobility of thought and purpose, lofty ideals, love, pathos, sorrow. They put our minds in to communication with the brightest intellects of all times; there is between us and them a sort of telepathy that brings our minds into sympathetic vibration with theirs, and makes us live their lives, aspire after their ideals, and love with the transcendent ecstacy of their loves. Could I adduce stronger arguments in favor of my position?

Each man in his sphere of action is necessararily influenced by his surroundings. Judgments, opinions, criticisms of life and character are all tinged with his environments, but still more with the stamp of his personality, for personality is the more effective. As Faber has it: "We must have passed through life very unobservantly, if we have never perceived that a man is very much himself what he thinks of others." The broader and more cosmopolitan, therefore, our thoughts become, the more accurate our judgments of men and things. But nothing gives a broader basis to our views than the diversity of opinion on any given topic, that books, as records of the best minds, impart to us. Life, its purpose and end, take on new shapes; prejudices and narrowmindedness melt away; the intellect is purified from the rubbish that has gathered with years.

But why, you may object, should English, rather than any other tongue, be that medium of culture? My contention is obvious. English is our mother tongue, the tongue through which the first conception of God, life, the world came to our dawning intellects; the tongue in which we first lisped that endearing term, Mother; finally, in which the first turning of our childish hearts to the Creator were expressed. These may be the sancity of time to hallow the classic Latin and Greek, but, despite their manifest capacities for imparting solidity and culture to the mind, they are open but to the few; and still smaller number acquire anything like a facile acquaintance with them. For ignorance of English, however, there is no excuse which a person, who has had a fair opportunity, can bring forth. And does not such conduct seem contradictory and absurd? Think of it! An American or an Englishman lacking a fair knowledge of his Mother Tongue! Besides, its own inherent grace, harmony variety of expression and flexibility, the bright galaxy of literary masters that do honor to English stands without a rival on the pages of Universal Literature. Germany had a Goethe, a Herder and a Schiller; but England, a Pope, a Dryden, a Milton; France had a Bossuet, a Fenelon, a Lacordaire; but England a Carlyle, a Daniel O'Connel, a silver-tongued Addison. Whereas Shakespere stands alone as

practically the greatest literary genius of all time, Homer and Euripides, Vergil and Horace and Cicero stand out against the dim background of antiquity. But Shakespere has made his own setting.

Are there still objections to be demolished? It is said that the people of the Middle Ages had the Scriptures and all that was good and noble in thought and language at their fingertips. Should we marvel, then at their grand faith, of which the relics of that age are but a too convincing proof? By following a similar line of conduct, as regards the masterpieces of English Literature, we cannot but draw thence the "best thoughts of the best minds", and be inspired with the greatness of soul, the nobility of thought that characterize the best of our race. The culture is there; we need but to grasp the situation and utilize the wealth of thought that lies buried beneath the fossil form.

Home Life Today

RAPHEL SOURD, '16.

DURING the last century the continual growth of our world life has brought with it many changes. Among these, and not in the least inconspicuous, are those which have take place in the home. Our forefathers, if they were city folks, could not boast of electric lights, of gas for both heat and light, nor of telephones, nor of painos, nor of the phonographs, which we of today are able to boast. Instead, they had their candles for light, foot power to carry messages, and they were content to listen to the music of an old fiddle. There have also been numerous improvements in farm life. These improvements, we think should tend to make home life more enjoyable to the people of our present century.

Logically we are justified in saying they do. But is this the case? Are men of today, enjoying all these betterments, more home-loving than were our forefathers? The truth argues in favor of our ancestors? Instead of the dear old daddy, the big kind hearted brother who filled home life with gladness, we have the theatre goer, the slave of the club, the sickening street mollycoddle and the habitual drunkard of our grand glorious decade. Yea! indeed it is grander and

better in a few things, but in the things that count most it is sadly losing ground.

It used to be that when a man wanted pleasure or enjoyment, he found his home ready to supply his heart with its desires. A kind and generous hearted wife and ruddy cheeked chilfren supplied an amount of true joy which greatly exceeded the demand. The husband had no other enjoyment, he cared for none, only to be with those he loved, and to be with those he loved he had only one direction to turn—to his home. The result of this home life stands out in relief on the map of time—true happiness, long and virtuous lives, few divorces, children who had at least common sense, and last but not least, the state asylums went wanting.

What a contrast is offered by our modern homelife. The various improvements, which as we think should make homes more enjoyable, have lessened the love of home life. Together with these improvements, there have arisen each succeeding year more and more inducements which serve to draw away the man of the home from his old method of enjoyment. Today, instead of the home lovers we have men who purposely avoid the home.

In the modern class the slave of drink stands pre-eminent. He has no peer as a home-wrecker. And indeed is he not of that class who shun their homes and their families? Most assuredly is this the truth. At any time almost, you may find this monster near the object of his craving. And who says that this does not keep him aloof from his home? At least his is a misnamed home, where drink flows in accordance with his craving.

The society man, that he might be considered such, must live up to all its demands. He thereby spends a great deal of his time away from the sacred precincts of the home. Take, for example, the full-fledged club memder. He is seen little in the home. When his day's work is done, he makes a quick preparation for an evening at the club and is gone. He has fooled his wife. Instead of continuing his oft expressed devotion before marriage, his love has grown cold and has almost vanished. His children, alas, most of this sort have none, do know not him. They have not experienced the true joy of the undivided love of a mother and father. for with the ever decreasing appearances of the father in the home, the wife and mother gives up. The final outcome in many such cases is the same as of drunk eness—which is divorce. The poor children are taken to a juvenile home and one more crime has left its imprint on the records of time.

The society slave must also be a theatre goer. He must see every play that has the stamp of society on it. In this way the theater knows him better than does his home. He cannot enjoy the

quiet of his family circle. The result is that with his silly notions of enjoyment he fails to get his fill in his search for pleasure.

The smart set of society must also have their share of censure. The mollycoddle, so we may rightly name him, turns hither and thither in trying to find the fulfillment of his silly fancies. We find him on the streetcorners, we observe him in our theatres, we behold him here and there and everywhere except at home. All he cares for is to be seen, to be in the public eye as much as possible. Therefore he is infrequently at home where he might learn some practical lessons.

