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The Delta Epsilon Sigma Journal accepts submissions from non-members as well as members of Delta Epsilon Sigma. While student contributions are welcome at any time, each spring issue will reserve space for the Delta Epsilon Sigma Undergraduate Writing Contest winners. We will consider for publication a wide variety of articles, fiction, and poetry. Our primary mission is to serve the Catholic cultural and intellectual tradition, and we favor work commensurate with that aim. Submissions to Delta Epsilon Sigma Journal are peer reviewed by doctorally-prepared academics or other specialists.

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MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- In this issue you will find a ballot that lists candidates for membership on the Executive Committee of Delta Epsilon Sigma, National Catholic Scholastic Honor Society. Please remove the ballot from your copy of the journal, separate the ballot by tearing along the perforated line, complete your ballot by choosing one candidate, fold the ballot in half, secure with tape the end of the ballot indicated, apply appropriate postage, and mail your ballot by December 1, 2015. The Executive Committee sincerely appreciates your involvement in this important election.
- The Executive Committee is delighted to present the second of two winners for the J. Patrick Lee Prize for Service. You may read in this issue the second of two Interviews from this year's awardees. The first Interview appeared in the Spring 2015 issue.
- This issue presents the remainder of the winning submissions from the year 2014 undergraduate writing competition: the second part of the first-place entry in scholarly research, and the second-place entries in scholarly research and nonfiction prose. The policy of the *DES Journal* is to publish the full text of first-place winning entries and—at the behest of the Executive Committee—the full text of some or all second-place winning entries as well. The Spring 2015 issue offered the first-place entries in poetry, personal essay writing, and the first part of the winning entry in scholarly research.
- The Delta Epsilon Sigma Executive Committee wishes to remind the membership that features for each category of the undergraduate writing competition are clearly delineated and can be found in this issue on pages 90 and 91.
- Please note that, besides the Ulrich Index, *Delta Epsilon Sigma Journal* now appears in the new web archive of freely accessible e-journals maintained by Columbia University Libraries.
- The Executive Committee continues to update the new *Delta Epsilon Sigma Journal* website found online at <http://deltaepsilonsigma.org>. As part of the Society's re-designing process, the Executive Board now invites chapters to share and celebrate what they are doing by linking their own social media pages to the

national DES website. The *Delta Epsilon Sigma Journal* not only will be housed on the web page, but its content will be searchable via the web. For easy access to the Delta Epsilon Sigma website, you may scan its “QR Code”:



- The Executive Committee invites members to review the updated page describing Delta Epsilon Sigma’s jewelry, with more attractive pricing. At the request of the membership, honor cords also have been made available.
- All published work in the *Delta Epsilon Sigma Journal* is peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter.
- The Executive Director continues to seek updated mailing and email addresses of the Delta Epsilon Sigma membership. Please notify the Delta Epsilon Sigma national office of any change of address to help with this database project:
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THE J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH GRACE NELSON* (The University of St. Thomas in St. Paul, Minnesota)

1. Why do you feel called to serve others? What or who in your past has influenced you to view service as important?

I feel called to serve others because service entails the formation and development of new relationships with various people. Those relationships represent a beautiful learning opportunity and sense of solidarity. In addition to this, in the exchange of service I am simultaneously served.

Someone who has influenced my idea of service is my sister. She's five years older than me, and when she was in college, she always talked about how much she loved being involved in the service projects on and off campus. She also worked as a missionary in Peru for two years, during which time I visited her. What I saw there gave me the idea that I could do something similar. She has been a very positive role model for me.



Photo of Grace Nelson

2. So what are the main types of service you've been involved with?

Probably the most important service work I've done at St. Thomas is in the VISION (Volunteers In Service Internationally Or Nationally) program, which I've experienced both as a participant and as a leader. Through VISION, I've been to Guatemala, New Mexico, Montana, and several other places.

3. Why has VISION meant so much to you?

The most important thing for me in these trips is the way they bring people together. Working alongside others, learning from each other's unique strengths can be a wonderful, very pure experience. Even simple projects can bring so much to everyone involved.

