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THE UNIVERSITY of DAYTON EXPOSITION

Liberty in Education in the United States

Lawrence Tebbe

November, 1923

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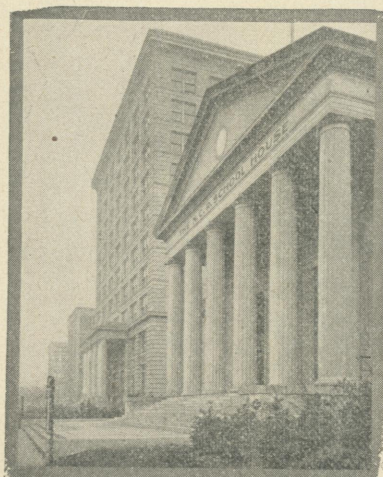
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The University of Dayton Exponent

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NOVEMBER, 1923

No. 9

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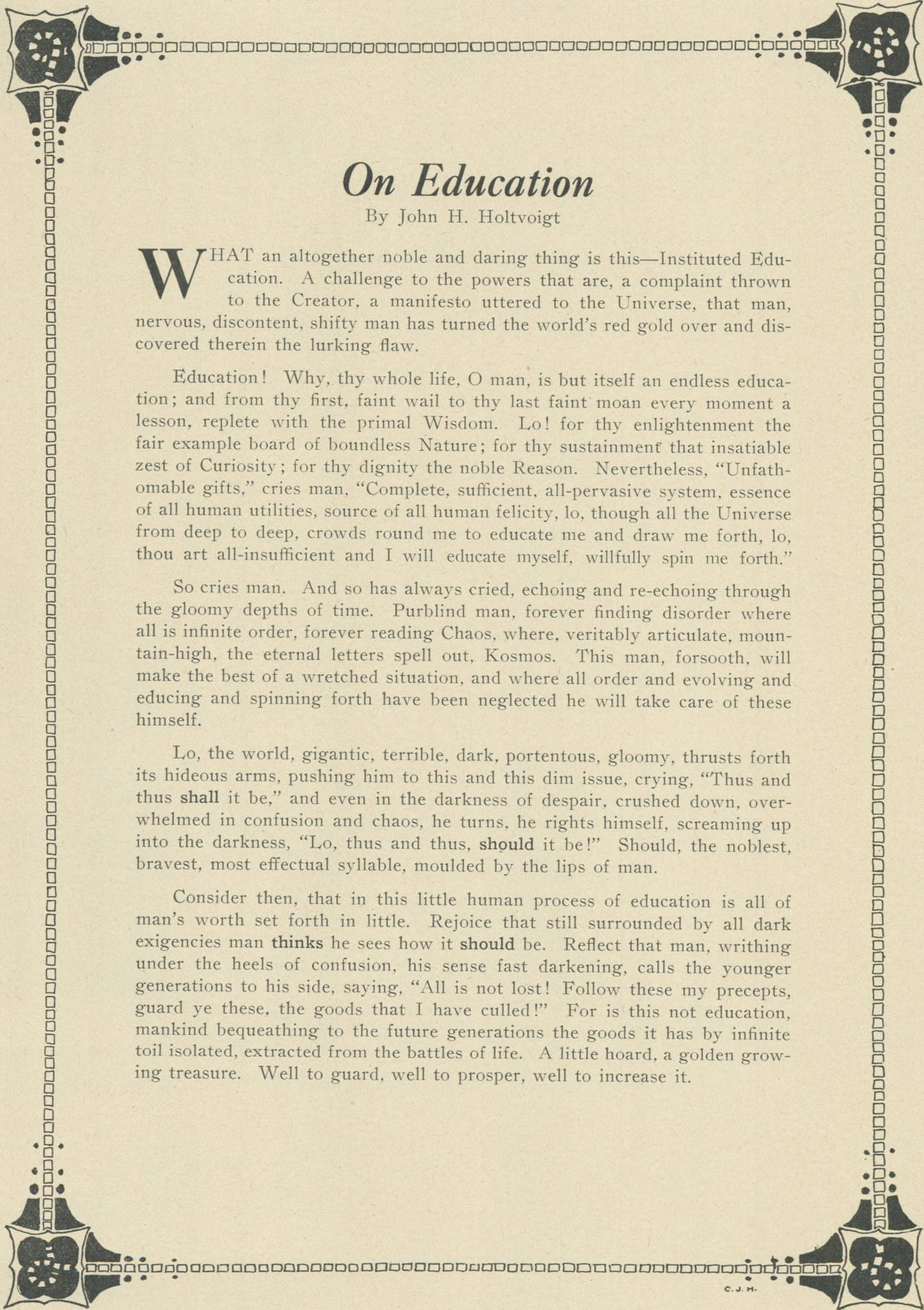
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On Education

By John H. Holtvoigt

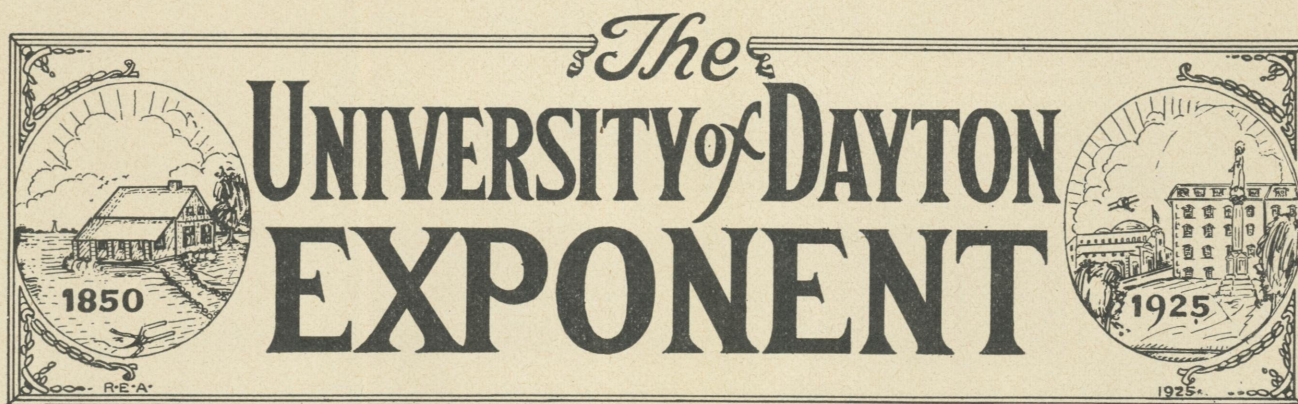
WHAT an altogether noble and daring thing is this—Instituted Education. A challenge to the powers that are, a complaint thrown to the Creator, a manifesto uttered to the Universe, that man, nervous, discontent, shifty man has turned the world's red gold over and discovered therein the lurking flaw.

Education! Why, thy whole life, O man, is but itself an endless education; and from thy first, faint wail to thy last faint moan every moment a lesson, replete with the primal Wisdom. Lo! for thy enlightenment the fair example board of boundless Nature; for thy sustainment that insatiable zest of Curiosity; for thy dignity the noble Reason. Nevertheless, "Unfathomable gifts," cries man, "Complete, sufficient, all-pervasive system, essence of all human utilities, source of all human felicity, lo, though all the Universe from deep to deep, crowds round me to educate me and draw me forth, lo, thou art all-insufficient and I will educate myself, willfully spin me forth."

So cries man. And so has always cried, echoing and re-echoing through the gloomy depths of time. Purbblind man, forever finding disorder where all is infinite order, forever reading Chaos, where, veritably articulate, mountain-high, the eternal letters spell out, Kosmos. This man, forsooth, will make the best of a wretched situation, and where all order and evolving and educating and spinning forth have been neglected he will take care of these himself.

Lo, the world, gigantic, terrible, dark, portentous, gloomy, thrusts forth its hideous arms, pushing him to this and this dim issue, crying, "Thus and thus **shall** it be," and even in the darkness of despair, crushed down, overwhelmed in confusion and chaos, he turns, he rights himself, screaming up into the darkness, "Lo, thus and thus, **should** it be!" Should, the noblest, bravest, most effectual syllable, moulded by the lips of man.

Consider then, that in this little human process of education is all of man's worth set forth in little. Rejoice that still surrounded by all dark exigencies man **thinks** he sees how it **should** be. Reflect that man, writhing under the heels of confusion, his sense fast darkening, calls the younger generations to his side, saying, "All is not lost! Follow these my precepts, guard ye these, the goods that I have culled!" For is this not education, mankind bequeathing to the future generations the goods it has by infinite toil isolated, extracted from the battles of life. A little hoard, a golden growing treasure. Well to guard, well to prosper, well to increase it.



Vol. XXI

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"Freedom in Education in the United States"*

By Lawrence J. Tebbe

Note: In collecting the historical data used in this essay, my concern has been not solely to assemble a category of facts but also to interpret the spirit that gave them reality. Although a true catena of activities regarding freedom of education in the United States would suffice the title, I feel that there is more to an action than just the means: we must consider the purpose. When history demands only a definite statement of activities it is true history—but it is not complete; the character and spirit that incited these activities were also real and important and as such they are essentially a part of true history. If, in these few pages, the "spirit" of activities is found co-existent with the "letter" in their recordance, it will have been a result of the writer's conception of true history.

—Lawrence J. Tebbe.

THE study of educational freedom in the United States takes us back to the countries across the Atlantic where the problems that budded forth in America had their germination. The fall of the Roman Empire left such a heterogeneous horde of new peoples and new ideas that only with much difficulty was the Catholic Church able to preserve civilization and education. The Renaissance brought a revival of learning that had not the marks of sanity and principle of the cathedral and monastic schools of the Middle Ages. Although the more general "secondary" schools that sprang up had their roots in ancient Greek and Roman culture, many perversions were made to attain to what were thought to be more "practical" methods. This gave rise to the purely classical or "court" schools in Italy, to Colleges and Lycées in France, to Gymnasias in Germany, while in England the movement gave rise to what was known as the "Latin Grammar School." This

type of school prevailed in England in 1600 and was the kind first instituted in America by the Puritans.

All the early European schools were strictly church schools. The Catholic Church held full dominion over education and for centuries her authority was never even questioned. Then came the Renaissance with its outburst of liberalism, and in 1517 Martin Luther defied the authority of the Church and gave rise to the propaganda that man has the right of freedom in religious belief. However much the German, the English, and other Protestants desired to pursue this liberty, they were no more willing to extend that freedom to others than the mother church had been. From now on we find the world divided into hostile camps and persecution brought misery and suffering and from the non-conformists in suppressed lands came our early American settlers. Thus the Protestant Revolution, besides stimulating general education because of professing the "Bible as the key to salvation," gave birth to a problem which has caused grave concern in America to this day—how can religion be taught to the youth of our country?

No sooner had Protestantism attained notable growth than it forked out into a multitude of branches each of which dropped off and became a plant in itself. Thus Europe was turned into an arena of religious persecution. So it was freedom of worship that the French Huguenots sought as they came to the Carolinas: it was freedom of worship that brought the Dutch to New Amsterdam, the Presbyterians to New Jersey, the English Quakers to Philadelphia, the German Lutherans and Reformed Church Germans to the valleys of Pennsylvania and the Puritans to the New England Colonies. It was a group of persecuted Catholics who in 1632, under Lord Baltimore, obtained a

*Winner of the First Prize in the Dr. Kuhlman American History Essay Contest, 1923.

charter from Charles II and settled in Maryland. Hence we find that the religious education of America's first youth was a matter of primary import to the fathers of our country.

In the first few years, while the small colonies were still laboring under the vicissitudes and hardships which attended settlement, home instruction and apprenticeship training were the chief modes of education. But the staunch principles which had guided these men across the turbulent Atlantic soon manifested themselves in the systems of education which they established. As is quite natural, each colony built up a system which would conform to its principles and best serve its particular interests. Hence there originated three distinct types of schools which unhappily formed the material cause of many future conflicts.