Now the two classes have been observed. Between the home-lover of old, the big, the kindhearted man, and the selfish man who seeks only his own pleasure and who is not often beheld in the quiet of his home, we can easily choose. The good results of staying at home are just the opposite of the evils subsequent to avoiding the home. In the former we find long and happy married lives, with rare exceptions of divorce, in the latter, broken-hearted wives and unhappy dhildren. The husband who shuns the home fails to discover true pleasure, and therefore unhappiness follows in the wake of the avoider of the home.

Let us then in our rush forward not leave behind the good that is in the world and in its stead substitute evil. We have indeed far surpassed our ancestors in non-essentials but in essentials our forefathers deserve the palm. They indeed led happy lives, and only because they were men of the home. Ought we not then, in order that such happiness may bless our age, follow the example of our forefathers in being lovers of the home? In doing this we would rid our age of many of its evils, and happiness which has failed to bless a large number of our families will once more enter the sacred precints of the home and the joy of mankind shall be universal.

Books and Students

NICHOLAS TAYLOR, '15; BERNARD GLENN, '15

BOOKS are today the popular educators. Comparatively few minds come under the direct influence of another mind, to derive from its breadth of vision and delicate appreciations that mysterious intellectual grace which we call culture. Time and means are not at everybody's disposal, but lack of means and opportunity is no obstacle to a desire for mental development. Individuals so hampered create opportunity out of the very difficulty they encounter. If they cannot associate with great minds immediately, they will do so indirectly, by courting the company of the choicest treasures of those minds—the books they have left us.

A man of such determination will hardly find any neccessity for studying or following closely a given method of reading. Give him a choice library and he will make a method for himself. This does not imply that he would not derive any profit from such works as Lowell's "Among My Books," or from the kindred works of such writers as Stevenson, Leslie Stephens, Pater, and Bro. Azarias, who enjoy a classic reputation. Lowell's work, through somewhat bulky, is a faithful and practical account of the intellectual pleasure and culture derived by a literary mind from the great masters. But for a college or university student these works are not of such immediate value. His time for reading is greatly determined both as to character and extensiveness by the curriculum. In connection with his studies he must do a considerable amount of research work to get even a fairly adequate idea of the subject matter. But a student who confines himself to research work, and for the rest indulges in nothing but light literature, will find that he is sadly deficient when there is question of writing an essay, or expressing his views on a given topic in a formal or informal address. Undoubtedly he has not the freedom enjoyed by a man of letters, but nevertheless, to neglect serious and extensive reading at a time when his faculties are almost abnormally receptive, is to do himself permanent harm.

The reading that he ought to cultivate most carefully is collateral reading. This includes all his studies. In his literary studies it is

most extensive. A knowledge of literature, of the history of its development, of the determination received by each period from contemporaneous political events, and finally a practical acquaintance with the great masters, their works and their art, are for him indispensable. He must likewise be keenly alive to the tendencies and possibilities of literary forms today, and of that evasive element in a production that stamps it at once classical.

In his study of the sciences there is the same method to be followed After the subject matter has been mastered, he must consult other authorities, read more extensive treatments, and run through the scientific journals and magazines for the latest development of the question. Still, a mere mastery of subject matter, however extensive, cannot complete the student's training in any given direction. Today more than ever we are bringing historical research into connection with every department of knowledge. There are histories of philosophy, of literature, of religion, of science, and of art; in fact, there is today a keener appreciation of the "story" of various achievements of the human mind, of the lives of those men who have advanced themselves in that department of knowledge, and of the various stages of its development, which have made possible the advanced condition we enjoy today.

Besides reading for mere instruction, there is that reading which everybody indulges in more or less extensively: keeping in touch with current events through magazines, scientific journals, the reports of various academical societies, and even a good weekly or daily publication. These give that happy freshness to thought, which is so characteristic of some of our present-day orators. Such readings must never degenerate into morbid disposition. It is too light to receive the attention of the higher powers of the mind. Its purpose is mainly corrective, to prevent that unpleasant classicism which comes from reading the masters to any great extent.

Finally, there is the reading that is done for culture, for intellectual pleasure, or for mere distraction. A good novel has been of great value to many men in the event of some crisis in their lives. A mind in such a condition needs to get away from itself. To have no definite occupation, may give occasion to a morose introspection, and that is, to say the least, extremely unhealthy. But even mere intellectual fatigue may be relieved by a novel—a light one, rather than one of intense situations and gripping plot—by some critical essays, like those of Stevenson and Mabie, or by taking up some work in a different language. For keen intellectual enjoyment, few books are needed. Studies in philosophy, in science, in literary criticism, in dramatic literature, in history, fiction, and poetry—these should be the

solid food of a healthy mind. But right here an error that is as disgusting as it is prevalent must be avoided, and that is what Newman calls the vanity of reading. Students, a certain class among them, are greatly inclined that way. They have read Chaucer, Shakespere, Milton, Pope, Dryden, Addison, Fielding, Macaulay, and in fact every author of note. You can tell that they had the opportunity of a classical education by their ceaseless twaddle about Homer and Xenophon, their random quotations from Aristophanes, or their appreciations of Cicero's style and Horace's charming spontaneity. They have a few Latin inscriptions always at hand and bore you with them as long as you have patience to be bored. Such people read for the mere vanity of it. It flatters their self-consciousness to have read many books, even if they should never have occasion to boast of it.

After a student has cultivated the habit of finding intense pleasure in a book, there still remains the important question of assimilation. For a mind naturally attentive or made so by dint of application, much of this will take care of itself. Some scholars of note have remarked that it is a prudent policy not to jot down an expression or a passage at the first reading. After reading it two or three times, check it with light pencil mark and read ahead. At a second reading, either of the entire volume or merely of the better portions, these marked passages will arrest the reader's attention, and he can then judge of them more impartially, than when under the influence of that fascination which a new volume exercises over them. Even if only a mental note is made of such passages, they will have their influence, for the purpose and result of attentive reading is primarily intellectual development.

The field is vast, and in a lifetime comparatively few, even of the choicest volumes, can be read. But whatever be the character of a person's reading, it must constantly be borne in mind that time is too valuable an asset to be spent carelessly. Paging listlessly through a volume, and even reading without sufficient attention, is far more than simply time lost: it is the development of that fatal inability of concentration of mind which has caused the failure of many promising careers. But rightly made use of, books are our most delightful companions; and a student may indeed count it a rare accomplishment if he has acquired the habit of finding pleasure in serious literature.

