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Assumption College (Windsor)

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ASSUMPTION
COLLEGE

Quarterly REVIEW



■ ASSUMPTION LIBRARY

NOVEMBER, 1941



They're
Milder!

Smoke
Buckingham
and Smile

THE DRINK
EVERYBODY KNOWS



THE QUARTERLY REVIEW
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VOLUME
ONE

ASSUMPTION COLLEGE Quarterly REVIEW

NUMBER
ONE

for november, 1941

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The CALL

● JAMES
CONLEY



So many others I might ask,—
Yet I am calling thee!
And still thou dost hesitate, child,
To come and follow Me?
Each sacrifice I will repay—
The great ones and the small—
None shall be lost in Heaven's count
Where I am Judge of all.

The human race has always felt the need of a priesthood; of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, men set aside to offer to God public prayers and sacrifices in the name of human society. Are you one of those chosen ones? Have you missed your calling? Are you hesitating? Are you going to stumble into life? More people, having stumbled, hopelessly stay stuck in the mud into which they have stumbled, and let life go at that.

Each year thousands of young men stand (in the words of uncounted commencement orators) on the threshold of life. They seem to be waiting for someone to come along in a van, truck, bus, or automobile of high or low degree and honk them across the threshold. As no one honks, they inevitably have to take their own first step. So they stumble on the threshold of life, and land—anywhere, anyhow. Then, in a doze, they wonder why they are behind the counter or before the bar (legal, not moist) or at the operating table or soda fountain, not even remotely contented, successful, happy. What a catastrophe it would be for you to stumble into priesthood.

Let's hesitate on this threshold over which you might stumble, and before you take the first step, do some thinking.

Pope Pius XI in his encyclical on "The Catholic Priesthood" says: "A true priestly vocation is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with a combination of physical, intellectual, and moral qualities which make him fitted for such a state of life. He must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge. Whoever, on the other hand, urged on, perhaps, by ill-advised parents, looks to this state as a means to temporal and earthly gains which he imagines and desires in the priesthood, as happened more often in the past; whoever has a special tendency to sensuality, and after long trial has not proved he can conquer it; whoever has no aptitude for study and who will be unable to follow the prescribed course with due satisfaction; all such cases show that they are not intended for the priesthood."

Thus, students of Assumption College, you who are standing on this threshold, you who are contemplating the vocation of the priesthood, stop and take a final analysis of yourself and you who have not definitely decided to lead this life, but feel that you would like to do so, pray—pray daily that you will be enlightened and that you will not stumble on the threshold, and land—as I have said, anywhere, anyhow—but least of all in the priesthood where you are not intended.

in the next issue

Beginning a NEW SERIES
of WAR EXPERIENCES

"THIS ENGLAND"

by C. A. WESTON,
Assumption Graduate of 1935

Published four times during the year by the Students of Assumption College, Windsor, Ontario ● A Member of the A.P.A., Publishers of The Ambassador, Quarterly Review, The Crusader, and Reporter.

Subscription, \$1.25 a year.

NOTES

With this issue we are establishing another enterprise among the many at Assumption College. The *Quarterly Review* is a publication designed to reflect student thought and in its make-up an endeavour has been made to select material of a higher literary content than has been found in previous newspapers of the College.

Considerable difficulty was encountered in securing articles suitable for publication of this type, the principle difficulty being that the students, having never been familiar with quarterlies, continued to write in the newspaper vein and much of the material we did receive met the fate of the waste basket.

At any rate we have in our schedule a vast array of selected articles by outside writers and it is hoped that contributors to the *Quarterly Review* will use them as models for future articles.

C.O.T.C. has been established this year with a reserve platoon as well. Uniforms have already arrived and we are looking forward to the first dress parade.

Reverend Thomas O'Rourke, C.S.B., Ph.D., L.L.D., of the Assumption faculty, is conducting a series of talks on the Catholic Church and the Labour Problem over C.K.L.W. Wednesday evenings on the Assumption Radio Series.

Dr. Heinrich Bruening, former Reich Chancellor of Germany; educated at the University of Munich in law; at Strasbourg in history and literature; at Muenster and at Bonn in political science, will speak on "How Quadragesimo Anno worked out on Germany" on December 7. Dr. Bruening's lecture is private—open only to patrons and members of the Lecture League. The lecture will be given in Detroit under Assumptoin auspices at Catholic Central Auditorium.

The Library Board announces the addition of approximately one thousand books to the College Library. Library Science students have had the task of assorting, marking, and placing them on the shelves.

The Librarian upon being asked for certain books replies pensively: "It's here theoretically, but physically it is not." This of course means there are branch libraries on the flats. The best assortment, we understand, is on the Philosophers' Flat.

Round Table Discussions which proved so very popular last year on Friday evenings will be resumed again this year, it has been announced by Father Garvey.

Mr. O'Connor of the House of Hospitality in Windsor has graciously consented to write an article on his duties as alms-giver in one of the most charitable institutions in this part of the country. Mr. O'Connor is at the present time taking extension classes at Assumption.

How does a prodigal world return to God? This question, not in so many words, perhaps, was asked at Assumption College twice during the past fortnight—it was the theme of Father McGriell and Father Crowley, of the Redemptorist Order, who preached our annual retreat, and of a talk given to the students by His Excellency Bishop Kidd, on his last visit to the school.

Catholic philosophy of life sets forth a threefold guide for man to follow—silence, reflection, and the primacy of the spiritual.

What is it that modern man hates most? His conscience—the interior monitor, every day, every hour, every minute, every second exhorts, entreats, commands, impels man to be virtuous. However, today we don't want to be virtuous, we want to do the impossible—get away from a proding conscience.

The voice of the conscience is soft, so we clamor for noise, excitement and thrills—anything to distract us from a voice, which like Banquo's ghost, cannot be kept down.

This is why the church places silence first in her threefold program. Silence—retreat from the world that we might say with Samuel, "Speak, Lord, for thy servant heareth," (1 Kings, 11, 10). The echo of God's voice will be heard and we will be able to see ourselves clearly and to discover what manner of men we are. Man must do less amusing and more musing.

After this discovery the church suggests we ask ourselves, "Why am I here?" From the Catechism we recall—"to know, to love and to serve God in this life and to be happy with Him in the next." This question and answer had a purpose—to promote reflection on our eternal welfare, through our worldly works.

Christ, in His sermon on the mount, tells us, "No man can serve two masters. For either he will hate the one and love the other; or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you be not solicitous for your life, what you shall eat nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment? . . . Seek ye therefore the kingdom of God and His justice and all these things shall be added unto you." (Matt. VI, 24, 25-33).

Man is now struck by the realization that God is the end of all, and that only with and in Him can there be perfect peace and rest for the soul. We have now arrived at the third and final principle—the primacy of the spiritual, (the essence of true Christian life), that is, there is nothing in the world that really matters except the salvation of our immortal souls.

This is the way back to Christ, which the church proposes to her children, and which was explained more fully to the students by the aforesaid visitors. Through these enlightening remarks we were made to realize that amid a world gone mad, there still remains a logical, direct road back to God.

ISOLATION OR INTERVENTION

• M. MOUSSEAU

To begin with may I state that this article is not prompted merely by patriotism, nor is it sponsored by any political party. I also may say that it is merely an outline by a biased observer of the present conflict between the interventionists and non-interventionists in the United States of America.

During the past several months the debates in the Senate have all centered on the one question, should United States enter the war? We have therein the problem which no doubt is confronting not only the president but also the representatives from every state in the union.

Since in this article we must choose one side or the other and from there go on to try and prove our point, I will take the side of the interventionists. That is to say, the answer to the question stated above is "Yes." We shall approach this point from two angles. First, from the point of view of self-preservation, and secondly, from the point of view of whether or not this conflict is a just war. In plainer language, the United States has a moral obligation to defend the principles which she hopes to maintain within her own boundaries—the principles of democracy. It is her duty and obligation to defend and make sure that the principles of democracy continue, and see that religion and the worship of God are allowed to continue without hindrance in every country.

It is not that Uncle Sam has any fear of direct invasion even in the possibility that England should be humbled in defeat, but it is that she would be in a position of a man who is confronted with a mad dog. At any moment he might attack. That constant fear of an invader eternally at her throat would be as bad and just as harmful and deteriorating, economically at least, as any direct invasion could possibly be. By this I mean that even though the forces of Nazism did not attempt an invasion they would set up a position whereby there could only be a ceaseless rush of armament in the United States. There would also be the question of maintaining a standing army large and capable enough to stem this invasion if it were ever unleashed.

The objection then arises, will Hitler attack the States even though he is successful in his attempt to defeat his arch-enemy, Great Britain? Would he not then be satisfied? And in view of that possibility why should they send over millions of their youth, the cream of the country, their citizens of tomorrow, to be slain on the battlefields of foreign countries which are merely continuing a five hundred year old feud? Why should we as the youth of this free and democratic country give up our opportunities merely to help a country which has not even paid up the debt she contracted during World War No. 1?

First, they are not merely helping Britain to drive back her arch-enemy or her aggressor. They are helping to defend that for which the Constitution of the United States stands—the four freedoms. They are not sending their youth to certain death merely to help out a friend. On the contrary they are sending them in

(Continued on Page 11)

America Still Neutral

• PETER PAUL PLANTE

Before beginning this article, it might be well to state that the author is an American, who, being naturally proud of his country, thinks enough of her to speak up and use his gift of free speech when he thinks that the occasion so demands. With this as a sort of preamble, we will continue.

One has no great difficulty in realizing the position in which our country now finds herself. As a matter of fact, there are several nations foreign to this part of the world who seem to be trying to influence her into entering this war. Other nations, realizing that the consensus of opinion of the general American public is against them, and being aware that the government is not going to be caught napping, are doing their best to see that this nation is unable to achieve her goal: national unity.

For the second time since the turn of the century, England finds herself at war with Germany. The last war was supposedly settled by the Treaty of Versailles. But look upon the Germany of today. They have millions of men trained to perfection in the latest type of warfare, countless planes whose high quality is acknowledged throughout the world, hordes of tanks that can crash through nearly any type of defense. And all this has been accomplished inside a period of twenty-five years. What have the other nations of Europe been doing while Germany has been busy arming herself?

These and many questions remain unanswered. The people of the United States stood aghast when their former president, Wilson, returned from the peace meeting with the news that his peace proposals had been disregarded. The "Lion" and the "Tiger" had made a laughing stock out of the man from the country which had taken more of a beating, financially, than any other; they had been two-faced about their ideas of peace. They were at first willing to be lenient towards the conquered peoples, but then their national greed, their short-sightedness, their national idea of superiority got the better of them. From then on it was "every man for himself." What a way to settle the war that "was to end all wars!"

From World War number one, we pass to World War number two. Again we find the same situation: America, a neutral, being submitted to all types of outrages. As in the former war, one cannot but notice in this war the fact that both warring parties are vitally concerned about the opinion of the United States. It is true that Hitler has broken thousands of promises, but we were inclined to believe at first that he was bluffing. However, the other nations of the world fell for his game.

They considered that they had permanently weakened Germany in 1919. They figured that she would never dare to raise her voice in defiance again. But how wrong they were! Instead of checking at once the re-born German idea of world power when the German armies took over the Saar and the Rhineland, both England and France stood back and watched. Each was afraid that the other would refuse to help. What a way for allies and friends to feel about one another! From here on, the German press simply played the idea of the British wanting peace at any price, till it was too late for England to do anything else but stall for time. The German armies were fully equipped, while the British and the French argued over the size of guns to put on battleships. What a golden opportunity for the militaristic element of Germany! Silently they worked, arming their soldiers with the best possible equipment. They worked on and developed an entirely new system of warfare that was to cripple Poland in a few days, break into and capture France in a few weeks. And still the so-called democratic nations of the old country let the rolling snowball increase in size.

Now England finds herself fighting this powerful system. All her former allies have been overrun, and she alone faces the power of the German army. However, Hitler, true to his nature, turns on his "ally" Russia. Now the two evils of the world are engaged in a battle to the end, and still England rushes her preparations. She has successfully withstood countless air raids, stalled off a threat of invasion, and now more than ever she stands ready to meet the conqueror on his own grounds.

Again we return to the States, popularly termed the "Arsenal of Democracy." Factories are booming, money is plentiful, prices are seeking new ceilings. We are "all out" in production for England. British ships are rushing back and forth between England and the States laden with vital war supplies. Huge planes roar their way like angry tigers across the ocean to take their place alongside the British-made models. Ships are handed from one navy to the other. Food supplies are sent from one country to the other. In fact, there are very few things that we are not doing for England. All in all, the only thing that America has not sent is men. Men, the pride of American homes, the backbone of this nation, they alone are the "implements" of war that we have not sent across the seas to aid our former ally. To go even further, America has taken over the protection of such bases as are deemed necessary to national defense. Canadians, British and Australians are being trained to fly in American planes, by American instructors, at American bases. Their own warships have full accommodations in our harbors. More than once have ships of the British navy limped into some American port to return to sea in the best of condition.

Even with all this material assistance, some heads of governments want to send American troops to die on foreign soil. They want to send the Doughboys across again. How many remember the thousands that did not return, and of those who did return, the cripples, the invalids, and the mentally sick? Oh, horrible war! How can it be that they have the audacity to ask for man-power? Let them remember what they thought of the American peace proposals in 1919. Let them remember how they contributed to the outbreak of this new war by being too slack when the first signs of trouble arose. Let them remember that the American peoples are more than willing to give them all their implements of war without immediate financial compensation. We are draining our own resources for them, and we do this willingly, not asking or even expecting an immediate return for them. We wish to remain neutral in the sense that America needs her men at home to manufacture the implements that the men of Britain and Russia are using against Hitler's hordes.

● history

● THE MISSIONARY PERIOD

S EVEN years after the founding of Quebec, Champlain endeavoured to secure missionaries for his newly established colony and in 1615 he was successful in obtaining three Franciscans whose duty it was to evangelize the district. One of the three missionaries, Father Joseph Le Caron by name, who was of strong character and possessed a bit of wanderlust, left the Quebec colony and journeyed to the Georgian Bay region. In those days this section was referred to as "Huronion", because of the tribe of Huron Indians who dwelt there.

Champlain had not long been in Quebec when a great uprising between the ruthless Iroquois of central New York and the Huron and Ottawa tribes of the lake region began. The Hurons were unlike other tribes who roamed about the countryside in nomad fashion. They made it a practise to remain settled in a definite locality and consequently the missionaries had easier access to them. The battles between the Iroquois and the Hurons raged for a great length of time and Father Le Caron proceeded to take the shortest route possible to Huronia in order to avoid meeting the Iroquois who came by canoe from Lake Erie, up the Detroit River and eventually in Lake Huron and Georgian Bay. Father Le Caron's canoe left Montreal by way of the Ottawa River which led him to Lake Nipissing. Then he braved the cataracts of the French River whose mouth began at the head of Georgian Bay. The Hurons welcomed him cordially and built for him a combination church and residence in which he carried on his work. It was on August 12, 1615, that the first Mass was celebrated in Huronia and Father Le Caron was the celebrant. He took things in an easy stride at first and made it a point to study the language and the customs of the people before proceeding to any actual teaching. The following spring he returned to Quebec to obtain auxiliaries.

It was not until 1623 that Father Le Caron returned to Huronia and with him on the second journey was Father Nicolas Viel. The two priests conducted the mission successfully until the summer of 1625 when a tragedy befell one of them. Father Viel set out for Quebec to replenish his supplies when two of his Indian guides drowned him near the outskirts of Montreal. Thus he became the first priest martyr of New France. It is easy to understand how great were the hardships of the missionary in this great frontier of Canada and how his life was constantly endangered by the frequent and ferocious attacks of the Iroquois.

Up to this time the Recollects of the Paris province (who were Franciscans but as members of a special observance within the order were referred to by this title) had been the only priests in the colony. They now realized the magnitude of the Indian mission field and their inability to till it unaided. Auxiliaries were needed and the choice fell upon the Jesuits who had assisted in the abortive attempts to colonize Canada before Champlain's successful venture, and who were eager to resume their missionary activity. Accordingly, three Jesuits landed at Quebec in the summer of 1625—Fathers Brebeuf, Lalement and Masse. The Huron mission was reopened in 1626.

The fact that Canada was restored in 1632 was due largely to the agitation for its retention as a mission field carried on by the Jesuits of France. Hence it is not surprising that Cardinal Richelieu placed its religious administration in their hands to the exclusion of the Recollects. In 1633 Fathers Brebeuf, Lalement and Davost took up their residence in Huronia. Slowly and patiently, they and succeeding missionaries built up that fervent Catholic

community described in the Jesuit Relations. In some of the villages religious life went on with all the observances and regularity of a modern parish. The names Huron and Christian became practically synonymous.

The Huron mission endured for seventeen years, or until it was battered down in an orgy of murder and destruction by the Iroquois. Five of its missionaries, Fathers Brebeuf, Daniel, Lalement, Garnier, and Chabonel were slain. In 1930 the Church solemnly placed their names on the catalogue of her saints. After the attack, the terror-stricken Hurons fled for their lives to the remote reaches of the lake region and as far west as the Mississippi. For a decade no missionary dared venture west of Lake Ontario.

The result of the "scattering of the Hurons" led to the establishment of a mission on La Pointe de Montreal or the bend of the river where the town of Sandwich now stands and which later was to be the site of Assumption College. It was here that Father Armand de la Richardie, one of the last Jesuit missionaries of the west, came from Detroit in 1728 to care for the Hurons. At this time, the districts of Fort Pontchartrain (Detroit) and the vicinity of the other side of the river were under the same flag and the spiritual needs for the Hurons were obtained from Pontchartrain. Pere Richardie established the mission and later turned its administration over to his assistant, Father Potier, who spent almost forty years of devoted service to this last remnant of the Jesuit mission. In 1767 the mission l'Assomption, the name which Pere Richardie had given it, was raised to the dignity of a parish. A few years later Father Potier died and the years following his death saw many arrivals and departures of priests who had been appointed to the parish.

● THE MODERN PERIOD

The arrival of Father Crevier in 1816 meant the beginning of vast changes in the primitive parish. The Jesuits had left and the parish was under diocesan supervision. Father Crevier, who was a secular priest, saw the urgent need of supplying a means of education for the many Indian children in the district and at his invitation the Grey nuns came to take charge

The Romance of Huron Line

of his school. Father Crevier was a man of great strength and ability. He, as did his predecessors, began his school for an ideal—the education of youth. He entertained fond hopes that some day it would reach a college status. However, because of his lack of funds, his plans failed. The school closed. The Grey Nuns departed.

The Jesuit Fathers returned to the Sandwich scene in 1843. Father Point, S.J., was appointed head of the parish and, like Father Crevier, he fully realized that steps had to be taken in order to provide educational facilities for the children. Subsequently elementary schools were opened in various parts of the parish. Later the Ladies of the Sacred Heart were brought in to conduct a higher school for girls and in 1857 it was decided to open a Catholic college for men. The Jesuits, true to their ideals of education, began the construction of the first building to bear the name Assumption College and it was in September, 1857, that the college was formally opened. The building was three stories high with chapel, faculty quarters and dining hall on the first floor, four classrooms on the second, and one large dormitory on the third floor.

The year following the opening of Assumption College, Sandwich was incorporated as a town (January 1, 1858). The original limits of the municipality of the Township of Sandwich formed a quarter circle running north and west from a given point for a distance of twelve miles to Lake St. Clair on the one hand and the Detroit River on the other. These two bodies of water formed the northwest and western boundaries. From the original formation of a township, it remained as the Township of Sandwich until the year 1854 when Windsor was set off as a separate municipality under a village charter. After being incorporated as a town its limits were narrowed to about 2,600 acres.

The college building was located on the Huron Line in the midst of a veritable forest. The building was soundly constructed and still stands to-day after eighty-three years of continuous use. It was a strange thing, but fate was unkind to the Jesuits in their labours and, after two years of fruitless effort, they gave up their unsuccessful work and left the shores of Sandwich never to return.

"REVOLUTION and COUNTER REVOLUTION"

● culture

A Summary of Monsignor Fulton J. Sheen's Address

The Right Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, Washington, D.C., opened the eighth year of the Assumption College Lecture League's Christian Culture Series on Oct. 5th. The noted orator filled two Windsor theatres, speaking to both audiences simultaneously through a public address hook-up. His lecture, titled "Revolution or Counter-revolution," analyzed in its religious implications, the European war situation, with emphasis on Russia.

Monsignor Sheen assailed the false front which he said Russia is now presenting to the world to make it appear as though religion is practised freely in the Soviet. He warned that pictures which appeared in an Oct. issue of the Life magazine were false propaganda. Those pictures showed priests in their vestments holding services and people praying without being molested in Moscow.

By referring to the constitution of the Soviets, he pointed out the misleading interpretations of President Roosevelt and Supreme Court Justice Frank Murphy, who said American religious freedom was similar to that of Russia. The Soviet Article recognizes religious freedom, however, there is no guarantee of its being a right of the people. Russians may worship but not propagandize religion. Anti-religious propaganda is permitted. "There is a world of difference," he warned. "A right given by God cannot be taken away." The Monsignor continued to explain the cleverly worded Soviet Constitution which, among other things, prohibits prayer in a building unless all tenants agree to it being said; the decalizing of all groups for worship and no collection at services. Furthermore, liberties of speech and press are given ostensibly as free in Russia, but all are subject to the condition that they strengthen the Communist system.

Monsignor Sheen made two vivid parallisms, linking Hitler and Stalin as "snakes" and "gangsters," although he drew a distinction between the peoples of the two countries and the ideologies which rule them. More importantly, he asserted that a clear distinction must be made between Russia and Com-

munist in deciding the question of aid to Russia. "Russia is Communistic, but Communism is not Russia," he cited. "Russia pre-existed Communism and it will post-exist it." The Monsignor exclaimed: "I believe we will live to see the day when Russia will be one of the religious centers of the world. I cannot conceive so much suffering without the reward of a crown." The Holy See has repeatedly condemned Communism but never Russia, he went on. The Roman Catholic "Prayers after Mass" are said intentionally for Russia and have been a part of Catholic worship for the past ten years. He approved of us aiding Russia materially, if Russia would adhere to three essential conditions: (1) that true religious liberty be restored to the Russian people; (2) that Communism in the U.S. is suppressed, and (3) that all idea of remaking Europe on the Communist pattern is forgotten.

Monsignor Sheen stressed that America should act now to stamp out Communism, because if Russia falls, New York City will become world headquarters for the movement. Hitler also will be given a grand opportunity of posing as a second Henry the Eighth and defender of the faith by releasing all priests in concentration camps in Russia. To foil this plan, Russia should turn loose its religious prisoners now and give them liberty to work.

He urged that each individual can do an effective part in the counter-revolution that must come if religion is to find its rightful place. The world, in movements

(Continued on Page 8)

THE STUDENTS OF
THE COLLEGE
EXPRESS THEIR
SYMPATHY TO
MR. QUIGLEY OF
THE FRESHMEN CLASS
ON THE DEATH OF
HIS FATHER.

R.I.P.

WHAT OF TO-MORROW?

Selected Article

● ALEXANDER BEDARD

"Assumption College boasts of large freshmen class. Corridors of Canadian colleges reported to be teeming with new students."

Such were the remarks in Canadian cities around the 24th of September, 1941. From an educational viewpoint the news was very heartening but— isn't Canada at war? How is it that there are so many new students in college when Canada is appealing for recruits in the active service? Are there chaps afraid to face the issue? Are they running from their "duty"?

A person who starts to college in these troublesome times does so only after a great deal of thought. There is so much at stake on every move he now makes that he is forced to think his way along, reasoning soundly and logically.

If I don't go to college and I am intellectually capable and financially able to do so, what kind of future can I expect? The minute I become 21 I will be drafted into active service. Actually it's only supposed to be 4 months duration, but when the army talks you just listen and obey. You're no longer an individual—just a number.

All right! So I'm in the army! I'll work my way up to be an officer. Whoa! Wait right where you are, chum. Look around you. Who are your officers, your commissioned officers? That one's a college man, that one belonged to a non permanent militia, there's another college man, yes, there is one officer who was formerly a buck private, here's a college grad who left a job for an officer's pips. Quite a collection, isn't there? Now then, how many buck privates and non commissioned officers face you? Two hundred and fifty is a pretty close guess. Out of five men commanding 250 men one came up from the ranks. It looks like the military training at college has a distinct advantage over any other method of attaining a commission.

Everybody says that after the war is over the responsibility of rehabilitation will fall on the shoulders of those who have been educated to meet the crisis. Will you say the active service men all have an opportunity to go to school? Yes they have but what they learn is of practical use for warfare not for re-establishment. It's on the understanding and sympathetic college grad that the active service men will fall back when help will be needed by them to find them-

(Continued on Page 11)

current events



• PETER PAUL PLANTE

ambassador staff announced

Peter P. Plante '43 has been named editor-in-chief of "The Ambassador," College year book. Mr. Plante succeeds Richard Farrell who has resigned the editorship after three years. Plante served as feature editor on the Purple and White last year and was active as exchange editor of the year book or 1940.

Henry Lally '44 has been appointed business manager of the entire Assumption Press Association. Under the new editor the following appointments have been made: Charles Hathaway, Assistant Editor; William J. Stoba, Feature Editor; John Collins and Thomas Gormely, co-Sport Editors. William Madden is the new Photography Editor while Max Mousseau will take charge of the Advertising Department.

The theme of the 1942 Ambassador will be the friendly ties that bind the United States with the Dominion of Canada, Mr. Plante announces. The colour scheme this year will be Artesian green and gold while the general format of the volume will closely resemble the 1940 and '41 editions.

retreat

Another traditional retreat has passed away, leaving us with pleasant memories of that three day peace with God. The student body deserves congratulations on its splendid effort in co-operating with God and making use of His extraordinary graces.

The Redemptorist Fathers were kind and considerate in rendering their services to help us make such a retreat. They fulfilled their divine mission to give instructions of enlightenment about our religion and to relieve the sinful burden upon our souls. The various sermons revealed the necessity of a spiritual reflexion which in

turn enlivened and strengthened our faith.

Silence was golden during the special occasion. Worldly connections were completely cut off, enabling us to derive spiritual benefits from full concentration upon God. The retreat, through the intercession of the Blessed Virgin Mary, inspired us to perfect our souls and to make firm resolutions for improving our daily life.

sodality

After the retreat it seems proper to suggest means of maintaining effective contact with the Forces above. When armies are at war, the one which keeps its means of communication from becoming impaired by the enemy's armed soldiers, saboteurs or guerrilla forces has the advantage. A battalion will generally be lost if it is foolish enough to become segregated by the enemy from its comrades-in-arms. We too have this duty of watchful control of communications. Ours is to be sure that the powers of evil do not separate us from Our Father's command.

The German army has aptly shown the value of efficiency. We can and must ourselves be efficient. We only attain final victory in this struggle of earth by keeping constant contact with God, Who is the Mainstay of our fighting code. The Mass, sacraments and prayer provide our best means of communion with Him. It is the object of the Blessed Virgin's Sodality to keep us aware of the tactics of ardent Catholics. The Sodality meetings are a form of prayer, a praise of God through His Blessed Mother. It is, therefore, hoped that all sodalists will bear this object in mind when they attend meetings. Be true sodalists and use the best strategy.

The officers for the 1941-42 Sodality are Richard Farrell, Prefect; Henry Lally, Secretary; Armand di Francesco, Treasurer; Frank Zinser, First Councillor, and Edward Hellner, Second Councillor. Father LeBel serves as Director.

medicine

The officers for the current scholastic year were elected at the meeting held by the Saint Luke's Society on Saturday, November 8th. Al. Truant, Gerald St. Pierre, and Eddie Seewald were chosen for President, Secretary, and Treasurer respectively.

The scope of activities which appear on the agenda is a considerable improvement over that of last year and is only made possible through the added facilities afforded in the new laboratory.

In this new headquarters our pre-medical students are gleaning knowledge which will be of inestimable value to them in future years. The effects of resection of the duodenum, of insufficiency of thyroxin secretions after removal of the thyroid glands, and of the diet upon the pyloric and hepatic regions have been topics which have held the attention of the members during the past month. Endeavours which are planned for the near future are studies upon the cranial, hepatic and renal regions, the endocrine system and pathogenic bacteriology and immunity.



• VERY REV. V. J. GUINAN, C.S.B.

president's message

It has been said that men of genius create masterpieces because they throw their whole life into the task, believe in it and love it. They feel that they may yet do better things and hope and confidence keeps them alert and fresh.

The present editors of the Quarterly Review have not revealed whether or not they are men of genius, and have not indicated that their publication will be a masterpiece. However, in view of their past record on different College periodicals one can feel reasonably certain that their efforts will be a credit to Assumption.

A college paper serves a most useful purpose in student life. It strengthens the bond that binds into a living whole students of different years; it fosters worthy traditions; it can promote the aim of Assumption College, to send forth men of sterling Christian character, men with keen intellects and strong wills.

May success attend their undertaking!

Revolution and Counter Revolution

(Continued from Page 7)

of great crisis, has been saved by counter-revolutionary movements caused by the urge to reform. Revolution, he said, is protest and cannot succeed; counter-revolution always can be victorious because it seeks to correct. This, he said, is proved by the numerous instances of restoration won by the saints.

Monsignor Sheen concluded his interesting address by comparing Germany and Russia to the thieves upon the crosses on either side of Christ. "Christ is between two thieves," he said—"We, too, must be ready to take back the repentant. Which ever comes we will take. God grant it may be both."

So ended another dramatic lecture by a great Churchman, Monsignor Fulton J. Sheen successfully initiated the eighth cultural season, and we look forward to greater heights in intellectual entertainment. We, of the student body, extend sincere congratulations to Rev. J. Stanley Murphy, C.S.B., director of the series, who has arranged another schedule of famous celebrities.

"first legion" will be first drama attempt



• CHARLES HATHAWAY

Convening for their second meeting of the season on Tuesday, November 4th, the Assumption Thespians held readings for parts in their initial production, "First Legion."

Appointed as co-directors and faculty advisors were Father F. L. Burns and Doctor R. Miller. Both have had many years experience in the dramatic field, and we feel fortunate in having two such learned and capable directors to guide our work.

The appointments for officers in the club were as follows: President, John Hathaway; Sect'y-Treas., Thomas Gormely; and Joseph Braun as Production Manager. All these men have been active in the past in the Dramatic Club, and we feel confident that under their leadership, the Club will enjoy another year of success.



A. P. A. NEWS

The magazine which you are now reading is the latest venture of the Assumption Press Association. The Quarterly Review has been designed to supplant the Purple and White which has ceased publication after sixteen years of somewhat irregular service. . . . The Quarterly Review is not a newspaper but more what the name implies—a review of student affairs as well as selected articles of outside interest.

The Ambassador, internationally renowned annual of Assumption, will enter its fourth year of publication this year. The very name Ambassador signifies a masterful stroke in the Assumption press circle.

Another new arrival on the journalistic front this year will be The Crusader, a year book published by the High School Department. Father U. J. Girard, C.S.B., who so successfully directed the high school book of 1941, is again in charge. The High School Department is to be congratulated for the distinctive new format of their paper—The Reporter.

We might mention that Alumni Chatter has completed its first year of publication with the October issue. Alumni Chatter is not a member of the A.P.A., incidentally, but at the same time is a very newsy publication edited by Father Mallon, Secretary of the A. C. Alumni Association.

A new room for the A.P.A. Cut Library opened this year with Father Girard as Librarian. A card catalogue system for all printing plates belonging to the A.P.A.

is being devised and such a system makes for easier accessibility to the cuts.

The association is now registered with the Windsor Board of Commerce.

Journalism students will soon have the opportunity of hearing a special lecture by Mr. George Gardiner, vice-president of Photo Engravers and Electrotypers in Toronto. Mr. Gardiner is a collector of school annuals and since 1900 he has gathered and filed the year books of the leading colleges and universities of both Canada and the United States. In the Toronto office of P. E. and E. a librarian is in charge of this unique library. The date of Mr. Gardiner's lecture will be announced shortly and will be open to all students in the Arts Department.

faculty changes •

Among the staff changes at Assumption this year it is found that among the new additions are Rev. E. LeBel, C.S.B., M.A., who comes from St. Michael's College, Toronto, as Associate Professor of English and History. Father LeBel, a native of Sarnia, Ont., matriculated at Assumption College before going to Toronto. Rev. Thomas P. O'Rourke, C.S.B., Ph.D., is also a former Assumption graduate being a member of the Rhetoric Class of 1909. Father O'Rourke is a lecturer in the Romance Languages Department. Father J. M. Hussey, C.S.B., M.A., comes from Aquinas Institute, Rochester, N.Y., to carry on as Professor of Classics. Father Hussey was born in Windsor and also attended Assumption College before joining the community. He received his bachelor's degree from Toronto University, and his Master's degree from the Catholic University of America in 1936. Father F. Austin Brown, C.S.B., B.A., was formerly stationed at Catholic Central High School in Detroit. Father Brown is a lecturer in



• FATHER McCORKELL

Latin at the College where he graduated in 1930. Father W. J. Storey, C.S.B., M.A., is an instructor in English and was bursar at this College many years ago. Other additions to this year's faculty are the recently ordained Father John P. Hanrahan, C.S.B., who was once a student in the High School Department. He is an instructor in the same department this year. The new athletic director is Father G. Todd.

Father McCorkell, who will long be remembered for his English 30 lectures, is now president of St. Thomas More College in Saskatoon, Saskatchewan. For many years the president of St. Michael's College in Toronto, Father McCorkell came to Assumption at the termination of that office and stayed but one short year.

Father J. C. Wey, C.S.B., former professor of Classics and master of the Philosopher's Flat, is once again lecturing at St. Michael's, while Father J. Whelihan has returned to his native Calgary, Alta., at St. Mary's High School.

athletics

With opening of the basketball schedule only a few weeks away Coach Don Des Jarlais is faced with the difficult task of finding speed to make up for the lack of height. With the exception of a few tall men this year's cagers can rightfully be called the "midgets." Due to the fact that only three varsity regulars reported back there is plenty of chance for the many promising candidates that are out for the team. This year's schedule is one of the toughest schedules an Assumption quintet has had to face in many years. May they come through with flying colors as they always have done in the past.

VARSITY BASKETBALL SCHEDULE

Dec. 12—Adrian, here
 Dec. 16—St. Mary's at Orchard Lake
 Dec. 18—Highland Park, here
 Jan. 8—University of Detroit, at Detroit
 Jan. 11—DeSales at Toledo
 Jan. 16—Calvin, here
 Jan. 21—Detroit Tech, here
 Jan. 23—Ferris Institute, here
 Jan. 27—Lawrence Tech at Detroit
 Feb. 5—Calvin at Grand Rapids
 Feb. 6—Ferris Institute at Big Rapids
 Feb. 11—Lawrence Tech, here
 Feb. 14—University of West. Ont., here
 Feb. 18—St. Marys of Orchard Lake, here
 Feb. 21—Univ. of Toronto at Toronto
 Feb. 23—DeSales of Toledo, here
 Feb. 28—Detroit Tech at Detroit
 Mar. 4—Univ. of West. Ont., at London
 —BILL MADDEN.

PING-PONG FANATICS WIELD MEAN PADDLES

The many ping-pong enthusiasts are now battling the little white ball around with a frenzy. The foremost figures in this line so far have been Al Ellison, John Walsh and Tom Hamilton. "Champ" Ellison has, up to now, led the field of paddle-wielders, with "Speedball" Walsh and "Slice" Hamilton running close seconds.

—BOB MURRAY.

SPORTATORIAL

Quite a few of the freshmen basketball hopefuls are "Stripes" men. Bill Madden played three years at St. Andrew's at Saginaw; John Poinan is a three-year player from Aquinas, Rochester; Bob Murray is a two-stripe man from All Saints, Detroit; John McIntyre played two years for Bad Axe. . . . According to reports Hank Lally is supposedly the trickiest man on the floor. This may be on account of the blisters on his feet forcing him to keep on the move. . . . The "one armed specialist," (John Poinan) is due to be in shape after a good big meal on Thanksgiving. . . . Bob Murray claims that though he has not learned much about Basketball he has learned to use his elbows; Herb Delaney will vouch for this. . . . Debaters Beware! Joe Wilcox is on the loose and he claims that he was a good debater in his day. . . . We also noticed that the aspiring cheerleaders were limping and moaning last Wednesday after a strenuous workout.

—JOHN KADD.

THE MODERN TREND IN MUSIC

• A. DI FRANCESCO

Greetings, Gates! Welcome to this column of musical notations! For the first time in the history of the Assumption Press, a column of music is published for the benefit of all the hepcats and alligators of dear old A.C. We hope you like it and it is our desire to give you all the latest information on the musical world. So get hep and get in the groove.

The latest band to make their debut in the movies is that of Jimmy Dorsey's. They are starred in "The Fleet's In." Jimmy is given a chance to show the wares of his band in nine swell arrangements. A fine feature of the picture is the scene where vocalists Helen O'Connell and Bob Eberle harmonize with Dotty Lamoor in "I Remember You." Make this picture one of your "mysts."

Woody Herman's reorganized crew bears a new shining star in the person of pretty Billie Rogers, scintillating girl-trumpeter. Billie hails from the University of Montana where she made the college lads and lassies really jump. Now she's sending the rest of the cats at Woody's one-nighters.

By the way, did you know that peace reigns once more on the airways? ASCAP has signed a ten year contract with the leading radio networks. This closes one of the most bitter feuds ever to occur on the air.

Flash! Assumption rides again! From the inner sanctum of the hallowed walls of learning the venerable college once more has come through with a fine aggregation of hepcats. With yours truly swishing the baton, Alex "Boogie" Bedard manipulating the ivories, and Hoppy strumming the guitar, the outfit is fortunate in having a full crew with a great future. Bud Taylor is the new drummer, really solid. The reed section is held by Bruce Chick, Tom "Houdini" Gates, Bill Kemp and Bill Campbell. According to the general opinion around school, the band has improved tremendously over last year's "scrubs." Commencing with Assumption C.Y.O. dances every second Friday, the band has been booked solid for the rest of the year, with the new year looking very prosperous. The Serenaders are playing for a few sorority and club proms. So once more Assumption shows itself competent in the field.

Well, gaties, we are nearing the last bar of this "paper symphony." So without much ado, we'll be truckin' with you in the next issue. Keep hep to the jive!

Photographers
to Assumption

Falkner

STUDIOS

WINDSOR

N. WILD, Manager

a lighter vein

• A LETTER

October 6, 1941.

Dere Ma:

Tanks for the too-bits that you forwarded to me at the foist of the muntth. It sure were nghty swell of you to raise my allowans five sents a muntth for now I will be able to give to the "Little Mission Sassiety" that they have annorgorated up here—it sure is a goode sassiety, all the guys give to it—well most of them.

Boy Ma but their sure is a swell bunch of jerks up here at Asumption Kolege. I did not no that their was so many of us entelligancia in the world—do you think maibe that day draffted them here like they do in the armie? Day even have marching up her too times a week, with a reel solder officar comanding us. He lines us up and we march and he tells us to halte and then we start marching all over again, this kinde of stufe goes on four three hours, gets awfull menotanus. Day tolde us we was to get uniformes but they havent cume as yet. I will send to you a piksure of me; also one that you can give to Hazel. By the way Ma has she bean cheeting on me since I has been away, remember she tolde me she would stay at home at nights and read and not go out with anyone but the gals. Dont tell her but I have met the darndest cute blonde up here named Jean, she goes to some school out on the highway called Holy Name, out by the race track, that is whar I met up with her, at the school I mean. They put on some kinde of a shindig up ther but ther wasnt any square dances—boy thay sure do danse funny up here in these parts Ma. They jump up and down and up and down and they throw thar gals all over the floor just like fightin. I couln't danse like that so I was going to be one of those things you call wallflowers; but then I spied this "belle feme"—thats French for a prettie gal—she was sitting in the corner looking so lonesome like, in a few moments I mossied over to her and we get to talkin and than befor I nos it I am takin her home. Wish I had of nown whar she lived for we walked for miles—

DEPT. OF WAR

MOUSE NEWS

Communique #1 Editors: McGovern
McCue

The following is the complete and up-to-date and last-minute report of the mouse casualties. The first prisoner of war was taken alive on Oct. 21, 1941, after a forty-minute encounter in which the victor was T. J. McGovern. Then the Blitz started. With a poorly equipped army of two mouse traps, Cols. McGovern and McCue are successfully nearing "MOUSECOW."

