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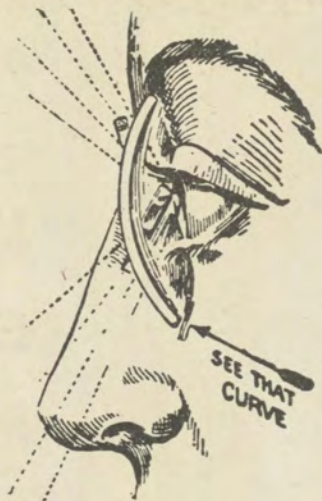
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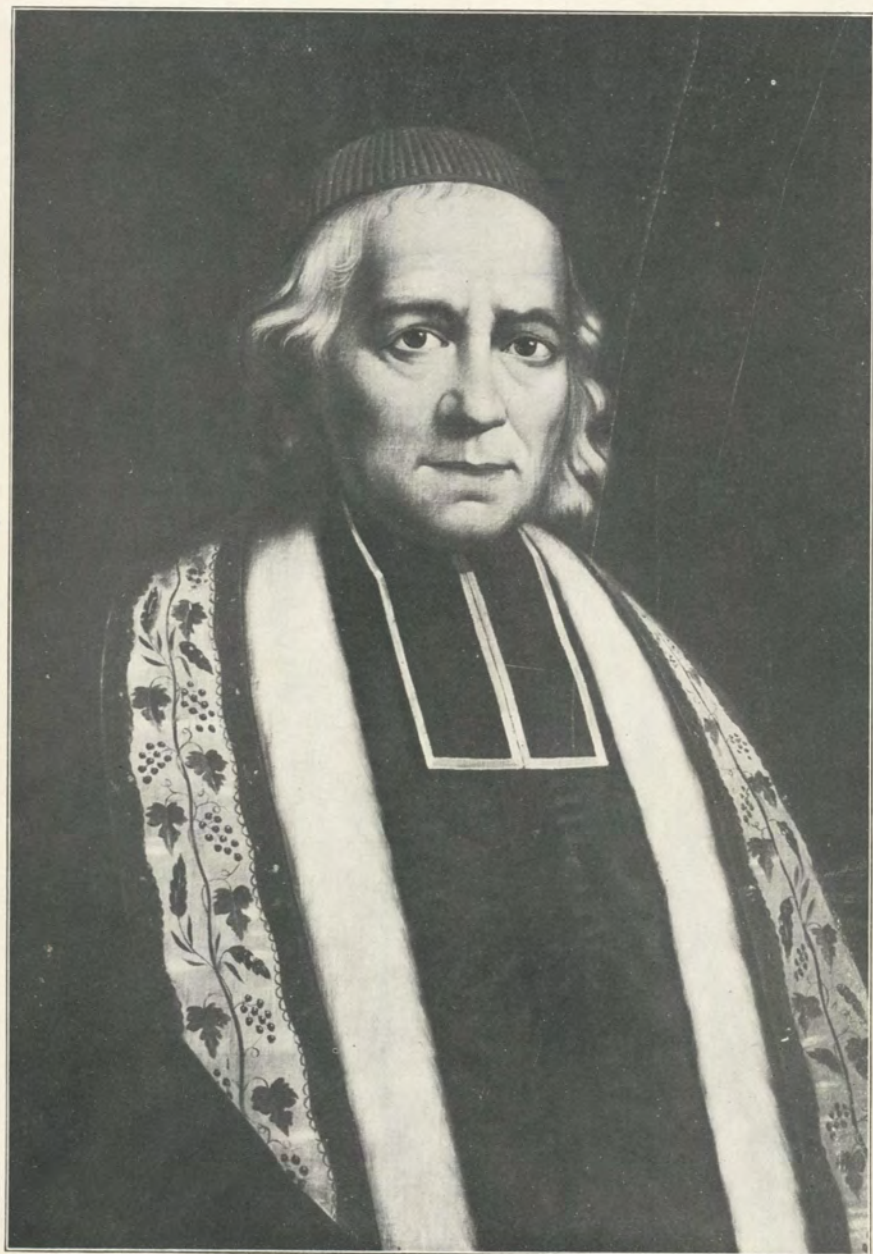
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Very Rev. George Meyer, S. M., and Rev. Bro. George N. Sauer, S. M.	

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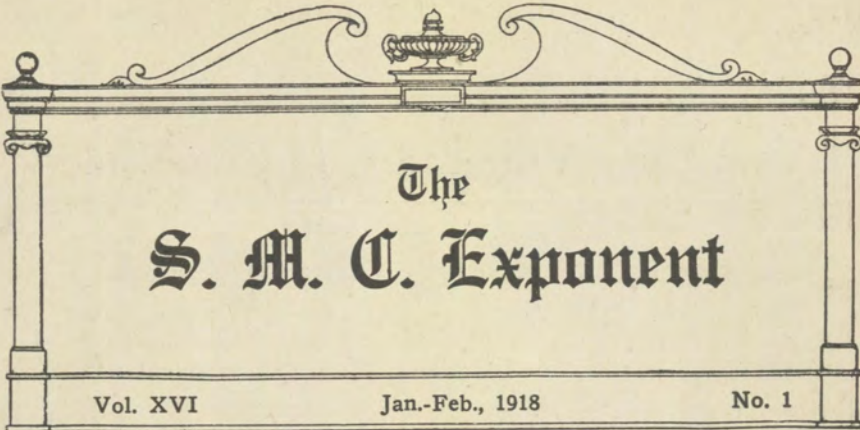
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THE EXPONENT, ST. MARY COLLEGE, DAYTON, O.



VERY REVEREND WILLIAM JOSEPH CHAMINADE

Founder of the Society of Mary



The S. M. C. Exponent

Vol. XVI

Jan.-Feb., 1918

No. 1

Society of Mary Centenary Number

This Number of The Exponent is dedicated to the Society of Mary, whose members, the Brothers of Mary, are the professors at St. Mary College.

The celebration of the Centenary of the Society of Mary consisted of three distinct programs fittingly carried out on Nazareth Day, Foundation Day, and College Day.

A detailed story of the third celebration, College Day, is carried in this number. A brief review of Nazareth Day and Foundation Day completes this Society of Mary Centenary Number of The Exponent.

Very Rev. William Joseph Chaminade



WILLIAM JOSEPH CHAMINADE, the founder of the Society of Mary, was born at Perigueux, France, in 1761. He was early distinguished for his tender piety. At the age of fourteen he went to the college of Mussidan, near his native city, to begin his classical studies in preparation for the priesthood. He was permitted to make private vows of poverty, chastity, and obedience, while still a student, in anticipation of the day when he would enter some religious order. Having completed his course of studies at Mussidan, he went to Bordeaux and to the seminary of Saint Sulpice, Paris, where he received the degree of doctor of divinity. Later he returned to Mussidan as teacher, and assisted in the administration of the college.

The college at Mussidan was closed during the French Revolution. Father Chaminade went to Bordeaux, where, under different disguises, he ministered to the faithful Catholics of that city. His priestly labors were not without grave danger, and on several occasions he narrowly escaped capture and death. It was during a lull in the Revolution that he appeared openly and continued his sacred ministry, but he was soon obliged to leave Bordeaux and go into exile.

He emigrated to Spain and took up his abode in the city of Saragossa. There, in the magnificent basilica, dedicated to Our Lady of the Pillar, he spent much time in contemplation. During long hours of prayer, the idea of founding two religious orders, one for men and the other for women, to work at the restoration of Christianity in his unhappy country, gradually took shape.

The exact nature of the inspiration he received is not known, but on one occasion Father Chaminade said to the assembled religious: "Such as I see you now before me, such I saw you in spirit at Saragossa. What you are, you are through our good Mother; it was she who conceived this foundation."

Having returned to Bordeaux, in 1800, he obtained the use of the Church of the Madeleine for his sodalities of the Blessed Virgin.

These sodalities were vigorous, progressive organizations that entered enthusiastically into all works of piety and zeal. Because of the great good done by them, Father Chaminade was called the St. Vincent de Paul of Bordeaux.

On October 2, 1817, five of the more fervent sodalists declared to Father Chaminade their willingness to consecrate their lives entirely to God under his direction. Soon, two more joined this group, and on December 11 of the same year, these first seven Brothers of the Society of Mary made their religious profession. The object of this newly formed religious society was "to multiply Christians." To gain this end, works of zeal of various kinds were undertaken.

Father Chaminade had the happiness to see his religious family grow and flourish. It spread over France, and during his lifetime it obtained a foothold in America. He remained its superior and guide up to a few years be-

fore his death. He calmly expired on January 22, 1850. He was mourned by multitudes who had learned to revere him, but most especially by the members of the two religious orders he had founded, the Daughters of Mary, and the Brothers of Mary.

His mortal remains rest in the Carthusian cemetery of Bordeaux. The numerous ex-votoes at his tomb attest the help given to those who invoke his aid. The cause of his beatification has been introduced at Rome, and our Holy Father, Pope Benedict XV, in a letter of March 7, 1917, with great benevolence deigned to review the history of his life, lauding his labors, and commending his faith, zeal, charity, and other eminent virtues.



CARDINAL GIBBONS AND OTHER CHURCH DIGNITARIES ARE HERE

**"College Day" Celebration Begins at St. Mary College.
Solemn Pontifical High Mass Celebrated With Cardinal as Celebrant—Three Hundred Leading Churchmen Are Here.**

(Dayton Daily News, Dec. 11)

"COLLEGE DAY," the third and concluding celebration of the "Centenary of the Society of Mary," was celebrated at St. Mary's College today. A number of prominent members of the Catholic hierarchy and prominent laymen from all parts of the country, arrived Monday evening. His Eminence, James Cardinal Gibbons, arrived in Cincinnati towards midnight, Monday evening, due to the delay in trains. His special, the car of the president of the B. & O., was transferred to Dayton by special train, which arrived at Dayton at 4 a. m. He was accompanied by Very Rev. George Meyer, S. M., Provincial of the Cincinnati Province of the Society of Mary; Rev. Eugene J. Connelly, secretary, and Rev. M. J. Reardon, of Washington, D. C.

Over three hundred members of the hierarchy and clergy and prominent laymen throughout the country attended the Centenary celebration today. They began to arrive early on Monday. The College faculty of sixty members, the student body of five hundred and forty, and two hundred and fifty members of the Normal School of Mount St. John, located five miles east of Dayton, joined to make the concluding celebration of the Centenary of the Society of Mary a pronounced success.

The prominent guests, clergy and laymen were taken to St. Mary's College by automobiles from the Union station early this morning. His Eminence, James Cardinal Gibbons, who had arrived in Dayton at 4:00 a. m., by special train from Cincinnati, due to delay in service on account of the inclemency of the weather, was taken by automobile to St. Mary's College, where he was to officiate as celebrant at the Solemn Pontifical High Mass at 9:30 a. m. His Eminence, James Cardinal Gibbons, in spite of his advanced years of over four-score years, appeared to be in the best of health. He was received by the faculty and student body of St. Mary's College with bursts of enthusiasm as he stepped into the lobby of St. Mary's College, St. Mary Hall.



"COLLEGE DAY" IN S. M. C. CHAPEL OF THE IMMACULATE CONCEPTION



Prominent Dignitaries Present at the Third Celebration of the Centenary of the Society of Mary. College Day. December 11.

Lower Row—Very Rev. George Meyer, S. M., Most Rev. Henry Moeller, D. D., His Eminence James Cardinal Gibbons, Right Rev. Ferdinand Brossart, D. D., Most Rev. Leopaldo Ruiz, D. D., Right Rev. Msgr. J. T. O'Connell, D. D.

Upper Row—Rev. Bro. George N. Sauer, S. M., Very Rev. Louis A. Tragesser, S. M., Rev. Bernard P. O'Reilly, S. M., Very Rev. Edward Pace, D. D., Ph. D., LL. D., Very Rev. John Cavanaugh, D. D., C. S. C., Rev. Bro. John A. Waldron, S. M., Rev. Lawrence A. Yeske, S. M.

Solemn Pontifical Mass was celebrated at 9:30 a. m., with His Eminence, James Cardinal Gibbons, as celebrant. His Grace, Most Rev. Henry Moeller, D. D., and his Lordship, Right Rev. Ferdinand Brossart, D. D., LL. D., Bishop of Covington, Ky., attended in the sanctuary. Very Rev. Hindelang, C. P. P. S., Celina, Ohio, and Very Rev. Charles Hickey, of Dayton, Ohio, were chaplains to His Grace, Most Rev. Henry Moeller, D. D., Rev. George Franz, pastor of St. John's Church, Dayton, Ohio, was chaplain to His Lordship, Right Rev. Ferdinand Brossart, D. D., LL. D. The deacons of honor were Very Rev. Daniel A. Buckley, of St. Raphael's Church, Springfield, Ohio, and Rev. Wm. D. Hickey, of Cincinnati, Ohio. The deacon of the mass was Rev. John F. Hickey, pastor of Holy Name Church, Cincinnati, Ohio. The subdeacon of the mass was Rev. J. Henry Schengber, pastor of Holy Trinity Church, Dayton, Ohio. The masters of ceremonies were Rev. John T. Gallagher, pastor of Corpus Christi Church, Dayton, Ohio, and Rev. William J. Anthony, secretary to His Grace, Most Rev. Henry Moeller, D. D.

Very Rev. Edward Pace, D. D., Ph. D., LL. D., Director of Studies of the Catholic University of America, Washington, D. C., delivered the Centenary sermon at the Solemn Pontifical Mass, at which His Eminence, James Cardinal Gibbons, was celebrant.

The musical program of the Solemn Pontifical Mass was rendered by the Mount St. John Normal School Choir of the Cincinnati Province of the Society of Mary, under the direction of Bro. Robert Holzmer, S. M. The following mass was rendered: Processional, "Ecce Sacerdos Magnus," Rev. F. X. Witt; Introit, "Gaudens Gaudebo," Gregorian; Kyrie, Gloria, Rev. F. X. Witt, Opus, 11; Gradual, "Benedicta es tu," Gregorian; "Veni Sancte Spiritus," Rev. I. Miterer; Credo, Gregorian; Offertory, "Ave Maria," Gregorian; "In te speravi," V. Engel; Sanctus Benedictus, Agnus Dei, Rev. F. X. Witt, Opus 11; Communion, "Gloriosa dicta sunt de te," Gregorian; Recessional, "Jubilate Deo," C. Aiblinger.

Dinner was served to the large gathering of two hundred and fifty clergy and laymen from all parts of the country, and to the faculty of sixty members and two hundred and thirty boarding students. The College orchestra, composed of the best talent of the student body and faculty members, rendered the following program in Chaminade Hall during the dinner served: March, "The Battle Song of Liberty," arranged by Hildreth (Air, "My Maryland"); March, "The Baltimore American," Burton; National Airs; March Song, "Our Own Red, White and Blue," Gilmore.

After the guests had visited the Arts and Engineering Department of St. Mary College, they were motored to Mount St. John Normal School, where the prominent members of hierarchy and laymen had the opportunity to inspect the modern normal school of the Cincinnati Province of the Society of Mary. Rev. Lawrence Yeske received the prominent visitors and showed them throughout the splendid buildings which compose this modern normal school of religious orders in the United States.

Solemn Benediction was celebrated by Right Rev. Ferdinand Brossart, Bishop of Covington, Ky., at the College chapel of St. Mary College. The following program was rendered by the Mount St. John Normal School choir: "O sacrum convivium," Rev. A. J. Lans; "Ave Maria," J. Arkadelt; "Tantum Ergo," C. Greith; Recessional, "Laudate Dominum," C. Ett.

The "Evening Program," of the Centenary celebration of the Society of Mary, which commemorates the existence and untiring work of the organization for one hundred years throughout the entire world, will be concluded by the following program at which His Eminence James Cardinal Gibbons will preside:

March, "Pontificale," Hardy; illustrated with stereopticon views; hymn, "America," Smith; address of welcome, Very Rev. Bernard P. O'Reilly, S. M., President of St. Mary's College; address, "The World War: Our Responsibilities," the Honorable David I. Walsh, A. B., LL. D., former governor of Massachusetts; march, "St. Mary's College," illustrated with stereopticon views; overture, "The New Era," Heed; address, "The Centenary of the Society of Mary," Very Rev. John Cavanaugh, C. S. C., president of Notre Dame University; hymn, "Mighty God We Praise Thy Name," illustrated with stereopticon views; march, "The Stars and Stripes Forever," Sousa.

St. Mary College today concludes the last celebration of the Centenary of the Society of Mary. St. Mary College had as its prominent speakers, and members of the hierarchy and laymen throughout the country, irrespective of creed, prominent citizens of the United States, who gathered in Dayton to pay tribute to the noble work that the Brothers and Fathers of the Society have accomplished during a century of labor for education in Europe and over a half century of labor for the advancement of education in these United States. Nothing short of imperative financial assistance can hold back St. Mary College from doing more for the city of Dayton than what it has accomplished in the past sixty-seven years. Among the immediate necessities that the President of St. Mary's today feels most imperative is an auditorium which will be a com-

munity center for South Park and for organizations in Dayton that feel the lack of a hall for community gatherings in the locality where St. Mary College is located.