The first type that I mention is the outgrowth of the Puritan-Calvinistic principles. The individual town religious governments established voluntary "Latin Schools" which served as the necessary requirement to enter Harvard college which the colonial legislature had established in 1636. It soon became evident, however, that this voluntary education on the part of the parents or the communities was too weak and inefficient to measure up to the Puritan religious theory. If we bear in mind that their creed almost made education necessary for salvation, we can understand why they appealed to the "State," as represented in the colonial legislature, for compulsory education laws. Hence we have the famous Massachusetts Law of 1642 compelling parents and masters under fine to attend to their educational duties so that all children would be trained "in learning and labor and other employments profitable to the commonwealth." This law is remarkable in that it is the first case in history in which a political state was given authority to dictate to parents concerning the education of their offspring. But this law proved insufficient for it did not build schools nor provide teachers, hence, five years later the famous Law of 1647 was passed by the legislature. The law contains practically the essence of our modern public school system and it ordered as follows:

1. That every town having fifty householders should at once appoint a teacher of reading and writing, and provide for his wages in such manner as the town might determine; and
2. That every town having one hundred householders must provide a (Latin) Grammar school to fit youths for the university, under a penalty of five pounds for failure to do so.

The particular phase of this law which interests us is not the fact that it had an important function to perform but that it was an assertion of the right

of the state to order its people to build schools and even to order as to what type they should be. The spirit which gave birth to these two Massachusetts laws is the same one that has bestowed the crown of dictatorship to the state in our present American school system. Regarding these laws, a certain New England historian* felt that it was necessary to explain that "the idea underlying all this legislation was neither paternalistic nor socialistic." He added, "The child is to be educated, not to advance his personal interests, but because the state will suffer if he is not educated." Let us here note that although the state at first required that religion be taught in schools it lost none of its dictatorial powers when religion was later divorced from the schools.

A second type of primitive American school system was that of Virginia. The settlers of Virginia were members of the English National Church and hence came not because of persecution but for monetary gain. They held fast to the English "personal right" or "non state interference" principle in school matters. But, being forced to scatter widely because of the large plantation system introduced, the schools received little attention. As their English tendencies and their religious zeal waned, they finally decided to allow state interference and they really became followers of the Massachusetts school system.

The third type of school which set early root in the middle colonies was the strictly parochial school. The Catholics in Maryland, the English and Dutch in New York, the Irish and Germans in New Jersey, and the many Protestant sects which had settled in Wm. Penn's "land of religious freedom," all stood for complete church control of educational effort and strenuously resented state interference.

Bespeckled as was the country with many conflicting sects, the natural result of a waning interest in religion was to be expected. Hence, in some districts, the inefficiency of separate schools supported by a half-dozen or so moribund religious sects soon became apparent. One colony after another resorted to state legislation for more effective school systems, and, since the state fostered, and in places even demanded religious instruction in schools, the different Protestant sects were made to feel that state interference was not so dreadful after all. This reliance on the state and a respect for its power soon made a few of the most powerful sects who had come here for the sake of "religious freedom," use the state as a means of denying that same freedom to others. Hence, at the beginning of the War for Independence, the Anglican (Episcopal) faith had been declared "the established religion" of the

*Mr. Martin—Historian of the Mass. School System.

seven English colonies; the Congregational, that of three colonies, while only three declared for religious freedom. Although the Catholic colonists from the very beginning openly declared for religious freedom to all, the favor was not returned. The revolution in England in 1688 resulting in the overthrow of James II, gave rise to bitter anti-Catholic movements in both Maryland and New York where the Jesuits had established schools. In Maryland the "religious freedom" statutes were repealed in favor of the Church of England.* Catholics were not even allowed to vote or hold religious services except in Pennsylvania and Maryland. This religious intolerance, however, was checked by the first amendment to the Constitution which stated that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But how about freedom in education?

Two conflicting principles of education were growing up side by side. The real essence of the difference between the "state-dominant" and the "church-dominant" parties was, and is today, one of different philosophical interpretations of the origin and conception of authority. By the time of the Revolution, of the purely "church-dominant" class, the Roman Catholics, the Anglicans, and the Lutherans were about the only and the most powerful champions. They regarded the "state-dominants" not at all as bad in themselves, for they clearly saw that state control was the only salvation of education in those colonies which were made up of conflicting sects with vacillating principles of philosophy. What they did stubbornly resent was state infringement on their own right of educating their children according to their creeds. They took their stand on the sound principle that the free exercise of natural and inalienable rights never is, nor ever can be, harmful to the state. The Catholics especially, who always had considered the child primarily a child of God, maintained that it was the parent's duty to see that the child would be educated in the Catholic faith and for this they deemed the church-school an essential factor. Little wonder that while religion was slowly being expelled from the state schools, the rights which the "church-dominants" maintained were more frequently being infringed upon.

In Maryland, a law was passed in 1704 providing that, "If any person professing to be of the Church of Rome should keep school, or take upon himself the education, government, or boarding of youth, at any place in the province, upon conviction such offender should be transported to England to under-

go the penalties provided there by statutes 11 and 13, William II, for the further preventing of the growth of Popery."* The law went still farther. It prevented any Catholic from teaching in Maryland, and a father was liable to a fine of forty shillings per day if he employed any but a Protestant teacher or tutor to instruct his child. If he sent his son to an European Catholic college, a fine of one-hundred pounds was imposed.†

In 1717 a re-enactment was made to further "prevent the growth of Popery." Catholics were to be excluded from all school management; the trustees must be strictly Protestant; the teachers must be members of the Church of England, and the presidency of the school board was to fall to the Anglican rector of the parish.* Another act, passed in 1723, so fettered the Catholics that they were almost brought to the stark alternative of apostasy or ignorance. But the spark of Catholicism was kept glowing by the zeal of the Jesuits, who established some schools in spite of the government. A law was passed placing a double tax on the property of Catholics and a bill to confiscate all Catholic property passed in the lower house but failed to become a law.†

New infringements on personal freedom in education marked every decade of American history. The principle of religious freedom was admitted by all regardless of creed, but prejudiced sects blindly forfeited their rights to the state to use its influence against opposing sects. President Washington saw the danger of non-religious schools and in his farewell address he gave eloquent expression to his view that, "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principles." Little did Washington dream that the day of the "exclusion of religious principles" was close at hand.

With the dawn of civil liberty the struggle took a more definite form: there were really only two camps now—the secular state schools and the religious private schools. The Constitution itself mentioned nothing about education. In 1791, the tenth amendment to the Constitution was passed and with it the control of schools and education passed to the people of the different states to handle in any way they deemed best. But this sound diplomacy on the part of the government did not in the least solve the difficulties; it merely relegated them to the different states. Religious blood still flowed warm in the veins of the Revolutionary patriots and they resented the slightest attempts to

*Thomas—Chronicles of Maryland, p. 70.

*Shea, op. cit. vol. I, p. 358.

†U. S. Cath. Hist. Mag. Vol. VII, p. 532.

*Clews, p. 429 and passim; U. S. Cath. Hist., Mag. Vol. I, No. 2 and passim.

†U. S. Hist. Mag., Vol. III, p. 147.

bar religion from the state schools. But the inevitable was not to be stayed. The conflict of creeds made positive religion almost impossible in the schools and state after state was forced to take some compromising measures. Many decided that only Bible reading "without note or comment" would be tolerated. But the people were no more willing to sacrifice religious principles than they were anxious to have educational harmony.

The spirit that gave rise to these days of tribulation is well shown in the person of Horace Mann. In 1827 he secured a bill in the legislature of Massachusetts "making it unlawful to use the common school or teach anything in the school, in order to proselyte the children to a belief in any particular sect." But Horace Mann had just as much bigotry as he had ability and learning. To him, the word "proselyte" had a very definite interest: most of the children being Unitarian, all the children of Massachusetts were to be educated as good Unitarians—Mann's own denomination. But in spite of the eloquence of Horace Mann and the enactment of the state legislature, education in Massachusetts continued to be denominational. In fact, the religious feeling was so strong that in 1835 the School Board authorized Catholic Schools with Catholic teachers to be maintained at public expense. This was actually done in Lowell at that time, but it was not for long. When the great influx of Irish Catholics began in 1848, prejudice against these "foreigners" flared up with the avowed intention of opposing this "common enemy" and robbing the children of the "foreigners" of their Catholic faith. And it was this overwhelming prejudice that finally induced Massachusetts to lay denominationalism aside and build up a strictly non-sectarian state system of education. It was here that a great difficulty for the Catholics began. Ever truly dogmatic, ever staunch in principles, they could not attend such schools although they were forced to give them their financial support.

The change in spirit which gave Massachusetts a "non-sectarian" system of education, took a less definite but just as effective a form in New York. It culminated in all the state funds for popular education being handed over to the "Public School Society" for its undenominational schools. From 1840 to 1842, Bishop Hughes fought for a just allotment of the public taxes for the Catholic schools, not as a religious body but as tax-paying citizens. He carried the fight from the city council to the state legislature where it was made a political issue and defeated. Logic and justice, when clothed in religion, would not be tolerated by a prejudiced and otherwise religiously moribund people. The school that maintained that religion was the first requisite of good character was doomed to silently bear a dou-

ble burden of school expense. The example set by the Massachusetts amendment in 1855 making it unconstitutional for the state to appropriate public moneys "to any religious sect for the maintenance exclusively of its own schools" was soon followed in effect by the other states. Contrary to the high hopes of many bigots, however, the laws depriving church schools of tax funds did in no way do away with those schools. In spite of the handicap, Catholics, and a few staunch Protestant sects, stood by their persecuted schools and they made wonderful progress.

The position of the Catholics was definitely outlined by Pope Pius IX in 1864. He made clear that the sole control of education could not be abandoned to a secular state; that there could be no legitimate plea for exempting any school from the influence of the church; that no Catholic could approve of a system of education divorced from the Church and having for its sole or main object merely natural or secular training; that consequently, the American public schools, being destructive to faith and morals, could not, except in very urgent cases, be frequented by Catholic children. Hence the American Bishops ordered Catholic schools to be built.

To the exponent of America's "glorious system of public education" the Catholic has ever been the sad victim of misunderstanding. Since ignorance and pride are the cause of most prejudice, the Catholic school soon became a mark for vituperous criticism which naturally advanced in bitterness as the place of religion in education faded from the public schools. Regarded as the remnant of a barbarous age, foreign, undemocratic, un-American, and therefore unfit to educate true American citizens, the torrent of public hatred continued to roll against the quiet and modest Catholic schools that were springing up all over the country.

And what caused this radical change in attitude from the profoundly religious schools to the "glorious non-sectarian system"? And we note that the change took place practically in the few years from 1850 to about 1875. The cause is evident: non-sectarian, in practice, is synonymous with non-religious; and sentiment for public schools grew strong because it opposed the "powerful, foreign, Catholic school."

The public school was a necessary institution in this land of a hundred creeds,—and this the Catholics admitted. Although they resented the confiscation of their school-tax money they finally acquiesced themselves to the circumstances, seeing that just apportionment to the several denominations was probably impossible. And so the religious schools, in spite of handicaps, took advantage of the freedom to educate and denied this same

freedom of none. They feared no molestation from an enlightened state for they knew that the practice of man's natural rights can never interfere with state rights. But the state was not always enlightened and persecution after persecution followed.

In 1888 efforts were made to have the Massachusetts legislature pass a law granting an absolute right of supervision and inspection of private schools by the local boards, and the right of condemning any not found satisfactory, or where the English language was not used exclusively. Text books, curriculum, etc., were to be passed on by the same authorities.* The Wisconsin Bennett Law, framed the following year, was along the same lines but not so radical. California, in 1874, enacted a law making it a penal offense for a parent or a guardian to send a child to private school without a permit from the public board of education. In 1892, the Supreme Court of Ohio sustained a compulsory education law which made all Catholic school principals furnish a list of names, ages, and residences of all his school children to the public board of education. In other states, too, limited supervision was deemed proper. Intolerance had come to stay: the Catholics could expect no help from the state except by making costly compromises. They realized that the most feasible thing to do would be to follow the Third Plenary Council of Baltimore and build up as strong an independent school system as possible. With enemies on all sides increasing in loudness, the Catholics felt there were crises ahead—and they were right.

The suppression which before this had chiefly taken the form of non-support of those practicing freedom in education, now was to turn into a direct attack upon freedom in education itself. Especially were the attacks upon the Catholic schools vituperous. By their actions, it seemed as if some organizations and lodges had decided that the Catholic schools should be banished from the country. Direct infringement on their inalienable rights were proposed in many states; Michigan, was thrice, in almost that many years, forced to turn down a most bigoted anti-Catholic measure. The irreligious rumblings of some two-score years were given added resonance by a wave of liberalism and restlessness that came in the wake of the great World War. The spirit of anti-Christ had been muffled by common sense but now it must out. Inevitably it came to the climax and then came the eruption: it happened in the state of Oregon under the innocent caption of the "Oregon Compulsory Educational Law."