The troops of the western invading force were wiped out. This battle was fought on the night of Nov. 3, and was waged until nearly dawn of Nov. 4. Three divisions fell under the might of the defenders' traps. While preparing for a new and greater offensive, all was quiet on the Western Front. Operations resumed on the late evening of Nov. 5 and continued until near noon of the sixth. This battle was fought on the South-Western front. The Closet division was completely annihilated in this struggle (we hope). In this battle five divisions fell.

TOTAL CASUALTIES 12 at this writing.

YOUR SCHOOL NEEDS YOU
JOIN AT ONCE
RECRUITS & EQUIPMENT NEEDED

I was so tired that I took the bus hom. She shure was a mighty nice gal though for she took me in and bided me a soda-pop—strawberrie—and last friday nite she took me to a talking moving pickure—when you come up to see me graduate four or five yars from now, I will take you to one—that is if the fad has not dyde out by that time. Confadenchally it beets looking thru that contraption of our at the piksure cards of Niagra Falls.

Well Ma, I had better close this letter as the male goes out in a hour and I have to try to bum me a stamp.

Effectionatally yours,
JIM CONLEY.

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DETROIT

ISOLATION OR INTERVENTION

(Continued from Page 5)

order that they may secure for them a world in which it would be safe to rear children as they wish and not as the state dictates. We are not fighting merely against people, we are fighting against a way of life, a system which has in its policy nothing but a totalitarian state. Religion would not be tolerated. Nor would you be allowed to stand up as you are today and say, "No, I don't want to go to war." You would go whether you liked it or not. Do you think that all the people in Germany are in favour of war? Do you think for a minute that they enjoy killing others for the sake of killing? No, these people are controlled by a small minority who dictate to them what they are going to do, whether they like it or not. And it is from this small minority that they receive their livelihood. Should we tolerate a dictator who does not even keep the treaties signed under oath?, a man who signs a non-aggression treaty with a neighbouring country and in less than six months invades that same neighbour?, a man who says, "I want only the possessions that were taken away from us by the Treaty of Versailles," and who then goes on to conquer and subdue practically the whole of the European continent? Was that all taken away from him in that treaty?

We then come to the position of the toleration or not of German propaganda in the States. One of the freedoms which are guaranteed to the American people is that each and every one of them is given a voice in their government. In a totalitarian state such as advocated by the Nazi system the policies of its government are dictated by the minority rather than put forth by the people or the country. That is the first and most fundamental reason why Nazi propaganda should not be tolerated within the boundaries of the United States.

In Msgr. Sheen's lecture of several weeks back, he stated in his assumption that we should help Russia that, "We are not to help Russia as a nation but we have an obligation which comes from the brotherhood of men to help the Russians." It is on this that I wish to base my further arguments. Certainly it is necessary that in order to reconcile ourselves to joining in this conflict we must be certain that the conditions of a just war exist. First there must be an aggressor. In this war has not Hitler aggressed and invaded nearly all of the helpless or if not helpless the very weak nations such as Norway, Sweden and Belgium. In the case of Poland could you put him in any other category than that of an aggressor. The second condition that must exist is that we have a reasonable chance of success. Certainly Great Britain up until now has withstood the thrusts of this powerful aggressor if only on her own soil. And at the time when these thrusts were even more powerful than they are at the present time, she withstood them with but a shell of her present air-force strength. Is there any reason, therefore, that Great Britain, in alliance with the United States, could not defeat him. The third and most necessary condition is that she must be sure that at the termination of this conflict the aims and the treaties will be just ones. The only way that United States will have any say as to the dictates of these treaties is to demonstrate that she is willing and powerful enough to defend just policies and that she will do the same in case of emergency.

WHO LOSES WITH A SMILE

Let others cheer the winning team
There's one I hold worth while
'Tis they who do the best they can,
Then lose out with a smile,
Beaten are they, but not to stay
Down with the rank and file;
That team will win some other day
Who loses with a smile.

—Bill Madden.

ASSUMPTION RETREAT

Silence we were told to keep,
Humility strengthened made us weep,
Abundant graces were close at hand,
Which tied our souls in one Holy band.

Recollection and true sorrow for past misdeeds,
Helped us to rip up those miserable weeds,
Once again life's field was rich in crops,
Making us firm Catholics without aid of props.

Realization of sin, its horror and outcome,
Inspired prayer that Heaven extends welcome,
As forgiven sinners our hearts are in joy,
For penance and Communion create God's boy.

Virgin Mary is the Mother of every retreat,
Her virtues prevail towards Satan's defeat,
We have but to ask and she will take heed
To our innermost thoughts and strenuous deed.

—Wm. A. Flynn.

THE DREAMER

To he who can dream
Life holds a vaster meaning
To he who can scheme
There is a joy seeming
To transcend all worldly cares
In idle dreams if he dares.

To he who can dream
And drift away in speculation
To he who can glean
The fruits of his imagination
There is in it something giving
That which makes his life worth living.

—R.A.P.

SONNET

Yes, you, the world and all the land!"
Pete said, "It's grand!
But it was night!
What despair when light
Had uncloaked the dump.

—Edward P. Hellner.

What of To-Morrow?

(Continued from Page 7)

selves once more in a world of silent memories. It's only natural that one back from the wars will need time to collect his thoughts and once more assert his rights. These college men will be out to act as responsible guides pointing to the path that leads to the broad road of recovery.

To those people who cry, "Why should college men be exempted from a defense of democracy," I say college men are preparing themselves to be the strongest defenders of democracy. Let these individuals spend an evening thinking of the years to come. After a thorough examination of the value of college training in this era they will be able to say with confidence: What of the future! What of tomorrow!

... the Class
of
'42 !

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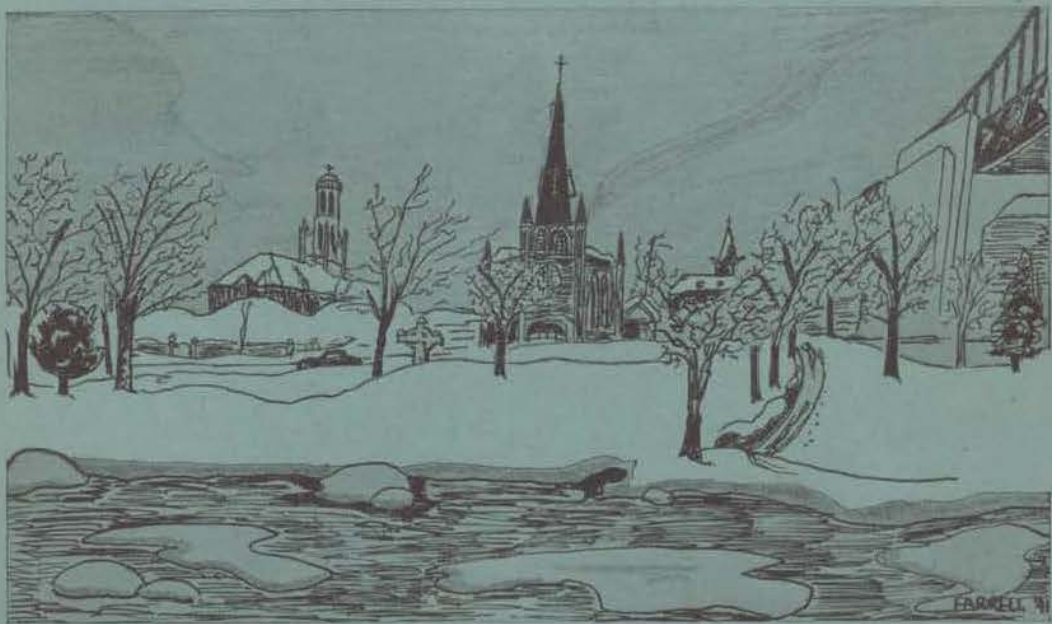
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WINDSOR
TERMINAL

ASSUMPTION
COLLEGE

Quarterly REVIEW



WINTER ON THE POINTE MONTRÉAL

FEBRUARY, 1942

ABOUT THE COVER:

The cover design on this issue is a pen and ink sketch of the College Campus looking up from the river bank or the Pointe Montreal as it is called more correctly. For many years we have tried to get a photograph of the College from the river but the results have always been unsatisfactory and we decided to draw the scene instead.

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ASSUMPTION
COLLEGE

Quarterly REVIEW

for february, 1942

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VOLUME
ONE

● Published by the Students of
Assumption College in
Windsor, Ontario

NUMBER
TWO

editorial

WHEN THE LAMP IS SHATTERED

*When the lamp is shattered,
The light in the dust lies dead . . .
When the cloud is scattered,
The rainbow's glory is shed.
When the lute is broken,
Sweet tones are remembered not;
When the lips have spoken,
Loved accents are soon forgot.*

(Shelley—lines written in 1822)

Language is too crude and meaningless to express our feelings in time of war. Human sentiments must be cast to the winds while the joys and sorrows that compose a life must obscure themselves to make room for cold blue steel keen with the hunger for blood.

Amused, we cast a retrospective glance to the days when in knee pants we said we were going to be firemen and policemen and doctors and lawyers when we grew up. We were born at the close of a war — or rather a war that those of a preceding generation never finished. At any rate we thrived and flourished over a short span of years ever thinking, ever hoping, ever planning for our futures.

In grammar school we thrilled to the stirring tales and exploits of the Great War of 1914-18 and smiled reassuredly that truly we lived in peace. We finished high school — the first great milestone in our lives. Some of us went to work and a number of us went on in pursuit of higher learning. We still hoped for and envisaged that day when a vast and overwhelming future would be opened before us. What a magnificent obsession was ours!

To-day, as we daily tear the dates from our calendars and as we gradually approach our graduation day, we awake suddenly to find our plans, our ideals and our fondest dreams plummeting and crashing into the weird wail of a dive bomber plunging into the uncanny darkness of oblivion.

Yesterday we were little boys playing cops and robbers; to-day we are young men about to play a game of international cops and robbers. When at first we saw war clouds gather we found it hard to realize

that sudden transition from boyhood to manhood. The realization that we have already approached the crossroads in our lives and that from these crossroads we must detour was at first terrifying. But we are Americans and we are Canadians — above all we are Christians; we have heritages that no others have. America was built on sacrifice and in Churchill's words — "blood, sweat, and tears!" We are equal to the hardships to come! We Americans and we Canadians are the living symbols of freedom — faith's last guiding light in a world in flames.

It is up to us and us alone to forget those secret aims and ambitions we once had for the time being in order that the yellow savagery of the far east and the outrageous monster of central Europe may be crushed and strangled forever!

We have had education based on the teachings of the Holy Mother the Church; we have been trained in Christian thought and with these principles behind us, provided we use them correctly, we can never go astray. The fact that war may terminate our careers should not cause us to despair. We are proud to show that our generation can take it on the chin. Because our births date from World War I we have been dubbed "war babies." Ironically we are "war babies" and we know that man has two foremost duties — one to God, the other to his country. Between the splendour of the Star Spangled Banner and the grandeur of the Union Jack we shall unfurl the glorious banner of Christ and together we shall emerge triumphantly — victoriously!

—R. D. Farrell.

■ NOTES

Winston Churchill and the R.A.F. may be London's heroes, but its heroine is still Scarlett O'Hara. Despite bombing and transportation difficulties, "Gone with the Wind" has been running for over a year and the crowds line up daily in Leicester Square. On August 9, Scarlett's creator, Margaret Mitchell, christened the new cruiser "U.S.S. Atlanta" at Kearny, New Jersey.

The ultimate in fame has come to Indiana's beloved poet, James Whitcomb Riley. A sleek, new streamlined train has been named for him. It will operate wholly in the state of Indiana which Riley loved and wrote about.

In studying English 40 it was interesting to find the following poem among the poems in the anthology:

A FOREIGN RULER

He says, MY REIGN IS PEACE, so slays
A thousand in the dead of night.
ARE YOU ALL HAPPY NOW? he says.
And those he leaves behind cry quite.

He swears he will have no contention,
And sets all nations by the ears;
He shouts aloud, NO INTERVENTION!
Invades, and drowns them all in tears.

It was written about one hundred years ago by Walter Savage Landor.

The annual January Examinations have come to a close and the new term begins January 28. Results of the exams are posted about a week after the last examination.

Le Roy Delmore, President of the Senior class, announces that the Assumption Senior Prom will be held on Friday evening at the Prince Edward Hotel on February 13. Bill Kerrigan's Orchestra will fill the band stand.

Night classes in Accounting, Economics, and Business English have been inaugurated at Assumption for the benefit of adult and non-classified students. As the enrollment increases more courses will be added.

Rev. Father Flahiff, C.S.B., of the Pontifical Institute of Mediaeval Studies, of Toronto, gave three lectures recently to the undergraduates of our College. Two of the lectures dealt with the artistic representations of the Blessed Virgin from the first century to the time of the renaissance, and were impressively illustrated by slides. The third lecture centered about the relationship of the church to the state in the Middle Ages. Father Flahiff stated that it is an anachronism to think of the disputes between church and state in the Middle Ages in terms of present day conflicts between these two powers. The mediaevalists did not fail to distinguish the spiritual and the temporal, but they thought of society as one organic body, the church being concerned with the spiritual and the state with the temporal interests of the body. The disputes which occurred were over questions of jurisdiction and in no way called into question the fundamental rights of either church or state. Because of an organic conception of society there was no place for a dualistic separation of church and state, and much less for a denial of the right of either to exist.

■ PERSONALITIES

When dignified Edward Purtell Hellner first came to Assumption he was bewildered at the strange customs and habits about the place and found it difficult to adjust himself to the strange ways in this strange place. One day when confronted with a particularly vexing problem he merely cried: "Ah, Assumption!" and threw himself in the pool fully clothed.

English note: The ultimate in classroom slang was reached not long ago when an Assumption English prof. looked at his class which was two-thirds in slumber and said dryly: "For next class read Browning and his tripe."

Just before the Arts banquet last year Father Murphy had made it a point to visit all the R.K. classes to make a vital announcement in the brand of humour that makes Fr. M. Fr. M. and it went something like this: "If any of you get thirsty at this affair there will be plenty of water on the tables this year and you won't have to be bothered about going out to quench your thirst." After the announcement Fleischner leaned over to Farrell and said naively: "Why, wasn't there any water last year?"

There are three bus drivers on the S.W. and A. who refuse to pick up the BeGoles when they arrive in Windsor from Detroit each morning. "A fine thing," declares Carroll, eldest of the three, "when they won't let us ride on public vehicles of transportation. All we ever do is try to entertain the passengers by singing request numbers."

When the fire alarm system was first installed in the College buildings it had a peculiar habit of going off at all hours of the day and night and particularly during the early hours of the morning. One cold January morning it went off at 3 A.M. There was general confusion on the top flat (isn't there always?) and finally someone came up from the lower floors to announce that it was only a false alarm. "Yes, but where?" cried Father Weiler who was flat master at the time.

Anyone who ever knew Father T. A. MacDonald will appreciate this one. It seems that a scholastic wanted the key to the vestment cabinet in the chapel and the only key was in Father MacDonald's room. "I knocked and knocked on his door and didn't get an answer and it was imperative that I get that key so I decided to climb over the transom. I made an awful lot of noise and almost broke the glass as I went in feet first. Then I straddled myself on the door frame almost breaking my neck trying to turn around. To top it all off I got stuck and imagine my amazement to look down and see Father MacDonald, arms folded, sitting up in bed watching the acrobatics!" That was the scholastic's story.

The German Enigma

by

BERNHARD STRASSER. O. S. B.

This article was written by the brother of Dr. Otto Strasser who spoke on the Assumption Lecture Series this season. The author is stationed at St. John's University, Collegeville, Minn., and sent this and the article on page 10 to Assumption College for the express purpose that they be published in The Quarterly Review. This is the first publication anywhere of "The German Enigma" and "Monastery Suppression." Installment II will appear in the March issue.

A German University professor, Dr. Goetz-Briefs, who is now teaching at Georgetown University, published a lengthy article in the October number of the "Review of Politics" under the title, "The German Enigma." In it he takes the issue with three important books on Germany by authors enjoying wide recognition: Dr. Friedrich Wilhelm Foerster, Gonzague de Reynold, and Sebastian Haffner.

From observations made during my stay in the U.S.A. I have come to realize how great an enigma Germany is to the American people — even to those Americans who are normally well-disposed toward Germany and therefore know that it is necessary to make a distinction between Germany and Hitler, between the German people and the Nazi party.

I propose to clear up for you at least some of the mysteries of this "German Enigma." I shall base my remarks on my personal observations, on my knowledge of German history, and on my understanding of the German people. But I wish to insist emphatically that I, as a priest and monk, can not and will not talk politics or propaganda to you. I detest politics, the source of profound misfortune to my family.

Furthermore, I wish to stress that I am speaking as a German patriot. As evidence of my love of Fatherland I can point with pride to my war record; to four years of service in the trenches, both as a common soldier and officer; to the wounds I received in the defense of my native land. Also, as a priest, I realize that love of one's country is a Christian virtue. If, therefore, in the course of my lecture you hear me forced to criticize former leaders and especially the present power-that-be in Germany, you will please remember that what I say is not motivated by personal ill-will towards the assassins of my brother Gregory or by a lack of love for Germany; rather, it will be motivated by the dictates of historical and philosophical accuracy and the necessity of distinguishing, in the interests of justice, between the "two Germanys"; between Germany and Prussia; between Germany and Hitler. The conscientious historian will always distinguish between a people and its government, especially if the leaders attained to power through a campaign of lies and force, through war and revolution, through murder and treachery. Hitler is not Germany, nor are all Germans Nazis. Stalin is not Russia, nor are all Russians Bolsheviks. Neither Marshal Petain, nor Leval, nor General de Gaulle represents the whole of France. One cannot indict a whole nation because of the personal or political errors or crime of its leaders, least of all, if the men in power are dictators and tyrants who have silenced the people by a campaign of butchery and propaganda, by concentration camps and the arbitrary terrorism of an all-powerful pretorian guard. Such a people, reduced to choice between exile, degrading serfdom, and certain death, is helpless to make its will felt.

What I shall have to say to you will be partly "Personal History," partly an attempt to sketch a plausible background for the recent happenings in Germany; to ascribe the philosophical antecedents for them: to get at the very roots and first causes. For I am certain that all of us who make claim to culture and original thinking will agree that the only angle from which a problem of historical development can be attacked is the philosophical one.

It is true that history is a great teacher. But the man whose knowledge is merely superficial will miss seeing what is most important: the very shape and form of history, its laws of evolution, the strong link between crime and punishment. He will disregard or simply overlook the most important factor in history, the human element — the aspirations of man and his apathy; his loves and hates; his strengths and his

weaknesses; his virtues and his vices; his passions and his intrigues; his faith and his skepticism. The life principle of history is man, the total and complex personality of man, his body and his soul, the good and the evil that conflict in his breast.

History can as little become a substitute for ethics and religion as it can for logic. It can not supplant conscience or the sense of duty. It can not become the morn of action. The history of development of the community can never be substituted for thinking and perception by the individual and can not supplant conscience and the eternal laws of right and wrong. You will understand, as I go on in my lecture, why I felt obliged to insist, in these introductory remarks, on the dignity and rights of the individual as well as on the obligations devolving on him. It is just this dignity of the human personality which is denied by collectivism, dictatorship, and modern paganism. Individualism, democracy, and Christianity, on the other hand, not only affirms, upholds, and respects it but gives it validity by the affirmation that EVERY man, of whatever race or color, is a child of God; is possessed of an immortal soul; is called to strive for the highest possible physical, mental, and moral perfection.

It is of course impossible for me to give you a complete conspectus of the whole of German history. In order to understand the "German Enigma" more fully, however, we must touch on the high points, at least. For the situation which we find prevailing in Germany today is only one episode in the whole of German history. And since in history in general there are no causeless events, but, on the contrary, things happen according to the laws of historical evolution, so also the present situation has its causes rooted in the ways of thinking and acting during the past centuries and is the result of those forces we call causes and effects.

In the article from the "Review of Politics" of which I spoke a few moments ago — and which I earnestly recommend for your further study — the author insists on three points which serve to explain the reasons for the "German Enigma." They are as follows:

1. The sharp cultural division of Germany, even in the period of the Roman Empire, into two different parts, through the Limes Germanicus which divided North from South Germany. The southern half of Germany came under the direct influence of the Roman conquerors and their culture, and later under the influence of the new Christian religion. Only one hundred years later was North Germany converted to Christianity, though it became only superficially Christian — a fact which has been proved by recent historians, and which the Nazis call attention to and echo in their writings. (Riehl Nietzsche, Ricarda, Huch, etc.)

2. The racial differences between North and South Germany. "The racial stock of the west and south of Germany show a mixture of German, Roman, and Celtic blood, the German lands beyond the Elbe river are heavily mixed with Mendish and Slav blood. In certain sections the Slav blood prevails completely. Nietzsche, who disclaimed being a German himself, preferring to be known as of noble Polish origin, spoke of Bismarck as a Slav — we might note here the paradox that Nietzsche today would have to be shot as a hostage, or sterilized as one of the inferior races. And Bismarck himself is said to have remarked to Prince Jerome Napoleon: 'I am not a German, I am a Prussian, I am a Wend.'

3. The religious division of the German peoples because of the Reformation. "Germany is the only

great European country which the Reformation split into halves, and in such a way that, roughly speaking, the western and southern sections remained loyal to their old faith, whereas the (northern) colonial parts of the land embraced Lutheranism. Thus the cultural and racial strife was deepened by a religious cleavage, a matter of no mean importance for a nation which, like the German, is blessed and cursed with a metaphysical urge. Germany never got over the shock which this event caused to her soul."

I should like to note here what Goetz-Briefs expressly says in this place, "That no claim of Nazism of having wiped out the cleavage is valid. But one thing may be true: The dividing line has, in reaction against Nazi domination and coercion, been shifted; against a clearly and boisterously pagan Germany there stands in close alliance today what is left of Catholic and Protestant Christianity. In the savage revolution of world forces there emerge the basic determinants of our cultural orbit, and they are paganism or Christianity. The in-betweens evaporate."

"These things may be stated today without any fear of contradiction." Even the great historian Leopold von Ranke recognized these facts. Masaryk, the first president of Czechoslovakia, always spoke of the correctness of this two-fold Germany. Other historians have chosen to indicate this two-fold division in Germany by the phrase: "Prussia and the other Germany." De Reynold spoke of "Romanized Germans" and "Barbarous Germans," and said of the latter that the Prussians have "a deep affinity with Russia." He proceeds: "It is the second Germany (barbarous Germany) which National Socialism claims and to which it strives to draw closer."

German history of the last centuries proves with a clearness that saddens the heart of every good German the truth of this fact. How frequently un-German was the political policy of the so-called German Kaisers, of the kings, the electors, and Dukes! How unfortunate were the long and bloody religious wars! With what fatal results did not the phrase, "cujus regio, ajus et religio" work against the best interests of Germany! The frequent and forced changes of religion — Catholic and Protestant — showed the religious lukewarmness of the times and the devastating disregard for all religion. In fact, religion was for centuries often a cloak to hide the ambitions of princes, Catholic as well as Protestant, who were working to advance their own power. The Lutheran church soon dissolved in schism; social and political anarchy followed. The result was that the Lutheran church became a state church, its ministers government officials. And so "it ceased being a popular religion" because it had appealed to the state against the people . . . " If Hitler today is thinking seriously of establishing by force a new National Socialist State Church — and I assure you he is thinking of just that — he is only showing his kinship with all the many despots of old and recent times, who also tried by force and with all the means at their command to root out by force Judaism and Christianity, or to amalgamate them with other religions into one state religion.

It was in south Germany that a strong federated state first took shape, namely that of the Empire of the Hapsburgs. It was only after the second half of the 17th century that in the North the Great Elector (1640-88) and above all Frederick the Great (1740-86) built up out of the little province of Brandenburg the closely knit Prussian military state through clever colonization, bloody wars and shrewd treaties of peace.

(Continued in next issue)

england's poet - thinker

AN INTERVIEW WITH ALFRED NOYES

by

THOMAS SACKETT '43

The Quarterly Staff has been busy trying to make our paper more interesting to the reader. One suggestion was instead of writing up the lectures given by the men of Christian Culture Series we would get a more personal touch and interview them. I was called upon to interview Alfred Noyes. After meeting him at the lecture I asked to be granted an interview. He complied, asking me to drop in the following day around noon. I met him at his hotel and we discussed his home life and views on various subjects. For me it was not only enlightening but very interesting so consequently I am going to pass some of the jest of our conversation along to you.

He has been a resident alien in Canada and the U.S. for the past year. However, previous to this time he had spent ten years, intermittedly, acting as a visiting professor at Princeton University. During this period he has lectured at more than 500 colleges and universities in both countries.

Mr. Noyes has three children, two girls and a boy. The girls are for the present located at the Sacred Heart Convent in Montreal and the boy, who is the oldest, at Ashbury College. He showed me snapshots of his children at home in England and also had some taken of them up in Maine where they spent the summer. He spoke frequently of his home. From his description it must be a large farm or an estate situated on the Isle of Wight. He told me how the island lies between the German Occupied France and the cities of Southampton and Portsmouth. It helps to make shelter for these great ports and as a consequence it is in the direct path of the German bombers. "The planes used to come over three times a day and drop

their load of explosives on Southampton and Portsmouth. Many were the times, when being chased away from these cities, rather than carry their bombs back to Germany they would release what was left upon us." When this occasion arose more than a few times the authorities proclaimed the island as 'restricted.' This meant no one could come to the island to visit but the inhabitants could go back and forth as they chose. "As a matter of fact if it weren't for the children we would undoubtedly still be there but when we awoke one morning and saw troops digging trenches in the front lawn to place land mines we thought it was high time we left."

The author told me they sailed on the Duchess of Richmond. The boat was held up for four hours while mine sweepers swept the path before it. Planes had been over and dropped these mines the night before sailing. The boat following had to remain in port three days while sweepers tried to clear the way. The Duchess of Richmond was crowded with refugee children and the trip was an uncomfortable one. Mr. Noyes told me "the children just being children would have been hard on any grown person's nerves but if one commenced to think about what could happen if the boat was struck, it would make them shudder at the horror of it all." He claimed he didn't mind watching the officers and men on watch for submarines and mines but it gave him chills to see the men with glasses watching off the stern of the ship for planes." It wasn't the danger before us that made the trip an anxious one but what might happen from behind." However, the trip was as comfortable as could be expected and when they put into New York everyone gave a sigh of relief.

His trials were not all ended here either. It was necessary to get a passport. He spent days on the case, finally, with all his friends working with him for over a week, he was admitted to the country. Mr. Noyes has a resident alien's passport which allows him freedom to come and go but his children are not so fortunate. They must stay in Canada and if he should want to have them visit him he must start action a few weeks in advance. The author is going to spend second semester as a visiting professor at the Uni. of California in Berkeley, California.

He asked me about the refugee children living in the United States. I informed him of cases I was familiar with and he appeared pleased to hear that the children as a whole were very polite and did not take advantage of their new parents. The author told me of an experience he had with refugees. "I was asked to take in two widows and four children. We have a gardener's residence on my farm and rather than have complete strangers living with us I turned this home over to the people and had my gardener and his family move into my home. In the period of a month these people had absolutely ruined the gardener's house. When my refugees asked to move back to London I was only too glad to have them go."

When I asked whether the war would affect poetry he was very much dismayed to think about it. He believes that all culture will rest in America's hands. He believes that America has much more to offer the artists of Europe than they have to offer us. "America will be the seat of all classical art after the war. It is the only place where it can possibly be kept alive, the last place." I proceeded to ask whether or not we were heading towards another Victorian age as some contemporaries believe. His answer to this was one he wanted made very clear. "There will be a continuation of art, not a backward motion. Many people claim this is too hurried a world for poetry. They claim we need something that can be read in a short time. If these people need something rich in intellectually good reading all they have to do is pick up Shakespeare's sonnets and from these they will learn why poetry does not die." Mr. Noyes believes stories such as "Gone with the Wind" will end just as the title indicates. Poetry has been receiving its just acclaim during the past quarter of a century. At the "Old Victoria" in London Shakespeare's dramas have been playing continuously at reasonable price to full houses nightly.

Poetry is philosophy in a great many instances. Mr. Noyes says, "Plato rationalized, then the poets vitalized." All of Plato's campaign is vitalized in Keats' "Ode to a Grecian Ode." Modern poetry is a farce. We must return to ethics to have poetry. G. K. Chesterton in a statement previous to his death stated "There's nothing out of date for recapturing permanent truths."

When we reach the stage of enabling ourselves to read the poetry of the great and enjoy it we have attained a habit of the really great men of today. Mr. Noyes claims Helaire Belloc told him he never let a day pass by without reading something of Emerson's poems.

It was getting late and Mr. Noyes had to leave. I said good-bye and wished him success on his lecture tour. While watching him take his leave I couldn't help thinking to myself what a fine man he was to let me take up his time. Suddenly I remembered making that remark to him — "Time? I don't care so long as you have gained something from it."

pointed paragraphs

ON STUDENT COUNCILS

Each year during the April elections in this college, it is most amusing to sit and listen to the magnificent promises which the very loquacious candidates proclaim from the rostrum. Such demonstrations each year are stupid and when said candidates are elected we immediately revert to the same old rut that we have always been in when the new officers assume their pitiable duties the following year.

After the vigorous student council campaign of last year we expected to return this year and find the entire campus rebuilt! Thus far the 1941-42 Student Council has been just one big laugh — and we mean just that! What has it done? It has done absolutely nothing except invite the Holy Names girls down to a fracas in the junior study hall which in itself was a veritable "stinker"! The antics of the members who staged that assinine court scene were so disgusting and their humour so utterly putrid that sections of the audience left for want of gas masks! To top it all off the president announced that he had a big surprise for those assembled and lo and behold there appeared from the tombs of RKO vaudeville a "disciple of black magic" who flopped so hard that you could hear him outside with the Crosstown buses going by!

However, to get to the point, let us ask what enjoyment do HNC students get out of coming down and watching a lot of numbskulls play show? At any rate the Student Council thinks that it must entertain and if it thinks that entertainment is its prime mission, for heaven's sake let it entertain properly and let Holy Names stay home until the SC has something worth while for them to come down and witness.

The next thing . . . We are dreadfully tired of those so-called assemblies every two weeks or so. Thus far there has been nothing sensible to talk about at those meetings and the same old drivel about how bad the student publications are, ping pong practise and the like has become monotonous over the years. The student assemblies get worse every year and the topics for conversation have long been moth-eaten (especially the one on publications).

The Review is not attempting to make any reforms — the old Purple and White tried that time and time again and was rebuked for daring to insinuate that things were wrong with the council. The Quarterly Review merely resents the fact that this so poorly organized body (even its own members are so confused that they cannot agree on one thing or the other) has the audacity to criticise publications when it has not lived up to the duties of its own office! Let them put their own house in order before they try to reform us! The poor creatures are so confused and wrapped up in socials and entertainment that the whole organization is beyond repair. Therefore we offer no reforms — that would be impossible!



Jacques maritain

RECIPIENT OF
THE SECOND ANNUAL
CHRISTIAN CULTURE
AWARD

CHRISTIAN CULTURE AWARD

Established in 1941 by Assumption College, Windsor, Ont., as a direct outgrowth of the "Christian Culture Series" of lectures of the Assumption College Lecture League, which in less than eight years has presented to the Michigan-Ontario public over one hundred speakers of international renown.

The "Christian Culture Award" for 1941 was bestowed on Mme. Sigrid Undset, on her first visit to Canada.

Each year the "Christian Culture Award" will be presented to some **OUTSTANDING LAY-EXPONENT OF CHRISTIAN IDEALS.**

Everyone will agree that no happier choice could have been made for 1942 than that of Jacques Maritain for the Award.

PROFESSOR JACQUES MARITAIN,

Bergson's "brightest pupil" who broke with the master and has become perhaps the greatest force in contemporary philosophy; very probably the greatest living Christian thinker; before his death, the "great Bergson" began to follow the "great Maritain"; has been guest professor at many of the great universities of three continents, and at present is giving a month's lectures at the Pontifical Institute of Mediaeval Studies, St. Michael's College, Toronto, Ont.; has given extensive courses in philosophy last year at Columbia, Princeton and Chicago Universities, etc.; has been a consistent defender of true democracy all his life and therefore a challenge to both extreme Leftists and extreme Rightists; has often been called the "greatest living metaphysician" today; referred to by the "Christian Century" as a "Christian, a Modern,—not a modernist"; a sound and daring political and social thinker; one of his own books, "TRUE HUMANISM," is listed among the "HUNDRED GREAT BOOKS" of all time by St. John's College, Annapolis, where Maritain has lectured occasionally; among his multitude of books are: "St. Thomas Aquinas," "Three Reformers, Luther, Descartes, and Rousseau," "Art and Scholasticism," "The Things That Are Not Caesar's," "True Humanism," "Introduction To Philosophy," "Theonas," "Religion and Culture," "France, My Country," "A Christian Looks at the Jewish Question," etc. The last two volumes have had millions of ordinary readers.

DESIGN AND EXECUTION OF THE "CHRISTIAN CULTURE AWARD"

Two famous artists collaborated in the designing of the medal: A. De Bethune and Graham Carey; it was executed by Mr. Carey.

on the suppression of german monasteries

A Second Article by
BERNHARD STRASSER, O.S.B.

WRITTEN FOR THE QUARTERLY
THIS IS THE FIRST PUBLICATION

AN ACCOUNT OF THE SUPPRESSION OF ST. OTTLIEN'S ABBEY, 1941.

A movement for the suppression of monasteries had gained definite momentum by March of 1941. It was under the pretext of having to find housing facilities for 82,000 children evacuated from North Germany, that some forty monasteries in Bavaria alone were to be seized. The legal pretense for this action was a declared state of national emergency, according to which the government could possess itself of private property as various needs arose. Among the monasteries thus listed for seizure was St. Ottilien. As a matter of fact, however, the army (as opposed to the Nazi party) had already taken over the retreat house and the newly renovated Ottilien-villa for the purposes of a military hospital. Consequently, when the infamous Gestapo were on the point of suppressing the monastery, the abbot appealed to the army officials for favorable consideration. Because the latter had already learned by experience to be suspicious of Nazi tactics, the army had anticipated the action of the Gestapo and had already taken nominal possession of the entire monastery. Through this friendly action it became necessary to put only a small part of the abbey buildings at the disposition of the army, specifically, the older portion of the abbey. Through this arrangement it was possible for the Fathers to remain in the monastery which would not have been suppressed, and the community would have retained its right of ownership.

This act of interference on the part of the army caused fury and consternation among the Nazis and their cohorts, but nothing could be done to dislodge the army since there was as yet no general law regarding the suppression of monasteries. In order to realize their designs, however, the Gestapo sought and found a basis for the suppression. They contended that any monastery which made itself disagreeable to the government could be suppressed. Consequently the appeal of the abbot to the army officials was duly considered as a parry and as resistance against the Nazi party, and on this pretext the Gestapo undertook aggressive action.

As a matter of fact, fourteen members of the Gestapo arrived at St. Ottilien on the Thursday of Easter Week, April 16, 1941, while the ceremonies of solemn profession were taking place. While still wearing his Mozetta, Father Abbot was forced to receive this delegation of marauders immediately after the ceremonies. The leader of the band then proceeded to read a decree to the effect that the monastery had been suppressed. To which Father Abbot made answer: "Praised be Jesus Christ." He further commented that the suppression was an act of exceeding injustice, of unheard violence, and that he protested against the entire procedure. The decree which had been read was based on the following laws: February 28, 1933 — Proclamation of the Reich's president in regard to the protection of State and people; May 26, 1933 — State law concerning seizure of communistic property; July 14, 1933 — State law concerning seizure of the property of State's enemies. A supplement to the decree contended that the monastery had for years illegally acquired property of the German people (i.e. collections for the missions) and which had been used for private purposes (as a matter of fact, however, care was always taken to handle these transactions according to existing laws). To the question of Father Abbot what proof could be adduced to substantiate these charges, they replied that it was no concern of his. He was advised to make inquiry at Berlin whence they themselves had received orders from the secret police. Thereupon Father Abbot requested possession of the decree of suppression. One of the leaders of the band was willing to accede to this request, but another was absolutely opposed to it; at which the matter remained. Father Abbot then asked to have the decree read to him once more so that he might note well and remember its wording; he wished to compare it with the decree suppressing the monastery of Echweikelberg. Accordingly the decree was again read, with the exception of that portion relating to the collection of money which had not been mentioned in the other decree. Following this, the entire community was called to the refectory where the decree was read once again. While this was taking place there were interruptions and loud protests on the part

of the community, who manifested their feeling of resentment against this act of violence.

Among those present there was a non-commissioned officer in uniform who was on furlough. As a member of the German army he stepped forward, and in no uncertain terms he protested energetically against this brutality of the Gestapo. One of the Gestapo present, however, bore a captaincy in the German army and thus ranked over the non-commissioned officer; consequently, the brave soldier who had dared to raise his voice in protest was duly ejected through the door. As the pitch of the tumult rose higher and higher, the Gestapo requested Father Abbot to restore peace. Father Abbot reminded them, however, that since their unheard of procedure was the cause of the tumult, it was also their business to restore quiet. Finally Father Abbot did ask for order and addressed himself to the monks: "You have vowed obedience to me; swear to me now that you will also remain loyal." Whereupon all with one accord raised their right hand and thrice pledged him undying loyalty.

In conference with Father Abbot it was now determined who was to remain at the monastery in order to acquaint the usurpers with its various departments and, furthermore, in what manner the rest of the community was to be divided among the abbeys of Andechs, Scheyern and Schaeftlarn. Time was given until three o'clock in the afternoon for the community to prepare for its departure. The process of packing up was not further supervised by the Gestapo and consequently each one could take along whatever he deemed advisable. The Gestapo had decided, however, that each group was to be allowed only twenty-five marks for travelling expenses. Father Abbot argued that each individual should be given at least one hundred marks, but this request was categorically denied. Whereupon Father Abbot requested that a portion of the Mass stipends be given to him. This further request was referred by telephone to Munich; the answer was again negative. How much money each individual actually received is not known to us; Father Abbot was given the munificent sum of fifteen marks.

INTERMEZZO. While the refectory scene described above was taking place, of a sudden the fire siren and the electric tower bells began to sound. It was indeed the signal for a commotion. The gallant Gestapo who thought to carry out their raiding party without fanfare were completely at sea. The individual responsible for setting off the alarm was not known and as for the rest, everyone felt himself irresponsible enough so as not to interfere with the cacophony. The bells kept ringing for a quarter of an hour, as a result of which the surrounding population came flocking to the monastery from all sides.

The midday meal was partaken of by the community in the refectory, under the surveillance of the Gestapo. As there was table reading as usual everything remained silent. At the appointed hour the community betook itself to church where the Divine Office was recited, and at the end of which were sung the Te Deum, the Magnificat and the Itinerarium. The nave of the church was filled to overflowing with a loyal but sorrowful and weeping laity. Then came the final, solemn exit. Cars had been held in readiness to whisk away the monks. Meanwhile, however, not only did the attending populace assume a menacing attitude toward the Gestapo but the authorities from the military hospital also put in their appearance. The head physician stepped forward and in a vigorous speech commended in highest terms of praise the services

which the Benedictine community had rendered the people and the fatherland in time of peace and war, at home and abroad. For his own part, he likewise protested the brutal and pagan procedure of the Gestapo. When he had finished, this same physician took to the car Father Abbot's luggage which he had taken charge of personally. Other members of the hospital staff present also made themselves useful and shook hands with each individual monk about to leave his home. Father Abbot was besought to impart his blessing once more, and this the mass of people received kneeling and with tears in their eyes. When the moment of departure had arrived, Father Abbot spoke the dramatic words: "We will return." To the question of the Gestapo leader what this remark portended, Father Abbot answered that it was all very simple: "You will certainly not stay here forever; we will very definitely return." Meanwhile it grew to be about five o'clock, and the cars drove off.