Among the guests present at St. Mary College Tuesday morning were the following:

His Eminence James Cardinal Gibbons, Archbishop of Baltimore; Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati; Most Rev. Leopaldo Ruiz, D. D., Archbishop of Michoacan, Mexico; Right Rev. Ferdinand Brossart, D. D., Bishop of Covington, Ky.; Right Rev. Msgr. J. T. McCloskey, Toledo; Very Rev. George Meyer, S. M., Provincial of the Cincinnati Province of the Society of Mary; Very Rev. Louis A. Tragesser, S. M., Provincial of the St. Louis Province of the Society of Mary; Very Rev. John Cavanaugh, C. S. C., D. D., President of Notre Dame University, Notre Dame, Ind.; Very Rev. Edward Pace, D. D., Ph. D., LL. D., Catholic University of America, Washington, D. C.; Rev. Bro. George N. Sauer, S. M., Examiner of Schools of the Cincinnati Province of the Society of Mary; Rev. Bro. John Waldron, S. M., Examiner of Schools of the St. Louis Province of the Society of Mary; Rev. J. G. Saeler, Bismark, N. D.; Rev. W. C. Welch, Rev. P. A. O'Connell, Bellefontaine, Ohio; Rev. Leissing, Rev. Fox, S. J., Rev. James Henry, Rev. Wm. Schmitt, Rev. Chas. Baden, Rev. William Hickey, Rev. C. P. Cletus, Rev. J. B. O'Regan, Rev. J. M. Kelly, Rev. W. Roddy, Rev. Francis Varlemann, Cincinnati, Ohio; Rev. Wm. O'Connor, Camp Sheridan; Very Rev. Geo. Hendelang, Celina, Ohio; Rev. Weissinger, Rev. Francis W. Howard, Rev. B. F. Hanna, Columbus, Ohio; Rev. V. J. Toole, Chillicothe, Ohio; Rev. Francis Schalk, Rev. J. Gallagher, Rev. F. Kelly, Rev. James P. Ward, Rev. James J. Wade, Rev. Chas. Hickey, Rev. Joseph Kassman, Rev. D. C. Graf, Rev. Francis Kuenle, Rev. Leo Schmitt, Rev. H. Beckmeyer, Rev. Joseph Siebert, Rev. John Lampe, Rev. Charles Polichuk, Rev. F. Strzelczok, Rev. John Sailor, Rev. John P. Downey, Rev. R. Baranski, Rev. Martin P. Neville, Dayton, Ohio; Rev. G. H. Rieken, Fremont, Ohio; Rev. Nicholas Schneider, Franklin, Ohio; Rev. Albert J. Van den Bosch, Rev. Wilberding, Rev. George Mayerhoefer, Hamilton, Ohio; Rev. Jerome Bartel, Lebanon, Ohio; Rev. M. T. Malloy, Loveland, Ohio; Rev. A. McNamara, Rev. J. J. Conroy, London, Ohio; Rev. Lawrence Yeske, S. M., Mount St. John, Dayton, Ohio; Rev. David Powers, Milford, Ohio; Rev. Bernard Robers, Miamisburg, Ohio; Rev. J. J. Richter, Otway, Ohio; Rev. X. H. Clerk, Pine Grove, Ohio; Rev. A. Tague, Steubenville, Ohio; Rev. Daniel Buckley, Rev. E. Quinn, Springfield, Ohio; Rev. A. G. Mentink, Troy, Ohio; Rev. E. J. Con-

nely, Rev. Kramm, Washington, D. C.; Rev. Charles Ertel, Wilmington, Ohio; Bro. Otto, Notre Dame, Ind.; Bro. Andrew Schratz, Bro. H. Merzheuser, Bro. George Ebert, Cincinnati, Ohio; Bro. John Nickol, Covington, Ky.; Bro. Louis Bornhorn, Bro. Francis Noeth, Bro. Jos. Walter, Bro. Peter Michaels, Bro. Charles Preisinger, Hamilton, Ohio, and the faculties of Mount St. John Normal School and St. Mary College.

James Lyons, Agosta, Ohio; Miss Healey, J. C. Healey, Belle Center, Ohio; J. Wagner Mayer, Bellefontaine, Ohio; Mrs. Anna J. Bethge, German Lind, Columbus, Ohio; A. Tapke, Adam Schmitt, John F. Lehnhoff, Stephen P. Hug, Miss Josephine Kamp, Cincinnati, Ohio; Miss Viola Balles, Miss Helen Balles, A. L. Ward, Mrs. Catherine Ward, Lieut. Chas. Brennan, Mrs. C. Crawford, Miss Mary E. Althoff, Michael Gibbons, A. F. Thiele, Michael Gibbons, Jr., Mrs. Michael Gibbons, Mrs. Ella R. Kemp, Mrs. Arthur M. J. Gibbons, W. E. Kette, Miss Theresa Gavin, Miss Conway, Dr. Wm. A. T. Ryan, Miss Margaret K. Davis, Mrs. Thomas F. Hickey, Mrs. Mary A. Hickey, James K. Davis, A. M. J. Gibbons, Frank Helmig, H. Sacksteder, Hugh Wall, U. Deger, Joseph Clemens, Miss Nellie Farrell, Richard Burkhardt, Clarence J. Wilhelm, Miss M. Juda Viet, Miss Marie Anna Viet, C. J. Ferneding, Mrs. George Snak, Mrs. John Bartos, Mrs. Frank Sedlak, Mrs. Mary Psotka, M. L. Beard, J. Clarence Hochwalt, Frank Hollencamp, Theodore Hollencamp, H. L. Ferneding, J. J. Kienhoefer, John M. Ward, Miss Genevieve Hickey, Dayton, Ohio; J. B. Halpin, Elyria, Ohio; Miss Mary Baum, Miss Emma Stuhlmueeller, A. F. Stark, Hamilton, Ohio; Capt. Frank Mahoney, Ogelthorpe, Ga.; Mrs. Catherine Steggert, Miss Marie Traggesser, Pittsburgh, Pa.; Miss Catherine Rummell, Rochester, N. Y.; Mrs. W. S. Clandenin, Richmond, Ind.; Mr. O'Connell, Toledo, Ohio; George Mott, S. P. Nylau, Urbana, Ohio.



NEEDLE MIGHTIER THAN SWORD IN WAR TIMES, SAYS CARDINAL

Memorial Hall Filled for Centenary Celebration of Society of Mary—Ex-Governor Walsh of Massachusetts, and Dr. Cavanaugh of Notre Dame University, Are Heard in Patriotic Address.

(Dayton Journal, Dec. 12)

A Centenary of noble sacrificing work of the Society of Mary came to a close at Memorial Hal last night, with the last of a series of celebrations that the Society has been having in honor of the founding of the order October 2, 1817, by the Very Rev. William Joseph Chaminade. The meeting last night was presided over by His Eminence James Cardinal Gibbons, and was graced by the attendance of hundreds of clergy, and prominent churchmen. Memorial Hall was crowded to its capacity.

"The Scarlet Prelate of Baltimore" brought the thousands of people to their feet as he marched onto the stage accompanied by a retinue of clergy and laymen, and bowed gracefully.

The welcome address was delivered by the Very Rev. Bernard P. O'Reilly, S. M., President of St. Mary College, after the college orchestra had played, and the audience sang the hymn, "America."

In one of the most rousing addresses that has been delivered in Dayton, one that gave the men and women assembled at Memorial Hall the real facts of the war, and clearly defined the duties of every person, the Hon. David I. Walsh, A. B., LL. D., former governor of Massachusetts, threw the question into the hearts of the people, "Are You Ready?"

Ex-Governor Walsh delivered an address laden with patriotic fervor. He opened with reference to the splendid work being done by the St. Mary's College, which, he said, was one of the institutions that had assisted in contributing to Dayton's greatness and advancement. He said its product had been distributed throughout the world and that its influence in this way had become immeasurable.

In opening his address Ex-Governor Walsh paid a tribute to the white-haired Cardinal of 83 summers, when he said: "His Eminence has come all these many miles to show how deeply his heart is settled in the things that are vital to the American people. In America he is the one figure who calls attention to the spiritual leader across the seas, the Holy Father in Rome, who is praying with outstretched arms for the victorious peace which will see autocracy crushed and

civilization saved. And here in America we have Cardinal Gibbons, who holds men's hearts in his own. His splendid service to humanity can never be fully known.

"When men ask me why we follow our spiritual leaders, I like to picture to him young men leaving college on the graduation day. Each sees a path before him, with a bright goal of success. But in the heart of some a voice calls from the deepest recesses of the heart, saying, 'this is not the greatest thing in life—the noblest thing is the consecration of services to humanity.'"

Declaring, however, that despite his desire to discuss other subjects, that pertaining to the great European struggle was of such commanding importance that he could not resist the temptation to talk for a few minutes on that topic. He then launched into an eloquent appeal to every one to contribute to the support of this war in every way that is given him to do.

At the close of his address the audience rose and cheered wildly—and His Eminence arose and grasped the hand of the speaker, looking long into the eyes of the man who had just delivered one of his powerful messages to the world.

On a request from the Very Rev. Bernard P. O'Reilly, the Cardinal arose and delivered one of his famous short talks. In part, he said:

"I wish very ardently to congratulate the Society of Mary on its auspicious close of 100 years of usefulness, and I join with his excellency, the governor, in extending to all present by heartiest congratulations.

"I think you young men ought to be thankful for what you have and are. I think the college we are honoring here tonight holds a very conspicuous place and is one of the most important institutions in the nation. Is the college the great need of the time? It is most necessary for the life of the republic. What the government needs is not so much men of education as men who prefer honesty; men who prefer patriotism; men who prefer beauty of heart before pleasure; men of faith and piety.

"I want you—all you young men, to become soldiers of your country. I want you to become a part of our nation, our great country. I am continuously surrounded by enemies.

"And my young men, take piety to the trenches. The man of prayer is the strongest. It is to the man of prayer to whom the United States will bend. Do not be satisfied with the achievements of your ancestors. Make your successes for yourselves, for your God,

and for your country. Do not strive for earthly fame, but rather strive that all your deeds may be recorded in the Book of Life.

"His excellency has made a few remarks regarding women, and of course without them we could not get along. The war to be successful must depend on the women.

"It was Sir Edward Bulwer Lytton, I believe, who said," declared the Cardinal, "that the pen is mightier than the sword. I want to supplement this truism by the declaration now that the needle is mightier than the sword. What would have been our condition at this time had we not had the helpful action, influence and prayers of our women?"

"The needle preserves and conserves life. Wives, mothers, sisters and sweethearts are plying the needles, that the young men who have set out to defend their country may return.

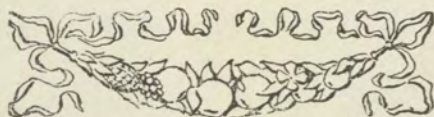
"Father and mother are watching and waiting for the return of their son. And when he returns they will kill the fatted calf and if they will not put a gold ring on his finger, they will perhaps allow him to put a ring on the finger of a sugar-bowl sweetheart."

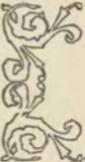
Then the Cardinal stepped to the rear of the stage, supported by a young soldier, a lieutenant. Later he was taken to the home of his cousin, M. J. Gibbons, on North Main Street.

"A Century of Honor" was the title of a paper read by the Very Rev. John Cavanaugh, C. S. C., D. D., president of the University of Notre Dame, Notre Dame, Ind., in which he reviewed the 100 years of activity of the Society of Mary, and showed plainly that religion is the most powerful force in the world.

Df. Cavanaugh referred to the fact that it was due to the revolutionary days of the past several centuries that the Society of Mary was founded. He showed that the revolutionary days were responsible for the members of the society adopting the civilian garb.

The hymn, "Holy God, We Paise Thy Name," was sung, and later "The Star-Spangled Banner" was sung, the orchestra accompanying the audience.





*Centenary Sermon

"COLLEGE DAY" December 11



VERY REV. EDWARD PACE, D. D., PH. D., LL. D.
Catholic University of America, Washington, D. C.

"This is the victory which overcometh the world, our faith."
(St. John, I. Ep., v, 4)

IN today's solemnity, these words of the Apostle are fulfilled, for we are gathered to celebrate a victory, not such as sword and fire achieve, but such as is won in its struggle with the powers of darkness. We are come into this holy place to make remembrance of the great things wrought by God through his devoted servants, the men whom her aised up and dowered with his righteousness, whose names are held in benediction. We are here to unite with the Society of Mary in praising their glorious patron, and in thanking her divine Son for the signal graces and blessings which have marked the course of a century. To you, sons of Chaminade, we offer sincere congratulations. This is the day of your magnificat. It is your right—nay more, your bounden duty—to mark with festal observance this Centenary of your corporate existence. It is our privilege to rejoice with you, and to add the tribute of our thankful appreciation of the service your Society has rendered, these hundred years, to God and humanity, to Church and country.

And this we do more readily, seeing that our prelates and spiritual guides, from near and far, have graciously come to honor this occasion. We are encouraged by the presence of one whom America regards as its ideal citizen, whom we revere as truly the Ambassador of Christ. His Eminence is here as the friend of your institute, but it gives him equal pleasure to be with you as Chancellor of the University, and so to strengthen the bond of co-operation that unites our teachers for the common and sacred cause of Catholic education. In his name, and in the name of the Rector and the Faculties of the University, I congratulate you; and having in mind the splendid development of your Society during the past century, I look forward to a future in which you are to reap even a richer harvest.

*Delivered in the Chapel of the Immaculate Conception, St. Mary College, at the Pontifical High Mass at which His Eminence James Cardinal Gibbons officiated.



Prominent Dignitaries Present at the Second Celebration of the Centenary of the Society of Mary. Foundation Day. October 2.

Upper Row—Rev. Lawrence A. Yeske, S. M., Rev. George N. Sauer, S. M., Rev. Bro. John A. Waldron, S. M., Rev. Bernard P. O'Reilly, S. M.

Lower Row—Very Rev. George Meyer, S. M., Right Rev. Edmond M. Obrecht, O. C. R., Right Rev. Joseph Schrembs, D. D., Most Rev. Henry Moeller, D. D., His Excellency The Most Rev. John Bonzano, D. D., Right Rev. James J. Hartley, D. D., Rev. Bro. Michael Schleich, S. M., Very Rev. Landelin M. Beck, S. M.



Prominent Dignitaries Present at the First Celebration of the Centenary of the Society of Mary. Nazareth Day. August 8.

Lower Row—Right Rev. Philip R. McDevitt, D. D., Very Rev. Louis A. Tragesser, S. M., Most Rev. Henry Moeller, D. D., Very Rev. George Meyer, S. M., Right Rev. Msgr. T. C. O'Reilly, D. D., Rev. Bro. Michael, S. M., Very Rev. Landelin Beck, S. M.

Upper Row—Rev. George N. Sauer, S. M., Rev. B. P. O'Reilly, S. M., Rev. Lawrence A. Yeske, S. M., Rev. Bro. John A. Waldron, S. M.

Let me add another word of deep appreciation. I see before me the young men who are now receiving at your hands the instruction and the training which is to make them worthy citizens and loyal Catholics. They are but the latest representatives of a student body whose members are found in every country of the civilized world, the successors of thousands who in the past have owed their success to you. And I surely but interpret their thoughts, when I express to your their heartfelt gratitude, and record for you the thankful acknowledgment of their parents, and of all who realize how much you have contributed to the welfare of this city, of the commonwealth of Ohio and of the Republic, with whose growth you have grown and in whose noble achievements you have had your full proportionate share.

The century which we survey today has rightly been called the century of marvels. It witnessed such an expansion of man's power, such a fulfillment of man's aspirations as no previous age had even conceived. To the peoples of earth and especially to those of the Western World, it brought a larger freedom, a fuller enjoyment of individual rights, a more vigorous growth of democratic institutions than the world had ever seen. To the labors of science in all directions it brought abundant reward, with deeper insight into physical law and wider view of human progress, and clearer conception of the lessons of history in its bearing on every phase of our earthly existence. To the multitude, it gave, along with liberty, the opportunity of acquiring knowledge, of developing the God-given faculties of intelligence and of securing for their children the blessings of education.

These, indeed, are marvellous results; they are our warrant for speaking of "the wonderful century." And yet they are not its greatest marvel.

The widening of liberty, the triumph of science and its manifold applications to the needs and comforts and luxuries of life, the diffusion of knowledge and the consequent elevation of the people at large—all these advantages combined to make this earth of ours a more pleasant habitation, to invest the present life with a value amounting to sufficiency, and so to dim the vision of eternal things and warp man's desire from spiritual goods to worldly profit and pleasure. Here, evidently, danger lurked.

It was all the greater because the very blessings which the century afforded were so easily turned to man's undoing. With the lure of a false philosophy, freedom would become the tool of selfishness and greed, knowledge the instrument of passion, and education the

perversion of the gifts by which it was intended that man should accomplish his higher destiny. All the interests of humanity, in time and in eternity, were at stake.

And yet the things of the spirit have not perished; the life of the spirit has not been extinguished. Nay, rather, it has grown and taken on power, and lifted up the souls of men to a clearer vision, and torn the mask from the face of error.

This is, in truth, the marvel above all others of the wonderful century; this, the victory which has overcome the world—that with the ever-increasing delight of the earthly life, with the countless snares that deception has laid and the ceaseless attacks of a crude materialism, the spiritual has survived and waxed strong and borne witness to God and His kingdom. This, I count the greatest of the century's marvels.

How was it accomplished? By what agencies, or devices, or concerted endeavor? Shall we call it the triumph of learning? In part, yes. Shall we ascribe it to eloquence and skill? In part, no doubt. But if we would ascertain the real cause, the power that gave all other means their efficacy, we must turn our thought to the origin of this Society, and fix our consideration upon its essential aim. Then we shall see that neither words alone, nor human wisdom alone is the true explanation. The spiritual has survived because men were found to live the life of the spirit. The spiritual endures today because for its sake men have bonded together, not for gain or worldly dominion or other advantage that nature might crave, but that in their daily action, by their visible example, they might show forth the meaning of the spirit, its power and its absolute necessity for man's salvation both here and hereafter.

Such was the intent of the Founder whose memory inspires this observance, for William Joseph Chaminade was pre-eminently a man of faith. By faith, he gave his earliest years to God. By faith, he consecrated his manhood to the service of Christ. By faith, he passed through the storms that shook the foundations of law and order at the close of the eighteenth century. By faith, he bore adversity and smiled upon suffering and was silent under evil report. By faith, he lived for God and labored for man.