To say this law was passed because of sane deliberation on the part of Oregon's citizens would be

an affront to their intelligence. Never from the day that we became a nation until this law was written on the statute books of Oregon, was greater violence done to the spirit of true Americanism. That the passage of this measurer was due to the subtle blind-folding work of the Ku Klux Klan and other agencies parading in the sheep-skin of true Americanism, is a historical fact.

The bill was sanctioned by the voters of Oregon on September 7th, 1922, and is to take effect on the first day of September, 1926. The very title "Compulsory Education Bill" is a subtle euphemism, a brazen cover to hide the filthy alloy beneath; it is essentially, and justly should be called, the "Oregon School Monopoly Bill." Under the guise of compulsory attendance, the sole purpose of its exponents—to outlaw private and church schools—is to be effected by the state. The amended section, 5259, contains these words: "Any parent, guardian, or other person in the state of Oregon having control or charge or custody of a child under the age of sixteen years and of the age of eight or over—who shall fail or neglect or refuse to send such child to A PUBLIC SCHOOL,—shall be guilty of a misdemeanor and each day's failure to send such child to A PUBLIC SCHOOL shall constitute a separate offense."*

No sooner had the bill been introduced by Mr. McRen than its ominous and camouflaged purpose was singled out by its opponents. A vigorous press and pulpit campaign was conducted by Catholic agencies, especially the National Catholic Welfare Council, and also by Lutherans and others whose rights were infringed upon. Many who professed no definite religious creed championed the cause of educational freedom simply because they were imbued with true American spirit,—the spirit that dictates that we must respect and safeguard the inalienable rights of our fellow-citizens even when we differ with them. But this brazen denial of freedom in education, backed by the Klan and secret lodges, and even Governor Pierce, was not to be denied; and thus an un-American law,—contrary to both the spirit and the letter of the constitution,—was given birth. This rankling weed, planted in the soil of ignorance, sprung from the seed of bigotry, watered by intolerance and cultivated by prejudice, has been given sanction in a country dedicated to the preservation of rights given to man by "nature and nature's God."

But all is not yet over. The Church has ever been persecuted and has never found wanting men who would sacrifice all for her sake. Today Archbishop Christie of Oregon, with the aid of the Knights of Columbus and the National Catholic

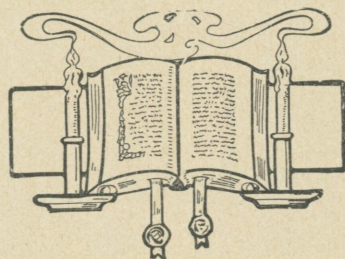
*Amer. Cath. Q. Rev. XIII, p. 545.

*Capitals are writer's.

Welfare Council and others, are preparing to put the law to the test of the constitution. To say that the year 1926 will find the "Oregon Compulsory Education Law" enforced would be to announce that both justice and common sense had fled our shores: it would be the first thrust in the destruction of our foremost contribution to civilization,—the guarantee of religious liberty to all citizens.

And so, in following the trend of educational freedom in the United States, we leave it in its stage of highest persecution. Hardly a month passes but what some state is forced to consider the fruits of intolerance. Even in Ohio, just last month, some radical measures against natural rights of individuals were forced into considera-

tion but fortunately, they never gained entrance into the House of Representatives. The air is charged with an ominous portent: a country enslaved by mammon, in which only a minority worship God, is naturally unscrupulous in its respect for a constitution drawn up by God-fearing forefathers. Christianity is the backbone of any democracy. The essential character of its doctrine, the application of its principles and its balance in secular government are the direct means of a true democracy. By taking away freedom in education we batter at the pillars that make democracy possible. If we love the latter we cannot rationally destroy the former.



November

By Frank Potts

Silence! From the bitter hill
Into the cold and barren plain
There is no sound and all is still
Except the pattering of rain.

Or when a quick-winged duck on high
Lifting from the frozen shore
Sends forth his melancholy cry
And sailing, seems to be no more.

The half nude trees in rugged file
Drop leafy tears upon the ground;
Poor Summer is too old to smile
And brazen Winter's frowned.

The scampering of a frightened hare
Darting through the crackly brush
Is all that stirs the Autumn air
And breaks the long and lonely hush.

The drooping limbs that skirt the way
The smell of wet and smoking ember
Combine to tell this dreary day
Belongs to chill November.

Flemish Fat and Spanish Lean

A Tale of the Time of Charles

By J. H. Holtvoigt

AT Damme in Flanders, Smetze Smee the Smith, had gotten a great reputation for the puissance of his blades. By dint of strong arms, much fire and no one knew what damned words of thaumaturgic eloquence, he could, for the doughtiest Knight, produce a still doughtier sword. Perhaps this was one reason why my lean Lords, the Spanish, were forever afeared of a good Flemish battle and sought other ways to throttle Dutch throats.

For, as you may note from the times of Charles the Emperor, there was no love lost between them, save it be cold Spanish love of Flemish florins and hot Flemish love of Spanish women. Perhaps there were too many of these same florins in industrious, deep Flemish pockets, and the burghers stupid from eating Ghent sausages and drinking brown Bruin-beer were not only too busy to fight but what is more scandalous—too fat and lazy.

That is—all save Smetze! Whereby hangs a most prodigious tale. Especially for so prodigious a belly. For Smetze's belly was a prize-winner even in that land of Ghent sausages and good Bruin-beer. Only for every ounce that Smetze appropriated he took care to deposit in his round moon-head an extra ounce of valorous wrath against his cold enemies to the sunny south. Moreover, Smetze refused to grow old, and was always merry, without being retired, and was fat without being "respectable." So, at last he threw down his hammer, kissed his good wife, in a spring, sunshiny morning, filled his knapsack with good sausages of Ghent, hung a bag of red florins at his belt and set off down the merry road to France.

To France! Smetze was going to see the world. He had seen it before as a pilgrim to Rome, in his hot youth. Since then, however, he had developed a grudge against Spanish dogs and now, out surely to see the world and a few at least of its fair ones, Smetze was glad that his road led through the pleasant land of France. Smetze would have none of your olive skins but would pinch the fair cheek of France. Pleasant voyage, with for each town a tavern, and in each tavern a glass, and with each glass—a dainty hand.

But one likes even to look at snakes, so Smetze turned toward Spain. Reached there too and being drunk on bad Spanish wine, fought many a pleasant fight in many a pleasant town. Smetze talked little when drunk, but always that little was this:

"Spaniards are little better than dogs and my blades are unrivalled in the world." And when Smetze had led his audience of the town-curious to the public square and there on the still waters of the font before the church of Our Lady, sheared a strand of wool placed afloat, the latter statement was undisputed. The first won him those quarrels whereby quite famously he went brawling his happy way to Valedolid.

There, alas, a reception awaited him indeed. Hardly having consumed his first in the tavern the Bras D'Or, an anomalous committee approached him with this astounding curt message: "Smetze, thou art a bragging beer-belly of Flanders and in this very place a smith wears a coat of mail that thy blades cannot pierce." And the smith was there, as lean and hungry looking as fat mad Fleming could desire. And they all laughed at Smetze. Smetze cried hoarsely but had only accounted for five when the Emperors guards appeared. Alas they must both, these two brawling smiths, forthwith appear before the Emperor.

When Smetze could see again he walked, wagging his great round head, pleased at last to have an interview with his Flemish master, the Good Charles.

And Charles, if history is to be believed, must have enjoyed seeing again a good man of Flanders with his round head held high and his fat belly quivering with good cheer.

"So thou hast thy sword and thou thy hauberk! Well, well, well!

Smetze drew his sword.

"Rogues! good for the town gibbet! Attend! Soon I hold holiday at Ghent, the city of my birth. I command thee to accompany me thither and there I will myself hold trial of thee."

Back in the town Smetze needs must lead the crowd to the font in the public square, and there, behold, through a great pile of wool floating his blade passes clean. Smetze howled. And raising his sword on high would cut down the iron column of the font. Failing, he broke his sword into a hundred pieces. And went off singing toward the sweet land of Flanders.

Amid great fanfaronading, and flying of peons and drinking of Bruin-beer and shouting and singing, the good Emperor Charles entered the city of Ghent. And having dismounted in the public square or market, a man's head wagged its way out

of the crowd, followed by a number of Flemings and Spaniards, all talking at once. Smetze eyed the Emperor respectfully but could not hold his tongue.

"On the morrow, in this very spot," cried the Emperor. And the great crowd cheered wildly; and there was much exchange of money between Spain and Flanders.

The morrow saw the Emperor seated high on a ready made platform below which in the center of the market place, on a bench, clad in a steel gray hauberk, sat my lord Lean the Spaniard. Smetze was not far off munching a Ghent sausage. There was much jeering. Smetze's sword hung at his side causing much wonder and comment. My lord Lean was boasting of his impenetrability, and the

stupidity of Flemish in general. Smetze munched his sausage of Ghent.

The Emperor nods and Smetze starts for the bench. He draws his sword, holds high and passes through air. There is a strange whistle as of cut air. A second nod.

"Now by Ardtefeldt," cries Smetze, and fetched his greatest blow full across my lord Lean. Who remains calmly perched on his bench, smiling exultantly. Smetze cries hoarsely so all may hear:

"Shake thyself, dog."

Alas, too willingly obedient, my Spanish lord does so, and falls wholly in twain. Whereby all men may see that the poor wretch was cut clean in two.

A great shout! My lord Charles says nothing. Nor anyone else for wonder.



The Seven Deadly Cinemas

By Varley P. Young

THERE are among us, those who go to the motion picture theaters. And among us, there are those who enjoy the exhibits current in these same motion picture theaters. In the short space of this article I shall endeavor to advance several theories which currently keep me out of the photo-play houses; in the hope that, myself being an average young American gentleman, I may prove conclusively that others should remain without the pale.

To begin with, I shall shock those who lay claim that the movies are modern and novel by stating that the cinema art, as is practiced today by Mr. Jesse Lasky, M. Samuel Goldwyn, Senor Carl Lemmler, Herr B. P. Schulberg and others, is a collection of traditions so old and so well grounded that they are not apparent to the novice at first glance. These traditions I shall label as deadly sins—seven in number. To illustrate: Was there ever a scene at the breakfast table in which the host or hostess receives startling news that the host or hostess in point did not rise hurriedly and bolt from the house?

This is heresy. Who ever heard tell of anyone, excited, calm, sleepy or wide awake, who missed their breakfast from the mere reception of adverse news. Coffee is indispensable to the day's happiness. For those who do not have an absolute craving for this beverage, I say they are not worth considering in the scale of human existence. Ah!

you will say I am digressing. And so be it. But there is a reason. In order to understand what I am attempting to prove—namely that the scene depicting the host or hostess rushing out without their coffee is absurd and untrue—you must understand that it is an absurdity for one to dispense with coffee. Yes, there are people who, through doctor's orders, do not drink coffee. These are the chronic grouches. There is no living with them. This and like instances might be called the first deadly sin.

Another tradition, likewise a deadly sin, that is as inviolate as our Constitution is the one demanding the happy ending. I cannot call to mind so much as one motion picture exhibited during the past year, with the possible exception of Alla Nazimova in Oscar Wilde's "Salome," that did not bring the slush to a point about ten-thirty. Indeed one manager proudly informed me that he had two endings of a certain picture shipped to him. In the afternoon, for the benefit of the fat ladies with market baskets, he ran the "happy" ending and in the evening, when, as he thought, the more intellectual people visited his emporium of mush, the true plot of the story was revealed.

I think it would be very apropos here to interpolate and consider the sum total as the third deadly sin, some fifteen or more axioms of screen dramaturgy as conned and written by Mr. George Jean Nathan, critic and co-owner with Henry L.

