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THE UNIVERSITY OF DAYTON EXPONENT

A Sketch of the Society of Mary
By Vincent Koepnick, S. M.

Literary and Musical Criticism
By Reginald Smith

October-November

1924

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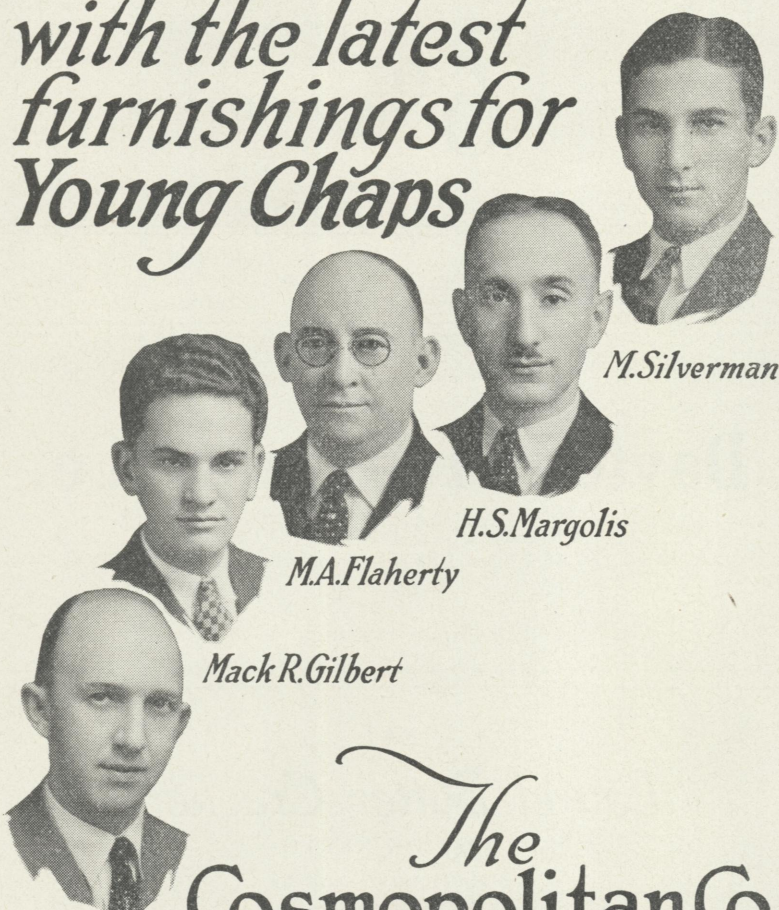
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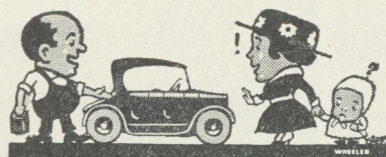
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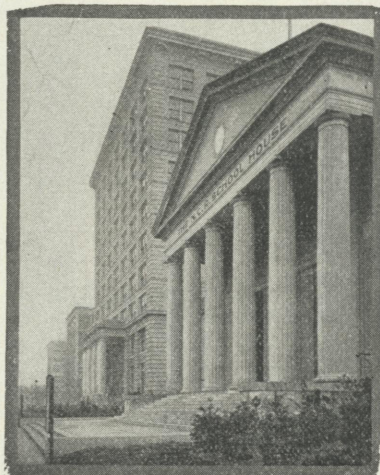
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The University of Dayton Exponent

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1924

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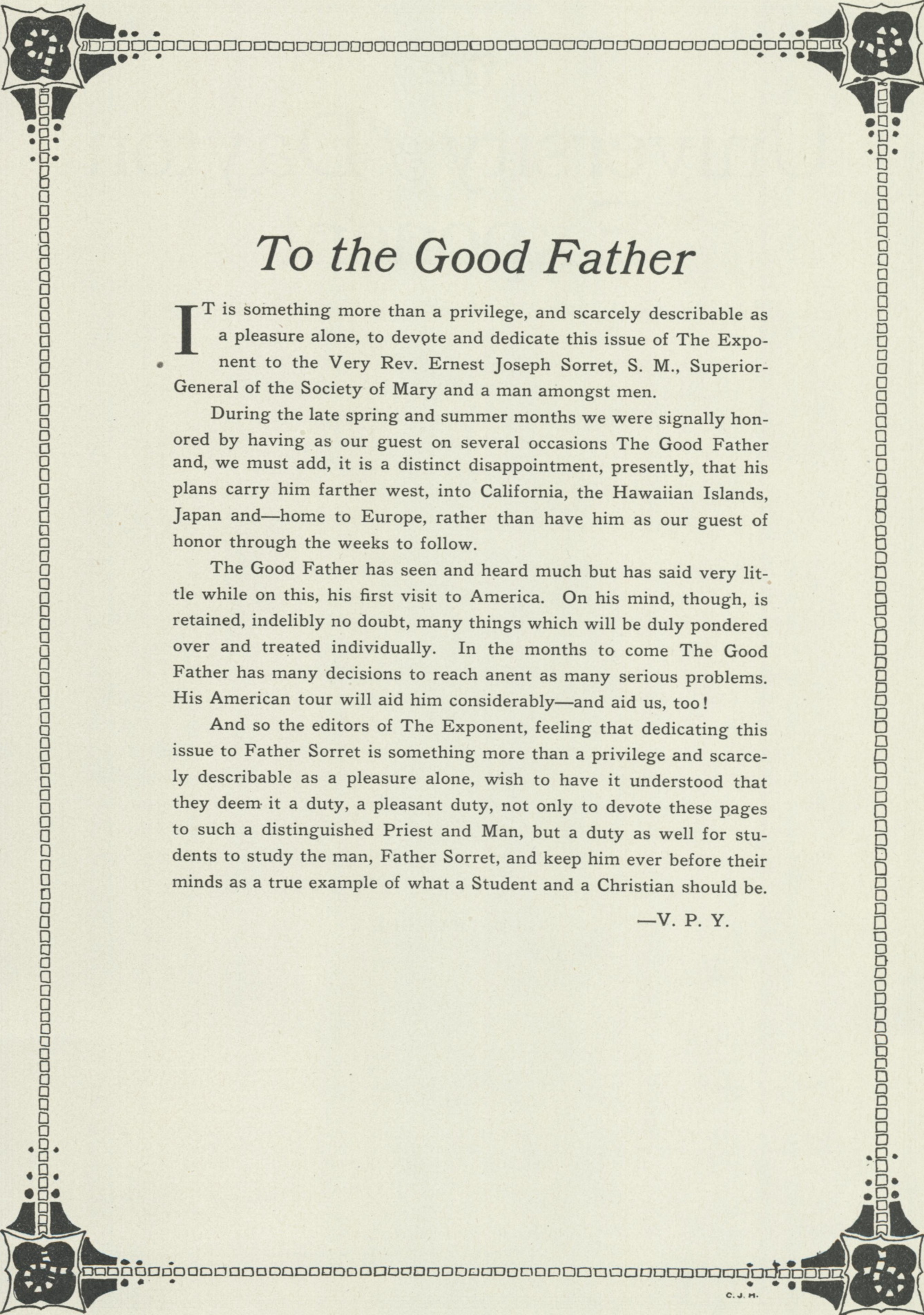
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To the Good Father

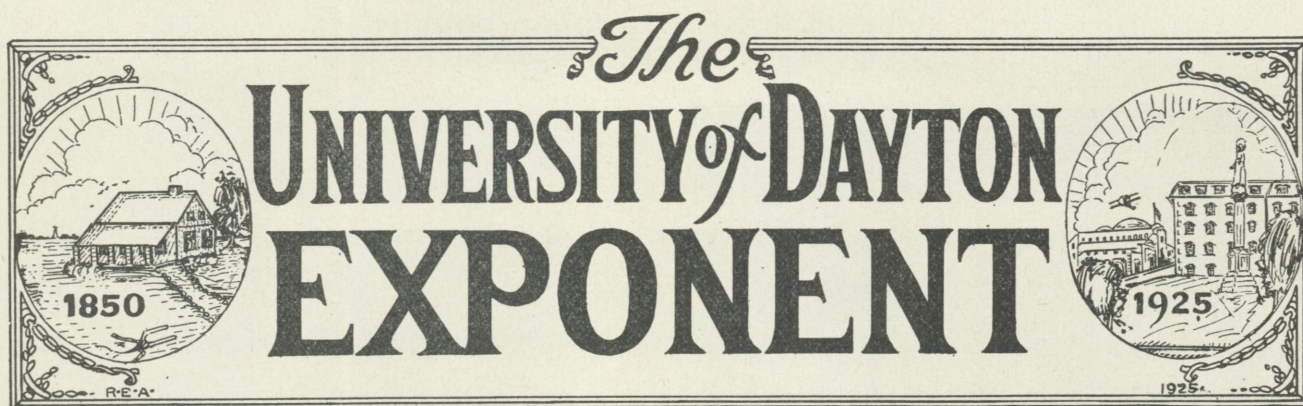
IT is something more than a privilege, and scarcely describable as a pleasure alone, to devote and dedicate this issue of *The Exponent* to the Very Rev. Ernest Joseph Sorret, S. M., Superior-General of the Society of Mary and a man amongst men.

During the late spring and summer months we were signally honored by having as our guest on several occasions *The Good Father* and, we must add, it is a distinct disappointment, presently, that his plans carry him farther west, into California, the Hawaiian Islands, Japan and—home to Europe, rather than have him as our guest of honor through the weeks to follow.

The Good Father has seen and heard much but has said very little while on this, his first visit to America. On his mind, though, is retained, indelibly no doubt, many things which will be duly pondered over and treated individually. In the months to come *The Good Father* has many decisions to reach anent as many serious problems. His American tour will aid him considerably—and aid us, too!

And so the editors of *The Exponent*, feeling that dedicating this issue to Father Sorret is something more than a privilege and scarcely describable as a pleasure alone, wish to have it understood that they deem it a duty, a pleasant duty, not only to devote these pages to such a distinguished Priest and Man, but a duty as well for students to study the man, Father Sorret, and keep him ever before their minds as a true example of what a Student and a Christian should be.

—V. P. Y.



Vol. XXII

OCTOBER-NOVEMBER

No. 8, 9

A Sketch of the Society of Mary

By Vincent Koepnick, S. M.

THE years that brought to a close the eighteenth century and ushered in the nineteenth, were indeed, years of bloodshed, destruction and cruel religious persecution in France. The French Revolution at that time was raging with all its fury and threatening to destroy in a comparatively short time all that was sacred to a Christian and God-loving people. To pronounce the name of the Creator was considered an act of madness, and all but incurred the penalty of death. Priests and religious were exiled from sunny France, the first daughter of the Church, and were compelled to take up their abode in distant and unknown lands. From such a period it would seem that no possible good could come. Yet Almighty God in His unfathomable providence deigned to plant the seed of much future good within these troublesome years, and made use of the Revolution's policy of exile to bring about the establishment of one of His religious orders.

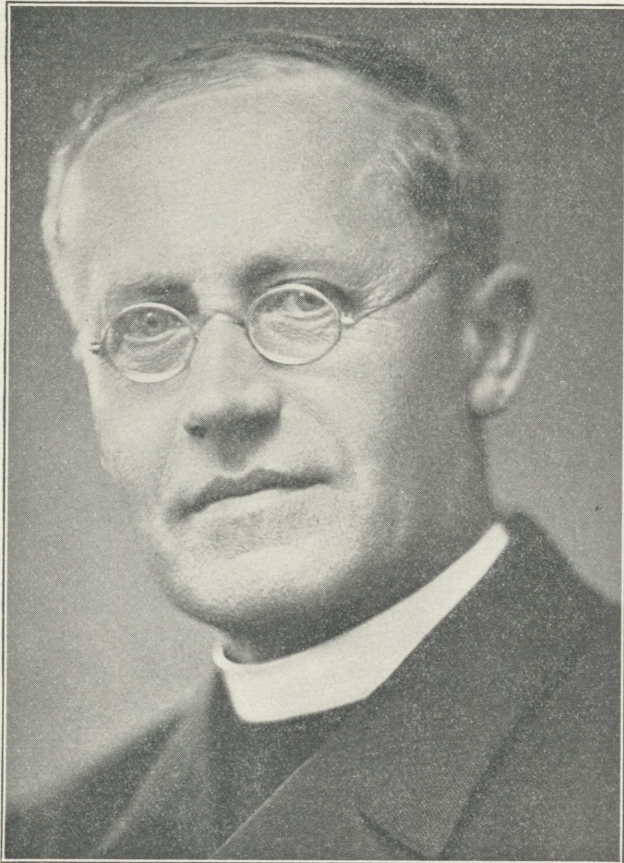
Father William Joseph Chaminade, a pious and zealous priest, lived within the very midst of this violent upheaval which shook his native country to its foundations. Seeing nothing but bloodshed, injustice, lack of faith and persecution going on around him, he labored with all his power to minister unto his little faithful flock at Bordeaux in order that their faith might not be weakened or lost to them entirely. However, a knowledge of his labors soon came to the leaders of the Revolution and a warrant for his arrest was issued. From then on he was forced to conceal his identity and whereabouts. During the lull of revolutionary activities in 1795 he enjoyed a short but much needed respite. Nevertheless he did not remain entirely inactive during this lull, but undertook the mission of reconciling the priests who were so unfortunate as to have taken the schismatical oath.

