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THE IMMACULATE CONCEPTION



VOL. II. DECEMBER, 1904 No. 10.

THE IMMACULATE CONCEPTION MONUMENT AT ST. MARY'S INSTITUTE.

Historical.

THE idea of erecting a monument in honor of Mary Immaculate in the Institute Park, was long cherished by the faculty of St. Mary's. This year of 1904, being the Jubilee Year of the Proclamation of the Dogma of the Immaculate Conception, was deemed a very auspicious one for carrying out this pious design. Last December it was first made known to the students that the pupils alone were to be entrusted in the raising of available funds for the erection of a monument that would forever stand to their credit and as a token of their devotion to the Mother of God. They eagerly grasped the opportunity, and in a remarkably short space of time collected the sum of nearly \$3,000.

In order to excite the enthusiasm of all, the students were banded together to form the Monument Fund Association, of which Mr. Alex. Schoen, '04, was elected President. By contributing \$1, each student became an active member; and any person, not a pupil, who contributed \$5, became an honorary member. The list of members, both active and honorary, soon swelled in number, and to-day, in the list of honorary membership, there are contributors of five dollars or more

from all parts of the world, even as far south as the Argentine Republic. Each member was presented with a badge, on which are St. Mary's Institute and the statue in honor of Mary Immaculate at Rome.

This Association, under Mr. Schoen's careful management, held many meetings in the study halls of the various divisions in order to create a lively interest in the work undertaken; and it did this with wonderful effect. As a further incentive prizes, consisting of valuable articles of jewelry, generously donated by Mr. Schafer, of Chicago, were offered. These prizes were raffled last June. Those who were lucky enough to win something certainly deserved it, and those who did not win anything will not fail of a reward, for such a show of love to our Blessed Lady cannot pass without recognition on her part; if not in this life, at least in the next.

On June 18, ground was broken for the monument upon a well-chosen spot in the Institute Park. It was a gala day. All the students were present, and also many strangers, who gathered at the spot where ground was broken by Rev. George Meyer, Provincial of the Brothers of Mary. This solemn gathering was opened with an address by Rev. Father Neville, of Holy Angels' Church, Dayton. Mr. Schoen, being on the eve of his graduation, resigned his position of President in favor of Mr. Pilon, '05. Addresses were also made by Messrs. Pater and Skelton. After a hymn in honor of the Blessed Virgin, all proceeded to the chapel, where the Benediction of the Blessed Sacrament was given. Thus closed the initial ceremonies of the erection of a monument which will be the pride of the city of Dayton, as well as of St. Mary's Institute.

Descriptive.

Assuredly one of the greatest tokens of the devotion and love of her servants that the angels will offer up at the throne of Mary Immaculate, on the 8th of December, is the Jubilee monument erected at St. Mary's Institute, Dayton, Ohio.

The monument stands on the west side of the Institute, looking north over the city. It rises about forty feet above the level of the lawn. It is made in the pure classical style. The pedestal and column, made at Barre, Vermont, are hewn from the best American granite; whilst the statue (of the Blessed

Virgin) surmounting the column was sculptured in Italy, the Land of the Madonna, from white Carrara marble, the finest in the world. The cost of the monument in round numbers is \$3,000.

The pedestal of the monument has three receding courses, the lowest one being about seven feet square. Upon the uppermost course rests the die, on the north side of which, written in bold relief, are the words, Hail Mary. At the angles of the die are pilasters supporting, as it were, the corners of the plinth. On this the column stands. The shaft of the column is fluted, bearing twenty-four flutes. It is fourteen feet high and two in diameter, slightly tapering towards the top, and is surmounted by a capital of the composite order, richly ornamented with rows of acanthus and eight volutes, two at each corner. Lying on this capital is the half-globe, on which the Immaculate Virgin is standing.

The statue is copied from the figure of Our Lady on the Miraculous Medal, and this selection was made by reason of the impetus which this medal gave to the devotion to Mary Immaculate. Sister Catherine, of the Sisters of Charity, thus describes her vision of the Immaculate Conception depicted on the medal:

"She was of medium height, and her countenance inexpressibly beautiful. She was clothed in a robe of light like the dawn. Her head was covered with a white veil that fell on either side down to her feet. Her face was only partially covered, and her feet rested on a globe, only half of which was visible. Her hands were raised about as high as her waist in a graceful attitude, whilst luminous rays issuing from them fell in streams of dazzling light upon the earth. Then I distinctly heard these words, 'These rays are the symbols of the graces I obtain for those who ask for them.'"

The statue conforms to this description as closely as possible; the serpent under her heel, the crescent behind the globe and the crown of twelve stars are added details. The statue is of heroic size.

Standing before this magnificent monument, the eye and heart rise at once to the snow-white Virgin above; to the moon and earth beneath her feet, typifying her queenship over heaven and earth; to her virginal heel crushing the head of the

infernal serpent in prediction of her triumph over Satan; to the crown of gold stars illustrative of her transcending glory; lastly, to the outstretched hands indicating that all graces are his who asks for them. What an abundant source of graces and blessings will not this artistic presentment of Mary Immaculate prove to be for all who live within sight of it. How spontaneously will not the words of Holy Scripture come to the mind of the intelligent observer as he passes the monument at noon: "Who is she that cometh forth as the morning rising (Cant. vi.,9) clothed with the sun, and the moon beneath her feet and on her head a crown of twelve stars (Apoc. xii., 1).

The general form of our monument was suggested by the one erected in 1857, three years after the dogmatic definition, by Pius IX. in front of the palace of the Propaganda, an illustration of which appears elsewhere in this number. The statue of the Virgin is cast in bronze and stands on a globe which is supported by the four emblems of the evangelists. The capital, in white marble, is of the composite order. The shaft is of Carystian marble, and was found among the ruins of ancient Rome. Its lower part is strengthened by elegant gilt iron arabesques. The four sides of the pedestal bear bas-reliefs depicting scenes from the life of the Blessed Virgin. Above one of these can be read the words of the archangel: "Ave, gratia plena, Dominus tecum, benedicta tu in mulieribus." At each of the four corners is the colossal marble statue of a prophet of the Old Testament who has made allusions to the Immaculate Conception, namely, Isaias, Ezechias, Moses and David. The total height of the monument is ninety-eight feet.

ALBERT CARDEN, '08.



THE VISION OF ST. BERNARD

THE IMMACULATE CONCEPTION.

Angelic choirs,
On golden lyres,
Their heav'nly Queen's Exemption tell,
The saintly throng
Their strains prolong
Till all the heavens with music swell.

The earth and sky
Together vie,
To honor Mary's Virginity;
Of chiming bells
The pealing tells:
"There is no stain of sin in Thee."

O Queen all fair,
Hear Thou our prayer,
Defend us in our daily strife;
O Virgin blest,
Sweet heav'nly rest,
Lead our faint souls to endless life.

A chrystal, bright
With radiant light,
Is Thy fair soul in purity's rays;
A lily frail
In a flow'ry pale,
On whom God's smile of love e'er plays.

Let all creation
In veneration
Join with the praise of God and saint,
May honor be
For e'er to Thee,
O Heart of Mary without taint.

O undefiled!
Protect thy child,
From stain of sin keep Thou me free,
That I may see
Eternally,
The grandeur of thy Purity.

MARY IN PAINTING AND IN SONG.

IT has rightly been asserted that Mary Immaculate is the very source not only of the marvelous tenderness and superhuman beauty, but also of that sublimity of conception and supernatural idealism which has permitted Christian art to take a flight inconceivable to the noblest geniuses of antiquity.

In this paper we will take a cursory glance at the history of painting, and song, and thus we hope to remind our reader how Christian artists have ever worked instinctively under the benign influence of the Spotless Virgin, Mother of God.

Painting.

It is the aim and duty of painting to represent some sublime thought or idea in a correspondingly beautiful, external form. The natural and the human, the supernatural and even the divine, should all be found harmoniously blended in every work of art. Now, where can the human imagination discover a subject in which heavenly and earthly beauty are so charmingly united as in Mary Immaculate? Certainly, Mary is an unequalled, peerless, and most lovely subject for artistic representation. In fact, a picture of the Virgin Mother must necessarily express at once dignity and humility, modesty and royal stateliness, maidenhood and divine motherhood, ideal external beauty and absolute internal purity.

From the earliest days of our holy religion, Mary was the favorite subject of Christian artists. In the catacomb of St. Priscilla was found a picture dating from the time of St. Peter, and representing Mary with the Child Jesus on her lap. This painting has the grace and infantine simplicity of Raphael's master-pieces. Countless other Madonnas of exquisite workmanship are to be found in the catacombs of St. Domitilla, St. Sebastian, etc., thus testifying the fervor with which the first

Catholic geniuses loved to set before the faithful the celestial beauties of the Divine Mother.

From century to century, Christian artists have added, by their immortal drawings, new luster to Mary's glory. In all the different schools, whether Italian, Spanish, French, or German, we find that the pictures of Our Lady form the first and fairest master-pieces. Cimabue (1240-1302) left in his parish church of Santa Maria Novella, Florence, the grand Madonna on which rests his fame, and to which Ruskin has paid such a noble tribute in his "Mornings in Florence." The picture which reveals the most wondrous art and noblest inspiration of Giotto (1276-1336) is his "Coronation of Our Lady." Duccio and Ansano, scholars of Giotto, have produced Madonnas that are unrivaled in their tenderness and pathetic grace.

The beginning of the fifteenth century finds Fra Angelico painting his matchless Madonna. Words are inadequate to describe his "Coronation of Mary," with its charming groups of angels weaving in and out to heavenly measures, and illumined by the almost dazzling scintillations of the Beatific Vision. The frescoed walls of convent and monastery, the illuminated pages of missal and antiphonal, all belonging to this chaste age of holy aspirations after the divinely beautiful, prove to the eyes as no asseveration could prove to the ear, that Mary Immaculate was the source where the incomparable artists, Girandajo, Lippi, Perugino, and Botticelli, found their inspirations.

In the sixteenth century we have a galaxy of geniuses whose fame is principally due to their Madonnas: da Vinci, Luini, Corregio, Del Sarto, Titian, Durer, Giorgione, Giovanni Bellini, Carpaccio, Paul Veronese, and Raphael, are the most commonly known of this period. When we contemplate the entrancing beauties of the paintings of these great masters, we can hardly withstand the conviction that a superhuman agency must have guided their pencils. This is especially true of Raphael's works. In his pictures of Mother and Child, the beauty of each is so noble and pure, the expression so free from every trace of earthly feeling and human passion, while such heavenly inspiration is breathed forth from the canvas,

that the whole seems to be the conception and the production of an angelical rather than a human being.