Also important is the insight that service trips provide about human dignity, solidarity, and equality. Australian Aboriginal Elder Lilla Watson once said, "If you have come to help me, you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together." During a service experience, it's important to feel that everyone is serving each other and working together—both the servants and the local

* Prof. Abby Gambrel, Cardinal Stritch University in Milwaukee, Wisconsin, and member of DES Board, conducted this interview.

people. When participating in service acts, I feel it is very important to continually reflect, to ask myself, “Are we all being valued equally here?”

4. What about your experiences have caused you to think so much about equality?

After participating in the VISION trip to Guatemala, I went back as a longer-term volunteer for several months. While I was there, I noticed that some of the short-term volunteers coming from the U.S. had the mentality of “I’m from a first-world country, and I’m coming here to help you,” as though the people of San Lucas wouldn’t also have been okay without us, which they absolutely would have been. This mentality is dangerous because it can take away from the capacity and dignity of the local people. While engaging in service, I try to help volunteers find common ground with the locals. I try to help everyone see that we are all just people with a common humanity. When I worked as a leader on the VISION trips, along with coordinating things like housing and food, I tried to make sure that there were no feelings of imbalance between the students and locals.

5. It seems you’ve really gotten a lot from your service experiences. Do you think colleges and universities could better promote and support service opportunities for their students?

Yes, definitely. In addition to working with VISION, I also really enjoyed doing service learning in my classes. The courses with a service component have been some of the most enriching ones I’ve had. But I think there should be even more emphasis on service learning in the classroom. I’m not sure about the details of how this would work, but I think service should be included as part of majors, or maybe as something formally required in more courses.

6. What do you have planned for the future, both in the next few years and long-term?

Well, this summer, I’ll be working at a coffee shop, saving money. In the fall, I plan to participate in some WWOOFing (work exchange for “World Wide Opportunities on Organic Farms”) with a friend—though we’re not sure exactly where we’ll end up going. This summer, we’ll make more concrete plans for the fall. I see the next year as a good time to do a little self-exploration.

In the more distant future, I’ll probably go into non-profit work of some kind. My sister and I have a long-term dream of opening a coffee shop or bakery as a social enterprise, working with at-risk populations to help with job-training skills. We’d like to help people become more self-sustaining. But, like I said, this is a long way off. We’re still in the dream phase. In the meantime, I’m keeping my eyes open for service opportunities that might lead me in a direction that I want to go.



CHARACTER BY CHARACTER

CECELIA MACDONALD*

Five years. Five years is enough time to finish college. Or find a husband. Or invent something and make a million dollars. Five years is longer than the Civil War and enough time to create an animated motion picture film. And five years is the short amount of time I lived in peace.

When I was in kindergarten, my teacher shared with me – and by me, I don't mean me specifically, but the entire class, which makes the whole situation worse because it not only affected young and impressionable me but all seventeen of us – but she shared a piece of unsettling news.

She informed us that, scientifically speaking, the entire solar system was going to be destroyed by the sun's implosion at some point. Note, here, however, that her explanation was simplified to a typical kindergartener's level, and my recounting of events has been amplified for you to fully comprehend the severity of the situation.

That night, at bed time – the time when all insightful words of wisdom are uttered in an attempt to prolong being forced to go to sleep – I sat up in bed, straightened the covers, and right as my mother leaned over to kiss me on the forehead, I asked, "Is the sun going to explode?" knowing full well that a loving, caring mother such as my own would not allow me to grow into such maturity of my full five years without having ever offered me the opportunity to learn this crucial fact.

My mother paused and said casually, "Don't worry about that. That won't happen for millions of years. We'll both be dead by then."

At which point my eyes widened. I uttered in disbelief, "What? I'm going to die?" But, much to my surprise, my own mother dismissed my reaction, disregarding my life's value and instilling an emotion of betrayal – a feeling that, up until that moment, had only been directed at my sister when she frequently split dessert with me and I ended up with the smaller half.

My mother kissed my forehead and patted my head. "It's late," she said calmly. "You don't want to be tired for school tomorrow. Get some rest." As if anyone sane could rest after hearing such news!

*Cecilia MacDonald, a student at St. Francis University in Loretto, PA won second place in the non-fiction prose category of the 2014 undergraduate writing competition.

She smiled in the way that my younger self found reassuring and my older, more-sophisticated self later recognized as pity. Then she pulled the blankets up to my chin, turned off the lights, shut the door, and abandoned me.