Mencken of "Smart Set." The axioms:

1. No country girl ever wears shoes or stockings.
2. All love-making at the seashore takes place on top of a rock close to the water's edge.
3. Through the windows of every business office in New York, one can see the Singer Building.
4. Wall Street men always receive news that they have lost their fortunes while their wives are giving balls.
5. All young girls have animal pets.
6. All men who have sweethearts, present the latter with expensive pearl necklaces.
7. No man ever appears in his club save in evening clothes.
8. No blonde is ever wicked.
9. All foreign gentlemen wear Inverness coats.
10. In all card games, some one cheats.
11. An artist, going into the country to paint, always falls in love with a country maiden and, subsequently finding that his city fiancée has been false to him, marries the country maiden, the country maiden's brother in the third reel always suspecting the motives of the artist and being prevented from striking him by the country maiden.
12. All women powdering their faces before boudoir mirrors suddenly behold in the mirrors, to their wide-eyed horror, the villain entering the room.
13. In all fights in Western dance halls, the lamp is broken.
14. All evil plots in Russia are hatched by the Grand Duke Boris (assisted by an adventuress named Olga) and are ultimately set at naught by an artist named Serge.
15. All hallways contain grandfather's clocks.
16. It is customary for all college students, whatever their alma mater, to have a Yale flag on the wall of their studios. This is especially true in the case of students at Harvard.
17. The only periodical ever to be found on the library tables in fashionable English country houses is the "Photoplay Magazine."
18. All river boats burn, and all yachts sink.

* * *

Thus it will be seen that Mr. Nathan has "taken the measure of the movies." And, of course, the gentleman in point is not alone in any way. The majority of the Broadway critics in justice to their motion-picture editors treat the American cinema with silent disdain but doubtless boil internally.

Still another deadly sin, perennially carried out by scenario writers, is apparently "never to miss a chance for a thriller." If John Smith of the Worthless Trust company is journeying peacefully to Cow Bell, Iowa, in order to pay a visit to his sick mother, according to the novel, it is immediately decided by the eminent gentleman in charge of the scenario department, to have Mr. Smith caught in a train wreck over bridge No. 30, have him thrown into the raging torrents of the Scootem river, rescue a beautiful and toothsome young thing, finally arriving at the domicile of his aged parent only to find her dead the preceeding minute. Sad and silly.

Well, you marvel; yet that is only the start. In some way Mr. Smith becomes interested in a diamond mine in Africa and takes his blushing bride (the girl he rescued on Friday the 13th), with him

on a tour of inspection. While there the hot climate coupled with the punk liquor the innocent dear is forced to swallow, begins to pall on her. And she seeks solace in the company of Mustafa Drinkh, the young Sheik. A desert war follows, when the tribesmen learn of their leaders flop, and, before three hundred feet of celuloid have been run before our bulging eyes, darn near everyone but the author has passed on.

One of the outstanding deadly sins of the photoplay, as practiced in particular, by Mr. David Wark Griffith, is the outlay of thousands and even hundreds of thousands of dollars for the production of a single picture.

Consider Eric von Stroheim's "Foolish Wives," which, from point of finance, was a Griffith production; but which in reality came from the usually sane Universal studios. "Foolish Wives," cost approximately one million of dollars and the net result was the largest gathering of flat tires, blank cartridges and foul balls ever before assembled under the head of a photoplay. It was not even deliciously naughty, as the censors held; but conversely just plain "dumb."

Von Stroheim is doubtless a genius at selecting a cast, and producing a cinema. As a scenario writer he, although totally eclipsing the majority, is still far behind the elephants. The terrific cost of a picture naturally raises the price of admission wherever and whenever it is exhibited. The producers are not in the business for art's sake. They demand one hundred per cent profit or nothing. Some get the hundred per cent—others nothing. The public must have its amusement and they will pay. The exhibitors know this and prey upon the amusement hungry mob with all the felicity of a troupe of timber wolves.

The quintette of "sins" just brought out on dress parade are all negative evils. There is one, however, that I feel does some real obvious harm. That is the sentiment (some would call it moral) back of many screen features. Thomas Dixon, Jr., in a recent interview is said to have admitted that his picture, "The Birth of a Nation," made over nine years ago is responsible for the outbreaking of the Ku Klux Klan. The British government, to say nothing of the French and other continental authorities, prohibited the showing of this film in their domains. They acted wisely. Would that the government of our country had had such far vision a score of years ago.

But not alone in "The Birth of a Nation" and such like pictures is harm wrought. Take the ordinary every-day garden variety of photoplay. It deals with one of several things, to-wit: love, sex, thievery, murder, etc. This is, remember, the kind of a movie that our American families go to each

Sunday night. The daughter is aroused by the love bosh reeled off before her. The boy is taken with the crook dramas, the father with the murder masterpieces and the mother, eschewing this rot, sits through because she is afraid to leave.

All this is well and good. Personally and with the majority of motion picture haters, I think that the one grand finale to the list of deadly sins the movies have promulgated toward the public is its lack of artistic appeal. We all know and enjoy literature, painting, sculpture and elocution. Indeed these are the basis of the arts.

What about their absence? Does not the withdrawal of these vital elements mean that the thing from which they are withdrawn cannot be artistic. Yet that is exactly what the screen has accom-

plished. It has removed speech from drama; style from literature; color from art and the fourth dimension from sculpture. Do you still like a movie?

Add to this meagre list bits culled from movies seen during the period of, say a month. Is it not possible that most of the sub-titles written bore one and make one wish that here indeed should the "white sheets and black glue" be brought forth. Crazy sub-titles, sentimental plots, trick photography, useless expenditures of money and a thousand and one other things compose the present day motion picture so-called art but really an industry. I find it not worth my time to visit the halls of the silver sheet and see some of the none-suchs exhibited therein and surely I cannot be alone in this opinion.



St. Columbanus at Luxeuil

By J. J. Holtvoigt

SINCE the migrations of Nations and the Fall of Rome, the Anglo-Saxon and Germanic Nations have travelled a long and dubious path, through fifteen centuries of years. It is an interesting retrospection, to follow as felicitously as the obscure eye of history will allow, the long succession of forces, deeds and influences that rounded out the historic cycle of the nations of Europe, since they were but pagan barbaric throngs, chaotic, uncivilized and crude.

In the half light wherein we see, somewhat unsurely, the disordered primitive and elemental evolutions of those strong races from the unsounded steppes, it were interesting to attempt to discern, though in the vaguest outline some vestige of our modern Western institutions in their original and embryonic state. In those dim times, where all is still continual flow and reflow, with little of permanence, we still may discover the germ and nucleus of order, of institution, of progressive activity, leading eventually, step by step, to our own times and institutions.

We may see among other things the pursuit of Classical learning persisting in some few obscure corners of Europe to one day burst forth in eloquent rebirth, portentous and productive of much; we may see, like some Tartarean struggle of the Titans, the rivalry and internecine strife of Goth and Frankish king, of their queens, a Grimhilde and Fredegunde, which all after much time will evolve

to independent and successful kingships of clearer times. Greater than these two, containing in promise and futurity more of our modern institutions and civilization than any other distinguishable power, we will discover in the monks and monastic establishments of the West the sole unifying power in that Chaos and confusion, extending from the fifth century to the foundations of the modern kingdoms. These monks were portentous of many things, issues, institutions upon which rest the fundamentals of our modern world, and the impulse behind the progress which we strive to maintain. These men built upon the bottom rock of the nations; they were true shapers, true makers of history for their influence extended deeper and farther than the constraining sword point of material leadership of Frank or Teuton.

Our mirror of History will discover to us, however, no origins more clear, no forces more remarkable than the foundation of our modern institutions of learning and the system thereof by the early monks; the earliest and perhaps most important of whom was St. Columbanus and his monastic settlement at Luxeuil in Sequania during the sixth century.

From the estranged human, social point of view of a modern there is much to wonder at and admire in the gigantic efforts, devoted lives and prodigious achievements of men like Columbanus and the early monks. Their times were harsh and crude, un-

tempered, disordered volcanic times; the human nature they dealt with at most undisciplined, often cruel and barbarous, perhaps savage. With these they worked, supported by a transcendental ideal, an impetuous ardor, a zeal and sufficient Faith, which modern times would fail to recognize. Whence it comes that they were remarkably successful and in the end so widely productive of results which continue with us to the present day.

The life of St. Columbanus illustrates all these things: the fierceness of human nature, the upheaval of the times, the elemental struggles, the invincible compelling energy, the fearlessness before nature and man, the peaceful virtues and the warlike incessant spirit of struggle. Around him gather the vestiges of order as filings draw round the central magnet. He is a force, a compeller of men.

Columbanus was born in Ireland in 543 and studied at the great monastery at Bangor in Down. Being thirty years of age he crosses to Gaul, to reform and preach. He is **compelled** to remain in Gaul among the Burgundians and Franks and convert them first, for their king treats him as his equal and from strong men there is no withdrawal. And indeed Gaul is in the uttermost confusion and desolation Fredegunde and Grimhilde contracting perpetual wars between all men. Into this atmosphere of confusion and war Columbanus penetrates with his zeal for the spread of Christianity. He enters the courts of kings and for many years is involved in their mutual quarrels. He establishes monastic settlements because of the number of men who choose to follow him. He converts large numbers to Christianity. He spreads learning and with his followers and other monks is perhaps the only cultural influence in that dark world. He is given by the Frankish king the abandoned castle of Luxeuil and makes this the nucleus of his missionary and monastic system. He is cruelly banned from there. He departs haughtily, preaching elsewhere, increasing his following and founding other monasteries. Always his monasteries and disciples increase. Luxeuil itself grows to be the foremost monastery in Europe. And the Rule of St. Columbanus was second only to that of St. Benedict. Being past sixty years of age he turns to Italy and there takes up the cause of Christianity against certain heresies prevalent there. He is active, dynamic, never at rest. He founds still other settlements in Italy. And he dies there in the midst of

his labors, in old age, seeing far around him, and on all sides the effects of his labors—the conversion of the heathen, the spread of religion and of culture and of learning.

That same first monastic settlement of Luxeuil, it is well for us to note carefully, with its accompanying settlements in other places. Situated near a border across which interminable war was waged between nations wild, warlike, undisciplined and unsubdued, it radiated into the darkness around the benefits of religion and of peace. It was sole of constructive institutions in a waste of destructive forces. From it alone issued the refining influences of self-discipline, Christianity and human and classical learning. Out of it alone worked men of a common purpose, the reform of evil usages, the unification of that primitive life and the conversion of all and the enlightenment of all.

But of prime, of utmost importance to the social observer of modern times must appear the fact that "Lyons, Autun, Langres and Strasburg, the most famous cities of Gaul sent their youth thither. The fathers came to study with their children, some aspiring to the honor of counting themselves one day among the sons of St. Columbanus, others to re-enter into secular life with the credit of having drawn their knowledge of divine and human learning from so famous a seat of learning." Moderns, rightly or wrongly, lay much stock and store on Education; certainly in the shaping of the destinies of men and nations it plays no inconsiderable part. Well—here presumably, is the first clear beginnings of that force and thing called secular education, so, soon to become an institution and then at last a tradition, synonymous with civilization. Begun under the auspices of the Church and more particularly, men like Columbanus, veritable social forces in a nebular and undetermined waste; then institutionalized in the great universities, also of the Church; finally made secular in our own day but still unseparable from that relation, fundamental and complete, of Creature and Creator, and still therefore religious in an unmistakable and real sense of the term. Whatever the future destiny or present significance of its secular condition, in these early times of St. Columbanus we have the unmistakable beginnings of it rooted firmly in that fusion of cultural and religious institutions—the monastic settlement of the early monks.



Papini and His Predecessors

By Joseph Martin, S. M.

IT is a well-known fact proven by history, that the period immediately following the war, is a time of great unrest for the warring nations. The moral standards are at a low ebb, great and alarming problems both in the social and economic life arise. The late war did not prove an exception, but put the whole world into confusion, since practically the universe was engaged in it.

The world while in the above state of affairs was suddenly shocked by the appearance of a *Life of Christ* by Giovanni Papini, an Italian, who was recently converted from atheism to the Catholic Faith. This one work has made his fame immortal, it has ranked him among the best of twentieth century authors. He has sounded the keynote of the life of his Master, namely "Suffering and Love," which should also be ours. The sooner we learn to suffer like Christ did, and to forgive mankind, whenever it offends us, the sooner will this globe of ours right itself. When Christ-like love returns, then and not until then will true peace return.