DISFRANCHISED. The monasteries of designation had not been apprised of their role in this tragedy. The cars transporting the monks to various points arrived only late in the evening, some of them only after having lost their way in long detours. Once they had arrived, the passengers were rapidly discharged; and without further ado or formality, the cars drove off without even having shut off their motor. Because the hosts to these disfranchised monks were totally unaware and unprepared for this sudden influx, living quarters had to be prepared hurriedly.

The celarers remained at St. Ottilien under the guidance of Father Prior. Some seventy lay brothers were also retained; these latter had to work on the farms and in the buildings for a daily wage of 94 pfennig (the current wage of a convict). The Brothers live peacefully among themselves, recite the office in common, and are allowed to wear the habit in the monastery. Although the abbey church is put at the disposal of the remaining community, it is closed to the laity. It might be added that the Brothers must provide their own clothing from the paltry wages they receive. In regard to the other groups of Fathers and Brothers, it seems that the majority have been taken care of elsewhere; one is working in a printing establishment, another in a bank, another in a photographic studio, some are exercising the care of souls, etc.

EPILOGUE. Recently Father Albrecht was taken into custody at Munich. He had been appointed chaplain to the military hospital, in which capacity he protested energetically against the Gestapo and was critical of their practices. This drew the special hatred of the Gestapo down upon himself. On an occasion he was enticed by phone from the military hospital, was then abducted and taken by car to Mittelsbacher Palais in Munich. It is reported that indignities of all kinds are his lot at this place. Father Albrecht was accused of having set the officials of the army against those of the Nazi party; he had induced a general of the army to come from Augsburg, in order to protect against the unlawful invasion by the Gestapo of the monastery which had first been taken over by the army. Notwithstanding this protest, the Gestapo retained the upper hand. A further appeal had been made to General Wachenfeld. The latter had approached Gauleader Wagner and protested that it was unjust in the extreme to rob the Fathers and Brothers on the war front of their hearth and home. Wagner answered that the three alleged reasons had not led to the suppression of the monastery, but the fact that housing facilities had to be found for the evacuated children. Soldiers' rights would be guaranteed after the war.

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on the air



FRED WARING

A Portrait

Fred Waring likes to do things his own way. During his eighteen years as producer-director he has turned down a good deal of free advice and clung stubbornly to his own ideas and methods. He managed as well as conducted the band during the first ten years of its existence. One of his first wayward decisions was considered foolish at the time. Booking agents offered the Pennsylvanians 52-week vaudeville tours, which Fred declined, preferring to exist from engagement to engagement.

"They told me we would be secure and that life would be simpler because we would never have to change the act. That was all I needed. Change. We needed plenty of it! We needed the opportunity to grow. We needed to be up against it."

For years he rehearsed his boys from nine in the morning until showtime, for at first few of them knew how to read. His anxiety to add to their musical prowess — to try all types of music on all types of audience — was basis for the fact that the band became an interpretative instead of stylized one. It would have spoiled their fun to limit arrangements to preconceived orchestrations. They have lasted through all trends by playing anything and everything.

Another significant and stubborn decision occurred in 1932, when the band was first being auditioned by radio sponsors. He was advised to lower his price, considered prohibitive, by cutting rehearsal hours. It was suggested that this could be done by hiring a separate male chorus instead of holding the orchestra at union scale to rehearse as a Glee Club. Waring insisted that they wanted to do their own singing, and held out until a sponsor came along who saw the outfit's value as a versatile "gang." He has been repaid for his obstinacy. In these days of radio three ring circuses, orchestra leaders must call on guest stars and added attractions in order to produce a variety show. Waring has a three ring circus of his own because, from the beginning, he insisted upon keeping the gang intact, and added versatile members instead of "stars," or separate units.

Some of his production methods astonish fellow members of the trade. He will not tell the gang which of the numbers they rehearse during the afternoon will actually go on the air that night. He does this by preparing twice as much as he uses, and, at the last moment, chooses those numbers which have survived strenuous rehearsal

hours and still seem fresh. "The most important element is spontaneity," he says. He likes to keep his boys and girls on their toes by keeping them guessing and "sets" the show and dictates the continuity 15 minutes before showtime. His secretary often yanks the last page out of the typewriter with only 10 seconds to go.

Waring refers to his orchestra as a "vochestra" since almost every orchestration contains vocal effects. He conducts with his mouth, using expressions which would shame a young character actor rehearsing in front of the mirror. He refers to his Glee Club method as the "tone syllable" technique. In a one syllable word, such as "home" there are three different tone syllables "ho-ooo-mmm." He breaks down each word, stresses the more melodious tone syllables, and by phrasing, avoids the uglier sounds. He calls the girls' voices "feminine punctuation" and was the first to use it.

As a boss he is ideal, since he doesn't pigeon-hole his employees. If anyone has a yen to arrange a number — from the switchboard operator to one of the Glee Club boys — he may put it on Waring's heavily laden desk with the knowledge that it will receive fair consideration and, if it is sufficiently interesting, be included on the show's schedule. Anyone can compose, submit scripts, write gags.

His agreement with the songpluggers of Tin Pan Alley is a good example of the unprecedented manner in which he is apt to arrange his affairs. Usually maestros are fair game for the contact men of Tin Pan Alley who call them on the telephone, drop by to see them at rehearsals, follow them down the street. Waring disliked being hounded and obviated the necessity by agreeing to meet them for luncheon once a week at a cafeteria just down the street from his office. These Wednesday conferences at which the boys laughingly refer to as "Palm Glades" are now a Broadway institution. Heads of firms show up as well as publishers and everyone gets a chance to put his word in. The host each Wednesday is decided upon by voting for the man wearing the best looking necktie (or the worst) — a variation on the old Most Popular Man in the Class — Most Likely to Succeed, balloting.

Waring disapproves of rapid build-ups for his young stars, and puts them through a long apprenticeship of singing bit parts, regardless of popular demand resulting from a quick click. "Easy come, easy go," is his theory of overnight fame. Young folks who get a break too fast don't know what to do with it.

"All I am is an off-stage Oooooh," complained June Wilson, one of his featured vocalists, three months after she had joined the band in a blaze of glory.

He expects his gang to back him up in many enterprises which have nothing to do with the

jobs for which they were hired. The summer of '38 the band was up at his summer home at Shawnee-on-Delaware, Pa., rehearsing for a fall radio series in slacks and shorts. Nearby, on the Buckwood Inn golf course, where Waring shoots in the low seventies himself, plans were underway for the annual PGA Golf tournament. The management confessed to Fred that they were having a tough time solving some of the details. Waring gladly offered to run the show, for he loves to conduct anything — it doesn't necessarily have to be a band. He called upon the Pennsylvanians to sell tickets to the matches, park cars, and run soda pop and hot dog stands.

Besides the band, Waring runs Words and Music, a publishing house which specializes in Glee Club arrangements for college and amateur groups. He also has a very successful electric liquefier on the market, The Waring Blendor, which can mix anything from daquiris to purees for babies. When it first came out several of his musicians demonstrated it in New York department stores — a rather extreme of their versatility.

He has no time or taste for New York night life. His friends, outside his own gang, are usually sportsmen, golf pros or ping pong stars. He is current Shepherd of the Lambs Club, famous organization of theatre people, and he amazes fellow members like George M. Cohan and Olsen and Johnson by remembering palavor of circus carnival barkers who visited Tyrone, Penna., on successive summers during his youth.

"Edna, Edna the alligator girl, she creeps and crawls and drags herself around wherever she goes. She ain't no good for conversation."

During the recent Lambs' Gambol Waring proved he could take a ribbing as well as dish it out. He MC'd the show and was all dressed up in white tie and tails when Olsen and Johnson came bursting in and interrupted him by shooting off firecrackers, blank pistols and creating pandemonium.

"This is high class entertainment," Waring said. "I don't know why you guys have to come down here and spoil it all with those corny Hellzapoppin gags."

"Don't you think we're funny?" they asked plaintively.

Waring shook his head.

Olsen took a bottle of seltzer water and squirted it in Waring's face. They smiled eagerly.

"Isn't that a scream?"

Waring shook his head.

So they squashed a lemon meringue pie in his face.

Waring considered that good psychological "transference" for members of his gang who had been lashed by his ego-busting sarcasm during rehearsals!



• FRED WARING'S PENNSYLVANIANS, who inaugurated "Cheer the Purple," scintillating new Assumption song.

BAND IS 22 YEARS OLD

Fred Waring's band started playing for "peace parties" around Tyrone, Pennsylvania, after the Armistice. In those days the outfit was called "Waring's Banjazztra," the two featured instruments being hot banjos, one manned by Fred Waring, the other by Fred Buck, now dead. (Many of his later arrangements are still played by the band). The two other musicians were Tom Waring, at the piano, and Poley McClintock, drums. The boys rehearsed in the Waring parlor, travelled to engagements in Pennsylvania on milk trains and "flivvers."

They differed mainly from other ragtime musicians of that period in that they sang every number they played. As Fred says, "We only played rhythm instruments and something had to carry the melody." That was the reason for the birth of the Glee Club style which has been their distinctive contribution.

The orchestra, which developed from a neighborhood gang, has always clung to the gang idea. Several of the boys who still play with the band—including Poley McClintock, known for his frog-voiced clowning—first worked under Fred's baton in the Tyrone Boy Scout Fife and Drum Corps, the first one in this country.

The present outfit of fifty-five is a producing family and writes its own skits, lyrics, and original music, preferring this method to hiring professional gag-writers and composers. As with the original outfit, no star is so big that he can't sing in

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A MUSICAL STOCK COMPANY

It's an old saying in musical circles that nothing would sound more ragged than a chorus composed of star vocalists, or an orchestra of solo musicians—the theory being that they wouldn't blend. Fred Waring's Pennsylvanians is just such an aggregation, but they seem to get by. He has set up his fifty-odd musicians and singers as a musical stock company in which the members serve as bit players on one program and star the next.

As an example of how this scheme works in the singing department, take the performing schedule of Donna Dae, the eighteen year old star of the band. Though only her featured numbers are announced to the radio audience, they comprise about one tenth of the work to which Donna is assigned on the show night after night. She's busy in every Glee Club and "vochestra" (band and chorus combination) number doing arduously rehearsed part singing with the girls trio which supplies the delicate "feminine punctuation" of oohs and ahs to the male voices. The other members of that trio, incidentally, are Patsy Garrett and Jane Wilson, both featured soloists in their own right. Donna is also one-sixth of the Twin Trios, singing unit which supplies fragmentary innuendos in a unique blend of various arrangements throughout the week. She is called upon to read script in the Push Button Tuning comedy sequences—as are Patsy and Jane. Too, Donna joins Patsy to form the spritely unison-singing Chesterfield Swingerettes.

Stuart Churchill, an old favorite of the gang, is

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COLLEGE SONGS ADDED TO REPERTORIES

Fred Waring's written-to-order pep and alma mater songs for colleges and universities interested in adding to their traditional repertoires have undergraduate groups all over the country jockeying for a spot on his Friday Smoker edition of Pleasure Time (7:00 PM, EST, NBC Red Network) devoted to college listeners. Petitions and letters have poured into his musical workshop at 1697 Broadway, New York, at such a rate that he plans to continue the idea indefinitely.

The plan was precipitated two years ago when Waring received a letter from an old friend, football coach at Colby College, Maine, asking the bandleader's advice on how to obtain a good pep song. Fred enthusiastically took over the job himself and presented the song to Colby over the air. He was immediately besieged with other requests.

Waring explains his interest in the project this way: "There's nothing more heartwarming than a good college tune. They are sung and sentimentally remembered when other songs are forgotten. But, though hundreds of popular tunes are brought out each year, little effort has been made to add to the list of traditional college pep and alma mater songs. I am happy to make some contribution to this grand type of music, for my interest primarily is in singing, and these songs are written to be sung."

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LINES WRITTEN BY FATHER DONNELLY

The late Reverend Vincent I. Donnelly, C.S.B. (1871-1940) was perhaps one of the best loved members of the Assumption faculty when he was here on the staff. For many years he was a lecturer in Rhetoric and Philosophy and he was quite apt with the pen in scratching off little verses. Among his notes were found the following poems written by him and it is with pleasure that we present them to his students for the first time.

CHRISTMAS

Lo! the nations long had waited
For the Great Expected One
For the 'New Thing' Lord created—
"Virgin to bring forth a Son."

Pledge was to our parents given,
Ere from Eden forth they went,
Of their sin they would be shriven,
Through the Saviour Heaven sent.

Woeful, wretched, dire affliction,
Was the lot of man on earth,
Till the day of benediction,
Dawn of the Redeemer's birth.

Prophet seer and sibyl visioned,
Through the long dim aisle of time,
With their faces wan and wizened,
Peering for the star sublime.

And the wicked world and weary,
Gripped in sin's Satanic grasp,
Helpless, hopeless, dreary,
Longed Messiah's feet to clasp.

"None but the Lord can bring redemption,"
Was the Universal cry,
"To us all without exemption
Doomed to suffer and to die."

Tribes and peoples all expected,
Some day tidings of good cheer,
And their eyes were oft directed
Unto Bethlehem now so dear.

Not in vain they watched and waited,
Hoping their salvation nigh,
And the time the prophet stated
Came the Orient from on high.

Shepherds' midnight vigil keeping
Viewed with awe the vaults o'erhead:
'Thwart the sky was brightly sweeping
Light from Seraph's lustre shed.

Songs of joy, and hope, and gladness
Poured into their earth dulled ears,
Cheered their hearts, dispelled their sadness,
Freed their souls from craven fears.

Ever new though old the story,
How angelic voices trilled
On that night: "To God be glory,
Peace on earth to men good willed."

On to Bethlehem cherubs beckon,
Lightly, brightly lead the way;
Well might sheep and shepherds reckon
Night had been turned into day.

For the world's dark night was over,
Of despair's drear dread dismay:
Henceforth mercy's wings would hover
Where before stern Wrath held sway.

Onward to the stable pass they,
Thither had the heralds led
To the cave where ox and ass lay
By Immanuel's lowly bed.

Why were nations not proclaiming
Glory to the new born King?
Why were trumpets not proclaiming
Making all the welkin ring?

IN MEMORIAM

Rt. Rev. Paul A. Kelly, P.A., V.G.

Our friend is dead! the friend of all who knew his worth.

We'll miss his gracious smile, his beaming, kindly eyes:

His gentle voice; the clasping of his gentle hands;
The welcome proffered from his great, his tender heart;

His meek and humble bearing and his poise serene;
His patience and forbearance with the sheep that strayed

From virtue and his restless efforts to reclaim
Their souls: his marked benevolence to all his flock,

His apostolic zeal for souls, for Church, for God.
Was he too pure, too good, for this old sinful earth

That his dear soul so soon should soar beyond the skies?

Or, like the great St. Paul, did he too pray the bands

That held him captive to the flesh he rent apart
So that this spirit could in ecstasy careen
To Paradise, nor here be very long delayed:

His noble, Christ-like character we all acclaim
Amid the trials and storms of life he stood a rock
Unmoved. His trust he ne'er betrayed tho' (oft it stressed

To his soul peace, to his core rest beneath the sod.
Adieu, Dear Friend, Adieu.

Jan. 15, 1934,

Feast of St. Paul, the Hermit.

Hush! 'twas not His way of doing,
As the Heavens rain the dew,
As earth buds to spring times' doing
So He came to make "things new."

Softly, sweetly, unattended,
Save by those of low degree,
Came He with His arms extended
To embrace, to set men free.

Let us peer into the manger,
With the humble shepherds few;
Let us look upon the stranger,
Lamb of God — and tender Ewe.

Mary stands in contemplation,
Bessed Mother full of grace,
Joseph, just one of his nation,
Clasps her child in fond embrace.

Angels kneel in adoration,
Eagerly the peasants gaze,
Joyful in their admiration,
Hymn their canticles of praise.

All without the world is sleeping,
Headless of the promise made,
As it heeded not her weeping
When the Virgin sought its aid.

Truly have these words been spoken:
"Birds have nests, the fox its bed,
But the Lord, "Oh Fall's sad token
Hath not where to lay His head!"

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GOLDEN JUBILEE

Written in honour of the Reverend Theobald W. Butler's Golden Jubilee in the Priesthood.

Dear Brother in the Vineyard of the Lord!
What myriad clusters garnered, what the hoard
Of luscious grapes you've gathered and have stored!
How much of ruddy wine into the vats you've poured!
And oh! how great must now be your reward.

Each morning at the altar you have stood
For fifty years dispensing Heavenly food
The Holy Host — unto the multitude
On bended knees before the Holy Rood
To make them strong in Faith, chaste, true and good.

Oh may the Master of the Sheaf and Vine
Who bade you offer daily Bread and Wine
Changed by His mighty word to food Divine:
'This is my Body, This Blood, too, is Mine
In His own Heart, your noble heart enshrine!

Many Happy New Years to the Diocese of Scranton

I would I had the genius of the gifted bards of old!
To tell your wondrous story in the way it should
be told.

What practise of the Christian life, what deeds of
daring bold,

What feats of Faith and Charity and Hope one
could unfold!

What acts, in truth, heroic through all seasons,
hot or cold.

In mines and on your mountain lakes, your peerless
records hold.

What zeals of Priests for People, and Oh! what the
gen'rous mould

In which are cast the Faithful toward the watchers
of the world.*

And what your hospitality! If all the world were
polled

Without a doubt, for these, you would be most
highly extolled.

For soothe, your noble his'try should, in letters
wrought of gold,

On the facade of Time's temple, indelibly encroled.

May Father, Son and Holy Ghost grant blessing
manifold,

And Mary, with the heav'nly court, pray graces,
e'en untold,

Be given to your shepherd and to all his loyal fold,
As prosp'rous Days of Many New Years Happily
Unfold.

I wish you all, good homes, good friends, good pay,
good cheer,

But chiefly, greater love of God in ev'ry coming
year.

*World—An enclosure, garden. Here it means a
parish.

A CASE FOR UNIONS

The working class unites to form unions for the protection of Labour in regards to (1) Decent working conditions; (2) Fair wages; (3) Fair working hours; (4) Collective bargaining.

The labourer has the right to form unions for his own protection, not to overthrow capital, but to enforce his rights as a creature of God and deserving of decent treatment. By decent treatment is meant not only decent working hours, decent working conditions, but also a living wage.

What, you may ask, is a living wage? It is one by which a man may live fairly comfortably, provide the means of sustenance for himself and his family, the education of his children and the protection against poverty in his old age. How can a man ask this from a large employer if he asks it singly? He must ask it collectively. That is why collective bargaining is essential to unionism.

Collective bargaining is readily understandable if one applies reason. If difficulties arise between employer and employee, collective bargaining is the natural and democratic means to iron out friction. The workers bargain for the adjustment of their grievances. In this manner the individual rights of the worker are protected and coercion by the employer is prevented.

Now let us approach the difficult topic of strikes. Firstly, let me try to impress upon you the fact that only a small part of the labouring class has to resort to strikes, but when this happens it is given national publicity. When poor wages prevail, poor working conditions, etc., there is no write-up in the papers, no national revulsion or cry of horror in the papers. Why are strikes publicised? Because Capital wishes to put Labour in a bad light in the public eye, and can do so by the fact that they can control the newspapers. Suppose, for example, a newspaper agreed with a union against a large employer, the result would be the cancelling of all advertisements (the life-blood of any newspaper) of that company in that newspaper. Consequently, to satisfy Capital, they must print their side of the story.

A strike is called: (1) after union officials have conferred with the management of a company, or have been refused an interview, in either case without having grievances adjusted; (2) after a strike vote has been taken by all the workers. If the vote favours a strike, the workers strike. If the vote favours a strike, a strike is called by the workers; if not, no strike is called. What could be more democratic?

If the labourer is earning a decent wage he will better his condition and may thus better the conditions of his family, which include an adequate education for his children. If his children can be adequately educated as a result of his earning a better living, then those children will have full opportunity as they grow older to better themselves, their community, and society as a whole. If their education has been the right sort, at least the probabilities are that they will make good intelligent citizens. Furthermore, the danger will be lessened that they will fall victims to the current pagan notions regarding such sacred matters as marital obligations and the procreation of children — notions which receive readier acceptance from those whom dire economic circumstances repress. Yes, you promote sounder family life, hence a sounder state — if you promote the unions.

KNOW YOUR CITY

WINDSOR

AUTOMOBILE CAPITOL OF THE BRITISH EMPIRE.

Situated on the swift-flowing Detroit River, opposite its mighty American neighbour, Detroit, is Windsor, one of Canada's most progressive and busiest cities. Windsor is strictly a "border-town" and even though her neighbour overshadows her in many respects she thrives and flourishes on her own many industries and occupations. Although she is often times called "Canada's Most American City," Windsor is decidedly Canadian and most decidedly British. The ties of friendship, commerce and trade which bind her so closely to the United States in no way affects her position as western Ontario's largest and leading city.

Windsor is a strange town in many respects, and the occasional visitor finds it difficult to fathom her peculiar ways; but those who know Windsor understand her eccentricities. She has, strangely enough, the smallest downtown district in Ontario for a city of her size. Her limits seemingly know no bounds. She is overgrown and way out of proportion; she is long and slender and stretches for miles along the river while the main street runs about six miles and ends up in the country. The town has no depth. These features prove perplexing to visitors and the answer is quite simple. Windsor is not really one city but four cities in one. The town was quite in proportion and quite normal until 1936 when a special act of the Ontario Legislature amalgamated the three towns of Walkerville, Sandwich, and East Windsor with Windsor herself. Heretofore these municipalities were known collectively as the Border Cities because they all faced on the riverfront. Today they have been fused into one and all of them are Windsor! The popular belief that Windsor is a mushroom city is not true as the foregoing statements show.

Windsor owes her livelihood to the manufacture of automobiles and she has been rightly dubbed the "Automotive Capitol of the British Empire." The Ford Motor Company of Canada Limited has its headquarters and main plant here. The second large factory is that of Chrysler Motors. From these plants Canada is supplied with the bulk of her automobiles in addition to several other plants which supply automobile parts and accessories.

Windsor's second important industry is the production of malt and liquors. From Windsor's east side comes the production of world-famous "Canadian Club." The Hiram Walker Distilleries are the largest in the country. Salt, chemicals, and silverware also share in Windsor's productive resources.

Culturally, Windsor plays a small but significant part in western Ontario. She boasts of the Windsor Symphony Orchestra, The Little Theatre Movement, The Christian Culture Series and an extensive Public Library system. She supports one of the most active and outspoken newspapers in Canada — The Windsor Daily Star. She has many beautiful and historic churches and she has two colleges. All in all Windsor is a "big-little city."

Windsor has led the country in war work for two years and her activity grows more and more as the months progress. Truly, Windsor is a city of which Canada can well be proud. Hand in hand Detroit, industrial centre of the United States, and Windsor, industrial capitol of Canada, will provide the vital materials necessary to preserve the freedom of the world.

CHRISTMAS

(Continued from Page 14)

Earth was by the Lord created,
Nature's Lord it did not know
Man, now close to God related
Did but coldness to Him show.

His own people, proud, unbending,
Yet the slaves of passion's sway,
Victims of unrest unending
Turned the Prince of Peace away.

Oh the faithless world and fickle,
Worthy naught by Heaven's rage:
Meet for scythe of death or sickle
As its everlasting wage!

No, no this was not the message
Wafted on the holy night:
Christmas was to be a presage
To the blind world of new sight.

Unbelief and self-sufficiency
Brought man to a sorry pass,
Counter lessons was omniscience
Came to teach the erring mass.

To believe, obey, be humble,
Were some virtues Beth'lem taught,
Hostile maxims needs must crumble
Or again our ruins wrought.

Babe of Beth'lem, man's redemption,
Thou "the Truth, the Life, the Way,"
Kindly make Thy light to beam o'er
This poor sinful world to-day.

Ah! the paradise earth would be
If our faith would firmer grow,
And our lives were what they should be
With Christ's spirit all aglow.

Gather them 'round the altar
Where the Infant ever lies,
Doubt not, question not, nor falter,
Gaze on Him through Faith's strong eyes.

Beh the virtues there He preaches,
Faith and Hope and Charity,
Love for God and man that reaches
All without disparity.

Virgin's Son, Thy gifts and graces
Bring us true prosperity:
Be thou King of all the races
Unto all posterity.

(St. Thomas College, 1915)

BAND IS 22 YEARS OLD

(Continued from Page 13)

the ensemble for somebody else's solo; Waring thinks of it as a stock company and is able to form 30 solo combinations and units out of the group. Everybody sings in the Glee Club, including Poley McClintock, who abandons his frog voice for a second tenor part. For the Push Button Comedy skits Fred draws recruits from the gang rather than hire professional actors, Waring himself writes the lyrics to the new pep and alma mater songs which are presented as a feature of College Smoker editions of their current series each Friday night. As with all their other features, he prefers to keep it in the family rather than turn to Tin Pan Alley composers.

At the time the band got its first break none of the boys expected to remain in the orchestra business always. The turn in the band's fate was at the annual J Hop at the University of Michigan in '21. The outfit, billed for the first time as Fred Waring's Pennsylvanians, was hired to play for the overflow crowd at the dance, and stole the show from the big-name band supposedly the main draw of the occasion. Offer of a vaudeville engagement followed, then another, and the band, ten strong at the time, grew and developed into an organization headed for the top.

The Pennsylvanians matured in vaudeville, made three pictures, the first one "Syncopation," the

last the recent "Varsity Show," and were one of the first orchestras to take Europe by storm with American jazz, appeared in several revues such as "Rah Rah Daze" and "The New Yorkers," and finally came to radio in '35 where they appeared on a record-breaking series, first for Old Gold and then for Ford. Although the Pennsylvanians have made many recordings which are now collectors items, Waring is now opposed to making them because he feels that since most radio stations play records over the air, bands are forced to compete with their own work.

Their versatility, their ability to turn from zany novelty songs to powerfully rendered Glee Club numbers, and their exceptionally talented and unusual soloists won the Pennsylvanians top rating. They took a leave of absence from the air in 1937 to make the musical "Varsity Show," and, after an extended tour of key cities which served as a proving ground for new talent, returned to the air with a greatly augmented gang and a new idea for "vochestra" numbers, in which voices are used in every orchestration as instruments. The present Chesterfield Pleasure Time series, heard Monday through Friday at 7:00 P.M., EST, over the NBC Network, is an idea set-up for his rotating stock company idea. There is sufficient talent in the band itself without drawing on guest stars or added attractions.

A MUSICAL STOCK COMPANY

(Continued from Page 13)

best known to listeners as tenor soloist of such sacred numbers as "Ave Maria" and "The Lost Chord." Unappreciated, he works at a dozen different jobs on the program. It is "Stu," for instance, who plays hot drums for Eric Siday's sizzling fiddle. On every program he mans tympani, chimes, triangle, and all such instruments which complement Poley McClintock's drumming in the percussion section.

A glance at the Glee Club group itself, assembled on an elevated platform on the stage of the Vanderbilt Theater, scene of the Pennsylvanian's nightly programs, would reveal that many featured performers of the show work hard singing tenor, bass, or baritone parts as members of the ensemble. You'd see Murray Kane and Hal Kanner, the Two Bees of the swing trio, Two Bees and a Honey, bending their voices in the choir. You'd notice "Scamp" Moore, trumpet paying member of the madcap instrumental-vocal quartet, the Four Squires, singing solemn Glee Club numbers, also Gordon Goodman, frequently featured tenor, and Jimmy Atkins, of the romantic baritone voice, who also plays guitar in the hot "Les Paul Trio." Also standing in the Glee Club ranks are Andy White, Paul Owen, Craig Leitch and Paul Gibbons, who also work in the Push Button Tuning skits and whose names are familiar to Waring fans for singing roles too. Not the least unexpected member of the ensemble is Poley McClintock of the frog voice who acquits himself well as second tenor with the Glee Club.

The bandstand itself shows many instrumentalists who more than double in brass at gang activity. Regularly playing accompaniments in the fiddle section, for example, are Ferne, "lady of the violin," whose featured solos have been a highlight of the band's presentations for several years, and Eric Siday, whose hot fiddling is regularly starred on the show. The thin serious-looking bass player turns out to be Lumpy Brannum, chief clown of the Four Squires. Jack Smith, another member of the featured foursome, plays guitar with the band and Russ Black, a third, handles celeste and joins Frank Hower, the band's pianist, on special two-keyboard arrangements.

Waring estimates that in his group there are thirty separate solo units — single persons or small groups — who have been introduced as featured performers on the program since the beginning of the series. This is not surprising since each member of the orchestra itself must be able to sing as well as play as a minimum of versatility. Then there is an opportunity to use many vocal and instrumental combinations since the type of arrangement Waring uses is almost a carefully blended montage of spot solos, switching from vocal bits to instrumentation. His group can

fall into as infinite combinations as a kaleidoscope. Fred never tires of experimenting with new groups. He recently surprised four instrumentalists in the band, who had hitherto confined their singing to participation in the Glee Club, by asking them to form a quartet for a new arrangement. Though they referred to themselves as the "Four Hoarsemen" they did fine.

There's no such thing as a soloist, pure and simple, in Fred Waring's Pennsylvanians. Nor is there such a thing as a singer who is merely a member of the Glee Club, or a musician who only plays in the band. Fred says, "We don't use any guest stars on the show. We pull 'em out of the band."

COLLEGE SONGS ADDED TO REPERTORIES

(Continued from Page 13)

Fred, the first popular orchestra leader to make commercial use of Glee Club singing, failed to make the Glee Club at his own alma mater, Penn State (which, incidentally, was founded by his great-grandfather, William G. Waring, on the site of his Pennsylvania farm). This snub to his tenor resulted in taking his interest in group singing to his own band.

Most of the fifty-five musicians and singers who form the Pennsylvanians are college graduates. Waring has a preference for the type of performer who had his first experience in undergraduate shows or groups. Robert Shaw, his assistant Glee Club conductor, was graduated from Pomona College, California, two years ago and conducted the Glee Club there. Two of his three featured girl singers, Patsy Garrett and Jane Wilson, stepped into their professional jobs with him straight from campus activities. Patsy's alma mater is University of Richmond, Jane's Northwestern. Andy White and Paul Owen, baritone and tenor respectively, coming up in the band as featured soloists, are also college men. University of Arizona is Andy's, and Pomona Paul's.

Headquarters for the Pennsylvanians (who give their radio performances at the Vanderbilt Theater, New York) is a workshop which occupies a full floor of a Broadway office building, equipped with rehearsal studios, game rooms, and even a chef and kitchen. Waring is completely in charge of every phase of the production and has his own staff of arrangers, composers and writers.

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ASSUMPTION COLLEGE Quarterly REVIEW

for march, 1942

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VOLUME
ONE

● Published by the Students of
Assumption College in
Windsor, Ontario

NUMBER
THREE

editorial

■ CHARACTER

There are only two types of character — the firm character and the weak character. A man has to have either one or the other. It follows, then, that there is no intermediate type between these two.

Character, in general, is the very essence of the rational animal, i.e., character is that which makes a man what he is. Evil is prominent, goodness is hidden. A man who does wrong attracts attention, but the thousands who are upright and honourable are un-noticed. The public at large gets its ideas mainly by observation. People are too busy or too much disinclined to examine into the nature of things, preferring to judge by results. Hence nothing succeeds like success. If a man fails in an undertaking he is a failure, that is all. And yet one who fails may be a bigger success than one who succeeds, which brings to mind the fact that it takes character to face the future undaunted after one has failed. All that people see ordinarily are results. One reason for the popularity of motion pictures is that they spare the spectators mental effort. Picture magazines are popular for the same reason. The eye gets results with less effort than the mind. Hence it was that Christ was so particular about good example. A good deed

requires no effort to recognize it. A bad deed needs no branding to condemn it. To perform a good deed displays a trace of firm character, a bad deed shows weakness.

A man's principles are not in evidence, but his conduct is. Therefore it is that action speaks so loudly and emphatically. Christ recognized this when He said: "By their fruits you shall know them." One of the finest tributes paid to the religion of Jesus Christ is that people are shocked when a Catholic does wrong.

Inasmuch as man possesses a free will he has the right to mould his own character. From his religious training, i.e., if he is a Catholic he knows the difference between right and wrong. If he is a protestant he knows by natural instinct this difference. With the knowledge of the moral law a sound character is available to all. Some are born with strong, firm character while others are lacking in it. However, character, although closely allied with the laws of heredity, can be acquired by those who are less fortunate.

● notes

"Everyman" was played to enthusiastic audiences in Windsor's newest and most modern playhouse — The Park Theatre on Ottawa Street, on Palm Sunday, March 29. John Kavanaugh of Kalamazoo, Michigan, played the title role and over 30 students took part in the play which has been considered the ideal Lenten play for centuries. After playing to packed houses at both the evening and afternoon performances at the Park, "Everyman" moved to the Holy Names College Auditorium the next day for a performance. All proceeds from the play went to the Overseas Smokes Fund.

The Quarterly Review feels that it should not be the only publication in the school because in its present position it frequently has to retain certain features and principles of a newspaper and its title as a quarterly is not entirely true. Assumption can support both a quarterly and a newspaper. This would be a good point for next year's Student Council President to work upon.

For a college this size, Assumption has been a bee-hive of activity this year. The spirit has been splendid. May we draw your attention to the genuine progress towards a greater and still more glorious Assumption:

1. The large number of Scholarship students amongst the Freshmen.
2. The establishment of the dynamic St. Thomas Club.
3. The resurgence of dramatic art to a very high level under Professor Paulus. Actually, forty-six Arts students participated in the much-lauded production of "Everyman" thrice.
4. The Wednesday Evening Forums, where staff and students hold the liveliest of round-table discussions.
5. The vitality expressed in the Social life, the achievement of the new Upper Club Rooms, the display of reasonableness and good will.

No need for further comment. "Look! Look up at the Stars," as Gerard Manley Hopkins says!

A newly refurnished and enlarged clubroom now graces the second floor of the Philosophers' building. Hats off to Father Murphy who got the ball rolling.

The principal dance event of the year — the Senior Prom — was a financial and social success on Friday evening, February 13. Le Roy Delmore and G. Hayward Jones did yeoman service to make the event a success and they were ably assisted by Eugene Durocher, Charles Marcinkevicius, Thomas and Paul Barrett, Eugene Duchaine, Charles Hathaway and Dick Farrell.

We have in our midst another addition to the English Department. Mr. Eugene Paulus has replaced Mr. Gregory Crawley as instructor in Speech Education and director of Dramatic Art. The play now in progress is "Everyman," a morality play that originated in pre-Elizabethan days. Mr. Paulus was on the staff of the Catholic University of America and Loyola University in Los Angeles, California, before joining the Assumption faculty. He also lived in Russia for a few years and later studied at Oxford University in England.

On Sunday, May 17, MICHIGAN-OHIO DAY at Assumption, prospective High School graduates from those two states will come to the college to compete for six scholarships: four tuition scholarships for Michigan; two for Ohio. Invite your young friends to come. Help to make Assumption bigger and better than ever.

A news-flash arrived at press-time to the effect that Assumption's first Summer School (catering largely to Religious and teachers) will have the celebrated scholar, Dr. Herbert Ellesworth Cory, author of the current Catholic best-seller, "Emancipation of a Free Thinker," here for six weeks; Maurice Leahy, poet, critic, and editor of the "Ireland American Review"; Professor Paulus, and others. Details will be announced later.

roots of economics

■ Robert G. Miller, C. S. B.

BECAUSE of the temporal role to be played by the individual Christian in the work of transforming the social system there is a present need for profound reflection on the many problems bound up in such a work. Rather than preserve certain decadent aspects of capitalism by political or 'economic' palliatives—and thus continue to train intellectual saprophytes—our intellectual effort must sincerely investigate and securely provide against the needs of today being those of tomorrow. Jacques Maritain has said: "Today, at least for Christians, dualism, whether of the school of Machiavelli or of Descartes, has had its day. Now an integration is taking place, a return to wisdom at once theological and philosophic, a return to vital synthesis. There is much need for a similar integration to ethics of things in the domain of politics and economics. . . ."

That such is, in fact, a real need in the domain of economics is attested to not only by the multitude of conflicting and tentative 'theories' within the modern texts on 'economics', but also by the fundamental cause pointing directly to the chaos in economic science and practice today. Whatever unity exists among modern 'economists' is indeed quite nominalistic except insofar as a unique point of real agreement is discoverable in the radical positivism professed unequally by all (to maintain their mutual independence and liberty). Space prevents my establishing this point by the easy and conclusive quotations of pertinent references. Permit me to send you to any ten "modern economic" texts. I am well aware that there are enough types of positivism to allow the authors to retain their individuality, but I submit that behind the varieties of technical jargons and conflicting 'theories' there is the affirmation of positivistic science and the consequent denial of philosophy and religion. That is positivism. Whether all authors do, in fact, deny the validity of philosophy and religion is not important, except to show the sad lack of logical finesse in drawing the latent conclusions. Should such positivistic economists hold out for the exterior influence of morals on economics they are clinging to an epiphenominal super structure that has no real relation to their 'economics'. In short there should be no moral or ethical notions in "Economics" as it exists today,

1. True Humanism, p. 112.

for they have been initially excluded by the fundamental cause of which we just spoke. That cause is the simple statement by Descartes that the human being is composed of two complete substances: pure spirit and geometrical extension—mind and body. As Maritain has so acutely pointed out, the transposition of this conception of man into the political and economic order—done not by Descartes himself, but by the Cartesian spirit in his successors—is responsible for the separation between economics and ethics. This instance is but one of the remarkably clear cases of the direct repercussion of philosophical ideas in the historical daily life and toil of the so-called practical man.

In such transposition there was conceived a political and economic machinery analogous to the machine of the body in the Cartesian philosophy—wherein rule mechanical laws and physical methods. On top of this machinery, which exists quite well alone, you could, if morally inclined, add a moral superstructure of justice and virtue which would be there much as the spiritual soul was in the Cartesian machine. If you were realistic you would regard this moral superstructure as a perfectly useless epiphenomenon—as in point of fact La Mettrie with his theory of L'Homme-machine did in the eighteenth century.

Limiting ourselves to such main implications of such a transposition as can be observed in the history of economics from the Physiocrats Quesnay and Turgot up to our own day, we observe that "economics" acquires specifying ends of a purely material kind, non-human ends, inhuman ends. 'Economics' acquires as end the acquisition and increase of wealth without limit, material ends as material. Then, all that is useful to obtain such an end whether it be injustice, oppressive and inhuman living conditions, etc., is 'economically' good. Any truly human value becomes a stranger. Should morality intervene it would violently conflict with "economic" science. Try as they may certain modern "economists" cannot prevent the ogre of a homo-oeconomicus whose sole function is to accumulate material goods, from dominating their "science" if they continue to deny the necessity of integrating science with ethics. Within the scope, strictly within the limits of any modern exposition of "economics" it is impossible to engage in discussions of a moral nature without by that fact denying the prized and costly "autonomy of economics." Either economics is a part of ethics or it is not. If it is, then modern "economics" is not the true science of economics no matter how earnestly it may cover itself with accidental accretions of moral considerations in order to appear human. For it cannot hope to retain its purely material end and consequent mechanical mode of procedure while at the same time indulging in morals—without thereby necessarily denying to these morals any more than verbal efficiency and epiphenominal reality easily excused or devoured in the necessary functioning of mechanical economic laws. If, on the other hand, economics is not part of ethics, then some modern economists are perverting the science of economics by obliquely introducing moral considerations. In all justice not only to truth but also to pedagogical obligations one must face this dilemma to solve it. There is in this matter no timorous compromise; for error is never justifiable, even though it persisted 'in the systems' for the past 160 or 170 years; and adhesion to error because of its age and the difficulty of surmounting it is insupportable.