When in 1797 the "Terror" broke out anew Father Chaminade's name was still on the list of those destined for exile. Hence to save his life he elected to leave the shores of his native country. Father Chaminade had always been, even from his early youth, a true devotee of the Virgin Mary and always in his holy ministry, he endeavored to inflame the hearts of those with whom he came in contact with a filial devotion towards her. Doubtless it was she who inspired him, when going into exile, to embark for Spain. At Saragossa the Blessed Virgin is especially honored under the title of "Our Lady of the Pillar," a magnificent shrine being dedicated to her there under that name.

Thither were his steps led by his heavenly Queen on October 11th, 1797, the eve of her great feast. The pious exile received hospitality in a very fervent convent nearby the shrine. Many hours of each day he spent in prayer at the feet of Our Lady of the Pillar, begging her to raise up apostolic missionaries who should restore once more his beloved country to its former faith. In one of these pious communications with his spiritual Mother he was inspired by her to found the Society that bears her glorious name. Thus the French Revolution was productive of some good, for it led to Father Chaminade's exile to Saragossa where he was inspired from on high to establish the Society of Mary.

In after years the holy priest, while addressing his religious firmly avowed: "Such as I see you before me today, such I saw you long before the foundation of the Society." Doubtless he referred to the spiritual communication given him at Saragossa.

After his return from Spain Father Chaminade made Bordeaux the center of his activities. He established the Miséricorde, a house of refuge for re-



VERY REVEREND EMIL JOSEPH SORRET, S. M.
Superior General of the Society of Mary

pentant girls, and a young men's sodality. This sodality was the seed from which the Society of Mary sprung. Five of the most zealous sodalists expressed to their beloved Father the wish of joining him in the establishment of his proposed religious society. After five months of reflection and a retreat, the Society of Mary came into existence on the 2nd of October, 1817. Two months later on the 11th of December, the members or novices made their first temporary profession of vows.

After the Society's establishment it undertook the following works: sodalities, secondary instruction, primary instruction, normal schools and manual training institutes.

St. Mary's Institute, as the first boarding school was called, was built at Bordeaux, in 1820, and prospered very rapidly. Four years later the large Municipal School of Colmar was founded in Alsace. The works of the Society then spread throughout France with great rapidity, establishments being opened in St. Remy (1824), the department of the Doubs (1824), Besançon (1827), and École.

The Marianist Founder then toured Alsace. Many ecclesiastical officials urged him to open up schools in that section. As a result of this visita-

tion the College of St. Hippolyte and the primary schools of Ammerschwir and of Ribeauvillé were opened in Alsace.

In 1826 the Brothers took charge of the following schools in Franche Comté: College of Gray, The Normal School of Courtefontaine, The Agricultural and Professional School of St. Remy, and the Boarding School and Farm of Morast.

Although the Society of Mary enjoyed great success as far as expansion was concerned, yet it was torn, during these early years, by bitter internal trials. Father Chaminade had worked many years at the Constitutions of the Society, and when he finally submitted them to the examination of the principal members, they were rejected as a whole and criticized in every detail. The dispositions of some of the members were so bitter, that one of them interrupted and contradicted the saintly Founder in a public conference given to all the Brothers and novices at Bordeaux.

The Revolution of 1830 was another heavy cross upon the shoulders of Father Chaminade. It caused the two novitiates to be closed and brought about the total ruin of the Normal Schools.

Further internal troubles arising the unfortunate condition of the Society at this time immediately becomes manifest.

Amidst all these severe misfortunes and trials Father Chaminade remained calm and unruffled. He was a man of deeply rooted faith and naturally turned towards his Creator and Blessed Mother for aid. He never fretted or complained of his cross nor did he manifest any hostile attitude towards those opposed to him. Absolute resignation to God's holy will sums up his dispositions, not only at this period, but throughout his long and laborious life. Heroic indeed are the virtues that stand the test of such trials, and truly they merit for their possessor the appellation of saint.

The clouds that overshadowed the Society of Mary began to pass away, when in 1834 the first book of the Constitutions, after having been thoroughly revised, was accepted by the religious. The Revolution subsided and the novitiates were again opened.

The first establishment undertaken by the Society outside the borders of France was a perfect success. Notwithstanding the opposition of the Radicals of Berne, a school had been opened at Fribourg, Switzerland. The time now came for the saintly founder of the Marianists to enter into his eternal reward. He died in consequence of a stroke of apoplexy, January 22, 1850, in the most saintly dispositions. In 1845 the last year of Father Chaminade's generalship (he had been succeeded at that

time by Father Caillet) the Society numbered 250 religious and 35 establishments.

During the generalship of Father Caillet the Society of Mary became more universal in its work. As early as 1849 the Marianists secured a foundation in the United States. Upon the request of Father Wenniger S. J., a missionary, and of Rev. Father Hammer, a parish priest of Cincinnati, the superiors bought a large property near Dayton, Ohio, and built there the Mother House of the American Province.

The Society enjoyed great success during the generalship of Father Caillet. The number of religious increased from 250 to 1,000, and the number of houses had grown from 36 to 126 extending over 32 dioceses. More internal troubles arose at this time. Some of the members desired that the Society be separated into two societies, the one lay, and the other clerical. To settle the difficulty Rome sent an Apostolic Visitor to each establishment of the Order. This Apostolic Visitor questioned each religious concerning the separation. Over six-sevenths of the religious preferred that the Society continue as it had been founded, that is, composed of clerical and lay members. A General Chapter was held in which it was decided that no separation should take place. This decision was confirmed by Rome.

Father Caillet died on August 18, 1874, after a generalship of twenty-three years.

The third Superior General destined by Providence to guide the Marianists was Father Chevaux. The period during which he was in office was one of quiet except during the war of 1870-1871. As a result of this war the Society lost two houses in Alsace,—the house of formation of Ebersmuenster and the College of St. Hoppolyte. In all about nine thousand pupils were deprived of the instruction of the Brothers.

During Father Chevaux's administration Father Simler, Chief of the Department of Instruction, made a visitation of the American Province then numbering twenty-three houses. Father Chevaux, the third Superior General of the Society of Mary, died in 1875 on December 27, the very evening of the feast of St. John, his patron. He was succeeded by Father Simler.

Every young religious order or institute makes efforts to have its constitutions approved of by Rome as soon after its foundation as possible. For until such approbation of the constitutions is received, it is not officially recognized by the authorities of Rome. The Society of Mary received this signal favor from the Holy Father on July 10, 1891, the fifteenth year of Father Simler's generalship.

At the conclusion of his term of office the Society numbered 168 establishments, and of these, 79



REVEREND BROTHER MICHAEL SCHLEICH, S. M.
General Superintendent of Schools, Society of Mary

were opened during his administration. Previous to Father Simler's being chosen Superior General the Society of Mary had spread to Switzerland (1839), to the United States (1849), to Germany (1851), to Austria (1857), and to Belgium (1874). During his guardianship of the sons of Father Chaminade, the Society extended to many new regions and established beyond doubt the universality of its mission.

Divine Providence guided the Brothers to Canada in 1880, and the first school was opened at Winnipeg. One year after the Society was established in the cold clime of the Dominion, the Brothers opened up schools and undertook missionary labors in the hot and tropical land of Africa. At Tripoli, Ifax, Tunis and Souse the Marianists devotedly spent themselves in the cause of Christ, bringing many of the negro race into the fold of the divine Shepherd.

The Hawaiian Islands became the next field for the apostolate of the Brothers when schools were taken charge of at Honolulu (1883), Wailuku (1883), and Hilo (1885).

On one of Father Simler's visits to Pope Leo XIII, His Holiness requested that the Society of Mary take charge of a school in Rome. Conse-

quently a College was founded in the Holy City in 1887.

Spain, the cherished land of Our Lady of the Pillar, where the Blessed Virgin deigned to inspire Father Chaminade with the idea of founding the Society of Mary, next received the Brothers. Father Chaminade had entertained the idea of establishing the Society in that country in 1830, but the Revolution which broke out at that time hindered him from carrying out his design. Father Simler was destined to realize this project at the earnest solicitations of several distinguished personages among whom was the Queen Regent. St. Sebastian was founded in 1887, Jeres in 1888, Vitoria in 1889, Cadiz in 1892, Escoriaza in 1895 and Madrid in 1905. The Province of Spain was formed in 1895.

Acting upon the special request of the Ecclesiastical authorities at Rome, the Society decided to send a band of its members to the far eastern land of Japan. The "Society of Foreign Missions" likewise desired most earnestly that the Brothers of Mary undertake educational work among the Japanese people. The missionaries were convinced that the Japanese, eager for learning, had to be won over to Christ by that bait. The Society of Mary was able to obtain the wished-for results since it contained men rich in science and at the same time strong in faith. The initial expenses in Japan reached the enormous sum of one million francs. The pecuniary outlay however was abundantly compensated for by the spiritual advantages of the enterprise; for the Japanese missions contributed largely towards drawing from Heaven blessings upon the Society, and stimulated the zeal of the religious, thus preventing laxity. The first Marianist school in Japan was opened at Tokio in 1887. Schools at Nagasaki in 1892, Osaka in 1898, and Yokohama in 1901, were placed under the care of the Brothers. The hardships and trials endured by the pioneers in Japan were of the severest nature. Their wonderful faith and confidence in Mary however supported them and enabled them to make a success of the enterprise.

The Society spread to Luxembourg in 1899 when the Agricultural School at Givenich was opened.

In response to an appeal from Bishop Von Anzer of the Society of the Divine Word, missionaries were sent to Yen-tschu-fu, China, in 1903.

A cruel persecution against religious orders began in France in 1903. This necessitated the going abroad of many of the Brothers. Simultaneously with the persecution came several requests from Mexico, asking the Brothers to take charge of schools there. Hence the Society gladly accepted the offers since the state of affairs in France rendered a number of religious available. The Brothers went to Durango in 1904 and to Hermosillo in

1905. These schools were later abandoned on account of the unjust religious persecution which accompanied the Mexican Revolution of 1914.

Thus it will be seen that during the twenty-nine years of Father Simler's generalship the Society expanded to practically all parts of the world. However the second part of his term of office was saddened by the persecution in France. This great trial, humanly speaking, ruined the Society in the country where it was born. Religious were exiled, the possessions of the Society were confiscated, the material resources and the influx of candidates were reduced to practically nothing. But here again, by a merciful intervention of Mary, Divine Providence made the ordeal turn to the advantage of the Society. Though the persecution led to the loss of the Society's houses in France, it brought about the strengthening of the Society in various other countries and made possible the meritorious work of the missions. The persecution likewise brought about a purification of the Society, which was relieved of the lax members who were a mere encumbrance. The Society itself would never have undertaken such a drastic purification, no matter how necessary it would have become. As in 1830, the persecution was, to use Father Chaminade's own words, the "sieve" and the "fan" that God made use of to separate the chaff from the wheat.

During the gloomiest days of the trial Father Simler remained confident that Mary would protect the Society and enable it to come triumphant out of the bitter ordeal. His confidence was indeed not misplaced as a subsequent history of the Society proves, for although driven from France, the Society prospered and was especially blessed in other countries. Father Simler's long generalship came to a close with his calm and peaceful death in 1905. He was succeeded by Father Joseph Hiss, the fifth Superior General of the Society.

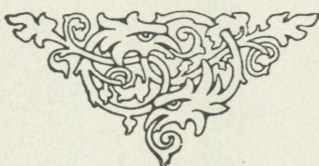
Heretofore the Society had developed externally under the various Superior Generals, but now the Society was to enter upon a long period of internal development and perfection under the able leadership of Father Hiss. Upon entering his new office Father Hiss immediately set about raising the standard of education imparted by the Brothers. His mission it was to see that the members of the Society were skillfully trained in the various sciences they taught. And it is to his untiring efforts that the Society is indebted for the splendid reputation it has as a teaching order. Throughout the seventeen years he was in office, he always aimed at giving the Society's professors the most thorough training possible, and as a result he raised the schools taught by the Brothers to such a degree of efficiency that they are renowned for the knowledge they impart and the high moral sense they instill.

