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A Monthly Devoted to the Interests of Holy Trinity Parish.
O'Donnell Bros., Publishers.

Vol. 13 Dayton, Ohio, Oct., 1919 No. 10

QUEEN OF THE MOST HOLY ROSARY, PRAY FOR US.

Among the many flowers that are nursed and nourished on nature's bosom, the rose is one of the most beautiful. Among the many devotions that bloom and blossom in the garden of a truly Catholic soul, the Rosary holds a prominent place. The bright and beautiful, fair and fragrant rose well symbolizes the sacred events we meditate upon when reciting the Rosary. Its fragrance may remind us of the joyful, its thorns of the sorrowful, its brilliant color of the glorious mysteries. The Rosary is a spiritual bouquet we present to our spiritual mother and her Divine Son. When praying the Rosary we recite the Our Father followed by ten Hail Marys five or fifteen times, whilst at the same time we reflect on those sacred and mysterious events that brought joy, sorrow or glory to Christ or His Blessed Mother. Hence we speak of the joyful, sorrowful or glorious mysteries of the Rosary.

In a way the Rosary may be traced back to the first centuries of Christianity, for the holy hermits of the early centuries, instead of reading the 150 psalms of holy David, used to recite Hail Marys instead of the psalms. In order to count the number of Hail Marys said, they made use of little pebbles or seeds strung on a cord. From this practice originated the use of the Beads. St. Dominic, about the year 1200, made the custom of saying 150 Hail Marys instead of 150 psalms more universal. The custom of saying the Rosary spread and became a very popular devotion, especially, since it was piously believed that many favors had been granted from on High in response to the saying of the Rosary.

St. Dominic felt that the conversion of the Albigenses was brought about through the recitation of the Rosary rather than through his eloquent sermons. It was piously believed that in the battles of the Christian forces against the Turks at Lepanto and Belgrade the beads of the chaplet were more effective in bringing about victory than the bullets of the soldiers.

It was in thanksgiving for the victories of the cross over the crescent that the Holy See instituted the feast of the Holy Rosary.

As the Rosary in the days of St. Dominic and during the following centuries, when the Crescent was threatening the Cross, proved a remedy for the evils of the age, so it may now, in our troubled times, prove an antitoxin against the ills and ails of a disturbed society.

To entrench suffering humanity in the graces and powerful prayers of the "Help of Christians," pope Leo XIII, of glorious memory, ordained that every day, during the month of October, the Rosary, together with the Litany of the Blessed Virgin and the prayer to St. Joseph should be recited in church,

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times and then receive
pray for the intentions
be gained on the feast
of this month. If you
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of this month after sup
we feel confident that t
will bring the much nee

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Every parishioner tak
of faithful contributo

September COLLECTION
Adams, Blanche
Adams, Columbus
Adams, Mrs. John

during Mass or in the afternoon before the Blessed Sacrament. An indulgence of 7 years and 7 quarantines is granted to all who assist at these devotions.

A plenary indulgence is promised to those who assist at these devotions 10 times and then receive the Sacraments of penance and the Holy Eucharist and pray for the intentions of the Holy Father. A plenary indulgence may also be gained on the feast of the Holy Rosary, which is celebrated on the 7th day of this month. If you cannot attend the public devotions at church, make it a rule to recite the Rosary with the members of your family every evening of this month after supper. If you comply with this request of your pastors, we feel confident that the intercession of the Queen of the most holy Rosary will bring the much needed blessing of God on our homes and our country.

J. H. SCH.

OUR SEPTEMBER COLLECTION—\$610.51.

Much has been said and written regarding the high cost of living, investigations are made and explanations given, but the fact remains that Mr. H. C. L. is still with us and does not seem to be anxious to depart. He seems to feel at home with us and is making up his mind to stay with us for the winter. He likes to make himself at home with everybody, wants to be a good fellow, well met, and, like the book agent, he is slow to take the hint that it is time for him to go. He seems to have no dislike for religion, for his presence is, at times keenly felt by the churches, the schools and religious institutions. Owing to his presence we have to pay more for salaries, repairs, fuel and light. We hear some ministers of the Gospel and managers of religious institutions complain about the cheap Christianity. People, they say, want fine churches, well heated and ventilated, good music, but are they willing to pay for the same? They pay for cigars, ice cream, soft drinks, candy, chewing gum and movies every Sunday, but have no dime or quarter for the church. They do not want cheap clothes nor shoes, nor theatres, but want the cheapest kind of religion.

We are not completely indifferent to the opinions of those who feel justified in censuring cheapness of some church-goers, nor do we consider them acrimonious critics, or wearisome grumblers; they, no doubt, have some reason for their complaints.