It would argue on extremely superficial knowledge of this transposition in the history of economics were

anyone to deny that at root there are only two historical positions regarding the scientific method of economics; which two are reducible to one in the final analysis. Either, with the orthodox economists, "economics" is a science as physics is a science and as such expresses laws of observed phenomena—the affirmation of a universal natural order with a natural determinism and autonomous laws—operating, to use the phrase of Pope Pius XII, in a moral vacuum; or, "economics" is directed and rationalized by substituting (as does the orthodox economist) for the complex reality offered in human experience an abstract symbolism, an easily manipulated scheme of measurable 'free' acts. Such a concept of rationalized economics founds itself upon a mirage, a myth of a separate economic nature, of a determination ruling the energies of the homo-oeconomicus, of an economic order self-existent and purely material—again, a moral vacuum. The first position is, as everyone knows, that of economic liberalism which proceeds to erect into, real "normative" laws the abstract descriptive laws of an economic physics and to vitalize them with "laissez-faire" in one form or another. The second position, that of the regulative economist, pretends to flee this laissez-faire attitude and to substitute applications by a social engineer of the indicative or descriptive laws. Neither position, in point of fact, ever departs from the materialism and positivism in which each is founded. The economist is not an artist. Economics is not an art since it is true that economics belongs to the field of "praktikon" (to do), not to the field of "poietikon" (to make) and is hence a branch, by essence a part, of ethics.

In short, such rationalization of economics is meaningless and empty outside of the moral finalities. Merely "artistic economics" cut loose from all ethics (or even cloaked by a veneer of moral jargon) that is to say, from all really practical knowledge of man, from the science of human acts, is a corpse of economic wisdom and economic prudence—the study of which inevitable and rapidly begets intellectual saprophytes. The error of those who would, in desperation at the materialistic inhumanity of their "economics," and for religious reasons, supply now and then ethical judgments in their economic discussions without relinquishing the physical method of economics by establishing its valid object (or accepting it from those whose business it is—if they themselves are limited to the economic habitus alone and will not be epistemologists)—that error I say is less hateful but more treacherous than the error of the economist who is thoroughly logical; less hateful for it preserves the elements in man which demand that men's acts be considered human; more treacherous because it corrupts scientifically that element. Remember the maxim: "Corruptio optimi pessima."

It becomes abundantly clear that the issue at stake, namely the real need for an integration of ethics of the things in the domain of economics, can never be resolved by languid references to this or that economist or "theory" which may partially be tending by accident, towards merely an external subordination and "integration." And so, to multiply the instances of partial recognition of humanity and its finalities among modern "economists" (and instances can be cited), while retaining their positivistic analysis of human free acts, is but one more example of the mental paralysis induced by that positivistic method. The question here is not which "economist" has the most "practical" theory on wages, or money or credit, on dynamics of price or profits (or even on interest)—such questions have a real place in a legitimate economics; but they are empty today since what can alone give meaning

to them is denied them. The fundamental question here rather is simply this: What is Economics?

The answer to such a question can be given, in point of fact, only by that science whose business it is to specify the sciences, namely by epistemology. Considerations on the true nature of any science do not belong to any natural science but to philosophy; specifically, to that branch of metaphysics known as epistemology. For it is metaphysics which justifies and defends the principles of the lower sciences and which determines the first and necessary objects of these sciences. Hence, the nature, value, and limits of sciences is determined outside those sciences. In other words it is metaphysics which assigns the order which reigns between the sciences: sapientis est ordinare. To classify the sciences, to order them according to their objects, values and hence methods is reserved for metaphysics. If the positivistic "economist" would deny this office to the metaphysician (and one has only to open the book of any one of them to see that he would) he must either be prepared to explain how he, as an already existing "Economist", can precede and pre-exist the very science of economics—which he has not yet, but is about to, define and specify, and which therefore for him, does not yet exist; or, he must admit that, in the specification of the science of economics, he is acting not as an economist, but as a philosopher, as an epistemologist.

In the first case he would be forced to explain his denial (in actu exercito) of the principle of identity, and to do it logically he would have to re-invoke that principle; hence, he would be philosophizing and at least implicitly renouncing his positivism; in the second case he would be acknowledging the ontological validity of the principle of identity; hence, here too he would be philosophizing and thus renouncing his positivism. In either case then, he would be in a new frame of mind prepared to pursue the question beyond even his ordinary historical horizon, or limitation. Note.

Within brief scope I have attempted to make the issue clear and sharply defined. It is now possible to set forth against this economic physicalism which has so long and fatally poisoned modern culture a purely human conception of economics which the principles and tradition of the philosophia perennis have long been clamouring to teach us.

The discussion will proceed by the suggestion of a number of the main points necessary to arrive at our conclusions, with only that amount of explanation and demonstration which is deemed necessary and possible in the space available. The term "economics" in quotation marks refers to the common exposition in modern "economic" texts; the term economics refers to that science whose nature we proceed to investigate.

I. Economics is a science. The idea of Aristotle and the ancients on the nature of science is quite different from that of the moderns for whom the experimental, positive, natural sciences of phenomena seem to exhaust the extension of this terms. In the Aristotelian-Thomistic conception, science is certain knowledge by means of first causes; a knowledge so based

Note: Taussig's words, evidencing little knowledge of the relation of principles to conclusions in a science, are important enough to quote by way of example; — that is but the clearest statement of several authors in similar vein. TAUSSIG: PRINCIPLES OF ECONOMICS, MacMillan, N.Y., 1929, p. 3: "To define with accuracy the scope and contents of economics is not of importance in the earlier stages of the study. The precise demarcation of its subject matter and its relations to other branches of knowledge, can be understood only when something is known of its main conclusions."

(Continued on page 7)



■

Defence Industries
of the U. S. are
confined to a
100 Mile Radius
What of Detroit's
position?

■

DETROIT VS. BOMBERS

● PETER PAUL PLANTE

Now that our country is at war, we must consider all the possibilities connected with such a war. Accordingly, it will be my contention that our sister city can be bombed, is open to attack from the air due to inadequate protection. This may seem rather silly to many of the people who live around this part of the country, because they refuse to consider the potential ranges of the modern bomber.

It is not our contention that we are on the inside of the officers in command of the "Fatboy's sparrows" but after thinking the whole matter over, it is not difficult to imagine what goes on in these fiendish minds. They realize the great industries that are running full out for the allied nations, they contemplate the vast amount of war tools that are turned out, they greed for the tricles of death that are rolling off the production lines of this great city.

Before the advent of air power, it was possible for a nation with a strong navy and army to protect its boundaries, by meeting hostile forces beyond its frontiers or its shores. Today air power, by means

of bombardment aviation, makes it possible for a nation to reach out over the seas and threaten the sea lanes of communication; it reaches hundreds of miles into the interior of nations and strikes at the vulnerable and vital industrial life; it employs its power against the homes of non-combatants in its attempt to disintegrate the will to resist of the people, by striking at the port facilities of great cities it threatens a nation's communications.

Though many people will admit that air power has caused a great deal of new war conduct in this war, still many people are wondering why the German Luftwaffe was not able to inflict greater damage on the highly concentrated industrial and economic structure of England. The answer to this question is not too difficult to understand. Modern air power is a new method of warfare. The Germans have always been its principle exponents. Accordingly, they have made more mistakes than the others. This may not seem very clear to everyone. Bombardment aviation is the chief offensive weapon of air forces. In this

roots of economics

(Continued from page 5)

class of aviation, we find the demolition bomb. These bombs must be direct hits in order to cause the desired destruction. Bombs released simply over an area have small chance of accomplishing serious damage. For instance, the chances of hitting a building in London are about one in eight. The chance of hitting one particular building is even less than one in eight. Thus accuracy in dropping bombs is of the highest importance if the fullest effect of air power is to be realized. Since seeing the target is of prime import to the bombardier, it is evident that raids should be carried out in daylight rather than night time. Here the Germans erred greatly.

Another great mistake that the painter's helpers made was to under arm their bombers. They thought that with the high speed of their bombers, they would be able to avoid contact with enemy pursuit ships. However, the bombers were not able to avoid combat, and the two machine guns of the Germans were no match for the six to eight guns in the English machines. Thus the bombers were not able to release their loads of death accurately, so England lived on.

Since then the Germans have learned their lesson well. They have carried on night raids in England to destroy whole sections, but still the war industries roll on. Other countries have learned and in the United States the range has been increased in two years from 4500 miles to the expected 7500 of the famed B-19. Should we expect that the enemy has been sleeping too?

To get back to the point of this essay, what about Detroit? Are the people of this great city right to claim freedom from air attack? In my opinion, they are wrong to act in this way. They are taking not only their own lives into their hands but also the lives of all the armed men in the service of the Allied Nations. This is rather a large and wide statement to make, but the reason behind it seems clear. Detroit is the heart of all defence industry. The States are the key production for all the Christian nations. The distance from Norway to Detroit is not outside the range limit of modern bombers. What if it were beyond the range so that they would not be able to return to their home bases, would not the damage inflicted on the city's plants be large enough to warrant the loss of twenty-five or fifty bombers. In my opinion, yes; the damage would be more than large enough to even suggest the raid.

Suppose twenty-five or fifty bombers were to appear over Detroit; some fly off to ruin the bomber plant at Willow Run, others veer away to blast Pontiac, while the remainder concentrate upon the plants, docks and business sections of this populated city. What protection have we? Are there enough pursuit planes at the surrounding fields to drive the raiders away? Is there any anti aircraft defence around the city? Do you walk around the city and see, as in London, the deadly snouts of these plane busters pointing up to the clouds? Are there sufficient people trained for air raid duty? Are the American people so different that they will not be thrown into great fear by the sight of the terrible destruction that these bombs cause? We have no reason to say the opposite, and therefore we can not say that the city is well protected.

We of this country can not imagine very clearly the damage caused by bombing. Moreover, we are tended to disbelieve anything that would show our country's apparent weaknesses. It is about time for the people of our country to wake up and see the dangers that surround them.

that it is necessarily true; not a collection of opinions but truths reached by rational processes, truths resolvable to their foundations in experience. The experimental scientist studies the laws of phenomena linking one observed instance to another; the philosopher seeks a knowledge of the natures of things through an analysis of their material and formal causes, then too, of their final and efficient causes. The one proceeds from the observable to the observable, the other from the visible to the invisible—to what is by nature beyond sensory observation. Hence, since the formal objects of these two types of knowledge are different, having diverse principles, technique and method of discovery, their proper and limited fields are not co-extensive nor reducible. Hence, too, the absurdity of treating philosophical (speculative or practical) problems as if they belonged to the experimental scientific order — and vice versa; the method of each is determined by their formal objects. It is clear then how philosophy is a higher science, both theoretically and practically — for it is a knowledge of the being of things, not of their phenomenal manifestations, and it establishes moral conclusions, not simply technological applications abstracted from the ends of human life. The term science can be used both of philosophy and of experimental science, always observing the necessary distinctions and hierarchies.

In what sense does "modern economics" consider itself a science? In the first and only in the first way. Those who "like" Garver and Hansen's *Principles of Economics* are aware that for them "the method of economics is the same as that of the natural sciences" (p. 6) and "... economics and other social sciences do not differ from the natural sciences." (p. 11) Those who "like" Bye's *Principles of Economics* will not agree as Bye says that "a science is a body of known facts, classified and corrected with laws and principles deduced from them describing the behaviour of the subject matter" (p. 9). And when in his later book *Applied Economics* (1934) Bye states that: "Someone has said that science is simply the accurate description of phenomena. This statement is apt for it is the province of pure science to describe things," and that economics is a science in just this fashion, unity will be complete. I think Bye is to be commended and his books recommended for analysis because no modern economist sees so clearly and states so distinctly the meaning of establishing economics as a "physical science." Though Garver and Hansen are of the same mind they are restricted by a mental puritanism from the clarity of Professor Bye.

In such an "economics" as typified by Bye and Garver and Hansen, etc., there are no essential pre-conditions, no knowledge is by essence normative or imperative; all is indicative, descriptive, of what man does and has sought. In this task "economics" feels itself autonomous and independent of all moral considerations — for such "economics" is in fact a natural science, an economic physicism.

I intend to conclude that economics is not a science of the physical order or method but can only be worthy of the term science if by that is meant certain knowledge through fundamental causes of activity. There is first necessary a statement of whether or not such knowledge is speculative or practical.

(Continued on page 18)

an insight into osteopathy

• ALDO P. TRUANT

Sixty years ago, the medicos of Europe were having their battles with a bearded, zealous French chemist, Louis Pasteur, who taught that little bugs cause disease. In America, the medicos were having another quarrel with a thin determined Missourian, Dr. Andrew Taylor Still, a medical doctor who had eschewed medicine. He said, first, that the human body contains within itself all the elements and vital forces necessary to prevent the encroachments of disease. The eminent Ehrlich reached this concept of natural immunity twelve years later after years of laboratory study. Dr. Still's second announcement is a corollary of the first. He said that integrity of structure in the body is necessary for the perfection of physiological performance. In order that the body immunity be properly exercised, it is necessary that the body shall be in proper adjustment.

It was upon these principles that Dr. Taylor Still founded the healing art of Osteopathy. In 1892 he founded at Kirksville, Mo., together with Dr. William Smith from the University of Edinburgh, the first College of Osteopathy. Since then five additional recognized colleges of Osteopathy have been established.

An international organization of Osteopathic physicians and surgeons called the American Osteopathic Association was founded. It is an association of divisional societies, each of which represents a state or territory of the United States of America, or a Canadian province. In addition, the British Osteopathic Association is associated with the American Osteopathic Association. Those members of the profession who are graduates of approved Osteopathic colleges, licensed to practice and in good ethical standing, are eligible for membership. Throughout the U. S. A. there are approximately one hundred and fifty Osteopathic hospitals, diagnosing every ailment and treating every disease. There are more than one hundred Osteopathic clinics in various states.

Upon the principles which I have stated above is based the diagnosis and treatment of the Osteopathic school of practice of the healing art. The Osteopathic physician and surgeon acts upon the principle that the human body is a complicated and delicate living machine which, given wholesome physical and mental environment, good food and

water, good exercise and pure air, has the best chance of being healthy just as long as all the interrelated parts of the mechanism remain in proper adjustment. When a derangement in such perfection of adjustment is produced, the Osteopathic physician searches out and corrects that maladjustment if it is possible to do so.

Manipulative treatment alone does not comprise the whole of the Osteopathic physician's armamentarium, his equipment for fighting disease. Osteopathic physicians at the present time are carefully trained in the use and instructed against the misuse of both operative surgery and drugs. Special attention is given to diet, exercise, proper rest, and recreation. Osteopathic doctors treat both acute and chronic diseases.

To all modern methods of diagnosis, the well trained Osteopathic physician adds a careful, complete physical examination. By means of his tactile sense he must be able to detect slight early departures from the normal in body tissue, not only superficial, but deep. The irregularities which he finds in the body structure he seeks to readjust and normalize so that health may result.

Osteopathy's conception of surgery is that it is a necessary branch of the healing art and one, that in the last few years has made wonderful progress, but osteopathy stresses the fact that the use of instrumental surgery should be conservative, that is, it should be used only when necessary. The word "surgery" comes from the Latin word "chirurgia" which means to work with the hands. Surgery, as taught in the approved Osteopathic colleges, consists both of manipulation with the hands without cutting and surgery with instruments.

Osteopathy accepts the germ theory of disease to the qualified extent agreed to by most non-osteopathic medical doctors that few, if any, germs can live and multiply in healthy tissues. While germs may determine the nature of the disease, yet, the Osteopathic concept holds, there is practically always, prior to the germ infection, some reduction in vitality or resistance which permits germ invasion.

The curriculum in approved Osteopathic colleges which confer the degree D. O. (Doctor of Osteopathy), upon their graduates has gradually been extended since the foundation of the first school

in 1892. All approved Osteopathic colleges at present require a minimum of two years pre-osteopathic work; the credits required for entrance are set by the college you wish to attend.

The four-year professional course consists of well over 4500 hours, the equivalent of most medical courses. Textbooks approved for study are the same as used in medical colleges, plus texts dealing with the principles and practice of Osteopathic manipulative technique.

Approved hospitals are affiliated for teaching purposes with all of the approved colleges. Besides, each college also operates clinics in which diagnostic procedure and treatment is carried out whereby students are given practical experience. All the Osteopathic colleges and the hospitals affiliated with them give post graduate courses and internships.

This profession provides also opportunities for specialization in such specialties as: acute diseases; pediatrics; eye, ear, nose and throat; internists; nervous and mental diseases; obstetrics and gynecology; Osteopathic manipulative therapeutics; proctology, etc. However, as a rule, the physician engages for a time in general practice, to lay a good preparatory foundation, and then takes additional training in the particular specialty he wishes to follow.

Before entering practice the Osteopathic physician must take an examination in writing before the board of examiners in the state or province in which he intends to practice. Osteopathic candidates are examined for licensure by boards comprised of doctors of medicine and doctors of Osteopathy. In the province of Ontario, Osteopathic physicians are compelled to carry on under laws that prevent them from utilizing to the full the weapons that Osteopathy has created in the struggle against disease. By law, they are also prohibited to use the title D. O. (Doctor of Osteopathy).

Osteopathy is a comparatively new school of practice, but is progressing rapidly, accepting scientific truth wherever it is found. New methods of diagnosis and manipulative treatment are being discovered. While no single system of therapy is today complete in its ability to cope with disease, and many problems yet defy solution, marked progress is being made in Osteopathic schools in both disease prevention and treatment.

a snapshot of chesterton

● G.K.'s FRIEND IS HEARD

One of the most distinguished lecturers in the Assumption College Series this season was Dr. Theodore Maynard who addressed an audience in the Vanity Theatre on Sunday evening, February 22. Professor Maynard was a personal friend of the late C. K. Chesterton and this feature made his lecture all the more interesting.

Gilbert Chesterton was a great man because he was a humble man who never lost the capacity to wonder. Dr. Theodore Maynard, a co-worker of the late famous English poet, said here last night in a friendly appraisal of one of the truly outstanding literary figures on the contemporary world.

STANDARD HIGH

"I have met many famous and celebrated persons in my career," Dr. Maynard explained. "But no one quite came up to the standard of Chesterton."

Dr. Maynard spoke at the Vanity Theatre on one of the fortnightly Assumption College Lecture League programs. He is an author and poet of note in his own right and a widely-traveled, successful teacher and lecturer of many years standing. He also spoke this morning to the student body of Assumption College.

Chesterton was Dr. Maynard's editor at one time in Britain and the two were close friends. Although a first-class writer, Chesterton was not a good editor, according to Dr. Maynard.

"Once he had accepted a man and was sure of him, he seldom read what was turned in by that man. It all went into the paper. This is not my idea of good editing."

ONLY THIRD IN BOOKS

Although Chesterton's first fame was as a journalist, it is also for this reason that much of what he wrote is ephemeral in content. Only one-third of his writings have been preserved in book form. The remainder is scattered about in newspapers and magazines to which he contributed.

"Chesterton was by far the happiest man I have ever known," Dr. Maynard continued. "He learned early in life that if he was to retain his capacity for enjoying life he must never lose the capacity to wonder at things. He was, therefore, astonished by everything. This and his humility are the secrets

of his success aside from his own inimitable style of writing; a style which is absolutely unique and has not been successfully imitated."

Some of Chesterton's poems were recited.

NOT MERELY "SMART"

The idea many have of Chesterton as a master of the paradox only for the purpose of being "smart" or different, is entirely wrong, Dr. Maynard explained. It is this peculiar style that attracts many readers but when it is examined, it is the same style which is the key to Chesterton's deep, philosophic interpretation of life.

One of the examples which is proof of this is his distortion of the popular proverb: "If a thing is worth doing at all it is worth doing well."

Chesterton said it this way: "If a thing is worth doing at all it is worth doing badly."

No greater truth ever was written, Dr. Maynard holds. This is proved by the fact that many things would never be done at all if they were not first done badly.

"The new bride would never prepare a meal if she did not try and at first do the job badly," cited Dr. Maynard.

Chesterton, he said, was more a talker than a writer. He detested the physical act of writing and never used a typewriter. Most of his work was dictated, sometimes over the telephone. He loved adventure and was always hoping to meet it.

HUNT FOR ADVENTURE

When he roamed the streets of London his pockets would contain, among other things, a loaded revolver and his walking stick a cunningly concealed sword. He hoped he would one day meet in a hand-to-hand encounter with some dramatic or romantic adventure.

"I regret to say he went to his grave a disappointed man in this respect," Dr. Maynard explained. "But in this alone he was a disappointed man. In every other respect, he was supremely happy. He possessed one of the few naturally Christian souls." He explained he did not mean this in the strictly theological sense.

Chesterton's wife despaired of ever keeping him tidy, so she explained that she could do

nothing but "cover" him. Thus it was that the famous figure, huge in height and girth, was always seen garbed in a large Inverness cape and great wide-brimmed hat. He was comically absent-minded and never took any share in the affairs of managing his household. Appointments to see him were made through his wife. He once went to a Midlands town in Britain to lecture and found that no one knew about a Chesterton lecture in that locality. He wired home: "I am at such and such a place. Where ought I to be?"

The Father Brown of Chesterton's detective tales is a real person whose name is Father O'Connor and who is still alive. He it was who received the famous writer into the Catholic Church, a step which Chesterton took late in his comparatively short life.

● ABOUT PROFESSOR MAYNARD

Theodore Maynard was born November 3, 1890, at Madras, India, where his parents were missionaries. His early education was in England, but he took his degree at Fordham University while teaching in its Graduate School. He came to America for the first time in 1909, intending to study for the Congregational Ministry, but while "supplying" at a country church in Vermont preached a sermon which led to a call for his resignation. Dr. Maynard returned to England in 1911 working his way across on a cattle boat and after successfully testing his vocation for the Dominican Order, (he had become a Catholic in the interim) he returned to the world and took up Journalism under the editorship of Chesterton. He returned to the United States for the second time in 1920 and in 1927 was appointed head of the English Department at Georgetown University.

The influence of Chesterton is not apparent in his work for he has definite concepts and convictions that are his own. He has written three books which are worth mentioning: "Laughs and Whiffs of Song," (1915), "The Last Knight," (1920), and "Exile," (1928). Some of his poems were once a part of the English 40 course at Assumption but have been discontinued during the last few years.

knowledge on parade

• ALEX BEDARD

"Slope arms! Present arms! As you were, as you were! Was that ever sloppy! Do it again, and this time do it right!" Thus it is in any Canadian army training camp and the scene at Assumption on any Monday or Wednesday is not one that chooses to be different in detail. By now you must certainly realize that this article pertains to the C.O.T.C., (Canadian Officers Training Corps,) Assumption, in conjunction with the University of Western Ontario, has been pursuing an official military syllabus with utmost vigour. Yes, indeed!

There are many people right here in Windsor who have no idea of what the status of the boys in the C.O.T.C. is. In fact many of our men in service at St. Luke's Barracks squinted with bewilderment when the class with the white edged service caps identified themselves as members of the C.O.T.C. "C.O.T.C.? What's that? was the general query.

While the boys in college realize how very fortunate they are to have a chance to complete their education in these difficult times, it is to be hoped that their patriotic effort to be prepared will not be slighted. You must not lose sight of the fact that they are trying to do two difficult tasks at the same time and do them both well. It is no easy task but the boys of the C.O.T.C. stand as a splendid tribute to the class of men who inhabit our Canadian colleges. They have undertaken a vast project and are emerging with flying colours!

A mistaken idea entertained by a few people is that many boys have continued their college training just to keep out of the army. Nothing could be further from the truth! Every boy from the age of eighteen is compelled to take C.O.T.C. The first year is spent learning the fundamentals of drill and military tactics. The boys in this group are known as the "Reserve." The next year and the years following up to the boy's graduation are spent in actual C.O.T.C. work. Upon joining the C.O.T.C., the cadet swears his allegiance to His Majesty the King and signs up automatically with the Active Army Reserve. As such he is subject to call for the defense of his country at any time and must always be prepared. A prospective graduate is entitled to write first or second papers, which, if successfully completed, make him eligible for a commission upon leaving school.

Two to three nights a week, from 3:00 P.M. to 6:00 P.M., the boys of the C.O.T.C. exert their efforts in rifle drill, route marches and rack their brains over tactical problems. After this ordeal the C.O.T.C. student must begin his studying for the night. Relaxation periods are rare. He is an "all out effort!"

At the end of the school year each of the various college contingents move to respective C.O.T.C. camps for the summer months. Here special field manoeuvres are carried out in all kinds of weather, both night and day.

In camp life all tasks are performed with strong hearts and willing spirits. College boys have proved themselves adaptable to any conditions.

It is to be hoped that this little article will help settle a few arguments that arise about boys being in college during war-time, instead of, as some people say, being out to do their bit in this gigantic struggle for freedom.

on morality plays

• JOHN KAVANAUGH

A new type of play is being undertaken by the students of Assumption College, a type very uncommon in the theatrical circles of today — a Morality Play. This very type is the kind that the modern day person should attend more often than he does. This play, entitled "EVERYMAN," is a play that has been very successfully produced by some of the leading colleges of the United States and Canada. For instance, Harvard, Yale and many of the other large Eastern colleges have very successfully produced this play. It is a play showing the typical life of the Medieval days, including the life and customs of the people. In this play we see Everyman portrayed as a very reckless and carefree person, with never a thought for God or his eternal salvation. His main thought in life is for worldly pleasures. His first jolt is his meeting with Death who reminds him that life without God is very artificial. We see Everyman slowly, and one-by-one, divested of his worldly possessions, and is soon left alone without nothing but his conscience left to torment.

Now to define the type of performance for those who have heretofore been wondering about what have we been talking all this time. A morality play is the oldest type of our present day dramas. It was immediately before the accession of Elizabeth to the throne of England that this type of drama was making much headway in the theatrical world. The central purpose of the Morality, or Allegorical, play — the two terms are synonymous — is to portray in real life the different qualities which man possesses. These qualities were always represented by actors, in gaudy or sober-colored clothes, each color representing a certain characteristic of the virtue or vice personified. The most common of the attributes represented in these early plays were Justice, Strength, Riches, Temperance, Mercy, and in a tragic and exemplary re-enactment of the story of life, Death played a very predominant part.

This whole conglomeration of characters was brought together in some sort of a rude plot, more or less vague, as the play and author might be, but every play of this variety had for its main point to exemplify some virtue in the life of the every-day being. The whole outcome of the play was to show the victory of Virtue over Vice. In most instances a very significant principle was brought out for the purpose of making a deep and lasting impression on the audience. These were very crude performances, as can be ascertained by the humorous aspect that was in them. To add a note of jocularity to the play, a Devil was always introduced, and by his constant antagonizing of the Virtue, he was said to have kept the audience in a continual fit of laughter. This character himself was a very facetious character, given to sportive and witty sayings, while tormenting the Virtues.

With the cessation of the reign of Queen Elizabeth, the Morality Play met its Waterloo, so to speak. This termination of so popular a type of play was due mostly to the "Revival of Learning." At this time the real drama came more into renown and the old Greek and Roman plays were revived. These became models for many of the Elizabethan Dramas.

To return to the present topic. Many ask why

(Continued on page 18)

on the suppression of german monasteries

● BERNARD STRASSER, O.S.B.

(Concluded from last issue)

AN ACCOUNT OF THE SUPPRESSION OF Muensterschwarzach ABBEY.

(This account is incomplete in some details.)

The suppression of the Abbey of Muensterschwarzach was a tragedy in one act which, from the very beginning, portended only one thing: FINALE. During the second week of May, probably May 6, some fifty members of the Wuerzburg Gestapo came to Muensterschwarzach. After they had first guarded all the doors and exits of the monastery — as if it were on a fox hunt — they announced themselves to the monastery officials. Their first act was to demand the appearance of the Schweikelberg community which had been transported by car to Muensterschwarzach when the former abbey was suppressed by the Gestapo of Ratisbon. These unfortunates were advised in the typically 'Gestapian' style to leave Muensterschwarzach within one hour and, furthermore, to be gone from Gau Nainfranken within twenty-four hours. Generous help was even afforded them by the Gestapo who took them by car to Schweinfurt, from where they dispersed. The same evening two Fathers, one of them Father Ivo, brought the sad news of the suppression of the last monastery of the congregation to Munich. They were unable to give any kind of detailed report regarding the suppression, since they were not allowed to speak with their Muensterschwarzach confreres before departing. Be that as it may, the Gestapo had evolved a fool proof plan (so they thought) for suppressing the monastery. The plan, however, ended in a checkmate for themselves. The leader of the fifty Gestapo, namely, demanded of Father Abbot the immediate payment of a large sum of money. This money, they contended, was owed to the mission treasury of St. Ottilien. Even though Father Abbot protested that we were not indebted to St. Ottilien in this way, the Gestapo stood by its demand and allowed three days grace to gather the money. After the lapse of this time they returned and were gleefully anticipating the suppression of the monastery on the ground of inability to pay. But Father Abbot had been active meanwhile and was able to produce the extortion sum. The embarrassing disillusionment of the Gestapo is better imagined than described. They immediately entered into a council of war, the upshot of which was that the monastery was to be suppressed even without reason. Thereupon followed the Nazi legal form of sacking the buildings which, however, yielded nothing. After the Gestapo had declared the monastery suppressed, Father Abbot followed with a declaration that the community would not leave and would yield only to force. The secret police then left for a second time. The next morning Father Abbot was called by phone to the Gestapo at Wuerzburg. He took along one of the Fathers as companion; both of them were taken into custody and did not return to the monastery. And then dawned the morning of May 9, the day of forcible ejection for the monks of Muensterschwarzach. Two hundred brave Nazis came with drawn bayonets, only to find the doors of the abbey bolted. After these were rammed and broken down, the buildings were methodically ransacked. Of these heroic Nazi deeds we have no further details. The monks were allowed, under surveillance, to take along with themselves such items which they had brought to the monastery. The Brothers had to remain as laborers on the farm.

Several Fathers had to continue the administrative functions of the institution until such a time when they would be taken over by the State. Father Abbot and the rest of the community were taken by car to the Franciscans at Kreuzberg in Rothn. It was no worry of the Gestapo that the Franciscans knew nothing of this forced migration. Came Sunday at Muensterschwarzach. A thousand or more of the neighboring farmers from Franconia assembled before the monastery and there proceeded to demonstrate against the violence perpetrated by the Nazis. Smug in their monastery barricade, the Gestapo probably had good reason not to bestir themselves. Because a priest was forbidden to hold services, a lay service was held before the portals of the monastery. It so happened that among the excited populace who demanded the return of Father Abbot and the monks, there were a few soldiers home on furlough. In the course of events the Gestapo accused these army soldiers to their officials of having incited the people against the Nazi party. Army officials, however, replied that the action of the soldiers was quite in order because it was not reprehensible for any individual to defend his hearth and home.

The news of the suppression of Muensterschwarzach spread, within a few days, throughout Germany. What the Gestapo had wished to do in a very quiet manner was in reality a spark which set off a widespread fire of indignation among the people of Germany. The Gestapo were equal to the occasion, however. The popular indignation was ascribed to propaganda of the Fathers. It could not have been the Abbot since he was already in custody; therefore it must have been the Prior. Consequently, Father Abbot was transferred by car to Kreuzberg, and in his place the Prior was taken into custody at Wuerzburg. As a matter of fact, the Gestapo could not have selected a more innocent man than good Father Prior.

The above account is the sum total of reports which have come to us from reliable sources.

VIGNETTES OF LIFE

Admiral Georges Thierry D'Argenlieu, of the Free French Fleet, now stationed on the island of Oceania in the Pacific, is none other than Father Louis de la Trinite of the Carmelite order. He entered the monastery in 1920 and began to study the Carmelite specialty, mystical theology. Previous to the present disturbance, he was Superior General of that order in France. Already he has played an important role in the conflict, having been wounded while defending Dakar and other outposts in Africa.

The late Air Marshal, Italo Balbo, of "good neighbor policy" fame, who in 1934 led a squadron of 24 amphibian planes which flew from Rome to Chicago as Italy's contribution to the World's Fair, was killed by his own forces in the midst of doing an act of mercy. It happened last year in Libya—the Marshal heard of three British soldiers lost in the desert, dying of thirst and hunger. He got into a bomber and personally flew to their rescue. Having taken them to a hospital he started on the return trip to Tobruk. The British, by coincidence, were bombing that city from a height of 30,000 feet. Balbo, unfortunately, came in at 2,000 feet. At this moment an Italian cruiser opened fire and made a direct hit. Let us all bow our heads in a prayer for a gallant, chivalrous, enemy officer.

According to Dr. Maynard, recent lecturer of the Christian Culture Series, that in 1784 there were but 24 Catholics and 25,000 laymen in a country of 3,000,000 souls. Catholics were one-seventh of the U.S. population instead of one-one hundred and seventieth at 80 years before. In the 80 years since, despite immigration, they have risen only to one-sixth.

—T. H. Sackett, Jr. '43.

Several factors had to combine the administrative functions of the monasteries with a type of state that would be taken over by the State. Father Albert and the rest of the community were clear in their view of the danger that the Prussian power would bring to the German people. A highway of war of the neighboring nations from Prussia's successful efforts the monasteries and their proceeds in opposition against the violence perpetrated by the Prussian state in their monasteries. The German people had good reason not to fight themselves. However, a fight was joined in 1806 against a Prussian army held before the gates of the monastery. It was a good fight that saved the sacred monasteries who demanded the return of Father Albert and the monks. There were a few soldiers home on the course of the Prussian army. The Prussian army was not responsible for any further damage. The Prussian army was not responsible for any further damage. The Prussian army was not responsible for any further damage. The Prussian army was not responsible for any further damage.

The German Enigma

by

BERNHARD STRASSER, O. S. B.

INSTALLMENT II

This article was written by the brother of Dr. Otto Strasser who spoke on the Assumption Lecture Series this season. The author is stationed at St. John's University, Collegeville, Minn., and sent this and the article on page 11 to Assumption College for the express purpose that they be published in The Quarterly Review. This is the first publication anywhere of "The German Enigma" and "Monastery Suppression." See the February Issue for the first installment.

It was in South Germany that a strong federated state first took shape, namely that of the Empire of the Hapsburgs. It was only after the second half of the 17th century that in the North the Great Elector (1640-88) and above all Frederick the Great (1740-86) built up out of the little province of Brandenburg the closely knit Prussian military state through clever colonization, bloody wars and shrewd treaties of peace.

Here were born those dangerous instruments, Junkerclique and Militarism. How dangerous they were for the future, history tells. For in the long wars that followed, province after province was snatched away from the weak Hapsburg empire, and thus the great Prussian power grew and developed. These wars between Great Prussia and the empire of the Hapsburgs for the domination of Germany were in the year 1866 finally decided in favor of Prussia after greater and smaller revolutions, when Austria and her southern allies were defeated. The Franco-Prussian war of 1870 to 1871 finally brought victory to both Prussian militarism and the cold, calculating policy of Bismarck. Every historian knows, however, with what reluctance the then king of Bavaria, Louis II, offered the imperial crown to King William I of Prussia in the Hall of Mirrors at Versailles.

In the period immediately following the Franco-Prussian war there flourished those Prussian institutions which brought so many evils to Germany, and to Europe, namely, the Junkerclique, Pan Germanism, Militarism, Titanism, Drangnach Osten (Progress towards the East), Centralism, the Kulturkampf. All slogans and rallying cries behind each of which there stands a program of political and cultural domination or penetration which menaced both the inner and outer peace of Germany and Europe, nay, of the entire world. This empire was, according to the words of the Prussian professor, Foerster, "a centralized 'barrick state', dynamic, aggressive, anti-democratic, characterized by crude force, violence and militarism; in short, a Reich which was more an antagonist to Europe than a member of the European community. It trusted in force rather than right, and indulged in a missionary urge to dominate over other people rather than to be of service to Europe. Consequently, its center was the General Staff."

Professor Foerster is still more severe in his characterization of Prussianism: "It is the desire to domineer over every one else — what is called German policy has simply been a policy of Prussian aggrandizement. It has been imposed on the German people. He called it a "barbaric attitude," "a gangster state devoid of scruples."

"No wonder that a state so conceived and so dedicated sees only enemies around itself, actual and potential enemies, even enemies where there are none." History shows us with shocking clarity the results of this way of thinking and acting as it manifests itself in external social and historical phenomena; philosophy, however, and the deeper understanding we attain through cultural history reveal to us the inner reasons for it.

Again, in order that I will not be too general, it is necessary that I point out to you the philosophical and social foundation and background. However, I can only give you a short survey, and therefore am obliged to leave the details of these considerations for your private study.

To anyone who is acquainted with German philosophy, with so-called Prussianism, and with modern National Socialism, as also with Marxism and Communism, it is particularly profitable to bring out this philosophical background.

In pointing out the most important philosophers, you know that a definite system, a program is also

signified thereby:

KANT, with his Categorical Imperative, who, as Masaryk says, "already gives one the impression of a Prussian non-commissioned officer."

FICHTE, the philosopher of action, the untiring forerunner in the call to the battle for Freedom.

SCHELLING, the liberal Idealist and Subjectivist, who "openly sold himself to Mythology"; the philosophical Nihilist.

HEGEL, the prophet of State Absolution, of the deification of the state, Titanism, the ignominious dialectician and polemicist, the champion of every kind of Demagogy, the philosopher of Moral Indifferentism and totalitarianism. He laid the foundation for the theoretical and practical philosophy of Force, the philosophy of Centralization and Mechanism. "Hegel not only proclaimed the infallibility of the State, but also advocated war and militarism as appropriate means to achieve an end." The army, police force and bureaucracy become the props of the Almighty State. Machiavelli becomes the great master for every sort of politics and domination. There is no more room for Parliamentary government and Democracy: Monarchism, and finally an Absolute Dictatorship is the ideal. The State and its leader (Führer) are deified; to him a sort of cult is due. Philosophically, Hegel is a Pantheist.

It must be noted here as of great historical importance, that both Marxism (Carl Marx is philosophically based on Hegel) and its logical and political extreme, Bolshevism, as also the Prussian State and now National Socialism and Facism, have adopted, to a great extent, this Hegelian theory of the State, which in the name of the state sanctifies everything, which, however, is forbidden and denied by private morality or the democratic sense.

This line of philosophy leads directly, through the atheistic Pessimism of Schopenhauer and the Materialism of Feuerbach, to Nietzsche's philosophy of the Superman.

NIETZSCHE was the real propagator of the idea of Force. The Darwinian theory of the "Survival of the Fittest" borrowed from biology, was the justification for his doctrine, devastating especially for the German youth, that the "Blond Beast," as he expresses it, is called to world dominance, that it must establish a new aristocracy which must also establish a new church by substituting the theocracy of the Superman for the Christian Theocracy. Regal and Nietzsche, the prophet of State Absolution and the ism of the titanic Superman, are the philosophers of National Socialism. Their ideas have poisoned the German Youth. Everything which the new prophets of Nazism preach, is more or less adopted and a definite further evolution of greater emphasis of that philosophy, which in fact, with an unfortunate signification, is called idealistic, a philosophy which necessarily must be known if we wish to understand the "German Enigma."

Nazism and Marxism, and above all their most extreme developments, Communism and Bolshevism, have the same philosophical principles (foundation), the same concept with regard to the masses and personality, the same hatred against Christianity, the same methods of terror and propaganda, the same demagogy, the same collective convictions and system. The "good-for-nothing individual" has no significance for them. (Engels) Society is everything. For them man is only a social animal. Here, however, a question arises which immediately shows the senselessness of this view. If the "good-for-nothing individual" has no value, why and how can the totality, the masses of these individuals be of any value? This logic was and is still today the weakest point of collectivism, Dictatorships, and progaganda.