The seventeenth century presents a glorious array of Madonna artists, among whom we may mention Rubens, Van Dyck, Guido Reni, Dolci, and Murillo. Murillo is often placed on a par with Raphael, and not without reason. If his Madonnas have not all the dignity of pose and expression of Raphael's, they, nevertheless, possess an unrivalled devotional character and an ecstatic loveliness peculiarly their own.

In the eighteenth and nineteenth century a host of geniuses of Germany, Italy, France and England, made the Divine Mother the subject of their best work: Sichel, Feuerstein, Defregger, Janssen, Franz Mueller, Deger, Plockhoerst, Hofmann, Bouveret, Bougereau, Merson, Hunt; but especially Carl Mueller and Ittenbach. In his master-piece, the Immaculate Conception, C. Mueller evinces all the tenderness of feeling and the mystic devotion of their loveliness of face, or grace of attitude, or their virginal maternity, that gives naturalness that cannot be described in words, but reveals itself to every true and loving devotee of Mary Immaculate.

The ancients considered art as a mere imitation or mirroring of nature; they ignored the spiritual element in man and the existence of a beneficent Providence directing to a determined end all the wonders of the universe; as consequence, they produced works admirable in contour and proportion, but cold and soulless. Our great Christian artists well understood that the material world is a "garment of life that the Deity wears," and that man is composed both of spirit and matter; they, therefore, made a constant effort to represent both matter and spirit. As the spirit alone vivifies and beautifies, they endeavored to spiritualize or idealize all their productions; art, in their eyes, was not imitation, but idealization. Now, as Mary is the most perfect, the most ideally beautiful of the human kind, she has always been the favorite subject of the greatest geniuses. In fact, the more nearly the idea in the painter's mind approaches to Mary's unearthly beauty, the more truly he represents the ideal of supreme perfection. History testifies that progress in art is solely dependent upon artists' knowledge and conception of Mary's divine beauties,

Our Blessed Lord deigned to honor Italy, Spain, and Germany by revealing to a Raphael, a Murillo, and a Mueller, the incomparable loveliness of His Divine Mother; may he likewise condescend, in this new century, to raise up in our own native land, a genius who, by his Madonnas, will promote admiration and love for our Heavenly Patroness, Mary Immaculate.

Song.

"Poetry is unfallen speech. Paradise knew no other, for no other would suffice to answer the need of those ecstatic days of innocence."

If "poetry is unfallen speech," the most befitting subject for poetical themes is Mary Immaculate, the only "unfallen" one of the human race. Cicero tells us that no true poet can exist without the spirit being on fire (*sine inflammatione animarum*). What subject is better calculated to enflame the soul with noble aspirations, or to overflow the heart with profound sentiments of joy, sympathy, gratitude, and confidence than the infant figure of the Son of God reclining on the Maiden-Mother's sacred breast, or the graceful form of that same heroic Mother standing in patient sorrow beneath the cross of her dying Son?

And, in fact, from the beginning of time down to the present day, the Almighty has raised up geniuses to glorify, in majestic lays, the Mother of His Begotten Son. The Book of Genesis is an admirable triumphal hymn portraying Mary with the most noble and enchanting features, as the Mother of mankind's Liberator, and as a victorious queen who was to trample under her feet all the powers of Satan.

The royal prophet David delighted to strike his harp and to sing the praise of the Virgin who was to be the glory of his nation. In the forty-fourth psalm, a sublime lyric poem, he represents her as a queen clad in a vesture of gold, and seated at the right hand of God; in a hundred other places he makes her the favorite theme of his prophetic chant. Solomon, in his Canticle of Canticles, unremittingly extols Mary; he depicts her as the mother of beautiful love, the lily amid thorns, the Virgin of all replendent, fair as the moon, bright as the sun, majestic as an army in battle array. "God made his

prophets poets," and nowhere are the "elegancy, facility, and golden cadence of poesy" better known than in their heavenly inspired oracles referring to the Emmanuel and His spotless Mother. And may we not consider the New Testament as a divine epopee written for the glorification of Jesus and Mary?

Tradition asserts that the first Christians chanted in their meetings the glorious "Magnificat," which Mary herself had sung under the inspiration of the Holy Spirit. History proves that, from time immemorial, most beautiful hymns and masses were composed to celebrate Mary's prerogatives. St. Ephrem, the Syrian (d. '318), St. Gregory of Nazianzen (d. 390), and St. John Damascene (d. 754), enriched the Eastern Church with a wealth of religious canticles, in nearly all of which Mary's praises are sung in harmonious numbers. In the Western Church, Pope St. Damasus (d. 384), St. Ambrose (d. 397), St. Augustine (d. 430), Venantius Fortunatus (d. 604), and a host of other poet-saints, have chanted the virtues of Mary in the sweetest and tenderest cadences.

The sublimity of Mary's dignity, the omnipotence of her intercession in heaven, and the tenderness of her inexhaustible mercy, were never better understood or more befittingly described than during the Middle Ages. From the tenth to the fifteenth century, the rich, broad field of devotion to Mary was covered with the choicest flowers of religious poetry. If truth and love are essential requisites of genuine poetry, it is not surprising that, during those blessed mediaeval days, when lively faith and purest love reigned supreme, such a countless number of poetical master-pieces were produced, master-pieces that contain flights of soul never before known to man. How affectionate, soothing, and sublime, are the tuneful numbers of St. Rotker in his Marian hymns, of Herman the Cripple in his "Salve Regina" and "Alma Redemptoris," of Jacobus de Benedictis in his "Stabat Mater," and of St. Casimir in his "Omni Die." We love to figure to ourselves the galant Crusaders valiantly marching against the enemies of the Holy Land, and gladdening the fatigued of their march by piously intoning a psalm in honor of Mary. We delight to contemplate in spirit the minnesingers of Germany, the troubadours and trouveres of France, roaming from castle to castle and sweetly singing the virtues of Our Lady.

Although the devastating storm of the so-called Reformation in the sixteenth century shattered the delicate lyre of many a devout poet, since that dismal time until the nineteenth century there has been no dearth of poetical compositions glorifying Mary. Suffice it to name the poems of Lopez de Vega, Calderon, Corneille, Aiblinger, Lambillotte, and Lalanne. And even in our own day, fair, fresh garlands of poetic flowers have been woven by artistic hands, and laid at the feet of the Queen of Heaven. Not only Catholic, but also many Protestant poets have rightly comprehended that, in Mary, God has concentrated all loveliness, all compassion, and in their melodious strains they represent her as listening to the first lisping prayer of the infant, hearkening to the cry of the distressed, or receiving the thanksgiving of the rescued. We can justly be proud of the sweet, joyous, and pathetic verses penned in Mary's honor by Moore, Byron, Bayly, Wordsworth, Scott, Poe, Holmes, Longfellow, Mrs. Browning, Aubrey de Vere, Faber, Patmore, Rossetti, Mrs. Hemans, and Eleanor Donnelly.

May the firmament of devotion to the Blessed Virgin be ever illuminated by many a bright and sparkling poetic ray, which, while revealing her virtues and excellence, may awaken hope and confidence in our troubled soul on its stormy voyage toward the haven of bliss, where the angels and saints eternally sing the praises of Mary Immaculate.

JAMES DU NAMENOS, '06.

IMMACULATE.

When speeds Aurora on her winged car
 To ope the gates of morn, and when the trees
 First feel the zephyr's faint tho' freshening breeze,
 We welcome Thee, as our bright Morning Star;
 And when the sun sinks slowly 'neath the bar
 And bathes in crimson flood the waving leas,
 And when upon the silent silvery seas
 The moonlight streams, Thou art our Evening Star.

Star of the dawn and purpling eventide,
 The brightest gem in Eden's golden gate,
 The constellations of Thy graces glide
 Before our raptured ken, while we await
 That satellite wherein we shall abide,
 To sing Thy praises e'er, Immaculate.

J. A. PILON, '05.

PULCHRA ES MARIA.

Virgin far fairer than Jericho's rose,
 Whiter than lily of daintiest hue,
 Sweeter than vines that on Cades' hill grew,
 Purer than stream that from Libanus flows.

Brighter than star that at eventide glows,
 More dazzling than Eos that gilds heaven's blue,
 More brilliant than Dian thou art to my view,
 Thee for his shrine the Incarnate Word chose.

From thy starry throne O heav'nly maid wing
 To some blest spot of this region of earth,
 Round which fond mem'ries of thee ever cling.
 Whither in seasons of sorrow or mirth
 Thy children may gather and lovingly sing
 Paecans to laud thy Immaculate birth.

GUY MORTON, '05.



MONUMENT IN ROME COMMEMORATING THE PROCLAMATION OF THE
DOGMA OF THE IMMACULATE CONCEPTION

ST. BERNARD AND THE IMMACULATE CONCEPTION.

THE celebration of the feast of the Immaculate Conception occasioned the discussion that eventually ended in the proclamation of the dogma on December 8, 1854. Nothing definite is known concerning the origin of the feast. We have documentary evidence that it was celebrated in the Eastern Church as early as the fifth century under the name of The Conception of St. Ann, mother of the Mother of God. In the seventh century the bishop of Nicomedia refers to it as of ancient institution. It appears to have been introduced in the Western Church by St. Ildephonsus, bishop of Toledo, in the seventh century. We learn from the documents of the synod of London, held in 1328 that the feast was introduced into England by St. Anselm of Canterbury, who died in 1109. We have the evidence of St. Bernard's famous letter, written in 1131, and addressed to the canons of the cathedral of Lyons, that it was celebrated in various dioceses of France at the beginning of the twelfth century. From a statement by St. Bonaventure, who died in 1274, we learn that it was celebrated in Rome in the thirteenth century.

The discussion concerning the Immaculate Conception never bore on the question whether the Blessed Mother of God was sanctified before her birth, as the prophet Jeremiah and St. John were, by a special preventive grace of God in view of the merits of her divine Son. The difficulty concerned the precise moment in which the Blessed Virgin was sanctified. Two opinions divided the theologians through all the centuries during which the dispute alternately waxed and waned. One opinion maintained that the Blessed Virgin was sanctified in her very conception, and the other that she was conceived in sin, as all children of Adam, but was sanctified before birth.