It affords us happiness and comfort to acknowledge the spirit of liberality in the people of Holy Trinity who did not permit themselves to be influenced by the presence of Mr. H. C. L., to believe in cheap Christianity. The monthly contributions during the summer months have been most satisfactory. Our good people realize that the high cost of living is felt by the church as well as by the individual member. They know that there is a debt on the school and a heavy conservancy tax of about \$15,000 on our church property; hence they are willing to do all they can to be generous in their contributions. Every parishioner takes a pride in having his or her name on the monthly list of faithful contributors.

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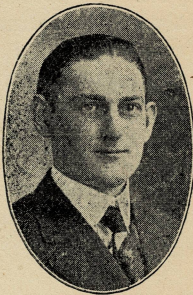
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Spitzig	1 00	Westendorf, Mary C.	1 00
Spohr, Mrs. Fred	1 00	Whetro, Mrs. J. B.	1 00
Stachler, Ch.	1 00	Wiles, Mrs. Justine	1 00
Steffen, Mr. and Mrs. Jos.	1 00	Wimmers, Mr. and Mrs. Jos.	1 00
Steffen, Mr. and Mrs. Wm.	1 00	Wirtheim, John	50
Stell, Mrs. Barbara	50	Witmer, Carl W.	50
Stoecklein, Mrs. J.	1 00	Woehrle, Edith	1 00
Storck, Alma May	50	Woehrle, Louise	1 00
Stottlenyer, Mr. and Mrs. Wm.	1 00	Wolff, Mrs. Ar.	5 00
Straub, Misses Mary and Louise	1 00	Wolf, Mrs. Josephine	50
Snellinger, Jacob	50	Wolf, Miss Josephine	1 00
Sodalist, A.	1 00	Wolf, Mrs. Mary	1 00
Sodalist, A.	1 00	Wolf, Michael and family	1 00
Tangeman, Mr. and Mrs. C.	1 00	Zahn, Mr. and Mrs. Edw.	1 00
Tangeman, Mr. and Mrs. Fred.	1 00	Zahn, Edw.	1 00
Tangeman, Mrs. J.	50	Zahn, Mr. and Mrs. Leo.	1 00
Terhaar, Henry	1 00	Zehnder, Mrs. Francisco	1 00
Thade, Mr. and Mrs. A.	1 00	Ziegler, J. H.	1 00
Thade, Catherine	50	Ziegler, Mr. and Mrs. H.	1 00
Thade, Josephine	50	Ziegler, Mr. and Mrs. Martin	1 00
Thade, Mary	50	Ziehler, Aug.	1 00
Thieman, Mr. and Mrs. J. B.	1 00	Ziehler, Beatrice	1 00
Tobin, Mrs. Anna	25	Ziehler, Leona	1 00
Trentman, Mrs. B.	1 00	Zimmerman, Aug.	1 00
Trentman, Geo.	1 00	Zimmerman, Mrs. A.	50
Trentman, Theresa	1 00	Zindorf, Blanche	2 00
Trimbach, Alois J.	5 00	Zink, A.	2 00
Trimbach, Mrs. Mary	1 00	Zink, Mr. and Mrs. A. J., Jr.	2 00
Ungtr, C. J.	1 00	Zink, Frank	1 00
Unger, Jos.	1 00	Zink, Mr. and Mrs. Karl	1 00
Unger, Minnie E.	50	Zink, Mr. and Mrs. O. G.	1 00
Unger, Rose M.	50	Zwiesler, Mr. and Mrs. G.	1 00
Verwald, Clara	50	Z., A.	1 00
Vyszenski, Mr. and Mrs. V.	50	Y., Mr. and Mrs. E.	1 00
		G., M.	50

PARISH NOTES.

Time for Sunday Masses changed.—Beginning with the first Sunday in October the time for Masses will be as follows: The first Mass at 6:00 o'clock; the second at 7:30 a. m.; the third at 9:00 o'clock; the high Mass at 10:30 a. m. We request the faithful to be on time and not leave the church before the prayers after Mass have been said. Observe the ordinary rules of courtesy and etiquette in the parlor of God.

* * *

Our school was opened last month with an attendance of 517 pupils; 273 boys and 244 girls. The first monthly report will reach the parents or guard-

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ians during the first week of this month. We suggest that the parents carefully examine this report, and if not satisfactory, that you confer with the teacher or pastor regarding it.

Special attention is called to the serious consequences of irregular attendance. It is important to remember that the loss of even a portion of the school session often proves to be a serious interruption to progress, and tends to produce a lack of interest in the school work. Excuses showing good cause for the absence or tardiness should always be sent promptly to the teacher on the return of the child to school. Neglect of this regulation may cause the child to be sent home after the excuse.

We earnestly request our parents to co-operate with our teachers in the important work of education, to impress upon the minds of the children the necessity and duty of obedience, of propriety and purity in speech, of honesty and veracity. Teach these virtues and Christian principles in your home by a good example, and our school will succeed in rearing good citizens for this world and angels for the world to come.