Whilst I was perusing this masterpiece, the thought flashed through my mind: what nation has given us the most *Lives of Christ* and how many Americans ever wrote a *Life of Christ*? After reading this article you may be better fitted to answer the question.

The first biographers of Jesus Christ were the four Evangelists, Saints Matthew, Mark, Luke and John. These four gave us the *Life of Christ* without any embellishments, whereas the writers of the later centuries enlarged on different phases of His life. The latter employ local coloring in their undertakings. In the year 380 Pope Damasus commissioned St. Jerome to translate the four gospels from Greek into Latin. This was accomplished in the year 383, and his work was called the "Vulgate." The Council of Trent 1545-1563 declared it to be absolutely free from all error in that which pertains to faith and morals. In the year 1592 the Vulgate became the official text of the Latin Bible.

Abbé Fouard tells us in the preface of his *Life of Christ*, that it was only in the Middle Ages that man began to write the *Life of Christ*. Previous to that the people were contented with the Gospels, as explained by their pastors. But notwithstanding this faith of the people, error crept in concerning Jesus Christ, and thus the Harmony of the Gospels, i. e., the chronological arrangement of the facts of the Four Gospels, was written.

Even during the Middle Ages, that which was written about Jesus was not in the light of biographies, but rather in the light of meditations on His life. As a proof of this read the "Chain of Gold" and "Holy Eminence," of the great Dominican, St. Thomas. Another great author of this time was Ludolph of Saxony. Little is known of his life. A century or so later came the Reformation, which desired to undermine the Catholic religion from the very foundations. Strauss of Germany taught that Jesus Christ was a fabulous personage, and Baur, also of Germany, considered the gospels as legends resting upon an historical foundation.

After the Reformation, lives of Christ were more abundant than before. It would take up too much space were I to give a short sketch of all the authors, but I think a small account of the principal ones will not be out of place.

In the year 1689 Father Martin Von Cochem published his "Leben Christi." The Thirty Years' War which ended in 1648 left the people very demoralized, and so to bring them back to their God and to increase among them love for their Redeemer, Father Martin wrote and published the above work.

In the year 1830, De Ligny, a Frenchman, printed his "L'Histoire de la Vie de Jesus Christ."

Thirteen years later Sepp, a German, gave to the world, "Das Leben Christi." Other German writers in this century were Schegg and Grimm who published their works in the years 1874 and 1876, respectively. In the bibliography of the *Life of Christ* one finds more French authors than of any other nationality. Is it because France is the "Eld-est Daughter of the Church" or because they needed more to bring them back to their God? In the declining years of the nineteenth century Veulillot, Duponloup, Lesetre and Pegues had their works published. Of the more important French writers a little more space must be given than the mere mentioning of their names.

In 1880, Constant Fouard gave to France and the whole world his famous work entitled "The Christ, the Son of God." This was written as a reply to the presentation of the same subject by Renan. These two had been scholars under a certain Abbé Le Hir at Paris. Renan in his *Vie de Jesus* tried to reconstruct the *Life of Jesus Christ* by the so-called scientific method of history and psychology. At

times his treatment of The Redeemer amounts almost to caricature. When Fouard's book first appeared, the Cardinal Archbishop of Rouen gave it the following recommendation: "It unites the consolations of piety with the explanations of true science on the text of Scripture." All his books and especially this one were eagerly sought for and were translated into nearly all the languages of Europe. It was translated into English by Griffith in 1891. "This Life of Christ is an act of faith," says Abbé Fouard speaking of his own work. He died in 1903, at Elbeuf, near Rouen, his native place.

Jean Baptiste Henri Dominique Lacordaire O. P., the greatest pulpit orator of the nineteenth century, compiled a life entitled "Jesus Christ." When only four years old he lost his father, and from then on he was under the guidance of his mother, "a brave Christian," but not devout. While pursuing his studies for the bar, he lost that greatest of all treasures, his faith. But after being admitted to the bar, he regained it, and decided to devote himself to the service of God. During the French Revolution in 1830 he was one of the editors of *L'Avenir*, a newspaper intended to fight for God and Freedom. When the paper was condemned by the French Bishops and also by Rome, he began to give religious lectures at the College Stanislas (The Society of Mary had charge of this college from 1850 until they were driven out of France in the persecution of 1903.) A few years later he was offered the pulpit of Notre Dame, which he accepted. Pere Lacordaire now conceived the idea of becoming a religious, and chose the Dominican Order, and in a short time, was appointed Provincial of one of the French Provinces. He is the author of many works; his "Jesus Christ," which was translated into English in 1869, being one of the most important.

The year 1883 witnessed the appearance of another life of Christ by Emile Paul Constant Le Camus, Bishop of La Rochelle and Saintes. He was a preacher of great renown and also a scripturist and theologian. At the Vatican in 1860, he was theologian for the Bishop of Constantine (Algeria). The most important of his numerous works is his life of Christ. It was translated into English by Hickey of New York in 1908. Le Camus' book inspired Rev. Walter Elliott, C. S. P., to write his life of Christ.

Seven years after Le Camus, Henri Didon, a Dominican, came out with his wonderful "Life of Christ." Pere Didon was endowed by God with a marvelous physic and a golden tongue. He always filled the largest church of Paris when he delivered a sermon. The mere announcement that Didon was to speak was enough to draw people from all quar-

ters of Paris. "He was a preacher who readily won the hearts of his hearers, whom he dominated by his presence and startled by his boldness." Didon worked for seven years on this one work, which he wanted to make his masterpiece. The work appeared in 1890, and from the moment the first books left the press the sales were tremendous. It was immediately translated into every language of Europe, and during the years 1891-1892, two English translations were made. He died in 1900, being sixty years old.

At the beginning of the twentieth century, Very Rev. Father Berthe, Consultor General of the Redemptorists, gave to the world a beautiful "Life of Christ." Father Berthe in undertaking this great work, wished to promote the knowledge and love of Jesus Christ and His Holy Church. The first edition of the work was exhausted within a fortnight. It was translated into English by the Rev. Ferreol Girardey, C. S. S. P.

Great Britain's contribution to the Bibliography of Christ has been nothing startling. Some of the non-Catholic authors are Lange (Edinburgh), Farrar, Plumpre, Geikie, Thomson and Eidersheim. Many more non-Catholic writers could be cited, from the other countries of Europe as well, but they all seem to be infected with Rationalism, and are in doubt about the Divinity of Christ.

At the beginning of the present century, Mother Mary Loyola published a Life of Christ, especially adapted to children. In order to help the children to know their Redeemer better, this religious composed the book which is readable by the average child. She tries to draw our hearts to Jesus by a personal love. Another Catholic author was the Rev. Henry J. Colebridge, S. J. He was converted to the Catholic Faith through the Tractarian Movement.

In Italy not many have attempted writing a Life of Christ. In 1901, Fornari gave forth his "Della Vita de Gesu Cristo." The next Italian to engage himself in this work was Papini, whose book has recently made a great stir both in Europe and America.

Papini was born on January 9, 1881, at Florence. His mother had him secretly baptized, because the father was very anti-clerical, being a follower of Garibaldi and Mazzini. The schooling he received was only that of the common school, but with this as a foundation and a great desire to read, which he cultivated in himself, Papini rose to his present position in the literary world.

Papini, in his nineteenth year published his first book. From then on he has continually put new

works on the market, the majority being philosophical. Such works attracted the attention of the greatest psychologists of the day, among whom might be mentioned Henri Beysm of France, and William James of Harvard University. In all he is the author of some twenty-nine books.

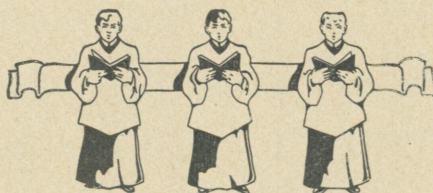
The story of his conversion is a topic in itself, so suffice it to say that from "one having eyes and sees not," he turns as if over night to one, who having eyes, sees. Papini says the following of his conversion: "I feel like a man who has climbed and climbed up and up, until there is nothing left but the clear blue above him. Don't just say that I became a Christian, or only that I became a Catholic. Set it down explicitly: I submitted to Rome. I entered the Roman Church. I am a Roman Catholic."

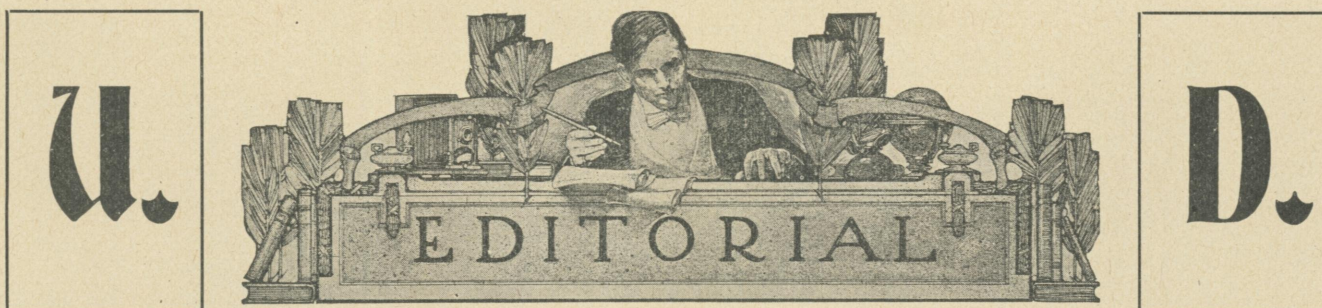
A translation of his "Storia di Cristo," was given to the American public in the present year. A certain Mrs. Dorothy C. Fisher of Boston, Mass., did the translating and personally I believe justice is not done to the author. In the first place Mrs. Fisher used a King James version of the Bible in translating, whereas Papini who is a Roman Catholic never used the above mentioned Bible for a text. Then certain important and touching parts

are omitted. The most beautiful chapter, his "Prayer to Christ," which embodies Papini's belief in Jesus Christ and the Holy Roman Catholic Church is entirely omitted. A certain Paul R. Deville, M. D., of Patterson, New Jersey, who is a translator of foreign books into Italian, noticing this and other omissions wrote to Papini, who personally wrote a reply. The following is a quotation from the letter: "I feel very sorry indeed for the omission of the Prayer to Christ—which, among other things is a chapter that has been considered among the best, also from an artistic point of view" (America). Not considering the omissions, Mrs. Fisher's translation is said to be excellent.

Papini's object in undertaking such an enormous task was to influence his reader's hearts with a love for Jesus Christ. In his mind, he thought this was the best way to thank Almighty God for the special grace of conversion which He bestowed on him. A French reviewer says of him: "he has written with his heart more than with his mind, but with all his soul."

The "Storia di Cristo" is a book well composed. It is interesting from the very beginning, and this it had to be because Papini composed it for "the everyday people who will not go to Church or read the Scriptures or listen to sermons."





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Thanksgiving Day This is the day of spiritual joy to the humble hearts and toiling hands of every good man. The people of America, unlike those of other nations, are devoting one day of the year to God as a manifestation of sincere gratitude for His manifold blessings.

There is nothing more noble than this spirit of devotion. Give God your best and you shall receive the best. Have you sown in faith? Reaped in faith? He will bless you in consuming it wisely. The greatest blessing is sincerity of soul and fortitude of heart; second, the peace of our country and the prophetic vision of its government.

The most fitting manner in which perfect gratitude can be rendered God is in the conjoining of all hearts in simple and pure spirit of devotion.

In this manner the day will be profitably spent.
—Penyak.

Spirit of Cleveland Trip With every thought and expectation turned toward only one place, with but one determined purpose in mind, the U. of D. faculty and student-body conceived the plan of having a royal rooting, representative body at the John Carroll vs. Dayton football game, which was to be played in Cleveland.

One thing, and only one, could splendidly put this project across or cause it to be an utter failure. This one thing was to be put to an acid test by

which it would show its merits and worthy character or prove to be but a false illusion. That thing was namely the U. of D. Spirit.

So the spirit of the student-body to a man was called upon to show its worth. And did it respond? Yes! Nobly! No truer Collegiate Spirit could have been displayed by any student body than was shown by the response to that call.

The idea, which was practically in its nascent state, had already become a settled reality. A Special Train to convey the scores of students was procured and everything was arranged and in readiness for the hegira to Cleveland.