There are four kinds of reading that claim the atteution of every educated man. They are professional reading, current events, light reading for relaxation, and serious reading for culture. Each of these

demands the attention of the man who would be considered broadly cultured.

In the first place, as most men follow some profession or other, it behooves them to be acquainted with the literature of their profession. The physician, for example, keeps in touch with new medical discoveries new applications and treatments, scientific experiments and remarkable cases. To do this, he must read the leading medical journals. So too, the lawyer and the judge must follow up the leading criminal cases. They must be familiar with the decisions of the courts, that they may base their own appeals or decisions upon these precedents. The politician acquaints himself with the actions of Congress. He is familiar with the slightest upheavel in the political world. The educator watches the movements of the educational world, he familiarizes himself with the work of the educational conventions; he is on the alert for the opinions of noted educators. The broker watches the stock markets; the merchant the grain markets; the musician, the world of music. In short, every professional man keeps in intimate relation with his confreres of the professional world, and he does so by reading. It is a necessary means for progress, yes, for intelligent work.

Yet this is not the only reading a man should do. He is, besides being a professional man, also and eminently a social being. As such it is but natural for him to keep in touch with the occurrences of the world about him. This disposition of man is met, to a great extent, by the daily papers and the weekly and monthly magazines. The dailies give in detail the day's haps and mishaps. They are flashy, unreliable, often contradictory. The weeklies and the monthlies supplement and correct the dailies. They aim at giving a solid digest of the week's or the month's happenings. Being more slowly and deliberately prepared, and therefore more reliable than the daily news, it is upon them that the busy world relies for the quintessence of the world's doings. Every man should to a certain extent read the papers and magazines However, some judgment is required. It would be a waste of valuable time to read all that the morning paper has to say. A general glance at the titles, here and there reading a few pargraphs, is all the busy man of today can afford. There are, of course, world stirring events that may call for more attention. But even here the weeklies and the monthlies give more reliable and more weighty news. It is then, the magazines than fill the social wants of man.

But reading also fills another void. Man needs relaxation in mind as well in body. He needs some lighter matter than professional books and news, something to cheer him up, to while away the dull evening, He needs something interesting, a story of life or adventure, a dose

of wit and humor. Where shall he find it? Numerous are the productions of masters who have spent themselves in putting mirth into men's lives. They have written soul stirring novels that please at the same time as they spur men on to nobler life. They have put our hearts aflame, they have made our hair stand on end by their tales of romance and adventure. Again, they have made us split with laughter, made us forget the tiredness of our frame, the weariness of our hearts by their punning, their incongruous mixtures of the noble and the commonplace, their playful, humorous criticism of times and customs, their overflow of good nature.

But besides reading for enjoyment, a man must also read for his own moral culture. This includes the reading of biography, philosophy and elevated literature, as poetry, moral essays, a certain class of novels, and the like. Biography puts before us a model not so far removed from us, as to preclude imitation. Philosophy expands the mind, sharpens the wit. Poetry and emotional literature ennoble the sentiments and expand the heart. They inspire us with higher ideals and nobler purposes. Moreover, they develop, and that almost unconsciously, the power of expressing our own thoughts more forcibly and elegantly, a great educational benefit. Good books also put us into communication with the noblest ideas of the noblest men. Hence they tend to cultivate in us nobility of character, broad sympathy with our surroundings.

Books, then, are a man's best friends. They are ever at hand and ever ready to enlighten him on the history, development and practice of his profession; they inform him of the constant occurrence of this busy world of ours; they enliven the dreary hours of the dull evenings; they inspire him with lofty ideals and noble purpose.

Liberty of the Press

CARL J. RYAN, '16.

THE European war which has resulted in the censoring of press dispatches, has thrown into bold relief the one most prominent feature of the American Press—its absolute freedom. You will no doubt agree with me when I say that liberty of the press is a vital necessity for any free government. A free country could no longer exist with a muzzled press, than a man could progress skackled by fetters and chains. A free press breathes the spirit of liberty; a censored press, the stifled air of tryanny. May we ever hope that the American Press will always remain free. Eternal vigilance will prevent enroachment from this source. It is from the other extremity that danger approaches. It is upon this subject that I would speak to you—upon the danger of too great liberty of the press.

Freedom when overreached produces lawlessness; so liberty when overstepped results in license. Here is the danger to which the American Press has a wider latitude than any other press. It can print with impunity anything which does not fall within the scope of the law of libel. The libel law itself is not comprehensive. Although libel suits are instituted against papers quite frequently, how often do we find a paper guilt of libel? Seldom, indeed. Whenever such verdicts are brought, they are generally brought against some crude editor who has not yet learned how to evade the law of libel. A skilful editor could call a man every name in the lexicon, and yet remain without the scope of the law. Let us cite an example. There is a paper which has for object the exposing of fakes and shams. Billy Sunday is a favorite subject for discussion with this editor. He has already decorated the well known Evangelist with enough epithets to cover all the qualities that Satan ever had or will possess. Yet to all appearances he is not susceptible to the law of libel, for Sunday has never brought action against him. Perhaps Sunday deserves them all—but that is another question. I cited this example simply to show you the latitude of the American Press.

You might object saying that a paper has the right to print the truth. I admit this. Although frequently inadvisable, the paper has a right to print the truth. But it often happens that a paper prints more than the truth, and indulges in deliberate and malicious falsehoods, and does so without fear of punishment. Unscrupulous editors often take advantage of this. In furthering some, generally ignoble cause, they malign and libel persons entirely innocent. These character assassins stop at nothing. The best of persons are held up as abominable, direputable demons, the very incarnation of evil itself. The person injured has no direct means of defending himself, especially in the eyes of those to whom he is misrepresented. Nor is any one safe from these literary vipers. Persons of all ranks and classes are at their mercy; but it generally happens that those who occupy the most respected positions in society are most frequently attacked.