Father Hiss, one of the most beloved Generals of the Society, died in July, 1922. A General Chapter was held in December of the same year which resulted in the election of Father Joseph Sorret to the Superior Generalship.

Father Sorret favored the American Province with a prolonged visitation this year. The object of the visit was to acquaint himself with the works and needs of the American Province, and to encourage the Brothers in the wonderful work they are doing in this country. At present he is in California but will soon leave for the Hawaiian Islands

and Japan. He will return to Belgium some time towards the close of the year.

From this humble little sketch of the Society of Mary it will be noted that severe trials and persecutions have assailed the order from time to time, but it will likewise be perceived that Mary and her divine Son have watched over it and protected it in all its crises. Though men from without have tried to crush it, and members from within have endeavored to destroy it, yet it still remains, proof indeed, that it is no mere human institution but a divine one, supported by the grace of God.



Society of Mary in America

By James E. Donnelly, S. M.

THE foundation of the American Province of the Society of Mary, was made in 1849, during the lifetime of Rev. Father Chaminade, by one of his favorite disciples, the Reverend Leo Meyer. The call of the Society of Mary to the United States, came in an indirect and unsought-for manner, such as befits those who continue the labors of the unknown and forgotten Divine Teacher of men. In April, 1849, came the first definite request from America for our Brothers, though the preceding year had been marked by many more or less tempting invitations for the Brothers to labor in this country. Father Wenninger, a missionary of the Society of Jesus, stationed at St. Xavier's College, Cincinnati, applied to the Superiors of the Society in Europe, in behalf of the pastor of Holy Trinity Church, Cincinnati, for Brothers of Mary to assume the conduct of the parish-school.

Accordingly Father Leo Meyer, accompanied by Brother Charles Schultzy was commissioned to lay the foundations of the Society's first American establishment.

Leaving Havre at the end of May, these first messengers of Mary Immaculate, set foot on American soil on the morning of the fourth of July, 1849, when the city of New York was noisily celebrating the anniversary of the Nation's Birthday. Without much delay, the zealous pioneers set out for their future mission in the Queen City of the West. A slow and tedious journey of eleven days brought them to their destination only to find the city in the grasp of the deadly cholera epidemic then raging all over the south of Ohio. Under these conditions it was impossible to open a school. Father

Meyer placed himself at the disposal of the Bishop of Cincinnati, Right Rev. John B. Purcell.

German-speaking priests were at that time greatly needed by the Cincinnati diocese and because Father Meyer was thoroughly conversant with the German tongue, the Rev. Bishop appointed him to assist the pastor of Emmanuel Church, Dayton, then a town of about sixteen thousand inhabitants.

At the end of July, 1849, when he had been hardly two weeks in the country, he met Mr. John Stuart in Dayton. The latter, a good Catholic gentleman, and a direct descendant of the royal Scotch family, was the owner of a property of 125 acres to the southeast of Dayton on the Lebanon road. He was anxious to return to France where he had large property interests and he offered to sell his entire Dayton estate to Father Meyer. The offer was accepted by Father Meyer on the authorization of the Superior-General of the Society, and for the sum of \$12,000 the present property of the University of Dayton was acquired. The name of the estate was changed from that of the "Stuart Mansion" to that of "Nazareth."

The preparations for the Society's new venture were now well-nigh complete. Father Meyer felt the need for a larger number to continue the work and to fulfill and satisfy the demands that other American pastors were making for Brothers in America. He wrote on August the tenth for four Brothers.

In December, 1849, Brothers Andrew Edel, John B. Stinzi, Maximin Zehler and Damian Litz arrived in Cincinnati. Each of these Brothers, as events showed, were eminently fitted to perform the ardu-

ous tasks that must fall to the lot of pioneers in any undertaking. They assisted Father Meyer admirably in his difficult work. Brother Edel was commissioned to labor in Texas when the Society was invited to take charge of the schools in San Antonio, Texas. His keen eye for locality and rare judgment of land led him to select the present site of St. Mary's College, now the leading educational institution in Texas. Bro. John B. Stinzi founded and directed many parish schools during the first twenty years and later served as Inspector of the Schools of the Province for seventeen long years. Bro. Maximin Zehler, the best known of the quartet of pioneers, spent all his energies in directing and advancing the interests of the Mother House. The present prosperity and excellent financial standing of the University of Dayton are due in no small measure to this Brother's practical business acumen and executive ability. Bro. Damian Litz, is characterized as the "pioneer among the pioneers." He was a literateur of exceptional talent, and in his day contributed regularly to many daily journals. He is distinguished for the wide extension he gave to the educational work of the Society in America. For thirty years he was sent from coast to coast organizing and consolidating schools and establishments of the Society.

The recountal of the lives of these brave pioneer Brothers would be a history of the Society's work in America for a period of fifty years, but for the purpose of brevity we must continue the story in a more general way.

The establishment at Nazareth grew and expanded under the direction of Father Meyer and Brother Zehler, who in turn were aided by the Providence of God and the protection of Heaven's Immaculate Queen. On July 1, 1850, a boarding school was opened, in charge of Brother Zehler and Father Byron, a secular priest delegated by Bishop Purcell to assist the Brothers in their work. For six years the school made but doubtful progress. But these years were the prelude to the growth of the institute. They were the "darkness before the dawn." By 1854 the number of boarders at the school was fifty-four. In the spring of that year an additional building was erected through the generous assistance of Mr. Henry Ferneding, the Society's first benefactor, in a material way, in Dayton.

The progress of the school's growth received a severe check when, in the night of December 26 and 27, 1855, fire destroyed the Stuart Mansion and the newly completed annex. The disaster nearly overwhelmed the struggling institution, but with courage and reliance on God, Father Meyer sustained the loss. The blessing behind this sad episode came in the introduction of the Brothers to

the city of Cleveland where some members of the former community of Nazareth were sent to teach. The Bishop of Cleveland, Rt. Rev. Amadeus Rappe, befriended the Brothers and became one of their staunchest friends and patrons.

In the meantime the foundation of St. Mary's College in San Antonio, Texas, was having its troubles and difficulties. Founded in 1852 by Brother Edel the school devoted itself chiefly to the Mexican element of the population, with the result that little progress and no substantial material success was attained. With the growing years, however, the French element among the Brothers of the community began to assert itself, so that, the influential French colonists were attracted to the school. Until 1861 the College grew steadily but the sad events of the Civil War cast their shadow over the institution. With the close of the war prosperity returned to the city and in like measure to the College. The original institution proved too small for the increasing attendance. Additional structures were built until the College stands as it is today. St. Mary's College is now a leading institution in the State.

The boarding school at Dayton was rebuilt and ready for use in September, 1857. With the appointment of Brother Zehler as director a period of material prosperity set in which continued unbroken during his term of office. In 1861 the Society assumed charge of a school in Rochester, at the parish of St. Joseph's. The cities of Cincinnati, Dayton, Cleveland and Rochester, together with the distant San Antonio were the only ones in which Society had establishments during Father Meyer's administration.

Reverend John Courtes was appointed to succeed Father Meyer as Provincial of the American Province. His administration lasted but two years. He was a prudent, zealous man but an insuperable obstacle checked any possible success in his new office. He could speak only French and was thus shut off completely from any personal contact with the majority of his subjects who were either German or English. Upon his earnest solicitations to the General Administration, Rev. John Nepomucene Reinbolt was nominated Superior of the American Province.

The appointment of Father Reinbolt to this important post, was of far-reaching consequence in the history of the Society in America. He was a man of great learning, considerable experience and of remarkable adaptability. His personality and spirit, his enterprise and enthusiasm, dominated every undertaking and inspired his followers with new zeal and courage. The new Provincial, had been employed in various schools of the Society in France. It was from the Chair of Philosophy in

the College of St. Hippolite, Alsace, that he was promoted to the provincialate in America.

Just as Brother Zehler had been the counsellor and guide of Father Leo Meyer and Father John Courtes, so Father Reinbolt found him an invaluable assistant and trustworthy advisor. The first years of Father Reinbolt's administration were marked by a great expansion of the Mother House house and the St. Mary's College. It has been styled the period of "brick and mortar." The principal buildings erected were the present chapel dedicated to the Immaculate Conception, and costing upwards of \$40,000, and the present St. Mary's Hall which then represented the cost of \$85,000. At that time, this same hall was accounted the largest building in Dayton. It was part of the city exhibit, so to say. In 1874 the present Gymnasium was built.

In 1875, when Rev. Father Joseph Simler came to the United States in the capacity of Visitor for the Province, he found all the works enjoying considerable prosperity. Despite the difficulty of travelling in those days, the future Superior-General paid a personal visit to each establishment, from New York to Texas. In all, the number of establishments was 23 and of Brothers 200. The important position of Inspector of Schools was in the hands of Brother John B. Stinzi—a man thoroughly capable of fulfilling this burdensome office.

New schools were opened in Baltimore, New Orleans, Chicago and New York. Such had been the growth of the Society in America under the guidance of Father Reinbolt that it was enabled to extend its influence and establish missions of its own. Thus in 1880 a foundation was made at Winnipeg, Canada. At present Saint Jean Baptiste School in that city is one of the most flourishing institutions in the charge of the Brothers. A house was established at Honolulu in the Hawaiian Islands in 1883 and at Stockton, California, in 1884.

The foundation in Hawaii was unusually successful. From year to year it was improved and expanded until the present St. Louis College was evolved. In things educational the College is ever to the fore among the schools of the Islands. The schools of the Society in Hawaii are in the charge of Brothers from the United States who have volunteered to undertake the work in the true missionary spirit and with real apostolic zeal.

At the very height of the wave of prosperity that the Society enjoyed at this time, there occurred the most terrifying disaster that ever afflicted the Mother House at Nazareth. On Monday, December 10, 1883, the Normal School and Novitiate were entirely destroyed by fire. The loss was estimated at \$80,000. For a short period, dismay and fear checked any attempt at reconstruction, but through

the ministrations of the ever-kind Providence, the advent of spring found preparations for rebuilding well under way. The completed structure, called St. Joseph's Hall, has effectually attested the genius and capabilities of its designer, Brother Joseph Sennety.

In 1886 the Very Reverend Landelin Beck succeeded Father Reinbolt as Provincial and Brother John B. Kim relieved the enfeebled Brother Stinzi of the Provincial Inspectorship. The new Superior brought to his work the experience of ten years' provincialate in France. He enjoyed the most competent assistance of Brother Kim and together with him widened and increased the Society's sphere of influence throughout the United States, in Canada and the Hawaiian Islands. In 1905 the Reverend Provincial was deprived of the services of Brother Kim who, in recognition of his merits and abilities, was elected to the office of Inspector General of all the schools of the Society. He thus became the first American member of the General Administration. The Rev. Brother Michael Schleich, succeeded Brother Kim in the office of Provincial Inspector and is now discharging the important office of Inspector General assumed after the death of Brother Kim in 1909. During Father Beck's term of office, new establishments were opened in Washington, D. C., San Francisco and Louisville, Ky. The College in San Antonio, Texas, was recently enlarged in order to accommodate the greatly augmented student body.

After a long term of ten years' service as the guide of the American Province Father Beck confidently entrusted the leadership to Father George Meyer.

The former American provincial returned to France in 1901 and was appointed Provincial of the largest French province—Franche-Comté. The year 1913, however, marked his appointment as Chaplain of an agricultural school, taken charge of by the Society, at Rutherford, California. The duties of active life soon became too difficult for his failing health and after a few years he retired to the peaceful solitude of Mt. St. John where he continues by prayer and good works to aid his dear Society.

Under the leadership of Rev. George Meyer the American Province continued its onward progress towards material prosperity and professional perfection. Foundations and new schools were opened at St. Louis, Brooklyn, Peoria, San Jose, Cal., Dyersville, Iowa, Belleville, Ill., and St. Boniface, Manitoba. The training of candidates was given more serious attention and efforts were made to increase the efficiency of the Society's educational methods.

For twenty years Father Meyer had lived at Nazareth in the capacity of President of the Col-

lege and Superior of the Normal School. The valuable experience he thus acquired was used to the greatest advantage in his new office. The attendance of the College at Dayton increased steadily, and in 1904, Chaminade Hall was erected in order to accommodate the needs of the students. The class of 1904 perpetuated its name and added to the beauty of the College grounds by the erection of the lofty monument of the Immaculate Conception which overlooks the entrance to the College.

Rev. Joseph Weckesser received the appointment of Provincial in 1906. Brother Michael Schleich held the position of Provincial Inspector. During this administration three new foundations were made; one at Dubuque, Iowa, one at Victoria, Texas, and one at Hamilton, Ohio. In 1908 the growth of the Province reached such proportions that it was deemed advisable to form two distinct provinces. How would it have cheered the hearts of Father Leo Meyer and the pioneer Brothers in America could they have foreseen the measure of success, that Providence and the Society's Immaculate Protectress, had bestowed upon their work. But they had labored in the encouraging light of Faith. They relied on Heaven and their reliance was not misplaced nor was it unrewarded. Truly they had builded better than they knew.