Not only do we find all these devastating influences of Prussianism, its philosophy, Militarism and vanity in social life, but also in other branches of science, yes, even in art, in the cultural life these traces manifest themselves. When Goethe says, "Dass am deutschen Wesen muss die Welt genesen," (that Germanic culture must cure the world) this is an excess of vanity. And his "Faust" shows traces of this disastrous Titanism. Goethe's "Faust" today again and again is seen on the theatrical program of the Third Reich, whereas Schiller's "William Tell" is forbidden for the theater and school. Thus do the dungeon-keepers of the Nazi regime fear the "Spirit of Freedom." To an ever greater degree Richard Wagner has become the herald of Titanism. Concerning him, Masaryk said, "Richard Wagner is the striking synthesis of decadence and Prussianism." His Wotan is a veritable Titan and a whimsical one at that. It is well known that Wagner is Hitler's favorite composer. We wonder whether Wagner, if he were living, would consider this as a special honor? (In saying this there is no intention of distracting from Wagner's genius, but his music did not always have an ennobling influence and his gods and goddesses even much less. Severe critics called him the "musical Bolshevik," a designation which holds true only in a comparison of Wagner with the musicians of that "other Germany," Bach, Haendel, Gluck, Haydn, Beethoven, Mozart, Schubert, Schumann, etc.

This Prussianism and Pan Germanism also had its historians, above all, Treitschke, and less radical, Ranke and Hintze; Haeckel's writing on natural science; Guenther's doctrine on Race; Chamberlain's "Foundation of the 19th Century"; Arthur Dinter's "Sins Against the Blood," and "Sins Against the Spirit"; Hitler's pseudo-history (Mein Kampf), and Goebbels' cunning propaganda lies. All these things and many others are ultimately only manifestations and consequences flowing from the ideologies, phantasies and systems which we speak of today as Marxism, Nationalism, Rationalism, Nihilism, Pantheism, Atheism, Titanism, State Absolution, Totalitarianism, and Dictatorships.

In order to have you fully understand the "German Enigma," it would not be enough to speak to you about these historical, philosophical, social, cultural, scientific and pseudo-scientific factors; it would not be enough to draw your attention to Prussian militarism and Junker-clique, the striving after domination at home and abroad, Pangermanism, and the "Drang nach Osten," which has its actual repetition today in the "Berlin-Bagdad" or the "Berlin-Kairo" slogans. In addition to all this, I should furthermore be obliged to explain the scheming way in which these powers and ideas, both openly and hiddenly, dominated German politics since Bismarck, under the 1st and 2nd Wilhelm as well as behind the facade of the Weimar Republic, under the marxian Bourgeois Ebert as well as under the old Hindenburg. I should have to speak to you about the Germany of 1942 and the collapse of that Germany after four years of fighting against a world of enemies. I should furthermore find it necessary to explain the profound disillusionment, which the forced peace of Versailles prepared for the starved German people, a people which had relied so firmly upon the 14 peace-points of Wilson; I should have to remind you of the inane division of Germany and the creation of the Polish Corridor; about the senseless financial settlements, which did not stipulate a definite war indemnity but only left the total sums undefined.

I should likewise have to tell you of the unjust discrimination and moral proscription of the German people as being alone responsible for the war, aimed

at every German patriot, whereas today the complicity of the governments of Moscow, Belgrade and Vienna has been proven, just as it is clear that Paris and London, too, were not without fault. And as mentioned at the outset, an entire nation cannot be held accountable for the policies of its government, least of all if that nation is not ruled democratically.

I should further have to tell you of the continued absurdity committed by England and France, after the Versailles Treaty, in inviting men like Stresemann and Bruening to one conference after another, (Stresa, Locarno, London, etc.) and then almost always sending them home empty-handed. I should have to recall the misery in Germany, the inflation and unemployment, the lack of hope in the hearts of German youth. Under such circumstances, commistic propaganda found easy inroads, there were communistic uprisings and revolutions which put Red governments in power in several German States. Then there was the civil war in Germany, the struggle of patriotic soldiers and students against the emissaries of Moscow. I should have to recount the struggle for ideals of good, Christian men who opposed this dangerous movement towards the Left and who, by summoning all national and Christian forces and groups to work and unite, by exhibiting a new popular ideal and goal, offered a new hold and support to the sinking courage of German youth.

Furthermore, I should have to speak of those men who before Hitler and for a time in collaboration with him preached a new German and Christian socialism and who were determined to put up an honest fight against capitalism and marxism. I should have to remind you of the shameful treachery of Hitler and his criminal co-workers of today, against the first ideal program, a treason which he displayed to the entire world in the gruesome massacre of the infamous 30th of June, 1934, the German Night of St. Bartholomew, when over 2,000 men were cruelly murdered without accusation, without legal counsel, without judicial sentence; then after several weeks the ashes of these fathers and sons were delivered C.O.D., to the homes of their families.

Just this 30th of June, 1934, proved Hitler's treason to his old program and brought his new connections into the light of day; it proved his alliance with those old powers, which we have attempted to characterize, namely, Prussianism, Militarism, the Junker-cjlique, War-Industry, Pangermanism, the lust for domination, the paranoiac delusion about the superiority of the Aryan race and its destiny of ruling the world. This fatal combination led necessarily to Dictatorship, Terror and Propaganda, to Gestapo and Concentration Camp. Persecution of Jews and Christians, Brutal Suppression, even the frankly hysterical attempt to exterminate the other and better Germany which can never lose its value and importance for Europe and the world. It led finally just as inevitably to the new World War.

However, to speak of all these things would lead me into the field of politics, something which I definitely want to avoid. Permit me, therefore, to conclude by summarizing whatever we have said in our attempt to clarify the "German Enigma." I shall quote from the introduction of my brother, Dr. Otto Strasser, to his book, "Sous le masque de Hitler (Under the Mask of Hitler)", recently published in Canada under the new title "L'Aigle Prussien sur l'Allemagne" (The Prussian Eagle Over Germany):

"Although its ramifications and underlying reasons may be farflung, the present war is certain to determine the spirit which will inspire the new order in Europe, and not impossibly among all the white races. The ultimate decision will be a choice between

the spirit of domination and co-operation.

"In my estimation, this war makes sense only in the light of the above statement. As a consequence, it becomes immediately obvious that a lasting solution must go deeper than merely to vanquish Hitler and his Nazi system; the roots from which Nazism largely sprang must be destroyed, namely Prussianism.

"It is a fact acknowledged by students of world history that whenever and wherever the spirit of domination was operative amongst the most varied nations and ages, it brought forth far-reaching and great, new systems, 'new orders'. And to anyone who has fully grasped the essential idea of Christian salvation, it is just as true that Christianity has created the purest and most comprehensive ideal and order of brotherly co-operation, founded as it is on the basic acknowledgement that all men and nations and races are equally children of God.

"A logical consequence, therefore, is the assertion that the modern powers of domination — Nazism and Bolshevism — are essentially anti-Christian, and that they recognize themselves as the champions of an anti-Christian 'new order,' namely, domination, totalitarianism.

"The roots of Nazism and Bolshevism, however, lie deeper; they are implanted in the evil of Prussianism and Czarism.

"It is not my task to unravel and discuss the problems of Bolshevism and Czarism, the problem of all Russia.

"But I conceive it my duty as a German, as a European, and as a Catholic, to insist ever and again that it is not sufficient to win a physical and spiritual victory over Hitler and Nazism; in exactly the same measure must a victory be won over Prussianism (in order to promote the ultimate victory of the spirit of the 'new Germany', of the Christian spirit.)

"It is the spirit of domination which proceeds directly from the Prussian philosophy of might (might makes right); this same spirit brought into being made an idol of the Prussian state; and finally, this spirit of domination which created Prussian militarism. These three factors, nourished by the materialism coming from the French Revolution, worked together to produce the greatest obstacle to European peace and union during the past 150 years.

"These forces of Prussianism — built on the economic and political power of the Junker-clique, on a strongly developed bureaucracy, and on the army — have utilized the most varied time conditions to pursue their selfish and destructive ideals of domination. They were active for decades under the imperial mask of William I and William II, which mask was scrupulously discarded when its usefulness had been outgrown.

"This situation was realized after the World War when it appeared necessary for the wolf to don sheep's clothing; and without further premeditation the imperious minded circles of old-Prussian powers banded together under the 'mask of Ebert.' Under this protective cloak and with the Weimar Republic as their organ, they sought to preserve or to regain their former political and economic status.

"When their immediate objectives were attained, this troublous and burdensome mask was cast aside and in its place the 'Hindenburg mask', which had been resurrected from the memory closet of World War days, was substituted. Under this masquerade the old-Prussian powers made sensational progress with their state-policy program of domination.

"But the influence and popular attraction of this old war-mask was insufficient to enlist the support of the masses of the German people in favor of the

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■ what about apologetics?

• JAMES CONLEY

First I had better define for you the meaning of the word apologetics: it is a term used for that department of theological science concerned with the defence of the Christian faith.

If a Catholic student is bound to have a knowledge of history generally, he is bound to have inclusively a knowledge of sacred history; if he ought to be well instructed in Ancient Literature, Biblical Literature comes under that general description as well as Classical; if he knows the Philosophy of man he will not be extravagating from his general subject, if he cultivates also that Philosophy which is divine.

However, it may be said that it is better for a youth to know nothing of the sacred subjects than to have a slender knowledge which he can use freely and recklessly for the very reason that it is slender.

If a Catholic youth mixes with educated Protestants of his own age, he will find them conversant with the outlines and the characteristics of sacred and ecclesiastical history as well as profane; it is desirable that he should be on a par with them, and able to keep up a conversation with them. It is desirable, if he has left our University with honours or prizes, that he should know as well as they about the great primitive divisions of Christianity, its policy, its acts, its great eras, and its course down to this day. He should know who St. Justin Martyr was, and when he lived; what was the religion of the barbarian nations who took possession of the Roman Empire. He should be able to say what the Holy See has done for learning and science. I do not say that we can insure all this knowledge in every accomplished student who goes from us, but at least we can admit such knowledge, we can encourage it, in our lecture rooms and examination halls, thus argues Cardinal Newman in "The Idea of a University."

Students should apply their minds to such religious topics as lay men treat it, as it is practically useful in the intercourse of life and in general conversation as it bears upon the history, the literature and the philosophy of Christianity. When a lawyer or physician, or statesman, or merchant, or soldier sets about discussing theological points, he is likely to succeed as ill as an ecclesiastic who meddles with law, or medicine, or the exchange.

Cardinal Newman continues: "It is to be considered that our students are to go out into the world, and a world not of professed Catholics, but of inveterate, often bitter, commonly contemptuous Protestants; nay, of Protestants who, so far as they come from Protestant Universities and public schools, do know their own system, do know, in proportion to their general attainments, the doctrines and arguments of Protestantism. I should desire, then, to encourage in our students an intelligent apprehension of the relations, as I may call them, between the Church and Society at large; for instance, the difference between the Church and a religious sect; what the Church claims of necessity, what it cannot dispense with, what it can; what it can grant, what it cannot.

"Questions may be multiplied without limit, which occur in conversation between friends, in social inter-

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■ football in canada

• WILLIAM FLYNN

Rugby is the type of football in which the players are allowed to use hands and feet in advancing the ball, instead of merely the feet as in Association football. The early history of football in England is obscure.

The American and Canadian types of Rugby football have both evolved from the English game, although both now differ from it radically. The English Rugby game was first introduced into Canada in 1865. The growth of the game was much slower in Canada than in the United States; in 1832 the only schools in Ontario playing Rugby were Upper Canada College and Trinity College School. It was introduced at the University of Toronto in 1875; in 1881 annual games between the universities of Toronto and McGill were commenced. The Canadian Rugby union, formed in 1880, adopted the rules of the English Rugby Union. In the English game, at the beginning of each play the ball was rolled into a circular "scrum" composed of the forwards of both sides. These could not themselves touch the ball, but attempted to dribble it down the field or heel it out to their respective quarters or backs who could kick the ball or run with it. Each team at this time consisted of 15 men: 2 full backs, 2 halves, 2 quarters and 9 men in the "scrum."

Since 1880 the Canadian game has moved away from the English game, with its "scrum," toward the American game, where each play is commenced with two parallel lines facing each other, one of whom has possession of the ball (in the original form it was anybody's ball at each successive play). Play was no longer started by the ball being rolled into the "scrum"; instead, one of the forwards carried the ball in and attempted to heel it out. The Ontario Rugby football union had been formed in 1883 and the Intercollegiate union (including Toronto, McGill and Queen's universities) was organized in 1889. The first union reduced the number of players and made use of a "snap-back" to feed the ball to the running backs at each play. Furthermore in 1905 the college union had adopted the rule that a team must advance the ball 10 yards in three "downs" or lose possession. By 1906 the English "scrum" system was definitely abandoned by the provision that, during a scrimmage, the opposing players must not come into touch with each other, but must stand clear of the ball. Subsequent changes have involved the reduction of the number on a team from 15 to 12, the adoption of the snap-back system and, finally, of the forward pass.

Canadian Rugby today tends towards American "modern design" football. However, there are numerous rules distinguishing one from the other. In the Canadian game 12 players are used; the rules provide for limited interference which brings out more individual efforts on the part of the backfield players. Moreover, the offensive team has three chances to gain the ten yard objective. Tie games are scarce in Canadian football because a scoring method of single points has been provided. To illustrate more clearly, the offensive may elect to punt the ball behind the defensive team's goal, whereupon the offensive might trap the runner behind the goal line. If such be the case, the offensive makes a point. In comparison, the

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■ UPPER CLUB ROOMS OPENED

Something new has been added! And to quote many of the students and faculty of Assumption, "what an addition!" The new club room, for all students of the college, has at last become a reality. Because of the very energetic work of two of Assumption's most ardent supporters, Father Murphy and Henry Lally, the work was organized and carried out to completion. This is a job all present members of the college can be justly proud. For the work was done, except for a few specialized jobs, entirely by college students in their spare time. It has not been an easy task, but the finished job speaks volumes for Assumption's true spirit.

The club room is actually two rooms, one for reading and society meetings while the other provides for recreation. The reading room is furnished with several floor lamps with indirect lighting and extremely comfortable chesterfields and chairs, making it appear very much like home. Tapestries and pictures form the wall decorations, while the floor is covered with two large rugs and several smaller ones. Two daily newspapers and the latest magazines will be available for those desiring to

read. For the more active students, card tables for checkers and chess are available. But the crowning feature is the radio and the record player.

The renovated pool table will be the centre of attraction in the recreation room. With new cues, racks and new balls, the pool sharks will have an excellent opportunity to display their skill. Overhead lighting keeps the room constantly bright. The college pennants and hunting souvenirs which grace the walls give the room that added something. A loud speaker system will be placed in the recreation room to amplify the music from the radio or record player. There is also a possibility that a candy store may operate in the recreation room for the students' convenience.

The colour scheme, which is the same in both rooms, has greatly added to the brightness of the surroundings. The ceiling is in plain white, the walls an oyster grey, with the woodwork in Alberta straw, while the floor has been shallacked and waxed. Venetian blinds in each room give the appearance of a "Park Avenue" penthouse.

In order to assure that good conduct is maintained, rules have been set and it will be the

personal task of each student to see that the others carry out these rules. With regards to the hours that the center will be open, definite time limits have been drawn up. The rooms will be open from 11 a.m. till dinner and then after lunch till 1 p.m., and then closed from 1-1.30 p.m. The rooms will open again at 1.30 p.m. until 6 and after supper until 7.30. During the week-ends students may enjoy the facilities all day until 10.30 or 11 p.m. In all, it provides excellent recreational opportunities for both day students and boarders and gives them a chance to become better acquainted.

It would take too long to mention personally each student who gave up his valuable time to help. But we certainly cannot overlook the plastering job of Tom McGovern and the all-round ability of Pete Plante, Frank Zinger and Dick Hummell and the "straw boss" Hank Lally. It is certainly an effort of which Assumption will lastingly be proud and one that we hope will stand for many years as an example to future students of true Assumption co-operation.

—Robert Gage.

AN EXILE RETURNS HOME

F-I-N-I-S, the grasp loosens, the pen falls, and another life in exile has ended. Freedom to go back to your Father, to your home — what a tremendous joy. Back to that land where there are many mansions, one of which has been prepared for you from the beginning of time, and which shall remain yours throughout eternity . . . a soul is reunited to its Father. Such a soul was that of Armand J. Ladouceur, which was summoned home last October.

Mr. Ladouceur was born in Belle River, Ontario, on May 4, 1886, and was reared after the manner of French-Canadian Catholic tradition. At his mother's knee he early learned the prayers so dear to the heart of the heavenly Father, and, too, a never-to-be-lost filial love for the Blessed Virgin Mary, his heavenly mother.

The maples had just begun to don their brilliant hues, in that Autumn of 1896 when Armand, then thirteen, first entered Assumption, seeking "goodness, discipline and science." These red brick walls remained his school-year home throughout his entire high school and college training; the friendship which began here with the Fathers of St. Basil was to last a lifetime, however.

"Laddie" on the baseball diamond, the gridiron and the handball court helped to gain and keep for Assumption the coveted positions it held in those respective sports at the close of the "nineties."

His love for Mary was openly manifested when he held an office in the "Blessed Virgin's Society." How he loved her "Little Office" which begins:

Come to my lips and wide proclaim
The Blessed Virgin's spotless fame;
O Lady make speed to defend me,
From the hands of the enemy mightily
defend me . . .

Under the motto: "Cras ferramenta tollitis, fabri," the class of 1906 was graduated from Assumption. In the class was Armand Ladouceur. How friendly he "bore the tools of life" is clearly shown in the remarkable progress he made when he ventured into the business and industrial world. For thirty years he was an executive of the Michigan Malleable Iron Company. His executive ability proved to be a valuable asset to the Assumption Alumni Association, on whose board of directors he served for two terms of office.

" . . . Pray for us sinners now and at the hour of our death. Amen." Hardly had this last "Ave" of his rosary passed his lips when an auto

accident wrote finis to the exile and initium to the road toward Heaven for Armand J. Ladouceur.

—William J. Stoba.

HIGHLIGHTS IN MUSIC

It has been frequently remarked that a conductor embarking on a debut in New York is confronted with the most critical audience in the world; have that this should be amended to read — at his first rehearsal. Long before a symphonic conductor appears before an audience to impress his qualities on the listeners, critical and otherwise, he has already made the impression that eventually determines the extent of his success or failure — on the members of the orchestra, whose attitude toward any new conductor may be epitomized as "a hundred men and a louse."

In his turn, Arturo Toscanini passed through much the same cycle of endearment, questioning and resentment. There was rarely a cavil to his sincerity or extraordinary equipment, but his insistence on quality eventually won him the characterization which orchestral musicians apply to any intense and insatiable workman — "slave-driver."

Nevertheless, he has every physical and temperamental attribute of the competent conductor, including an indomitable authority, a tenacious and communicative vitality, a brilliant rhythmic sense and an infallible ear. He even possesses the resource of a burning wit, as is testified by his imperious remark to a violinist who spent every slight pause in a rehearsal tuning his instrument: "It's Not the A that counts, but the B." Despite the captious comments above, Toscanini remains the infallible conductor.

He insists on purity of sound, blending of choirs, effacements of blemishes and personality of phrasing. It is an amazing reputation that he has built up on the basis of a really remarkably small range of interests, which merely underlines his superiority to other men in most of the works he conducts. Russian music is a closed book to him; French music, save for certain isolated works by Ravel and Debussy, is equally outside his ken; leaving English and American music, which he rarely conducts, and German and Italian music.

Many orchestral players consider Toscanini cruel, inflexible and even petty, citing his inclination to find fault with musicians for no other reason than a dislike of their facial characteristics or the way they sit while playing. One such unfortunate, a violinist, was the invariable target of his criticism because of his mottled complexion. During

the visit of the orchestra to another city someone in the violin section made a false entrance, and Toscanini, in a rage, placed the blame squarely on his "bete noire" even though the musician had remained in New York, ill. I know of no man, however, who does not consider him to be the greatest conductor.

—Armand Di Francesco.

The German Enigma

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foreign policy, planned in the old-Prussian program of domination. To have recognized this fact was, above all, the dubious merit of one man. And this man will be recorded in history as one of the most dangerous and repulsive apparitions of all times—Herr van Papen, who today is hated and despised in all quarters of the globe.

"With his help, the Prussian old-guard put on the 'mask of Hitler.' Fired with the intoxicating brew of modern mass-demagoguery and the age-old hankering after power, the program and policy of domination assumed a new and terrible form of despotism. Soon one nation after another fell victim to its onward march.

"Aided by the old-Prussian powers, Hitler could first of all subjugate the German people; and with the help of the latter, the Austrians, Czechs and Poles were suppressed in their turn. The forced labor of these nations was the preamble for the domination of Denmark, Norway, Belgium, Holland, and above all of France. The agrarian and industrial aid demanded of these nations made the suppression of the Balkans possible, the occupation of which made possible the march into Russia. The natural resources and other possible aid from Russia are in turn to supply the reserves for the final phase of the war against England and America.

"Consequently, even if Hitler and Nazism were destroyed today, and if Prussianism were to remain intact, then the root-evil would live on, and after 20 or 30 years would again spread its poisonous fruits throughout Europe and the world.

"And precisely because I am convinced that without a peaceful Germany there can be no peaceful Europe, and consequently, a peaceful world—for that reason I restate my conviction that without the destruction of Nazism and Prussianism, there can be no peaceful and Christian Germany."

The solution of the "German Enigma" lies in a free, peaceful, Christian and democratic federation of German states.

sage sayings

"The first responsibility of the college is to help the student to understand the traditional wisdom of his race. A college which fails to do this fails, though it has the best teams and the best social life, though it places more of its students in jobs than any other and publishes the largest catalogue in the country. A college which succeeds in doing this succeeds; and it succeeds not only in educating its students but in preparing them for public life; for as an ancient sage remarked, 'The same education and the same habits will be found to make a good man and a good statesman and king.'"

ROBERT M. HUTCHINS,
President, University of Chicago.

"The disease afflicting the modern world is in the first place a disease of the mind; it began in the mind, it has now attacked the roots of the mind. Is it surprising that the world should seem to us shrouded in darkness?"

—JACQUES MARITAIN.

"We must talk less about whether God is on our side, and more about whether we are on God's side because that is really the only way to insure victory."

RT. REV. MSGR. FULTON J. SHEEN.

The Way to Die....

AT PEARL HARBOR

An incident of the Pearl Harbor tragedy might be entitled "The Sermon." For it involved a sermon that recalled an event of the first World War told while the projectiles of the second fell from the skies all over and about the chapel wherein it was preached. The preacher was Father John Connelly, chaplain at another Hawaiian post. The bombs began to fall just as he started Mass attended by 400 soldiers and some of their officers. But none realized that so suddenly, so swiftly, their country was at war.

After the First Gospel, Father Connelly spoke. His topic was "The Right Way to Die." He did not know, of course, that many of his boys would die that very day — the right way. He told them of a group of doughboys in the Last War going into a dangerous sector and passing a wayside shrine in France. It was a Pieta, a statue of the Blessed Mother with the dead Saviour in her arms.

The boys whispered a prayer as they passed. For some it was their last prayer. The survivors returned the same route. The Pieta was still standing — but not all of it was there. The image of the Saviour had been shot away. The arms of the Blessed Lady, however, were not empty. For they held the body of a young American soldier — blown into the embrace of the Mother of God. One of the doughboys said, "That's the right way to die — right in the arms of the Blessed Mother." The other lads nodded.

■ poetry

FOR THE EASTER SEASON

We present two poems from the private collection of Mr. Maurice Leahy, one of Ireland's foremost personalities in the realm of contemporary literature. Mr. Leahy has spoken at Assumption in the past and will be lecturing this summer in the Assumption Summer Session.

WHO MOVED THE STONE?

A dark bird flew across an empty sky,
Empty of sun, or moon, or cloud.
Filled with the rushing wind of high
Imprisoned spring; he piteously
Calling from death to life aloud,
"Unloose the bonds, shake off the shroud."

So called the bird to sleeping earth,
To empty sky; advancing night
Crushing the very pangs of birth
With iron hands, that none break forth
To meet the challenge, nor delight
The one dark bird in restless flight.

Ever he wheeled in wind-swept space
Invoking warmth from treacherous cold,
Living from dead, spring from winter's face
Love from the mother's sad embrace;
Calling his mate, from field, from fold,
"Unloose the bonds, be bold, be bold."

Then two birds circled in the air
With wings a-quivering and bright;
A dark bird, and the second fair,
The single lost — the perfect pair;
Ever to-gether, flight on flight,
"The bonds are loose, the shroud is light."

Oh birds of beauty, birds of spring,
Oh tellers of some Easter day
Proclaim aloud, take wing, take wing,
That life so greatly triumphing
Rolled the vast stone of death away
That could not hold that Holy Clay.

—Frances Chesterton.

AN ELEVENTH CENTURY CRUSADING SONG

Blessed cross,
fairest tree
Branches bearing
holy Burden.
Bearing blessed fruit and wholesome,
Cross of Christ;
this world a sea,
God steers us,
works the ropes,
faith is the ship,
The Holy Ghost the wind
leading us rightly.
Heaven the harbour
which we shall make;
thanks be to God.

—Violet Clifton.

■ on morality plays

(Continued from page 10)

should we present such a type of play here at Assumption? Can anyone think of any presentation more fitting at this time of the year, and in such a critical period, than the one soon to be produced here? At a time when we are coming to the great Feast Day of the Resurrection of Our Lord, we are preparing to welcome Him in a greater fashion than we have ever before. Could anything bring more clearer to us the old saying of "not look to our laurels, but to look to our morals." It is indeed time for the world to do such a thing, for it is due to lack of high morals in the world today that such a struggle is going on as is taking place in the Eastern Hemisphere. To make universal the production of this variety of play would be to universally elevate the morals of the people.

This play should also be a great success, due mostly to the ability of its director to produce such a performance. Mr. Eugene I. Paulus, the director of this, has successfully put on this same performance in different colleges where he has taught. "Everyman" is certain to make a lasting impression on the people who patronize it. It relates to us the momentous and unexpectedness of the appearance of the Grim Harvester. It will tend to stir up in the minds of the audience a feeling of unrest and will make them realize the suddenness with which Death comes. And as Everyman, we too are "fully unready to give a reckoning."

But then a play such as *Everyman* is bound to have its bright spots. The appearance of the characters in their gay, Medieval costumes is most assuredly going to make an impression on the audience. Who but the most sober of movie-goers can restrain a chuckle at the sight of a college boy, lightly tripping across the stage, supposedly imitating an angel. But all-in-all the play should be a tremendous success and should create a deep impression in the minds of the audience. And much credit should go, not only to Mr. Paulus, but also to the students who have laboured so hard and devoted so much time to making this play a success.

■ what about apologetics?

(Continued from page 15)

course, or in the business of life, when no argument is needed, no subtle and delicate disquisition, but a few direct words stating the fact, and when perhaps a few words may even hinder most serious inconveniences to the Catholic body. Half the controversies which go on in the world arise from ignorance of the facts of the case; half the prejudices against Catholicity lie in the misinformation of the prejudiced parties. Candid persons are set right, and enemies silenced, by the mere statement of what it is that we believe."

Therefore, it is imperative that apologetics should be taught in the University.

■ football in canada

(Continued from page 15)

American game has only 11 players; it emphasizes good, clean blocking in more unlimited measures which demands precision and co-operation. The offensive team has four tries to acquire the necessary yardage. The Canadian one point adoption is excluded from the American rules.

Both Canadian and American football are colourful sports; each is exciting with its distinct characteristics. As a source of physical activity, football develops the body and mind of the modern youth.

roots of economics

(Continued from page 7)

II. Economics is a practical science. That is, it is a habit and an organization of knowledge for the sake of action; one which moves toward concrete acts by an ordered movement of thought, destined to end in action rather than in knowledge simply for the sake of knowledge. Thus practical is understood in contradistinction to purely speculative or theoretical. In short, economic knowledge is practical when its truths and judgments are known as directions, norms, prescriptions for concrete activity. It regards what should be done if the desirable, the good is to be achieved; it is not a description of what is done or what has been done; it is not history. One cannot avoid the striking likeness between the modern economists' insistence on their 'science' of describing what men have done in "economic" affairs and the moral vacuum of Machiavelli who will say: "For how we live is so far removed from how we ought to live, that he who abandons what is done for what ought to be done will rather learn to bring about his own ruin than his preservation." As there is no concern with what ought to be done but only with what is done and has been done, politics for Machiavelli and economics for the modern "economist" unite in their abandonments, in their methods, in their immorality. The reconstruction of the social order upon the descriptive "laws" of economic actions which in reality necessitate such a reconstruction is, to say the least, doomed at the outset to complete failure. Since, as a matter of fact, men live more often by the senses than by reason, the first step to be taken by everybody who wishes to act morally in every sphere of human activity, is to decide not to act according to the general customs and doings of his fellowmen. This is a precept of the Gospel: "Do not ye after their works; for they say, and do not." (Matt. 23:3-; cf. Maritain, *End of Machiavellianism*, Rev. of Politics, vol. IV, No. 1, Jan., 1942, p. 4-5.)

Too often today a too shallow understanding of the classical distinction between speculative or theoretic sciences and practical sciences perverts it into a distinction between normative and descriptive science, wherein the one signifies what ought to be, while the latter signifies what is and has been the case. It would seem that such a misunderstanding is behind the pragmatic charge that sciences of description alone are practical; or, to be concrete, it is often suggested that "economics" as descriptive is practical while this is theoretic (concluded to be "nebulous", impractical.) If there is one thing this distortion shows more than another it is the stubborn resistance, often met today, to anything but a superficial reading of second rate expositions of traditional doctrines. In the strict sense theoretic sciences are not normative; only the practical sciences — ethics, its branches, politics and economics, etc., are normative and hence practical. Descriptive sciences are just that — descriptive. I am deeply indebted to a review of Garver and Hansen's *Principles of Economics in the Assumption H.Y.H.* for pointing out to all who cling to that book as "practical" that the authors are not playing on their own band wagon. "Economic laws and tendencies" . . . they say . . . "The result indicated does not seem to occur in actual life. It is no wonder that so-called practical men have little faith in theory" (p. 9). It is true that the authors here too have confused the true relation between the

(Continued on page 20)

“ . . . and she smiled ”

■
(A PICTURE)

“Track seven, Buffalo, Detroit, Chicago — track seven!” the train caller announced to the restless sea of humanity. People milled to and fro. Business men, brief cases in hand, dashed through the gates. Tall people, short people, fat people; all scurried about securing tickets, checking up on luggage, tipping red caps. Farewells, extended goodbyes, hellos together with tears and waving hands echoed and re-echoed throughout this marble walled junction at the cross roads of the world. The voice of the train caller boomed above the babble of the crowd. Confusion, confusion, they rushed here and they rushed there. It was like a bedlam. People broke their necks to get somewhere and did so for no other reason but just “getting there.” Perhaps it was the crowd spirit. Whether or not they thought as individuals is uncertain.

At the climax of this human hurricane she appeared and timidly picked her way from the gate with a small brown satchel and a green umbrella in her hand. And there she stood at the gate exit, bewildered at this scene which never ended. She was small of stature with a slight hump on her back. Her small white hands, worn and with the blood vessels set out in relief, gave evidence of a good many years of hard toil. Her long black gown almost shrouded her dainty feet which were well protected with high buttoned shoes. On her head was perched a small black hat with a cluster of vari-coloured grapes hanging at a jaunty angle on the side of her head. From over her spectacles her pale blue eyes seemed to dance merrily in spite of her obvious astonishment. The thin lips on her rotund face were held so tightly that they seemed to blend in perfect harmony with the wrinkles which covered her face. And there she stood motionless except for her eyes which tried so hard to follow all of this actual motion picture. Presently she put one foot hesitatingly forward and proceeded like a white winged sailboat amongst a swarm of ugly tug boats. They bumped her from side to side. They trod on her feet. They glanced at her with contempt, these crude disrespectful automata. Her hat, probably made by her own hands, was brushed from her head. A streak of agony swept her features as she turned to pick it up. At that moment a broad brown suit with white stripes, derby hat and stinking black cigar crushed it with careless foot. However, as she retrieved it, her satchel slipped from under her arm and after waiting

for a fraction of a second for a clearing in order that she might regain it, she found that it had disappeared. A stronger feeling of agony swept over her face and it seemed that she uttered a muffled cry.

She twirled about aimlessly, into one direction and then into another. At last she spied the information booth in the distance and she made haste in her effort to reach it in spite of the difficulties she encountered in the attempt to manoeuvre her way toward this goal.

She reached the booth breathless and in a myriad of so many unintelligible words she related her dilemma. The clerk looked at her with amazement and asked her to repeat. She very willingly obliged and, upon comprehending her misfortune, the clerk jumped up and rang several buzzers on the side of his desk. Upon learning the trouble, five of the officers who were stationed throughout the place stood at attention outside the glass booth. Acting on instructions they went into the crowd, while one of them remained to assist her to a nearby office. The clerk rang another buzzer and hastily jotted some notes on his scratch pad. A loud, almost deafening, gong resounded throughout the place.

The officer politely told her to be seated and seemed to assure her that her possessions would be restored to her shortly. She wept silently and her eyes appreciated the officer's consoling words of comfort. The crowd which had witnessed the scene just enacted at the information booth stood outside the glass enclosed office babbling away in an effort to determine the cause of the trouble.

Presently she informed the officer, as she dried her eyes, that it was not the satchel itself that she was worrying about but that it was only the money that she carried in it, in fact all of that money that she had in the world. The tall, red faced officer with his brass buttons gleaming from his dark blue serge was sympathetic and nodded gently as she spoke.

The other officers returned later with no great enthusiasm in their strides. Upon entering the office they fired questions at her while she listened as fast as she could and uttered a word now and then. Once again she wept as she realized that she was without funds. The crowd had grown larger and surged toward the windows. The officers glanced at one another when, as she leaned forward, three neatly tied rolls of bills slipped from her waist to the floor. She tugged at her belt and quickly the thought came to her that she had put the money in her waist pocket and not in the satchel. At this an uproarious guffaw was set up outside of the office windows as the crowd saw the climax of this little drama. The officers muttered harsh words, that is, all except the tall red faced policeman who watched her face flare the same colour as his own as she attempted to gather her wits. The other officers departed muttering unkind remarks while the other put his hand on the arm of the little old lady and assisted her to the door.

The crowd, which had already begun to disburse, continued their sneering and snickering and this greatly added to the discomfort of the little old woman. Her face was still flushed as she looked, oh, so tired. However she left the kindly officer at the door. As she walked away she turned, whispered thank you and she smiled.

—R. D. FARRELL.

roots of economics

(Continued from page 18)

theoretic and practical orders but, what is to the point, like Balaam's ass they unwittingly reject their closest adherents very reason for adherence.

III. Economics is an intrinsic part of ethics, a part of the science of human acts; in short economics is a special and specific part of moral philosophy.

(A) A purely materialistic development of the Cartesian notion of man provided the barren foundation for modern economics. A conception of man as a substantial unity of body and soul, as at once an individual and a person, provides a fertile foundation for a truly scientific and practical knowledge of man's activity in respect to wealth.

(B) By moral philosophy is meant the practical science which aims at securing man's absolute good; it is a science of action, of human action. As such ethics (moral philosophy) is concerned with the ends man should seek and the means he should choose, for the practical order is normative and ends are for it what principles are for the speculative order.

(C) Since activity on and with wealth is the subject matter of economics, and since that activity is always performed by human beings as human, the study of those acts must not proceed according to mechanical or chemical methods in dealing with inanimate objects, or even with animate objects of certain orders. To do so is to introduce a perversion into the natural orders of the sciences.

(D) Economics, concerned with a very special aspect of human activity, i.e., with human activity about physical goods and services: economic goods, must not reject one part of its object for another part. To concern itself with economic goods alone, and to neglect the aspect of human activity in its object is the sorry fault of modern economics. The object indeed has two parts: (1) human acts about (2) economic goods:—the reality of the object is by essence, both moral and physical. In its most formal aspect the object presents human activity for investigation—about wealth. The only science destined to deal with human activity (whether about wealth, common good, or individual good) is ethics; for any type of human acts by their nature, that is, intrinsically, demand the ethical science and its method.

(E) Because economic acts do not, fortunately, exhaust all of man's possible acts, (he can act as an individual, as a member of the political society, as a person destined for the Beatific Vision, etc.) economics is not the whole of ethics; rather, it is a special and specific part of ethics, constituted essentially as a special branch having its proper matter as well as its proper art and technique which are always vitally subordinated to the ethical energies, and in such a manner that they cannot be autonomous, nor merely moral by accidental and extrinsic domination.

(F) Hence, economics is the normative science of human acts in respect to the needs and use of wealth. Understanding the nature of economics in this sense, in the light of what we have written above, it is eminently clear that no matter how this human activity may be influenced by determinate conditions of things and their automatic play, it is only possible to define economics in relation to the use we make and ought to make of our freedom.

The practical acceptance of this position does not entail the discard of much that modern "economics" has discovered to be historically true; nor does it necessitate the discard of an enormous amount of technical apparatus and exemplifying problems. But it does unequivocally demand a denial that modern "economics" is concerned with more than the purely material part of economics; and it demands a recognition that it is only concerned in a material manner, and hence that it regards itself as autonomous. There must be a rejection of the formal object and the method of modern "economics." There must be constructed and unrolled not only a natural economics but also an integral economic science, having reference to the domain of theology, in other words a truly Christian Economics of the existential order.

No one will deny that heroic virtues are required for modern economists to listen and to understand. If they will not listen, because to understand and act on that understanding would be the death of their "science" as it exists today, they should at least recognize that they are preparing by that refusal a historical hell which is worse than death. To concede, for patronizing reasons, as some authors do, that "ethical considerations and implications enter into "economics" especially at the moment of application of "economic theory" is but to deny in an oblique way that economics is a special branch of ethics; for ethics does not "enter into" economics from without and accidentally, economics itself is intrinsically, by essence, a specific part of ethics. That is its nature. And so, in a real sense, the economist is a moral philosopher by definition and the moral philosopher is by definition an economist. Further, since freedom presupposes nature, moral philosophy presupposes metaphysics and hence, the moral philosopher requires a knowledge of Being and the supreme laws of Being. Such a knowledge would prevent the economist (moral philosopher) from maintaining a separating autonomy for economics.

It is not without interest, in closing, to note the striking analogy between the autonomous position modern economics has claimed for itself and that which Latin Averroistic philosophy claimed for itself in the thirteenth century at the University of Paris by holding not only for the distinction but also for the absolute separation of philosophy and theology. There is no doubt that the author of this error—the Arabian Averroes—drew the full implications of such a separation, for he taught that something could be true in theology and false in philosophy and vice versa. As though truth could contradict itself! In concluding his word *De Unitate Intellectus*, written in refutation of an error the Latin Averroists were teaching at the University of Paris, St. Thomas wrote:

"Haec igitur sunt quae in destructionem praedicti erroris conscripsimus, non per documenta fidei, sed per ipsorum philosophorum rationes et dicta. Si quis autem gloriabundus de falsi nominis scientia, velit contra haec quae scripsimus aliquid dicere, non loquatur in angulis nec coram peuris qui nesciunt de tam arduis iudicare; sed contra hoc scriptum rescribat, si audeat; et inveniet non solem me, qui aliorum sum minimus, sed multos alios veritatis zelatores, per quos eius errori resistetur, vel ignorantiae consulatur."

ST. THOMAS AQUINAS, *De Unitate Intellectus*, (Chapter V.)

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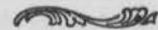
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XVI. April 12—DR. WALDEMAR GURIAN

Editor of "Review of Politics," Notre Dame University; Assoc.-prof. of Political Science at Notre Dame; educated at Bonn, Cologne, Munich, Breslau; author of "Bolshevism," "The Future of Bolshevism," "Hitler and the Christians," "The Rise and Fall of Marxism." Dr. Gurian was born in 1902, in Russia; expelled from Russia and Germany; of Jewish parentage. Subject: "THE FUTURE OF NAZISM AND COMMUNISM."