As a result of these machinations of these papers, we find persons formerly respected, but now held in disrepute. Dissensions and estrangements are brought between former friends. Neighbors are arrayed against neighbor, and class against class. In France we see the result of such license. There the papers have not even the liberty accorded to the American Press. Yet in the past certain papers have carried on an incessant campaign of calumny and misrepresentations against everything Catholic. It poisoned the minds of many, especially higher offiicers and military offiicials. They distrusted and despised all who were Catholics. They planned and plotted against them, and continually spied on them. Now in the present war we see the result. Not only did they distrust their Catholic fellow citizens, but they distrusted their country. Many army officers were traitors to their country, and almost daily French army officers are being shot as such.

Right here in our own country we have an example of such license of the press. Out in the wilds of Missouri there exixts a brazen character assain—far removed from the influence of decency and culture. This fellow is possessed of a diabolical hatred of everthing that savors of Catholicity. Every week he gives vent to his venom and spleen by means of a four paged sheet called "The Menace." The most horrible lies that ever crawled from the brain of any man are found in this paper. Nothing is too vile to flow from the pen of this editor. Every week persons are calumniated in the most shameless manner. The Vicar of Christ on earth, the very flower of christian manhood, the ideal of christian womanhood, the very noblest souls that ever followed in the steps of the Virgin Mary, all are held up to ridicule

and slander with such venom and hate that it makes one wonder that God does not tear his corrupt heart from his breast and let it wither in the noonday sun. This paper is rightly called "The Menace" It is a menace to everything that Americans hold dear: patriotism, peace, happiness, religious toleration and liberty. The tendency of this and other papers of this sort is to create prejudice and bigotry among a certain class of people. By circulating in localities where Catholics are few, and in those places where they are numerous, they fill the minds of the reader with hatred for Catholics. This creates a gulf of distrust and prejudice between different elements of citizens. This easily leads to serious trouble. When a nation is beset by internal dissentions then it is on its way to distruction, for "no house divided against itself can stand."

I believe in liberty. From the earliest dawn of civilization, through the days when the gaunt spector of Tryanny stalked through the world, down to the present day of enlightment, the word Liberty has ever been a comfort and solace to the oppressed. At the word Liberty the blood courses more quickly through the veins, the heart beats truer and stronger, and the drooping spirit revives fresh and anew. Pronounce the word liberty and all nature takes life; destroy Liberty and nature withers away.

I repeat. I believe in liberty, but I do not believe in license. Unless safeguarded, liberty degenerates into license, and license destroys liberty. I believe in a free press, but not in a licensed press. A licensed press is the worst enemy of freedom. It breeds dissensions, weakens patriotism, engenders strife, creates prejudice, instills hate, undermines authority, begets tyranny and destroys liberty.

A licensed press destroys freedom. Destroy freedom and you shackle progress. Destroy freedom and you hear the wail of the oppressed, the cry of the fettered, the pain of the tortued, the clang of the dungeon doors and the deathknell of happiness.

If this country is to remain gloriously free, then we must not, we cannot tolerate anything that ensnares freedom. Let us do all in our power to preserve the liberty accorded to the press, but more important yet, to prevent such liberty from degenerating into license. If it is necessary to extend the scope of the law of libel, then let us extend it; if it is necessary to supress papers which violate their liberty, then let us suppress them. But all hazards let us maintain a free press but not a press of unbridled license.

EDITORIAL STAFF

Editor-in-Chief.....CARL J. RYAN, '16

Assistant Editors-in-Chief.....GERALD E. DUNNE, '16
GEORGE SEITTERS, '16

ASSISTANT EDITORS

JOHN KLINE, '16 EDWARD STUHLMUELLER, '16
RAPHAEL SOURD, '16 JOSEPH EVANS, '16
CLARENCE DEGER, '20

Colored News Recent events have emphasized very clearly the facts that the Associated Press is prejudiced and biased. It has often denied the charges, but facts prove their truthfiuness. The Associated Press, controlled by London capital, is decidely hostile to Catholic interest. Any news concerning Catholic affairs is as likely to be misinterpeted as not. Like wise, anything unfavorable to England is not given much prominence, if it is mentioned at all.

When Father Rossman won his suit against the Menace the Associated Press carried no account of the trial. Had the result been unfavorable to Father Rossman, we may be sure that the Associated Press would have sent the story to all parts of the country.

The Associated Press generally sees to it that England is reported in a favorable light. In the present war, England as always, is letting the other countries do the fighting. But by means of her splendid press bureau she manages to absorb a large part of the credit. Compared to the French and Russians, the number of Englishmen upon the European battlefields is few indeed. But the newspapers and magizines carry stories and pictures of British cavalry, British infantry, their deed and heroism. Every move they make is duly chronicled. The Irish receive no mention. In the battle along the Yser and Mons, the bravery of a company of Irish saved a regiment of Englishmen from annihilation, but the London news agencies made no mention

of the facts. If your imagination could stretch that far, imagine a company of Englishmen saving a regiment of Irish. If such would ever occur, the world would be reading accounts of English heroism and valor within twenty-four hours.

At the present time there is an agitation going on in Russia to make peace with Germany, but the Associated Press is careful not to mention the fact. Report also has it that France also wanted to make peace with Germany, but that Kitchener went over to France and declared he would blow up their coast town and sink their ships if France would break the treaty with England. But as usual the London controlled news agency made no mention of the fact. All of which goes to show the need of a new and impartial news agency, an agency that would give all the news as it happens and not as some interests would like to have it happen.

English Navalism If a man goes to court and charges another with fraud he must do so with clean hands, he himself must not be guilty of fraud. If the same rule applies to nations, then about nine-tenths of the charges brought by England against Germany would never get beyond the shores of Britian. Consider the one charge so often hurled against Germany by England, namely Germany militarism. This is the one of the reasons England gives for entering the present war—to crush German militarism. Without concerning ourselves with the validity of the charge, the question arises: Is England qualified to make such a charge? England cannot be charged with militarism, but must plead guilty to a more serious charge—navalism.

Miltarism at its worst, is limited to land operation, while navalism by operating upon the water has the whole world as a range for its activity. With the interdependence of one nation upon the other, and the foreign commerce necessarily involved, navalism is far a greater menace to the world than militarism could ever be. The power of such supremacy upon the sea is manifasted daily. England is interfering with the commerce of neurtal nations as well as belligerent. Under pretext of preventing contraband from reaching Germany, England is cleverly attempting to destroy our commerce.