* * *

We take great delight in extending a most cordial welcome to the Rev. Father Kock upon his return to the Gem City. Father Kock is well-known in Dayton, and especially in Holy Trinity parish, where he labored faithfully and zealously for almost seven years and endeared himself to both people and pastor. He has been appointed pastor of the newly established St. James parish. We know that the destiny of the new congregation is in able and safe hands, and that, under his prudent guidance, the Benjamin of the Dayton parishes will wax strong and advance materially and spiritually. That God may bless both the shepherd and flock of St. James is the ardent prayer of the people and pastor of Holy Trinity.

* * *

The Rosary Devotions:—On week days these will take place in the morning, if there be a low Mass, they will be said during that Mass; if it be a high Mass, they will take place before that Mass, that is at 7:30. On Sundays, they will be held during the afternoon services at 3:00.

* * *

On Sunday, the 5th, the Guardian Angel Society will celebrate its anniversary, at 2:30 P. M. This is our children's society, not only our school children, but all the children of the parish are eligible to membership. At 2:15 the school children will meet in the school hall for the solemn procession to the church, and it is to be hoped that the parents of the smaller children will be on hand with their infants also, to take part in the services, and to dedicate them to the angels into whose hands they have been placed by a benignant Father. The special blessing will also be imparted during these services.

* * *

The Senior Division of the Holy Name Society will continue its fall meetings on Friday, the 10th. An old fashioned card party has been arranged, and the meeting for that night will be an informal get-together affair for all who care to amuse themselves with the elusive paste boards. Any game you care to play.

* * *

The last meeting was a profound success. The returned soldiers were welcomed home in true Trinity style, and we trust that they feel perfectly at

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home again in the bosom of the parish. That whole-hearted "Te Deum" of thanksgiving with which the fathers testified to the feelings of their hearts will live for a long time in the hearts of all who heard it, and especially in the hearts of the young men, to whom it was a moving testimonial of the paternal affection that bluff old "dad" entertains in his soul for that lad of his. "There the heart spoke."

* * *

The Junior Division is busy, too. The basket-ball team candidates are working hard, and the results are promising. They expect to produce a team that will be even more feared on the court than last years was, when an enviable record was hung up, for later teams attempt to eclipse.

* * *

The orchestra, too, has received quite a few additions, and is almost twice as large as it was last year, a reed band, and a brass band having now been added. There is still room, however, for any more that care to join, and parents should look into its possibilities for keeping their boys busy in the moments of idleness, that the devil so loves to fill in with his employment. A musical instrument, is not only a safeguard against idleness, but a real education in itself, and a profitable faculty, that will stand any young man in good stead in later years. Here is an opportunity to learn, and an incentive to faithful practice, that parents ought not lightly pass over. Prof. Metzner, our talented organist, and one of the best all-round musicians of this city of ours, has interested himself in the orchestra, and those who have listened to his organ playing, need not be told how much that is a guarantee of thorough training in real music and its proper appreciation.

The society's membership has shown a gratifying increase during the past year, and an enthusiasm, which if kept up and fostered by the parents, is a good omen for the future of the society, the parish and the church in general. Moral, intellectual and physical training are real necessities in life now-a-days, and this is the object of the society. Is your boy a member, and if so, is he an active one? Look after him, he is your greatest responsibility?

* * *

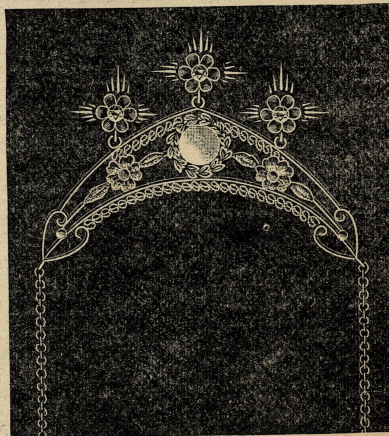
The sermons during the month of October will be: Sunday, the 5th, "The Rosary"; the 12th, "Venial Sin"; the 19th, "The Belief in an Unhappy Eternity"; the 26th, "Zeal for the Honor of Religion"; Nov. 2nd, "Forgiveness of Injuries and Insults."

The following members of parish died since the last issue of the Parishioner: George Schweisgut, and Mary Bova, one of our school children. Pray for their souls. May they rest in peace.

A FEW CHAPTERS ON THE HISTORY OF ART.

(Continued.)

When, then, after this devastation, reconstruction began its slow and wearisome labors, the arts, too, in their turn revived. After Europe began to settle down to the new order that formed from the Migration of Nations, art, in theory, was in the stage in which the Greek had left it after his significant discoveries about its purposes. But conditions were so different that the arts bore little resemblance to those to which they succeeded. In point of fact, its forms, its technical side was far from an equal state of excellence.