Six A. M. Saturday, Nov. 3, saw a train load of loyal and enthusiastic rooters of Dayton University departing on their way to Cleveland. To state here the pleasurable time and humorous events, which were the happenings on board the "Special" going to Cleveland, would actually be well nigh impossible, so numerous were they. But one fact cannot be slighted nor can it ever be forgotten. For when the Special reached Galion, a lunch, and indeed a splendid one, was given the students by the University of Dayton. About noon the train arrived in the Fifth City and the students still full of the Dayton Spirit and pep, led by Dayton U's forty-piece band paraded in the streets of Cleveland. Reaching the square we entertained the Clevelanders for awhile by giving our College cheers. Then on Special Cars we went out to Dunn Field, there

to await the game and to fulfill our one purpose, namely, to cheer and support our team by our rooting.

The game is now a past event. We were defeated, it is true, but Dayton never once ceased to fight, and never once did the rooting of the Dayton body cease to be heard. Down in history along with the events of the game will go, also, the true spirit displayed by the Dayton University.

We departed from Cleveland at 11 p. m. and arrived in Dayton 6:30 a. m., tired, yes, but not the least bit downhearted nor dispirited.

The U. of D. spirit has shown its calibre and beyond a doubt is unbeatable.

—Merle Smith.

Be Loyal or Leave

In nearly every university or college there are a few students who are never satisfied with the place, and who are continually complaining about the professors, the work, the classes, the food, the athletics and everything else with which they can possibly find fault. Even when these students have permission to spend a day in town they complain about the short time that they are allowed.

If, however, these fault-finders are asked what good it does to run down their professors and their university, they cannot answer. They realize that it does no good but they will not admit it.

Now the U. of D. is very fortunate in this respect. The students are boosting U. of D. every chance they get, and there does not seem to be any growlers. However, if any intend to growl we should remind them that they are not obliged to stay, and if they do not like the U. of D. they can leave. The university would not miss them, as no one is more unwelcome here than a disloyal student. But as long as they get the education that they came for, let them boost the U. of D. or get out—be loyal or leave.

—O'Leary.

Two Kinds of Criticism

There are two kinds of criticism, constructive and destructive. The one is kind and progressive, the other harsh and unprogressive. Philosophers and sincere thinkers in one camp; shallow and superficial brains in the other. The issue of course goes to the former; the latter however, blockades the result and tries to prevent its fulfillment.

Destructive criticism is not always profitless, however. It is sincere and honest when after it has torn down, a constructive policy is then offered. Whenever Art, Philosophy, Science, dream, plan or what not is subjected to criticism that attempts to show its faults and untruths, it is the duty of the

critic to give the correct interpretation, the new lights.

Anyone can tear a thing down; but can it be rebuilt more satisfactorily? Destructive criticism is childlike and superficial; constructive often shows genius and true worth. Don't destroy unless you can rebuild a better work from the ruins.

—Deddens.

Personality

While it is doubtful if any one subject in the language of the world has been treated so often or from so widely varied viewpoints, the fact remains that the term is practically undefined, at least up to date. Many writers have set about to accomplish the explanation of Personality—many, I say, from Leibniz, probably, to Ring Lardner. But they have met with mediocre success.

Defining Personality is as slippery as handling an eel. Just as one gets around to what seems to be the true term, the old element of consciousness enters; and, instead of having a pleasing personality, we have a distasteful self-consciousness on our hands.

Nevertheless and notwithstanding, to quote Louisa M. Alcott, there is nothing as indispensable as Personality in our everyday lives.

The college student, in search of a "summer job," meets an employment manager. To the person in question the college student in point looks very much like two or three hundred other people the manager has interviewed during the week current. He has ears, perhaps a trifle red, one of three colored eyes and other generally common features. Doubtless the job the young man is seeking is unimportant. Most anyone could fill the place. So, what will happen. The employment manager, being somewhat a judge of human nature, and the like, looks at—what? He looks at the Personality of his embryonic employee. If he lacks that vital element the chances are Zev to Papyrus that he will be "placed on the list and notified."

And again, it might be well to consider Personality, from a somewhat different point. Writers since the time the word Personality appeared in print have delivered little monologues on the value of this elusive quality to those people dealing with the possessor thereof. Now let us think of the personal satisfaction that comes of being the possessor of Personality. Think what pleasure it is to know that one has a distinct Personality. Think how nice it must be to know that, upon meeting someone, that body will enjoy one's company. Think how grand one feels and how one's vest buttons must be strained to be able to grasp an acquaintance's hand, gaze into his eyes and smile that smile of Personality, knowing that he will smile back—

for no reason other than the fact that your personality has conquered his first impressions and brought them bowing to one's will. Even if the other guy is trying to collect a debt.

But there, we didn't want to make this an article or a long tome—just a thought or two on Personality. Do not try to cultivate one, if you haven't one. Just forget it. Because everyone knows that if one

is conscious of a Personality, one has lost it ipso facto. Next month, if all goes well, we will discuss this after the manner of Thornton W. Burgess in his "Bedtime Stories." This current talk's style we leave to the reader to guess—it might be Bernard Shaw, Oscar Wilde or perhaps its just a Personality speaking.

—Young.



Exchanges

By John Henry Holtvoigt

WE have before us a magazine which to say the least is readable—one which you will not quit before having perused it entirely. This is the **Football Number of Shadows**, published by Creighton University.

Cover design is original and different, which is saying a great deal. Then each article is accompanied by original drawings and illustrations. Which gives an extra outlet for amateur and creative work among the students. Not bad either. J. M. Dallad's illustration of the "Troubadour Tramp" is perhaps, in point of finish most noteworthy.

In general makeup, however, we believe that *Shadows* is an improvement along artistic lines, over the general college publication. This effect is accomplished by a frank adaptation of the methods of the modern secular magazine to student purposes. This is seen in the inserts of author's photos, headline arrangement, editorial advertisement to each article, illustration of stories, double page articles, and other features.

The question is, Is this advisable? We believe that it is very much so. We believe that whatever methods of arrangement are good for the commercial magazine is also good for a student publication. Providing that the content of the material be sufficiently good to warrant it. And that is very evidently the case with *Shadows*.

* * *

The University of Notre Dame has this year started the publication of a monthly magazine of a literary nature. We have before us the first two numbers of the **Notre Dame Scholastic** and find

much of worth in them. The articles are well written but rather diffusive in range of subjects. "Hunger" is a good short story, by L. R. Ward in the September number. Song of the Mississippi, by J. J. C., is perhaps the best literary piece in either issue. Such verse tends to lift up for the nonce the general run of college verse from the region of the hackneyed and the insipid. "Nebraska," by the same writer, on the other hand is decidedly insipid.

The Far East, a magazine devoted to the conversion of China, has called itself to our attention in its November article on the Chinese Students' Conference. The magazine keeps in touch with issues concerning young China in America, and is doing much to help them help China. Which country perhaps, with the right attitude on the part of the world in general, may very soon help itself and soon help others. Which are all reasons why the *Far East* is an important and readable missionary magazine. Other missionary magazines before us are the *Bengalese* and *The Lamp*.

Random pickings from our exchanges of this month produce two interesting pieces. The first is an instructive and interesting account of the Music of Perosi by a writer in the **Boston College Stylus** for October. The second is a real gem of editorial work, the opening account of the October **Canisius Monthly** entitled "Heraclitus and Changes." The editors who are accountable for this piece are to be congratulated for their ability to take a rather strained and straitened theme and develop it into an intensely interesting and readable editorial.

Alumni Notes

By Peter Babb

J. A. Averdick, '70 It is an inspiration to anyone to come in contact with such loyal devotion to Alma Mater as Dr. Averdick displays. To quote from his latest most welcome communication: "Present my regards to all of the boys, and say to them, 'when Averdick is no more, his spirit will be with them!'" We feel that spirit now, dear Doctor, and we know that it has been, and will be in the future, one of the greatest contributions to that "Greater U. of D." which is your dream, as well as the dream of all our loyal Alumni, and which is now being realized. In the name of all the Alumni, and also of the present faculty and students of the University, The Exponent, with sincere and heartfelt emotion, says: "God bless you, Doctor." We hope that those inspiring letters which bear the postmark "Covington, Ky." will continue to come for a long time in the future.

Morgan Louis Trainor, '04 From Belmont Avenue, Chicago, comes a most interesting letter. It is the more interesting and enjoyable because its writer—unlike many alumni—is kind enough to furnish us with items of his career since leaving U. of D., then St. Mary. Dr. Trainor, received his A. B. degree from St. Mary in 1904; in 1907 he was admitted to the Ohio bar. In 1911, he studied medicine for a short period in Cleveland, whence he removed to Chicago, where in 1916 he received the LL. B. degree, and was admitted to the practice of law in Illinois. In 1921, this deserving alumnus further added to his degree-acquiring propensities by receiving M. D. from the Chicago Medical School. We congratulate you, doctor, on your exceptional career, which redounds not only to your own, but also to U. D.'s credit and repute. May your success continue.

John A. Stenger, '87 October 8th might have been "blue Monday" for some, but for us it was "anything but" for on that day this sturdy old alumnus accompanied by Mrs. Stenger, favored the old U. D. with a visit. Yes, he is still in Detroit, at 1011 E. Grand Blvd., and is an indispensable part of the office staff of Geo. A. Drake & Co., Outfitters. Come again, John, and write often.

Eugene Schenk, '14 Gene is still "far, far away"—in Syracuse, where he is a valuable cog in the organization of the Globe Malleable Iron and Steel Co. He sends his

regards to all. Don't forget to write again, Gene. We are all anxious to hear more from you, just as we are anxious to hear as much as possible from all alumni.

W. Howard Keyes, '15 Here's an "old boy" who's in love with Kansas City. Why shouldn't he be, since he is successfully wooing Dame Fortune as a member of the law firm of Blackmar & Bundschu? He asserts that K. C. hasn't started growing yet. We feel sure that if all its citizens boost it and support it as capably as "Bill," it will soar even higher. Don't forget to write again, Bill.

John A. Roth, '25 When we came back from home after a three months' vacation, there was a feeling that something was missing around U. of D. And sure enough there was; the genial personality of "Reno" Roth was gone. Not long after, however, we heard that Notre Dame had secured a loyal rooter, in order to further insure the success of their football team. This rooter, as you well imagine, is no one else than the one we missed. He has his office at 828 Sorin St., South Bend, Ind.

Clarence A. Lundy We have recently heard from **Frederick Kuhns** two of last year's Freshman Engineering class. Frederick Kuhns is now in the Architectural Department of Ohio State University while Clarence Lundy is doing his stuff at Atlanta. Yes, he is not working for the government, but is following his studies in the biggest college of his home state, Georgia Tech. Both are still staunch followers of U. D.'s activities, especially its sports, and send regards to all their former classmates.

Fred Pfarrer, '23 We are glad to be able to report **H. Hannegan, '23** two more members of the class of '23 have already started on the road to success. Herbert Hannegan is working as a member of the chemical staff of the American Window Glass Co. of Arnold, Pa. He seems well satisfied. "Pete" Pfarrer (who, by the way has been seen hereabouts several times since his graduation) is located in a large manufacturing plant at Youngstown. All of us join in wishing you the greatest success in your chosen profession, Herb and Pete. Don't neglect to keep in further touch with us.

Ralph J. Wirshing, '15 Our good wishes accompany Ralph J. Wirshing to Detroit where he has recently accepted a position with the Ternstedt Manufacturing Co., a subsidiary of the General Motors Corporation through the Fisher Body Co. There, he will have the very responsible position of installing new chemical laboratories, and governing the process of manufacture of that company. Since his graduation in 1915 as chemical engineer from the University of Dayton, Mr. Wirshing has advanced from chemist to assistant chief chemist. May he progress in the future as much as in the past.

Edward Horan, B. Ch. E., '17 The University of Dayton had a distinguished visitor the other day in the person of Edward Horan. He was formerly connected with the Chicago Underwriters Laboratory as rubber chemist. He is now employed by Pittsburgh capital to install a new factory and laboratory at Richmond, Virginia, for the manufacture of porous rubber. This porous rubber will be manufactured by a new process perfected by Mr. Horan in collaboration with another chemical engineer. That he will be successful in his new undertaking, we can say without stretching our imagination in the least.