English war ships are to be found in every part of the world, They are in the Atlantic, Pacifiic, Mediterrannean, along our own shores, and every place where they are likely to be uuseful to England. It is England navalism that is the real menace to world's peace. And so long as England maintains this huge navy, her protest against German militerism will carry little weight.

"Deutchland uber alles" One of the charges brought against Germany by the pro-British press, is based upon the wellknown song of the Germans "Deutchland Uber Alles". They assert that the title of this song "Germany Over All" shows the goal which Germany has marked out for herself, and towards which if attained would make Germany the dominating power in the world.

It is hardly necessary to say that the words of this German song do not represent literally the position Germany wishes to attain among the nations of the world. Like all other national songs it is pure sentiment. It represents the affection of the German people for their country. To the heart of a German, Germany is above all else. Whether stated as bluntly as the German song or not, all national songs express the same sentiment. A man's own country is dearer to him than any other country; and in his estimation is above any other country, whether that man be American, French, Russian, English, or any other nationality.

When a charge is brought against Germany based upon facts, we may not agree with the conclusion, but we can at least give a person credit for sincerity of purpose. But when charges are brought, based upon nothing more concrete than a national song, we think this is carrying matters just a trifle beyond the absurd.

Alumni Notes

Alumni Re-Unions Before the April Number is out, the Dayton, Cincinnati, Chicago and Columbus Chapters will have held their re-unions of good fellowship and good cheer.

The different Chapters will inform their members of the dates set for the re-unions.

The Altar Fund We wish to thank all of the old Boys who responded to the appeal sent out through the Exponent for the altar fund. The altar fund will be open until June 1, which will allow those who have not yet contributed to send in their offering. Thanks to the support already given to the fund, it is progressing in a most satisfactory manner, and there is no doubt but that the required amount will be donated by the Alumni, friends and students of the College.

Mater Dolorosa

Beneath the Cross

S. Heintzelman, '81 We were pleased to receive news regarding one of our Old Boys of the 80's, S. Heintzelman. Mr. Heintzelman when attending College hailed from London, Ohio He went east and located at Boston, where he is in business at the present time. Old Boys visiting Boston will find his place of business "The Puritan Linotype," at 152 Purchase Street.

C. J. Saurbier, '11 Carl J. Saurbier, '11, wrote recently congratulating the staff and copy contributors of the Exponent on the excellent reading matter contained in the last edition of our Magazine. It is encouraging for us to receive these words of praise, and we thank Carl for his words of commendation and good wishes. Carl mentions among other things that he "Allows nothing to slip by between the covers, not even the ads and pictures, which bring back memories of the many hikes to the Arcade Confectionery and downtown places of business." Carl is employed by the Eastman Kodak Company, Rochester, N. Y. We hope that it will not be long before he will have the opportunity of calling at the College.

Frank J. Senn, '11 Frank J. Senn, '11, of Louisville, Ky. enlisted the support of his father and mother and a friend to contribute a substantial sum to the altar fund. We wish to thank Frank for his zeal which he manifested in this work and assure him that we appreciate his loyal devotion to the college.

Walter L. Connors, '05 Walter L. Connors, '05, is established at Attorney-at law iin Dayton, 705 Conover Blfg. Previous to Jan. 1, 1915, he was one of the active force of lawyers in Attorney General Hogan's Office in Columbus.

Walter's experience in the above mentioned capacity, as well as the positions he held as the next man to the State Warden at the Ohio State Penitentiary should serve him in good stead. His many friends and acquaintances in Dayton predict a sucessful career and a large practice to our loyal alumnus.

"Jerry" Connors,' 00, brother of Walter, is the sporting editor of the Daily News. Everybody reads the sporting digests headed "By Jerry,". These past years he carried special stories of the World Series as the Daily News representative where the big games were played. He is exceptionallywell thought of, and appreciated in newspaper circles as well by as his host of friends and acquaintances.

Exponent Renewals Jos. Heidkamp, J. P. Ryan, Ed. Purpos, Howard German, Harold Keenan, Anthony Kass, Francis A. Bryne, (Two), Fred Norckauer, Albert N. Knoeth, Lloyd Bing, Carl J. Wehner, Victor Mueller, William C. Schoen, J. M. Ryan, Jos. A. Oppenheim, C. G. Jauch, Thomas Coughlin.

Michael Smith, Geo. A. Muth, (Two), Rev. Bro. John Neuberger, John M. Jacoby, Geo. Behler, C. J. Saurbier, C. H. Bancroft, (Five), Frank Thill, Rev. Bro. John Schruefer, Rev. William O'Connor, Edmund Zettler, Mrs. Theresa Wolf, C. J. Frohmiller, Frank J. Liebel, Eugene C. Gerlach, Clarence H. Reomer, (Two), Rev. Bro. Joseph S. M. Joseph Scheuplein, Oscar Miller, Edward M. Miller.

Death of Frank J. McCormick, Sr. As we are going to press we learn of the death of Frank J. J. McCormick, Sr., father of our loyal Alumuni president of the past year.

We offer our deep sympathy to our loyal alumnus and ask our readers to join us in prayer for the repose of the soul of the departed.

College Notes

EDWARD STUHLMUELLER '17,

Altar Fund 100 Pointers And still the number grows. Some students have taken advantage of the extension of time to have their names enrolled with the "live wires" of S. M. C. During the month of February the following names have been inscribed on "St. Mary's Honor Roll."

Sixth Grade—Vincent Fleck. **Eighth Grade "B"**—James Hennessy. **First High "C"**—Irwin Riley, George Schmieg. **Second High "A"**—Colman Cetinski, Thomas Horan, Charles Kramer. **Third High "A"**—George Hochwalt, Frank Laffey, Wilbur Yackley. **Fourth High "B"**—Ivo Breig. **Fifth High**—Cyril Clasgens, G. S. Crawford, Joseph Huguenard, Willis Lynch, L. Paulick, Barry Sweetman, Albert J. Schmackers, Earl Miller. **First Business**—James Duffy. **Freshman Engineering**—Otto Krusling. **Sophomore Engineering**—Albert Krusling. **Senior Arts**—Martin C. Synnett.