The discussion was originally precipitated by a letter addressed by St. Bernard of Clairvaux to the canons of Lyons, in which he censures them for celebrating the feast of the

Immaculate Conception, both without sufficient grounds and without the authorization of the Holy See. In this letter he granted most readily that the Blessed Virgin was born without sin, for which reason he celebrated the feast of her nativity with great joy, but he could not grant that her conception be celebrated, since she was conceived in sin like all Adam's children; unless this were held we must maintain that she was conceived in a miraculous manner by the Holy Ghost, in the same manner as her Divine Son, an opinion which the Church has condemned as heretical.

It must be observed that the real opinion of St. Bernard concerning the absence of sufficient grounds for the celebration of the feast does not appear very clearly from his letter; and, moreover, in closing his admonition, he frankly states that he is not very sure of his own position on the question of the conception of the Blessed Virgin, and that he wishes his animadversion to have no other force than as bearing on the absence of due authorization from the Roman See for the celebration of the feast. Concerning the opinion he gave regarding the nature of the conception of the Blessed Mother of God, he would not have it appear as antagonizing what others better informed on the question might have stated, and he declared himself ready and willing to modify it if the Holy See saw fit to require this of him.

As a matter of fact, this letter did not effect its purpose, or stay, in any way, the spread of the devotion to the Immaculate Conception. The canons of Lyons continued to celebrate the feast and other churches adopted it in ever growing numbers.

The view taken by St. Bernard differs wholly from that on which the celebration of the feast is grounded. His statement that an immaculate conception requires a conception by the direct agency of the Holy Ghost, as in the case of that of our Lord, is plainly an exaggeration, since a preventive sanctifying grace of God is sufficient for the purpose, and his conclusion that Mary was merely sanctified before birth like Jeremiah and the Baptist, is surely not consonant with her transcendent dignity of Mother of God. His appeal to tradition as justifying the stand he was taking, bears only on the feast itself, and not on the idea on which, in his view, the feast was

grounded, since the Fathers of both the Eastern and the Western Church are unanimous in witnessing to the universality of the high esteem for sanctity in which the Mother of God was always held, and though they do not directly speak of her conception as being immaculate, we cannot infer from their silence that they believed and taught the contrary, for they had no occasion to state explicitly their belief on this point. It might be remarked, in this connection, that the great St. Augustine, in his dispute with the Pelagians, was brought very near to such an explicit statement, when he maintained (in lib. de gratia et natura, cap. 36) that the Blessed Virgin was exempt from all sinfulness that inheres in human nature, and declared her free from sin in every respect. The evident conclusion from his statement that she was free from all sin is that he believed her free from original as well as from actual sin.

The view of the moment of conception taken by St. Bernard is not that which is implied in the doctrine of the Immaculate Conception. The doctrine refers to what theologians term passive conception; that is, the moment when the already formed body is informed with the soul. In the words of Pope Benedict XIV., "The Blessed Virgin was free from all original sin and from the common contagion of all men, through sanctifying grace which God poured into her in the first moment of her conception when her soul was united to her body already formed."

RALPH MARSDEN, '06.

~ To MARY IMMACULATE ~

Words by George Hart S.M. - Music by Louis Vogt, S.M.

Moderato

mf All hail, O Vir - gin Ma - ry, hail! The
 Lord a - bides with thee; Thou spot - less Li - ly
 of the vale, Sweet Queen of pu - ri - ty, Thou
 spot - less Li - ly of the vale. Sweet
 Queen of pu - ri - ty! *Refrain* Im - mac - u - late! this
 is the word We greet thee with to - day; Thy
 loy - al knights with one ac - cord All own thy
 gen - tle sway - Thy loy - al knights with one ac -
 cord All own thy gen - tle sway.

TO MARY IMMACULATE.

All-hail, O Virgin Mary, hail!
The Lord abides with thee;
Thou spotless Lily of the vale,
Sweet Queen of purity!

"Immaculate!"—this is the word
We greet thee with today;
Thy loyal knights, with one accord,
All own thy gentle sway.

Each tongue proclaims thy hallowed name
At morning, noon and night;
Each heart burns to sustain thy fame,
And keep it ever bright.

O Mother Mary! deign to bless
Thy children near and far:
When life's temptations round us press,
Be thou our guiding Star!

Oh, lead us with thy holy ray
Unto our heavenly goal,
And when the strife is o'er, we pray,
Receive each faithful soul!

THE SECULAR DISPUTE CONCERNING THE IMMACULATE CONCEPTION.

The letter of St. Bernard to the canons of Lyons animadverting on the celebration of the feast of the Immaculate Conception, and incidentally expressing doubt as to Mary's having been conceived free from the common taint of Adam's race, brought about the secular discussion that was so happily closed forever on the 8th of December, 1854.

During the two centuries following the death of St. Bernard, theologians seem to have been pretty equally divided on the question, some maintaining the Immaculate Conception, and others limiting the privilege to pre-natal but post-conceptual sanctification. Among the latter we find Albert the Great, St. Thomas, and the Dominicans generally, Alexander of Hales, St. Bonaventure, and the great master of the sentences, Peter the Lombard.

It was at the beginning of the fourteenth century that the true opinion began to prevail, and it is the glory of the greatest of English schoolmen, the Franciscan John Duns Scotus, to have been chiefly instrumental in throwing the preponderating influence of the schools to the side that maintained the Immaculate Conception. In 1307 the theological faculty of the University of Paris, by order of the reigning Pontif and in the presence of his delegates, had the question publicly debated. The chief figure in this debate was Duns Scotus, to whom was assigned the task of defending the Immaculate Conception. So brilliant and decisive was the victory he won over his opponents, so clear his refutation of their objections, so convincing his own proofs, that he was given the title of Doctor Subtilis, and that the faculty of Paris adopted his view as the only one that henceforth might be authoritatively taught within its jurisdiction.

The Council of Basle, which began its sessions in 1431, commissioned John of Turrecremata to draw up a summary of the controversy up to date. Before this work was finished, the sittings of the Council had been transferred by Pope Eugenius IV. from Basle to Ferrara, and Turrecremata, under the impression that his authority expired with the transfer, did not lay his work before the Fathers assembled at Ferrara. The Fathers who remained at Basle continued their deliberations, though no longer under the authority of the Holy See. In their thirty-sixth session they decided the dispute concerning the Immaculate Conception by a decree which declared the doctrine to be a dogma of faith. This decree, though without authority as emanating from a schismatical body, is important as witnessing to the extent in which the true doctrine was beginning to prevail.

Sixtus IV. issued two constitutions upholding the Immaculate Conception; the first, in 1476, granted indulgences to all who would say the mass and the office as approved by him for the feast of the Immaculate Conception; the second, in 1483, condemned those who taught that it was a grievous sin to celebrate the feast of the Immaculate Conception, and that it was heretical to maintain that Mary was conceived without sin.

When the Council of Trent was convened by Paul III. in 1542, it was generally believed that the Fathers would decide the matter by a dogmatic definition. To prepare the way for this much desired result, the Magister Palatii, Bartholomew Spina, published, with the authorization of Paul III. the work of Turrecremata, prepared by order of the Council of Basle, but never submitted. The Fathers of the Council, however, did not decide the dispute, but in the fifth session, June 17, 1546, they added to the decree regarding sin, a special statement concerning the conception of the Blessed Virgin, wherein they affirmed that nothing of all that was said in the decree respecting original sin was to be applied to the Blessed and Immaculate Mother of God, and that the constitution of Sixtus IV., bearing on this matter, were to be maintained.

A few years later the University of Paris was attacked by the Jesuit Maldonat for exacting of those who took their de-

grees an oath which declared that any teaching antagonistic to the Immaculate Conception was false, impious and heretical, since this implied that the Immaculate Conception was a dogma of faith, whereas the Church had not yet decided the matter. Upon this, the dispute, which had abated since some time, revived with all its former acrimony, so much so that Pius V., in 1570, forbade under severe penalties to discuss the doctrine from either point of view, or to declare either as heretical, making an exception for learned doctors, who were permitted to discuss the subject but only in presence of those who were conversant with it under all its aspects.

Pope Gregory XV. was urged by Philip IV. of Spain to settle the dispute, but he yielded only to the extent of his constitution of 1622, in which he added the following three ordinances to those already in force: 1) Whoever in a public assembly maintains that Mary was conceived without sin must refrain from attacking the opposite opinion. 2) No one is permitted to maintain even in private assemblies that Mary was not conceived without sin, except those specially authorized by the Holy See, and the persons thus authorized are the members of the Dominican order; but they cannot exercise this privilege except among themselves. 3) In the Office and the Mass of the Immaculate Conception no one is to use any other than the term conception in reference to the mystery.

Pope Alexander VII., in 1661, decreed that the cult of the Conception of the Immaculate Virgin should be perpetually maintained in the Roman Church, and forbade under severe penalties ever to attack the cult or the feast under any pretext whatever.

On December 8, 1708, Clement XI. made the feast of precept, and Gregory XVI. added to Our Lady's litany the invocation, "Queen conceived without original sin."

Finally, at the instance of the American and the French hierarchy, the immortal Pontif, Pius IX. issued his famous encyclical of February 2, 1849, as the first step that led to the solemn proclamation of the dogma, December 8, 1854.

EARL STANDISH, '06.

MATER PURISSIMA.

In dazzling splendor stands the Maid
Mantled in the purest white;
Myriad clear and silv'ry stars
Around Her shed a hallowed light;
Chanting paradisal hymns
Unnumbered angels hover near.
Let us with them extol our Queen,
And ask for Her, our Mother dear,
To grant us this Her fav'rite grace:
Ever to be most pure and chaste.

A. R. CAW, '06.

VIRGO VIRGINUM.

Behold a Virgin clad in raiments white,
A starry diadem enshrines Her noble brow,
In veneration myriad cherubs bow,
Around her gleams a pure celestial light.

Her heavenly face glows seraphically bright,
Her soft blue eyes upon the Savior rest,
Her graceful hands clasp Him unto her breast,
She holds a golden scepter in her right.

Immaculate Maiden, fairest of the fair,
The radiant sun embossed on heaven's walls,
The soft pale moon in all her brilliancy,
With thy fair beauty never can compare.
Take Thou our souls when dreary death us calls,
That we may chant Thy praise eternally.

F. MIDDLETON, '06.

OUR LADY OF JAPAN.