The Rev. Father Weckesser and Brother John A. Waldron were appointed superiors of the newly created St. Louis Province with headquarters at St. Louis. The Rev. George Meyer was then re-appointed provincial of the Cincinnati Province with headquarters at Dayton. Brother Michael Schleich continued as Inspector in the Cincinnati Province. A Novitiate at Ferguson, Missouri, and Chaminade College, near Clayton, Missouri, were the first institutions erected in the new province.

Thus reorganized the Society in America stretched forward towards greater achievements in the work of the apostolate. Brother George N. Sauer became the successor of Brother Michael Schleich who relinquished the duties of Provincial Inspector to become Inspector General and member of the Society's General Administration in Belgium. The College in Dayton was entirely inadequate to meet the demands made by the large enrollment. Hence it was decided to remove the Normal Department and Novitiate of the Society from Nazareth, and to use the building for College purposes alone.

The result was the erection of the beautiful structure of the Mt. St. John Normal School situated four miles east of Dayton on a spot that is said to be the highest elevation in the county. Ever since the foundation of this establishment in 1915, the succeeding years have seen it increase in beauty and in usefulness. At this house and the adjoining

Novitiate the candidates of the Society are educated and trained to proficiency in the duties of religious life and in the art of teaching. From its precincts each year a small band of trained religious teachers go forth to labor in the Lord's Vineyard. But in these days of materialism and industrialism the cry of Our Saviour—"The harvest indeed is great but the laborers are few"—takes on an added significance, and we must pray all the more fervently "the Lord of the harvest, that He send laborers into His Vineyard."

In 1918, the Superiors of the Western Province erected a new Novitiate at Maryhurst, Mo., to replace the institution at Ferguson, Mo., which had been destroyed by fire. A Normal School, similar to the structure at Mt. St. John, was erected on this property in 1923. During that same year an extensive property was purchased at Santa Cruz, California. This site will furnish the basis of a future house of studies for the Society, in the West.

During these later years the Brothers have devoted more and more attention to the direction of High Schools, without however slighting the work in elementary and parish schools to which the Society has consistently devoted its energies. In 1916 two schools, the West Philadelphia Catholic High School and the Cathedral Latin School were entrusted to the Society. Both institutions have grown apace and have shown remarkable development. In 1923 an annex to the West Philadelphia Catholic High School was placed under construction. It includes a gymnasium and auditorium, the latter with a seating capacity of 1200 persons. The attendance of the school will approximate 1200 students.

The Rev. George Meyer, after a service of twenty years as Provincial, was succeeded in this office by Rev. Bernard P. O'Reilly in 1918. Father Meyer passed out of office with the esteem and respect of all the Brothers who had labored under his direction. He was appointed Master of Novices and since that time has performed zealously and unostentatiously the all-important duties of that office. The Brothers who have received their initiation and training in Religious Life at his hands, are unanimous in their gratitude and appreciation of his fatherly care.

During Father O'Reilly's administration the College at Dayton continued under the Presidency of Father Joseph Tetzlaff to prosper and develop as it had done under the guidance of Father O'Reilly, its former President. The school was reorganized and recognized by the State as a University in 1920. In that same year the College of Education, of Commerce and Finance and the School of Sociology were added to the curriculum of the University.

Through the instrumentality of the Society's Recruitment Association, and of Rev. Brother Bernard Reckert, the zealous Recruiting Officer, the number of candidates became so large that in January, 1922, a new property was secured at Beacon, New York, situated about seventy miles from New York City on the Hudson river. The buildings on the property were remodeled and used as a new Juniorate for the young candidates of the Society. The property is called the Marianist Preparatory School, Beacon-on-the-Hudson.

In 1923 the Superiors appointed Rev. Lawrence A. Yeske, Provincial of the Cincinnati Province to succeed Father Bernard P. O'Reilly, who once more became President of the University of Dayton. The former Provincial with characteristic energy entered upon his new duties, enhearted by the respect and esteem which the Brothers had manifested during his term of office as Provincial. The Extension program of the University occupied the new President's attention and his enthusiasm so dominated the work, that the \$2,000,000 building program was successfully launched by the completion on Sept. 28, 1924, of a modern dormitory building called Alumni Hall.

The Western or St. Louis Province continued under the guidance of Rev. Louis Tragesser who had succeeded Father Weckesser as Provincial in 1915.

The Provincialate of Fathers Lawrence A. Yeske and Louis Tragesser was marked by the memorable visit to the American Provinces of Very Rev. Ernest J. Sorret, and Rev. Bro. Michael Schleich, the Superior General and Inspector General, respectively, of the Society of Mary. The Superior General and his assistant, Brother Michael, arrived in New York on the 8th of April, 1924. They will leave for Belgium after visiting the Hawaiian Islands in November. Rev. Father Sorret's presence among the Brothers has strengthened their devotion towards the interests of the Society and has created new ties of friendship and esteem between the Father of the Family of Mary and his distant American children.

Today the Society of Mary numbers in America 537 Brothers employed in 56 houses and who are pursuing their heavenly vocation under the visible protection of Mary Immaculate. The Brothers of the past have performed their chosen work as well as circumstances would permit. We of the present have seen their success and failure and by learning the cause of both have profited unto a greater efficiency. Through the aid of Heaven may the Society of Mary in America, continue prosperously and fruitfully the apostolate of its venerated Founder William Joseph Chaminade, and realize to the fullest extent the ideals which he has imparted to them.

Retribution

By Vincent Koepnick, S. M.

Autumn rides upon the breeze
That frolics thru the woodland trees,
And from its back with dripping brush
The emerald leaves he makes to blush.

Whence are the many colors bright,
That he daubs in hurried flight
Upon each rustling, dying leaf,
That will soon, like tears of grief,
Trickle down the woodland's cheeks?

They are the spoils of wide spread death
That he wrought with frosty breath,
Among the ranks of flowers fair
That lived and bloomed without a care
Throughout the pleasant summer weeks.

Thus from the victims that he found
Withered and dead upon the ground,
He stole the hues that now we see
Upon the leaves of every tree.

Why France Aided in American Revolution

By Alfred Rothenberg

Editor's Note—This essay was granted First Prize in the 1924 Dr. Kuhlman History Contest.

THE great majority of scholars today would concede but that for our alliance with France, the War of Independence would have terminated without independence, and but for the aid which France secretly lent us in the months prior to Burgoyne's surrender at Saratoga, we should have hardly become allies of "His Most Christian Majesty" on anything like equal terms.

In our emphasis of the indispensibility of French aid in the Revolution we cannot help see the paradoxical situation: a nation practically bankrupt provoking an unnecessary war; the oldest and no doubt most despotic European monarchy to make common cause with a host of rebels against a sister monarchy. Such a step may be partially attributed to ignorance, but such an explanation is available in only slight measure. Louis was aware of the risk involved in promoting rebellion and Turgot made him certain of the fact that the royal exchequer was inadequate for the burden which was inevitable in case of a war.

Bancroft attempts to explain the position of France in American independence in the following: "Many causes combined to produce the alliance of France and the American republic, but the forces which brought all influences harmoniously together, overruling the timorous levity of Maurepas and the dull reluctance of Louis XVI was the movement of intellectual freedom." (1).

We must, first of all, examine the policy of Count de Vergennes in behalf of his policies, which policies ultimately became those of the French Government, that no matter what the termination of the American situation, France would have to undergo the substantial risk of having to ultimately come to the defense of her Caribbean possessions against an attack of the English; since should England subjugate America she would try to convert her large forces into some profitable employment, whereas if she did not she would form an alliance of those whom she had lost as subjects in an endeavor to compensate herself (England) against France.

This argument besides showing the popular French estimate of British policy admirably counters the strongest argument against the intervention of France in America, i. e., it meant war with England. Such considerations should make us guard against accrediting Vergennes with too great sincerity in the affair or if we decide to accord him

that we should not forget his admonition: "It is human nature to believe readily that which one desires most ardently."

It may be well at this point to weigh some general considerations working against the plea of self-defense in behalf of France's actions in America as set forth by Vergennes. It seems that while the prospect of an immediate English victory in America was one to be awaited in calm, the danger threatening from the opposite contingency was one which necessitated at least a meeting half way; yet it was the latter contingency which the secret aid policy purported to make sure.

However, while a British attack would have compelled France to defend them, it is to be doubted whether French official opinion held her Caribbean possessions after 1763 in enough esteem to have warranted a policy which would not unlikely have increased the likelihood of a serious war of which their security would have been the main objective. Indeed Vergennes many times reiterated his statement that the French West Indies offered little temptation to English cupidity, that England was already in possession of enough of this type of territory; and it is of no little significance to note that he, during the negotiations of 1782, stood ready to surrender some of the most valuable of these if he could obtain Gibraltar for Spain. Finally there is little doubt that France at any time before 1778 could have obtained from England a specific guarantee of her American possessions, a guarantee which would have readily been sanctioned by Spain, and which England would not have easily violated as long as peace remained on the Continent.

Vergennes' principal reason for the constant employment of such argument lies in its propagandist use. Of course, before any program of diplomacy could be agreed upon, it must receive the sanction of the king.

The assent of Louis would have probably been obtained from the start had the idea of an aggressive program been unbiased by other considerations, for although ignorant of domestic affairs, he was well versed in dynastic policies and was jealous for the honor of his house.

Unfortunately, however, for such a program Louis had ascended the throne promising reforms forbidding ambitious schemes abroad and an endeavor to strike England, through America, by aiding the rebels was unwelcome.

(1) Bancroft Hist. of U. S., p. 256.

In short, while the argument that Britain intended to attack her Caribbean possessions assisted materially in bringing France into the Revolution, especially by minimizing, the weightiest considerations with the king, against such a project, it does not follow that the defense of these possessions furnished the chief purpose of French intervention.

The central idea of Vergennes' program was, from the first, aid to the Americans in achieving independence; and this prospect of American independence brought into view objects far overshadowing the security of the French West Indies, either ephemeral or permanent. French participation in the Revolution was, in other words, "aggressive" rather than "defensive." But, we may ask, in what particulars was the object of France territory, or commerce or some less tangible object than either of these?

Professor Turner raises the contention that France's objective was territory, by pointing out that France hoped by the Revolution to replace England in Canada and Spain in Louisiana. First, the Professor maintains his stand by adducing the testimony of Goday, that after the war was over, Vergennes counted upon the close union of France and Spain, and sought to induce the latter," already so rich in possessions beyond the sea, to give to France her ancient colony," secondly, the fact that while the war was in progress Vergennes appeared anxious "to protect the interests of Spain in the territory between the Alleghenies and the Mississippi," and thirdly, a document published in Paris (1802) under the caption "Memorie Historique, etc." (1).

Upon scrutinizing these arguments again we find that each item of this evidence must be disallowed. We cannot consider Goday's testimony authentic as he did not take hold of the reigns of power until six years after the death of Vergennes, but should we take it at face value it tells us nothing of Vergennes' plan during that period to the claims of Spain between the Allegheny and Mississippi which is easily accounted for by his feeling for the necessity of harmonizing the interests of the United States and Spain, each allies of France against the English. The document of 1802 was not of Vergennes, neither was it of anyone who spoke for him. Not only does the proposal made by it directly traverse, in its reference to Canada, the pledge of Louis in Article VI of the Alliance Treaty, renouncing "forever the possession of any part of the continent" that had belonged to Britain, but it materially opposes the policy which Professor Turner himself acknowledges that Vergennes pursued, of supporting the claims of Spain between the Alle-

ghenies and the Mississippi. This policy was designed for the express purpose of allaying the alarm of Spain at the prospect of American Independence. On the contrary the proposal in the *Memorie* suggested the deliberate aggravation of this alarm as the easiest method of inducing Spain to relinquish her hold on Louisiana in favor of France.

If France's objective was not territory it might have been commerce. There is no doubt that there prevailed a widespread feeling, early in the Revolution, which was appealed to not only by the American envoys, but by Vergennes himself; that as a consequence of French aid American trade would fall to France. (1). Squarely confronted with the theory that this belief had been material in determining his policy, Vergennes unqualifiedly rejected the notion. "They perhaps think at Madrid," he wrote after determining upon the Alliance, "that the interests of acquiring a new trade had principally decided us." But he repelled such suggestion by means of the following: "This motive assessed at its true worth, can be only a very feeble accessory. American trade viewed in its entirety and subject to the monopoly of the mother-country was undoubtedly a great object of interest to the latter and an important source of the growth of our industry and power. But American trade, open as it is to be henceforth to the avidity of all nations, will be for France a very pretty consideration."