Andrew Kuntz, B. E. E., '21 According to the latest authenticated news, Andrew Kuntz is now located in Chicago where he is connected with the Chevrolet automobile interests. His present address is 1548 N. Dearborn Street.

Ray Schmitter, '21 We are also in receipt of information that another one of Dayton's numerous graduates is located in the "Windy City." He is no other than Ray Schmitter. Just what work he is engaged in we are unable to state.

Paul Ohmer, B. Ch. E., '19 Another of our distinguished alumni is Paul Ohmer, who has recently been offered the position of Supervisor of the New York plant of the Proctor & Gamble Soap Company of Ivorydale. This is a very flattering endorsement of the work he did while he had the complete charge of the glycerine plant. Paul has now been at his new post for the past two months. He has a great dislike for publicity, but why shouldn't his friends have the pleasure of the knowledge of his success and offer their congratulations? Business address: Point Ivory, Staten Island, N. Y. Residence address: 128 W. Jersey St., Elizabeth, N. J.

Rev. Eugene C. Gerlach, '12 Father Gerlach always was very active. Now he informs us that he has changed his parish from St. Peters', Chillicothe, Ohio, to St. Bruignus' in Greenfield, Ohio. Father Gerlach has our best wishes in this change. We shall be glad to hear from you soon again, Father, and trust that you will not fail to keep us informed of your activities.

Victor Emanuel, '15 From New York comes a very pleasing letter. Mr. Emanuel assures us that he is very glad to be able to donate two medals for general excellence in the Junior and Senior Chemical Engineering classes. The medals are to be in memory of his mother, Deborah R. Emanuel, and are to be permanent premiums. We greatly appreciate Mr. Emanuel's display of loyalty to Alma Mater, and it is needless to say that any word from him will always be eagerly awaited.

T. J. Mossett, '87 Another recent visitor to the U. was Mr. Mossett. This Old Boy is a citizen of Toledo, and his cards bear the address "721 Nichols Ave." We know that this will not be your last visit, Mr. Mossett, you know you are always thrice welcome, and so is any communication you may favor us with.

Rev. William P. O'Connor, '08 The typical U. D. spirit was heroically manifested by Father O'Connor in a recent train robbery. Father O'Connor (who was the national chaplain of the American Legion) was traveling with other Legion officials en route to its convention in San Francisco, when the train was beset with bandits. In the melee several trainmen were mortally wounded and the mail train was fired. Father O'Connor administered the last rites and then materially helped in extinguishing the flames and directing relief.

Rev. G. F. Kuntz, '12 On last May 26th two former students of U. D. were ordained to Holy Priesthood. Father Edwin R. Richter celebrated his first Solemn High Mass at St. Lawrence Church, Cincinnati, and Father Kuntz celebrated his in his own home town, Dayton, at Holy Trinity Church. The faculty and students of the University are justly proud in knowing that you have been called by God to consecrate your lives to His service, and ask to be remembered in your prayers.

Ad multos annos

WEDDING BELLS

We have been notified of the following marriages among graduates and former students of U. D. and regret that at present our information is unusually limited.

George C. Hochwalt, '16, B. Ch. E., and Miss Mamie Wise, on Tuesday, June 26, at York, Pa. At home since August 15 at 712 S. Water St., York.

Mr. John Thomas Roth, '10, B. Ch. E., and Miss Thelma Wolf, at Holy Trinity Church, Dayton, on July 24.

John Patrick Sullivan, '21, and Miss Mary C. Mooney, at Lexington, Ky., on October 10.

Cornelius Quinlan, '10, and Miss Helen Anne Heck, at St. Edmund's Church, Oak Park, Illinois, on October 20, 1923.

Charles F. Shiels, Jr., and Miss Virginia E. Moore on Saturday, October 26, at Cincinnati. At home since Nov. 10, Kemper Lane Apts., Walnut Hill.

UNIVERSITY OF DAYTON WAITING LIST

So many notices of proud fathers and new arrivals have come in that we have instituted a new list, wherein we will place the names of our potential successors.

We are able to chalk up two new arrivals this month. Carroll Hochwalt hastens to extend the

editors his "cigars" with the announcement of the arrival of our Carrol Junior.

Cyril Hochwalt, introduces us to Donald Junior. May they both fulfill fatherly expectations and make as loyal alumni some day, as their dads.

University Chronicle

By Gable Fleming

Extension The paramount feature at the University, at this time, is the extension work. The new dormitory is growing rapidly and from signs proves very satisfactory to the ardent supporters and followers of the University growth. The worthy deeds of the prime movers and those actually engaged have been recorded in "Our Book." The plan was built on contingencies and the dormitory realizes the first, and already plans are maturing for the second step in the realization of the proposed stadium and gymnasium.

On Friday morning, Nov. 9, the entire student body met in the auditorium in the interest of the extension work. The next move was proposed in terms of fact and need. The motion to support the work, read by Leo Collins, was unanimously adopted. The fair dreams of many alumni and students were promised hasty conversion.

Very Rev. B. P. O'Reilly opened the meeting with a talk on school spirit. M. J. Gibbons and W. A. Keyes, alumni of the U. D., were likewise speakers. John Supensky, John Garrity, and Leo Collins spoke as present students and expressed a students' viewpoint in a spirited manner. W. M. Carroll, as chairman of the meeting, gave short sketches of interesting and pertinent subjects.

Work has been launched in various classes to canvass the student body that has been enrolled during the past two years in order to gain their support and help in pledging funds.

Cleveland, Nov. 3 Approximately 500 rooters went to Cleveland in gala style for the John Carroll-U. D. game. The football fans and their band stormed the Lake City and battered their way into popular favor in Cleveland. Pep ran high throughout the city and everywhere the Red and Blue was in evidence. The band created quite a furore in Dunn field where the organization paraded.

After the game there was a banquet at the Hotel Cleveland attended by the visiting students and alumni of Alma Mater. Virgil Terrell, vice president of the U. of D. Club of Cleveland, acted as toastmaster. Very Rev. Bernard P. O'Reilly, Thos. Goughlin, president of the Cleveland Club, Coach Beaujan and others, gave talks on the University. President O'Reilly gave the principal speech on "The Past and Future of U. D."

Freshman All good things come at once, **Welcome, Nov. 5** one is led to believe. Following close on the heels of the delightful trip to Cleveland, the first social function of the collegiate year was scheduled. It was a dance held in the Greystone, Monday evening, Nov. 5.

Harold Carmony was chairman of the committee which arranged the affair and included Edmund Flowers, Harold Melia, Carl Crane, Edwin Rohr, Leo Collins and Cyril Scharf.

The dance was chaperoned by Major and Mrs. Emil F. Reinhardt, Mr. and Mrs. Martin Kuntz,

Mr. and Mrs. Wm. M. Carroll and Mr. and Mrs. Harry Finke.

The McKay orchestra furnished the music for the occasion. The affair was semi-formal. Another similar function is being planned in the near future.

Home-coming Nov. 24 was the day set aside for a demonstration of collegiate spirit. Home-coming Day for everyone connected with the University was a reality. Five thousand people attended the festivities.

Officers' Club The cadet-officers of the R. O. T. C. battalion have organized an officers' club in order to promote efficiency and harmony in the unit. Three meetings have been held to date.

At the first meeting steps were taken to organize on a large scale. A committee composed of Lieut. Col. Carl J. Crane and including the Major and captains of companies, was appointed to draw up a constitution.

At the next gathering Capt. Joseph Lamoureux was chosen president; Capt Ernest Gerber, vice president and Capt. Thomas Gable Fleming secretary and treasurer.

A significant name is to be adopted by the club in the course of the next few weeks.

Players' Club In a speech made between acts of the first performance of "Turning the Trick," the Players' Club production for the benefit of the University extension, Very Rev. Bernard P. O'Reilly, president, extended, in his own and the University's name, thanks to the members of the club who so kindly donated their services and time to the production in point.

Students, alumni and friends were included in the cast of "Turning the Trick," a clever comedy drama in three acts by J. C. McMullen. Mr. Joseph J. Abel, director of the club, was cast in the principal role while Mrs. J. J. Abel, their son Herbert and Leona Pfeiffer handled several parts acceptably. Wilbur A. Kramer, Deane Coleman, Lawrence Kissling, R. L. Abel, and Varley P. Young composed the cast.

Faculty Change Brother John Sauer, S. M., formerly of First Hi A has been transferred to the Marianist College, Beacon-on-Hudson, New York. Brother John was well known in university circles for the interest he displayed in student activities. He has been replaced by Bro. Henry Bradley, S. M.

"The Slout Players"

The first number of the University Lyceum Course was received with great enthusiasm by a large audience on Tuesday, October 23.

The L. Verne Slout Players presented a humorous sketch, "When Mother Goes On a Strike." It is a delightful home production and conveys a striking lesson to indifferent and care-free families of America who everlastingly expect everything of mother and give nothing. This rollicking comedy presents a picture of a selfish and undisciplined home, where the father, the high school boy, girl, and Uncle Horace demanded so much from the mother that she became a veritable slave. After an unusually hard day mother accepted the invitation of a wealthy friend and left home for a week-end visit with this friend. When the family reached home at midnight and found mother gone the trouble began.

All in all from the hilarious laughter at the presentation "When Mother Goes On a Strike," the university men had an evening of great enjoyment.

Hallowe'en Celebration

On Wednesday evening, October 31, the Junior Division assembled to hold their annual hallowe'en celebration. All came in the most grotesque costumes obtainable, but the feature costume of the evening was worn by "Crack" Wise representing what golf will do to develop a little boy. After a parade to all the divisions the Juniors prepared for the events of the evening. After filling upon punch and sandwiches a pool and checker tournament was held. In the pool tournament Mosey and Raslaff were returned as winners. In the checker tourney—Sanchez. Then came the jokes of the evening featured by the daredevil act of Hardesty of stepping from chair to chair. Then in front of a most enthusiastic gallery the boxing bouts came off. In these, the action was fast and thrilling and the bouts were satisfactory to all who saw them. We then repaired to the campus where after holding a mammoth "snipe" hunt marshmallows were roasted and the evening's program was closed with nine loud and lusty cheers.

OBITUARY

Owing to the death of his father on October 15, Leo Virant was called to his home in Lorain, Ohio. The students and faculty of the University extend to Leo their heartfelt sympathy in his present great loss. Requiescat in pace.

R. O. T. C. Notes

By William A. Fritz

HEADQUARTERS FIFTH CORPS AREA

Office of the Corps Area Commander

Mr. Frank A. Williams,
Reserve Officers' Training Corps,
University of Dayton,
Dayton, Ohio.

Dear Mr. Williams:—I have noticed with pleasure the excellent record made by the Fifth Corps Area, R. O. T. C. Rifle Team, of which you were a member, which attended the Small Arms Firing School at Camp Perry, Ohio, during the past summer and competed in the National matches held there, winning the National R. O. T. C. match.

I wish to congratulate you on having been a member of this team and having, by your hard work and enthusiasm, reflected credit on the Reserve Officers' Training Corps of the Fifth Corps Area and the University of Dayton.

With sincere appreciation,

Very truly yours,

J. H. McRae, Major General, U. S. Army.

Brilliant Outlook for U. D. Rifle Teams

Rifle marksmanship has made a place for itself along with other competitive activities, its followers being honored with the cherished letter just the same as the gridiron or court warrior.

The inter-company shoot will be a feature of the next four weeks, during which five teams of seven men each, from the four companies and headquarters will compete for the handsome loving cup given by the Regular Army Officers detailed at the University.

From the thirty-five men taking part in this competition will be selected the fifteen men who will uphold the standard of the University in the Fifth Corps Area shoot to be held from January 1 to 15. The winner being awarded the Corps-Area loving cup. Should our team finish among the first four they will have a chance in the National match.

Another honor is within our reach as William Randolph Hearst offers a cup for the best team match of seven men, some time next spring. With such men as Frank Williams, Thomas Kirk, Jo-

seph Lamoureux, Cyril Stelzer, Ralph King and Jack Brown, members of our unit it should be another cup added to our list, and a medal for each man.

And still they come. The University of Nebraska has challenged us to a rifle match to be held during the week ending February 16. The big end of this score will further advance the fame of U. of D. in competitive activities.