His was truly the victory that overcame the world—in his own behalf and in that of his disciples. It united them in one sacred purpose. It provided them with the only method and manner of action that such a purpose could sanction. It led them to the only success which he or they could have desired.

Chaminade had read the signs of his times, and rightly. He understood the danger, its extent and its sources. He saw that if the life of the spirit were to be preserved, if it were to remain for the guidance of later generations, it must first be fostered in the mind of youth. By sound ducation, by training in virtue no less than in knowledge, by living out principles, not merely by grasping them, the child of today must be made the man of tomorrow—with the rights of a man but with his duties as well, a citizen of the city builded on earth but also a citizen of the City of God.

Once we have entered into this central thought of the Founder, and felt, as it were, the pulsation of his purpose, we can read aright the record of these hundred years. We can understand the significance of this Society, and its work for the strivings toward freedom and knowledge which are the marvels of the age, and we can estimate at their just value the achievements of an organization inspired by faith and devoted to the holiest interests of mankind.

Democracy can never be safe unless it be founded on true morality. Without the virtue of justice, there is no such thing as respect for the rights of others. Without the sense of duty, public service is impossible. Without the willingness to subordinate private desire to the general good, citizenship is merely a name; without sacrifice, no patriotism. These are truths of the moral order, for which reason vouches and to which experience gives testimony. They are fundamental lessons in the teaching of Chaminade and his Society.

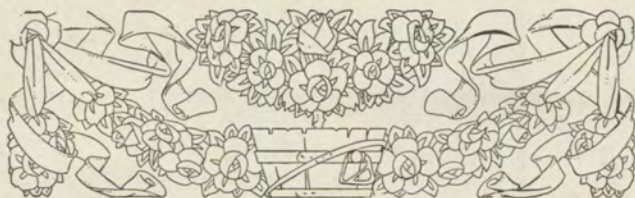
Science, as the mastery of nature's laws and the harnessing of nature's forces, may be mighty for good or powerful for evil. Which cause it shall serve will depend on whether it lead men to a knowledge of God or close their eyes in agnostic blindness, whether it teach men of a supreme Lawgiver or make each a law unto himself. As between these alternatives, the Catholic teacher does not hesitate. Consequently, the followers of Chaminade have raised the minds of their pupils from the visible creation to the invisible things of God, and from the uniformities of physical law to the obedience of faith, and the fulfillment of the law which God has enacted that men might freely observe it and by their observance maintain their freedom.

Education, a boon for the individual, may yet be the bane of his fellows; and such it is sure to be, unless, while the intelligence is furnished with knowledge, the will be trained and the whole tenor of life be directed towards righteous ends with unselfish motives and with power to resist temptation. As liberty expands, as each of us becomes more completely responsible for his deeds, conscience must look for a higher guidance than any enactment of man. Its light must

come from God, its power from religion, its certainty from faith. The school that neglects these truths is a menace to the public weal, and it likewise is the grave of the spiritual life. This, Chaminade fully understood; and when he founded a society of teachers, inspiring them with his own high ideals, and quickening them with his own religious zeal, he showed himself at once a champion of faith and a savior of true education.

Established in such wise upon a secure foundation, his work has endured through all the vicissitudes of a century. Unshaken by trial, it has also withstood the test of prosperity. And while it has progressed with the advance of mankind, it is today, in purpose and principle, in loyalty to truth and in service to the highest cause, the same Society that Chaminade founded.

A century's experience has prepared it for the crisis which is now upon the world, for the vital issues which lie before the nations more plainly, more rudely, perhaps, than ever they lay in the times that are gone. The coming of peace will not lessen but emphasize the need of the work and the workmen. If humanity has well-nigh lost faith in itself, the chief reason is that so many have abandoned their faith in God. And if the world is to be won again for righteousness, for brotherhood, for the life of the spirit and its promise, the final victory must be gained anew—the victory that overcometh, not by slaying but by healing and restoring—even the victory which is our faith.



*The World War—Our Responsibilities

"COLLEGE DAY"

December 11

HON. DAVID I. WALSH, A. B., LL. D.
Former Governor of Massachusetts

YOUR Eminence, Ladies
and Gentlemen!

It is unnecessary for me to say that I am honored by the invitation of the faculty of St. Mary College, which included me among its guests upon this occasion. Who would not be honored to be present, and to speak at a gathering of men and women who unite in celebrating the Centenary of this noble society of the Mother of God?

One hundred years of useful service, of sacrifice, speaks to us tonight! May the inspiration of this occasion lead the devoted sons of this religious society to even greater service to God's country in this century that is before us, and whose history in part is to be written by you who have planned so successfully this celebration.

An additional honor has come to use by the presence, here on this platform, of that great American churchman and patriot, Cardinal Gibbons. How proud we are of him, whose voice is ever raised for every patriotic cause, and who for eighty-three years has lived a life of such unspotted holiness and untainted patriotism that all mankind respect and love him. If Belgium had its Mercier in its hour of trial to show to the world what the men of religion and patriotism can do for country and humanity,—so America has, and we pray may long continue to have, its Mercier—Cardinal Gibbons.



*Delivered at Memorial Hall.

You have asked me to speak on this occasion of "The World War—Our Responsibilities." Your subject implies a discussion of what the American people should consider their duty and their responsibility in this crisis. That can be best understood by reviewing the situation in which our country is placed.

If a man insulted your mother, you would go up to her and say, "Mother, your honor has been questioned; you have been insulted. What can I do? What would you have of me? How can I restore your fair name? How can I protect your honor?" Our mother country, the United States of America, has been dishonored. Her rights have been violated; and it is the duty of every American to stretch out his hands in humble supplication to his mother government and say, "What can I do? Where can I go? How can I serve; What will you have of me? What can I do to relieve your pain and anguish, to end your suffering?"

I can understand—I do understand why men entertained sentiments and opinions and sympathies widely different toward the various warring countries on the other side of the Atlantic prior to the fifth day of April last. I am one of those Americans who would hesitate to understand the Englishman or the Frenchman or the German in America whose love and affection and sympathies did not naturally go out to his kith and kin at home before the fifth day of April last. Men had a right to have their own personal views and opinions, and it was but natural that their sympathy turned homeward. But on the fifth day of April last, a new situation developed in this country; from that day to the end of this war, there can be for every Irish American, Scotch American, German American, English American, American of Americans but one question: "What country do you want to win this war?" Whom do you want to win this war? Are you with the German Government, or are you with the United States of America? One side will fail, one side must win. Let me put it to you in another way, more strikingly. Some day in the not distant future—God speed the day!—a scene will be enacted, somewhere in Europe, that will be in importance to the human race, second only to the scenes in the streets of Jerusalem two thousand years ago! From some flagstaff, with the armies of all these nations surrounding it, there will be hauled down in disgrace, ignominy, defeat, the flag of one of these countries, and there will be hauled up in victory and triumph and success the flag of some other country. Which will it be? If you want that victorious flag to be the Stars and Stripes, then every American must get hold of that rope and pull,

pull, pull, until Old Glory is raised to the top of that staff in victory, and triumph.

Are you pulling at the rope? Are you helping to make "The Star Spangled Banner" wave in triumph and victory over the battle-fields of Europe? You are not doing it unless you are sympathizing with, unless you are serving your mother government. Do you not hear her call for service and sacrifice?

It has taken a terrible war, a bloody war, to make us at last appreciate real values. It has taken this war to make us once more realize what is in the last analysis the greatest asset of a government. Manpower she pleads for. And where does she turn to get it? To her gray-haired sons who have lived their lives, who have tasted the joys of life, who have the burdens of age creeping upon them, who are ready for eternity? Oh, no! To the middle-aged man, who has won his place, who has had his honors, met with success, enjoyed the pleasures of life? No, not these! To the babe who knows not the meaning of life or death? No! She places her hand upon the shoulders of the keen, bright-eyed, alert, manly young men who have given twenty years or more of life preparing for their careers and waiting to partake of the pleasures and successes of ripening life. To these she turns and says, "Come, serve, suffer and die for me."

This is patriotism! The highest and noblest service is the call that comes to our young manhood. Our country seeks the service of the best of the race,—not the weak, not the infirm,—but the strong, the vigorous, the healthy, the keen-eyed, the whole-souled, the well-trained! Now we know what is the most valuable thing a government possesses. Some have attempted to tell us, in the not very distant past, that the chief thing that made a nation great was its industrial and commercial supremacy. Some have attempted to say that large standing armies, great navies, millions and billions of wealth made nations supreme. In God's name, if this be so, let us send our billions into the trenches of Europe, and save our manhood! If money is all-powerful, let the war end, and let money end the war! But the answer that comes thundering back is,—"No! human life, manpower is the one thing that is most needed." Lives of the citizens of the state we now appreciate is the great and all important force to settle and end this war!

Again it has taken this world war to have us understand that the sacrifice I would make in placing upon this table and giving to my government every dollar I have accumulated during the years of my life, or indeed every dollar accumulated by the richest man in

this city, would be insignificant compared with the sacrifice that one American boy makes, who gives his life for his country in the trenches of France.

Well may our mothers, the mothers of the poor and humble, as well as the more prosperous, raise their heads with pride, for the contribution of their sons' service to our country is infinitely greater than the millions of dollars contributed, that cannot and will not end this war,—important and essential as wealth and money is, in all great crises!

Now we fully realize that that government is the best and most progressive government which is most effectively protecting human life rather than the wealth of human beings! We know now that when we asked for shorter hours of labor for women, when we demanded laws passed to prevent our children of tender years from being enslaved in the factories and sweatshops, we were fighting for America, for the protection of the assets of America, and not the dividends of the few!

And it has taken a war, this war, to teach us the value of human sacrifice! It has taken this war to make us understand and appreciate again that a government's greatest asset consists in its manhood—strong, vigorous, well-trained physically, mentally, spiritually.

But our boys do not fight alone! No man fights alone for a good cause in this life. No kind deed, no good service is ever lost.

What though thy name by no sad lips be spoken
And no fond heart shall keep thy memory green!
They yet shall leave thine own enduring token
For earth is not as tho' thou mere has been.

See yon broad current hasting to the ocean,
Its ripples glorious in the western red!
Each wavelet passes trackless, yet its motion
Has changed forever more the river bed!

So our boys, moving tracklessly across the Atlantic, are forever more changing the river bed of human life, just as every man and woman of the races of Europe has, in the days that have passed, served and sacrificed, though their name be unknown, have been changing forever the river bed of thought and of life, because they have been instilling in the hearts of the children of their race the love of liberty and the love of freedom which has followed them to whatever part of the world they have gone.

The story is told, that, in the early days of the war, a Belgian soldier found himself standing alone in one of the defending forts of Belgium. Realizing that sweeping down upon him were tens of thousands of Germans, and that his comrades had all fallen in the trenches, he suddenly stopped firing and he threw up his hands and cried out, "Oh, what's the use! What is the use! I can't do anything alone! It is no use! It is all over!" And just then a voice was heard from behind, "You are not alone, you are not alone!" And in the distance stood the brave young King of Belgium, watching the bravery of that lone soldier!

No man serves alone! No boy in France fights or dies alone! Behind each one of them is the flag of our country, and all that that flag stands for! Behind each one of them is our leader, our Commander-in-Chief, the great President of the United States, Woodrow Wilson. Behind each one of them is a hundred million of American men, women and children—yes, and I sincerely believe, behind each one is the God of Truth, the God of Righteousness, and the God of Justice; for we fight for no selfish purpose; we fight neither for greed nor gain; we fight for no man's possessions. We fight for justice; we fight for humanity. The children of the immigrants will fight as no other American will fight, because they know this fight is a fight to end forever upon the face of God's earth the rule and power of kings and czars and emperors and kaisers, who have oppressed humanity and have scattered the races of Europe all over the civilized world, looking for freedom, looking for liberty!

We fight for Democracy. Democracy means the rule of the people, and the first fundamental principle of Democracy is the realization, through government, of the lover of liberty, which the Almighty has planted in the breast of every race,—the inherent right of each race to rule itself according to its own ideals.

We fight for the rights of small nations. We fight for humanity. We fight for justice for all races, gladly, cheerfully, and willingly. We are ready for the sacrifice. We are prepared for it.

Have you seen the mist drop down at sea, and envelop everything from view? So, our boys, one by one, are leaving, going into the mist. We cannot speak to them. We cannot hear from them. We cannot see them. We only watch and wait and pray that God may lift that mist, and that we once and soon again can see them all. Watching, waiting, praying, serving,—that is what mothers and fathers in the United States of America are doing, giving their sons freely and gladly, to give proof, if proof be needed, of their loyalty to this government. How could we do differently? How can we

forget the scene on every steamship dock in this country where our exiled ancestors landed,—poor, half-naked, driven here by the tyranny and oppression of the rulers of Europe! They came looking for a place, looking for a place to worship God, looking for a decent home, looking for a fair chance in the battle of life for themselves and their children, and here these poor ancestors of ours found this mother government with outstretched arms, waiting to greet, welcome and cheer them, and give place and position to each and every one of them! Oh, we are not ingrates! We are even willing to forget the pages of history that have filled our hearts with hatred against the oppressors of our ancestors, to manifest without the slightest reservation our loyalty,* our devotion, our service, our sacrifice for this flag which welcomed and sheltered them in their hour of distress, and of need!

I need add nothing more to signify the extent to which the Catholics of America understand and appreciate their responsibility. In a word, they fully realize that no work, no service, no sacrifice must be left undone to win this war and to bring victory and success to the United States of America.

We must not, we will not fail. All the hopes, the aspirations of the human race are at stake; this land, this government, 140 years of growth and of prosperity unequalled and unparalleled must be preserved. What an indictment of us will be written if it shall be said in history that in the year 1918, this haven of hope for all the world, this great government of equality of opportunity disappeared from the face of the earth. It cannot, it must not be! We fight for our flag,—a flag we love, not because of its color, not because of its beauty, not because of its name, "The Starry Banner," but because it is the emblem of a government which gives a greater measure of happiness, does more for the opportunities and increases the prosperity of the human race, more than any other flag or any other government in all the world.

Animated with the spirit of sacrifice of our soldiers, let us go forth to our battles here at home, and see that nothing is left undone until we raise in triumph the emblem of liberty, of truth and of justice upon the battlefields of France, and receive for ourselves the blessing and benediction of those who follow us, who will thank God that we lived, that we served, and that we sacrificed, and that we saved this government and its institutions for the protection and enjoyment of future generations.

HIS EMINENCE
JAMES CARDINAL GIBBONS
"COLLEGE DAY" December 11



HIS Eminence, James Cardinal Gibbons, who presided at the evening's program of the third celebration of the Centenary of the Society of Mary, at Memorial Hall, was introduced by Rev. Bernard P. O'Reilly, S. M., president of St. Mary College. The audience rose en masse as a tribute of recognition to the Cardinal Prelate of Baltimore.

At the request of Father O'Reilly, Cardinal Gibbons delivered a short address that was eloquent and patriotic. In part, he said:

"I wish very ardently to congratulate the Society of Mary on its auspicious close of 100 years of usefulness, and I join with his excellency, the Governor, in extending to all present my heartiest congratulations.

"I think you young men ought to be thankful for what you have and are. I think the College we are honoring here tonight holds a very conspicuous place and is one of the most important institutions in the nation. Is the college the great need of the time. It is not the most necessary for the life of the republic. What the government needs is not so much men of education as men who prefer honesty; men who prefer patriotism; men who prefer beauty of heart before pleasure; men of faith and piety.

BECOME SOLDIERS

"I want you—all you young men, to become soldiers of your country. I want you to become a part of our nation, our great coun-

try. I am continuously surrounded by enemies.

"And my young men, take piety to the trenches. The man of prayer is the strongest. It is to the man of prayer to whom the United States will bend. Do not be satisfied with the achievements of your ancestors. Make your successes for yourselves, for your God, and for your country. Do not strive for earthly fame, but rather strive that all your deeds may be recorded in the Book of Life.

"His excellency has made a few remarks regarding women, and of course without them we could not get along. The war to be successful must depend on the women.

"It was Sir Edward Bulwer Lytton, I believe, who said," declared the Cardinal, "that the pen is mightier than the sword. I want to supplement this truism by the declaration now that the needle is mightier than the sword. What would have been our condition at this time had we not had the helpful action, influence and prayers of our women?"

"The needle preserves and conserves life. Wives, mothers, sisters and sweethearts are plying the needles, that the young men who have set out to defend their country may return.

"Father and mother are watching and waiting for the return of their son. And when he returns they will not put a gold ring on his finger, they will perhaps allow him to put a ring on the finger of a sugar-bowl sweetheart."

Referring to the address of Hon. David I. Walsh, former governor of Massachusetts, the Cardinal said:

"We have heard that our real assets as a nation do not consist in our great wealth, our overflowing granaries nor yet our teeming millions. The real worth of our nation in a crisis such as that through which we are now passing, lies in our brave young manhood and womanhood. Let us then not hesitate to make whatever sacrifice for this war that may be ours as citizens of this great nation without murmur because the one great sacrifice is being nobly and valiantly offered upon the altar of our nation by our young men."

Despite his years and the effect of his tiresome and trying experiences of the day and night previous in reaching this city to take part in the celebration of the Centenary of the Society of Mary, the Cardinal displayed splendid spirit. His address was interspersed with a number of bursts of wit that were quickly caught up by the audience, which cheered and enjoyed the situation immensely.

The splendid sentiment expressed by the venerable churchman was choed and re-echoed throughout the huge hall by outbursts of applause.

* A Century of Honor

"COLLEGE DAY"

December 11

VERY REV. JOHN CAVANAUGH, C. S. C., D. D.
President of the University of Notre Dame, Notre, Dame, Ind.