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The basic laws of art were indeed there, but all knowledge of their scope and application was gone. The beginnings of Christian art had naturally perished in the great inundation, and it, too, had to begin again from the bottom. These ages of which we are now speaking, are commonly referred to by the bigots as the Dark Ages. Society was rebuilding itself from the very foundations, and that with very unpromising fragments. It was to be expected that it would be some time till man had secured for himself the safety of his existence and of his material needs. Only when these had been procured would he be free to orientate himself with regard to education, refinement and the higher things of the soul. When the artist, then, did begin, he was entirely dependant on himself. For tradition had been lost, and he was embarking on an uncharted sea. His only guide was his conception of his object, his motive power a strong faith in a vague sort of pursuit of Christian ideals. He knew what he wanted to produce, but no one to show him how to go about it. How completely lost he was can be gleaned from some of the expedients he made use of; for instance, he would not tell his story except in the narrative form, so to speak. In telling a story, we repeat the same name many times, and similarly our artist did not scruple to paint the same figure twice and even three times in the same picture. Or he made a succession of progressive pictures, with results paralleling the dubious artistry of the Sunday comic section. Owing to these difficulties with regard to the first idea, or subject, the second or emotion dropped out of sight altogether.

Nor was this all. If he could have portrayed his first idea, the second might perhaps have been suggested. But the artist's struggles with his subject were for the most part failures; he could not even draw. His forms were unspeakably primitive. Nor did he have any conception of the value of color, spread with barbaric crudeness of effect. His workmanship was so wretched, that all it proved was, he was attempting to be a good Christian artist, and was failing to be a good artisan.

So almost all that was familiar to us from the heyday of Greek art is gone, and a new form, or rather an absence of form seems to have taken its place; the invasions had obliterated most of what the Roman world had accumulated of Greek copy and original, and all that was excellent in the ancient realm had been Greek. His rules then could be detected at times, but the Christian artist, when he deserves that title, worked according to his own notions of applying those rules. As a result, a few characteristics, casually reclaimed from the ruins and fragments, remained, like the debris after a shipwreck, and they were not understood. Even in those countries where the migratory hordes did not lay waste like a flood, the Turkish or Tartar invasions left an imprint of destruction that was its counterpart. Throughout Christianity Greek influence and Greek style was little felt and imitated, and when used was not recognized as such. All that is now Christian art is essentially a new product, born of an established faith and a new and eminently religious state of society. It was to grow up in a Christian atmosphere, and under the influence of the Church. So there was another and more propitious side to the dismal picture, a promise in the state of affairs. The distinctive features of Christian art, which we pointed out before, the appeal to the emotions, the subservience of decoration as such, and the portrayal of life, were taken for granted, they were spontaneous conclusions of the Christian intellectual world. Only after some study does one become conscious of a real connection between this new

art the great art that had died a thousand years before, and see the advance that it scored over its predecessor.

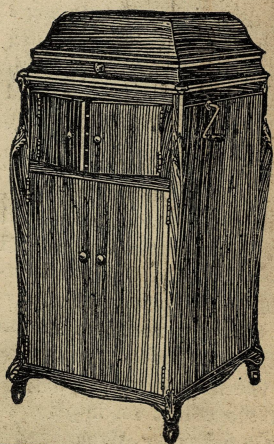
Technical development, however, was rapid. Giotto, at the end of the twelfth century was already a good draughtsman, though even he knew nothing of the fundamental law of perspective. And from Giotto to Michael Angelo, "perfect sculptor in color," is less than three centuries. By the time the Renaissance had made itself felt throughout Europe, the artist's mastery over his tools was almost perfect, and the second idea, the appeal to the emotions, was the care of his conscious attention, almost to the exclusion of his first, his subject. And his products were of the kind where this was taken for granted. The audience supposed that the picture told its own story, and came prepared for the pleasure of giving itself up to its feelings; it attempted to make its own the emotions that the artist now excited without any straining in his work, or of the application of the technical rules.

(To be Continued)

THE PRIEST.

"Not my will, God, but Thine be done,"
These sweet, the awful words are spun
Through all his life's oblivion.
From rise, ah yes, to set of sun."

—C. J. Quirk, S. J.



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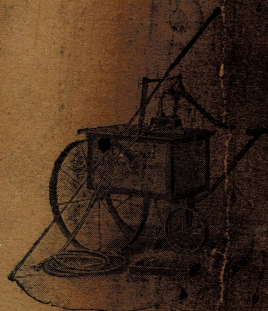
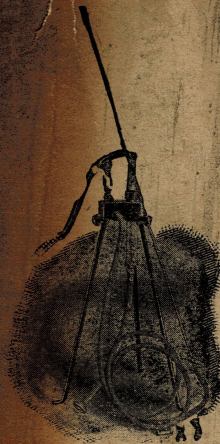
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