THE gigantic struggle between Russia and Japan has attracted the attention of the civilized world, and has become the general topic of the day. A nation powerful and enlightened has suddenly come to the front, and judging from all appearances, it will be a most important factor in the destinies of the Far East. Catholics who take interest in the social and economical and political progress of Japan will certainly be pleased to learn that this country is likewise making rapid strides on the road to conversion, and that, even at the present day, notwithstanding the pre-occupation of a bloody war, their brethren of the East are actively engaged in preparing to celebrate the Golden Jubilee of the Proclamation of the Dogma of the Immaculate Conception of the Blessed Virgin. The history of the conversion of Japan is well known; but the important part that the Immaculate Virgin had in gaining this great nation over to the faith is, perhaps, less known. It is, nevertheless, very remarkable; and devout servants of the Blessed Virgin will not hesitate for a moment to ascribe to the protection of the Queen of Heaven the cause of the marvellous achievements brought about in this country during the past few years.

The conversion of Japan was begun under the auspices of Our Lady, for it was on the feast of the Assumption, 1549, that St. Francis Xavier landed at Satsumo Gata, in the southern province of the Island of Kijushiu. The two favorite devotions of that great Apostle of the Indies and his successors inculcated in the hearts of the Japanese were the devotion to our Divine Lord and to His Blessed Mother. The evil spirit, jealous of the success of the missionaries suscitated a violent persecution. Thousands of martyrs sacrificed their lives in the greatest torments, lispng to their last breath the sacred names of Jesus and Mary.

For two centuries and a half Japan remained closed to the missionaries, and Christianity seemed to have been entirely wiped out. But the Mother of the Good Shepherd had watched over her little flock with the most tender solicitude. In 1847, while Japan was still closed to foreigners, His Holiness, Pope Pius IX., by an inspiration from Heaven, declared the Blessed Virgin to be the Patroness of the Japanese Empire, and in 1854, the year of the Proclamation of the Dogma of the Immaculate Conception, Japan was again opened to the apostle of the Gospel. Protestant ministers immediately invaded the country with their wares and their Bible. The descendants of the first Christians who had treasured one prayer and passed it down from generation to generation, the Hail, Mary, soon discovered that the new missionaries were not the successors of those who converted their fathers, and they turned away from them disconsolate. In 1865, a Catholic Church was built at Myriophyta and dedicated to the twenty-six Japanese martyrs who had been recently canonized, and a statue of Our Lady with the Infant Jesus was placed above the high altar. The people flocked to the church and recognized their Mother and Patroness. To perpetuate the memory of this remarkable event, a special feast was instituted, to be celebrated on March 17th. It is called the Feast of the Discovery of the Christians, or the Feast of Our Lady of Japan. At the same time the Sovereign Pontif blessed the invocation, "Our Lady of Japan, Mary conceived without sin, pray for us."

The work of conversion entrusted to the "Priests of the Foreign Missions," progressed rapidly under their wise direction. But the Fathers soon perceived it was necessary to gain over the young generation by instructing the children. The educational system of the country, pagan until 1854, had become atheistic under the influence of certain professors of the University of Tokyo, and threatened to produce, in the course of time, the same bloody fruits of anarchy that upset France one hundred years ago. The Japanese children deserved a better fate. Naturally bright and intelligent, docile and polite, possessing all the qualities that make up the ideal student, they only needed honest and competent teachers to rightly educate them.

The Propaganda to whom the Fathers of the Foreign Missions applied for teachers, called upon the Society of Mary, and in 1887 entrusted to this society alone the work of Catholic education in Japan. The first college opened by the Brothers of Mary in Tokyo was dedicated to their Patroness under the title of "Morning Star," and shortly after a second college was opened at Nagasaki and dedicated to Our Lady under the picturesque title of "Star of the Sea." The Brothers have been visibly assisted in their arduous work by Our Lady of Japan. In the city of Tokyo alone 1,104 attend the college and schools of the Society of Mary. Many schools have been opened outside the capital, notably at Yokohama, Osaka and Nagasaki. The Brothers are asked for by the Right Reverend Bishops for all of the large cities of the empire. The Japanese authorities, too, have acknowledged their services; the city of Osaka has made an annual grant of three hundred yen to the "Bright Star School," and the city of Sapporo has offered the Brothers eleven acres of ground to induce them to come and open a school. To-day two Brothers are teaching in the Imperial University of Tokyo, one at the Central Military Academy of Cadets, and another at the "Officers' School." The only drawback that the Brothers met with is the lack of funds to erect buildings and run the schools until they become self-supporting. But they have confidence in their Immaculate Mother; they know that she will guide them in their labors as she has done heretofore, until they have evangelized the whole country.

The Japanese nation has proved itself the most intelligent and the best gifted of heathen nations. St. Francis Xavier called them the "delight of his heart." Japan is certainly destined in the design of Providence to be the center of Christianity in the East. The Mother of the Good Shepherd will choose amongst her favorite nation leaders who will, perhaps in the near future, bring the whole Mongolian race into the fold of her Divine Son.

FRANCIS YASABURO SUGITA, '07.



THE STAR OF BETHLEHEM

THE MIRACULOUS MEDAL.

HEAVEN in accomplishing its designs generally employs persons unknown to power and fame. A few unlettered fishermen subjected Roman and barbarian to the sweet yoke of the Gospel; Peter the Hermit, by the vivid description of the abominations in the Holy Places, gave the first impulse to those gigantic military expeditions of the Middle Ages, and Joan d'Arc, a frail shepherdess, delivered France from the galling fetters of the English oppressor.

Among this category of persons we may rank Sister Catherine Laboure, whom God selected for the purpose of reanimating and increasing the devotion towards his Immaculate Mother. This end was successfully achieved by means of the Miraculous Medal, which hastened the day that witnessed the insertion of the brightest gem in Mary's crown, namely, the declaration of the dogma of the Immaculate Conception.

Sister Catherine was born at Tain-le-Montiers, France, on May 2nd, 1806. Her parents were peasants, distinguished for their piety and industry. At a tender age she lost her mother, but the thought that the Blessed Virgin would fill the vacant place, consoled her. Her maidenhood glided by in the cheerful accomplishment of domestic duties. She took great delight in raising and feeding pigeons. At times the doves would flutter about her head in form of a crown, thus presenting the charming spectacle of innocence attracting gentle doves, the symbol of purity. To a spotless heart, Catherine joined other virtues, notably mortification and the spirit of prayer. She refused all proposals to marriage, affirming that long ago she had plighted her troth to her dear Savior. After surmounting all obstacles she at length, in 1830, entered the novitiate of the Daughters of Charity in the rue du Bac, Paris.

Here Catherine lived, as it were, in the very ante-chambers of the realms of bliss. Prophetic visions and celestial apparitions

tions were of frequent occurrence. She was favored with the sensible presence of Jesus in the Blessed Sacrament, and with repeated visits from her guardian angel. There was but one thing lacking to make her happiness complete. She had not yet seen the Blessed Virgin. In her artless simplicity she earnestly besought St. Vincent and her good angel to procure her this favor. The boon was not long in forthcoming. One night while all the inmates of the convent were wrapped in profound slumber, Catherine was awakened by a most beautiful child diffusing beams of brightness, who bade her follow him to the chapel. The lamps in the passages were lit, the door of the chapel opened spontaneously, and the altar was illuminated. After a few moments Catherine heard a noise like the rustling of silk, and immediately thereupon appeared a beautiful Lady; it was the Mother of God. She told Catherine of the mission that was to be confided to her, of the calamities that were to befall France, and of the graces she would bestow on those who had recourse to her. Bidding Catherine to make known these revelations to her spiritual director, the Blessed Virgin suddenly vanished like a shadow.

This first apparition of our Lady was but a preparation for more important communications that were to be vouchsafed to Catherine, as a pledge of our Lady's affection for men. Two months after the event related above, while Catherine was meditating in the chapel, the Blessed Virgin again appeared to her, not sad as in the previous apparition, but fair as the moonlight, bright as the sun, and beautiful as the morning rising. She was clad in a robe of golden texture; a white veil fell in graceful folds over her shoulders; her fingers sparkled with jewels of varied brilliancy, while in her hands she held a globe which she offered to our Lord. As Catherine was gazing intently on the beautiful vision an oval frame formed about the Blessed Virgin, on which was inscribed in letters of gold the invocation: "O, Mary conceived without sin; pray for us who have recourse to thee." After this the frame revolved, and on the reverse side she beheld the letter M, surmounted by a cross, and beneath the monogram the hearts of Jesus and Mary, the former surrounded by a crown of thorns, the latter pierced with a sword. An interior voice in-

terpreted the meaning of this manifestation. The globe in Mary's hand represents the world, especially France, and every individual in particular. The rays issuing from the jewels symbolize the graces which Mary dispenses. Then Catherine was commanded to have a medal struck in accordance with the model; abundant graces, it was added, would be granted to those who wore the blessed medal about their necks.

After the lapse of a short period Catherine had a third apparition. Its circumstances were similar to those related above. Again she was urged to have the medal struck, with promises of many blessings to all devout wearers of the same.

Catherine revealed all that had occurred to her confessor. The latter being a prudent man and fearing deception, at first gave little credence to her words, but being finally convinced of the genuineness of Catherine's apparitions, he with the approbation of ecclesiastical authority, had a medal struck conformable to the aforesaid model.

Sister Catherine had accomplished her mission. She spent the remainder of her life in the Hospital of Eughien, Paris, where she had the care over the ward of old men. There was nothing in her exterior that drew attention upon her, save perhaps the extraordinary devotion with which she recited the rosary, and none of her companions guessed the secrets which she had revealed to a few of her superiors. In 1877 the Blessed Virgin called to herself this apostle of devotion to her Immaculate Conception.

Such is in brief the history of the Miraculous Medal. The marvelous exents resulting from this devotion amply prove the heavenly character of the humble sister's mission. The devotion has spread all over the Catholic world; from it have sprung numerous confraternities, notably that of the Most Holy and Immaculate Heart of Mary and the Children of Mary, and the famous shrine of the Notre Dame des Victoires owes its origin to this miraculous fact. We may believe with the fullest conviction the facts related above for the declaration of the dogma of the Immaculate Conception, the subsequent apparations at the La Salette and Lourdes confirm their trustworthiness. This being so, it is to the interest of every

one to eagerly practice this devotion by wearing a blessed Miraculous Medal about his neck and frequently repeating the invocation: "O, Mary conceived without sin," etc. By so doing we shall wax stronger in our love towards the Immaculate Virgin, preserve our bodies from harm, and merit our Lady's protection in life and in death.