Elocution Contest The Rev. Otto B. Auer, pastor of St. Mary's Church, Dayton, Ohio, is the donor of $30 in gold, to be awarded as cash prizes to the three most successful participants in the annual Elocution Contest. This contest took place in the College Auditorium on Sunday evening, Feb. 7. Eight young men from the Freshman Arts and the High School Department entered the contest. R. Eckenrode, won the first prize of $15, W. Cooney, the second of $10, and L. Montanus, the third of $5. The judges were Joseph J. Abel, '93, Joseph Cronin, '05 and David Kersting, '05.

PROGRAM

1. "The Tell-Tale Heart" ..... E. Happensack
2. "Two Souls with but a single Thought" ..... J. Holters
3. "Sheltered" ..... E. Miller
4. "Swing Low Sweet Chariot" ..... W. Cooney

Intermission

5. "King Robert of Sicily" ..... R. Eckenrode
6. "Dunga Din" ..... E. Irr
7. "The Old Actor's Story" ..... L. Montanus
8. "His Visit to the Old Home" ..... D. Collins

Decision of the Judges.

"Laughilosophy" The patrons of St. Mary's Lecture Course were treated with Francis J. Gable's famous lecture, entitled: "Laughilosophy". This subject is indeed appropriate to his lecture. The how and when to be happy was expounded by his philosophic doctrines of hearty laughter. "A hearty laugh expands the heart as well as the mouth", says Mr. Gable. He possesses the art of converting grumps into "Smiling Jims." "He's just the laughinest man!"

Washington's Birthday The different divisions celebrated the evening of Washington's Birthday. The clubrooms were decorated to fit the occasion. A general spirit of patriotism and loyalty to our Country's Father made the celebrations pleasant mid-winter socials. Toasts and recitations were ofiered to the memory of George Washington.

Third High During the past month the members of the Brownson Club were entertained by two able and delightful lecturers. On January 30, Brother Thomas Mooney spoke for them on "Time and its Proper Use." The talk was instructive not only intellectually but also morally. Apt anecdotes and select quotations from noted writers made it moreover interesting.

Brother John Guzelman, the former professor of the members and the Moderator of their Literary Club of last year, addressed them on February 23. His subject was "Possibilities". He outlined the many possibilities open for the capable young man of today. He encouraged all to noble endeavor by bringing before their minds a host of great men past and present, who made realities out of their possibilities. Finally, he disclosed the secret of success, namely, earnest and well-regulated work. The Club hopes to listen to the two lectures again.

Engineering Society On Wednesday evening Feb. 17, 1915, Mr. F. O. Clemens, Chief Chemist of the N. C. R. Co. delivered an address before the Engineering Society on "The Duties of a Chemical Engineer in a Large Industrial Plant." He accompanied his lecture with numerous slides which showed the application of dhemistry and chemical engineering to industry. He told how the scientific control of industrial operations was based on purchasing and process specifications and that the Chemical Engineer was the guard to the corporation against inferior materials.

From the application of chemistry in industrial life he turned to actions of the young engineer. He pointed to the fact that many a young man upon leaving college endeavors to show how much he knows. He noted that this kind of conduct produces a strained feeling between the workmen and the young engineer and that this condition does not produce that cooperation so essential to personal and industrial success.

Mr. Clemens then listed a number of essential characteristics which are to be found in the successful man. He pointed out the need of clean living and hard work and that we only get out of a thing that which we put in it. He also noted those things by which the progress of the world was held in check.

The lecture of Mr. Clemens not only was one of practical engineering but he gave

to the young men some practical pointers on how to to lead an upright life. The Society was very well pleased with the evening's address and takes this opportunity to thank Mr. Clemens.

Music Notes Following is the program of the recital given by the music students of St. Mary's College February 4th 1915: Piano solo, "Festival Bells". (Ganschals), A. Genard; Violin, "Intermezzo—(Mascagni), Raymond Westbrock; Piano, "Leola Waltz"—(Krogmann)' L. Kissling; Violin, "The Palms"—(Faure), Albert Hodapp; Piano, "Just for Fun"—(Sudds), Thomas Kehoe; Violin,—Melody in F,—(Rubenstein), Louis Wittmann; Piano, "The Robins' Farewell—(Weber,) Earl Miller; Violin, "Kuyiawisak"—(Wieniawski), Hermann and Louis Wittman; Violin Solo, "Der Sohn der Haide"—(Keler Bela), Edwin Moosbrugger; Piano, "Twilight on the Mountains"—(Rathbun), Cletus Zofkie; Violin, "Spanish Dance"—(Rehfeldt), Joseph Moosbrugger; Violin Duet, "Graduation March"—(Greenwald), Hermann and Louis Wittman. The recital, given for the entertainment of relatives and friends of the pupils, was a success; and each number elicited well deserved applause.

Third Division On one of the dreary Thursday afternoons of February, the third division of boarding students made a trip of inspection of the "Dayton Herald" plant. Said the Herald, in its next issue: "The boys learned some of the ins and outs incidental to the production of a metropolitan daily. They were greatly interested in the mechanical department of the plant and manifested it by a wholesome fusillade of intelligent questions."

The Altar Fund Campaign created keen interest in Mt. St. John and many students expressed the desire to visit the future home of the Normal Department of the Society of Mary. Washington's Birthday proving an ideal spring day found the third division on the road. A brisk walk of an hour and a half in God's own air saw the students on the new property. The building, in course of construction stands on the brow of a hill and commands a view of the entire valley. What demanded the deepest interest was the new chapel, for it is here where the students' gift of a pure Carrara marble altar will occupy the prominent place. Every nook and corner of the new structure was visited as was every object of interest on the large tract of ground and everything received the unqualified approval and endorsement of the visitors. A hearty lunch and a jolly trolley ride closed the event.

We make use of this opportunity to thank our hosts of each occasion who so generously extended the "welcome hand".

Fourth Division Trips to various places of interest located in Dayton is fast becoming popular with this division. Lately by special appointment, the lads were conducted through the State Hospital where every object and department of interest was shown them. The visit also included some real "boy fun," for the youngsters were permitted to use the spiral fire escape much to the amusement of the inmates. Then too, a ride in the coal cars raised the boyish spirits to their highest point.