These words of Vergennes have no merely negative meaning; they really bring us to the very object of our quest. Official thinking along trade lines was in the eighteenth century, moulded in vast part by the categories of the "Merchantile System," and the above cited quotation proves Vergennes to have been a member of this school.

The salient features of "Merchantilism" mark it a system of statecraft, rather than of economics, at least in any modern conception of the terms. The wealth was mostly available for political purposes. Further, the welfare of the subjects was assessed for its contribution to the power of the State.

Finally, the power of the state was evaluated in terms furnished by the doctrine of the "Balance of Power." Granting the above premises it followed, first, the chief advantage to be sought from this trade was a balance payable in coin or bullion, and secondly, that the most desirable branch of trade was that which could be most easily manipulated to produce such a balance, viz., colonial trade. Although subject within the laws of nature to the mother country's unlimited control the colony could be compelled to obtain its whole supply of manufactured goods from the mother country and in return to send raw materials and a cash balance.

(1) Amer. Hist. Review X, p. 249.

(1) Wharton: Diplomatic Corres. of Amer. Rev.

At least by furnishing to the mother country raw materials, which she would be compelled to obtain from a rival, the colony would contribute directly to a favorable balance of trade and to a favorable balance of power against such rivals.

Applying the above considerations to the case of French intervention in the American Revolution, we note by the Treaty of Amity and Commerce that all trade privileges were to be "mutual" and none given France but what the United States were left at liberty to grant to any other nation; while by the Treaty of Alliance, its "essential and direct end" was stated to be the achievement of American Independence in matters of commerce as well as of government. (1). In other words, we have discovered that the real motive underlying French intervention in the American Revolution was not the hope of building up French trade, which it was supposed could hardly be done effectively or advantageously without the machinery of monopoly, but that of breaking down British trade at the point, at which by merchantist premises, it most immediately aided and supported British power. This motive merges itself with a greater political motive, i. e., the enfeeblement of England.

The lesson which was drawn from their startling triumph in the Seven Years' War by England, is to be found in the noteworthy lament of Chatham upon receiving news concerning Saratoga: America, "was indeed the fountain of our wealth, the nerve of our strength, the nursery and basis of our naval power." (2). The most noteworthy thing about these words is that they refer to the part of America then in revolt (Cont. Amer.). Before 1760 this could hardly have been the case because at that time chief emphasis was placed upon the colonies as a source of supply with the result that the British opinion of the two parts of America favored the island and tropical sections. A new point of view was, however, signaled by the Treaty of Paris. It was now considered that the Colonies had been beneficial not only in levying troops for Britain during the war just closed, but further by increasingly importing British manufactures in exchange for raw materials. This now netted a favorable balance, quite eclipsing that of the French West Indies' trade. Again, as Colonial trade had always been regarded as the essential feature of naval strength the esteem of the public now naturally turned to that branch of this trade which promised a great extension. The consequence of these sentiments is registered in the de-

cision of the British in the Treaty of Paris when they decided to retain Canada instead of Guadeloupe and Martinique, from its French conquests. There is no doubt that the decision was partly due to a desire to meet the demands of New England but the discussion that attended it proves, beyond a doubt, that it was also a reappraisal by England, of the relative value of the two sections of her western Empire.

France's reaction, on the other hand, to the lesson of the Treaty of Paris was conditioned by the plain impossibility of further competition with Great Britain in the colonization field, so long as the naval strength of the British remained predominant. The Balance of Power doctrine, which was the political obverse of Merchantilism emphasized the notion that this desideratum was not so much a certain absolute assurance of power as a certain rank of power in relation to other rival states, that, in short, power was relative. But this premise assumed, the opportunity offered France by the American Revolution was a deduction at once inevitable and irresistible. England was the ancient enemy of France. English commerce and naval strength were the essential elements of British power. In turn, the most important source of these was England's colonial empire, especially her North American holdings. The striking down once and for all future time of the connection between England and her rebellious subjects would deprive her (England) of her greatest single source of power, and at the same time, elevate the House of Bourbon against its most unscrupulous and dangerous rival.

The enfeeblement of England was not the only benefit to France, although it was by far the most important one, to be anticipated from American independence.

First, not only would they be an ever available base against any operations opposing the French West Indies, the new nation would be converted into their joint protection "for ever." (1).

Again, being a beneficiary and so a prop to those rules of naval warfare by which Great Britain bore so hard upon the commercial interests during war, of enemies and neutrals alike, the new nation would certainly be pledged to a much more liberal system. (2).

Lastly, by leaving England her now rebellious provinces in North America a part of the latter's strength and attention would have to be permanently diverted from the balance in Europe to the minor balance in America.

(1) Preamble of Treaty of Amity and Commerce; also Treaty of Alliance, Article I.

(2) Chatham's Speech of Nov. 18, 1777.

(2) Treaty of Amity and Commerce, Art. XV.

(1) Treaty of Alliance. Art XI.

From the foregoing we can readily see that France's aid to America's achievement of her independence was due to selfish motives and not be-

cause France was enamored of liberty and not for various other reasons attributed to her by various critics.

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Four Cylinder Education

By Varley P. Young

IT is interesting and entertaining, if one has the time to waste, to note the ways and means used in bringing up the average, hence ordinary, American child.

This bringing up process, although extending over a long range of years, usually from the age of seven to seventy, if the child lives that long, may be easily divided into the usual four stages—childhood, adolescence, manhood and old age.

I will be unduly criticized for including in the age of education, the latter stage; yet I venture to say there is not a one of us but that believes firmly in the old saw to the effect that we never stop learning. That is, of course, incorrect, as are most adages. The reason for its incorrectness, as you will see, sounds like a truism on the face; but after a deeper consideration it is apparent that it is anything but that. The reason is that, although we never really get away from being taught, we certainly do stop learning.

And no wonder that we do!

Consider this splotch of poesy:

Bye, oh, Baby Buntin'

Papa's gone a-hunting;

To get a little rabbit skin

To wrap his Baby Buntin' in !

This, ladies and gentlemen is some of the current food of our children when they begin at Kindergarten or, in extreme cases, in the first grade at school. Is it any wonder that they develop a dislike for poetry and, hence, in later years after they have become members of the divers fraternities, sororities, etc., believe that any poet is a radical, a bolshevik, a rascal and a mountebank? I ask you, is it any wonder?

Is it any wonder these same boys and girls refuse point-blank to seek after, find or nourish any of the nicer things of life particularly the artistic, when they have been water-logged with this bosh by schoolmarms on their first day at class? Is it any wonder that they give expression to a nice, fat

yawn in class, during their freshman year, when it is announced that the current hour will be taken up with a study of Browning or any poet for that matter?

Another thing that, perhaps, too little thought is given to and which might, if we may be so bold as to assert this, explain the dearth, presently, of first rate artists in this forty-octagonal country. What is the first idea the child has of painting? I venture to say it is "The Brownies," as in my own case a number of years ago. Doubtless today it is "The Gumps." Surely we all will hasten to admit that this form of daubing is anything but the true art of painting, won't we? Color schemes are absent, features and distinctive marks are exaggerated, characters are falsely drawn and nonsense is exploited. The first impression a child has, naturally, is of these farcical figures; with the regrettable result that nine times out of ten, the same child with long trousers on, actually confuses a finely molded statue with one of Rube Goldberg's caricatures.

II

It would be comparatively easy to cite a myriad examples such as those above; we have, however, further stages to ponder over.

Adolescence! The blossoming time of youth; the time of pleasure, and the time for learning! Ha! Ha! How wrong that is, only the adolescent knows.

Better one should say: the time for hot-fudge sundaes, moving pictures showing a comedian (sans coulette) chasing another comedian sans something else, up and down a house top, "hot" dances and shellac drinking parties. Isn't that a noble lineup? And isn't it a true one?

But what can a person expect. The child has been educated into believing that, because first of all he is an American child, anything that he does is fine, and, secondly, because he doesn't know a better way in which to spend his time. For years he has been dragged into moving picture shows, cheap

magazine pages, and rotten library aisles, without a guide in creation, other than his appetite for such things. Today he has the appetite, the power and not the knowledge to enable him to pick the good from the bad. Mind you, I do not mean to insinuate—I like that word—that the adolescent is bad; just that the adolescent is an ass. Quite a difference.

Now to advance another step. Here before us we see the man, called, in "The Blue Book," etc., "God's Handiwork." A fine, strapping, young fellow. Tall and well proportioned, a broad forehead, and a fine carriage. But look at his eyes. Blue, you say. Yes, blue and blank. There isn't a spark of intelligence in them.

Follow this gentleman down the street. He meets a friend.

"H'lo, Joe, how're yuh?" he greets a friend.

"'M j'st fine. How's yourself?" the friend whines.

"Great."

"That's sure fine."

"Uh, huh."

"What're yuh doin'?"

"Ev'rybody."

"That's good."

"Yeh."

"Where're yuh goin' now?"

"Down't the club, where're yuh goin' yr, self?"

"Same place, I guess. There's a banquet there, ain't there?"

"Yes! Dr. Hokum's speakin' tonight."

"Zat so? He's a good speaker, too."

"Fine speaker. Knows what he's talkin' about, doesn't he?"

"You bet your life, he does."

"He's the cat's pajamas, all right, let's hurry."

And they arrive at the banquet, take their places, tuck their napkins in and eat heartily, after which they settle back in their chairs and listen to Dr. Hokum. The latter rises, clears his throat and begins:

"Gentlemen, or I suppose I should say fellows I know you so well (laughs from end table), the last time I spoke before you here I decided that it would be my last speech (loud laughter) but I guess I'll always come back for one more (absence of laughter significant).

"Tonight I have been asked, by your very excellent secretary, to address you on the advantages of the Tuesday night gym class (wave of relief sweeps over assemblage). As you know, Monday, Wednesday, Thursday, Friday and Saturday nights are well attended but the Tuesday class is sadly depleted. Inquiring into this we (the royal plural is invariably used) find that there is no apparent reason for this, excepting, perhaps, that we have not sufficient members."

"Foreseeing this, the committee, of which I have been honored by being chosen chairman (expression "I thought so" from corner of room) has decided to launch an extensive membership campaign. On account of our splendid war record (violent coughing in center of hall) we have decided to call this the 'Forward March Campaign.' We have divided the city into four main sections, the North, South, East and West, quite different, as you see, from our last campaign in which we had the Right, Left, Front and Back sections. I ahem-er-er we have made Doctor Hootmon chairman of the first division and Brother Owllich, head of the second. Other chairmen will be appointed later.

Now the main things that yuo must remember about the campaign (which by the way reminds me that the committee appointed last week for the raising of prices in the dining room, pool room and barber shop will meet directly after this), and that it is essential that the membership secured must be accompanied by the first half-yearly dues.

"It is growing late, now, and we must disperse. I would like to introduce you to the other speakers—Mr. Spitz of the canning factory and Mr. Whosis, of—thank you, Mr. Whosis,—of Louisville."

And so on far into the night!

This, again ladies and gentlemen, is but one small chapter in the education of our men—our man, pardon me, who should by this time have reached some point in life where he feels settled—that is to say at which he feels that he is to be a doctor, a lawyer, a safe-cracker or some such job. But no! This man, a miniature glimpse of whom I have placed before you, is a wandering spirit—a ship that passes in the night. His life, because he is under developed intellectually, is spent in petty politics, petty banquets and petty thought.

III

It is not so many years later that we find this same man, not a ship that passes in the night but a direlict which floats about the ocean of the world, not meaning harm but doing harm, not meaning to be vicious but biting and scratching whomsoever he meets.

Any evening, nearly, if we stroll off to the haunts of these men we may find them sitting about, sitting about waiting to die. Here, for example, in 'most any of the public parks is a group of men, with coat of one color and trousers of another. Here they sit, day in and day out, munching, talking, complaining, never smiling.

Several of them are sitting on the grass talking like this:

"Have ye get yer pension yit, Jesse?" carefully inquires the one.

"Naw, not as yit. This gov'ment is gettin' to be

the goldarndest, most no count gang o' grafters I ever did see. Why it used to be thet a pusson'd git his gov'ment money the fust day of every month. Yes, sir, jest as reg'lar as clockwork. Now, by gush, it's nigh on to the last. But what c'n ye expect with them there guys in Wash'nton messin around with oil wells and sech like. Ain't thet what ye think, Gus?"

"Them's my sentiments to a 'T,' Jesse. Exactly as some feller said down to Mechanics Hall last night. He says, says he, that it's gettin' to be so that we citizens don't have a dern thing to say in runnin' the gov'ment any more."

"Ye're right there, Gus. We can't even hev our likker anymore, like we used to."

"And thet ain't the only thing, lookit how they're lettin' the women vote——"

Thus the talk goes on until they are exhausted!