GUY MORTON, '05.

AT CHRISTMAS TIDE.

The earth is clad upon this night
In robes of purest, softest white;
Welcome she must to Him, impart
Who sought a home in human heart,
That He Himself in turn could give
That mortal man again might live.
Heavenly choirs sing heavenly songs,
And myriads of angelic throngs
Attend their King. From snowy plains
To Him they lead the humble swains
With fleecy flocks, that they thereby
Might glory give to Him on high.
Nature, too, doth comprehend
That she to Him a gift must send;
And from her wealth spread wide and far
Selects for Him the morning star.

WILLIAM G. WANDER, '05.



ST. MARY MAJOR IN ROME

A SKETCH.

THE Christmas sun has sank to rest beyond the horizon, and the pale moon slowly mounts the crystal walls of heaven. The sombre shadows of night descend upon a pleasure-laden air, and everywhere is heard the creaking step of the happy shoppers as they hurry to and fro on the frozen snow.

On yonder corner, some distance back from the street, a large and aged house, breathing an atmosphere of gloom, frowns upon the dying Christmas. The only sign of life about the place are the few feeble rays of light which issue from a window, hardly sufficient to penetrate the dark monotony which hangs without.

Within the house a time-worn couple sit near the fireplace, absently gazing at the glowing logs. Now and then the cold air that creeps in here and there brings with it the joyful shouts and songs that fill the air on Christmas night, and each mind is crowded with thoughts of bygone days. As they look back upon the tide of time they catch a glimpse of their own joys at Christmas time. And now they see their children romping around the shining Christmas trees, and they feel for a moment the breath of joy that pervades their home—but only for a moment. A cold and heartless reality blots from view the beautiful picture which memory had recalled, and a lump rises in each throat, a tear moistens each cheek; and as the old man stoops to poke the dying embers, he softly repeats the poet's words:

“Turn backward, turn backward, O Time in thy flight,
And make me a'boy again just for tonight.”

W. CONNORS, '05.

LITTLE JOE'S CHRISTMAS.

IT was Christmas Eve, and the streets were thronged by crowds of people, some intent on seeing the beautifully decorated windows of the stores, while others were buying presents for their loved ones; for the morrow would be Christmas, the happiest day of the year. In the crowd was a little fellow who seemed out of place among the gayly dressed children who passed him. Poorly clad and with a small basket upon his arm, he was trying to earn a few pennies by selling matches. His sales were few, but sometimes a gentleman would give him a penny for a match to light his cigar, or a kindly disposed lady would give him something out of pity.

Joe knew that there would be no Christmas for him, for he was an orphan, and very poor. His father had been dead for years, and his mother, worn out in the struggle for a living, had followed him to the great beyond. A pitying neighbor had given Joe a home—such as it was—but she was very poor, and little Joe was trying bravely to do the little he could to enable them to live, or, rather, to die slowly; for none but the poor can realize the miseries of the very poor. With Joe the absence of hunger or cold stood for comfort; and, as a lady passed with a pretty little dog wrapped up in her furs, he thought how nice it would be if he were a little dog, and not a poor waif, struggling for existence upon the dreary streets. You must not blame Joe, for he was only a child, and had forgotten that even poor little boys have souls, while dogs have none.

On this occasion Joe, who had been on the streets since noon, had done unusually well, and but one box of matches remained in his basket. He started to go home, but he had a long way to go, and he was tired and weak. He entered an open hallway, and half closing the door, sat down upon the steps to rest. He was very sleepy, but he did not know that his drowsiness was the stupor of cold and exposure. His

fingers were numb with the cold. He would strike a match—only one—and hold it between his hands. Perhaps that would help a little. He struck the match, and gave a cry of surprise. Perhaps he was even then dreaming, for in the flame there appeared a vision of happier days—of his old home and the Christmas tree, which his mother had prepared for him. He thought no more of the cold or of his weariness; but, striking another match, there appeared not the Christmas tree, but a neatly spread table with the old-time Christmas dinner; and then came the form of one who was ever present to his memory. With her face beaming with love, she drew near and held out her arms to him. "Mother! Mother!" cried Joe, and he would have risen to his feet, but his head sank upon the steps, and he knew no more.

In the morning a little boy was found in that hallway, white and still. Joe had found his Christmas. For said not He who was of the poor and for the poor, "Suffer little children to come unto Me."

GEORGE S. SMITH, '09.

STAR OF BETHLEHEM.

O star that over Bethlehem
Didst spread thy mellow light,
And guide the wandering Magi
On that first Christmas night;
O gentle star that sure didst grieve
From thy cold place above
That thou couldst not come near to warm
Whose only warmth was love.
As thou didst then from heaven serve
To visitors a guide,
Oh, lead us all to Christ and love
This coming Christmas tide.

CHARLES ERTEL, '05.

 CHRISTMAS AS SEEN IN DICKENS AND IRVING.

WHAT a happy time "Christmas" implies! How it is enjoyed by old and young, rich and poor, by all alike. Everywhere we hear the glad salutation, "Merry Christmas!" on the crowded city thoroughfare as well as in the quiet country farm house.

And should we not be happy? As Christmas comes 'round again and again, does it not always bring the most beautiful and beloved feast of the year? Is not the Yule-tide as fully irradiated with the blissful feeling of love and universal brotherhood as is the month of June with sunshine and the balmy breath of roses? Santa Claus, loaded with gifts, coming down the chimney, is but a symbol of the generous influence of heaven which at this time of the year descends to every human heart.

A happy tranquility, unknown at other times, pervades the mansions of the rich, where lavish expenditure is often made to honor Him who expended all His wealth for a world that received Him not. Homes to which plenty and contentment have long been strangers are visited by messengers whose annual ministrations have come down uninterrupted since that starlit night when the new brotherhood came upon the earth. Every year the windows of heaven are thrown wide open, and as we hear that celestial song of peace and joy, even the most unfortunate of us

Have felt our gravest crosses lighter grow,
 And blackened skies to passing cloudlets blow.

Christmas is that day of days, which manifests the universal consciousness, that peace on earth can come only through good will to men. Everywhere the surging waves of commerce and manufacture are laid, and over their restful current broods the spirit of Him who came the Prince of Peace, with burning love for all. Gift-giving and glad greeting have crowded out barter and sale, and the feet of heartless money-

getting find themselves for once tripping o'er the paths where only love and charity tread.

"That man must be a misanthrope indeed in whose breast something like a jovial feeling is not aroused—in whose mind some pleasant associations are not awakened by the recurrence of Christmas." Whose ties of friendship are not doubly knotted by the receipt of many kind "remembrances"? Whose affections are so chilled and frozen by the cares of the world that they can resist the gentle warmth of Christmas? How many dormant fires of love and intimacy are not rekindled at this season of the year? The magic which seems to surround the word "Christmas" disarms all petty jealousies and enmities. At the sound of "those merry bells" kindly hearts that have yearned toward each other, but were withheld by false notions of dignity, bury their pride and again join the happy throng of "good willers."

Perhaps an aged mother in a moment of anger denounced a disobeying daughter. All through the year she maintained an attitude of cold unforgiveness, but as Christmas draws near and the preparations for the annual reunion are being pushed forward, the desire to be reunited to her daughter increases, and the prodigal is informed that she is expected, and her husband, too. And when on Christmas "Poor Aunt Margaret" is led in by another sister, there is a momentary pause, when suddenly the girl breaks away and throws herself on her mother's neck. The father steps forward and welcomes the young man, and all are happy that harmony again prevails.

Everybody has now arrived, old 'Squire Bracebridge, and Mr. Pickwick, Uncle George, and Aunt Jane, and many more uncles and aunts, and innumerable grown-up cousins that flirt, and small ones that romp, not to forget old Master Simon, and the Captain, and "Fair Cousin Julia." Therefore, "come to dinner;" and such a dinner; enough for an army, and everything perfectly delightful, and everybody perfectly happy. Uncle George carves the poultry, meanwhile winking at the cousins who are making love or being made love to. Master Simon seems to take great delight in keeping the young girl next to him in a continual agony of stifled laughter in spite of the reproachful looks of her mother who sits opposite. To

what frenzies of delight the greedy children mounted when the smoking plum pudding was brought in! and the "pye of abomination," and the dessert and wine! How the "Squire" likes his wine!

Then all to the parlor for the speeches; such speeches and such songs! Even Cousin Tom's Jamesy makes a speech, and Grandpa not only sings his perennial song, but on being universally encored, comes out with one so new that no one in the company except Grandma ever heard it before.

Suddenly some one perceives the branch of mistletoe suspended from the center of the ceiling. And such a scene of delightful struggling and confusion as followed! Under its permissive shadow several of the pretty young cousins, rendered by education, precept and example, as inviolate as vestals, unrebuked, unashamed and applauded, first surrendered the silk of their lips. Here, too, the "Captain" taught "Fair Julia" that a kiss was not as dreadful as a bee. And then before Mr. Pickwick really knew what had happened, he was pulled this way, and pushed that way, once kissed on the chin, then on the nose, and finally on the spectacles.

After this Master Simon, who fulfilled the office of "that ancient potentate, The Lord of Misrule," was blindfolded and went stumbling into corners, falling against walls and furniture, while all the young madcaps were pulling his coat-tails, pinching him and tickling him with straws, until he finally caught one of the young cousins whom he had so often compelled to "jump shrieking" over chairs that Grandpa suspected he was no more blindfolded than convenient. All through the game Mr. Pickwick avoided the blindman with "a nimbleness and agility that elicited the admiration and applause of all present."

Then came "Snap Dragon" brandy, which was set on fire, and raisins thrown into it. The diversion was for adventurers to pluck out the raisins. When fingers enough were burned and the raisins all gone, the old folks gathered around the ruddy fire, and had tales of legendary lore, adventures of knights, ladies, and robber barons, love enwrapped in mystery and ending in grief; strange apparitions on lonely moors, all the ghostly reminiscences seeming as real as the dancing

shadows of the "Yule Log" upon the dusky timbers of the room.