The second Thursday of the month they were the guests of the Delco, one of Dayton's greatest manufacturing plants. Here the massive and complicated machinery in operation proved most fascinating. So complete and thorough was the trip of inspection, that it is doubtful if the guide could have shown them more.

March 4, a visit was paid the American Toy Company. Here they saw how to use the building parts of the American Builder to the best advantage. The guide paid them the complinent of being a well behaved and intelligent audience.

Exchanges

We gratefully acknowledge receipt of the following Exchanges during the past year.

"The Columbia", "The Pines," "Niagara Rainbow," "Salesian Bulletin," "Abbey Student," "The Academia," "The Agnetian Quarterly," "Ariston," "Boston College Stylus," "The Campion," "The Collegian," "The C. T. A. Union of America," "The De La Salle Chronicle," "The De Paul Minerval," "The Dial," "The Duquesne Journal," "Echoes," "The Field Afar," "Fleur De Lis," "Fordham Monthly", "The Georgetown College Journal," "Gonzaga," "Holy Cross Purple," "The Helianthos," "Ignatian," "The Indian Sentinel," "The Labarum," "The Laurel," "The Manhattan Quarterly," "The Loretto Pioneer" "Mt. St. Joseph Collegian," "Niagra Index," "The Normal Pulse," "The Loyola University Magazine," "Mt. St. Mary's Record," "The Nazarene," "Notre Dame Scholastic," "The Pacific Star," "The Patrician," "The Redwood," "The Mountaineer," "The Mount Loretto Messenger," "St. Anselm College Monthly," "The Morning Star," "S. V. C. Index," "The Catholic University Symposium," "The Viatorian," "The Victorian," "Villa Sancta Scholastica Quarterly," "The Xavier Athenaeum," "The Young Eagle", "The School Echo," "The Solanian," "The College Spokesman," "St. Angela's Echo," "St. John's Quarterly," "St. John's University Record," "St. Mary's Messenger," "St. Vincent College Journal," "St. Thomas Purple and Gray,".

Athletic Notes

St. Mary's 46
vs.
Muskingum 25

The Saints walked all over the visitors' clean slate and thus put a big crimp in their aspirations for the championship of Ohio. The game was fast and interest never lagged. St. Mary's quickly accumulated six points, in a few minutes Muskingum took the lead for the only time in the game. The opposing scores stood even for a good part of the first half but towards the end the Saints gradually drew away from their rivals, the score 30-17 being chalked up. The latter part was but a repetition of the initial half. The teams played evenly until towards the finish when our boys again pleased the spectators by dropping the pill in from all corners.

Otto Krusling, playing in only one half scored eighteen points for his team, Broadstone made two shots of the sensational order. Al Krusling was a big factor in keeping down the visitors' score. Summary:

St. Mary's—Hochwalt, Barlow, L. F.; O. Krusling, Rabbitt, R. F.; A. Krusling, C.; Broadstone, Haile, L. G.; Sherry (Capt.), R. G.

Muskingum—Montgomery, L. F.; R. Arnold, R. F.; Aiken, C.; Atkinson, L. G.; Sinclair, (Capt.) C. Arnold, R. G.

Field Goals—St. Mary's; O. Krusling 9, Hochwalt 3, Rabbitt 3, Barlow 3, Broadstone 2, Sherry, A. Krusling. Muskingum: Montgomery 5, Aiken 4, Arnold 2. Foul Goals—Hochwalt 2; Montgomery 2, Atkinson. Referee—Zimmerman.

St. Mary's 25
vs.
Western Reserve 28

The common opinion was that Reserve would win by an overwhelming score but this dope was badly riddled. The entire contest was fraught with surprises. St. Mary's looked, by far, the better team in the first half. At the very start they rolled up eight points before their opponents scored a single tally. The half ended with the Saints leading 17-7. Everyone thought the game was sewed up for our boys, but Western Reserve came to life in the final session and by a series of sensational shots tied the score and forged ahead. From then until the final whistle the Saints were behind. The last few minutes of play were a fitting climax for this, the hardest fought contest staged this far.

Hochwalt and Rabbitt each made four field goals. The former also threw three from the foul line. Al. Krusling played a fine guard game, besides contributing two from the floor. Summary

St. Mary's—Rabbitt, R. F.; Hochwalt, Henricus, L. F.; A. Krusling, C.; Sherry (Capt.) R. G.; Broadstone, L. G.

Western Reserve—Sunderland, R. F.; Englehart, L. F.; Ewart. C.; Battenfeld, G. R.; Coln, L. G.

Field Goals—St. Mary's; Hochwalt 4, Rabbitt 4, A. Krusling 2, Broadstone. Reserve: Englehart 6, Sunderland 3, Ewart 2. Foul Goals—Hockwalt 3; Ewart 6. Referee—Pflaum.

ST. MARY'S CADETS

Cadets 51
vs.
Friars 32

The wonderful passwork of the Cadets proved the undoing of the Friars. Zimmerman was the star, caging nine baskets and five fouls. Baker was a big factor in the cadet's defense. This may be called a Pyrrhian victory for while victorious the Cadets lose the services of their Capt. Al. Mahrt, who again fractured the arm which was injured in football.

Cadets 31
vs.
Buckeyes 32

Whenever the Cadets meet the Toledo Buckeyes there is a hot game on. Last year the teams divided two contests. This game was as good as any ever seen by Toledo fans Although close as possible, the play was never considered rough. Hugo Sacksteder with four goals obtained the highest individual score for the Cadets.

Cadets 41
vs.
Gyms 19

The Gyms never had a chance of copping this contest. The Cadets outclassed their opponents in every phase of the play. Zimmerman with six and Baker with five baskets to their credit were the main point getters of the Cadets. Varley by his guarding proved himself a capable substitute for Al. Mahrt.

Cadets 23
vs.
Buckeyes 30

For the second time in three seasons the Cadets suffered defeat on their own floor. This was also the second defeat for them at the hands of the Toledo Paints. The defeat is due to the air tight guarding of the Toledo bunch. This is shown by the fact that Zimmer-

man always a high score man did not cage a single basket, while Hugo Sacksteder his running mate made only two.