Here they are, these old fellows, too old to be destructive even if they so desired; but an element that is not needed in any country. They are at most parasites living from day to day by the Grace of God and a few dimes thrown their way. They are absolutely worthless as men and as citizen alike.

Is it their fault. I wonder?

All of this leads us into the consideration of whether or not education is the howling success it is cracked up to be. Are the educators, we ask ourselves, really trying to make the present race learned? or are they merely trying to follow the letter of the law requiring young people to attend class until their eighteenth birthday?

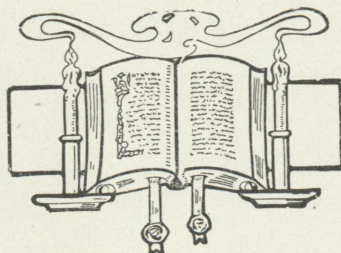
They tell us that this is the day and age of specialists, that a man must have some definite training in order to cope with the problems of life. And, in furtherance of this, we find schools of agriculture, medicine, law and almost every other branch of knowledge. In addition to this we have the colleges which are devoting their time and attention to co-operative work, aided by factories and industries throughout the country.

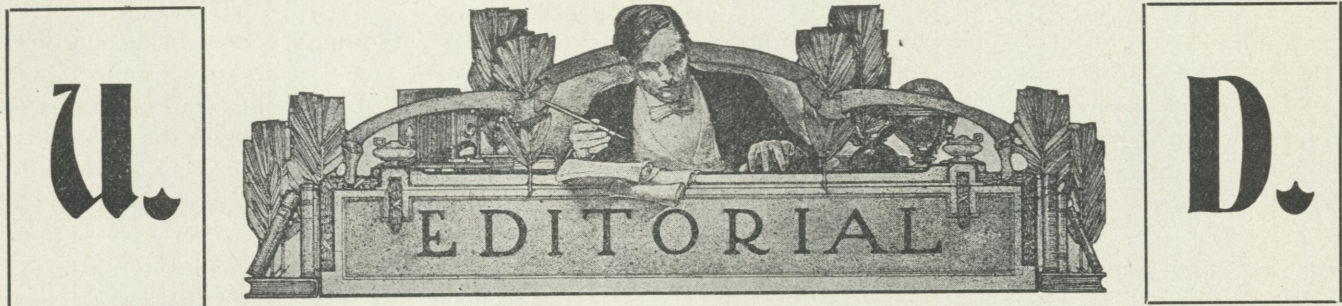
At the end of a thorough course in agriculture, though, we have a young man fully equipped, we shall say, to go home to the old farm and increase its productivity at least once again. But this same man does not and will probably never know why eggs go down and up without apparent reason. He listens to the radio price on this necessary part of a combination sandwich, and hastens to raise his prices. But a sensible insight into the laws of supply and demand are not his; a cool-headed survey of current politics are likewise beyond him. He is, in other terms, a farmer, withal his college breeding, and not a man of vision. Now would it not have been infinitely better to have first of all broadened this chap with a real, general education, then only have taught him the few tricks necessary to run a farm.

This is, of course, but the slightest example. Practically the same thing holds today in any branch. Hence, for instance, we have some of the leading physicians in the country, men whose touch and deft manipulation of the knife have saved countless sufferers, advocating the insidious doctrine of birth-control, through its high-priestess, Margaret Sanger.

It seems, doesn't it, that education has decended to a four cylinder water-mark. Some of you will say, I know, that a four cylinder car is good enough for you. True, a four cylinder car has a lot of power and can pull many a hill. But think of the question of vibration. That is why people buy six, eight and twelve cylinder cars, to get away from the terrific vibration which the four carries with it. A six, eight or twelve cylinder car will last longer, travel faster and ride more comfortably—but it costs a trifle more.

It would be nice, wouldn't it, if America should suddenly decide to give its citizens a six cylinder education? Think how much better it would be. It would do away with that terrible vibration, which simply wrecks and ruins the best machines in the world—men.





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Another Year A new scholastic year has been inaugurated at the University of Dayton; with it there has been opened new possibilities, along with new dates and names.

It so happens that this new year is going to mean something more than previous years have become to mean; for this is the Diamond Jubilee Year of U. D. It has been seventy-five years since that little handful of brothers built their hut on the old Stuart farm and founded what is now our University. It has been seventy-five years now since the traditions presently holding forth here were firmly established in the hearts of a half-dozen men.

Some may regard it as co-incidental, others may even disregard it, but the fact remains that this year the University is larger, bigger, materially, intellectually and religiously, than ever before in its history.

Alumni Hall, the first of the Extension Program's buildings, is completed and opened. The registrar reports the largest enrollment of any previous year. And God has been kind in giving us better students.

Athletically, everything augers well for a successful year in every branch of sports. Thus the bodily amelioration of the student body is assured. And intellectually it remains for us to prove that this year will witness the best of development, artistically and scientifically. The soul will not be neglected either, in this promised rise.

It should make every student of the University this year feel proud of the fact that he is privileged to be connected with such an institution particularly during this period in which, we hope, the

University will prosper and grow without bounds.
—V. P. Young.

**Diamond
Jubilee**

This scholastic year is singularly distinguished, as it marks the seventy-fifth anniversary of the University of Dayton. Yes! The Diamond Jubilee. A noble record of sacrifice, of determined efforts, of great and glorious achievements for seventy-five progressive years. Seventy-five years of true loyal service to God and to Youth. This is a record which reflects the strong character and will of the members of the Society of Mary. From a cherished hope in eighteen hundred and forty-nine to the splendid reality of today, in the form of one of the foremost private colleges in the Central West. The early founders worked and passed away, but others followed and followed steadfastly down the years—and now we are to celebrate the Diamond Jubilee.

This is certainly an inspiring example of sacrifice, silent fortitude, and a determined effort to progress—for a most holy cause. Would that the students, who are yet preparing to face life's battles, could take to heart the lesson taught by these brave men. So while we are celebrating this anniversary with public joy and festivity, may we not lose sight of the fact that some day we can enjoy the success of our lives, if we but develop within ourselves those sterling qualities possessed by those brave men, who have made the University of Dayton a reality.

—Merle P. Smith.

Thanksgiving Another harvest season is here, bringing with it America's Thanksgiving Day. To many, this is a mere festive day, but to those who really think, this is a day on which we should give thanks unto the merciful God, Who reigns omnipotent, and Who sustains this vast creation, which He called forth with the word of His might. For those whose lives have been filled with gladness, whose journey has been full of pleasantness and peacefulness, who have never felt the weight of sadness, Thanksgiving Day holds no hint of deeper meaning. It is a day just like all other days. But to those whose wanderings have carried them from the thought of God, whose souls have been deadened, whose weary consciences have been tortured, there comes a spontaneous prayer, when harvest time is here. It is a prayer of thanks for joys that have gone by. It is a prayer asking that their misdeeds be forgiven and that their wayward steps may lead back to the pathways of righteousness.

—R. Newton.

What Men Live By It would be interesting to analyze the factors which actually make a man human; the factors by which he can attain the greatest peace, satisfaction, contentment, and consequently the greatest happiness.

In my mind these factors are four, Work, Love, Play, and Worship. The harder we work and play that much more are we developed, and as a consequence that much more intensely do we devote ourselves to what we love. Work, love, and play form a strong team; a team which is hard to beat. They brace and reinforce each other, yet they leave us rudderless, without prayer. For prayer develops the will and is the medium through which the other

factors attain creative power. Now worship is the source of originality for through it we arrive at the Origin of all things.

If we earnestly fulfill these four functions and remember that our existence is in the world, and that we should do the work of the world as a means to attain our final end, then this life will be something to live by; it will be an incentive, causing us to do more and more, always with that fond expectancy of what is yet to come.

—R. A. Wagner.

New Faces The present year has been marked by a larger enrollment of students in the various colleges and classes of the University. Many of the new students are sons or relatives of our Alumni. Indeed many of them are grandsons of those pioneer-students of the University of Dayton, who by their achievements, example, and advice taught the present generation the value of the lessons and teachings received here; the value of a U. of D. education. The new students now belong to this University. Let them aim to make the University of Dayton mean something worthwhile in their lives. Let them make use of their enthusiasm, their talent, and their youth to develop within and also outside of the University interest that will enlist everlasting co-operation and support. The new students are apparently loyal and energetic, and may they prove that they have brought beauty of character to our ranks. Let them cherish the Red and Blue Spirit and Ideals and encourage them not alone for their own individual success, but likewise in order to make the University of Dayton the vehicle through which they may realize ideals that can be achieved only through united effort.

—Richard Vangrist.

Exchanges

By Allan O'Leary

Canisius—We are sorry that the answer to "The Feminine of Genius" was so brief. The author gave us but a bare outline of the array of facts that determine woman's capabilities and limitations. He mentions the directions in which woman could exert her influence to best advantage; then, having introduced his theme, he leaves it to his readers to expand for themselves. We see in Miss Dane's article another trend of the Modern Feministic Movement; we realize that more and more strongly there devolves upon man the duty of dissuading woman from adopting a masculine attitude towards life, especially in view of the fact that an amazing number of the fair sex, normally possessed of sound common sense, is being blinded to the results of its

prospective actions by a few enthusiastic, but visionary leaders. The woman who has not a woman's inherent finer sensibilities is an object of contempt even to her fellows. Nevertheless many, with that sweet lack of logic that so endears the gentler sex to us, will argue that it is now time for woman to stifle her instincts, rise from the slough of ignorance wherein man has kept her chained down through the ages, assert her rights, and undertake to accomplish a man's work in a man's way. We are thankful that hitherto we have heard only talk; we are confident that we shall never see its fulfillment. We are sorry, we repeat, that Canisius did not answer Miss Dane in the way that we feel she should have been answered. There never has been

a "woman Shakespeare"; there never will be. Woman always has been the weaker vessel; she always will be. Woman never has been a moulder; she has always been, ever will be a mould. Therein lies her power.

The *Duquesne Monthly* for October contained a very interesting article "Shipwrecked" by H. J. McDermott. This story attracts attention on account of its straight-forward personal narrative and its simple style.

The Alumni Edition of the *Niagara Index* carries a number of clever poems. "The Crusaders' Aim" is one of the best in that line that we have seen during our exchange.

The author of "Shakespeare's Debt to His Times" gives Shakespeare too much credit for his study of nature. His statements are more laudatory than truthful. We suggest that he secure a reliable edition of Shakespeare and compare his plays with their sources; he will notice a very close resemblance between them.

Literary and Musical Criticism

By Reginald Smith

The world of literature has lost Anatole France. "Human Intelligence was lowered this day" was a pithy dictum at his graveside. This lapidary of the French tongue like many of his confreres, will never reach the general public of the English tongue. He suffers from translation more than can be estimated. His subject-matter is essentially Gallic and Pagan at once. The romancers like Dumas Pere, and Hugo were more universal in their themes; Hugo certainly more human, and Dumas knew humanity's love of travesty by instinct, and might have been made for the modern aversion to reality in fiction. Thus the plausibility of their vogue for the average mind. To paraphrase Jas. McNeil Whistler we might label the books of Anatole France "The Gentle Art of Cynicism."

We are apt to think of him as the author of "Thais" more than of any other book, because this work became known to the English-speaking public by the music of Jules Massenet and its greatest interpreter Mary Garden. However, this triangle has contributed another musical legacy to the world by giving us perhaps the most artistic of Massenet and the most Christian story of France, "Le Jongleur de Notre Dame." This little Mediaeval gem has been retold by France and its influence on the mystic music of Massenet is very apparent. It is perhaps the only story in which France betrays the fact that he was not always pagan and that the influence of his devout father was not all wasted.

Jacques Anatole Thibault known to the world as Anatole France, was born eighty years ago on the Quai Malaquais. His Father was a devout Catholic and a Royalist. The guardsmen of Charles Tenth nicknamed him the Pere France and the name stuck, and was made famous by the novelist.

The Dreyfus affair claimed his attention along with his friend Zola. He served in the Franco-Prussian war.

In all justice as an artist we may say his demise marks the passing of one of the most learned and

distinguished men of letters. His place cannot be filled as a literary artist.

Michael Arlen, the Armenian novelist who uses English, let it be said as his medium, is soon to be with us. Whether he will lecture as most visiting novelists do, we cannot say. The lectures, however, would be perhaps dull, because of the great brilliance of the dissolute wit in his writing. Things always seem to go by contraries. Both W. L. George and Hugh Walpole write well but lecture miserably. So Mr. Arlen would doubtless not prove the exception. "The Green Hat" of Michael Arlen, contains the usual modern hybrid we have come to expect, namely the nymphomaniacal wife, and her counterpart Samson, void of locks. Hence the methods of this heroine are not those of mere shingling. Of the style, it is all style, Arlen may be aiming to be another George Moore, without the latter's Rabelaisian ingredients.