Meanwhile the young people were masking. Such quaint and fantastic disguises as the antique clothes-presses and ancient wardrobes were made to yield! When the garret had been rummaged and all were bedizened, they made a grand march through the house. The leaders were Simon as Santa Claus, and his favorite jumping cousin as Kris Kringle. Next came Mr. Pickwick appareled in a long yellow cloak, representing "Pumpkin Pie," gallantly supporting Aunt Margaret as "Plum Pudding." The Captain appeared as "Robin Hood," this costume evidently selected with a view to appear picturesque in the presence of his fair Mistress Julia, who was attired in Grandma's mother's wedding dress, as "Maid Marian."

The rest of the train had been masked in various ways. Girls trussed up in the finery of ancient belles, and youngsters bewigged and bewhiskered and clad in velvet breeches and fancy buskins. The entrance of this "motley crew" into the kitchen was followed by a dance, which from the medley of costumes seemed as though the family portraits had skipped from their frames to join the merry-making.

The dear old grandparents contemplated these fantastic sports with childlike delight. Grandpa stood rubbing his hands and chuckling with laughter, all eyes but no ears. To Grandma the old costumes recalled many happy incidents of a joyous and ne'er forgotten youth.

Thus the evening passes in a strain of right good will and happiness, doing more to efface the wrinkles of trouble and care, to awaken the sympathy of every member of the party in behalf of his neighbor, and to perpetuate their good feeling during the ensuing year than "half the homilies that have ever been written by half the divines that have ever lived," and to do this is truly the flower and fruit of Christmas Day.

DAVID KERSTING, '05.

 CHRISTMAS ECHOES.

The winds breathe Merry Christmas,
 And the whispering pines reply:
 "Peace be to men who show good will,
 And praise to God on high."

The snow-birds chirp the greeting
 Of the glorious Christmas tide,
 And the snow-clad hills re-echo
 The sweet notes far and wide.

I hear in the tinkling of sleighbells
 A kindlier note than before,
 A joy that the tidings of angels
 Brought to the earth of yore.

That vision of angels has vanished,
 And the star has faded away,
 But heart to heart is still breathing
 The song they sang that day.

CHARLES KENNING, '05

 A SUMMER MEMORY.

Summer once more is gone,
 And autumn is speeding on;
 The once green leaves their colors are turning,
 And pearly vapors lie
 Along the eastern sky
 Where the full harvest moon is grandly burning.

Now soon o'er field and hill,
 The wind shall whistle chill,
 And patriarch swallows shall call their flocks together,
 To fly from frost and snow
 And seek for lands where blow
 The fairer blossoms of a balmier weather.

And though a sensible grief
 Comes with the falling leaf,
 Yet mem'ry makes the summer doubly pleasant.
 In all my autumn dreams
 A future summer gleams
 Passing the fairest glories of the present.

CHARLES SCHAEFER, '07.



THE FIRST CHRISTMAS NIGHT



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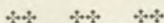
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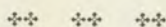
REX EMRICK, '07

The project for the erection of a monument commemorative of the Jubilee of the Announcement of the Dogma of the Immaculate Conception has at last been realized, and on Sunday, December 11, the monument will be solemnly dedicated. The day will be a great event for the entire student body of St. Mary's, for the erection of the monument has been entirely the work of the students. It is then with justifiable pride that we view the satisfactory outcome of our efforts, and with no slight exultation that we invite our friends to be present at the dedicatory exercises. And may an indulgent public rightly interpret this number of the Exponent which is in commemoration of the erection of this monument.



With this number the Exponent has attained the second buoy of its journalistic career. It breasts the tide quite as confidently as when it took its "initial plunge" before a critical public two years ago. Since then it has encountered all kinds of weather, both fair and foul; it has glided with full sail "head on" in the teeth of the wind, and it has likewise been

obliged to tack and reef; it has sailed merrily along under the influence of a brisk "southwester," leaving the spumy surge in its wake, and it has passed days of idle calm when the sails flapped restlessly to and fro and no freshening breeze appeared to drive it onward. But in the main its voyage has been a favorable one. Bearing the ensign of Mary Immaculate and under the guidance of Divine Providence, it has safely progressed thus far, and, with faith in the outcome, the crew entrust their ship to the hands of that Invisible Helmsman for the ensuing year.



The agitation caused by the recent act of the government in sending the Filipino students to Protestant and non-sectarian institutions of learning, instead of to Catholic colleges, has apparently been quieted by the acknowledgment, through the War Department, of the injustice done the Catholic schools and by the active steps taken to make reparation for the injury.

This flagrant case of injustice is perhaps directly chargeable to Prof. Sutherland, who was placed in charge of the Filipino students and given complete authority as to the selection of schools. But former Governor Taft, the Secretary of War, with his knowledge of the conditions in the Philippines, can not escape all censure for having vested a subordinate with almost absolute power and then having permitted him to use this power for private ends. It must likewise be observed that he should have discovered the duty of the government towards its wards, "in loco parentis," as he expresses it, at the time that these students were sent to school, and not after having his attention called to the matter through the medium of the Catholic press. Nevertheless, of late he has done all in his power to rectify the wrong, and to harbor ill-feelings against him would be to expose the Catholics to the charge of intolerance.

But let us return to the case of Prof. Sutherland. His action throughout the entire affair has shown him to be an adept in trickery and deception, and totally unfit for his position. After having corresponded with some of the Catholic college

presidents regarding rates and after being assured that these rates would come well within the \$500 limit set by the Philippine government, he repudiated these schools for others of the non-sectarian or Protestant stamp, offering no better advantages. Nay, he even went farther, and made arrangements for sending some of the young Filipino students to a Catholic institution, as was the case with our own beloved Alma Mater, and then failed to keep his agreement.

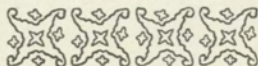
These actions alone would brand him as being bigoted, but Prof. Sutherland was just beginning to expose himself in his true colors. A mild criticism broke out at these acts of apparent injustice, to shield himself from which the Professor uttered the most palpable and calumniating falsehoods ever charged to a man of his station. In his aspersions, he stated that he had written letters to nearly thirty Catholic colleges (although he was able to produce answers from only thirteen), that Catholic colleges did not embrace the desired curriculum of study, and that the rates charged were beyond the amount apportioned for each student per year. Letters poured in to the different Catholic periodicals, from the various college presidents, showing the falsity of the stand taken by Prof. Sutherland, and the Catholic Columbian, which from the very start had shown itself deeply interested in the matter, finally brought the attention of the War Department to the matter, and Prof. Sutherland was asked to explain his statement.

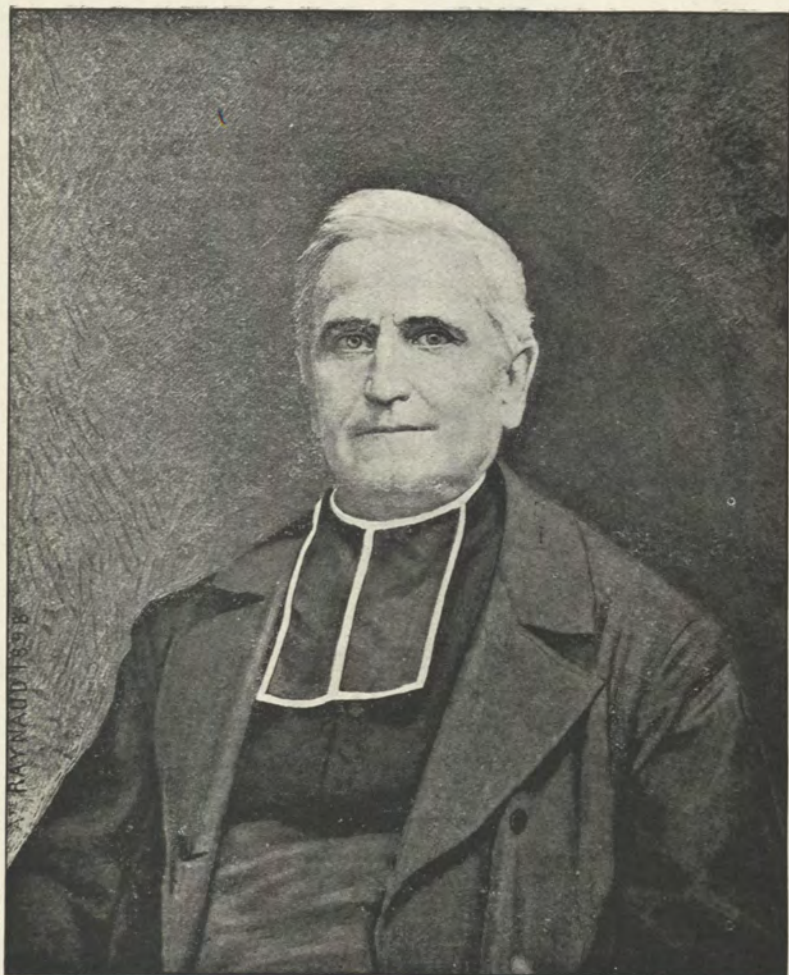
The Catholic press felt that they had gained their point, and indeed they would have done so, had Prof. Sutherland revoked his statements. But after uttering such bare-faced lies, he stated in explanation, to quote his own words, "Nothing was more foreign to my real intentions than the placing of those educational institutions in a false light before the people." Such is his explanation.

Now, is this sufficient redress for the calumny committed? Will our fair institutions of learning, which have endured the withering fire of his attacks, accept anything less than an unconditional surrender? Will Catholic justice be satisfied with so light a sentence for so grievous an offense? We

believe not, and we sincerely hope that our Catholic press which has so valiantly championed the cause will stand boldly by its guns, and demand either the removal of Prof. Sutherland from his post, or else an apology as explicit as was his defamation.