The Cadets Trip

The Cadets completed their ten day trip on Feb. 26. During the time abroad they played nine games, winning seven and losing two. One of their defeats was to the Toledo Paints being varnished by that team three times this season. The other defeat was to the sturdy new Lexington five. The record is as follows: Cadets vs. Tiffin 42-25; vs. Paints 16-44; vs. Ottawa 34-29 Barberton 33-28; vs. Akron 32-23; vs. New Lexington 26-18 and 21-28; vs. Jamestown 54-19 vs. Celina 30-18.

FOURTH DIVISION RESIDENT STUDENTS

Minims vs. K-C Jrs.

The Minims met and defeated the Knights of Columbus Juniors by the one-sided score of 41-4. The K-C's were never in the running. Brunner and Schmidt were the leading point getters. This is one of the last games of the season, and the Minims hope to end it without a defeat.

NON-RESIDENT STUDENTS

Arrows

The Arrows have made for themselves an enviable record on the basket-ball floor. The following are the games played by them, since they assumed the name of Arrows. Recruit Jrs. 12—Arrows 17; Corpus Christi 8—Arrows 17; Yale A. C. 12—Arrows 8; West Side Midgets 10—Arrows 27; Third Division Regulars—36 Arrows 8; Box Furniture Co. Boys 11—Arrows 44; Riverdales 43—Arrows 13; Carlisles 18—12.

Several games are still scheduled. Considering the fact that this is the first time some of the boys have played basket-ball the showing is very good. Several practice games were played, of which no record was kept. The Arrow Jrs. a weaker team played several games, some with the Minims, which they lost.

March Musings

Would You Recognize—

Sourd—carrying a hod?
Hanahan—in a football suit?
Mark Anderson—milking a cow?
Lause—without his powder?
O'Brien—not worrying about Gwendolyn?
Irr—reading a dime novel?
Oberlander—keeping silent?
Montanus—canned out of class?
Alfred Wagner—caring for calisthensic?
Romer—not giggling?
Murphy—serious?

Windbiel—not grumping about round steak?
Hook—without his pink blush?
Rotterman—on time Thursday mornings?
Clancy—as a future basket ball manager?
Brennan—without skeleton keys?
Douglas—not asking for an extension of time?
Ryan—taking no interest in English?
Schleinitz—rooting for the Allies?
Athletic Association—passing an amendment constitutionally?
Base Ball—paying dividends at S. M. C.?
Laboratory Students—forgetting Old Nick?
Dugan—contributing to Joke Column of the Exponent?
Cal—regular at every course?
Moeller—never late Saturday a. m.?
Stanton—never using his left hand?
Crowley—sore about losing a meerschaum pipe?
Freshman Engineers—understanding their Descriptive?
Porter—not at Rike's at 3:30 Thursdays?
Senior Club Room Walls—without trophies?

Arts

Latin Professor—"How would you decline "poculum vini?"
Freshman—"I would say "No thanks!"; I am on the water wagon."

Class Stones

Freshmen—Emeralds; Sophmores—Blarneysone; Junior— Grindstone; Seniors —Tombstones.

"TIPPERARY"

As it should be sung by the British soliders:

"It's a hard thing to beat the Germans,
It's a hard thing to do.
With Zeppelins over London,
And those submarines, too.
Goodbye, faithless Albion,
Farewell, "Mistress of the Seas"
It's a hard thing to beat the German's,
And we are all through."

As it should be sung by the French soldiers:

"It's a hard thing to beat the German's,
It's a hard thing to do.
With their forty-two centimeters,
And those nervy Taubes, too.
Goodbye, Alsace-Lorraine,
Farewell, La Belle France,
It's a hard thing to beat the German's.
And we are all through."

As it should be sung by the Russian soldiers:

"It's a hard thing to beat the Germans,
It's a hard thing to do.

With their Marshal Von Hinderburg,
And their Marzurian Lakes, too.
Goodbye, Father of all Russias,
Farewell, Constantinople.
It's a hard, hard thing to beat the Germans,
And we are all through.

As it should be sung, in chorus by the "All Lies":

"It's a hard thing to beat the Germans,
It's a hard thing to do.
With their Von Kluck's and Emmich's,
And their brave Crown Prince, too.
Goodbye, Oh you Berlin,
Farewell, dear Vienna,
It's a hard, hard thing to beat the Germans,
And we'll give it up too.

A. J. M.

Kaiser Bill

He's the equal of the greatest,
Kaiser Bill,
When it comes to doing things,
Call on Bill.
Lord of War he has been called,
Now he holds the world enthralled
As his enemies are mauled,
Don't you Bill?

When he's vexed he has his way,
Kaiser Bill;
He could lead the devil onward
'Gainst his will.
He can make the British flee,
Wipe the allies from the seas,
Lead his men to victory,
Can't you Bill?

With his mighty host he comes,
Kaiser Bill,
Wiping adversaries from him,
With a thrill.
He in person leads the fray,
Works throughout the live-long day,
As the line of battle sway,
Don't you Bill?

You've not caused this war cruel,
Kaiser Bill
You were forced to enter it
Without your will
You've brought glory to your crown,
And in history will go down
As a Lord of Great Renown,
Won't you Bill?

Wm. Schleinitz.

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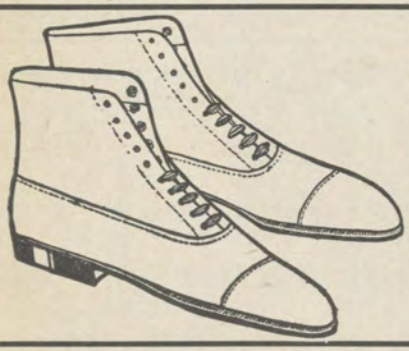

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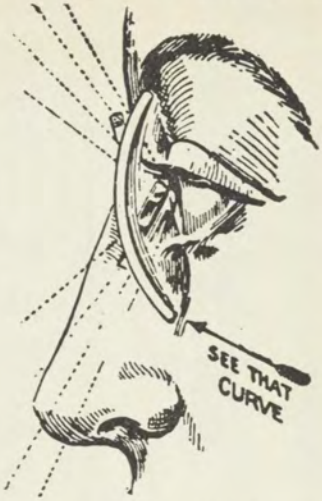

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