THE history of the world shows two chief causes of colonization: the first is some need of the body; the second, some need of the soul. The first sends the laity, chiefly, into colonies; the second banishes both laity and clergy. When a country becomes over-populated so that its people can with difficulty secure a meager living out of the soil, men, like bees swarming from the parental hive, cast about for some crowded field, where in more primitive labor they may reap simpler but more abundant results. Such colonization is still going on throughout our country, and it had its large part in the establishment of the original States. It will continue so long as great multitudes of people are herded densely in the older countries, and as long as broad prairies and fertile valleys and waving forest in America lie vacant and smiling to the sun.



The other cause, some need of the soul, has borne the larger part in colonization from the beginning of time. The revolt against tyranny, the desire to escape from extreme or unjust or oppressive legislation, the flight of the weak from the power of the strong, the desire to evade religious persecution,—in a word, whatever ministers

*Delivered at Memorial Hall.

to enlargement of religious freedom has always been the chief cause of colonization.

And, indeed, nothing shows more clearly the providential government of the world than the results of these changing conditions. A man may be puzzled about many questions of life and death and destiny. I can understand that a man might doubt many propositions of philosophy and find difficulty in many formulations of dogma, but I cannot understand how a man looking upon the history of the world and the development of civilization, the rise and fall of dynasties, the growth and decay of principalities and powers, can have any doubt that high over the workings of this world, seated serenely above the vicissitudes of time and the changing fortunes of men, there is a governing Power which is Essential Wisdom, Essential Goodness, and Essential Force, which "reacheth from end to end mightily and ordereth all things sweetly." That the world should have come to its present state by the mere chance of fortune is the philosophy of a fool—of the fool who saith in his heart, not in his intellect, "There is no God." It is as incredible as that the elements which compose this majestic building have sprung mysteriously from their places in forest and quarry and mine, and have by merest accident arranged themselves to produce these beautiful results. We know that the architect, with mind anointed of God, had first to dream this dream of beauty before steel and stone and lumber, at the bidding of industry, leaped into their places to fulfill the architect's dream. The simple workmen who turned these arches, the men who laboriously brought material to the place where it was to be set, the toilers who placed stone upon stone and adjusted element to element, may not have known, may not have foreseen, may not have even dimly guessed the superb and finished beauty to which they were blind contributors; but the building stands forth perfect and symmetrical as the prophetic vision of the architect had planned it. Even so is it with the workings of Providence. A Nero shrouds the bodies of Christians in pitch, and uses them as torches to light his pleasure garden. Caligula persecutes the followers of Christianity with every torment that the genius of Hell could devise and the malice of men execute. The tyrant knows not that he is contributing a stone to the upbuilding of the house of God, but the Christians flee into the country places to become new centers of propaganda for the Faith of the crucified Nazarene, and all over the world, wherever the Roman eagle is borne, the Roman cross is uplifted to spread the Faith of God and work the salvation of men. The infidel despoils the holy places of Palestine, and tramples under foot the most sacred traditions of the

children of God, and he believes he is obliterating the last vestiges of the consecrated land, made adorable forever by the footprints of the crucified Christ. He has no thought that he, too, is fulfilling the plans of Providence. His purpose is to crush out forever the memories of the Man of Galilee, and lo! out of the West is heard the shout of a mighty multitude, and the crusader rides forth on richly caparisoned steed, holding aloft the banners of Christ, until the land that once trembled with ecstasy under the feet of the meek and lowly Jesus resounds and quivers under the hoofs of cavalry and the steady beat of the soldiers' march. And wherever the Crusader went he carried with him the grace and the power of God and the triumphant sword of His spirit.

The religious revolt of the sixteenth century, which ministered to the unrestrained passions of men, threatens to shatter forever in the fury of an hour, the towering edifice of the old Faith. Disaster follows disaster, desertion follows desertion, until there seems nothing left to the Church but the comforting promise of Christ that she shall not fail forever. Rebellion for the moment seems victorious, and the powers of evil set their heel in triumph on the fallen majesty of Rome. And here, again, the wrath of man believes it has destroyed the work of God, but far out in the jungles of India and deep into the heart of China and Japan the banished armies of God go thundering forth to new conquests, extending the knowledge and the love of Christ to nations, which, had the times been tranquil, might have sat for centuries in the valley of darkness and in the shadow of death. Catholic Ireland, cursed by the domination of a strong heretical power, lies bleeding and prostrate under the sword of her traditional enemy, and again man thinks he is thwarting the plans of the Almighty; but girded by virtue and helmeted with Faith, her giant armies go forth unto the ends of the earth, and Ireland fulfills her providential destiny by carrying out the plans of God. Catholic is borne, the Roman cross is uplifted to spread the Faith of God and Poland suffers a like fate from the great schismatic power of the North, and her children populate the cities and the plains of America, and lift up in mills and factories and farms the voice of praise and prayer. And just as the builders bore the stone and steel and lumber unwittingly to their places in the beautiful building, knowing not that their work was to fulfill the architect's dream, so these brutal forces of persecution and tyranny knew not that they were working out the plans of the great Architect of the universe and were furthering the purposes of Providence.

It was to such a spasm of persecution that we owe the sacred memories to which these Jubilee days are consecrated. The drums of Bunker Hill, that first woke the echoes of liberty amid the hills and valleys of New England, aroused more savage response among the oppressed peasantry of France. The return of Lafayette and Rochambeau, clothed with the honors of war and shining in the glory of new-born liberty in America, shook the pillars of the ancient dynasty of France. The people, aroused from the lethargy of centuries, clamored for the rights of which they had been despoiled by the tyranny of kings and the greed of the nobility. But there was one great difference between the struggle for liberty in America and the aspiration for freedom in the Old World. The makers of our Fatherland put into the very charter of our liberty an acknowledgment of the existence of God and our dependence on his Providence. They were religious men, and in their darkest hours they acknowledged joyfully that "unless the Lord build the house, they labor in vain who build it. Unless the Lord guard the city, he watcheth in vain who keepeth it." The people of France, on the other hand, acknowledged as leaders men in whose hearts burned the fires of hatred against all that was called God and worship. They sought to lift up the standard of the rights of man by pulling down the standard of the rights of God. Instead of the orderly march from tyranny to freedom, they fell into all the excesses of libertinism. When the shameless one was set upon the altars of Notre Dame in Paris and worshipped an orgy of licentiousness and blasphemy, she typified fitly the spirit of that debauched and godless movement. And so, while America was laying broad and deep the foundations of permanent freedom, while America was sending up shouts of worship and singing grateful *Te Deums* upon a thousand cross-crowned hills, the streets of the Old World ran riot in blood and sin. Her schools were closed, her monasteries were turned into stables and drinking halls, her exquisite cathedrals became theatres or restaurants, her bishops were hunted like wild beasts, a price was set upon the heads of her priests, her nuns were banished, and her faithful children slain as they knelt around the altars, or they were driven into the desert places where thousands perished of cold and hunger. It was the hour of the triumph of evil; the abomination of desolation was standing in the holy place. France, eldest daughter of the Church, has not yet fully recovered from that carnival of crime, but we cannot doubt that in the mercy of God the time of her deliverance and her triumph will soon come. We cannot fully see how France has been purified and strengthened by that bloody crucifixion, but long ago the ways

of Providence were justified in the great companies of missionaries that have gone out from France over the world to harvest the fields white for the sickle. The French revolution still remains a hideous nightmare in the memory of mankind, but the French missionary has in many lands won unto the shining heights of immortality.

To do honor to one of the noblest by-products of the French Revolution we meet on this glorious Jubilee day. No marvellous star in the skies heralded the birth of William Joseph Chaminade, no halo of wonderful portent encircled his brow. Born in the beautiful and historic city of Perigueux, France, on April 8, 1761, this child of destiny was privileged to grow up under eye of pious and God-fearing parents. In the morning of life he vowed his soul and body unreservedly to religion. His childish play was of the sanctuary, and to a wondering congregation of smaller children he played the pastor, giving Mass and blessing and exhortation. As one elect of Heaven he chose his companions from among the fairest and manliest around him, and so he passed the innocent years of his youth, learning in safe ways and through holy channels the meaning of life, the sins and sorrows of men, the duty and the dignity of the priesthood. As naturally as the bird turns home to its nest, his face turned to the sanctuary; and in the cloisters of the seminary, surrounded by learned and holy men, he grew into the perfect stature of Christian manhood.

There must have been days of discouragement, but adown vista of the years he beheld the vision of an altar, and on it a chalice waiting for him, and in moments of doubt and discouragement he lifted his eyes to that dazzling vision and said within his heart, "I will go unto the altar of God, to God who giveth joy to my youth," and discouragement and weakness fell from him like a cloak. In 1784, came the day for what the world calls the Great Renunciation, but for him it was a day of exultation. For him that day fulfilled the dream of many a year. From that morning, until the day when his hands lay folded white and cold upon his bosom, there was no prestly work that he did not perform. Hardly had he begun his labors in Perigueux when he was called upon to take the infamous oath of the Civil Constitution, and when he spurned the invitation, persecution with its hundred hands sought to throttle his work in its very cradle. He fled to the neighboring city of Bordeaux, where disguised as a tinker he ministered for years, amid dangers and discouragements, to the faithful people scattered through that town. Exiled to Saragossa, in Spain, during his days of his banishment he first got the inspiration to found the great religious orders which have since born such a noble part in the work of the Church. When the clouds of

persecution were lifted, he returned to France and resumed his work in Bordeaux. There he laid the foundations of the Society of Mary, and there, one hundred years ago today, the first seven Brothers made their religious profession, beginning the Century of Honor which is completed this day, and which is acclaimed by the Father of the Faithful, Pope Benedict XV, in a special letter of praise, acknowledged with gratitude by eminent prelates and zealous priests and admiring laymen, and especially greeted with glorious applause by many thousands of men in many lands whose lives were formed and sanctified by the sons of Chaminade in the intervening years.

The golden story of those years has been told again and again in showers of silvery eloquence, and yet, the countless daily sacrifices, the incessant life of virtue, the perpetual response of Priests and Brothers in the Society of Mary to the sublimest calls of duty in the hidden community life—this record, which is the real story of these glorious years, can never be told, just as the multitudinous acts of a mother's love can never be recorded in books. It is in the very fibre of life, it is ever present and, therefore never seen. O Priests and Brothers of Mary, the record of these heroic exploits are not to be found on papyrus or parchment; they are graven on no stone and cast on no everlasting bronze. But in the radiant halls of paradise the picture of these daily saintly deeds live eternally, for they are painted on the "unforgetting intelligences of the angels" and the story of them is written in the books of God.

And today while we lift up to the throne of God a psalm of thanksgiving for Chaminade and his children, we may properly reflect on the elements that have wrought their great success in Europe and America. First of all must be reckoned, that unwavering faith which is a vitalizing principle of every religious work, that intense belief in God and the destiny of the human soul which dwarfs all earthly interests in comparison, which summons from homes, great and lowly, the noblest souls to labor for the extension of the Kingdom of Christ in the hearts of men, and which must be given first place in any analysis of Marist work. Through persecution, dangers, discouragements from within as well as from without—what was the power that nerved this man, and all his valiant sons in the century that succeeded, to fight their way victoriously to the end? What, but that same power that transformed the fishermen of Galilee into the greatest religious leaders of all time? The power that touched their rude lips with eloquence and strengthened their faltering hearts with giant strength and courage—the power of Faith, the foundation and origin of every glorious work in the history of mankind.

Close beside this must be reckoned another vitalizing principle in all the work of the Church, devotion to the Blessed Virgin Mary, the Mother of our Lord. When first from the skies of Galilee flashed the beautiful message of "Peace on earth, good will to men," Holy Scripture says that the wondering shepherds found the Infant with Mary His Mother. The world has always found Jesus with Mary, His Mother. It is a notable fact that those nations in the history of Christianity, who have practiced a tender devotion to the Blessed Virgin, have also kept a vivid and fruitful faith in the Divinity of Christ, while the nations that lost the old tradition of devotion to Mary, have come little by little to lose faith in the Godhead of her Son.

And as faith in God and devotion to Holy Mary furnished the great religious impulses of Marist work, so these great religious impulses themselves, inspired mental efficiency and dynamic resolution, that from the human point of view insured the success of the work. "The Lord hath chosen new wars," were the words most frequently on the lips of Chaminade in exhorting his spiritual children. What, though the stifling persecution of the time prevented a free and vigorous expression of religious life in public. "Let us ignore all that is not necessary of external forms," answered Father Chaminade. If his Brothers could not wear their religious dress in public, then let them adopt the garb of the world, while sacrificing not one jot or tittle of their religious spirit and purpose. The religious uniform has its great and beautiful uses, but as it is true that the habit does not make the monk, so it is wonderfully and beautifully true that the monk does make the habit. A symbol, precisely, because it is a symbol, derives its power to inspire from the goodness and beauty of the thing symbolized. Our flag was but a bit of painted cloth until men suffered and died for it, and made it stand for some of the greatest realities in human life. Every boy that hungered and froze at Valley Forge has helped to make that flag beautiful. The red stripes in that flag are more beautiful because of the torrents of blood shed by Americans in its defense, more beautiful because of the unshed oceans of blood that Americans have been ever ready to pour out in its vindication. In ancient time the cross was a symbol of ignominy; the old Pagan proverb was "Cursed is he that hangeth on a tree." The culprit condemned to death, pleaded, as a last remnant of mercy, that he might be saved the shame of death by crucifixion. But one day, on a little hill in old Judea, there loomed against the sky a cross on which hung naked and bleeding the truest, noblest man that ever lived,—hung there because he loved his brothers and would do them good. And today, twenty centuries after, as all the days between,

the cross has been kissed and worshipped as the holiest of symbols, by all civilized men. And so if the habit does not make the monk the monk does most truly make the habit. A multitude of learned Benedictines, trailing clouds of glory after them, as they move majestically down the centuries of history, have made the Benedictine habit a symbol of scholarship. The golden eloquence of a thousand dazzling orators have shed a whiter glory on the Dominican habit; the sanctity of the humble and Christ-like sons of Saint Francis have made the Franciscan brown the uniform of holiness. Glorious conquests on every modern battlefield, have made the Jesuit cassock the emblem of sacred zeal and priestly power. To their eternal honor be it said that the sons of Chaminade have in a hundred years made of their simple dress, an emblem, too. In hundreds of cities in the old world and the new, not alone among their enthusiastic alumni, but in the solemn senate of the scholarship of mankind, the name and the garb of the Marist Priest and Brother are a title of honor and a vestment of glory, of scholarship as brilliant as it is profound, and of virtue as dazzling as it is unpretentious.

And finally, in America and in this democratic day, the prophetic genius of Chaminade deserves a special recognition. The revolutionary days, the bloody Reign of Terror that made France one vast slaughterhouse, were days that might well discourage a faithful priest from enthusiastic confidence in democracy. The weaknesses, the shames, the horrors of which unrestrained democracy is capable, lay all open to the eye of criticism. Yet Chaminade not only never ceased to be an uncompromising believer in democracy, but he stamped upon his Society a democracy which a hundred years have only rendered deeper and stronger. Too much has the sacred passion of religion been abused in past ages in favor of "The right divine of kings to govern wrong"; too much have the holiest impulses and convictions of mankind been wrested in favor of properties and the classes, as against life and the masses; too tolerantly has the anti-Christian gospel been received, that society is inevitably composed of beasts of burden and beasts of prey. I hold it one of the chiefest glories of Father Chaminade, that in that dread period of cloudy vision when men saw principles imperfectly, through mists of fog and blood, he won for himself and his children forever that clear glimpse of the essential equality of man in their human rights and their divine claim to impartial fatherhead of God and the just and uncoddled brotherhood of man. I know that the church must vindicate old rights as well as encourage new aspirations; I know that in her long and glorious history, she has seen fads and follies un-

numbered, appear and vanish, but wherever in the history of Christianity the Church has been associated with Kings and Kaisers the Church has invariably got the worst of it. Let us hope that in this new and unspoiled paradise of America, the Church, through the grace of God and the guidance of the Holy Spirit, through wise rulers and faithful children, through great religious societies, like the valiant and glorious Marist Order, may be set up a strong and enduring friendship between the ancient Church of Christ, and those universal toiling masses whom Christ came on earth to save.

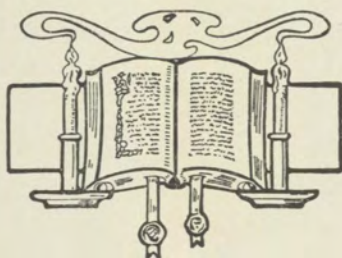
Who shall measure the services rendered by such an order, not only to religion but to the state itself? To me, one of the darkest mysteries of life is the power of the Catholic Church to arouse antagonism and hatred and distrust. Even in this favored and beloved country of ours, the Catholic, whatever his talent, his virtue or his accomplishment, he is to a certain extent an object of suspicion and fear. Why else is the Catholic barred from the highest public office? A man of any faith might become a member of any of the non-Catholic denominations; he might take up the subtle and subtile philosophy of Christian Science; he might immolate himself on the altar of any absurd fakir or imposter; he might surrender his faith with the Atheists, and give up his reason with the Dowieites; he might become a Mormon or a Mohammed or a Holy Roller, without losing social cast or incurring public suspicion, but the man who takes for his spiritual mother the ancient bride of Christ, but suspicion and resentment inevitably await the man who vindicates both faith and reason by intelligent acceptance of that Church, which is the most faithful and the most rational organization of all time. Tell us, O gentle brother from without; tell us, O lovable and reasonable friend! Tell us what is it in this ancient Church that so affrights thee! Is it that in the long story of the Roman pontiffs, the most dazzlingly brilliant story ever written of humanity, there may have been one or two or three, who, exalted to high estate through secular politics, were unworthy of their holy office? Is it that here and there brilliant churchmen, statesman-cardinals, mingled too freely the beautiful purple of the martyrs with the sordid and tawdry tinsel of the courts? Is it that here and there in the vast spaces of human history, scandal has been given in detached instances amid the wonderful beauty and glory of Catholic life and virtue? Is it because of our claim to that divinest prerogative of infallible teaching, or of the whip, that like a good mother the Church holds in reserve for the chastisement of her recreant children, or her gentle gospel of love and peace and mercy, or her heroic devotion to leper, to outcast and

to imbecile; the multitudinous ingenuities of her charity, the spotless beauty of millions of Catholic lives—what is it O brother of mine, O good comrade and kindly neighbor, that makes this ancient and beautiful church so terrible to thee?