XVII. April 26—REV. WALTER M. FARRELL, O.P.

Born in Chicago; educated Catholic University of America and at Friburg, Switzerland; S.D.T. Friburg; S.T.M. (Santa Sabina), Rome; prominent contributor to "The Thomist," "The Catholic Women's World," etc. Author of three famous Volumes under the title "A Companion To The Summa." Regent of Studies, Dominican Province of St. Joseph. One of America's leading Thomists. An especially enjoyable and thought-provoking lecturer. Fr. Farrell will discuss what relation religion has to democracy, not what tolerance democracy may have for religion. Subject: "DEMOCRACY AND RELIGION."

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● and pages of photomontages!

VOLUME
ONE

● Published by the Students of
Assumption College in
Windsor, Ontario

NUMBER
FOUR



quarterly review

■ for may, 1942 ■



■ SPRING COMES TO ASSUMPTION

Frontispiece

In recent years Assumption has come to the fore in its journalistic endeavours. What with a series of spectacular Ambassadors — the college year book, the establishment of the Assumption Press Association, the Christian Culture Press, and the inauguration of the new Quarterly, Assumption can well be proud as she looks back over the years to the Review which was her first publication in the early nineties.

This year in an effort to curtail the high cost of printing, engraving and binding, the Assumption Press Association deemed it advisable to combine The Ambassador with its sister publication — the Quarterly Review. Therefore in place of an expensively bound volume which would be out of keeping with Canada's War Effort we are pleased to present this final edition of the Quarterly which is in some respects a small sized annual. We have made an effort to combine the major features of The Ambassador with the major features of the Quarterly and the result is truly "Assumption's Book of the Year."

To the Graduating Class of 1942 this issue is sincerely dedicated.



■ editorial

THE world has again let slip the dogs of war and greed has embattled armies over four continents.

The mighty resources of man's ingenuity have been utilized for savage and destructive purposes. The whole world talks, thinks and acts in terms of war, and exaggerated cultural differences and inter-racial hatred daily receive their token of blood.

There is something symbolic about this graduation from Assumption College, for while an overwhelming pride in race and culture is the foremost cause of this universal struggle, yet here at Assumption students from two distinct nations share in a common education. This is no foreign education for American students for here you will find the essential elements of an American education as well as a conventional Canadian education. But this notion is greater in Assumption; it goes beyond this little sphere, this is merely a symbol of the unity between the two nations founded fundamentally on the same

Christian principles of life. Nowhere in the world can there be found a parallel to this example but then nowhere in the world are there two nations with a culture so basically the same.

True, there are political differences but in spite of this variation of opinion we understand each other's way of life, approve of it and in some cases admire it greatly.

So this Canadian graduation illustrates the common bond of culture between Canada and the United States.

This year's graduates will return to their homes, on whichever side of the international boundary they may be, armed with Christian education that conforms to our national traditions, our nations and our culture.

—F. LEROY DELMORE,
Senior Class President.

■ notes

A PERFECT TRIBUTE

Eric Gill, the British sculptor, wrote in his autobiography: "I had a dream in which I was walking in heaven with my wife, Mary, and our children. We met Our Lord and I said to Him, 'This is Betty, and this is Petra, and this Johanna, and this is Gordian.' And He shook hands with them all. And then I said, 'And this is Mary.'" And He said, "Oh, Mary and I are old friends."—The Readers Digest.

At a particularly loud clap of thunder, a lady walking along a London street involuntarily and visibly started. "It's all right, lidy," said a passing urchin. "It ain't 'Itler, it's Gawd."

—Janus in The Spectator.

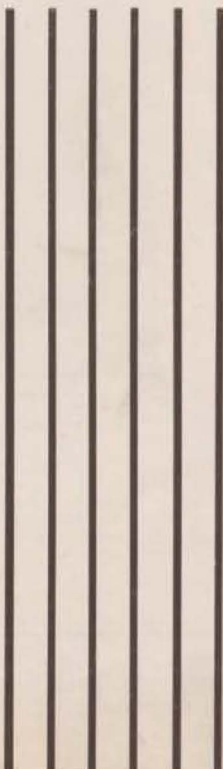
The First Annual Summer Session of Assumption College will be conducted on this campus for six weeks from June 29 to August 8. Its main purpose is Christian Orientation and exceptional courses are being offered in The Catholic Literary Revival in which Mr. Maurice Leahy, founder and editor of the Ireland American Review, will preside. Mr. Leahy will also conduct courses in Studies in Modern Drama. Dr. Herbert Ellsworth Cory, Dean of the University of Washington in Seattle, has been borrowed to lecture in the Philosophy Department. These two guest lecturers will be assisted by members of the permanent staff among whom are listed Dr. Robert G. Miller, CSB, Professor Eugene S. J. Paulis, who will head the Art and Play Production departments, and Reverend Arthur J. Weiler, CSB. The Summer Session is another outgrowth of the Christian Culture Series.

Professor Paulus after great success in directing the college play "Everyman" has turned to Shakespeare and will present "Macbeth" with the Assumption High School Students in the cast.

Every live college has its own press and Assumption is no exception for this year the Christian Culture Press has been established. "Spiritual Classics Series" is being featured currently with Jacques Maritain acting as the consulting editor. Copies of any of the works published by Press should be ordered direct from Assumption College.

The Annual Arts Banquet was held on Wednesday evening, April 19 at the Prince Edward Hotel. It was a gay affair and Mr. Joseph Maloney, Religious Editor of The Detroit Free Press, who was the guest speaker, was most interesting. The items on the bill of fare whetted many an Assumption appetite.

The benches are up in the Assumption Riverfront Park and balmy days are beckoning students to the shores of the Pointe Montreal where they may possess breeze-swept study periods. (Of course we are not mentioning the courses of study.)



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they that dwell in thy house

RICHARD D. FARRELL

● Reprinted from Christian Social Action

*"Blessed are they that dwell in Thy House, O Lord,
they shall praise Thee for ever and ever."
(Gradual, Mass for the Feast of the Holy Family.)*

WE have lived through several decades of new political theories, doctrines and 'isms; we have seen the rise of socialism, the rise of communism, Fascism and Naziism, but each one of these 'isms, though differing in many respects from one another, maintains one principle that even the most radical of them cannot dispense with and that is the principle of the Family. The governments of all countries are based on the Family, for the State is fundamentally a union of families. Before venturing further let us make a statement of the problem which we are about to develop. In recent years there has been a strong tendency toward the breakdown of family life. This has been especially true in the United States and with the breakdown of family ties all the traditions, heritages and other things which we have fought for and cherished for centuries are directed toward oblivion. In this second world war we are fighting to save democracy in order that we might not become slaves to ruthless enemies who have neither moral nor spiritual standards. The Family is the basis of that way of living which we have known as democracy.

At first glance the State is a gigantic whole which apparently has nothing upon which it depends. This is the popular conception of the State but it is an erroneous conception. The State as a whole is fundamentally composed of many constituent parts and those parts which compose the State are individual families. In the past man has made it a point to strive for a permanent society which would have impenetrable barriers against those who would assail it. And the means which he found essential to the building of a permanent society was the rearing and education of a family, for man is by nature a being fashioned for society. This is a first principle and in considering any form of government or any form of State, it is most vital to remember that all States are composed of families. This point cannot be emphasized too strongly.

Man is still striving for a permanent society; that is why he constantly seeks good government, improvements in community living, better education for his children. Man's entire life on earth is made up of "life, liberty, and the pursuit of happiness." He sends his sons to the battlefield; he endures the hardships of wartime measures all in order that his dream of a permanent society may be realized. Our problem here is to recall to mind that without healthy family life and the preservation of the Christian ideal of marriage a permanent society and the principles of democracy will never be saved.

● First of all we must define the word family and the word democracy as well. We meet these terms countless times in our everyday life but how often do we stop to think what these terms actually mean? If we scrutinize the concept of the family we will find that it is essentially a group of individuals living under one common head or superior. In short, we

might say that a family is composed of the children living under their parents' jurisdiction. Turning to the term democracy we might define it as a social state in which all have equal rights, without hereditary or arbitrary differences of work or privilege. We know it as the government of the people and for the people. In other words the sovereign power of a democratic country is directly exercised by the officers of administration elected by them. "The political and governmental phase of democracy is a means," says John Dewey, "one of the best means so far found for realizing ends that lie in the wide domain of human relationships and the developments of the personality." Maritain says that "democracy is by definition a political regime of men the spiritual basis of which is uniquely and exclusively law and right." Finally, democracy is a way of living and truly the human way of living.

● What is the structure of the Family? Aristotle says: "The notion of a city naturally precedes that of a family or an individual, for the whole must necessarily be prior to the parts. Every city is made up of families, and every family has again its separate parts of which it is composed. When a family is complete, it consists of freemen and slaves; but as in every subject we should begin with examining into the smallest parts of which it consists, and as the first and smallest parts of a family are the master and slave, the husband and wife, the father and child, let us inquire into these three parts of which a family is chiefly composed." (1) In tracing the development of families it is found that they originated at the beginning of time. Adam and Eve were our first parents and upon being driven from the garden of Paradise they brought children into the world and thus the first State was created. Adam's and Eve's children subsequently were married and they too had offspring. From this first family came other families and from these families communities were established which gradually through periods of time became vast States of communal life. And thus we live on in the same general plan of communities of families which compose our States.

Returning to the structure of the Family, Aristotle says that there are three distinct parts of a family and these are the herile, the nuptial and the paternal. (2) The most important of these parts is the second one and that is the one which we shall use in the following paragraphs to show the need for stable family life.

● The nuptial or marriage contract is that union of a man and a woman which has for its primary object the birth and education of children. The secondary object of marriage is mutual love and companionship. When a man and a woman contemplate marriage they must keep these objects in mind but too often they do not and embark on such orgies of civilized life known as "trial-marriages," common law marriages, and the like. The wife of the renowned Bertrand Russell once delivered a lecture in which she declared that every woman should have two or three companionate marriages before settling down to a per-

manent one. This theory is supposed to broaden the woman's outlook on life. (As if her life would not be pretty broadened after the first one!) Such a notion as this one is contrary to the teachings of the Catholic Church for Our Lord Himself said: "What therefore God has joined together, let no man put asunder." Therefore a woman may marry only once and not a multiplicity of times. St. Thomas Aquinas emphasizes the binding nature of matrimony when he says: "Matrimony is the bond by which they are tied formally." (3) St. Thomas also defines the purpose of marriage: "Hence, since by marriage certain persons are directed to one begetting and upbringing of children, and again to one family life, it is clear that in matrimony there is a joining, though directed to some one thing, is matrimony; while the joining together of bodies and minds is the result of matrimony." (4) Now in this second principle of Aristotle's in the structure of the family we must make two subdivisions which are the prime evils of the marriage contract and these are Divorce and Birth Control.

● Whenever the question of matrimony comes up eyes turn almost automatically to Hollywood where the film colony conducts a perpetual marriage and divorce marathon which will end God knows when. People of the show world treat the sacrament of matrimony as a department store proposition. You go in and pick out what you want and if later it is not to your liking you can take it back and get something else. Perhaps the strain of busy lives accounts for this lack of serious reflection upon such a serious step as marriage but oftentimes the stress and strain of the show people is the strain of overstressed egos. The barrenness of their intellectual activity is shown by the lackadaisical attitude taken toward marriage. A certain so called lady of wit and opinion, actress, and radio commentator has recently written a book which has become a best seller wherein she tells of her matrimonial frolickings which are typical of the lack of foresight, the lack of rationality and the sheer stupidity of these self-styled "moderns." Her first marriage ended like this, she says:

"I sensed that something terrible was about to happen to me but I didn't know what until we drew up in front of the house, when . . . said, 'I'm not coming up.' I asked him, not very brightly, what he meant. He said 'We're through. What's the use? You go up to the apartment; I'll go to the Lambs or someplace,' and he did. That was the end of our married life and the only Christmas Eve we ever spent together. . . . I filed suit for divorce and on the seventh of January sailed for England. . . ."

Then this actress says compromisingly: "I guess it is true that the first year of marriage is hardest even under favourable circumstances, and we were an ill-matched pair; incompatible, that was us." And just like that a marriage contract was tossed to the winds; the divorce was granted and the lady is married again until she can think of some good reason for getting another divorce. This sort of thing is not marriage but out and out immortality and the "moderns" call it smart. Our Lord speaks to these people quite forcefully:

"He who putteth away his wife and marry another, committeth adultery against her."
(Mark, X:11)

And He does not neglect the actresses either:

"And if the wife put away her husband and be married to another she committeth adultery."
(Mark, X:12)

Hollywood has in recent years become a contributing factor in the instability of the American home. The motion picture is a vital factor in formulating public opinion among the American public — especially among the less educated who take the standards and modes of living of the motion picture world as being the true standards of the American way of living — and they are not — definitely not.

● Pope Pius XI laments the sad state of American society in the following excerpt from *Casti Conubii* (December, 1930):

"Now alas, not secretly or under cover, but openly with all sense of shame put aside, at one time by word, at another by writings, by theatrical performances of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs, portraying in vivid scene, by addresses broadcast, by radio and telephony, in short by all the inventions of modern society, the sanctity of marriage is trampled upon and derided; divorce, adultery and all the basest vices are extolled, or at least depicted in glowing colours, as to be free of all reproach and infamy."

Divorce is one of the features of modern civilization that Our Holy Mother the Church has refused to countenance no matter how far reaching certain circumstances or interests may be. She has maintained an uncompromising stand on this question because Matrimony is a Sacred Sacrament instituted by Christ Himself and in His own words, as we have seen before, He stigmatizes the modern divorce courts: "What therefore God has joined together, let no man put asunder." There is one and only one answer to the Divorce problem and unjust as it may seem to some it is still intolerable. If two parties find that they have made a mistake in getting married, the Church will grant them a separation provided the reasons submitted are just. It may seem unjust that the innocent party involved in the separation must go through life alone and without that natural companionship which is one of the objects of marriage, but he must bear this cross and that is one of the beauties of being a Catholic; it is a hard religion and some day to wear a crown we must all bear some cross in life. It is much better to die keeping God's laws than to live breaking them. These are truly the keys to heaven.

● Marriage is not a game of win or lose; it is a solemn state. It is the first step toward the creation of the family and the Christian ideal of marriage which is based on four things: 1, Fidelity and love; 2, Partnership; 3, Production of children, and 4, the development of personality. These are the foundations for stability and solidarity in the Christian family and the Christian home.

● The sacrament is nothing to be trifled with. The proper end of marriage is the rearing of the family; it is not a business proposition. "It is clear that offspring is the most essential thing in marriage," says St. Thomas. (5) Aristotle's "Politics" revolves about one central point — the vital part the family plays in good government. Hitler and Mussolini know, too, that in order to insure stable government family life must be promoted and secured for without it there is no unity within a people even though they do fail to practise it. Yet the American self-fashioned "smart set" continue to formulate and practise their own theories of the marriage contract while statesmen, educators, and economists, with sophomoric minds, countenance and advocate such things as "trial marriages," divorce and birth control as factors con-

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the
future
of
assumption



by

J. STANLEY MURPHY, CSB.



"A promise made is a debt unpaid." Hence a warning, gentle reader, against going out on a limb where I find myself presently and precariously poised. In a moment of expansiveness — long ere spring — I promised to "dip into the future" of Assumption. Now, at going to press time the "dippiness" caused the dilemma "to write or not to write, that is the question," profoundly paralyses one's daring to "dip" or to prophesy. In either case, one's reputation is almost certain to "bite the dust." So, up pen; to the task at hand! "At least we'll die with harness on our back."

I am sure that even the most complacent reader, his phlegmatic disposition notwithstanding, is at least dimly conscious that there is some sort of World War in motion. The aesthetically gorgeous black-out curtains in the Upper Club Rooms, a high-danger point, would serve to remind him "that IT can happen here." And thus a temptation arises: to pay my debt

to the editor in one prophetic sentence of doom but from that I shall refrain. I prefer to let the past cast its shadow forward; then we shall indicate briefly what seems to appear.

Assumption was not, as one wag waggishly put it, founded on a bluff of the Detroit River and run on the same plan; "but it really did begin with, prospered with, and (we trust) long will prosper with sacrifices generously made by its staff. Accidental limitations, throughout its history, such as happened to be in buildings, food, etc., were never able to quench its spirit. In its whole history no student or staff member ever froze to death; and somehow the right vitamins, though cool at times, managed to get assimilated, and everyone lived.

For many decades, Assumption was in practise, at least, the Junior Seminary for Western Ontario, most

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in defense of economics

• F. A. BURNS, C.S.B.

There appeared in the last issue of the Quarterly Review an attempt to define Economics, entitled "Roots of Economics." Certain defects are to be found, which tend to debilitate the force of the demonstration presented in the article. Statements made about economists and economics were put forward without sufficient supporting evidence, in a style which indicated some degree of prejudice. Writing of this kind may be injurious to the legitimate aims of Catholic scholars and so borders on imprudence.

● To illustrate, let us quote from "Roots of Economics." "Whatever unity exists among modern economists is indeed quite nominalistic except insofar as a unique point of real agreement is discoverable in the radical positivism professed unequally by all (to maintain their mutual independence and liberty)." Note that the profession of radical positivism is predicated of all modern economists. The obvious interpretation of this statement is that all economists are radical positivists. If you can find one economist who is not a radical positivist, this statement is false. Many great Catholic scholars may be called economists, Belloc, Ryan, Cronin, Fanfani for example. Many non-Catholic economists condemn positivism in economics. To jump to this conclusion that all of these are inconsistent, indicates a prejudice which throws suspicion upon the authority of the whole article.

● There are several confusing decorations around that statement that all economists are radical positivists. If these completely cancel the obvious meaning of the statement, it is a waste of time

writing or reading it. If the quotation marks around "economist" means that all economists are not meant although the good English word "all" is used, we have not been given any clue to what the author had in mind. The article under discussion misinterprets the term "homo-economics." Economists use this term and they should have the right to say what they mean by it. The meaning of the term is not, as "Roots of Economics" declares, one "whose sole function is to accumulate material goods." No economist today would recognize such definition. Such a distortion is imprudent since it increases the ignorance of the ignorant and persuades those who know any economics to lay the article aside before anything has been said. This error shows a lack of insight into the meaning of "economics," disqualifying the author in defining the so-called science of economics.

● According to the economists, the sole function of "homo-economics" is not the accumulation of wealth but rather that a man accomplish his purposes with the best employment towards these ends, of a scarcity of means. For example, if the St. Vincent De Paul Society is run by earnest intelligent men, they will try to make their resources go as far as possible in helping the poor. To accomplish this economy they must function as "homo-economics," which, therefore, is nothing more than an intelligent and prudent man. If "homo-economics" is a bad concept, it is not because of the meaning stated here.

● The frequent use of quotation marks single and double, the capitalization of words at unexpected

moments, is tantalizing since no adequate key is given to the meaning of these devices. In one paragraph appear 'economics', 'economists', 'modern economic' texts, 'theories' and "Economics" and no key to the puzzle. The same paragraph presumes to speak of economic terminology as "technical jargons."

● The criticism of Toussig in a footnote is unfair. The man no doubt has faults to be criticized. The fact, however, that he recognizes the historical fact that a science must become mature before it can be defined at all, and that pedagogical art requires this same growth before the pupil can understand the definition, tells us nothing about his errors. This and other things in the article give evidence that the author was looking for a quarrel and not for the truth.

● The final criticism is that, after promising a definition the article fails to give us one. This leaves one with the suspicion that the author is really talking about a couple of other things. The following seems to be an attempt: "Economics is the normative science of human acts in respect to the needs and use of wealth." This is not a strict definition since the term to be defined is contained in the definition. Wealth are economic goods, and so 'economic' has crept into the definition of economics, leaving the term undefined.

● This paper is written not with any desire to be contentious, but that silence would not appear as consent to the above errors or others of which they are typical.

poetry for the month of our mother



In the Master's lily garden
Will Our Virgin Mother's care
Sweeten hearts of those Her Children
With the dew of answer'd prayer.

OUR LADY OF SILENCE

Most perfect Flower of Silence,
Thou, who round thy Mother-love
Didst fold the white petals of thy soul,
Who like earth's rose
Hadt worn the pointed dart,
Yet when thy thorn pierced thine own heart
By word or sigh or pain
Didst ne'er disclose
On those pure leaves the crimson stain;
From the long toll of thy days
Rare sweet there come
Thy simple word and phrase:
Yet on the world's dust choked and clamourous air
Floats still thy fragrance
Of unspoken word and prayer.
Oh Mary! till all speech be dumb,
The voice of all humanity be hushed by time,
Till time itself be lost in all eternity;
Beside His perfect Speech Divine
Shall stand the perfect Silence, thine.

—MARY WOELLWARTH.

● For the May season we have selected the following poems from the Anthology edited by Maurice Leahy, Assumption guest lecturer in the Summer Session of 1942.

THE DEAD MOTHER

I had been buried a month and a year,
The clods on my coffin were heavy and brown,
The wreaths at my headstone were withered sere,
No feet came now from the little town;
I was forgotten, six months or more,
And a new bride walked on my husband's floor.

Below the dew and the grass-blades lying,
On All Souls' Night, when the moon is cold,
I heard the sound of my children crying,
And my hands relaxed from their quiet fold;
Through mould and death-damp it pierced my heart,
And I woke in the dark with a sudden start.

I cast the coffin lid off my face,
From mouth and eyelids I thrust the clay,
And I stood upright from the sleeper's place,
And down through the grave yard I took my way.
The frost on the rank grass shimmered like snow,
And the ghostly graves stood white in a row.

As I went down through the little town
The kindly neighbours seemed sore afraid,
For Lenchen plucked at the cross in her gown,
And Hans said "Jesu" under his beard,
And many a lonely wayfarer
Crossed himself with a muttered prayer.

I signed the holy sign on my brows,
And kissed the crucifix in my shroud,
As I reached the door of my husband's house
The children's clamour rose wild and loud;
And swiftly I came to the upper floor,
And oped in the moonlight, the nursery door.

No lamp or fire in the icy room;
'Twas cold, as cold as my bed in the icy sod.
My two boys fought in that ghastly gloom
For a mildewed crust that a mouse had gnawed;
"Oh, mother, mother!" my Gretchen said,
"We have been hungry since you were dead."

But what had come to my tender one,
My babe of little more than a year?
Her limbs were cold as my breast of stone,
But I hushed her weeping with—"Mother is here."
My children gathered about my knees,
And stroked with soft fingers my draperies.

They did not fear me, my babies sweet.
I lit the fire in the cheerless stove,
And washed their faces and hands and feet,
And combed the golden fleeces I love,
And brought them food, and drink and a light,
And tucked them in with a last "Good night."

Then softly, softly I took my way,
Noiselessly over the creaking stair,
Till I came to the room where their father lay,
And dreamed of his new love's yellow hair;
And I bent and whispered low in his ear,
"Our children were cold and hungry, dear."

Then he awoke with a sob at his heart,
For he thought of me in the churchyard mould,
And we went to-gether—we, far apart—
Where our children lay in the moonlight cold;
And he kissed their faces, and wept and said—
"Oh, dead love, rest in your quiet bed."

"To-morrow shall these be warm and glad,
With food and clothing, and light and wine,
And brave toy soldiers for each little lad,
And Gretchen shall nurse a dolly fine;
But baby, baby, what shall we do?
For only the mother can comfort you."

I heard the break in his voice, and went—
'Twould soon be cock-crow; the dawn was near—
And I laid me down with a full content
That all was well with my children dear;
And my baby came in a month of less—
She was far too young to be motherless.

—KATHARINE TYNAN.

more roots!

Interpretation vs. Interpolation

● ROBERT G. MILLER, C.S.B.

In his "Sidelights" G. K. Chesterton rightly remarks that "what embitters the world is not excess of criticism, but absence of self-criticism. It is comparatively of little consequence that you occasionally break out and abuse other people, so long as you do not absolve yourself." I should like here to propose certain reflections which might be termed self-criticism. My article, "Roots of Economics," which appeared in the third issue of the *Quarterly Review*, has undergone considerable verbal criticism so far as reports reaching me (directly and indirectly) indicate. Many of those who agree with the thesis of the article agree for the right reasons. Most of those who disagree with the thesis of the article disagree for no real reasons. To the end that there may result more discriminating and more profound judgments on the article—judgments which I hope may result in positive action—permit me to suggest a basic necessity for intelligent criticism, that is, an understanding of the object of language.

● It would be difficult for anyone effectively to deny that language is a system of material signs ordered to the expression of the vitality of immaterial thought. However, in spite of the fluidity and possible delicacy of language-signs those material signs cannot offer a copy of the act of thought. That is not the object of language. Rather, the primary object of language, as Jacques Maritain so clearly states (*Intro. to Logic*, p. 58), is to permit the intelligence of the hearer (or reader) to think, by an active repetitive effort, what the intelligence of the speaker (or writer) is thinking. Supposing the interpretative effort, along with some intellectual activity, on the part of the reader or hearer, human language is a perfect sign system. Smother this effort and activity and language languishes as an empty, futile symbolism.

But if the hearer or reader is bound to effort and activity so too the author, and in a very real degree, is bound to preserve the integrity of language. The author may, too often, fail to express enough of his thought to stimulate much or any interpretative effort and intellectual activity. It is an extremely difficult task, requiring an art by which to know when added distinctions and explanations will not be redundant or insulting to the intelligence of the readers. Often an unexpressed margin of thought must be supplemented by the intelligence of the reader as he notes the manifold properties affecting terms in the context of propositions.

● In order to clarify certain possible ambiguous passages of my article, passages which perhaps condemn me for negligence in expressing as much of my thought and the distinctions therein as would be necessary to stimulate interpretative effort and intellectual activity, I propose to examine briefly a few of those sections.

A. Quotation marks were used around the terms "modern economists" and "economics" to signify ALL those contemporary writers on economics who (consciously or otherwise) hold that economics does not differ from the natural and physical sciences and that it proceeds according to physical and mechanical methods; in short, all positivistic economists. The value of such a legitimate use of quotation marks was that the word economics,

unadorned by quotation marks, was left free to be used exclusively for that science which I claim economics should be and in fact is for some very few men in history. Evidently then the phrase "all modern economists," thus adorned, refers not to every person who writes or has written on economics but only to every positivistic modern economist (whose name is legion). Numerous critical errors may be avoided by a vital awareness of supposito or the substitutive values of terms.

B. In column three of the article a certain historical type of rationalized economics is reduced in the final analysis to the orthodox liberalistic economics on the common ground of materialism and positivism. It is stated that there are only two historical positions adopting the scientific method in economics, that is, using the physical mechanical methods of the natural sciences—positivism. It is not stated, nor is it at all implied, that there cannot be a Christian rationalized economics which would depart from the positivism of the historical rationalized economics categorizing by an abstract symbolism both the stability and the flux of human free acts. The true economist does not have to be either a positivist liberal nor a positivistic regulative economist (both materialists). He may be a Christian regulative economist. But the text of the article refers ONLY to the positivistic alternatives set up against each other yet resolvable in materialism. So then when the term "such rationalization of economics" is used it obviously refers to the positivistic type just mentioned.

C. It is a commonplace of logic that a definition states the genus and the specific difference of the object to be defined. The section designated as I

establishes the remote genus of economics; the section designated as II sets forth the proximate genus of economics; section III proposes and explains the specific difference determining that proximate genus. Finally, it is concluded in definitive form that: "economics is the normative science of human acts in respect to the needs and use of wealth. Not only is this definition materially true but it is formally correct, defensible in virtue both of its form and its matter.

● Such a definition, based on an analysis of the valid object and method of economic activity signifies that the economic domain in itself is not only technical, but first and essentially human, that is to say, moral. But, it seems at times, that for some there is nothing more scandalous, nor more revolutionary, than the notion of a truly Christian Economics. Their fears that a Christian Economics would fail in being a valid economics are unfounded; for it remains an integral economics of the temporal order using methods that are fitted to the human temporal plane while being vitally penetrated by and conscious of the objective and subjective contributions of Christianity. However, it is a relief to notice that "economics" has arrived today at a point where it seems difficult for it to go farther along the path of its own dissolution. For those who are reluctant to participate in the reconstruction of economics, in the elevation of economics to its rightful place in normal philosophy, the best that can be hoped is that they will concur in the final effect of the historical movement towards an integral Christian Economics. Such an historical movement is not automatic, it is not deterministic; it is made by the freedom of men co-operating with Divine Providence.



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■ lithuania, my native land

● CHAS. MARCINKEVICIUS

Recent excavations undertaken by the Lithuanian and Latvian archeologists prove that the Eastern Baltic lands were inhabited by human beings as early as the beginning of the Mesolithic period or about 10,000 B.C.

There is no indication about the migration or racial change of the ancient population which, in the age of Bronze (1500 B.C.), split into two cultural zones: Northern and Southern. The northern zone appeared to be inhabited by Estonians and Lives; the southern by Latvians, Lithuanians, and Prussians or Borussians. The Estonians, with the little nation of Lives, were linguistically very close to the Finns. The Lithuanians, Prussians and Latvians were speaking an entirely separate language of the Indo-European family. The Prussian language became extinct in the 17th century. In the territory between Danzig and Koenigsberg (East Prussia), it was replaced by the German. The Lithuanian language is the oldest spoken in Europe in the sense that it has the oldest grammatical forms, which are closely related to Sanscrit, Greek and Latin. Lithuanian and Latvian vocabularies are mostly based on common roots. This group of the two Baltic languages is entirely different from the Slavonic (Russian, Polish) and Germanic tongues.

The Roman historian Tacitus (52-117 A.D.) made the first recorded reference pertaining to the Baltic peoples. The real political history in the Eastern Baltic begins at the very end of the 12th century when these nations were attacked by the Scandinavians, Teutonic Knights and Slavs. Before that time the Baltic nations were divided into many small principalities, most of which were unable to resist the well organized Germanic onslaught. So the Estonians, Lives, Latvians, and Prussians were conquered by the Teutonic Knights; and only the Lithuanians, being in a central position, succeeded in uniting all their principalities under the leadership of energetic King Mindaugas (Mindowe). In 1236 they defeated the Germans in the first great battle of the united Lithuania. Soon after this victory the young Lithuanian state began its expansion to the East and South through the White Russian, Ukrainian, and Russian lands to Tartary and the Black Sea.

Between 1362 and 1494 the Lithuanian Empire was at the peak of its territorial expansion. Its frontiers extended from the Baltic to the Black Sea. It protected Western Europe from the powerful Tartar Empire in the East. Most interesting to historians is the fact that this little pagan nation ruled ten times bigger Christian lands, covering today about 350,000 square miles on which 56 million people live today. For this tremendous energy in creating this powerful Empire with a small army, Lithuanians were called the Vikings of the Continent. They gave a Lithuanian dynasty to Poland (1386) which ruled over both states (1430-1572). In 1569 Lithuania formed a Union or Confederation with Poland. There was a common king, but two separate governments with separate armies, money, custom duties, etc. In 1795

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■ highlights in music

● ARMAND DI FRANCESCO

It is perhaps a corollary that the opinion of an orchestral musician about a conductor or a piece of new music is quite invalid. So many factors of self-interest are concerned that the purely musical values involved in the judgment of each are beyond the players' objective appraisal. Essentially the question is one of domination — whether the conductor dominates the orchestra, or the orchestra dominates the conductor. Contrary to general opinion, a good ambitious orchestra can do more to ruin a conductor than it can to make him. It is generally known that there is a misuse of power all round, depending in whose hands it happens to repose in any given instance. An orchestra may dislike a conductor for any reason from lack of musicianship to mere unsociability. Frequently a conductor may be ruthless in his use of power merely because he dislikes a musician's complexion or the way he sits while playing.

The methods of approach by the conductor vary is widely as the literary tempers of Dale Carnegie's "How to Win Friends and Influence People" and Adolf Hitler's "Mein Kampf." To this mating the orchestra brings suspicion, skepticism and mistrust in equal proportions. Unconsciously every conductor feels this and has developed a personal technique for breasting this psychological Maginot Line. With the less secure, the approach is invariably based on talk — a tribute to the magnificent musicianship of the band, making note of its splendid traditions and a sigh of anticipation for the pleasure the conductor hopes to derive from playing on "this superb instrument."

Violently opposed to this is approach No. 2, the martinet or "knock-this-off-if-you-dare" type, in which the baton is, symbolically, a chip on the shoulder. Such a conductor invariably enters unexpectedly (thus immediately placing the orchestra at a disadvantage) clothed in a black half-smock buttoned to the chin, providing a perfect stage setting for the indispensable Il Duce frown. No word of greeting is exchanged; a curt rap of the stick and a brief command: "Beethoven." This the orchestra is expected to interpret to mean the symphony of the program. Further communication by word is withheld until the first mistake, no matter how slight. This provides the opportunity for which the conductor has been waiting to address a negative greeting to his co-workers, in which are mingled endearment and contempt.

Falling somewhere between these two is approach No. 3 — the good-fellow or Uriah Heep type. The conductor walks in calmly, clothed in a smile, shakes hands with the concert-master, taps gently for attention and addresses the orchestra as "Gentlemen." A harmless, well-prepared joke follows, leading up to the suggestion that since they are going to be together for weeks and months it would be best to develop a "just call me Al" atmosphere. His purpose is to efface the social (and monetary) disparities between conductor and players, to give them an illusion of fraternal equality, to cultivate the impression that he is "just one of the boys." This usually only endures for the first season, after which the chrysalis is discarded, and

(Continued on page 46)

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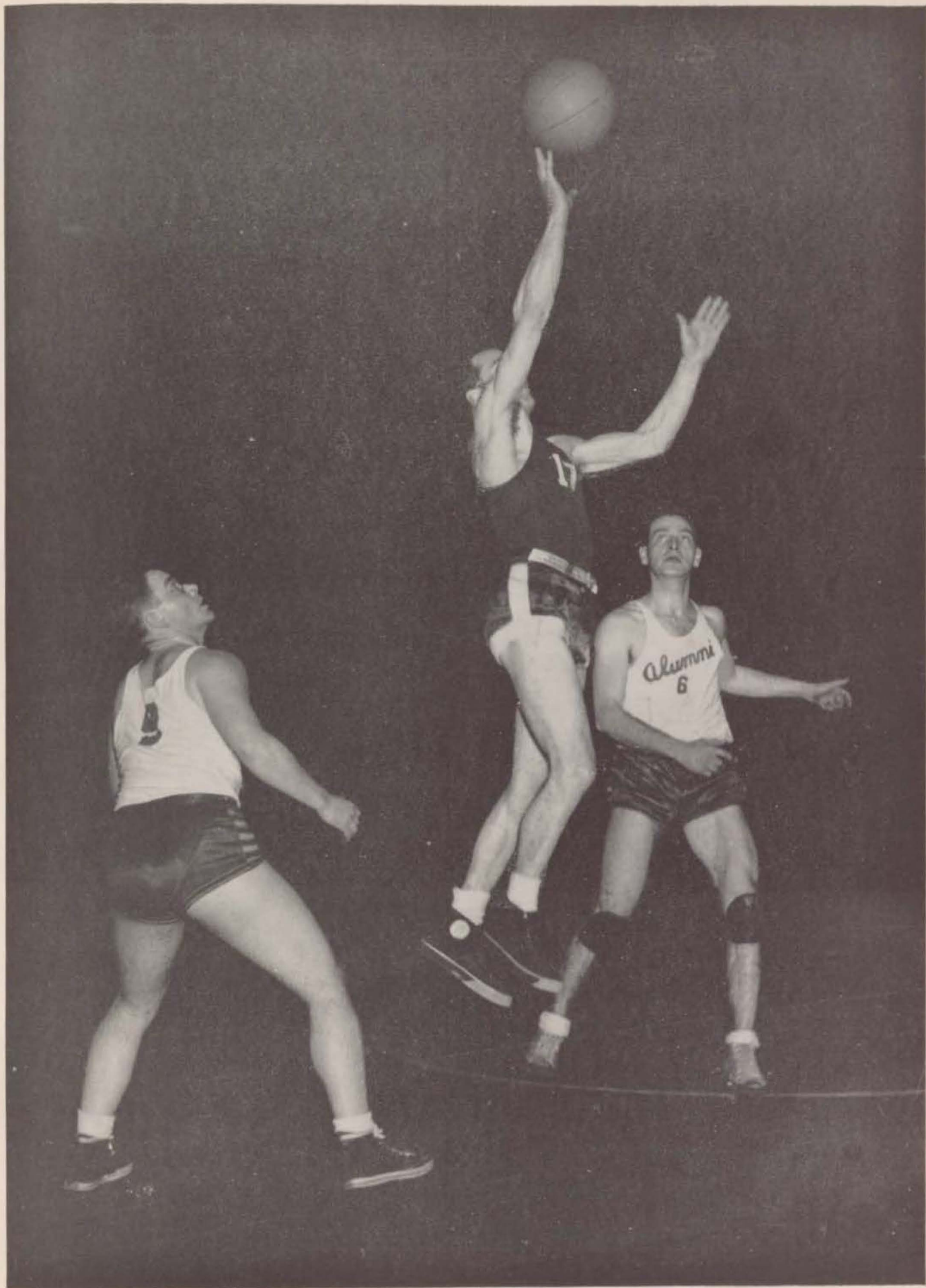
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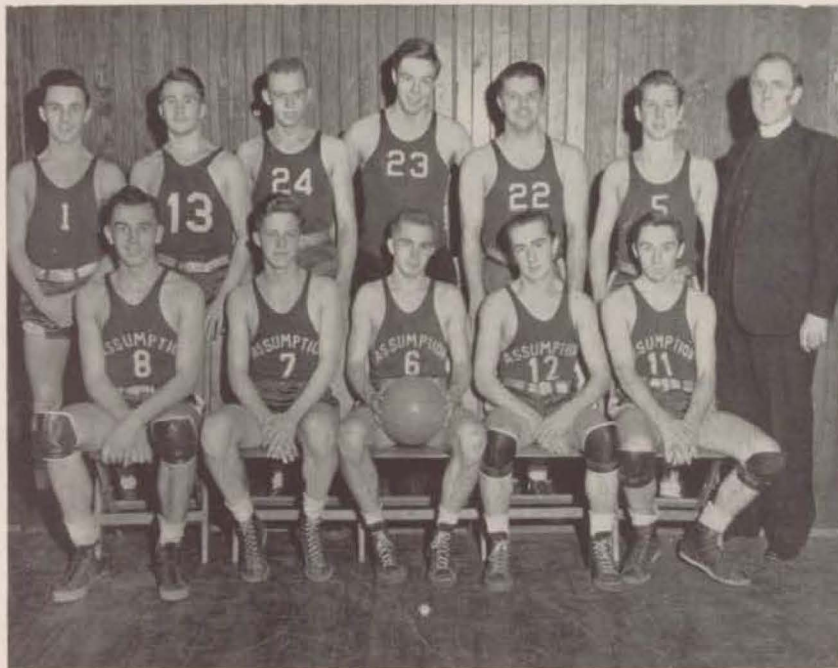


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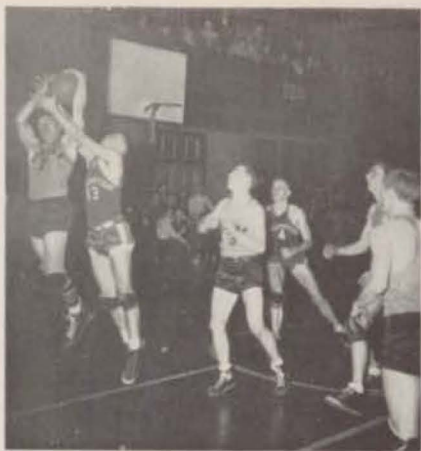


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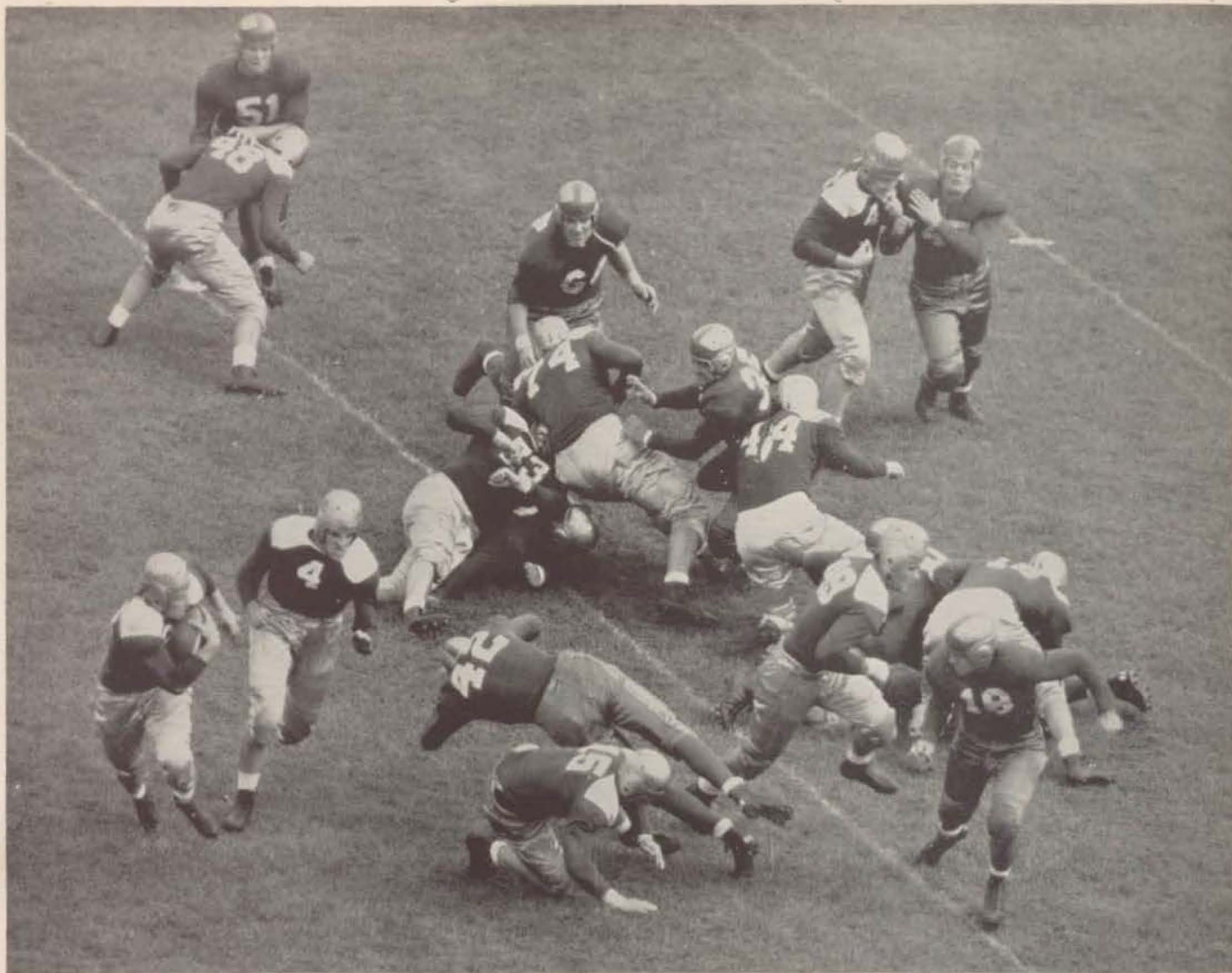


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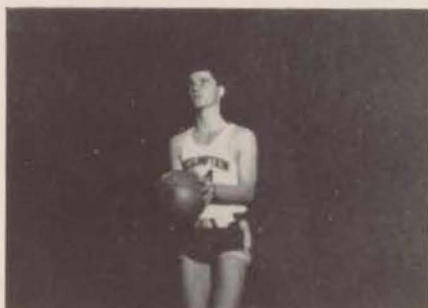




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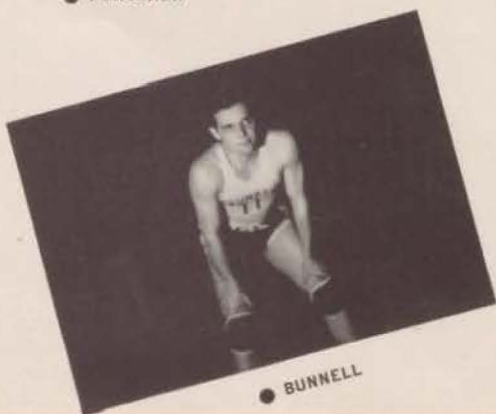
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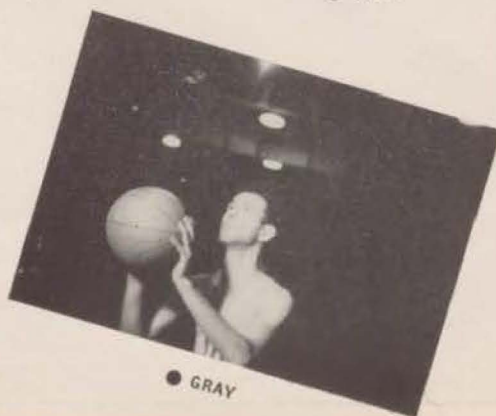
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■ lithuania, my native land

(Continued from page 19)

Lithuania and Poland lost their independence, having been divided by Austria, Germany, and Russia; the latter took nearly all of the Lithuanian territory. Four times (1812, 1831, 1863, 1904-5) Lithuania paid with her blood trying to reestablish her freedom, but none of these revolutions was successful.