Frank Williams, the best shot the University has ever produced, will represent the student body in all the matches to be fired and will lead the Varsity team as their captain. With the practice the men have been receiving and the material to select from we should lead not only our own area but the entire United States.

Armistice Day Parade

Great credit was reflected on the University by the showing made by the R. O. T. C. Unit in the Armistice Day parade. Although little practice had been taken in platoon front marching the students marched like old veterans; and what few mistakes might have crept into the position of the rifles, or the step, will be entirely missing at their next appearance in Home-coming Day.

Before one o'clock the men were in ranks and ready to march down College Park Avenue from which point most of the march was made in route step until the downtown district was reached. Here they met the University Band and with the added pep it was impossible to lose the swing. Main Street and over to the Memorial Hall for the dedication of the monument to the men who made the supreme sacrifice, along with the speeches of the Mayor, City Manager and General Dumont were main events of the Day.

Review Opened Every inducement had been planned to bring everyone that had at any time seen the walls of Old Dayton U., out to see a great team play a great football game. And that is not all. The R. O. T. C. staged its first inspection and review as a start for the afternoon in real class. The review was received by Major Emil Reinhardt, Father O'Reilly, Father Kunnecke, Bro. George Ley and other school officials along with graduates of the local R. O. T. C. Unit.

They accompanied Major Reinhardt on the inspection of each man in the battalion and it is safe

to say that no buttons, ornaments or caps was missing on that day.

E. Stecker dropped the Red and Blue ribboned ball that was used during the game, from a Johnson-field plane, when it flew over the field a few minutes before the kickoff.

Cadet Officers Organize With the reorganization of the R. O. T. C. Unit at the University came also a new feature which is to be one of the leading organizations in the University. The cadet officers of the University met with Major Reinhardt in charge and decided to organize a club to be composed of its present mem-

bers along with the graduate officers as honorary members.

The Club has been instituted as a goal for each of the five hundred members of the Unit to strive for individually, and fills a much felt need. Plans were seriously discussed at the first meeting concerning organization, name, etc., but all this was waived until next meeting. Meanwhile a committee composed of the Lieutenant Colonel, the Major and the Captains of the various companies were at work upon a constitution for the club.

The new Constitution was presented at the next meeting and after much discussion was approved of by the entire body.

Athletic Notes

By C. Richard Horwedel

On October 20th, the Red and Blue ran into their initial Waterloo of the 1923 season when Marietta College slipped them a totally unexpected defeat 6 to 0.

The less said about this game the better it will be, for the Varsity played anything but good football. The visitors rated as the under dog showed a surprising attack which baffled the local lads during the major part of the contest. Marietta chose to receive the kickoff and promptly marched down the field, using straight football and working overtime a play that involved a delayed buck through the center of the Red and Blue line. E. Ward went over for a lone touchdown after five minutes of play.

The Varsity showed only flashes of their real form and they were not long in duration at any time. The whistle at the half saved the locals from another score for Marietta had almost completed another successful march.

The second stanza did not offer much improvement, except that the Varsity improved slightly in its defense. Marietta continued their usual offense but did not make much headway, the honors being about even.

On Oct. 27th, the Dayton crew journeyed to Buffalo where they stacked up against the heavy Canisius College team. The Dayton lads played a much improved brand of football over the preceding Saturday, but the weight of the local squad was too much for the lighter Gem City lads. The first half showed a score in Canisius' favor when they managed to put the ball across the goal line after oceans of trouble. Dayton made a plucky stand taking the ball away from the locals on the one-foot line. Again Canisius started a determined march for the goal post. This time they were suc-

cessful for after three unsuccessful attempts at the line, Feist, right tackle, managed to dive over the final stripe for the first points.

The second period saw the U. D. make a desperate attempt to score. The visitors marched down the field on a series of completed forwards, only to lose the ball on the 15-yard line through a fumble.

Canisius registered again in the last quarter when a pass was completed over the goal line on a trick formation.

Incidentally, the entire Dayton forward wall deserves more than ordinary praise for the general all round good playing. Time after time, they threw the heavy Canisius runners for substantial losses and in a crisis were a stone wall for the opponents.

Achieu was unable to get away for he was a marked man throughout the contest. Lou Mahrt also played a good game although forced from the contest through injuries.

On Nov. 3rd, the Red and Blue met their third consecutive defeat at the hands of John Carroll University at Cleveland. The game was bitterly fought throughout, several men on either side being carried from the field before the contest was finished.

The Dayton team while putting up a good game were guilty of several misplays which cost them the game.

In the early part of the game the visitors played excellent ball and the Cleveland outfit was on the defensive most of the time. In the second quarter, Carroll by a series of line plunges carried the ball across for the first touchdown of the game.

The third quarter was marked by the renewal of life on the part of Dayton and they marched down the field only to lose the ball on downs within the

shadow of the Carroll uprights. Carroll scored again when they marched down the field on straight football, where McDonald went over from the 10-yard line.

The last score came as a result of the interception of a Dayton pass by Bright, who traveled 70 yards for the final points.

A retrospective glance at the game showed that Dayton lacked the necessary punch at the critical moments. Fulwiler was the most consistent ground gainer for the visitors, his broken field running being a bright feature. Bright and McDonald were the luminaries for the Carroll eleven, both on the defense and on the offense.

JUNIORS FOOTBALL SEASON

Due to a lack of material and weight the Juniors failed to put a representative team on the field this season, but after a month of the old time sport rolled by, the Juniors determined to be in the lime-light, settled down to work and formed an aggregation of about 18 men, received the kind services of Mr. Gutierrez as coach and developed into a team equal to any of its size and weight.

They selected to call themselves Junior Aces and chose William Klug as manager and appointed Geo. Gaffney from the Sunny South as their leader.

Starting rather late games were difficult to secure. Up to date, the Aces played several practice games in which, as time passed showed the wonderful coaching of Mr. Gutierrez.

The entire team deserves all words of praise for the determination and faithfulness they showed in

their practice. They were out rain or shine learning the fundamentals of the game.

On the 4th of November they encountered their heavy rivals, Master Motors and held them to a seven to seven score. There are two more games remaining, namely, with Barney Cadets and with Trotwood.

The entire team wishes to express their thanks and gratitude to Mr. Gutierrez for his services during the season.

The following are members of the team:

Amorosi, Christ, Harsch, Marshall, Rieskamp, Sisung, Wm. Klug (mgr.), Blum, Frisz, Johnson, McMillen, Roberts, Teasdale, Leary, Bergk, Gaffney (capt.), Klein, Pappert, Rodrianes, Wellen.

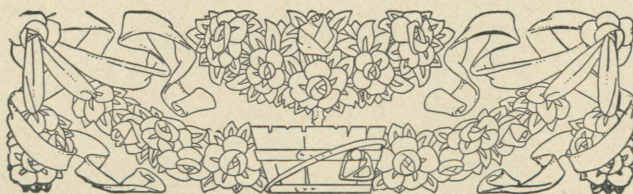
BASKETBALL

Juniors Call was given for the Juniors to put a representative team in the field. About fifteen men responded and of this a team will be selected.

The material promises well and a good team can

be developed. The most promising men are Pappert, Sanchez, Hart, Fitzgibbons, Blum, Ewald, Dinkel, Bergk and Leary.

Shorty Johnson, has been appointed manager of the team, and a captain will be elected in the near future.



Frolicsome Folly

By Varley P. Young and William Anthony Fritz

(All rights reserved including the Scandinavian)

Looking over a letter from one of the boys at Camp Knox last summer we find this: "The quiet way of the South is soothing. There is no hustle and bustle down here. Nobody chases after a street car. They don't have to! They can walk and beat it!"

* * *

"ZEV, II"

The boy stopped and stared! Would he go up stairs, now or wait? Bramlage was in doubt—real honest doubt. For wasn't this the night of the college dance and wasn't he going to "stag" it and wasn't he all dressed up. Why shouldn't he go up now. But no, he started and then hesitated, he would wait a bit. Just fifteen minutes until he saw who went in. Sure, but it was nine-thirty and the grand march was scheduled for nine. Oh, shucks, what did it matter if he missed a dance or so. His entrance would be all the more noticed if he waited.

And so he paced back and forth in front of the "News" office casting a sidelong glance from time to time towards the blazing glory of the lighted and resplendent "Greystone." He took out his watch and replaced it with awkward fingers.

Ah, there was Supensky, alone. And a college dance night. Well, that was strange. But no matter, perhaps he had good reasons for coming alone, John was funny anyway.

Then the great thought. Timid to enter himself, he bethought himself that with brave John as a partner he would even storm the gates of the Purple Patch.

So he strolled across the street nonchalantly, and waved to John. "Hello, Supe," he said as he neared the mighty Swede, "thought we might go up together?"

"Tickled to death, old man, let's go," replied Supe.

"How come alone tonight, John?" the boy inquired as he mounted the stairs.

"Always come alone, here," was his answer.

"Sure, I know," spoke Bramlage. "But I thought the night of the college dance you'd bring"

"Why, you poor ignorant fish. The college dance was last night. Go home to sleep," burst forth in righteous wrath from Supe.

And, as the boy wandered aimlessly away with significant haste, John mused: "Well, ain't he the giraffe's adenoids."

Eisele claims that Eikenbary is so dumb he thinks foot notes are produced by a shoe horn. Round II.

* * *

Dear Editor: Would you recommend thermodynamics for a freshman?

Answer: Yes, but my heavens be careful and take in small quantities.

* * *

Arriving just in time for this issue comes the startling information that Al Zettler, our old companion of High School days, has "staged a comeback." Yes, Bill, back from Columbus.

* * *

Bill Scales swears that never again will he spend the morning counting how many jelly beans there were to the bushel. Don't blame you, Bill.

* * *

Toledo Blade: We give the advanced thinkers among women fair warning. Politics is fattening.

* * *

WE WOULD LIKE TO SEE—

Ourselves shaved up on Monday morning.

A wart on Merle Smith's nose.

Deddens buy the morning newspaper.

Herb Abel given the "Marie Antoinette" scalp treatment.

Grass grow in our bare-back yard.

The guy that went south with our "Century Readings."

Frischkorn with Frank Tsu and their hair combed.

O'Leary late for Philosophy.

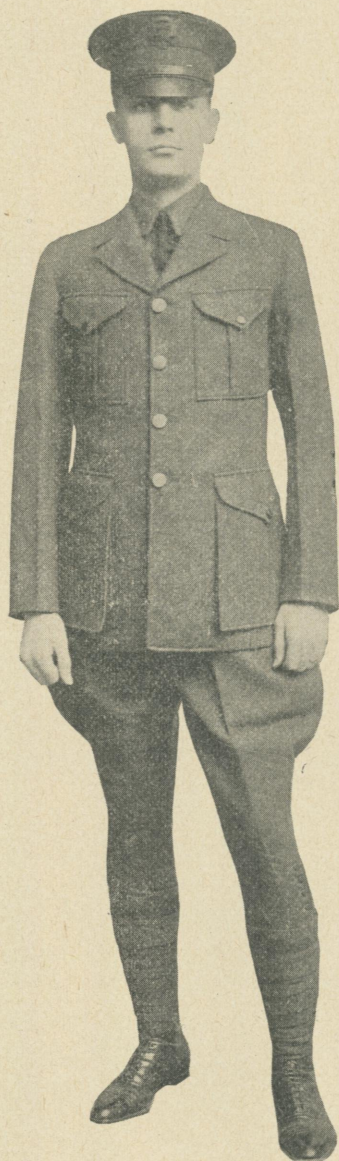
And a cup of coffee.

MAKING HISTORY IN MILWAUKEE!

According to their official literature, one society in this country, through their Milwaukee chapter, has just discovered that Leif Ericson landed in America in the year 1000 A. D.

Wonder who will be the discoverer of Milwaukee. We spent two weeks there and progressed nicely, if a trifle slowly, in Swedish, Yiddish, German, French, Italian, Check and Jugo Slavakian, Hungarian and other tongues. Just looking for a new suit, too.

ROTC



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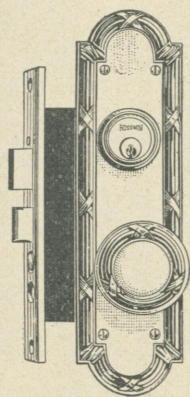
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