I know only one thing more remarkable than the power of the Catholic Church to inspire hatred, and that is her power to inspire wonderful and heroic love. I look down the long corridors of history, the highways and by-ways of the past, and I see multitudes of ghostly warriors arising out of the East and West, out of kingdoms and monarchies and ancient republics, out of castles and of cottages, among the learned and the lowly, I see these armies marching with giant tread, to fight the battles of this old church in poverty and humility, without money and without fame; I see the power of that church to command today the loyal love and service of the noblest men, the brightest minds, the most loving and loyal hearts; I see men bringing to her the gift of genius in a hundred fields of literature and science as well as of Theology; I see her wraith-like troops of consecrated virgins, her priestly sons, helmeted with learning and girded with zeal; I see uncounted multitudes of earnest men and women giving devoted obedience and love and service in the walks of secular life, and I lift my voice in wonderment and in praise, of thee O Mother Church, O sacred shepherdess of the souls of men! Outside, I see some of the great perils that beset the work of training the lambs of the flock; I see an enormous system of education from which the name of Christ must in the nature of things be excluded, we are told, and in which every subject in the universe may be studied, save God, the Creator of the universe; I see a generation of learned men, enthroned in the universities, trained in the atheistic schools of Germany; men of genius and of power, engaged in what seems a vast conspiracy to destroy religion and discredit revealed truth; I see enormous aggregations of capital, endowments of wealthy and doubtless well-meaning men, engaged in a gigantic campaign to secularize, not only the great charitable, but also the great educational resources of the world. And I look again on the other side, and I see once more the consecrated sons of Mother Church, zealous parish priests as well as the earnest laity, but especially, O parish clergy and faithful people, forget it not, I see the heroic women in the militant religious orders, who, in class-room and laboratory and lecture room, are spending themselves in poverty and patience, in loyalty and in love in the training of the little ones and the higher education of the older ones, and I say, "Oh! you men of science, we do not fear you. We know we ought to have wealthy endowment.

But so long as we have religious orders like the Marians, as an endowment of flesh and blood we gaze into the future with serene and untroubled eyes. O ye magnates with unmeasured wealth and marvelous organization, until you can quench in the lives of noble men the star of Catholic faith, until you can make void in Catholic hearts the power of Christ to inspire the heroisms and sublimities, we look with confidence and equanimity on your gigantic plans to banish Christ from His kingdom and to snatch God from His skies.

So, venerable Fathers and Brothers of the Society of Mary, we come to you with overflowing hearts that we may stand before you and before your friends to pay you this tribute of praise and of appreciation. From the depths of our souls we thank God for the glory of these past hundred years; we acknowledge with gratitude the labors, the triumphs, the wonders that have been. We prophesy things even more glorious, achievements even more brilliant for the years to come. From the bottom of our hearts we say to you,—may heaven bless you and prosper you, may your sons be multiplied like those of Abraham till they seem like the stars of heaven; may genius and virtue fling themselves as of yore, at the foot of your altars for the honor of Chaminade, for the prestige and efficiency of the Marist Order, for the salvation of souls and the eternal honor and glory of God!



“Foundation Day”

Second Celebration of the Centenary of the Society of Mary



ON Tuesday, October 2, the Society of Mary celebrated “Foundation Day,” the second of three celebrations in honor of the Centenary of the Society of Mary. The celebration was held at Mount St. John Normal School, Dayton, Ohio. Prominent members of the hierarchy, and men and women, prominent in all walks of life, joined the members in the celebration.

The celebration of “Foundation Day,” commemorating the foundation of the Society of Mary by the Very Reverend William Joseph Chaminade, at Bordeaux, France, in 1817, consisted of Pontifical High Mass, by The Most Reverend John Bonzano, D. D., Apostolic Delegate to the United States; a banquet to the visiting clergy and laity, guests of the occasion; an afternoon program of addresses by prominent members of the Society of Mary, which outlined in a most interesting man-

ner the Society of Mary and its educational foundations; and the celebrations closed with Solemn Benediction, with the Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati, as celebrant.

Right Reverend Joseph Schrembs, D. D., Bishop of Toledo, delivered an eloquent tribute to the Founder of the Society of Mary, the educational establishments of the Society, and insisted on the nobility of the vocation of the Catholic teacher, and his importance in the Catholic system of education. The sermon was delivered at the Pontifical High Mass at which The Most Reverend John Bonzano, D. D., was celebrant.

Pontifical High Mass was celebrated by His Excellency, the Apostolic Delegate, the Most Rev. John Bonzano, D. D. The following priests assisted at the mass: Deacons of Honor,—Very Rev. Daniel A. Buckley and Rev. John B. Frohmiller; Deacon of the Mass,—Very Rev. Ferdinand Immeus, C. P.; Subdeacon,—Rev. James P. Ward; Assistant Priest,—Very Rev. Francis W. Howard, Ph. D.; Masters of Ceremonies,—Rev. John T. Gallagher and Rev. William J. Anthony.



VERY REV. WILLIAM
JOSEPH CHAMINADE

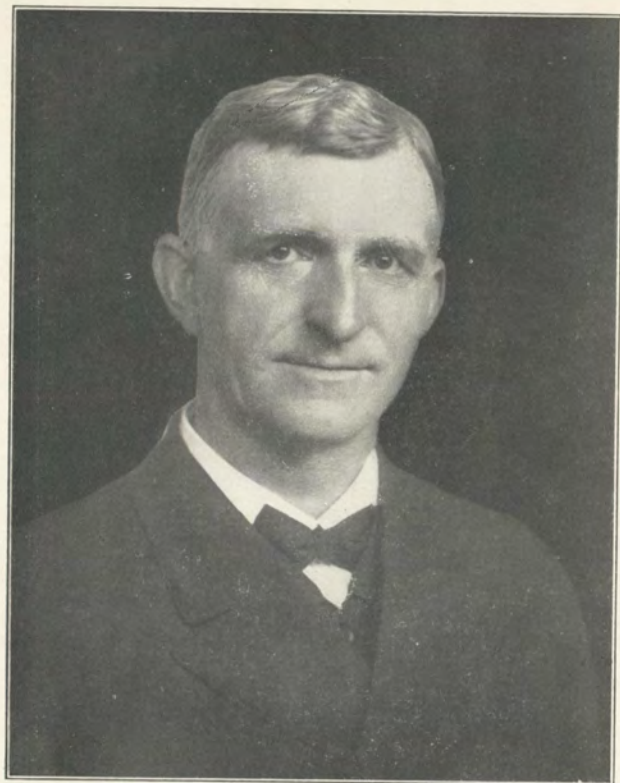
VERY REV. GEORGE
JOSEPH CAILLET

VERY REV. JOHN
JOSEPH CHEVAUX

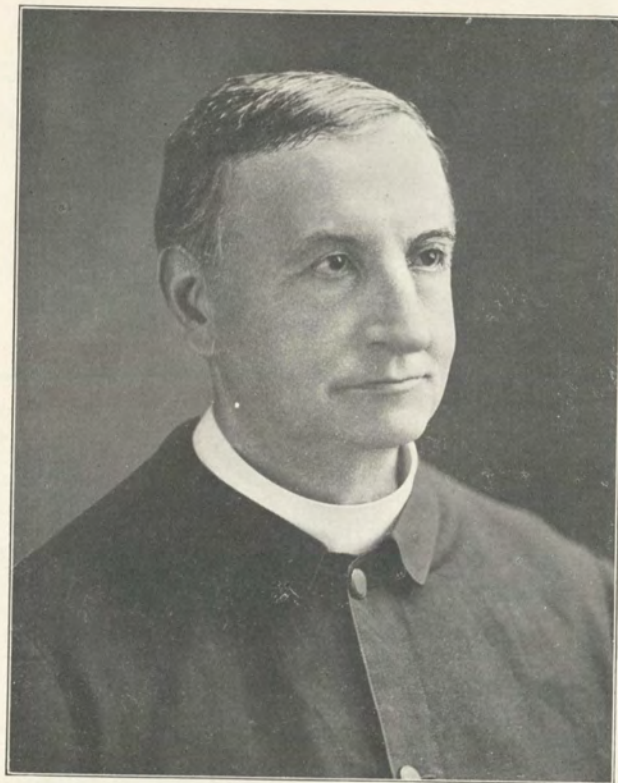
VERY REV.
JOSEPH SIMLER

VERY REV.
JOSEPH HISS

1817—SUPERIOR GENERALS OF SOCIETY OF MARY—1917
A CENTURY OF SERVICE



BROTHER GEORGE N. SAUER, S. M.



VERY REVEREND GEORGE MEYER, S. M.

PROVINCIAL AND INSPECTOR OF SCHOOLS
Province of Cincinnati

A banquet was served to the large gathering of guests, comprising the clergy, friends and benefactors of the Society of Mary. Nearly two hundred gathered around the festive board at noon when the banquet was served in the large dining halls of the normal school of the Cincinnati Province of the Society of Mary. Very Rev. George Meyer, S. M., Provincial of the American Provinces for the past nineteen years, to whom is due the wonderful growth of the Society of Mary in America, thanked the Apostolic Delegate for gracing the occasion with his presence. The Normal Faculty Orchestra and the Mount St. John Choir rendered vocal and instrumental selections throughout the banquet.

After the close of the noon banquet, a program consisting of addresses and music followed. The Reverend Visitor to the American Provinces, representing the Superior-General of the Society of Mary in Europe, Brother Michael Schleich, S. M., of Nivelles, Belgium, Brother George N. Sauer, S. M., Inspector of Schools of the Cincinnati Province, and Rev. Lawrence A. Yeske, S. M., Principal of the Mount St. John Normal School, delivered the addresses. Brother Michael Schleich, spoke on "The Society of Mary and Its Missions." He dwelt at length on the growth of the Society, from its birth in Bordeaux in 1817 to its full growth in France. He explained the development of normal and secondary schools in Austria, Spain, Switzerland and Belgium, and closed with a brief outline of the great work carried out by the Brothers of Mary in Japan in its colleges and Apostolic School. He predicted a glorious future for the Society of Mary, in spite of the large number of members lost today in the fighting armies of Europe. Brother George Sauer, Inspector of Schools, traced the growth of the American Province from its first important foundation, St. Mary College, Dayton, Ohio, in 1850, to its present status, embracing schools and colleges in every part of the United States, Canada and the Hawaiian Islands. Rev. Lawrence Yeske, Principal of the Mount St. John Normal, paid a tribute to the members of the hierarchy whose encouragement and support aided the Society of Mary in the upbuilding of its establishments. Among them he mentioned Archbishop Purcell, Archbishop Elder, Archbishop Moeller, Archbishop Riordan, Bishop Rappe and Bishop Horstman. He expressed appreciation for the loyal support received at the hands of the members of the Redemptorist Order, the Jesuits, the Benedictines, the Franciscans and the secular clergy throughout the country. Among the benefactors, to whom he paid tribute, some of whom are no longer among the living, were Henry Ferneding, Dr. William Plattfaut, Dr. D. G. Reilly of Dayton, Ohio, Joseph

Beyer of Waldron, Ind., Frank Daeges of Carroll, Iowa, the Janszen Family of Cincinnati, and the many friends who generously contributed to the beautiful new chapel of the Mount St. John Normal School.

The second celebration of the Centenary of the Society of Mary closed with Solemn Benediction. Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati, officiated as celebrant, assisted by Very Rev. Francis T. Beckman, D. D., as deacon and Rev. Joseph Burwinkel as subdeacon. The celebration was an enthusiastic success.

Among the clergy present at the celebration were: The Most Rev. John Bonzano, D. D., Washington, D. C.; Most Rev. Henry Moeller, D. D., Cincinnati, Ohio; Rt. Rev. Joseph Schrembs, D. D., Toledo, Ohio; Rt. Rev. James J. Hartley, D. D., Columbus, Ohio; Rt. Rev. Abbot Edmond M. Obrecht, O. C. R., Gethsemane, Ky.; Very Rev. Francis W. Howard, Rev. Thomas J. O'Reilly, of Columbus, Ohio; Very Rev. N. L. Franzen, C. S. S. R., Rev. John J. Connolly, Rev. George Laugel, Detroit, Mich.; Rev. John Linsky, Hastings, Mich.; Very Rev. Alfred E. Manning, Rev. George Behr, C. S. S. R., Lima, Ohio; Rev. Francis T. Malone, Rev. Elmer E. Eordogh, Toledo, Ohio; Very Rev. Daniel A. Buckley, Rev. Theodore Stuber, D. D., Rev. R. Marcellus Wagner, Rev. Albert Kroum, Springfield, Ohio; Very Rev. William D. Hickey, Rev. James Henry, Rev. Antonine Brockhius, O. F. M., Rev. John F. Hickey, Rev. Joseph J. Burwinkel, Rev. Charles Kuenle, Rev. Francis A. Biendl, Rev. Louis Evers, Rev. Francis Reardon, Cincinnati, Ohio; Rev. Julius Meyer, C. S. S. R., Coeur d'Alene, Idaho; Rev. Joseph Denning, Marion, Ohio; Rev. William J. Anthony, Norwood, Ohio; Rev. A. M. Gerdes, Rev. Edward P. Hickey, Middletown, Ohio; Rev. George Mayerhofer, Rev. Oscar W. Gerhardus, Rev. Clarence Meyer, O. F. M., Rev. James McNary, Rev. Albert J. Van den Bosch, Hamilton, Ohio; Rev. Bernard Robers, Miamisburg, Ohio; Rev. Nicholas Schneider, Franklin; Rev. Louis M. Bergheger, Tippecanoe City; Rev. John Cogan, Piqua; Rev. James Quinn, Xenia; Rev. F. J. Kreuzkamp, Russia, Ohio; Rev. Leonard M. Redelberger, Freyburg, Ohio; Rev. Jerome Bartel, Lebanon, Ohio; Rev. Charles A. Ertel, Wilmington, Ohio; Rev. Charles A. Hickey, Rev. Bernard F. Kuhlman, D. D., Rev. Henry Schengber, Rev. John B. Frohmiller, Rev. Charles Polichek, Rev. J. George Franz, Rev. Joseph S. Sieber, Rev. John T. Gallagher, Rev. John P. Downey, Rev. Joseph Kassman, Rev. Francis Schalk, C. P. P. S., Rev. John M. Sailer, Rev. Francis J. Kuenle, Rev. James P. Ward, Rev. Bernard J. Beckmeyer, Rev. Henry J. Stich, Rev. John Lampe, Rev.

Henry Graman, Rev. Clarence Graf, Rev. William Schmitt, Rev. John L. Kelly, Rev. James Wade, Dayton, Ohio; Rev. Bro. Isidore, Provincial of the Xaverian Brothers, Baltimore, Md., and the following members of the Society of Mary: Rev. Bro. Michael Schleich, S. M., Nivelles, Belgium; Very Rev. George Meyer, S. M., Provincial; Rev. Bro. John Waldron, S. M., Inspector of Schools, Clayton, Mo.; Rev. Bro. George Sauer, S. M., Inspector of Schools; Rev. Joseph C. Ei, S. M., President Chaminade College, Clayton, Mo.; Rev. Bernard P. O'Reilly, S. M., Rev. Landelin Beck, S. M., Rev. Lawrence A. Yeske, S. M., Rev. John L. Ott, S. M., Rev. Francis J. Kunnecke, S. M., Rev. Clement I. Wulf, S. M., Rev. John J. Rauscher, S. M.

Among the invited guests were: Mr. Frank J. Daeges, Carroll, Iowa; Francis F. Kramer, M. D., John Ranly, M. D., Harry O. Janszen, John H. Janszen, J. Alfred Schehl, Miss Mary Swis, Miss Lillian Rolfsen, Cincinnati, Ohio; Mr. and Mrs. John F. Norckauer, Xenia, Ohio; Misses Mary and Barbara Eichner, Mr. and Mrs. John Young, Columbus; John Maerzhauser, Pittsburgh, Pa.; A. F. Storck, A. V. Schneider, Hamilton, Ohio; the following guests from Dayton: Mr. and Mrs. Clem. J. Ferneding, Mrs. Louis A. Schwind, Mrs. Adolph Schwind, Miss Josephine Schwind, Mrs. Wm. H. Makley, Mrs. Mary Althoff, Mrs. Dan Nieswonger, Mrs. Jacob Boll, Miss Theresa Boll, Mrs. Martin Tetzlaff, Miss Marie Tetzlaff, Mr. Alexis Dangel, Miss Alphonsine Dangel, Frank Hermes, Mr. and Mrs. A. M. Koellsch, B. W. Drufner, Sr., Mrs. Albert Weckesser, J. Clarence Beigel, Mrs. M. Hettich, Misses Dena and Margaret Fey, Mrs. Rosa Hochwalt, Mrs. S. A. Finke, Mrs. J. Mayl, Mr. and Mrs. Chas. Wassenich, Misses Rose and Minnie Unger, Mr. and Mrs. Henry H. Hollencamp, Mr. and Mrs. Albert A. Kramer, Mr. Leonard H. Witte, Lawrence Meng, Mrs. Louis Goetz, Mrs. Isidore Goetz, Mrs. August Seitz, Miss Agnes Seitz, Mr. Harry J. Finke.