Lithuania declared its independence Feb. 16, 1918, at Vilnius (Vilna), after the Versailles Treaty. Lithuania was attacked from the south by Poland, which seized the Lithuanian capital of Vilnius, Oct. 9, 1920.

In the present war, Lithuania is in the center of two warring nations. She hasn't taken up arms for either of the nations. She is on the side of the Allies but not on the side of Russia, her ancient enemy.

■ highlights in music

(Continued from page 19)

he emerges from the cocoon to try his wings as a martinet.

More to be pitied than censured is the nervous, irritable type, generally hired for only two weeks in the middle of the season and secretly convinced that the orchestra is out to get him. His problem is to conduct a Blitzkrieg against an audience for which the permanent conductor has just directed every sure-fire work in the standard repertory. He is much in the position of a batter who steps to the plate after the previous man has hit a home run with the bases full. Entering with hasty, energetic steps, he mounts the podium in a leap, snaps his fingers with a brittle impatience and says, "Three measures before letter C." Before the musicians have a chance to open their scores or raise their instruments his right arm is describing arcs and angles. Naturally confusion ensues, and he is apt to smite his forehead in despair and expostulate "I won't have it, I won't have it, I won't have it." In such circumstances the musicians are likely to reply, "Take your time, buddy."

A recent development in the post-Toscanini period is the fabulous-memory type. He is shrewd enough to realize that an orchestra is no longer impressed with a musician who uses a score for rehearsals and conducts only his concerts from memory, so he scorns the use of a score in his rehearsals also. He has memorized not only the notes and tempo indications, but also has the numbers of the pages, the lettered subdivisions of the movements and even the accent marks in the bassoon part.

It is a part of orchestral folk legend that one such virtuoso, intent upon impressing the orchestra with his memory, planted several errors in obscure places. In the midst of a furious tutti he stopped the orchestra, singled out the third horn player and said, "Third horn, I heard you play a C. It should be a C-sharp." The horn player responded with proper contempt, "Some jackass wrote in a C-natural, but I know the piece backward, so I played it C-sharp as it should be."

As anyone who has had contact with orchestral players is aware, they are not occupationally allergic to authority save when it is misused. It is only when all efforts to comprehend the wishes of a conductor have failed that the players accept the responsibility for the performance as their own and, largely speaking, disregard the conductor.

BRITAIN AND INDIA

● CHAS. MARCINKEVICIUS

Great Britain has had to solve a lot of perplexing problems about India since the day Queen Elizabeth granted a charter to a body of English merchants in 1600, who became the East India Company, which finally put India in the lap of Great Britain.

But never before has the British government been faced with such a momentous decision in regard to India as it now faces, and cannot evade. The long and insistent demand for self government, voiced particularly by the mild and remarkable Mohotma Ghandi, has now reached a crisis as this fabulous land is approached on one side by the Japanese power and on the other by the German might. British military force appears inadequate to protect it. Unless the teeming millions in India protect their own country the decision may be in the hands of the Axis.

"It is vital," said Sir Stafford Cripps, "that the Indians fight in their own defense." But the Congress Party leader, Nehou, had just previously said, "How can I fight for freedom when that very thing is denied me?" In the first World War, India sent 1,500,000 men into the field for Britain, though India was far from the scene of combat. This time, so far, India's armed force is only 1,000,000, in spite of the fact that her own future is in the balance.

The English have good, strong arguments for maintaining their power in India (if they can). There is little doubt that conditions in India would become chaotic if they withdraw suddenly and completely, for there are many conflicting elements there — many bitterly hostile interests. Prime Minister Churchill is on record as saying, "It would be monstrous if we were to hand over these hundreds of millions of human beings to be exploited and harrassed by small and unrepresentative groups, gangs and cliques."

The English have done much good in India. They brought law and order. They have given the country splendid systems of railroads, telegraph and telephone, mail service, and education. But the higher they have raised the status of the natives the more the latter have clamored for self-government, freedom — or at least dominion status in the Empire.

There was a similar problem in the Philippines. It cannot be disputed that the Filipinos greatly benefited from American administration, which cost the United States many millions of dollars. But they demanded independence, and it was granted. Now fighting for their own freedom, with the help of Americans, every Filipino soldier is a human dynamo. And the Chinese, too, conscious of fighting for the freedom of their country (from Europeans as well as Japs) have performed prodigies.

The British would much rather see India free than see the country dominated by Germans or Japs. So they must now think up arguments for granting India's political demands rather than seeking reasons for refusing.

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GEORGE BEGOLE, B.A.

Detroit, Michigan; Football, '40; President of the Literary Society, '40-'41, '41-'42; Purple and White Staff, '39, '40-'41; winner of Oratorical Contest, '42.

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Jamestown, New York; Sport Editor of The Ambassador, '41; Assistant Photography Editor of The Ambassador, '41; J-Hop Committee, '42; Intramural Athletics, '39-'40; Music, '38-'39.

JOSEPH BOULTON, B.A.

Wallaceburg, Ontario; Dramatic Society, '39, '40, '42; President of Bowling League, '41; Quartermaster for C.O.T.C., '41, '42.

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JOHN T. CHERRY, CSB, B.A.

Born at Houston, Texas; attended St. Thomas College, Houston, and entered St. Basil's Novitiate in 1938; pursued Arts Course at Assumption.

EDWARD CLIFFORD, B.A.

Windsor, Ontario; Honour Matriculation at Assumption High School; Ping Pong Champion, '40, '41; Chess and Checker enthusiast.

LEROY DELMORE, B.A.

Amherstburg, Ontario; Member of Students' Council, '40, '41, '41-'42; APA Publications Advertising Staff, '39, '40, '41, '42; Intramural Basketball, '39, '40, '41.

EUGENE DUROCHER, B.A.

Windsor, Ontario; Handball Doubles Champ., '39, '40, '41; Varsity Basketball, '39, '40, '41, '42; Vice President of Students' Council, '41-'42; Oratorical Contest Winner, '41; Secretary of Varsity A. Club.

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Detroit, Michigan; Editor of The Ambassador, '39, '40, '41; Assistant Editor of The Purple and White, '38-'39, '39-'40, '40-'41; Founder and Editor of the Quarterly Review; Prefect of B.V.M. Sodality, '41-'42; Student Instructor in Journalism and Advertising.

OSWALD KENNEDY, B.A.

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ERIC LARKING, B.A.

Windsor, Ontario; Hockey, '41-'42; an Honour Student; entered H.M. Royal Canadian Navy as Sub-lieutenant in April, 1942.

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HENRY SEEWALD, B.A.

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PATRICK MULLEN, B.A.

Windsor, Ontario; Assumption College Band, '38, '39, '40; Ursuline Symphony, '41, '42; St. Thomas Society, '41-'42.

CECIL ROFFAL, B.A.

Houston, Texas; attended St. Thomas College, Houston, for High School career; entered St. Basil's Novitiate in 1937; pursued Arts Course at Assumption; Secretary to the Bursar.

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Windsor, Ontario; Football, '38, '39, '40; Co-Captain of Varsity Football; Intramural Basketball, '39, '40, '41, '42; President of the Varsity A. Club, '41-'42.

G. HAYWARD JONES, B.A.

Amherstburg, Ontario; President of Students' Administrative Council, '41-'42; Intramural Sports, '40-'41; Varsity Football, '40-'41; A.C. Bowling League, '40-'41; J-Hop Committee, '41.

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Windsor, Ontario; Football, '38, '39; Member of the Students' Council, '40, '41; Vice President of the Varsity A. Club; Member of the St. Thomas Society.

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Toronto, Ontario; attended St. Michael's High School, Toronto for High School education; entered St. Basil's Novitiate in 1936; pursued Arts Course at Assumption.

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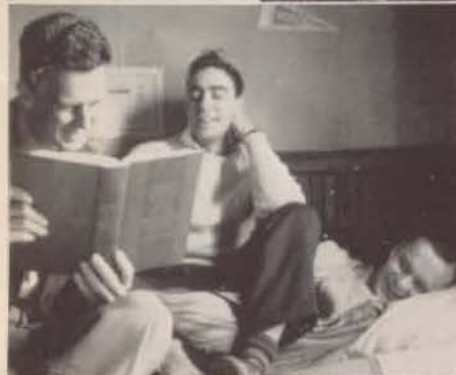
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the future of assumption

(Continued from page 15)

of Michigan, much of Ohio. Circa the last Great War, Junior Seminaries, established in those territories, began to withdraw many potential seminarians. A little later, the affiliation of Assumption with the University of Western Ontario, and the increasing number of lay students decidedly altered the future of the college. For approximately a decade before the so-called "DEPRESSION," the High School and Grades, especially in the Resident students, rapidly reached the lowest in years. The College Department's shrinkage was not quite so pronounced.

During the last ten years there has been a glorious up-spring spiral. New courses have been introduced; and Assumption has, amidst her growing pains, given evidence of greater and greater growth. As a Liberal Arts College, with certain additional "Pre-Courses," her opportunity to develop real leaders has not been shirked. Its very smallness in an age of unmitigated largeness, when men in universities are "mass-educated" on a mass production basis, like dead matter on an assembly line, has given it a certain advantage. Except in technical and scientific work, the smaller Liberal Arts College is ideal. There the human personality (something a Hades a lot more important than any mere atoms) can be developed.

The Assumption College Lecture League's "Christian Culture Series" has brought during the last eight years over one hundred lectures by the truly-great of our day. Some of the fruit of the latter has managed to overflow amongst the staff and students and has vitally changed our whole "Weltenchauung" for the better.

The wholesome influence of the Pontifical Institute of Mediaeval Studies, not only from the occasional lecturer from there but from the staff members who studied there, has been by no means slight.

Out of the "Christian Culture Series" there have recently come important derivatives, such as the "Heywood Broun Memorial Lectures," to be given for half a semester next fall to staff, better class students, and others, thrice a week by one of Europe's greatest scholars. There will be three days each year in connection with the "Christian Culture Series" when one speaker will stay for two extra days of Round Table Discussions, to be known as the "BELLISLE SEMINARS" in memory of Father Bellisle who worked so heroically for the encouragement of a "living Thomism" here. Jacques Maritain, who received the "Christian Culture Award" of Assumption College for 1942, has promised to give them. There is also in process, final arrangements, for having besides the "Broun Lectures" and the "Bellisle Seminars," a special course of four or five weeks of lectures on history and world culture. I cannot reveal more for the moment till those responsible for the decision have reached it. Just a hint: the international committee of this international group were deeply impressed by the work accomplished by the "Christian Culture Series" and expect to single out Assumption, with two or three other universities, for a certain world renowned Visiting-Lecturer gratis. "The Christian Culture Press" already has begun publication of documents of importance; by fall there should be an academic review worthy of a live liberal arts college. Then, there is the vital summer school of "Christian Orientation."

"It may be that the gulfs (of war) shall wash us

down." That God alone knows. Otherwise, Assumption College would seem to have a still brighter future. Conveniently situated near Detroit, we are not in, but a "truly International College," as the Michigan State Senate referred to us on the occasion of Mme. Sigrid Undset's reception of the First Annual Christian Culture Award.

Financially, in the dark days to be, as many colleges larger than our own are being forced to close down, we can be grateful for the steady spirit of sacrifice on the part of our staff and also for the economic security which the flourishing High School Department of pre-military youth affords. That does not prove that we need be at all "HIGH-SCHOOLISH." It does mean that the High School, from which we are thoroughly distinct, is more important. IT IS NOT. Only vulgar minds devoid of a sense of values, imagination, and finer sensibilities, measure the intrinsic worth of anything by mere measurement, size, number, and in terms of "filthy lucre," the "root of all evil."

There were so many other things that I wanted to discuss — maybe "visionary," perhaps prophetic, but decency demands, after a certain number of words, a conclusion, which means simply to "shut up," the literal meaning of "conclude," as good old G.K.C. remarked.

I want to conclude by asking you to read some excerpts that I have garnered from a splendid article on Liberal education entitled "The College and the War," from the 1942 catalogue of St. John's College, Annapolis. We can apply its spirit to Assumption College:

"The liberal arts, which free those powers that are common to all men, and without which no external freedom is secure, should henceforth be made available to all men. (How many colleges in North America offer college education as economically as the Basilian Fathers? J.S.M.) . . . The time and period of the liberal arts college course should be fitted to the current system of public education, so that, no matter what the state of public education, and no matter what the demands of the world may be, each man may avail himself of the training that will make him free . . . If worse comes to worst and the colleges have to let all their students go, we may be able to organize the older men in a project of fundamental research and to prepare to make a better start when the emergency is over and we can again set the young men to work with us again." Adois!

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they that dwell in thy house

(Continued from Page 14)

tributing to the well being of the race. The moderns who treat marriage lightly are directly responsible for the general breakdown of family life. And as we have already intimated, once family ties are loosened, a nation begins to crumble and decay.

Parents must see to it that their children are properly educated but how can this be done if there is no unity in the home — if parents refuse to co-operate with one another and with the will of God? How can children respect, honour and obey when their parents have no intellectual discipline within themselves? How can children grow up to be Christians and good citizens if they live in a family of discord? Healthy family life is most important for the State and for the perpetuity of democracy. Domestic life must be one of harmony in order that the lives of individuals and the life of the State may not be undermined. We read daily accounts in the newspapers of crime and strife in the world and upon closer analyses of these outrages against society we would find that the goodly part of the cause of these crimes is attributable directly to divorce which leads to broken homes.

Quite naturally in some cases family disunity materially affects the mental well being of the children and they, having been taught no principles, forming none of their own, and disregarding those of their parents, embark upon lives of crime. Anti-social conduct has always been regarded as a universal phenomenon while a close relationship has been seen between crime and cultural environment. Standards of good and bad behaviour are variables which appear and disappear with the rate of social change and to understand these social changes we must look immediately at the family. The family we should say is the breeding ground for either good or bad behaviour. Therefore divorce is an evil that must be abolished in order to establish this permanent society toward which we tend: for how can a stable society be attainable if men constantly break down what they are trying to build up? It is like trying to build a house which, while we are constructing, we are at the same time extracting bricks from the foundation.

It follows then that marriage is indissoluble and that happy harmonious family life is the keynote to bettering the society in which we live and that divorce is a scourge which defeats our prime purpose. "Indissolubility belongs to marriage in so far as the latter is a sign of perpetual union of Christ with the Church, and in so far as it fulfills an office of nature that is directed to the good of the offspring . . ." writes St. Thomas Aquinas. How grand and noble is the teaching of Christ regarding marriage! He declares it a divine institution and assigns to it a definite purpose: to guard the sanctuaries of life and to co-operate with the creative act of God.

The second evil which contaminates Aristotle's nuptial principle of the family structure is the evil of birth control. Birth control is a vice that is spreading wildly throughout the country. It is a vice that is most contemptible and damnable for it deliberately violates divine law; it is the invention of depraved and perverted minds. It is a feature of modern society that is more ruinous to the welfare of the State than anything we have known before in the history of social thought.

From what we have already said of the marriage contract it can be clearly seen that birth control is a

contradiction of all the principles of the contract; a violation of the laws of nature, and a mortal and most grievous sin on the parts of those who practice it. There is no need to dwell on the subject here for every Catholic knows the stand the Church takes upon this question. Our Lord said: "Increase and multiply." If we must marry we must procreate, nurture, and rear the offspring who will continue the existence of society on earth while we enjoy an eternal destiny of union with God. The statement that "there are too many people in the world" is unwarranted and to date no statistics or accurate information can confirm this belief. Our country's population is still in the stage of increasing returns. The moderns have it all figured out that if they curtail the birth rate they will improve economic conditions. This is a theory so ridiculous that it reduces man's reasoning to the point of absurdity. It is common knowledge that married couples in the upper income brackets practise this unnatural vice much more prodigiously than those in the poorer classes. The reason for this is that these people are more susceptible to the whims and dictates of a plague known as "modernism" and mainly through their own damnable selfishness! They would kill potential life in order that they might revel in carnal pleasure without paying the consequences! They do not want children because children would be too much of a bother and besides it is not fashionable to have large families or any children at all according to this "modern school of thought." A home without children is no home at all and the day inevitably comes to these people, when sick of each other's company, their marriage becomes a gruesome thing, as it were, to leer at them and to laugh at their folly.

But it is in the poor families where the father is often a day labourer and the home a mere shack that we most often find the Christian ideal of marriage; the Holy Family of Nazareth epitomized. It is here that marriage is based on love and fidelity, partnership and the rearing of a family. It is here that the mother goes down into the valley of death four, six and even eight or more times to bring her children into the world. It is here that family life is a symphony of love, respect and devotion, and it is here that the children grow up to be Christians and worthy citizens of the State. The parents of a family such as this are the glorious example of Christ's teaching; they fulfil the marriage contract; they live virtuous lives which revolve only about their children and their reward shall be crowns in heaven for they have obeyed the Master and they have dwelt in the house of the Lord. There is no need for further discussion on birth control in this article. We know what it is and what the consequences are for the practise of it. It debases human nature and is detrimental to the health of the society which must be permanent. It is morally wrong for it flies in the face of the Creator.

● With an understanding of the foregoing principles of the structure of the family it is evident that family life is the root of democracy and with a multiplicity of families joined in one State we have in that State the end and perfection of government as Aristotle says: "First founded that we might live, but continued that we might live happily." The family homestead is the bulwark of democracy while the foundation of democracy is faith in the capacities of human nature. It is up to this generation to reinforce the ties of family society which have been loosened through divorce, indifference, and ignorance throughout the late twenties and thirties with their "jazz age," prohibition days, depression days, etc. We must return to the standards of our grandmothers and grandfathers

(Continued on page 55)

how to take a screen test

● WILLARD KENNEDY

Bill Kennedy, who was christened Willard, but who made the shorter name well known and liked over the air as an announcer of sports and news for WWJ—The Detroit News station—was signed to a seven-year contract with the Warner Bros. corporation. He is now listed as a featured player with that company. Bill Kennedy is an alumnus of Assumption College and is the second of our alumni to enter the theatrical world. Frank McIntyre of "Captain Henry Showboat" fame was the other.

MONTHS ago I promised to send you an article for the Quarterly Review. I had just completed about half of it when I suddenly became involved in something that demanded every minute of my spare time. I was approached by Warner Brothers in regard to a screen test. You may have an idea of what that means. I spent all my time choosing scripts, scenes, etc. When the scene was picked finally the rest of the time was spent rehearsing. Rehearsing such a thing is a nerve wracking job and sometimes you feel like throwing the whole thing to the winds.

At any rate Friday the 13th of all days in March was the day I was scheduled to be tested. While being "made up" by the "great" Percy Westmore, Humphrey Bogart and Errol Flynn were in my dressing room and wished me luck. Errol is a great friend of mine and also one of my most severe critics. I was on the set from 10 A.M. till 1 in the afternoon in a scene that lasted approximately fifteen minutes on the screen.

You know, as a matter of fact. I happen to be a veteran screen tester. In 1937 I was tested by Paramount in New York City; in 1938 I was tested for Paramount in Hollywood, and in 1939 for Twentieth Century Fox in Hollywood. In view of this record I knew what to be on the lookout for. The first thing to remember is to get a good scene—one that fits your own personality and the second thing to remember is to be sure that the girl with whom you are testing does not steal the scene and walk off with a contract leaving you in the shadows as happens all too frequently. Make up and clothing must be perfect as well as countless other details that are contributing factors to successful testing. The girl who tested with me was Mary Brodel who is Joan Leslie's sister. Joan is from Detroit.

A week later I saw the test, and it was everything if I do say so myself. All you could see of the girl in the picture was her back and the back of her head—which was fine—as it focused the camera right on my pan. Brutal thing to say, isn't it? Immediately following the screening of the test, I was signed to a seven year contract and resigned my position at Station KHJ, one of Hollywood's leading stations.

Now this does not mean that I am a success—heavens no! It is a terrific struggle getting a contract—but now the fight is just beginning really; I am in the ring but the bell has not rung yet for the first round. I have met most of the stars on the Warner lot and nearly all of them are pretty swell people.

I have tried for five years to get in pictures and at last I have attained my goal and I can thank those who first gave me my chance in radio for this small measure of success. After leaving WWJ in Detroit a few years ago I went east and later wound up with the Mutual Broadcasting System's station KHJ in Hollywood and that is my story.

BOOK REVIEW

WILL MEN BE LIKE GODS, Owen Francis Dudley, Longmans, Green and Co., New York, 1930; printed in Great Britain.

A book does not have to be long to be a good book. Oftentimes we begin a lengthy volume only to put it aside at intervals all too frequent and finally we become so bored and disinterested that we lay it aside for good and the result is that it goes unread. I do not say that this is true of all books, it is not. However, it is a popular notion that a book has to be long to be good or perhaps we should say a book has to be long to be a book. At any rate I found a little book by Owen Francis Dudley that is informative, provocative of thought and at the same time most interesting and entertaining. This book is "Will Men Be Like Gods." I did not choose the book because it was a short one or that I would get out of a lot of work; I chose it because the subject matter in it appealed to me and after reading it I would most certainly recommend it to anyone who is interested in "humanitarianism."

The purpose of "Will Men Be Like Gods" is to expose the snares of the Humanitarian appeal that all happiness is in this world; that there is no hereafter. Fr. Dudley says that modern "humanitarians" are attempting to show that the Kingdom of Man is to take the place of the Kingdom of God. Inasmuch as the appeal of the "humanitarians" is Utopian and of course magnetically attractive it is typical of a pagan culture which has done much to undermine religion. Everybody should love one another is the creed of the "humanitarians." This is true and it is a lovely thought but what about God? Humanitarians make man their God and claim that physical science should be studied and employed to the exclusion of religion and things of a supernatural or religious nature. Father Dudley goes on to say that "humanitarianism" as it is practised by moderns in a hoax and accords to man what is due to God. This cannot be so because God is the creator of man and to show devotion to man instead of God is a thing that reduces man's reasoning to the point of absurdity. In the center of this book there is a chapter entitled "The Dethronement of Reason" which condemns the Positivistic notion that an attempt must be made to confine to the human mind the positive facts of physical science. Since God is not among the positive facts of physical science, the enquiry into His existence or non-existence is useless and irrelevant to mankind. In practise the existence of God is to be ignored as unknowable. Sense knowledge "shuts the positivists up in a box," says Dudley, "from which they remain adamant to the faculty we call the intellect."

"Will Men Be Like Gods" is a well ordered book that explains the purpose of the book which is to lay bare the snares of bad reasoning which the "humanitarians" have set forth to puzzle and attract the poor unthinking man into believing that there is such as thing as human happiness on this earth that far surpasses the Catholic thought that there is a hereafter which we know as the Eternal Kingdom of God and that toward which we are constantly tending in this life. From these initial premises Father Dudley proceeds to show the enthronement of man, the humours

of a humanitarian Utopia, and the stupidity of life without God. "Religion treats man as a rational being; humanity treats man as an unthinking dupe." The altruistic notions of modern "humanitarianism" may be true in some respects but mostly false in others one chapter discloses at great length. The painful truth will, sooner or later, force itself on the "humanitarian" that self-sacrificing tendencies are so rarely found without religion that, rather than build upon a negligible quantity, it would be almost wiser to pigeon-hole it as an unknown quality.

Father Dudley concludes his book with a chapter on human happiness which shows that man's ultimate end is not a plot ten feet under the sod as the "humanitarians" would lead us to believe but a place in Heaven at the feet of the Master. Human happiness is not attainable in this life to any considerable degree; our purpose on earth is not to have complete happiness but rather a certain measure of it in order that we might not become discouraged in our quest for God. There is certain happiness in knowledge in prayer and to a certain degree in material goods. Excessive love for material goods leads us to a distaste for religion and this trait is to be condemned. There is happiness in loving our neighbour but it must be remembered that in loving our neighbour we are loving him for the sake of God. Too often we forget this point and the "humanitarians" have forgotten it completely. Where there is love and where there is charity there must be a love for God. The complete happiness of man can be realized only in the Kingdom of God and sooner or later the "humanitarians" will realize that without hope and faith in God all is lost. God is God and man is man. Man cannot become a god. God made man to His image and likeness and put him on earth to love him, to serve him and to be everlastingly happy with him in the next world. We must not forget this vital point and lastly Father Dudley says that man cannot cast aside his God because if he does all happiness is lost and any measure of happiness in this life is so infinitesimally meagre compared to the happiness that awaits us in heaven, provided of course we lead Christian lives and keep God's laws, that if the "humanitarians" realized this they would throw up their foolish notions in despair. Were it possible for the Kingdom of man ever to be realized, it would prove to be, not as the "humanitarians" picture it, but a kingdom of diabolical selfishness, wherein men would defiantly serve Humanity to secure for themselves the highest possible measure of this world's happiness and pleasures which would be a veritable Kingdom of Hell on earth.

"Will Men Be Like Gods" does not take long to read but in reading it many times the reader will stop and think of the things that are self evident in their truthfulness but which we treat lightly and as immaterial to our spiritual welfare. The book is well worth reading and is written in zestful prose that is devoid of abstract philosophical terms which oftentimes becloud issues to a certain extent, e.g., "Roots of Economics," March A.C. Quarterly Review. This book could well be put on any prescribed reading course.

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they that dwell in thy house

(Continued from page 53)

for the Christian ideal of the family and overlook the immediate generation preceding us as a weird period in history where human intelligence went berserk. Perhaps there was a just cause for the decay of family life during the depression of 1929 and perhaps there was not. That is a matter of opinion. If one has to live on fifteen dollars a week during a depression it is hard for him to be anything but virtuous according to

one way of thinking. Then again hardships should cause a people to have greater hope and moral stamina to fight for the things that are worthwhile.

It is generally conceded that during war time the general code of living in regard to morals reaches its lowest level. This should not be true and this generation must not repeat the mistakes of its fathers in the first of the world wars. To attain that perfection and permanence of society man has dreamed of we must start at the family. To save our country and to preserve democracy we must promote family life. There is no other remedy. All of the ills of the world can and must be cured on the home front. Keep faith in humanity and faith in God — then truly are we dwelling in the House of the Lord.

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JOHN TAAFFE ● ADMAND DI FRANCESCO ● ROBERT GAGE ● THOMAS GILMORE

DECEMBER, 1942

The Quarterly Review

DECEMBER 1942

VOLUME II

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*And now after the darkness of
four thousand years,*

“A light shall shine upon us this day; for the Lord is born to us: and He shall be called Wonderful, God, the Prince of Peace, the Father of world to come: of whose reign there shall be no end. Ps. 92, I, The Lord hath reigned. He is clothed with beauty: The Lord is clothed with strength and hath girded Himself.”

*Gloria Patri et Fili et
Spiritui Sancto. Amen.*

Introit from the second Mass at dawn.

Christmas Day

ASSUMPTION
COLLEGE

Quarterly REVIEW

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Dare We Be Serious?

The lack of a cultural social life in the average Catholic College is never so near an embarrassing revelation as in the subject matter chosen for the school publication. Unfortunately, the absence of vulgarity seems to be the only criterion that guides both the editorial policy and featured material of the Catholic College publication and because of this prevailing attitude the usual feeling is that to forego intellectual essays founded on a religious theme in favor of amoral short stories, jokes, gossips exposes, etc., is more prone to extract and hold attention than is the extremely dangerous "heavy material."

This realistic type of writing is fine if all that is desired is good style, but for a Catholic paper or review to waste its time and money entirely on sensate tripe during a period of time that calls so strenuously for clear religious thinking and feeling is nothing short of criminal dereliction.

The Catholic student has already declared his adherence to the principle that life is lived more wisely when guided by Christian Ethics and motivated by a love of Christ, when he, by choosing a Catholic college, passed over the more recognized secular Universities from which he could certainly win a larger share of worldly success.

This choice, this indication of motive is denied or made ridiculous when after reaching their chosen school, student writers toss aside serious thought developing theses in favor of idle speculations about school-spirit or how to become a B.M.O.C., or the good of student-councils and any other of the subjects featured with such monotonous regularity in collegiate publications.

Either we demonstrate before the world our firm conviction that as Catholics we are "new men" with a different set of values to guide our every campus activity or else we stop at the foolish half-way mark of the "rich young man" on the path to earthly and eternal happiness.

This knowledge then of the work our membership in the Mystical Body entails should joyfully force every rightly thinking editor to publish those student efforts which best point to a cultured intellectual state of mind as it is in this type of writing and in this type of writer that the beauty and influence of Catholic thought will eventually permeate the Pagan atmosphere of our day.

OUR AIMS

We sincerely and devoutly pray that by seriously-thought-out articles based on Christian ontological concepts this publication of the Students of Assumption College will do their small bit in tilling the mental field of the post-war world for a truly Christian spiritual growth; and lead to a recognition of the common brotherhood of man through Christ in God.

This policy when superficially glanced at would seem inconsistent with some of the Review's published articles as we do have writing of a lighter variety, but if the seeming denial of principle is reasoned correctly, these very writings, always kind and gentlemanly, evidencing good breeding and a refinement of taste, exhibit by their very gentleness the spirit of charitable living and tend by their personalized nature to lead to a better understanding and Christian forbearance for our all too human faults.

The personal then plus the meditative we trust to form a human, likeable and helpful publication. And if, God forbid, we yield to temptation in playing up the frivolous at the expense of the constructive let it be charged to the anesthetizing secular culture of our Machine Age that ever battles cultural innovations.

—J. H. T.

*These and forthcoming issues
are reverently dedicated to
Our Mother, the Queen of
Heaven.*

The Prophet of Our Age

*A radio skit on Jacques Maritain
derived from Raissa Maritain's Book
"We Have Been Friends Together"*

By J. S. MURPHY C.S.B

Kamanoi Ostrow on the Studio Organ... The Assumption College Radio Series is on the air and comes to you every Friday at this same hour, 9:15 p.m., 800 on your dial... Tonight the Assumption Radio Drama Guild, with PERCE BENETEAU at the Console, presents its seventeenth successive offering; it is entitled "PROPHET FOR OUR AGE" and dedicated to that great contemporary thinker, Jacques Maritain, the recipient of the 1942 Christian Culture Award of Assumption College. This Sunday, Professor Maritain celebrates his sixtieth birthday.

ORGAN: *French National Anthem...loud...then softly...*

NARRATOR: (*Deep tone mildly a la March of Time*)—Paris of forty years ago...an the Sorbonne, its great lucid buildings expanding not far from the church of St. Stephen which shelters the tomb of Pascal... This enlarged and rebuilt Sorbonne, with its vast lecture halls and magnificent library, its courts and corridors filled with noisy, talkative students, preserved no memory of the glorious Mediaeval past... Its professors were brilliant men, but without enthusiasm, loyalty, faith, certitude... unable to provide answers to life's profoundest problems... underneath the scintillating glamour of its learning, the Sorbonne chilled the ardent young minds who sought wisdom with a be-numbing scepticism; its materialism helped to bind and not to loose; it canonized the superstition of progress; it sowed the seeds of despair and unconsciously hastened the disintegration of the traditional Christian culture of the west... Among the hundreds of students at the Sorbonne was Raisaa Oumansoff, a seventeen year old student, who had come to Paris at the age of ten, with her Jewish parents from Russia. By a special dispensation she had been allowed to register in the Sorbonne at the unusual age of sixteen. She had come there eager, hungry for wisdom and had been sadly disappointed. In her own words:—

RAISSA: I thought that my professors, without my even asking them, would certainly answer my questions, give me an ordered view of the universe, put all things in *their* place, after which I, too, would know my place in this world, and whether or not I could accept a life which I had not chosen and which already weighed upon me... I was seeking only that which was needed to justify existence, ... so that human life could be a thing absurd and cruel. I needed the *joy of understanding,*

the light of certitude, a rule of life based on faultless truth. But horrified stock answers indignantly given in condemnation of any attempt to seek absolute reality and truth, beyond the world of appearance and the senses, provided the first wound, the first blemish in my mind on the confidence in which I held my teachers.

NARRATOR: (*a few seconds, while strains of Tsaikoway's "None but the Lonely Heart" come from the organ*)... Leaving the plant physiology class one day, in a rather downcast frame of mind, Raissa saw coming in her direction a young man with a gentle face, a heavy shock of blond hair, a light beard and slightly stoop-shouldered carriage.

JACQUES MARITAIN: Pardon me, Madame, I am Jacques Maritain. I am forming a committee of students to start a movement of protest among French writers and university people against the ill-treatment which Russian Socialist students are undergoing in Russia at the hands of Czarist police. Would you be interested in this committee?

RAISSA: Yes, I will join it. I am very interested. (*Organ*)

NARRATOR: *This* was Raissa's first meeting with Jacques Maritain. She did not realize at the time that he had inherited from his grandfather, the militant democrat, Jules Favre, this idealistic love of the people and this passion for liberty. She accompanied Jacques in calling on many celebrities to obtain their signatures for this committee. She discovered that he was taking the same courses in science as she was and that he already had a Master's degree in philosophy.

RAISSA: For the first time I could really talk to someone about myself, emerge from my silent reflections in order to share them, put my torment into words. For the first time I had met someone who at the outset inspired me with absolute confidence; someone who from that moment I knew would never disappoint me; someone with whom I could so readily come to an understanding on all things... together we had to think out the universe a-new, the meaning of life, the fate of man, the justice and injustice of societies... time passed too quickly... we would not waste it on the banalities of life... Jacques Maritain had the same profound concerns

as I; the same questions tormented him, the same desire for truth wholly moved him. But he was more mature than I, possessed of more knowledge, more experience and above all more genius! Thus he at once became my great comfort. He was even then overflowing with inner activity, with goodness and generosity. He was entirely without prejudice; his soul was as though brand new... he was not in the least a respecter of persons, because he had the greatest respect for his own conscience... always ready to take the initiative in a generous action if justice and truth were involved... His artistic cultivation had already reached a very high level, greatly aided by his innate sense of poetry and plastic beauty. It was he who opened up to me the boundless world of painting. We studied and met the greatest painters.