J. A. PILON, '05.





VERY REV. JOSEPH SIMLER
Superior General of the Society of Mary

GOLDEN JUBILEE RELIGIOUS PROFESSION

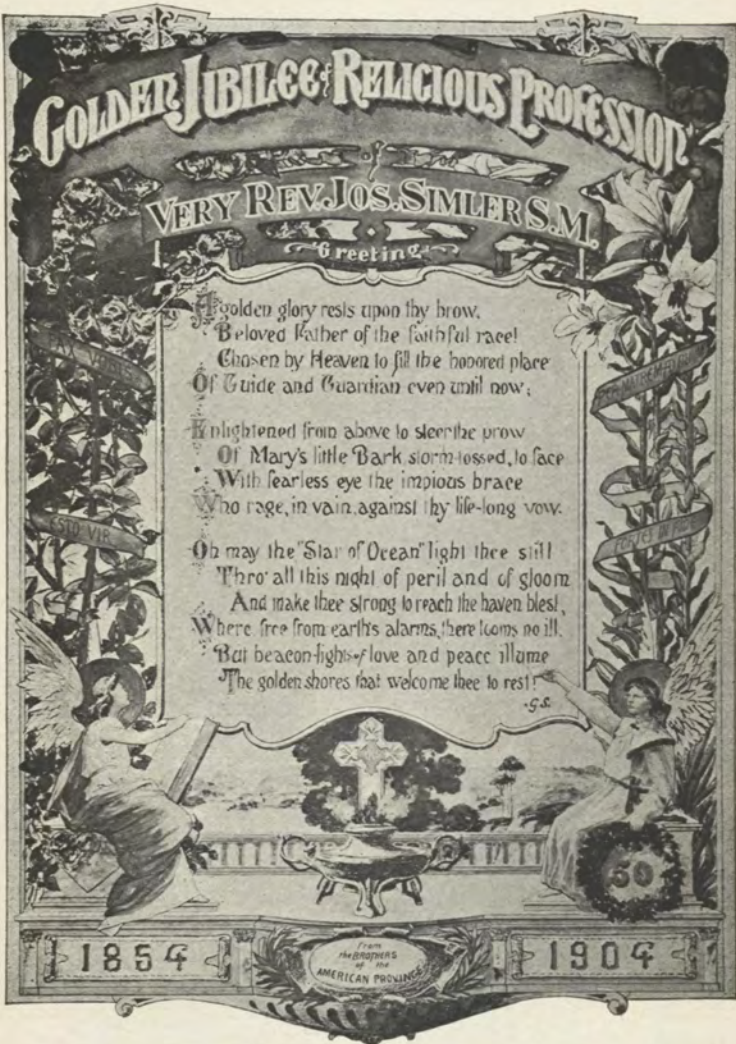
VERY REV. JOS. SIMLERS, S.M.
Greeting

Golden glory rests upon thy brow,
Beloved Father of the faithful race!
Chosen by Heaven to fill the honored place
Of Guide and Guardian even until now.

Enlightened from above to steer the prow
Of Mary's little Bark, storm-tossed, to face
With fearless eye the impious brace
Who rage, in vain, against thy life-long vow.

Oh may the "Star of Ocean" light thee still
Thro' all this night of peril and of gloom,
And make thee strong to reach the haven blest,
Where, free from earth's alarms, there looms no ill,
But beacon-fights of love and peace illumine
The golden shores that welcome thee to rest!

.s.s.



1854

From
the Brothers
of the
AMERICAN PROVINCE

1904



The Jubilee Monument.

The ceremony of the laying of the foundation stone took place Friday, November 4, under the direction of Mgr. Murray, chaplain of Notre Dame Academy. Addresses were made by Mgr. Murray, Rev. Louis Tragesser, president of the institute, and Joseph Pilon, of Minocqua, Wis., president of the S. M. I. Golden Jubilee Association. Joseph Mayl, of Dayton, secretary of the association, read the documents deposited in the foundation stone. A number of songs were rendered under the able direction of Brothers Robert and Louis.

The ceremony Friday morning was the beginning of a series of events which will mark the dedication of this great monument erected by the students of St. Mary's. The program included a procession of the students from the chapel to the place where the monument is to be erected. All the students carried American flags and the various class colors of the Institute. The documents which were placed in the stone included besides a history of the monument association and the names of the promoters and members, copies of the daily papers, coins of the present time, and everything pertaining to the present time and the history of the Institute and the monument.

A year has not elapsed since the pupils of St. Mary's conceived the grand idea of thus honoring the great Mother of God. No sooner was the project made known when the students of St. Mary's and its friends began strenuous efforts for its completion. On March 1, contributions began to pour in from all quarters. The enthusiasm spread, and by June 20, over \$2,500 had been collected. The advent of vacation did not stop the work. September 5, the reopening of the school found the sum total of \$3,000 in the treasury.

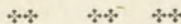
Although the direct expense of the monument can now be met, the work of the committees is not yet completed, for there are other incidental expenses to be incurred for which no provision has as yet been made. However, the generous contributions have not as yet ceased, and it is hoped that the required total will be realized in the near future.

Souvenir postal cards bearing a picture of the monument have been issued by the association. The first edition of 3,000 souvenir cards was disposed of in forty-eight hours. This shows the spirit of the students as well as the popularity of the enterprise.

The numerous and varied words of encouragement given to the students by the eminent dignitaries of the church and prominent laymen have contributed largely to the success of this great undertaking. His Holiness, Pope Pius X, has deigned to give a formal testimony of his satisfaction and approval by sending his special blessing to all those who contribute in any way towards the erection of the monument.

Active preparations are being made to celebrate with all due solemnity the dedication of the monument in December. Eminent speakers will be procured for the occasion. Friends of the Institute from all parts of the country will be present at the ceremony, and every provision is being made for the comfort of the visitors. The large gymnasium adjoining the college is being fitted up as a reception hall, and it is here that a number of features of the day will take place. The music on the occasion will be an important factor in the celebration. Everything is being done by the committee of arrangements to make the event as impressive and pleasant as possible.

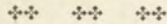
The following are general officers of the association: Joseph Pilon, of Minocqua, Wis., president; Clement Jauch, of Dayton, secretary; Harry Janszen, of Cincinnati, treasurer.



The power and light equipment of the Institute has been more than doubled in view of the demands of the new building, by the addition of a 50 K. W. Western Electric Direct

Current Generator, driven by a Skinner automatic engine. The generator was installed by the Blumenthal Sons & Co. firm of electrical engineers and contractors, of Chicago, and under the direct superintendence of Mr. Matthias N. Blumenthal, '97. It is needless to add that new installation gives perfect satisfaction. There is now no longer any fear of overloading the light generators, and the illustrating department of the Exponent is relieved of haunting anxiety when the half-tone man has to work overtime furnishing cuts for the magazine.

The new generator is joined in parallel with the old generator, but has its own switchboard built by Blumenthal Sons & Co. The pair of generators represent a capacity of 1,100 lights.



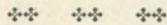
The meeting of the S. M. I. L. C. of October 17 was chiefly devoted to a general discussion of the question whether public opinion can ever be taken as a reliable standard of what is right. The speakers in general did credit to themselves, showing that the members have profited by the opportunities for extempore speaking offered them in previous years.

Such general debates are instructive for all and beneficial to each participant. Not only do they rectify distorted ideas and confirm correct judgments, but they also impart new views. It is surprising to observe how much can be said for and against every question.

On October 24, Messrs. Hollenkamp and Kersting, for the negative, and Messrs. Freeman and Scheuplein, for the negative, debated the intellectually formative value of the extensive reading of newspapers and magazines. Though the affirmative discoursed very ably, they were not able to convince the judges. After the debate each member read a prepared piece of original verse, a number of which showed remarkable originality of thought and knowledge of verse technique.

On October 31, the always timely topic of Arbitration was debated by Messrs. Horn and Malinski, for the affirmative,

and Messrs. Moritz and Jeckering, for the negative. Though the speeches of the affirmative gave evidence of serious study and elaboration, they failed to convince the judges. After the debate each member read a piece of original verse, and the moderator gave a talk on the necessity of self-confidence, which he characterized as a timely one for several of the members.



The Junior Classes have organized a Reading Circle of their own. So far they have merely organized under the direction of Brother George Hart. The officers are the following: Joseph Mayl, president; Clement Graves, secretary; Bernard Topmøller, librarian; Clarence Hochwalt, treasurer.





FIRST DIVISION.

At the first of the year the outlook for athletics at old St. Mary's was not particularly rosy. St. Mary's won but two of the five games of baseball played; but the Shilohs took two by the sheerest luck, in one of which rain took a hand just as St. Mary's was beginning to hit the opposing twirler. Towards the end of the season the team was playing a great game, and if batting can be developed, victory may once again, in the spring, perch upon St. Mary's baseball banner. True is it that there are no Schlitzers, or Hezels, or Grolls at the college this year, but Captain Hogan has always tried to obtain the best work possible from the boys under him.

The class of '05 contains an exponent of this game in the person of one Charles Freeman. Everyone knows of the oratorical wars Mr. Freeman has engaged himself in, by trying to introduce tennis into the already long list of athletics. It was chiefly to Mr. Freeman's efforts that a court was built back of the playhouse, and the necessary paraphernalia purchased. The cost of these things has amounted to a considerable sum, and well might the boys thank Mr. Freeman and Brother Edward Gorman for the time and labor gratuitously spent upon the court. The game indeed has proved a fascinating one. Every pleasant day Charles Kenning, Charles Freeman, Joe Pilon and others may be seen and heard at work, with Freeman generally victorious.

The First Division Boarders tried with might and main to introduce Rugby into St. Mary's, but by the middle of No-

vember they will again be playing the old association game. A Rugby football was purchased and practice begun, which was soon stopped. In the event of St. Mary's securing an eleven, how would the following meet your approval:

Left end, Hegenrether, 210 pounds; left tackle, John Monnig, 200 pounds; left guard, Paul Wenegman, 195 pounds; center, V. Smith, 95 pounds; right guard, Waarich, 198 pounds; right tackle, Freeman, 50 pounds; right end, Eugene Schaefer, 250 pounds; quarter, J. Mayl, weight not given; fullback, C. Graves, 175 pounds; right half, C. Whalen, 105 pounds; left half, W. Kuntz, 65 pounds.

BASKET BALL.

On the first Monday in November practice will be begun in order to determine the members of the basket ball team. No matter who picks the team, it will be light but fast. At present about ten have handed in their names to try for the basket ball team. Suits have been ordered (blue and red), and in order to meet the expense incurred the Athletic Association has put up the season tickets for basket ball for sale. Manager Hogan intends to arrange games with the Y. M. C. A. Intermediates, N. C. R., Tippecanoe, Xenia, and other well known teams. An attempt is to be made to remove the posts from the playhall in order to facilitate the placing of the baskets. Under such a captain as C. Kenning the team will undoubtedly be a good one, and the Rooters' Club should get busy even if it is minus the services of Emmet Sweetman, Will Stoecklein and Leo Kramer, the famous triumvirate of '04.

JOSEPH CRONAN, '05.

SECOND DIVISION.