*Centenary Sermon

FOUNDATION DAY

October 2

RIGHT REV. JOSEPH SCHREMS, D. D.
Bishop of Toledo, Ohio



ONE hundred years have passed since that October day when Father Chaminade blessed the oblation of his first disciples—one hundred years as golden in results, as that day had been golden in promise. The Society of Mary has earned the gratitude of the Church, has perpetuated its Founder's glory. It is but meet and just that we should gather here today, to celebrate this happy event and give thanks to the loving Providence, which, in this, as in so many other instances, has sweetly provided a remedy against our ills. But there is more to this event than just a retrospect. If the past has been glorious, then is the promise for the future even more glorious; if much has been accomplished, then is this an earnest that much will be accomplished. If in days

that are gone, God has been good and Mary faithful, then should the hope be bright and the heart courageous for the days that shall come.

In the great work of establishing anew the Kingdom of Christ, Father Chaminade like the great apostles of the past, utilized that mightiest of all weapons, Christian education. The Sodality was a

*Thoughts from the Sermon. The complete sermon appeared in the November number of The Exponent.

school, the Society was destined to found schools. In the first meetings of the Sodality in the Madeleine at Bordeaux he was there as teacher, and when he formed the Society of Mary, it was of Christ's little ones he was thinking, and of how he might break to them the bread of Divine Truth. He knew the necessity of inculcating the right principles at life's outset, ere the poison of corruption had been injected and the harm perpetrated. Here again he was greater than any letter or formula. It was not mere knowledge of religion he would inculcate, but religion itself. And in the spirit of their founder, his Brothers have gone forth, their aim at all times, the education of a generation of Christians, of Christians in the real sense of the word, who would think and feel and act in the spirit of Jesus Christ, of Christians who prove their right to the title, not only when at their devotions in the church, but wherever they might be,—in the council chamber, in the market-place, at the domestic hearth at all times and in all circumstances, in word and in deed, striving for the edification, the building up of the Body of Jesus Christ. "Sentire cum Ecclesia—Ut in omnibus glorificetur Christus."

* * *

Our most powerful weapon in the campaign that is before us is Christian Education. The Catholic school is our richest resource. Godless education is a prolific source of evil. Failure to inculcate the eternal principles of religion in youthful hearts, has born its deadly fruit in the irreverence, the disobedience, the insistence upon the gratification of every whim that threatens the peace and stability of all human relations. Eyes that are blind to God, and their duties toward Him are by the same token blind to their neighbor and his rights. Religion is the only valid sanction to all the observances, contingent upon human association. It is next to idle to teach the young mind its obligations to the family, the state or society at large, unless it has first been taught to appreciate its obligations to the Author of these institutions.

The child in the school-room must be taught to acquire in all things a religious point of view—to learn of God in the history period, in the geography period, in the arithmetic period, just as well as in the Religion period, to admire His Providence in the tale of man's life on the face of the earth, to see the folly of forgetting Him, in the fate of a godless past, to see His beauty and magnificence in the study of the earth and all its wonders—to behold His wisdom reflected in the powers of nature, and the manner in which the genius of man has reduced these powers to human service; and most important of all to recognize His Holy Will in all rightly constituted authority,

whether in the home or in the state or in society, to realize that loving Him means loving one's fellow-man and that he serves God but poorly who neglects his brother. This is religious education in the true sense of the word, this, the ideal for which we should be laboring ever, this, the only effective manner of injecting the leaven of Christ into the seething mass of modern society.

Seek out such a one. He may not be the savant, deeply versed in all the arts and sciences, his mind a veritable encyclopedia of facts, yet his knowledge is adequate to the purpose of his life and his mind is hungry for its increase. He may not be the saint, living and moving and having his being in another sphere, his feet scarce touching the ways of earth, though solid virtue and holiness of soul, must surely be his characteristic. He is a thoroughly rounded man, whose character blends in proper proportion, all of life's lights and shadows, whose sympathies are wide and fully developed, who is wise, without being the prig, who is cultured without being the snob, who can love Heaven and not lose sight of earth, who is kind but never over-indulgent, who is stern and never the tyrant, who knows no distinction of class or condition but is all things to all his charges, who knows no ambition save to fit human souls for the great destiny which is theirs, of loving and serving God unto the glory of His Holy Name and their own eternal weal.

Where shall such a one be found? Surely in the ranks of the religious teachers of the Catholic Church, in the midst of all those noble men and women, who leaving all things, affections, possessions, yes, their very selves, have consecrated themselves to the service of God; who sit daily at the Feet of the Master and learn from Him the soundest of all pedagogy; who symbolize in their own lives, the doctrines and principles they would inculcate in others, who visualize and make real to their disciples, the Master Whom they love. And if today, we are grateful to the memory of Father Chaminade, if we never tire of singing his praises, it is simply because by the work he began one hundred years ago, he has afforded the Church, just another potent means of fashioning and conserving teachers of this description, who in the power of their vocation have gone forth in the past to bring the world captive to Christ and who promise to continue their glorious work in the days to come with unabated zeal and in all the fullness of their Founder's spirit. May the Master prosper them in their high resolve and may Mary never cease to cherish the work which was undertaken at her inspiration and prospered under her loving Patronage.

"Nazareth Day"

First Celebration of the Centenary of the Society of Mary



THE SOCIETY OF MARY, whose members are known throughout the United States as the Brothers of Mary, held the first of three centenary celebrations Wednesday, August 6. The first centenary celebration, "Nazareth Day," was reserved for the members of the Society of Mary and bishops and priests of the country. The third centenary celebration, which will be held December 11, will be held for the general public.

Over one hundred bishops and priests from all parts of the United States took part in the celebration. A number of them arrived on Tuesday, and early Tuesday all had located at St. Mary College to take part in the festivities. Two hundred and fifty members of the Society of Mary from colleges, high schools and parochials of the eastern and central parts of the United States, swelled the number participating in the centenary celebration to fully four hundred.

The Centenary celebration opened with Pontifical High Mass at 9 o'clock in the Chapel of the Immaculate Conception at St. Mary College. Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati, officiated as celebrant. He was assisted by Right Rev. Monsignor T. C. O'Reilly, D. D., chancellor of the diocese of Cleveland, as assistant priest; by Rev. Joseph Funk, C. SS. R., of Baltimore, Md., and Rev. William D. Hickey, of Cincinnati, as deacons of honor; by Rev. Albert C. Fox, S. J., vice president of St. Xavier College, Cincinnati, Ohio, as deacon of the Pontifical Mass; by Rev. Bernard F. Kuhlman, D. D., of the National Military Home, as subdeacon of the Pontifical Mass, and by Rev. William J. Anthony, secretary to Archbishop Moeller, as master of ceremonies. Right Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg, Pa., delivered the Centenary sermon at the Pontifical Mass.

Dinner was served to the large gathering of fully four hundred in the commodious dining rooms of Chaminade Hall. Later, in the course of the afternoon the guests of the Centenary celebration were given an automobile tour through Hills and Dales, the National Military Home, the new government aviation field and the grounds of the Mount St. John Normal School, five miles east of the city. Unfortunately, the statue of the Founder of the Society of Mary, the Very Rev. William Joseph Chaminade, which had been ordered from Italy, failed to arrive in time for the unveiling ceremonies which were planned for this afternoon on the grounds of Mount St. John Normal School. On their arrival at Mount St. John the guests were shown through the normal school and expressed themselves as being surprised at the complete modern equipment of this normal school of the Society of Mary.

On their return from Mount St. John Normal School, at the end of their automobile tour, the guests assisted at benediction of the Most Blessed Sacrament in the St. Mary College Chapel. Right Rev. Monsignor T. C. O'Reilly, D. D., of Cleveland, Ohio, officiated as celebrant. He was assisted by Rev. Joseph Wissel, C. SS. R., of Baltimore, Md., as deacon, and by Rev. Ulrich Regnat, O. S. B., of Covington, Ky., as subdeacon.

The first Centenary celebration closed with an illustrated lecture by Brother Michael Schleich, S. M., General Inspector of Schools of the Society of Mary, whose headquarters are in Nivelles Belgium. Brother Schleich has been visiting the schools of the Society of Mary in America for the past year, and remained over for the Centenary celebration, before returning to Belgium.

Fully two hundred members of the Society of Mary attended this First Centenary Celebration. Besides these, the following were among the guests present:

Most Rev. Henry Moeller, D. D., Archbishop of Cincinnati, Ohio; Right Rev. Philip R. McDevitt, D. D., of Harrisburg, Pa.; Right Rev. Monsignor T. C. O'Reilly, D. D., of Cleveland, Ohio; Rev. Joseph A. Funk, C. SS. R., Baltimore, Md.; Rev. Joseph R. Wissel, C. SS. R., Baltimore, Md.; Rev. Joseph C. Lowenkamp, C. SS. R., Baltimore, Md.; Rev. Ulrich Regnat, O. S. B., Covington, Ky.; Rev. Bernard P. O'Reilly, President of S. M. C.; Rev. Joseph T. Duerstock, Cincinnati, Ohio; Rev. John S. Schopp, St. Augustine, Cincinnati, Ohio; Rev. Charles A. Ertel, Wilmington, Ohio; Rev. T. Crumley, C. S. C., Notre Dame, Ind.; Rev. John T. Gallagher, Dayton, Ohio; Rev. Albert J. Van den Bosch, Hamilton, Ohio; Rev. Nicholas Schneider, Franklin, Ohio; Rev. A. A. Westermann, Cincinnati, Ohio; Rev.

Francis J. Finn, S. J., Cincinnati, Ohio; Rev. Joseph S. Sieber, Dayton, Ohio; Rev. E. T. Mooney, D. D., Cleveland, Ohio; Rev. Francis P. Kemper, S. J., Toledo, Ohio; Rev. Rudolph Meschenmoser, S. J., Cleveland, Ohio; Rev. John E. Flood, Philadelphia, Pa.; William Schmitt, Cincinnati, Ohio; Rev. William Anthony, Cincinnati, Ohio; Rev. John L. Kelly, Dayton, Ohio; Rev. Thomas J. Cobey, Piqua, Ohio; Rev. Emil L. Schaidler, Canal Fulton, Ohio; Rev. Nicholas Pfeil, Cleveland, Ohio; Rev. Henry Stich, Dayton, Ohio; Rev. John M. Sailer, Dayton, Ohio; Rev. Martin T. Molloy, Loveland, Ohio; Rev. Denis M. Halpin, Chillicothe, Ohio; Rev. L. Yeske, Mount St. John; Bro. George N. Sauer, Dayton, Ohio; Rev. L. Beck, Dayton, Ohio; Bro. John A. Waldron, Clayton, Mo.; Bro. Michael Schleich, Nivelles, Belgium; Very Rev. George Meyer, S. M., Mount St. John; Rev. Wm. D. Hickey, Cincinnati, Ohio; Very Rev. L. A. Tragesser, S. M., Clayton, Mo.; Rev. Albert C. Fox, S. J., Cincinnati, Ohio; Rev. John H. Metzdorf, Springfield, Ohio; Rev. O. W. Gerhardus, Hamilton, Ohio; Rev. Walter C. Tredtin, S. M., Philadelphia, Pa.; Rev. Fred M. Schneider, Brooklyn, N. Y.; Bro. Louis H. Bornhorm, S. M., Hamilton, Ohio; Rev. John W. Mayerhoefer, Hamilton, Ohio; Rev. Jerome E. Bartel, Lebanon, Ohio; Rev. John B. Frohmiller, Dayton, Ohio; Rev. Joseph Kassman, Dayton, Ohio; Herman Janning, Dayton, Ohio; Rev. B. F. Kuhlman, D. D., Dayton, Ohio; Hon. H. L. Ferneding, Dayton, Ohio; Joseph Gruessenmeyer, Waldron, Ind.; Joseph Beyer, Waldron, Ind.; Rev. John F. Cogan, Piqua, Ohio; C. J. Ferneding, Dayton, Ohio; Bro. John E. Garvin, S. M., Mount St. John; Rev. Joseph A. Tetzlaff, S. M., Vice President S. M. C.; Rev. Clement Wulf, S. M., Dayton, Ohio; Rev. George J. Mayerhoefer, Hamilton, Ohio; Rev. Aloys Storck; Rev. Francis Kunnecke, S. M., Dayton, Ohio; Rev. John Rauscher, Dayton, Ohio; Rev. Aloys Schratz, S. M., Dayton, Ohio; Rev. Maurice Diekamp, Hawaii, H. T.; Rev. Villa Senior, Mexico City, Mexico.



*Centenary Sermon

"NAZARETH DAY" August 6

RIGHT REV. PHILIP R. McDEVITT, D. D.
Bishop of Harrisburg, Pa.



THE characteristic virtue of Father Chaminade was seen in his apostolate among the youth of France and in his zeal for education. His interest in these two fields of labor was quickened by the conviction, akin to divine faith, that preventive measures rather than curative remedies assure the richest harvest of souls; that religion and education, the one, the life-giving principle of the other, are the basis of all true culture, civilization, progress and happiness. It is fitting on this joyous occasion to emphasize these two overshadowing activities which for more than fifty years engaged his profound interest, and which command today, in every continent, the generous services of the Brothers of Mary.

Today in America, as in France at the time of Father Chaminade, the youth of the country constitute one of the heaviest responsibilities of the Church. The imperative need for the Church to fulfill this, her obligation of safeguarding her juveniles, arises from the fact that the greatest dangers always encompass a human being in the years from boyhood to manhood. Total neglect or partial failure in caring for those who are

*Thoughts from the Sermon. The complete sermon appeared in the October Number of The Exponent.

passing through these crucial years means disaster to individuals and to society, alike. Father Chaminade carried on his apostolate with a clear understanding of the special temptations of those who have cast off the restraints of home, who have lost the support in right living that is always found in an old and familiar environment, who have begun to shake themselves free from all authority; and at the same time he thoroughly sympathized with the hopes and aspirations of those who have looked into the face of the great world for the first time. By his zeal, energy and wisdom, he obtained an influence over the youth of France. He snatched them from the excesses which would have degraded and ruined them, and then he fashioned them into models of Christian manhood.

Catholic education calls for sacrifices. Its development will demand sacrifices greater than those which have hitherto been made. But the fear is entertained that the requisite sacrifices will not be forthcoming, unless the laity of America realize the plain, simple and undeniable truth that today the heavier part of the burden for the support of Catholic education is falling, not upon the shoulders of the laity, but upon priests, and especially our religious men and women. The truth should be brought home to the Catholic laity of America that there are elements in Catholic education which explain the existence and maintenance of Catholic schools, other than the funds which the Catholic laity bring to their upkeep. Unfortunately, due consideration is rarely given to these varied elements and their proportionate value. Nevertheless, it can be said with all truth that the dominant factor in keeping alive our Catholic educational institutions is the self-sacrifice of these men and women who devote their lives to the high vocation of the Christian teacher, with no other compensation than that which is barely sufficient to clothe them, nourish and shelter them. By reason of the inexpensive, but highly trained and skilled service which Catholic education is able to command in those who have heard the call of God and the invitation of the Church to abandon the world and follow the religious life, there is provided actually and effectively, even if indirectly, an endowment of millions of dollars,—an endowment which bears the principal and heaviest part of the burden of Catholic education.

If this subsidy ceased, that is, if the men and women of our religious communities abandoned their vacation and returned to the world, our whole educational and charitable work, as far as human judgment goes, would crumble. There can be no doubt of the utter hopelessness under present conditions of securing efficient lay service as a substitute for that of the religious, if you compare the

amount of money spent in the administration of any Catholic institution, asylum, hospital, school, college or university with the amount spent in non-Catholic institutions of the same character.

It is doubtful, indeed, whether the vast majority of Catholics grasp clearly the significance of the truths I have just spoken. They have become so accustomed to see Catholic institutions doing their work in a quiet and unostentatious manner, that they have lost sight of the sacrifices, self-denial, rigid economy, and whole-souled consecration to a high calling of a chosen group of men and women who make Catholic institutions what they are today,—a standing mystery to those outside the Church. Too many of us fail to note that works of charity and education among non-Catholics continue because of the service which money purchases, but that the same kind of works among Catholics depend, and must depend, in a large degree upon the life-offering of men and women who consecrate themselves unreservedly to the service of God and the welfare of their fellow-men. These same Catholics, to repeat what I have already said, familiar with the sight of our religious, especially the nuns, busy about their hard work in our asylums, hospitals, and schools, have lost the keen edge of appreciation of what the life of the religious signifies in the activities of the Catholic Church in America.

This Jubilee Day of a religious community, which has given an illustrious example throughout a hundred years of signal service to Catholic education, bids all right-thinking Catholics to examine candidly, honestly, courageously, and conscientiously their attitude to the Church's great educational mission. This happy occasion prompts us to look and see whether our co-operation in this glorious work partakes in any degree of the zeal and generosity which shine forth in the lives of the men and women of our religious communities. Emerson has said that "Every great institution is the lengthened shadow of a great man." The founder of the Brothers of Mary, though little known to the outside world, was one of the great, but secret forces whose influence for all that is high and noble has stamped him as one of humanity's rich benefactors. The spirit that animated his deeds, the lofty purpose that possessed his soul, characterize this noble father's sons, who are today assembled here, and wherever they are found, to sing his praises, to honor his memory, and to recall the achievements of a century of faithful labor for Catholic education.