* * * * *

NARRATOR: For a time Jacques Maritain fought for the poor and was buoyed aloft by his natural generosity... but his despair, like Raïssa's, had become hard to bear. And they both agreed:

JACQUES MARITAIN (*Mournful Music*)... We must know whether existence is an accident, a blessing, a misfortune... the nature of my intelligence is to know... we must know... must know the meaning of truth... if good is distinct from evil... otherwise, it is no longer possible to live humanly... in this shadowy light... the comedy is sinister and is played upon a stage of blood and tears... the misery, unhappiness, and wickedness of men must be explained in some sense... there must be real knowledge or life has no meaning... If such a light is impossible... well... existence also is impossible... life is not worth living.

RAISSA: I agree... and let us look sternly in the face all the facts of this unhappy and cruel universe.

JACQUES MARITAIN: We shall accept no concealment, no cajolery from important persons... but we shall extend credit to existence a little longer... let the experiment go on for a while.

RAISSA: And if the experiment fails... the solution will be: *Suicide*.

JACQUES MARITAIN: Suicide before the years accumulate their dust; before our youthful strength is wasted... We shall die by a free act if it is impossible to live according to the truth.

NARRATOR: (*Organ*)... It was then, to use the words from Raïssa Maritain's "We Have Been Friends Together," that "God's pity caused us to find Henri Bergson," at the College de France. Bergson who was fast becoming known as the most influential modern European philosopher. Instead of pseudo-science, scepticism, and relativism, they heard something quite different that aroused terrific intellectual joy. His message was eloquent, precise, and full of sanity; it was perfect and beautiful as music.

HENRI BERGSON: Man's spirit is made to know truth, absolute truth... in the absolute, we live and move, and have our being.

NARRATOR: (*Joyous Organ Music*)—In Bergson's classes, winter was passing away, with its barren despair; spring was coming. The Maritains were marrier... they engaged still more earnestly in the search for life's meaning... Thanks to a sentence of praise by the great Belgian author, Maeterlinck, they came to read, then to know one of the most neglected but one of the greatest vital spiritual sources of France, LEON BLOY (*Leon Blwa*). He opened to their eyes as no one hitherto had done the truth of Christianity, this immense and zealous soul, who spoke like a prophet:

LEON BLOY: Faith!... Poverty!... One does not enter Paradise tomorrow... nor in ten years; one enters it today, when one is poor and crucified... SANCTITY: There is only one sadness, not to a Saint... I die of the need of Justice... I am A PILGRIM OF THE ABSOLUTE... In a month, I shall be fifty-nine... I am still searching for my bread... but I have, nevertheless, helped and consoled souls and that makes a paradise in my heart...

RAISSA: (*Music, Gentle and Soft*)... Life cast Leon Bloy on our shores like a legendary treasure—immense and mysterious.

JACQUES MARITAIN: First Bergson, then Leon Bloy... Bergson who travelled uncertainly toward a goal still far off, but the light of which had reached him and us, without our knowing it, like the rays of a star across a desert of unimaginable skies; Leon Bloy who for many years had lived united to his God by AN INDESTRUCTIBLE LOVE WHICH HE KNEW TO BE ETERNAL IN ITS ESSENCE. My prayer which was soon answered was: "MY GOD, IF YOU EXIST AND ARE THE TRUTH, MAKE ME TO KNOW IT."

This biography published in part was originally presented by the Assumption Players on Friday, November 20th, 1942, as part of the College's weekly feature over C.K.L.W.

NARRATOR: (*Organ*): Jacques and Raïssa Maritain were baptized and Leon Bloy and his wife were the god parents. Maritain shortly after, having passed his aggregation in philosophy, went to Germany to study Biology, in which subject he was most adept... Through a chance reading of a mystical writer, he discovered one whom he calls the "most modern of all the modern philosophers," St. Thomas Aquinas, whose eternally true principles can be applied to the urgent problems of our own lost world. As an erstwhile pupil of Bergson, the brightest pupil he ever had, Jacques Maritain was asked to succeed his great teacher at the College de France... He felt unable to do so, because he had found incompleteness and dangerous tendencies in Bergsonism that even Bergson never realized were there... Before Bergson's own death last year, he expressed a wish to be baptized and to share in the faith that had inspired St.

Thomas... But let us review briefly a scene in Rome of twenty years ago. Jacques Maritain is about to leave from a private audience with Pius XI.

PIUS XI: These are confused times, M. (Monsieur) Maritain; you have worked hard to bring the clarity of truth to light a path from the confusion. You have humbly yet fearlessly applied the eternal principles of true philosophy to the thorniest problems of our day. I ask you as a special favour to write a book on the problem of Church and State in France which so many Christians do not understand.

JACQUES MARITAIN: I am honoured to be asked, Your Holiness. (*Organ Loud*)...

NARRATOR: Thus was written Maritain's great book, "THE THINGS THAT ARE NOT CAESAR'S" which even Mussolini read, though not with full profit. Over thirty thousand volumes and innumerable articles have poured forth from Maritain's religious genius. Some consider him the greatest philosopher of history since St. Augustine. Sir Robert Falconer, probably the best-known educator in Canada, says that all Christians can look to him as a great prophet. His philosophy has salvaged the good things from the shipwreck of our dying culture. He has stressed the value of sanctification; the undying thirst of the human spirit for God; the need of achieving complete freedom of the human person by working for the KINGDOM OF GOD UPON EARTH. His philosophy embraces the whole of natural and supernatural reality... blesses the good in science and invention, and restores all things in Christ. Over twenty years ago he wisely wrote: "*The pitiable state of the modern world, a mere corpse of the Christian world, creates a specially ardent desire for the re-invention of a true civilization... If the spirit which floated over the waters must now hover above the ruins, what does it matter? What is certain, at all events, is that we are approaching a time in which any hope set below the heart of Christ is doomed to disappointment.*"

ANNOUNCER: (*Kamenoi Ostrow*): You have just heard the Assumption Radio Guild's presentation of "A PROPHET OF OUR AGE: JACQUES MARITAIN" in the Assumption College Radio Series. Listen again next week at 9:15 p.m. This is C.K.L.W.

Future Guild Presentations

DECEMBER 25: "The House of Christmas": carols, transcription by Msgr. Sheen, poems by A. R. D. Guild.

JANUARY 1: "Salutations": story of the recipient of the 1943 Christian Culture Award.

JANUARY 8: "My Shakespeare Rise":!

JANUARY 15: "The Shepherdess of Modern Song": Alice Meynell.

REPORT ON ST. LUKE'S SOCIETY

By A. P. Truant

The vitality which permeates St. Luke's Society this year is astounding, in spite of the fact that the officers have seen fit to place a five-dollar hurdle to be jumped before anyone may enter the portals of its well-equipped laboratory. A paid-up membership of enthusiastic medical aspirants testifies to the earnestness and sincerity with which they have tackled their work. As a supplement to their rapidly developing library of medical volumes, the members have organized a very thorough manuscript library according to the Dewey decimal system. In this manner they will be able to secure news of the latest developments in medicine in the form in which it first appears, and file it away for ready reference. This new library should be of particular interest to the student body because we believe that it is the first of its kind to be organized within the college.

In eleven successful laboratory studies the members have been able to study phenomena associated with renal, hepatic and endocrine deficiencies. Studies were also undertaken in connection with ocular carcinoma. Lectures have been delivered on the following topics: The Nature and Function of the Endocrine System, The Bio-chemistry of Chlorophyll and Cholestral, The Action of Thyrotropic and Adrenotropic Hormones, Biological Assay Methods, and The Structure of the Skeletal System.

The work on genetics which was completed last year is being followed up this year by a study of hormonal environment upon genetic ratios. This research project promises to bring spectacular results. A free copy of last year's work may be secured from the society upon application.

In a future article we hope to bring to you an explanation of the wealth of symbolism which is contained in the crest of the society. This crest will soon appear at the society headquarters.

PLEIADIAN ISLE

It is ever the same
On this isle they name for its deathly calm.
For the air and the sea
Are stagnant as lee;
And no surf here insists
Through the night and its mists
To break the unearthly calm.

And the wind and the rain
Take on the refrain with a silent beat.
For it flows and it falls—
(The silence appals!)
Yet nothing is stilled,
And the rain falls unheard,
On this isle, with silent beat.

It is ever the same
On this isle they name for its deathly calm.
For this island retreat
(Where silences meet)
Is where Marope came
With the silence of shame
And heart, so silent and calm.

—Edwin Fleche.

International Universities

By Prince Hubertus zu Lowenstein

The suggestions which I have the honour to present to this distinguished audience envisages the creation of a system of international universities, to promote a lasting understanding between all peoples and to help overcome the consequences of war and the years of fascist education.

It is also meant to open the world wide to the youth of all nations, and in particular, to assure to American youth its due share in that world of tomorrow for which it is now fighting so hard.

In outlining our plan, we find ourselves on solid historic ground. Those great institutions of higher and general learning of the Middle Ages, to which our own schools owe their existence, were by their very nature international. The name "university" signified a *universitas* of nations no less than a society of scholars, composed of teachers and students. Together, the medieval universities formed a world-wide City of the Spirit which knew of no national or racial discrimination.

Back in the twelfth and thirteenth centuries, Bologna and Turin excelled by their scholarship as well as by their cosmopolitan spirit. Their students were organized in "Nations", of which in Bologna only three were Italian and no less than fourteen foreign: English, German, French, Polish, Spanish, Catalan and so on. In 1158, an Imperial Law, the famous Authentica "Habita" of the Emperor Frederick I Barbarossa, guaranteed to these foreign students a legal status of their own. They and later all others who traveled to foreign lands to pursue their studies were placed under the protection of the Holy Roman Empire against all injustices and molestations they might incur.

The principle of academic freedom, so severely hampered in our own days, was pronounced as early as 1179 by the Third Lateran Council, the Church preserving only the right to proceed against teachers who were heretic or morally unqualified for their office.

The cosmopolitan foundation of university life is illustrated by the charter which Pope Gregory IX

granted to the University of Toulouse in 1233. Any master examined there and approved by the faculty, it said, shall have the right to teach everywhere without further examination. Soon it was regarded as the very essence of a university that it should be entitled to grant that privilege of universal teaching.

It was not before the middle or the end of the sixteenth century that the universities gradually came under the control of national or state authorities and thereby began to lose their cosmopolitan character.

It is in this historic spirit of universal academic citizenship, which helped to build the greatness of Europe and became the heritage of the New World, that the International Universities of the future must be conceived.

INTERNATIONAL CHARTER

Important preparatory work has been done by the League of Nations' International University Information Office, initiated in 1922, by the International Students Confederation and the International Federation of University Women. The summer schools in Brussels, Geneva, Vienna, The Hague and Williamstown, Massachusetts, as well as the institution of exchange teachers and students have had encouraging results.

The Charter of the proposed International Universities, co-ordinated in one universal system, should be international, namely, a treaty between the nations of the world, or as I hope, part of the covenant of the post-war order.

Financially, they should be maintained through membership dues from all participant nations. The students' expenditures for tuition fees and living costs, including transportation, should not be higher than at their home universities, and subsidies should be provided for whenever necessary. No one must be excluded from the benefit of these universities for economic or social reasons.

No national legislation should curtail the academic freedom of the international universities, which should be bound only by the general laws and

the principles of academic and scientific honour. National governments may nominate candidates whose names will be placed on an International Roster of Teachers under the supervision of an Office of Education. This office should also have the right to make appointments according to its own free decision.

In large countries, a number of International Universities might be established. In the United States I think it would be best to follow regional lines—the East, the Middle West, the South and the Pacific areas. Such system would be of great help to students also within the United States, since they may transfer, without extra cost from their regional schools to institutions in other parts of the country.

I myself have been teaching and lecturing at over fifty American Universities and Colleges. Though I have seen the spirit of isolationism dying down in the last few years, its return after the war is a danger to be reckoned with. The proposed institutions might be an effective means to combat provincial-mindedness and narrow national self-sufficiency, those breeding places of isolationism, by bringing young Americans into touch with world currents.

The problems of language should cause no serious difficulties. In general, the language of the country of location would be mainly used, with three or four other languages in an auxiliary position. Sometimes, in the interest of a larger international attendance, it might be desirable to give first rank to a foreign language—something, which would decidedly improve American education, which is hampered by a surprisingly provincial attitude towards others than the language of the country.

SUBJECT MATERIAL

As to the curriculum, it should be formed after the example of the great and truly free universities of today. However, world-wide importance should be attached to thorough training in international law, universal history and the ethical as well as practical aspects of world citizenship.

In principle, foreign history should be taught by teachers from abroad. Taking America as an example—but things are very similar everywhere—I have been struck by the limitation of the historic views of the average student. It is not permissible any more, to see one's own country in the centre of world interest. The continental angle of history as well as the Far Eastern are as important for the post-war student, who will be placed into a fundamentally changed world, as is the traditional Anglo-Saxon and European.

The concept of the community of democratic nations, truly united regardless of race or culture, could thereby be perpetuated also after its immediate object, the destruction of the Axis power, has been achieved.

The same holds true for the study of art, literature and philosophy. Their manifestations in China and India, of which even the educated American and European possesses only a very superficial know-

ledge, are essential for the understanding of these nations and will be even more so in the future.

The International University system could organize and promote an international exchange of teachers and students on a hitherto unprecedented scale. This exchange might well go into the tens and hundreds of thousands. Community houses, clubs, libraries, sport places and so on, would facilitate the forming of personal contacts and lasting friendship between young men and women of all nations. While the branches of the International University system in this country would receive students from abroad, young Americans would go overseas, as messengers of the idea of freedom and peaceful competition. By no means will this continued process of education of the young by the young be confined to the students: teachers and scholars too would derive great benefit from their contact with foreign cultures and by adapting themselves to the cosmopolitan structure of their listeners.

MORE BULL SESSIONS

"Free Spirit creates friendship" said the charter of the University of Naples, founded in 1224 by the most cosmopolitan of rulers, the Emperor Frederick II. This motto I should like to see inscribed over the portals of the International Universities. My own experience with American and Canadian students taught me that nothing brings young people closer together than those informal discussions which follow the more formal presentations in class rooms, and for which I have learned to use the American students' expression, "bull sessions", that New World replica of the Socratic school.

The International Universities would train the staff of men and women, whom the future order will

This plan was first presented as a lecture by Prince Lowenstein on the Herald-Tribune Forum in New York.

require for its proper functioning. Thus the judges and the entire personnel needed for the compulsory international judiciary system of the future, might well be taken from the graduates of the proposed universities. They would also be needed for international planning boards on social and economic questions, the departments of labour, trade and commerce, in international banking and in all offices dealing with currency and monetary problems, and in many other fields.

At first, the International Universities will probably operate only as graduate schools; but they may soon be extended so as to do the undergraduate work as well. In the course of time, a further extension

to embrace still lower age groups might well be envisaged—comparable to the junior colleges, gymnasias and schools which are now attached to certain national universities. The earlier the age when youth gets in touch with international viewpoints and comradeship, the greater the chance of eliminating the roots of war.

The International Universities would help to imbue all national schools with the new spirit of international co-operation, which seems particularly important in view of the mental and moral devastations caused by international fascism and war. A thorough process of re-education may be required in order to de-poison the organism of a whole generation.

In order to qualify for a position of leadership, be it in international life or at home, those who have reached adolescence or maturity under a fascist regime should first attend an International University, preferably abroad.

Since on the faculties and in the student bodies there will be no discrimination against any nationality, such requirement will not be regarded as "foreign tutelage." Plans, on the other hand, which envisage foreign control over national educational systems, are dangerous and ought to be dismissed as apt to create and re-create the spirit of resentment and war.

REICHBANNER LEADER

Prior to 1933 I was leader of the Republican German Students Movement, which had chapters at all important universities. As much as conditions permitted it, I have kept in touch with a good many of our former members, and with other young men, who belonged to various other anti-nazi organizations. I am convinced that Hitlerism has not been able to wipe out the traditional spirit of freedom and cosmopolitanism, which German students possessed throughout history, which led them, like Carl Schurz, to fight on the barricades of 1848, and in our own days endowed them with important functions in the German anti-nazi movement.

These students, when they return from the war, as well as the younger generation, which was cut off from the outside world by a barbarous regime, will welcome the opportunity of international education. It will allow them to catch up with all categories of knowledge, withheld from them by Hitlerism, and it will enable them to redeem the name of their country by their example of comradeship and scientific achievements.

The United States of America would be the logical ground for the foundation of the international university system. Though united in an indivisible nation, America is in itself a mirror of world-wide cosmopolitanism.

Due to the international prestige of the United States and the hope of the world centred on it for a lasting equitable peace, such initiative would un-

doubtedly evoke a general response in all other continents and countries. It would dramatize, so to speak, the American belief in a free cosmopolitan spirit, which leaves the outworn categories of exaggerated nationalism far behind. It would demonstrate that peace does not mean only the cessation of hostilities, but a new beginning for all—particularly for youth, which has borne the brunt of nazi-fascist misdeeds.

I think, whatever remnants of that ghastly period we must still find at the end of the war will be efficiently combated by this world-wide mobilization of the young and of their teachers for a land of hope and spiritual renewal. Formulated at the present time as one of the peace aims, it would call upon important moral, intellectual and political forces, and thereby hasten the defeat of international fascism, by which youth is kept behind the prison walls of mental and physical slavery. When realized with the coming of peace by free and rejuvenated nations, it might bring the age-old longing of mankind for a universal Republic of the Spirit once more closer towards its fulfillment.

Song of Youth

Blow!
You winds.
Bring your icy blasts
And heat the earth to its knees
With your heavy breath.

Blow!
Strike!
With all your strength.
Suppress the stately trees.
Make them bend and bow and break

Then clash!
The shattered pieces
In your wake.

Blow!
You hurricanes.
Rush and roar
With all your fury
And storm!

Hear me?
I'm laughing—
shouting—
singing
a song
Which even now
Swells above your crash
and thunder!

R A P H A E L

Interpreter
of
Our Lady

THE FIRST IN A SERIES
OF ARTICLES ON ART
APPRECIATION BY A
MEMBER OF THE
ERIC GILL SOCIETY.

From the beginning of the Trecento, Italian culture had taken on an individualism which gave rise to the period known as the Renaissance. Forerunners of this movement which was to transform the face of Western culture were Cimabue and Giotto who broke away from the hieroglyphic symbolism of Byzantine art and paved the way for that extremely human note which characterizes all the great masters of the High Renaissance and Raphael in particular.

Another who influenced the Santi in no small degree was Fra Angelico whose ethereal Madonnas have been the delight of all art lovers since the time he set about to put on canvas all the love of his holy soul for the Lady

*Toward whom climb
The steps of the world, and beats all wings
of rhyme
And knows not!*

His was undoubtedly a purer love for Our Lady than was Raphael's. It was a love as chaste as the white Dominican habit which he wore, a love that had its origin in that Love which keeps the universe in harmony, whence Dante too had drawn the undying glow which he kept in his heart for his lady.

Son of a court painter who had retired to the Umbrian city of Urbino, it was but natural that the young Raphael should follow in his father's footsteps. From his birth in 1483 to his death on that same day, Good Friday, in 1520, he moved ever in an artistic milieu. In his early teens he was apprenticed to Timoteo Viti and having served there for some time he set out for Perugia where he worked with Perugino, who exerted profound influence on his ardent young pupil. Perugino it was who introduced symmetry into the art of painting. Raphael felt the rhythm which Perugino skilfully incorporated into his forms, giving them the appearance of a motionless ballet. From his master he also learned the art of space-composition, that grouping of figures within a frame which gives the impression of trammelled space. From him too he acquired a fervour, almost a religious fervour, which characterized his works.

After 1502 he worked with Pinturicchio. We have several Madonnas which belong to this early period. One of them, a wall painting, is considered a portrait of his mother Magia and himself. Another is the Madonna and Child between Saints Margaret

and Lucy. The famous "Espousal of the Virgin", the "Spozalizio", dates from this time.

In 1504 he set out for Florence where he became a member of the dynamic circle which swirled about the great Leonardo. Most of his great Madonnas were painted during the next four years though the "Sistine Madonna", perhaps his most famous, belongs to the Rome period. Our Lady is ever the embodiment of grace and dignity and yet at the same time one feels that Raphael has offered her his arm and bid her step down from the lofty dias on which Fra Angelico has been content to leave her. She has ceased to be queen of heaven and is shown once more as she might have appeared to the Magi and the shepherds on that first Noel.

HIS TECHNIQUE

Especially felicitous is his treatment of the round figure in the "Madonna della Sedia" and the "Madonna Alba" which both suggest the life cycle of man by the skilful use of combinations of circular lines, a treatment which Raphael borrowed from the Arabs. In the "Madonna della Granduca" we see Our Lady as she might have appeared as she left St. Anthony after receiving the Child back into her arms. The somber background gives a lucidity to the figures which is the very epitome of art, that effulgence or "claritas" so insisted upon by the Angelic Doctor, St. Thomas Aquinas. Not only do we find this "claritas" in the works of Raphael but also the proportion and integrity which go with it to make up the three marks which St. Thomas holds are absolutely necessary for any beautiful thing. The very first glance reveals the whole import of the painting for Raphael endowed all with the directness of naive impression.

Someone has said that Raphael's art is as perfect as the music of Mozart and looking at his representations of Our Lady we immediately see the truth of this remark. Raphael is said to have been, if anything, too happy. Michelangelo (though hardly an impartial judge of his bitter rival) claimed that he was not a genius, merely one with a normal well balanced mind assisted by an unerring hand. In connection with the rivalry, even hatred, which existed between the two there is an interesting anecdote. Michelangelo met the gay young Raphael one day as he was strolling along with a small army of dependants and accosted him with the words, "You walk like the sheriff with his posse comitatus." Raphael retorted: "And you like an executioner going to the scaffold."

FLORENTINE PERIOD

There is undoubtedly some truth in Michelan-

gelo's remark that he owed his art less to nature than to study for we know that as a student in the bottega of Perugino he copied his master's works so skilfully that only a trained eye could detect the difference. He was a man of wide learning as one might gather from his groups in the Papal Chambers (*Stanza della Segnatura and Stanza d'Elidoro*) which he executed for Pope Julius II. For Raphael had been summoned to Rome by his relative Bramante, the architect of St. Peter's, and after his first commission had been completed he had found a secure place at the side of the Holy Father.

To the Florentine period belongs most of his Madonnas and there in the city which had seen the rise of Dante and which had set the torch to the fiery Savonarola he lit his flame, which continued to blaze with ever mounting flames until he closed his eyes upon the world in 1520. Upon the death of his patron, Julius II, he found favour with the new Pope Leo X. The "Sistine" belongs to this last period and it seems that Raphael himself had no conception of its true worth for he sold it for a mere pittance. It is his most dramatic study of Madonna and Child, though one's attention is not allowed to rest on them alone, for at the lower edge he has drawn the most pixyish pair of cherubs who ever harassed a heavenly choirmaster. These two figures alone are worth a king's ransom and when we learn that they were drawn from life from two little gamins who came into the church where Raphael was painting, leaned impishly with elbows on the altar railing and watched the day-by-day progress of the work, the study takes on a tremendous value. Raphael, from this and other incidents told of him, must have been a most human person, a little too human some of his biographers would have us believe. He fused classic antiquity with the Christian faith to such a degree that it is difficult to tell in some of his works where the former leaves off and the latter begins. He achieved that perfect balance which Italy had been unable to realize owing to the passionate clash of sensibility and intelligence. Raphael pervades all our faculties, both reason and feeling.

He was truly a forerunner of the modern schools. In his ready use of color, particularly reds and blacks, he might be compared with the Japanese lacquerers. He well knew how to organize crowds of people into space on his canvases for he had learned the art of space-composition in the workshop of Perugino and never forgot it. Titian, Correggio, Rubens, and Holbein, to mention but a few of the great masters who followed him, used his works as models, and his influence is felt down to our time, even to the Blashfield murals at the Detroit Public Library.

—LENOARD THOMAS.

In the Field of Music *

By Armand Di Francesco

Musicians may differ in their opinions of conductors, but of Toscanini, Koussevitzky and Stokowski, the orchestras of New York, Boston and Philadelphia have one universal emotion . . . no matter how intensely they resent the effort these men require of them, they invariably look forward with expectancy to their return. Playing for a lesser, more pleasant man may have its compensation in mental ease and physical relaxation, yet these orchestras are not unlike the married man who welcomes an occasional "game with the boys" but is nevertheless most happy in the familiar, if demanding, routine of his home.

I have the recollection of a conductor . . . prominent in the days before the animated cartoon reached its zenith . . . who was the veritable magnet of the orchestral world. One misses the tumult he created both with the orchestra and the press. Physically he had a considerable resemblance to the contemporary Hollywood figure known as Leopold Stokowski, but the latter is obviously an imposter taking advantage of this resemblance. A musical Lawrence of Arabia, one scarcely knew from whence the authentic Stokowski came or what his background was prior to the Cincinnati Symphony days. Suddenly he emerged in full flower, bringing to orchestral conducting a quality which personalized it almost as completely as Diaghileff did the Russian ballet. Essentially he had tremendous merit as a creative conductor, not alone in his treatment of music but also in his approach to the mere physical properties of conducting.

I would like to have been present, if I could have my choice of all moments in musical history, when Stokowski suddenly became conscious of his beautiful hands. That must have been a moment. Like stout Balboa on a peak in Darien, he saw before him a limitless expanse, a whole uncharted sea, that might be subjected to his influence, free from the encumbrance of a baton.

TRICKS EMPLOYED

Then came the period of conducting "Scheherazade" from behind a screen, while the mystic shapes of the "color organ" played on it; of reseating the cellos (a musical adaptation of the Notre Dame shift, Knut Rockne then being prominent) to his right; of doing away with the lights on the stage because they distracted the audience, and then beaming an overhead spotlight directly on his tawny mane as he conducted; of the Javanese gongs, the Indian Temple bells, the Chinese scales; of lecturing his audiences for not applauding a modern work, though it was not clear whether the lecture was based on a sincere ad-

miration for the composer or on an unslakable thirst for publicity.

As a gesture to abolish class distinction in the first violin section he did away with the institution of concert-master, thereby creating sixteen prima donnas in place of the one he had before. Nevertheless, when he allowed each of them to bow as they might, without regard for the tradition of uniformity observed by virtually all other orchestras, the results for him and the audience were excellent. But the incomparably polished and iridescent playing of the orchestra . . . as slick, colorful and vibrant as the audience it attracted . . . virtually put Bach on the Hit Parade.

He created, in the Philadelphia Orchestra of the mid-twenties, an instrument that demonstrated in its exquisitely sensual sound, its urbane virtuosity, how well a hundred men could be made to play together. But, possibly surfeited with this accomplishment, he became the dandy of orchestral conductors, a veritable musical Lucius Beebe, wearing his scores like so many changes of attire.

There is the charming and somewhat pathos-tinged experience of Stokowski during one of his first guest appearances with the Philharmonic. Innocent and unwarmed, he had endured for several rehearsals and the first pair of concerts the mannerisms of Alfred Wallenstein, the orchestra's brilliant first cellist, whose gaze was everywhere . . . on the music, in the hall, up at the ceiling . . . but not on Leopold. Since the first cellist sits almost within baton's length of the conductor, his idiosyncrasy could hardly be overlooked.

At last, Leopold invited him to a conference and said, "Tell me, Mr. Wallenstein, what is your ambition?"

The cellist replied that he some day hoped to be a conductor.

"Well," said the conductor, with his sweet and patient smile, "I only hope you don't have Wallenstein in front of you."

Plainly, this occurrence would never have happened in Philadelphia, where Stokowski exacts his "one hundred percent co-operation" not merely by willpower, his beautiful hands, and exquisite gestures, but, more pertinently, through the player's knowledge that dismissal from rehearsal is not for a day or a week, but for all time.

Stokowski's service to music as an art and a history has been almost greater than that of any other contemporary conductor.

* Ed. Note: Mr. Stokowski and Phil. Sym. have been apart over two years.

Code For Ascetics

—JOHN TAAFFE

The artistically inclined students of Assumption College brought together from a desire to sustain and encourage one another, recently formed the newest group organization on the campus. The Art Guild, as it is called, is under the patronage of the late Eric Gill, famous English sculptor, whose works at the League of Nations Building in Geneva and at the Palastine University in Jerusalem are considered landmarks in their field.

At the November business meeting of the society it was duly enacted that each month the Guild should hold two meetings at two week intervals, one for the grand tour and the other for the formal seminar during which assigned papers could be read and studied.

The middle of December finds the Eric Gill Art Society with three completed tours; the experiences of which are still a mixture of joy and awe. Some time ago Marygrove College in the person of its President, Sister Honora, welcomed the Raphaelites on tour and left them in the hands of Sister Alicia, Director of the Art Department, under whose guidance they roamed through the gorgeous corridors of the gallery. A little later in the afternoon Dr. Bishop, Librarian Emeritus of the University of Michigan, addressed the Guild in a lecture on the advantages of the Vatican Library and was followed on the program by a "sumptuous repast" in a private chamber of the college.

This informative journey was soon followed by the first official tour of the month of October. It consisted of two distinct or special studies in distinct locations. The first was of the Italian Renaissance period (15th and 16th century) and the place was the famous Alger home in Detroit. Here, on a private tour, was found all the glory of that period in the furnishings, paintings, crockery, and architecture of the expensively reproduced Italian villa. The rest of the afternoon was devoted to a study of the Gothic. The recently built Grosse Pointe Presbyterian Chapel was avidly explored and it provided the perfect introduction to the more gorgeous Christ Church Episcopal Chapel, our last stop of the day. At Christ Episcopal Church the Rev. Mr. Creamer, himself, showed the Guild about the premises. He explained the wealth of symbolism in the magnificent stain glass windows; the beautifully paneled sanctuary and small chapel were carefully examined and lectured upon. Dr. Creamer at entreaty of the Director of the Society herded the Guild into his sacristy-study where his beautiful Belgian vestments were then displayed and finally the Chapel Choir marched us out in waves of song.

ON AND ON

November's tours laid bare the architectural and the interior wonders of the Rackam Memorial Build-

ing in Detroit. Two famous murals in this building, which is a club for engineers, served as the prelude to the beautiful Blashfield and Garimelcher murals in the Detroit Public Library in our last stop of the day. Mrs. Stone of the Library's City Historical Department graciously presented each member with a copy of the earliest map of Detroit extant.

The most recent tour of the organization was again a dual affair with the first half of the afternoon going to the Canadian Group of Painters Exhibit at the Willistead Library in Windsor. Later on an exhibit of the Francis Petrus Paulus collection was viewed at the McGregor Library, Highland Park, Detroit, and interpreted by our Director Eugene S. J. Paulus, nephew of Francis Petrus.

The Art Guild after deciding to close membership applications on December eighteenth at high-noon, had for its entertainment the reports of two members. Lenoard Thomas outlined the bibliography used for his article on Raphael which is appearing in this issue and next another gentleman was able to describe the recent exceptional Exhibit of Dutch Masters in the extremely art-conscious city of Chicago. The important contribution to art from the works of Rembrandt, Hals, Vermer, Steen, Ruysrael, etc., was beautifully illustrated with reproductions of works of these masters from a portfolio of the National Gallery of Art in Washington, which the Director came across in recent dash to the Capitol.

In Weakness

I sinned
And my soul—
My heart and my soul—
Grow heavy inside
They grow sad and they sighed
Then soon the sigh as the sighs of all men
In sin, in sin was uttered again!

I sinned
And my soul
My heart and my soul
Grew dry from their crying
Grew hard and were dying:
Grew grim and aghast!
At last in their sorrow, in their sorrow surpassed
My heart and my soul grew grim and aghast.

I sinned
And my soul
My heart and my soul—
They were slowly suppressed;
They were greatly distressed.
Then lower and lower, in grief, in grief
Their life was smothered, was fleeing, was brief!
Then soon they sighed, as they sigh in all men
In death they sighed—
As in sin, in sin, they die in all men.

—Edwin Fleche.

Football and War

By Tom Gilmore

Due to the war, the athletic curriculum of colleges and universities throughout Canada and the United States has been effected greatly. Many schools have found it necessary to drop sports entirely for the duration. Of all athletics the one to be hurt most is football.

Football is a game which requires a great number of men and a great deal of equipment. Both are at a minimum today. The officials of most colleges, however, feel that football should still be carried on because of its capabilities of conditioning and training students. Most of the larger schools were able to play their usual large schedule this year, but next year they will be confronted with a more serious problem. With the recent passing of the 18-19 year old Selective Service Law by the American government it is almost a certainty that the cream of the football crop will be removed from the sports field. True, there will be some who, because their course of study fits into the future plans of the government, will be permitted to continue their pursuit of knowledge. Even with these chosen students the amount of prospective candidates will be more than cut in half. With this situation arising one wonders if football will be played on an inter-collegiate basis for the duration. What can be done to keep football active in the universities? Assumption College answered that question this year with the inauguration of Six-man football.

Prior to this year the playing of Six-man football was confined, chiefly, to small high schools where a shortage of students compelled the authorities to introduce the game. It might be said, however, that when the University of Chicago decided to abandon football as an inter-collegiate sport, they replaced it with an intramural Six-man football league.

The game was invented in 1934 by Stephen Epler, at that time coaching at Chester, Nebraska, High School. Epler realized that many students in the small schools of the farm districts desired to play football and he felt that they should receive the opportunity for participation in the game. He drew up a set of rules and with the aid of the officials of Hibern College, Nebraska, who donated equipment to several high schools, promoted the first Six-man football game to ever be played, September 26, 1934. The one thousand curious people who saw this first game were pleased with the speed and color of the contest. From that time on a steady growth of the game took place, mainly in the North and South West.

It might be said here that the reduction of the number of players on a team is not a new idea. The records reveal that the Princeton-Rutgers game in 1869 was played with fifty active participants on the field, twenty-five on each side. In 1877 football teams had fifteen players on each team. In 1880 the standard eleven-man game found its origin.

In the average six-man game, no more than fifteen players are used, therefore a squad of twenty-four men would be satisfactory for a well-balanced team. Few substitutions are needed because injuries are at a minimum. Clean play is evident because the officials

have a much easier task watching twelve men than twenty-two. The players realize this and try to use their personal abilities to a greater degree than under-hand fouling.

The question arises "Will Six-man football have fan appeal?" The football public today craves wide-open football. The day of the brutal flying wedge of the line smashing Naguishi is a thing of the past. The public wants fast and elusive runners, spectacular passers of the Barigh-O'Brien type. Six-man football offers that sort of game because there are fewer men on the field the spectators can follow the game easier than they can under the conditions presented in the eleven-man game. The majority of the fans miss most of the play because the players are spread out over the field. In Epler's game all of the finer points of blocking, tackling and running are so obvious that the public will begin to realize that they've been missing the most important part of football.

Let us look at the game from a player's viewpoint. Though football was played intramurally at Assumption this year, some students, who in former years played on the eleven-man varsity, took up the six-man game. On such player, when asked his opinion of this new sport, said, "I was very surprised at the enjoyment I received from six-man football and I believe that the game has possibilities. It is much faster than eleven-man and because every man can participate offensively it fosters individual play. To be a standout you must be able to run and block equally well. Due to the fact that the game is so wide-open, longer runs and passes are inevitable and that is exactly what the fans want."

We at Assumption who played six-man football like it. It gave us a second chance to play a game we all hold in high esteem which would have been impossible under the eleven-man set-up. We advise other schools who next year will find themselves in difficulty to adopt this sport. In the words of Stephen Epler, "Remember six-man football is not for the coach, the officials, or even the spectators, but for the player and his enjoyment and recreation."

THE VARSITY BASKETBALL SCHEDULE

†Thurs.	Dec. 3	—Harlem Globe Trotters—Here
‡Sat.	Dec. 5	—Lawrence Tech.—There
	Wed. Dec. 9	—Western Ontario—There
†Fri.	Dec. 11	—St. Mary's of Orchard Lake—Here
	Sat. Jan. 16	—U. of Detroit—There
	Wed. Jan. 20	—Det. Inst. Tech.—Here
†Wed.	Jan. 27	—Romulus Army Air Base—Here
	Fri. Jan. 29	—Highland Park Jr. College—There
‡Mon.	Feb. 1	—Calvin—Away
†Thur.	Feb. 4	—U.S.N.R. (Grosse Isle)—Here
‡Wed.	Feb. 10	—St. Mary's of Orchard Lake—There
†Fri.	Feb. 12	—R.C.A.F. (Aylmer)—Here
	Tues. Feb. 16	—Western—Here
	Sat. Feb. 20	—U. of Toronto—There
†Wed.	Feb. 24	—U.S.N.R. (Grosse Isle)—There
	Sat. Feb. 27	—Det. Inst. Tech.—There
‡Mon.	Mar. 1	—Lawrence Tech—Here
†Thur.	Mar. 4	—Calvin—Here
	Fri. Mar. 5	—Highland Park Jr. College—Here

‡ Michigan-Ontario Conference Games.

† War Benefit Games.

ASSUMPTION COLLEGE

Quarterly REVIEW

SPORTS DEPARTMENT

EDITORS

ROBERT GAGE

THOMAS GILMORE

At this time the Staff regrets to announce that Mr. Gilmore has left the Review to join the United States Air Force.

Sports Views

The appointment of 'Red' Nantais as basketball coach for the 1942-43 season was welcomed by all the fellows at Assumption. Nantais, a member of the Five Fighting Freshmen, has worlds of experience and every young player as well as the veterans should benefit from his coaching. The whole squad has been impressed with his "strictly business" tactics. And the hard way they have been practicing shows their willingness to co-operate. We look for Assumption to have a fighting team this year, one of which we can be proud.

Congratulations to the day students 6-man football team—the intramural champs. A vote of thanks is due to Father Young and Father Lebel for the time

that they have devoted to the organization of this league and also for their refereeing jobs. Ever since varsity football was abolished the students have looked for some game to replace it. Six-man football proved to be the solution. A bit leary at the start, the players and spectators really 'took' to the game after the first few skirmishes. For next year, bigger and better things are planned.

Having been shown that with proper organization we can do big things in intramural sports, students are looking forward to the winter season. Intramural basketball will again function. But this league needs organization like the football players had. Last year's intramural schedule was run in a hit or miss fashion. Let's this year have a league as interesting as the one we had in football.

While on the topic of intramural sports, it has been suggested by several fellows that we should have intramural hockey. Hockey is a sport that has fallen by the wayside at Assumption, a state which is to be regretted. Last year a game was played between the boarders and day students. The fellows are still talking about that battle. Let's have this enthusiasm carry over to the inauguration of an intramural league. We should be able to have at least four or possibly six teams in competition.

Father Hussey, the new athletic director, has formulated plans for the college to enter teams in the Senior "A" O.B.A. playdowns and in the intermediate league in Windsor. Assumption will be the only Border City representative in the "A" series. And although followers of the "Purple" will miss the annual city championship series, it will mean that the team will be able to finish their college schedule and then have time to meet the eastern Ontario champs. With Howard Campbell as head of the O.B.A. in this section, Assumption is assured of a square deal in Ontario playdowns.

There will likely be four teams in the O.B.A. intermediate section and with the wealth of basketball material this year, Assumption should have a good "B" squad.

—BOB GAGE.

ALL-STAR SIX-MAN FOOTBALL TEAM

Position	Names of Players	Team	Weight	Height	Hometown
End	Laurence "Larry" O'Leary	Philosophers	167	5' 11"	Jackson, Michigan
Center	Norbert "Nubby" Forbes	Freshman	180	5' 11½"	Saginaw, Michigan
End	Thomas "Red" Gilmore	Pup Flat	162	5' 11½"	Rochester, New York
Quarterback	Leo Reaume	Day Scholars	210	5' 10"	Windsor, Ontario
Halfback	Ronald "Mickey" MacDonald	Frosh	142	5' 4"	Cheboygan, Michigan
Halfback	Donald Kirchoff	Philosophers	180	6' 1"	Rochester, New York

Honorable Mention—Centers—Plante —Philosophers
 —Metzel —Pup Flat
 —Foley —Freshman
 —Ends —Buckley —Freshman
 —Lally —Philosophers
 —Long —Day Scholars
 —Backs —Spillane —Freshman
 —Zybura —Day Scholars
 —Kavanagh —Philosophers
 —Hathaway —Philosophers

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