The author is of Armenian parents, having received his education in the public schools of Manchester, England, and later in Switzerland.

The neglected literature of America still blazes forth however on the quais of Paris. Mrs. Wharton leading by translations of all her books up to date. All of these translations, however, vary in unevenness. "En Plein Ete" has not the rugged charm of the original "Summer," excluded from the puritanical and aristocratic shelves of Lennox, Mass. This being a retaliation on the part of the offended haut monde in the fashionable New England Summer resort, for what they considered a distinct insult to them alone. I might add here that while visiting Lennox some summers past, I took an opportunity to find out the opinion of the natives of our most polished stylist since Henry James. I was met with a raising of the eyebrow,

"You mean the woman who writes, yeh, she ain't liked around these parts."

"No, why?"

"I can't just say."

"Didn't she give you your library?"

"Yes, but she doesn't come around here now much, her place is closed most of the time."

I changed the topic.

However, it is of translation I would like to speak, especially the remarkable work done by these Frenchmen, who genuinely admire us, and we should be proud, for the French are not only supreme in prose, by virtue of their mathematical tongue, which always says the exact thing it wishes to say, and avoids the ofttime cryptic utterances of our own tongue. We have many fine story tellers it is true, but how are they told? The men novelists especially lack the bon mot. It is our women who wield the language today, Edith Wharton, Willa Cather, and Agnes Repellier come to my mind. Perhaps the male exceptions would be the late Edgar Saltus, Joseph Hergesheimer and James Cabell.

The masterpiece of Mrs. Wharton "The House of Mirth" was put into French four years after its publication here. And the preface by no less than Paul Bourget is a gem. He speaks of the author as "une grande artiste Litteraire" and cites passages which are gems of irony. Of course M. Bourget knows his English and could appreciate her from both angles.

To George Eliot last year was accorded a very creditable version of "Silas Marner," not much Eliot it is true here, as the dialect is missed. But I am noting these books only to show that the European nations know us by our literature at least.

Of the numerous translations of Poe, Whitman, and even our young war poets, there is a flood; in fact, classics in the French tongue.

Curwood and Zane Grey are finding a market and are read there by the younger generation which knows everything. And not the least among these requirements of the young Frenchman of today is to like everything "American" because it is the proper thing to appear wise even with them, just as we think we are getting first hand information on France through the medium of "La vie Parisienne" thus the ultra cultured youngster is also learning how we live in America by French versions of "Snappy Stories. Compensation in this matter should console us, for just as we have a biased view of them, so they do of us, but who has the more warped view? If our knowledge of this nation was made more through the medium of its best authors, by translation, we might see them a little differently. But what everyday college student even, knows Bourget, Huysmans or Balzac save as "Hot Stuff." I would then challenge him to read "En Route," "Christ in Flanders" and "The Atheists's Mass," and learn some of the most noble

inspirations ever penned.

Mr. Sokoloff and his forces opened the fifteenth symphony season here on October 27th. The concert was well attended and the audience apparently in high spirits over the vigorous readings by Mr. Sokoloff. Brahms Symphony Op. 68 in C minor made up the first half of the program. The second half was devoted to the moderns Sibelius "Finlandia," Debussy "L'Après Midi Dun Faune" and Liszt "Les Preludes."

The audience demanded more and got it, by a lusty rendition of the prelude to Act three of Lohengrin and the ever popular "Hungarian Dance" of Brahms. Opus and further information I forget because every schoolgirl has had to finger through it, and no talking machine company can safely be without it in some form or other. Brahms is another of those men who must have turned over in his grave at the way he has become a cult of late years. He was one of those artists who had no use for the shallow delights of opera and matrimony, according to his biographers. So what use would he have for the applause of a cosmopolitan assembly like that of October 27th. We slyly wonder. But doubt not. Even the music of such an exclusive place as "the Berkshire Festival" has this year devoted itself to Brahmsody. But the reasons here were different indeed.

"Finlandia" dazzled us. Debussy would have wept at the Wagnerian harshness of tone, and total unsympathetic handling of his diaphanous tracteries. Liszt would doubtless have smiled that sardonic smile he bestowed on those ladies who would come to him for lessons, and play one of his forgotten manuscripts. The master used to look out of the window puffing a tuscan cigar on these occasions and after the struggle at the keyboard was over he would say "Fine, fine, my dear Fraulein, there is a fine conservatory in town, did you know?" Then change his mind and really prefer Thalberg to do it after all. In other words you did your best but I have heard the same better; listen to Thalberg do it. I say listen Toscanani's reading in place of Sokoloff.

A word on the program notes. Those to Debussy called him a living artist. And the rendering of the poem of "Mallarme" still intrigues me, and I can simply point out the person who wrote this, never saw the poem, and would do well, not to give false ideas to the unsuspecting audiences. This poem, however, was too much for none other than the great English critic Edmund Gosse who has left us a paraphrase which he must never have expected to be printed.

Dayton is to be justly complimented in bringing musical talent of the first rank to us. The concert of October 6th which opened the series was a nov-

elty from the start. "Faust" of Gounod made its initial appearance by the Garden Scene. It should have been the first in order on the program for it was the most banal. One had the odd sensation of being at a dress rehearsal in the upper rooms of the Metropolitan Opera House. To make the story short we missed the orchestra which is the backbone of all opera. The singers moved around in their circumscribed space with all the old gesturing which one associates with an amateur performance. The singing was not always on cue, due to the fact that the prompter's box lacked for Miss Alcock especially. Mr. Whitehill gave us his stereotyped Mephisto, and seemed to dominate the stage by mere physical height. The jewel song was taken at an andante, and the quartette lacked "quatre." The whole affair would have been to advantage uncostumed and as part of a concert number of the first half. The very kindly audience evinced perplexity again and again.

Of the first part, devoted to *Lieder*, we can be more indulgent. Whitehill sang Rubenstein with authority and tone. The perennial "Two grenadiers" of Schumann was an evident strain on the artist.

Miss Alcock radiant in a yellow gown and emerald girdle seemed best in her English numbers. Her song by Chas. T. Griffes, that much lamented artist, was phrased well and delivered with a diction we could not criticize, as in her unsteady wording of "Wohin" by Schubert.

Edward Johnson of Chicago Opera fame made a decided impression on the audience. His stage deportment distracted the listener from the occasional shifts in the upper register of his otherwise melodic voice. The choice of songs up to his encores were strictly songs for the vocal student, and the Handel number was flawless.

Miss Mabel Garrison had a pianistic-accompanist who played all her numbers without score and with absolute surety of touch. The Debussy "Fantoche" was the piano solo this time, and lent an almost operatic setting to Verlaine's verses. Saint-

Saens was represented next, by the wordless "Night-ingle" carol—for carolling it was that Miss Garrison made of this selection. The last note left us little of Chopin's melody but was valuable as a reminder of what kind of exercises the famous Mme. Viardot used in the days of the Romantics. Chopin liked her vocal gifts and Liszt himself became a listener.

Miss Garrison's encore choice was happy, as that of colleagues. "Mama's Little Alabama Coon" was rendered with a perfection of tone and diction.

On October 21 Jeritza of Metropolitan Opera was with us. From the moment of her entrance and lavish genuflection, we were captivated. She was a delight to the eye and an object lesson for the modern lady of cosmetics. No bob to her own golden hair, no Erte of "Harper's Bazaar" fame lent absence of line to her gown.

Of her singing, such phrasing and tone are seldom met, such surety of pitch and lack of effort marked all she essayed from the classic Gluck to the extatic Richard Strauss. Strauss has spoiled many voices it is claimed, but to Jeritza all is grist for her mill. The diva was not lacking in psychological values when she turned from the audience, to those on-stage and delighted them with an encore for themselves of Cadman's "From the Land of Sky Blue Water."

Her newly acquired English diction has all the naivete of a true student and artist; irresistible is her personality.

Mme. Jeritza was gracious with encores, and gave both numbers she has recorded for the Victor. "Elsa's Traum" and "Vo lo Sapete." Jeritza acts with her voice and complete illusion of hearing her in opera is gained. The writer with many, has not yet accustomed himself to her stagecraft in "Thais" and "Tosca" where she not only undoes traditional interpretation, but violates the directions of text and libretto. Yet hers is the modern note sounded in her great art, and her voice supplies all. Eccentricities of histrionic art merge into the background.

—Reginald Smith.

Alumni Notes

By J. Walter Hardesty

The U. of D. Club of Cleveland resumed its meetings with the first regular meeting in October which was held on Wednesday, October 15th, at six-thirty o'clock at the Cleveland Hotel. The matter of chief importance considered at this meeting was arrangement for a large Cleveland delegation to attend the Home-coming game on October 25th. A large number of Alumni and friends intend to come to the University to see the Dayton-Carroll

game, the "Dad's Day Game" on November 22nd. Because of the large number of Cleveland students enrolled at the University, a large delegation of Cleveland Daddies are expected at this celebration.

The Chicago Club held the regular monthly meeting on November 14th, which took place as usual at the Red Star Inn, 1528 North Clark Street at 6:30. Plans were discussed concerning the build-

ing of a bigger and better Chicago Club. Much interest has been manifested in the proposed football game next year between Dayton and Loyola at Chicago's new five million dollar Grant Park stadium. A large number of the Chicago Alumni witnessed the Home-coming game on October 25th.

The Cincinnati Club resumed its regular meetings on the first Tuesday of September with a luncheon at the Elks' Club. Father O'Reilly, President of the University, was in attendance. The president of the Club, Charles Frohmiller, spoke of the plans that were well under way for the reception of the football squad, band, and mooters for the big game that was played with Cincinnati University on November first. We must take our hats off to the club for the entertainment they furnished the squad, band and rooters that travelled to Cincinnati to see the Flyers defeat the Cincinnati Bearcats 21 to 0. The squad and band were guests of the Club at a banquet at the Hotel Gibson after the game. Addresses were made by Dr. R. M. Wagner, Rev. F. J. Kunnecke, S. M., Coach Baujan and W. A. Keyes, President of the Alumni Association. Mr. Joseph Stermer, Charles J. Frohmiller, Leo Goesling and Edwin Becker constituted the committee in charge of the dancing in the ballroom at the Gibson.

Henry W. Merland was in charge of the seat sale for the Dayton section and did excellent work. Proof of this is the fact that Dayton played to the largest crowd that had ever witnessed a game at Carson Field and the Flyers had a larger following than the Bearcats. The University is deeply grateful to the Cincinnati Club for their splendid service and to Hon. Harry C. Busch, our most prominent Cincinnati Alumnus for the moral and material support rendered.

The U. of D. Club of Pittsburgh must be commended for the wonderful entertainment of the Dayton rooters at the Smoky City when they played Carnegie Tech. Following the game they were hosts to the band and squad at dinner at the Americus Club. The dinner program was followed by a dance at the club.

Most praiseworthy is the fact that the expenses of the band were supplied by subscription from among the members of the club.

The U. of D. Club of Detroit held its meeting on October 2nd at the Detroit Union League under the sponsorship of President Mav E. Von Mach, Jr. Detroit is well represented at the University this year, and has several candidates for positions on the Varsity squad. Watch the Detroit Club grow. They have an enthusiastic group of Alumni around which to build.

Oscar Miller Another alumnus heard from and it shows that the dear old Alma Mater and all who represent it are not forgotten even when the loyal one is in the heart of the Andes. In a postal to one of the professors, he gives an interesting account of his climbing of Mount Aconcagua. Here we are keeping our readers in suspense. Guess who it is, fellows! None other than our old friend Oscar Miller who has been sojourning in the Argentine. Best of luck, Oscar! Let us hear some more of your interesting experiences.

Rev. Robert Sherry Station R. O. M. E. is broadcasting. This bit of interesting news flashed across the great open spaces: Reverend Father Robert Sherry, an alumnus of happy memory, and brother of our own "Bill" Sherry, former star athlete, has left this country to complete his secular studies in Rome. Reverend Sherry has made great strides in his calling since leaving the walls of the "U." He attended the Seminary at Cincinnati, where he was ordained to the Holy Priesthood. After his ordination he was assigned as assistant pastor to St. Mary's Church, Piqua, Ohio. After enjoying a successful career as assistant, he continued his education at the University of Washington. In addition to this he was also serving in the role of instructor at the University. Having obtained practically all philosophical knowledge that these shores can offer, he left for Rome for a specialized course. It is a great tribute to the school and Professors of this, our University, to be able to number such a brilliant young man among our alumni.

Eugene F. Dunn, '18 Writes from St. Vincent Seminary that he didn't think we would remember him. You can bet your life we remember you and are glad to hear of the success you are having with your studies.