I would voice the congratulations of Bishop, Priest, and Layman, who have come from far and near to participate in this auspicious and joyous celebration of the Brothers of Mary. I would pray

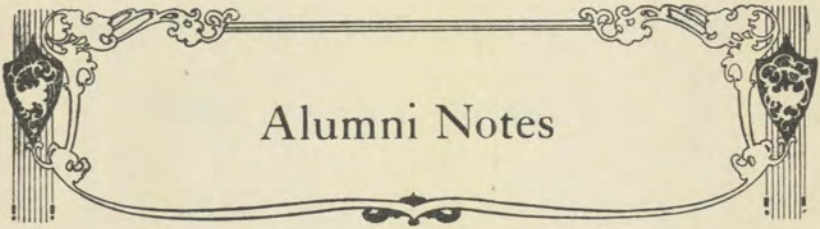
these celebrations in war-stricken Europe were surely few and far between. In France, especially, where Priests and Brothers of the Society of Mary are fighting in the trenches, it was impossible to celebrate with pomp and glory the anniversary of the day, one hundred years ago, when Very Reverend William Joseph Chaminade, founded the Society of Mary at Bordeaux. In the land where there should have been jubilee, where of all countries the members of the Society of Mary should have been gathered together, grim war tore them apart. May the sacrifice that these Sons of Chaminade are making for France, which banished them from her fair land fifteen years ago, meet with appreciation, or at least with the privilege of doing anew the work of their Founder, "to infuse little by little the Christian spirit into the new institutions." France again, as in the time of Father Chaminade, allowed herself, "to disregard an entire page of past glory, to the point of renouncing the traditional heritage of Christian faith for its misfortune and the scandal of other nations," and it is to be hoped that the scourge of war will purify the eldest daughter of the Church of all the dross of atheism.

But here in America the Sons of Chaminade have been able to work in the cause of Catholic education, unoppressed with iniquitous legislation. The prelates who gathered to celebrate the Centenary of the Society of Mary paid eloquent tribute to the grand work that the Brothers of Mary have done in America. Their words of praise and encouragement should be a stimulus for even greater things.

The fate that has met the Catholic Church in France and Mexico will threaten the Catholic Church in the United States if the laity lapse into a state of lethargy. Catholic education must make intelligent citizens, active leaders in the "government" of this country,—call it "politics," if you will. Catholic laymen, trained in our Catholic schools and colleges, must enter the lists, side by side with the "big men" in the political world, and secure the positions of trust and power. Then only will the Catholic Church be secure. Then, no longer will our Catholic weeklies call attention to the fact that a particular official,—a member of the Supreme Court or a Governor, is a Catholic, as though something extraordinary had occurred in the politics of the nation. No; times must change! There is a mission for the Catholic educators, and that mission is to educate, train and usher forth from the halls of our Catholic colleges and universities, young men who have been urged, who have been fitted to take their places in time in the political arena for God and Country. Then there will be no such thing as banishment of religious orders, no drastic herding of parish priests into the first-line trenches, in the mad effort to wipe out religion through the slaughter of God's ministers. No; this

can not happen in a country where the laity have been imbued with the bald fact that they must be leaders, not dumb, driven cattle.

Let us hope for still greater appreciation of the grand work that the Brothers of Mary are accomplishing in our schools and colleges in this country. Let us trust that the young men who will leave her portals in the second century of her existence will be leaders in the world, that God's honor and glory be furthered, that the fate of the Church of France and Mexico be spared us, because we have not only trusted in God,—but have done a man's part!



Alumni Notes

BOARD OF GOVERNORS

Meeting Held The first meeting of the Board of Governors held since the election of last June took place in November, at which officers were elected, and plans for the Centenary Celebration discussed.

F. J. McCormick and Louis Moosbrugger were appointed as Dayton members of the Board of Governors to fill the position made vacant by two other members who moved from Dayton.

An Alumni Committee composed of Judge H. L. Ferneding, F. J. McCormick and Dr. A. J. Moorman was appointed to study and make suggestions to the College Centenary Committee regarding invitations to attend the Centenary Celebration.

The subject of sending a letter to all the Alumni on the necessity of the Alumni Association's getting out a list of active Alumni was thoroughly discussed and voted upon.

The following officers were elected: President, Charles Whalen, Vice President, Edward Schoen; Secretary of Board, Joseph J. Abel; Financial Secretary, Louis Moosbrugger; Corresponding Secretary, Harry Finke; Treasurer, H. L. Ferneding.

WITH THE ARMY AND NAVY

The Stars in the Service Flag

The following revised list of S. M. C.'s loyal sons who are serving their country in the Army and Navy is offered to our readers for corrections and additions. Kindly inform The Exponent Editor of new enlistments and drafts, as well as changes which will make the list correct. Through the courtesy of several of our readers, the present list has been made possible.

In this department, "With the Army and Navy," The Exponent Editor hopes to live up to his promise to give live news of our brave boys, and plenty of it. Do your share to make the fulfillment of this promise possible.

S. M. C.'S PATRIOTIC SONS

Amann, Hans.

Baker, Carl O.; Balles, William; Becker, Russel; Bennet, T. E.; Breen, A. J.; Brennan, Charles; Brennan, Paul; Brockmann, Anthony; Bucher, L. C.; Burbridge, John; Burgmeier, Albert; Burke, Harry; Burkhardt, Alvin; Burnett, Elmer; Burns, Sylvester J.

Cahill, J. F.; Carton, Robert A.; Casey, Wm.; Clasgens, Cyril G.; Cooper, Lester; Cowan, Edward; Cullen, Rodney.

Deger, Lieut. L. J.; Dickman, Joseph; Donovan, Frank; Donovan, Capt. J. O.; Drufner, Capt. Vincent; Duffey, William.

Evans, Joseph, Eichelberger, Lieut. Gerald.

Farrel, Henry; Farrell, Lieut. V. J.; Feigler, George; Fisher, Ben; Fitzgerald, G.; Fitzmartin, Paul; Fitzpatrick, Chas.; Fleck, Henry; Ferneding, Joseph; Focke, Lieut. Elmer; Freeman, Ben; Freudenberger, Albert; Fleck, Walter.

Green, Clarence; Griffin, Patrick; Griffin, James M.; Grundish, Sergt. Fred P.

Haas, Chas. F.; Hamberger, G.; Hanley, Bernard; Hart, Harry A.; Heim, Joseph; Hennessey, Frank; Herron, Frank; Herron, Geo.; Hochwalt, Cyril; Hodapp, Clarence; Hoffman, Frank J.; Howett, Lester; Hughes, William; Humphrey, Timothy.

Janszen, August.

Keuping, Bernard; Kiefaber, Harry; Kimmel, Leo F.; Klass, Theodore; Kline, Lieut. John H.; Kramer, Sergt. Justin (deceased); Kranz, Leo; Kuntz, Andrew.

Lacken, Edward; Larkin, Edward; Laughlin, Edward; Leonard, Edward.

McCulloch, Wendell; McKinney, Gerald F.; McMahon, James; McNamara,

Mack, Edward; Macklin, Thomas; Mahoney, Capt. Frank; Mahoney, George; Mahoney, Joseph; Mahr, Armin; Malloy, Vincent; Maloney, Dan. O.; Mayl, Ellis J.; Menninger, Albert; Miltner, Francis; Morin, Ralson; Munchoff, Theodore; Murphy, Virgil; Molloy, Vincent.

Newnam, Samuel; Nugent, Fred.

O'Connor, Rev. Wm. P.; Ohmer, Ray; Ohmer, John F., Jr.; Ovington, John.

Pflaum, Richard E.

Rankin, Harold; Rechsteiner, Harry J.; Rechsteiner, Victor; Robbins, Lieut. J.; Ronney, Donald.

Sacksteder, Roy; Schei, John C.; Schneider, Arnold; Schneider, Desmond; Schumacher, Francis; Sengel, Frank; Sherlock, Edw.; Shields, Charles; Skelton, Eugene; Stephens, Basil; Stoecklein, Lieut. Wm.; Stoecklein, Ensign William; Stokes, James; Stowell, Lieut. Allen L.; Stroop, Fred; Stuber, Carl; Sturm, Fred; Sutton, Joseph.

Theils, Charles; Teigler, George.

Underwood, Lieut. John R.; Underwood, William.

Wagner, Dr. Matt. A.; Werner, Wm. M.; Weser, Jos.; Whelan, Bernard; White, R. E.; Wirtz, Chester; Wollenhaupt, Ralph.

Zimmerman, Arthur.

Capt. J. O. Donovan

Captain Donovan, '94, S. M. C.'s popular instructor in military training, is lost to S. M. C. He has accepted a position with Georgia School of Technology, where he will be an instructor in military aeronautics. The student-body will miss him, for his wonderful success in the teaching military training endeared him to all, faculty and students. The Dayton Evening Herald gave the first announcement of his change from the National Military Home at Dayton, Ohio. The story was as follows:

"Captain J. O. Donovan of the National Military Home, Friday was commissioned captain in the signal corps, aviation section, United States Army, and will leave for Atlanta, Ga., next Monday or Tuesday. As soon as Captain Donovan is established his family will go south. He is directed to report to the Georgia School of Technology.

"For about two years, Captain Donovan has been at the Military Home and since the declaration of war has been active in training young men in army tactics, having had the classes at St. Mary College and several groups of drafted men before they went to camps. At the outbreak of the Spanish-America war he enlisted and served in both cavalry and signal corps, during the period of the war and saw service in the Philippines, also.

"Following the war he held several public positions here, being at one time clerk to the county commissioners and later became manager of the Colonial vaudeville theater, now Keith's. He had gained considerable notice as a vaudeville performer and composer of music.

"No successor has been named as a formal resignation has not been filed."

Captain Donovan received his commission as Captain in the aviation section, signal corps, United States Army, before leaving Dayton.

We shall give our readers a good story of Captain Donovan in the next number of The Exponent.

Robert A. Carton Robert A. Carton, at present located with Battery A, 16th F. A., Fourth Division, Camp Greene, N. C., is expecting a shift in camp life, so he requested The Exponent to be sent to his home at 632 Main Street, Coshocton, Ohio.

John Burbridge The following we clipped from the Dayton paper: "Letters from home are wanted by the soldier boys at Camp Sheridan, according to John Burbridge, Dayton young man who was in the city from the southern camp, because of his mother's illness.

"Burbridge is a member of Company No. 3, Motor Section, Ammunition Train of the 37th Division. He is located not far from Battery D and is acquainted with many of the members of the artillery organization."

Leo F. Kimmel The latest news we gleaned of Leo F. Kimmel was the following from a postal: "I am here in Camp Dix for an indefinite stay. I have been here for two months and am getting along fine. This life is a strenuous one, but real interesting. My address is Leo F. Kimmel, 307th Field Artillery, Battery F, Camp Dix, N. J.

Gerald F. McKinney "Rip" McKinney, the southpaw hurler of 1910 for the Varsity, is up in Chillicothe, Ohio. He is in Company D of the 308th Regiment Engineers. If he uses his "noodle" as he did in days of yore on the "mound" at St. Mary's, "Rip" ought to wake up the bunch at Chillicothe.

Dr. Matt. A. Wagner Dr. Matthias A. Wagner is at Camp Green Leaf, Fort Oglethorpe, Ga. He is first lieutenant. "Ollie" Wagner spent some time with the Mahoneys in Chattanooga this Fall. Joe Mahoney is captain at Atlanta, Ga.

Rev. Marcellus Wagner, assistant-pastor at St. Joseph's Church, Springfield, is recovering from a few weeks' illness at his home in Sidney, Ohio.

Clarence Hodapp The Sunday Dayton Journal carried a fine picture of Clarence Hodapp, and had this to say: "Private Hodapp is the son of Gust A. Hodapp, of 102 Hodapp Avenue. He has just returned for his training duties at Camp Sherman, after a four days' furlough spent with his relatives and friends in Dayton. He is a member of Battery A, 322d Regiment, Field Artillery, Camp Sherman, Ohio.

Ben Freeman Ben Freeman was ordered to report for duty in December with 2 Mechanical Repair Shop No. 304 at San Antonio, Texas, where he holds the commission of first lieutenant of the Q. M. N. A. (whatever that is). Carl Koch of Cleveland is down there in San Antonio, too, according to Rev. August Frische, S. M.

Frank Donovan Frank Donovan is keeping company with Joseph Mahoney at the Officers' Training Camp, at Camp Gordon, Atlanta, Ga. Joe, Bill and Frank are upholding the honor and patriotism of the Mahoney family in the ranks of Uncle Sam.

Frank J. Hoffman Frank J. Hoffman is second lieutenant, Q. M. C. N. A., Camp Taylor, Ky.
The subscription manager, it appears, has been nagging Frank "some" to subscribe to The Exponent. We were surprised to receive the following reply:

"I have received a great many solicitations from your staff on the matter of subscription. My stay at tS. Mary's was short, and occurred so long ago (?), that I remember scarcely a dozen names of boys who were there at that time. In view of this fact and because of changed interests, I believe that I am doing your publication a favor, in requesting that my name be stricken from your mailing lists."

Allen L. Stowell Allen L. Stowell, now lieutenant, spent two weeks in January with his parents. He returned to Camp Taylor. Next time he is in Dayton he should not forget to call on The Exponent editor and get a big story in the next number.

**Carl O.
Baker**

Carl Baker had his picture in the Dayton papers and the following write-up:

"Carl Baker begins tomorrow his training to be one of Uncle Sam's flyers. He reported yesterday at the school of military aeronautics at Ohio State University. Baker was graduated in 1913 from Stivers High, where he was prominent in athletics. He had one year at St. Mary's where he played end on the Varsity team. Like many others, he expected to be in college this year, but decided instead to join the colors. Last summer he applied for the aviation service, but on account of the delay which seems unavoidable in the present government crisis, he did not receive his official call until in November. He was one of the first to be examined by the Cincinnati board. The Maxwell No. 2, where he has been the past year, loses one of its most efficient timekeepers."

**Just a
Few More**

Victor Rechsteiner is in the aviation corps, and is and is training in California. Harry J. Rechsteiner, is K. C. Secretary at Camp Kearney, California. Alvin Burkhardt is with the Quartermaster Corps "somewhere in France." Sylvester Burns is at Camp Sherman, Ohio, Cyril Clasgens and Frank Hennessey are also at Camp Sherman, Ohio. Lieutenant Arnold Schneider, and his brother, Desmond Schneider, are both "somewhere in France."

**Rev. William P.
O'Connor**

We offer our readers the following paragraphs which we clipped from a lengthy newspaper story, which is interesting for several reasons. We reprint it because it reflects so creditably upon our loyal alumnus:

"Thanksgiving Day this year the men at Camp Sheridan, Montgomery, Ala., witnessed a military field mass, one of the most beautiful spectacles afforded men in military life. The entire affair was planned under the direction of the Rev. Father William P. O'Connor, chaplain of the 136th Field Artillery, the only Catholic chaplain at Camp Sheridan, whose home is in Dayton. The mass was attended by many celebrities of the southland, and many church dignitaries, and was one of the most delightful ceremonies that the men formed an aisle while the procession passed through. When the clergy reached the altar the band and chorus formed the front, the riflemen formed an aisle in the middle, the officers and soldiers remained on the right side while the civilians remained on the left.

"Holy mass was said on an altar raised on a platform. A huge American flag formed a canopy over the altar where the holy sacrifice took place. Patriotic decorations were all about. When holy mass began the people were thronged in the vast open before the altar, with bared heads; while the prayer of Thanksgiving arose.

"At the elevation, the most solemn part of the mass, a bugler gave the call of attention. The entire program was the most impressive that many men and women had ever seen; and men and women stood in silent awe as the military mass, silent, solemn and sacred, progressed. The people of Montgomery especially were surprised and marvelled at the splendor of it all. For many days the occasion was the talk of the camp.

"The Rev. Father O'Connor planned the entire ceremony. News that an open field military mass was to be held at the camp spread like wildfire, and people came, not only from Montgomery, but other cities many miles away. Camp Sheridan was one of the few places that a field mass was held.

Moving pictures of the festival were taken and will be shown at the theaters in the various cities throughout Ohio and other states. The Rev. Father O'Connor has planned another military mass for Christmas day. This will be said in the new auditorium just being completed at the camp, and will be more impressive than the one said Thanksgiving Day. The military mass he has planned is being looked forward to with much interest.

"The Rev. Father O'Connor is chaplain of the 136th Field Artillery at Camp Sheridan, and is the only Catholic chaplain in the camp. On Sunday he, together with a priest from Montgomery, say mass at various places in the camp so that all the Catholic young men have an opportunity to attend. Four nights a week the Rev. Father O'Connor teaches English and other Y. M. C. A. classes, helps in the Bible study classes and does other work, and during the daytime supervises athletic events at the camp. He sees to it that all the men receive instructions in wrestling, running and boxing. On Wednesday, Saturday and Sunday the men indulge in games and contests, and the Rev. Father O'Connor acts as referee. He is a general athletic director, in connection with all other work."

"The people of Montgomery, Alabama, said the Rev. Father O'Connor, demonstrates southern hospitality as splendidly as ever was done in the South. The men from the camp are continuously being invited to dinners, dances and other social festivities."

Joseph Weser

Joseph Weser enlisted with Uncle Sam, was first stationed at Fort Thomas, Ky., then at the Wilbur Wright Aviation Field, near Dayton, and is now in Minnesota. Joe writes that Uncle Sam is taking good care of him and the other men with him in Minneapolis. He aims to become a Liberty Motor Ignition Expert. He is assigned on government time to a course of studies at a technical school in Minneapolis, together with his comrades, who are lodged by the government at one of the leading hotels of the city of Minneapolis. Some class!

Charles Summers

Charles Summers is connected with the Ordnance Department as Chief Inspector of Heavy Artillery. His position requires a good deal of traveling, as no permanent position had been assigned to him. We hope that Charlie's traveling now brings him into Canada, for he may be treated different now, than he was before Uncle Sam went into the war.

Lieut. J. E. Robbins After having spent a two weeks' furlough with relatives and friends, Lieut. Robbins recently left for overseas to enter active service. Lieut. Robbins' home is in Dayton, 230 Delaware Avenue. He enlisted at Los Angeles, where he was engaged in the motion picture business. He is a member of the Imperial Royal Flying Corps.

AT THE FIRESIDE

Floyd Foster Members of the Class of '09 will be pleased to hear that Floyd Foster has returned from California and is at present located in Dayton.

Robert Schenck Robert Schenck, one of the most talented violinists S. M. C. has had for many years, is now with Damrosch's New York Symphony Orchestra, and teacher of violin in the Mannes Violin School in New York City. He had been connected with the Cincinnati Symphony Orchestra a few years ago.