It may appear somewhat strange that we open the football season at such a late date. The fact is, association football, as we play it, is very hot business, and requires rather cool weather for a full enjoyment of it. Up to Thursday, Novem-

ber 3, we played a round-about mixture of baseball and football, but on that day a number of boys under the leadership of the prefect went in search of the goal posts of last year, and with spades, shovels and various other implements marked the grounds, put up the posts, perspired like the proverbial horse, and wound up with a pleasant drink of cold water. Sides were formed under Captains House and Herron.

If energy, noise and endurance count for anything, then a hard tussle is expected before a goal is gained. Mukden is the western post, and the Russians under Captain Herron are expected to break the Japs' center, and push on to Port Arthur. So far the Russians have been repulser on all sides by the clever Japanese, scoring seven points to their opponents' three. Leo Hergenrither, a stout Japanese fighter, severely injured his leg in an attempt to gain a goal. A hot time is expected before Mukden is taken or Port Arthur relieved. Our war correspondent, Mr. Lawrence Janszen, a writer of some fame, is expected to send in vivid accounts of the battles as they occur.

L. J. JANSZEN.

THIRD DIVISION.

This year the S. M. I. Minims are the genuine article, and there is no team of their size that can say "we defeated you." In baseball they have not lost a single game. But now that the diamond is vacated, you will see them kick tí. football with as much vigor and vim. The football teams are not yet fully organized, but will be in shape by Sunday. Basket ball will be the main sport of winter. You will find the same crack left forward, E. Ball, and right forward, J. Oakley. Fred Dister is a new comer, but will prove to be a reliable center. F. Vonderhoya will keep his position of right guard, and acrobatic Joe Cook will be left guard. The Minims are ready to challenge any team of their size.

JAMES OAKLEY, '08.

O. C. GRAVES

A. J. MEADE

SMART STYLES

SNAPPY FABRICS

ONE PRICE



That's our way—may we ask your approval of our Young Men's Smart Apparel. Swagger ultra Fashionable clothes, not shown by others. Thorough-bred looking, pre-eminently up-to-date, European and Domestic Fabric. Clothing made especially for Young Men by makers of Young Men's Clothing only.

GRAVES & MEADE
THE ARCADE CLOTHIERS

O. C. GRAVES and J. DANIEL KNEER formerly with RIKE'S

WHAT EVEN THE WISEST RELISH.

When an idea finds its way into the heads of some people, how lonely it must feel.

Would Eugene pump that song again?

It's not so much what we think as what we do that counts.

Joe (to Eugene, who has received a second black-bordered letter):
What's that black border mean?

Eugene: Why, the party's brother died a short time ago.

Joe: Did he die twice?

A science freshman recently startled his hearers by stating that an albatross is an iceberg.

A young husband, picking up a piece of his wife's bread, remarked: "I wish you would make the bread that mother used to make." The wife was right there, and replied: "I wish that you could make the dough my father used to make."

He had been to the dentist's to have a tooth pulled, and when he showed a friend the bill, the latter remarked: "He must have pulled your leg."

Wouldn't it be funny to see:

Eugene in Dwyer's suit;

Pilon with side-whiskers;

Rike's

BUYING YOUR FALL CLOTHES. MEN'S DEPARTMENT

Here's a straightforward business proposition—you want the best values you can buy in your new fall clothes. We have those best values right here in stock—ready for you to slip on. Don't take our word for it—here's our proposition:

We are ready at any time to send our Clothing to your home, for comparison, with any other similar priced garments—and let you see the difference in Rike's favor. Could anything be fairer?

MEN'S SUITS for

\$10, \$12, \$15, \$18,
\$20, \$25

YOUNG MEN'S SUITS

\$7.50, \$10, \$12, \$15
\$18, \$20, \$25

STYLISH CRAVENETTE COATS



S. W. CORNER MAIN AND FOURTH STREETS

Rike's

Garrigan with his mouth shut;
 Hollenkamp in a hurry;
 Monnig in knee pants;
 Goldkamp without Hutchins;
 Paul in a dress suit;
 Hogan when not hungry;
 A joke in this department.

Full many a lad devoid of head or fuzz,
 Frequents the barber shop;
 Full many a laddie gets a shave
 Before he has a crop.

While I was passing along the street the other day a small dog persistently followed me. When I reached a group of small boys one of them asked: "Say, mister, where did you get that dog?" Thinking I might be able to make a sale, I answered: "I bought him; what will you give me for him?" Then the smallest kid up and spoke: "You didn't, either, buy him; you have permitted your romantic imagination to visualize the non-existent with such vividness that for you it possesses an objective reality. You stole the pup." When I had recovered from the shock, I meekly made reply: "Say, kid, the dog is yours," and humbly passed on my way.

GUESSES.

Will Santa bring Willie a little brown hat?
 And Freeman a new tennis net?
 And Hogan a pipe, for his old one is lost,
 And a new one he needs you can bet?

Will Santa bring Cronan a stanza or two,
 For a New Year's or any old poem?
 And Adolph a pass that'll entitle him to
 A trip to the old Soldiers' Home?

Will Santa bring Henry the price of a shave?
 And Barney the sense to behave?
 And Baby a case of that weak lemonade
 Made at the stand in the shade?



GIGANTIC RE-ORGANIZATION SALE

MENS AND BOYS CLOTHING, FURNISHINGS AND HATS SELLING NOW ONE-HALF THEIR REGULAR VALUE

WILLNER-FRENCH CO.
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M. J. GIBBONS

Headquarters for FINE
PLUMBING, STEAM &
WATER HEATING. Gas
and Electric Fixtures.
Also Welsbach Burners
and Mantels.

20 and 22 W. Third Street

PHONES: BELL 387; HOME 2387

Will Santa bring Dayton a decent car line
That will run a few cars every day?
A couple of caps, too, would make it look fine,
To stand on the corner, they say.

Will Santa bring Rugby to old S. M. I.?
And furnish a doctor to boot?
Will Santa bring Harry a new pair of shoes,
And also a new Sunday suit?

Will Santa bring Hutchins a hat number ten,
And a pair of tan shoes to match?
While to friend Rex Emrick will he not send
A book telling how you should catch?

Will Santa bring Jupe some gravy and bread?
And Waarich some horseradish stew?
And bring to our Leo a ten-dollar check,
For the club surely needs something, too?

C. KENNING, 05.



JENKINS' GOOD Drug-Store Service

No matter what kind of DRUG-STORE goods you may want, these are GOOD places to buy them. If you want PURE drugs and medicines; if you want toilet articles, or sick-room necessities; if you want perfumes; or if you want any the thousand and one different things carried by first-class, up-to-date drug stores get them of us and THEY WILL BE GOOD. Everything is GOOD at these stores. The QUALITY is always GOOD; our service is always good. We would like to have YOUR drug-store trade, and will do everything we can to make you enjoy trading with us. We try to never let a customer go out of our store dissatisfied. We want to please everyone.

Telephone or mail us your orders. We will surprise you with our prompt delivery service.

JENKINS' Three Drug Stores

*FIFTH AND LUDLOW STREETS
WAYNE AVE. AND FIFTH
THIRD AND TERRY STREETS*

THE MUSEUM.

A museum of natural history is an indispensable adjunct to every up-to-date college. We have in the past made many collections of curios and zoological, botanical and mineral specimens, and received generous contributions from friends, so that our museum now holds quite a handsome variety.

Yet to do its best work, it should be constantly growing, and to this end we invite all the friends and well-wishers of the Institute to lend us a helping hand in building up a museum which shall take rank with the best in the country. We wish to give our students the best opportunities for studying the wonders of the life around them.

Contributions will be gladly accepted and gratefully acknowledged in our "Exponent."

Acknowledgments.

The Curator of the Museum makes grateful acknowledgment

To our Rev. President, for stones from La Rabida Monastery, Palos, Spain.

To Brother John B. Kim, for several curios from Texas and Mexico.

To Brother Lewis Bornhorn, for his unfailing interest in the museum, and for gifts too numerous to mention.

To Mr. Eugene Fischer, Rochester, N. Y., for various gifts and favors.

To Mr. F. Paulin, Pittsburg, Pa., for rare coins.

To Leo Berthold, Chicago, Ill., for Japanese pearls.

To Charles Ertel, Dayton, O., for petrified wood.

To Clem Graves, Dayton, O., for a sea fern.

To Frank Yosaburo Sugita, Ozaka, Japan, for Japanese fancy box and letter-writing outfit.

To Brothers J. Gareis, L. Reibold and C. H., for relics of the Baltimore fire.

To Brother Herold, Wailuku, H. I., for curios from Kula Maui.

To Brother Joseph Hart, for old Missal.

To Brother H. Wassenich, for old coins.

To Brother George Ott, for knife, bullets, etc., from Manila.

To Miss Cath. A. Lynch, Washington, D. C., for set of St. Louis Fair stamps.

To W. Crutchfield, Dayton, O., for set of St. Louis Fair souvenir postals.

To Rev. F. Spinner, Yokohama, Japan, for set of Japanese stamps.

To Fred Crundish, Dayton, O., for copperhead snake.

To Mr. John P. Georges, Wilmington, O., for peanut plant.

To M. R. Denver, Wilmington, O., through Mr. John P. Georges, for set of "Irwin" auger bits.

To Ned Lamb, Kansas City, Mo., for snakes and beautiful shells.

Acknowledgments of President and Faculty.

To Mr. E. Weltin, New York, for orchestra music.

To Mr. F. Cappel, Dayton, O., for handsome sideboard.

To Brother B. Weppelman, for a beautiful silk flag.

PRASS' JUST RIGHT SHOES FOR MEN!

WILL PLEASE YOU

PATENT COLT
VICI KID
BOX CALF

They are comfortable from the minute you put them on, because they are made right. The styles are right and the right leathers are used to get right amount of wear, a little more than you generally get out of \$3 shoe

YOU NEED SHOES AND WE WANT YOU TO SHOE

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a Pair

O. A. PRASS & CO.

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OSCAR P. KLEE, Prop.

Mineral Water,
Soda Water,
Seltzer Water and
Ginger Ale.

Phone Main 124

The lisping youngster quickly comes to think
That Soda Water is the only drink—

As sweet and clear as lager beer

'T will longer keep: it is quite cheap

When once you've drunk it, you'll never fail
To ask for more. You'll find it then for sale

—AT—

JOHN KLEE SONS

Cor. First & Canal Sts. DAYTON

Champayne Cider
Orange Cider
and All Kinds of
Carbonated
Reverages.

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