Joseph McCoy Oppenheim, Jr. '44 Although Jo-Mc is only two years old now we are all looking forward to his graduation in '44. We want to hear from you, Jo-Mc as soon as you can push a pen.

Francis X. Tsu, '24 We have your card telling us of your arrival at Yokohama. Francis writes that he is "eating a plenty and playing a lot." We wish you every success and write often. Now don't forget.

Patrick H. Wong, '24 This is another graduate of '24 we have heard from. We hope you are having success in your native country. We shall expect to hear from you again soon, Pat, and of your accomplishments.

IN MEMORIAM

Charles J. Frohmiller, '03, President, The University of Dayton Club of Cincinnati

Accidentally shot and killed on November 10th, while on a hunting trip in the Maine woods. The President, Faculty, student body and Alumni are deeply grieved. He was a loyal Alumnus, one of the largest individual contributors to the Extension Program, and the champion of clean sports. To his bereaved wife and children we offer our sincere sympathy.

Leo Rauth, '60 Death has called a faithful servant to the great beyond. Mr. Leo Rauth, of Sidney, Ohio, died after eighty years

of faithful service. His early education was received in the parochial school and later he attended the University of Dayton where his character was moulded into the highest possible degree of manliness. His life was a model one. He always upheld the principles of integrity and faithfulness to God and country. His death is mourned by his many friends.

Mrs. C. Scanlon Your prayers are requested for the repose of the soul of Mrs. Catherine Scanlon, the mother of William L. Scanlon, '25. May she rest in peace.

University Chronicle

By Alfred Rothenberg

Alumni Welcome Dance The Alumni Welcome Dance, given on Home-coming Day by the senior class, was a huge success. The spacious ballroom of the Miami Hotel was filled to overflowing by the student body and alumni of the University.

The members of the Varsity and the Loyola team enjoyed themselves thoroughly, as did everyone else who was fortunate enough to be present. The dance was well attended by the college students but the alumni cannot boast of a good showing on this occasion. Those who were privileged to attend, however, found their evening well spent and are eagerly awaiting another such dance.

The success of the affair is wholly due to the excellent work put forth by the committee in charge of the dance and to the chaperones, who merit the praise of all connected with the University of Dayton.

Y. M. C. A. Invitation On Sunday, Nov. 2, the boarding students of the College Department were tendered an invitation by the Local Y. M. C. A. to hear Mr. Charles W. Paddock, who spoke at the N. C. R. Schoolhouse.

Mr. Paddock stressed the idea of cleanliness in sports, saying that although a man may become a champion in the eyes of the world, he will nevertheless be guilty at heart if he won the championship dishonestly. Mr. Paddock said that "he who fouls is not a champion," and tried to impress upon his auditors the fact that in order to be a true sport it is necessary to be fair and square at all times and under all circumstances.

The Law School A large increase in the enrollment of that department was noted at

the opening of the College of Law on September 22. The Law School now boasts of an enrollment of sixty-six of which number thirty-three are members of the Freshman class.

The law faculty includes prominent members of the Dayton Bar, among who are the following: Dean John Shea, L. L. M., Hon. Judge Robert Patterson, Mr. Guy Wells, L. L. B., Mr. Samuel Markham, A. B., L. L. B., Mr. Joseph Murphy, L. L. B., and Boyd Compton.

Seniors Merle P. Smith of the Arts Department, was elected president of the Senior class at their initial meeting on October 8. Leo Virant, also an Arts student, was chosen vice president of the same body, while Francis Hagan and Vincent Moir, Commerce students, were made secretary and treasurer respectively.

In his initial address Mr. Smith stressed the need of co-operation in all class activities urging every member to do all in his power to promote the interests of the class.

Senior Preps Recently the Senior Preps organized a club for the purpose of increasing their knowledge of Public Speaking and Literary Art. The club, which meets every two weeks, is materially augmenting the knowledge of its members in the greatest of all subjects—English.

At a recent meeting of the society the question of whether or not the U. of D. should become a Co-Educational institution was discussed. After some close arguing, which proved the ability of the speakers, the judges decided that it should not become a Co-Educational school.

The requirements for admission to this society, the Thea, are stringent. The candidate in order to be elected to this society must have a scholastic standing of 80%, and must prove himself a gentleman at all times, besides being a booster for U. D. first, last, and always.

The idea of a society for the promotion of literary activities is a very good one and it is hoped that more organizations like the Thia will be formed.

Third High-A Third High-A seems bent upon winning the Wagner Football Trophy which is being offered to the Preparatory class selling the most football tickets during the present season. The Third High lads are keeping the other classes on the hum trying to beat them, and the outcome of the race promises no little interest as every class is doing its best to win.

The students of Third A have chosen the name of "Go Getters," which from all indications is a fitting one, for these boys have demonstrated their pep and high sense of responsibility in all the undertakings for which their services have been enlisted.

Acknowledgment The University wishes to express its appreciation for the two sets of books, namely, "Nations of the World" and "Mental Efficiency Series" donated to the Zehler Library by Mr. George V. Nauwerth, 111 Summit St., Dayton, Ohio.

The University also wishes to express its appreciation in acknowledgment of the donation of forty volumes "A Library of Universal Literature" donated by Mr. William Larkin, 10 Florence Apartments, Dayton, Ohio.

C. S. M. C. The initial meeting of the Catholic Students' Mission Crusade was held October the 24th, with Father B. P. O'Reilly, President of the University, presiding. Father O'Reilly, who was the first speaker of the occasion, stressed the fact that students must co-operate in religious matters as well as in other accomplishments, in order to have a greater and better school. He urged that the work of the Holy Name Society and of the Mission Crusade be carried on together, and he told the students to blot out vice by their good example.

Father Feige then spoke, elaborating on some of the remarks made by Father O'Reilly. He then introduced Father Thill, an alumnus of the University, who has worked indefatigably in furthering the work of the Mission Crusade.

Father Thill inspired everyone who heard him speak by his sincere and forceful manner. He pointed out that the Crusade is still in its youth and that it needs the hearty co-operation of every stu-

dent. He asked the students to implant the Cross of Christ in their hearts and to stand by it faithfully and steadfastly. Father Thill pointed out the necessity of the students converting themselves first and then the conversion of others will be a simple matter. He urged upon the students that they take up the cause of the Crusade and work hard to promote its interests.

Annual Retreat The annual retreat for the entire Catholic student body was held during the week of Oct. 13. The first three days of the week were marked by the retreat of the college and senior preparatory students. This was concluded by a High Mass and Papal Benediction on Thursday morning. Immediately following this the remainder of the Preparatory department opened their retreat which lasted until Sunday morning. This was closed in a similar manner as that of the College department.

The retreat was directed under the able leadership of Rev. John Handly, C. S. P. Father Handly is an able and indefatigable director and missionary and is especially interested in the youth and his problems. His addresses afforded great inspiration to all who heard him and are certain to leave an indelible impression on their minds.

Father Handly pointed out to the Preps that Father Thill the secretary and treasurer of the Catholic Mission Crusade is an alumnus of the University of Dayton, and he therefore urged them to maintain the standing of the local chapter.

It is the unanimous opinion of all who participated in the retreat that their time was not spent in vain but instead they derived ineffable good from the discussions of Father Handly.

New Chapel The initial Mass in the new Alumni Hall chapel took place October 7, the day of the Feast of the Holy Rosary. Father O'Reilly celebrated mass, which was offered for the entire student body. Many students participated in Holy Communion on this day.

The new chapel, with a seating capacity of approximately 150, answers a long-felt need. It is intended for the exclusive use of the students of Alumni Hall.

Music Notes Has U. D. a good band? If letters of congratulation mean anything we may boast of a band unequalled by any other school in this section of the country.

Several favorable reports have been received from residents of Pittsburgh congratulating us upon our splendid showing while in that city. Pittsburgh boasts of her Carnegie Tech band and an ovation from that city means not a little in establishing the worth of our band.

Athletic Notes

By Dick Hosler

"East is East"—quite so—but when the Varsity went up to Pittsburgh for the opening game of the 1924 football season, the Easterners weren't so sure of themselves. In fact Carnegie Tech, who opposed the Flyers in the opener felt mighty shaky during the first half of the big game.

Both teams opened up strong but carefully, and when Achiu place-kicked for the first three points of the game Tech rooters looked up in blank, bewildered surprise,—to think a bunch of gridders from away out in Ohio had been the first to score—and on the famous Tech.

However, by some inspiring rooting—that must have shaken the bones of old man Pitt himself—the Skibos were coaxed into keeping their spirit and, after recovering a fumble and scoring, they found their paces and the battle royal was on. The final score of 14 to 3 doesn't say how hard Tech had to work, nor does it tell that not a single substitution was made on the Carnegie side.

This was the game in which the diminutive Weber shone with a wonderful punting and running exhibition. Mahrt, Grace and McGarry all came in for big shares of the laurels. The Dayton line held beautifully and it has kept the pace ever since.

Against Rio Grande College the following week the Flyers showed a somewhat improved style of offense and romped off with a 64 to 0 victory against little opposition. Head Coach Baujan used almost innumerable substitutions in this game and they all turned out mighty good team work.

Davis Elkins had not been defeated in two years and were the College champions of West Virginia with high rating, but the Varsity bumped 'em off to the tune of 27 to 7 in the second home game of the season. The crowds were increasing at the games and the fans saw the Flyers beat down their heavier opponents in a smashing attack that spelled doom for the visitors.

Then Duquesne, another team from the Smoky City, came down full of confidence and anxious to try their luck. Captain Virant and his teammates went in and tore the visitors to pieces displaying such fight and excellent work as has been seldom seen around the South Park field. The Dukes had not been defeated previously, this year, but they had an old account from last year and the blood in their eyes soon turned to water, as they watched the Flyers cut loose the old victory attack.

With a record of three victories and one defeat the big Red and Blue warriors faced the annual Home-coming game with determined confidence. Loyola was coming to Dayton with a big reputation. Like the Daytonians the Chicagoians were coached by former Notre Dame athletes and Baujan changed his signals and plays for the occasion.

And so Loyola came to town amidst a rousing welcome, had a night workout on Varsity field, bunked at the Miami, came out the next day and played a fine game scoring one touchdown and beat the Varsity by one lone point. That's the story in brief but the 5,000 people that attended the Home-coming affairs saw the Varsity lose one of the heartbreakinest 7 to 6 battles of the century. True, they started off with a rush that all but carried the visitors off their feet. McGarry dropkicked from the 15 yard line and a few minutes later followed with another from the 35, giving the Varsity a 6 point lead in the opening quarter. Loyola came back strong and after a successful aerial attack and supported by some exceptional interference put across their touchdown and scored the try for point.

When any team can not be stopped by such linemen as Virant, Hart, Strosneider, Belanich and the ends Rodway and Boerschinger—then that team may be said to have "some interference." Baujan again used a lot of men in his attempt to stop the visitors. Substitutions were plentiful. McDonnel, Snelling, Hipa, Debesis, Moir, Cabrinha and others were all in the fight and though McGarry who was quarterbacking in the final period used the forward pass almost exclusively the Red machine could not come close enough to the goal for either another drop kick or a touchdown.

But the big game is still coming, folks. We're praying for victory and laying for John Carroll University which is going to pay a visit to U. D. November 22. Oh! oh! Watch the Varsity smoke 'em out on that bet!

* * * *

PREP SCHEDULE

By Bill Klug

- Oct. 2—Preps 0; Alumni 0.
- Oct. 11—Preps 27; Urbana 3.
- Oct. 19—Preps 24; Springfield 0.
- Oct. 31—Preps 13; Hyde Park 0.
- Nov. 7—Preps vs. Lanier (cancelled).
- Nov. 14—Preps 9; Aquinas 33.
- Nov. 22—Preps vs. Hamilton.
- Nov. 27—Preps vs. Middletown.

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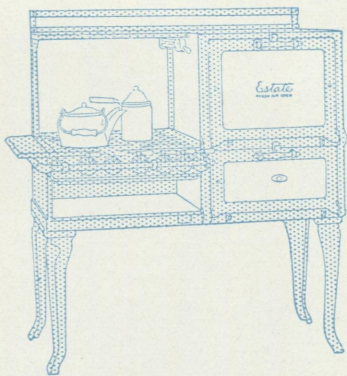
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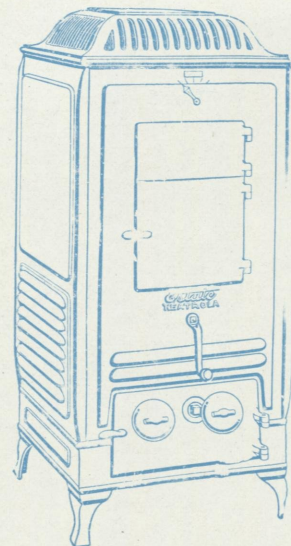
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