Edward Schoen Edward C. Schoen informed us that his brother is secretary and assistant manager of the Columbia Hardwood Lumber Co., of Arkansas, Pickney, Ark. We'll have to get busy and give our readers a story of the Schoens, for they were most active in their days at S. M. C., in all lines.

John F. Maher John F. Maher sent his regrets on being unable to attend the Centenary Celebration. He enclosed his check for the Centenary Building Fund, and added: "I want to congratulate your Order on the occasion of the Centenary Celebration of the founding of the Order. I consider it is the duty of every alumnus of St. Mary's to be present on that occasion, and I assure you that only the most urgent circumstances prevent me from attending."

Our loyal alumnus was present at a meeting of the Board of Governors in November. He is always happy to be with the Alumni and Faculty of S. M. C., and is a "regular" at Alumni banquets.

Edward Schnorr Ed Schnorr is busied with The Imperial Underwear Company, manufacturers of high grade union suits at Piqua, Ohio. Ed did not say about himself, except to say that he enjoyed the last two numbers of The Ex-

ponent, and came across with his subscription. May there be more of his tribe who will part with their long green!

**Lawrence
Strattner** There is a "Lawrence Strattner, Jr., in the home of of Lawrence Strattner, Sr., at Mechanicsville, N. Y. We heard that there has been great rejoicing in that New York town.

**Hon. H. L.
Ferneding** Judge Ferneding is the father of twins, both boys. He is wearing a big smile, and is receiving congratulations from his many Dayton friends. Pass around the cigars, Judge!

**Bro. Joseph
Bertrand** Brother Joseph Bertrand, S. M., an alumnus of S. M. C., sent us the sad news of the death of Dr. W. S. Perry, '89, which resulted from a collision of the doctor's auto and a street car. Bro. Joseph and Dr. Perry were classmates. The son of Dr. Perry brought two photos, that of the Senior Division and that of the Intermediate Class, to Bro. Joseph, saying, "Papa told us, that in case he dies, to give these photos to you." Brother Joseph sent them for The Exponent collection.

**William F.
Roemer, S. J.** William F. Roemer, S. J., located at present at St. Michael's Scholasticate, Hillyard, Wisconsin, took us to task recently in a letter in which he wrote: "It is more up to date to have the above address affixed to my name, not Celina, Ohio, nor St. Stanislaus Seminary, Florrisant, Mo."

The faculty-manager pleads guilty, and offers as the only excuse that he does not control the addresses of subscribers. That particular matter is in the hands of an assistant, who makes few mistakes, considering the volume of work done in The Exponent sanctum.

**Albert
Krusling** Under the caption, "Fast Enough for Place on 'All-Cincinnati Team,'" the following story appeared in a Cincinnati daily:

"When local sport writers pick an All-Cincinnati basketball team this year, J. A. Krusling, pilot and center man of the De Sales five, last season's runner-up for the city championship, no doubt will be considered for the "tip off" position. He is more than six feet tall, and weighs close to 200 pounds. He is a product of St. Mary's College, Dayton, Ohio, which has quite a reputation at turning out crack basketball players. He is coaching the Walnut Hills Club, which will put in a good bid for the city title this season."

We subscribe to everything in that write-up. It was Al's great work at center, and Otto's work at forward that enabled the DeSales Club to beat the aVrsity in basketball this season. Otto Krusling's work at forward was sufficient evidence that he has recovered from an illness that threatened to wreck his constitution last September.

William McDonald Genial "Mac" is still in Springfield, where he and his father are engaged successfully in running the Merchants' Cafe, opposite the new Shawnee Hotel. When the Old Boys think of "Mac," they can not forget that "mudful" day in football when "Mac" slipped on the gridiron, emerged from a trench with his beautiful complexion beslimed with mud, gasping, "My face is ruined!"

"Mac" is married, and settled in Springfield with a bright youngster in the home. We forgot whether it is a boy or a girl. It is all the result of the "Sycamore Club" of college days.

Willis Lynch Willis Lynch, in renewing his subscription to The Exponent, gave us a little news of himself. He is busy in The Lynch Furniture Co., 427-429 Exchange St., Geneva, N. Y., a store of four stories and basement, with floor space of 50,000 feet. Some store!

Willis regretted that he could not attend the Centenary Celebration in December. So did we, for it was a grand celebration. We wish that all our Alumni had been there.

WEDDING BELLS

Carl Zimmerman "Cal" is now located at 825 New Highland Avenue with the girl of his choice, Miss Villanova Sacksteder, sister of the Sacksteder athletes of S. M. C. Cadet fame. The marriage took place in early December at St. Anthony's Church, Dayton, Ohio. Bernard Thill and Victor Thill, brothers of Frank Thill, were the ushers at the mass.

The happy widding couple left Dayton for a southern wedding trip, their itinerary including Tennessee, Kentucky, Georgia and Virginia. "Cal" is engaged with his father in the coal business in Dayton.

Earl Ritzert The marriage of Miss Roselle Sweeney and Earl Ritzert took place Thanksgiving morning at Corpus Christi Church, Dayton, Ohio. The couple was attended by Miss Estelle Sweeney and Oliver Smith, '09.

Earl is connected with the force at work at McCook's Federal Flying Field in Dayton. He is now living in a cozy home on Burton Avenue.

J. H. Earl Zehnder Earl Zehnder and Miss Helen A. Rieser were married at Holy Family Church during the Thanksgiving season. The wedding tour included Cleveland, Buffalo, Niagara Falls and other interesting points in the East. Earl and his wife are now settled down at 40 South Irwin St., Dayton, Ohio.

Charles Whalen One of the January weddings we were personally interested in was that of Charles Whalen, the president of the Alumni Association of S. M. C. for this year. He was married to Miss Collette Kelleher at St. Joseph's Church, Dayton, Ohio. The ushers at the wedding were Francis Canny, '09 and Oliver Smith, '09. Herbert Whalen, '09 was best man.

The honeymoon took the happy couple to Chicago. They are now "at home" at 962 Cottage Grove Avenue.

Russell Rosecrans Russell Rosecrans was married to Miss Elmira Boll on Thanksgiving Day at Holy Trinity Church, Dayton, Ohio. The bride is a sister of Urban Boll, former star towering center in basketball at S. M. C.

Russell is employed by the U. S. Government as service investigator. His present address is 516 S. Brown Street.

Robert S. Hayes We forgot to chronicle the wedding of Robert S. Hayes, who was married to Miss Gertrude Margaret Henry, on June 20, at Columbus, Ohio.

"Bob" is now settled down at 195 Twelfth Ave., Columbus, Ohio.

Norbert N. Sacksteder Norbert Sacksteder of Varsity and Cadet fame, was married to Miss Martha Cecelia Hohnstedt, January 15, at St. Anthony Church, Dayton, Ohio. Hugh Sacksteder Al Mahrt and "Babe" Zimmerman, of course, were part of the happy wedding group that graced the occasion.

"Norb" is holding down a fine position in Detroit, plays professional basketball and football, and holds half-interest in a cigar store which is run by another S. M. C. alumnus in Detroit, James Donnelly.

College Notes

HIGHEST HONORS

Collegiate Department

Senior Arts—Lawrence Weber, 93; J. Dean McFarland, 93.
 Senior Engineering (Ch. E.)—John Roth, 97; John Crowley, 95.
 Senior Engineering (E.E.)—Leslie Porter, 97; Paul Stanton, 96.
 Senior Engineering (Mech. E.)—Russell Garrison, 93.
 Junior Engineering (Ch. E.)—Joseph Schaefer, 92; Paul Ohmer, 90.
 Junior Engineering (E. E.)—Joseph Holters, 91; Elmer Hess, 85.
 Junior Engineering (Mech. E.)—Jos. Moosbrugger, 89; Waldemar Schmidt 87.
 Sophomore Engineering—Emil Kessler, 91; William Boesch, 89.
 Freshman Arts—Karl Weber, 92; Carl Mueller, 91.
 Freshman Engineering—Mark Thompson, 93; W. Curtis, 91; E. Toomey, 90.

High School Department

Fourth High—Herbert Abel, 96; Ivo Stelzer, 93; A. Wolf, 93; Jos. Murphy, 91.
 Third High-A—Francis Farley, 92; Alfred Poliquin, 91.
 Third High-B—Alvin Rabe, 91; Godfrey Nordhoff, 91; Norbert Mott, 91;
 William Stoppelman, 91.
 Second High-A—M. Aufderheide, 96; Edwin Rohr, 94; Joseph Schwind, 94.
 Second High-B—Lawrence Tierney, 92; Henry Beigel, 91.
 Second High-C—Benjamin Seidenstick, 95; Lewis Scherer, 94.
 Second High-D—Joseph Deddens, 96; Harold Melia, 93.
 First High-A—N. Lause, 91; E. Mueller, 91; Albert Frieberg, 90.
 First High-B—Karl Woditsch, 95; Robert Wintermeyer, 94; E. Lamoreux, 93.
 First High-C—Lionel Bradmiller, 94; Herbert Brunner, 93; V. Keuping, 93.
 First High-D—Albert Tischer, 95; Edmund Telscher, 94.

Business Department.

Second Year—George Roderer, 93; John Quinlisk, 93; William Deddens, 91.
 First Year—Manuel M. de Castro, 93; Jos. Hammen, 88; Edgar Helldorfer, 87.

Elementary Department

Eighth Grade—Thomas Newman, 92; Joseph Janning, 91.
 Seventh Grade—James Hatcher, 95; Louis Stuhldreher, 95; Victor Comer, 94;
 Thomas Doyle, 94.
 Sixth Grade—Robert Beck, 92; Henry Feichtmeier, 92; Andrew Patko, 92.
 Fifth Grade—Amer Keller, 90; Andrew Aman, 88; Paul Musselman, 87; Francis Hollencamp, 87.

Junior Elocution Contest

The Junior Elocution Contest was held Sunday, December 2. William Myers won the first prize; Robert Wintermeyer, the second prize, and Eugene Anderson, the third prize. The program was the following:

Prelude—The Spirit of 1917.....	S. M. C. Student Orchestra
March—The Battle Song of Liberty.....	S. M. C. Student Orchestra
The Extorted Signature	Robert Wintermeyer
The Fireman's Prize.....	Wilbur Kramer
The Black Horse and Its Rider.....	Clarence Derby
Limpy Tim.....	Eugene Anderson
A Hero of the Commune.....	Norbert Hils
Violin Solo—Caprice Viennois.....	F. Kreisler
Joseph Moosbrugger, '19	
Parting of Marmion and Douglas.....	Harold Melia
The Deserter	Joseph Gottbrath
Sheridan's Ride.....	William Keenan
Poor Little Joe.....	William Meyers
Cornet Solo—Selected.....	Frederick Moehring

Decision of the Judges

Rev. Leo M. Schmitt

Dr. W. E. Ashman

H. B. Solimano

March—Mississippi Volunteers.....S. M. C. Student Orchestra

All the contestants did remarkably well, reflecting great credit upon Bro. Edward Knust, S. M., their professor of elocution.

Senior Elocution Contest The Senior Elocution Contest was held Sunday, December 16. Albert Walsh won the first prize; Adrian Kuhn, the second prize, and Anthony McCarthy, the third prize.

The program was the following:

The Star Spangled Banner.....	Keys
Illustrated with Stereopticon Views	
S. M. C. Student Orchestra	
March—"To the Front"	Stambough
Fitz-James and Rhoderick Dhu.....	Albert Walsh
Belshazzar's Feast	Alvin Rabe
Forgive your Enemies.....	Raymond Helmig
Domine quo Vadis.....	Clancy De Maro
March—"Winter"	Gumble
Laddie	Adrian Kuhn
The Gladiator	Norbert Mott
Nathan Hale—The Martyr Spy.....	Anthony McCarthy
Lochiel's Warning	Lee Michael
Zither Solo—1. Fantasie Brillante.....	V. Kratochwill
2. Song without Words.....	K. F. Umlauf
3. The Chimes in the Valley.....	F. Umlauf
Albert and Richard Altrichter	

Decision of the Judges

Captain J. O. Donovan

Dr. A. J. Moorman

Hon. Robert C. Patterson

March—"The Winning Fight.....S. M. C. Student Orchestra

The contestants showed the results of the excellent coaching of Bro. William Dapper, S. M.

**Norbert
Pfeiffer**

The following letter is self-explanatory. We reproduce it in order to give Norbert Pfeiffer the publicity he deserves for giving St. Mary College the publicity it received in Norbert's winning the first prize in a public contest. The letter follows:

"December 4, 1917.

"Dear Norbert:

"Here's some fine news for you. You won the first prize of ten dollars in the November "After School" contest on "What Our Town Is Doing for the Birds!" And what is better still here is the check for the ten dollars.

"I am sending another check like it to the principal of the school for the use of the school. So you see you have won ten dollars for your school as well as for yourself.

"Please try for any other contests we have and see if you can't come out on top again.

"With congratulations and best wishes,

"Cordially yours,

"HARRIET IDE EAGER,

"Editor 'After School.'"

"Master Norbert Pfeiffer,

"St. Mary's College,

"Dayton, Ohio."

**Recognition of
St. Mary College
by the War Dept.**

Under the title, "St. Mary College Engineering Department on Inactive List—War Secretary Notifies President O'Reilly Students May Complete Studies," the following appeared in the Dayton daily papers:

"Rev. Bernard P. O'Reilly, President of St. Mary College, receiver information from Washington that the secretary of war, Newton D. Baker, approved a new list of technical engineering schools, and was notified that the engineering department of St. Mary College is included in this list.

"The news was warmly welcomed by the engineering students of the local college, as they will now be entitled to all the privileges granted to students of the leading technical schools of the country.

"Engineering students of St. Mary College will be permitted, on the strength of this new announcement of the war department, to file application direct with the war department to be placed on the 'inactive list' of the engineers' reserve corps. Such students will be permitted to remain on the 'inactive list' and to complete their engineering studies before being called upon for active service in the army.

"These engineering students, on the completion of their course, will be given the option of being called into active service under their enlistment, and of being assigned to some one engineering branches of the army, or they can apply for their discharges and take their places among those subject to service under the draft."

This means much to many of the students of the Engineering Department who were visibly worried about being drafted into the rank and file of the army, and that, before the completion of their studies. It is to be hoped that these students will show their appreciation of what the president of the College has done for them in obtaining the foregoing favor outlined in the

clipping. Yes; and these students should be as loud in their thanks as they were in bemoaning the fact that St. Mary College was not previously on the recognized list. The truth of the matter is that the much boasted original list was made before St. Mary College had an engineering department, in the year of 1910, giving recognition to engineering schools by the United States Government, to such schools as were part and parcel of the Carnegie Foundation, an institution to which some of the best and largest schools refused to be associated with.

Athletic Notes

VARSITY FOOTBALL

Earlham—39

vs.

St. Mary—28

Taking the floor with a team comprised of practically new men, the Saints presented a stiff opposition to the Earlham College five in the first game of the Varsity Basketball season.

That the Hoosier aggregation were determined to win was obvious from the first blasts of the referee's whistle, and the way they handled the ball showed that they were no novices at pill-tossing.

The Saints lined up with Deckwitz at center, Hess and Hughes guards, and Roth and Weber playing the forward positions. The game proved to be of the speedy variety from the start, both teams showing astonishing footwork.

First blood was drawn by the Earlham bunch when their husky center caged the ball in the first few minutes of play. The Red and Blue fought gamely throughout the first half, which was characterized by numerous fouls against both quintets.

In the second half the boys came back strong and stubbornly contested every play, but with the game at stake, and but few minutes left to play, "Billy" Sherry replaced Hughes at guard. With the veteran again in harness, the Saints took a brace, but were unable to annex sufficient tallies to give them the victory. The whistle blew with the final score of 39-28.

De Sales—31

vs.

St. Mary—27

It was through the star playing of big "Red" Krusling and his brother, Otto, that the Saints met their second defeat of the season at the hands of the DeSales Club of Cincinnati.

The hotly contested fray that the boys showed the fans of December 15, was, in reality, St. Mary beating herself, for two of the opposing players are enrolled in the Alumni of the College, and both have been members of the Varsity Basketball teams.

With all of the regular men, including Sherry, in the lineup, the S. M. C. bunch started out after a victory. Big Al just seemed that he could not break himself of the habit of placing the ball in the netting, and he flopped it in during the first four minutes of the game. Sherry retaliated a few seconds later, and the score advanced with sudden spurts, as each side suc-

ceeded in making them count. The first half ended with a 23-15 score, the visitors having the long end of the count.

The next twenty minutes saw some exciting play to the credit of each five. Hughes replaced Deckwitz, and Sullivan stepped into Roth's position, but time was slipping, and the referee put an end to one of the most exciting games ever played on a tS. Mary court.

Varsity Notes

When Manager Virant was compiling his dates for the 1917-18 basketball season, he failed to consult his Majesty, King Winter, and his Crown Prince, Jack Frost. In consequence of Skinny's negligence, four of the best games of the schedule have been called off, and the Saints were disappointed in their desire to toss the ball with Capital U., Antioch, Rose Poly, and the University of Detroit. A return game with the U. of D. is to be played in that city on February 15, and the boys are hard at work preparing for the fray, and for the remaining games to be played at home and on foreign courts.

At the regular meeting of the Directors of the Athletic Association, Carl Weber was chosen as manager of the Varsity Eleven for the season of 1918. "Web" succeeds J. Dean McFarland, who has booked the football schedule for the last two years, and who was one of the most successful managers that ever held that position on an S. M. C. Varsity team.

"Fritz" Martin, one of the new additions to the Varsity Five, will manage the Baseball Nine during the coming season. Martin has followed the game for several years, and has an exceptional knowledge of the game and its players.

On the resignation of Pete Hetzel from the position as Secretary of the Athletic Association, John B. Killoran was appointed as his successor. "Jawn" has always been a staunch member of the Association, and his appointment will be a valuable asset to that body.

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