Now in the dark, five-year-old me was able to let the full impact of the words soak in – although, more accurately, I believe the shock of it simply had worn off. And I promptly burst into uncontrollable sobs that resulted in both of my concerned parents bursting through the door into my dingy bedroom. My father wielded a plunger over his shoulder and demanded to know where the intruder was hiding. Looking back, in his defense, I conclude that having no brothers at the time meant no baseball bats to satisfy the movie cliché.

Once they realized that no criminal had snuck through the window, nor was a monster taking refuge under the bed, though I still contest that one resided in the closet, my parents soothed me and I fell into a restless, disturbed sleep that I suppose I have never quite recovered from.

Now, the purpose of this little anecdote, you're wondering. It's more intended as a preface to the larger issue at hand.

A therapist I saw once advised me to reflect on my life. From her perched position on her chair with her legs crossed tidily in a fashion that made my lackadaisical reclining on the deceptively comfortable sofa seem inappropriate, she instructed me to look back and trace back to the beginning of my anxiety disorder.

Hours spent sitting in solitude. Countless Internet searches on how to meditate correctly, searches each ending in failure. Innumerable times that my father's credit card was swiped to purchase self-help books that never had their second pages turned. And I've found it!

That moment is it.

The aforementioned teacher – a certain Mrs. Bossi – with an “I” – who turned out to be not bossy in the least, but a very sweet lady quite contrary to what her name suggested, as far as I remember – a name, which in it of itself caused too much unnecessary and unwarranted worry for a young girl preparing to face her first day of school. Well, this teacher, or her supervisor, or whoever signed off on such X-rated lesson plans, is to blame for launching the series of relentless panic attacks; so relentless, in fact, that one may conclude that my entire life has been one unending panic episode. Actually, now that I mention it, I do believe that my third psychologist did conclude that.

Even now, as I'm reading this, can you see the droplets of sweat collecting on my forehead? Or have you noticed my arms clenched at my sides in an attempt to hide the pitters that appeared the moment I donned this dress? Or have you been so anal retentive to have been irked by the speed of my voice increasing only to

suddenly slow down in the rare occasion that conscious me reminds myself to take a breath?

I am not accountable for this nonsensical thought process. It's Mrs. Bossi you should be seeking out and serving blame to. Part of me wishes my mother had had the sense to deny the claims and to wait until I was emotionally strong enough to cope with the whole notion. At the very least, I would've been more mature by my sixth birthday. To the jury, I submit for evidence the pictures of me in my tiara opening up presents to prove my elegance and grace. Yes, she should have waited to divulge that I wouldn't even survive on this planet to experience the sun exploding.

Regardless, I knew then, and I know now, and I have been left to deal with the consequences of bearing this burden of knowledge.

Upon relaying what my therapist and I had discussed to my family at dinner one evening, my *adorable* six-year-old sister with her beautiful brown locks and charming little smile, whose physical appearance uncannily reminded me of myself, set down her fork and suggested very seriously that I should make a flipchart to make sense of my life.

The fact that she knew what a flipchart was made me wonder if she, too, knew that the sun was going to explode. In a manner of much more concern than my parents ever showed to me, I asked gently, "Are you aware that the sun is going to explode at some point?"

Her eyes narrowed suspiciously as if this were some horrible trick. I reached my hand out to comfort her, saddened that I had to be the one responsible for telling her such news. And then, my hand froze in midair as she scoffed automatically and said sassily, "Yeah" in a manner all together unappreciative of what I had done for her, and resumed eating her mac-and-cheese.

Perhaps she is not as mature as I was at that age because she did not seem to be worried at all about the sun's explosion. She probably still does not understand, as I had at that age, what this scientific discovery means for her. After all, I was beyond my years. Poor girl.

Anyways, my first psychologist informed me that generalized anxiety disorders sometimes run in the family, in which case my parents would be to blame. Fortunately, at the same time, perhaps by a God attempting to make amends for allowing the sun to explode, one of my ninth-grade teachers had assigned a family tree project. No one in my immediate family has ever showed signs of any offshoot of an anxiety disorder – unless you count my uncle's then-fiancé's emotional panic attack before their wedding..., but I don't think it works that way. You have to be blood-related, right?

My second psychologist one-upped the first and told me that only three-point-one percent of the population in America suffers from a generalized anxiety disorder. Since there are so few of us, mom says that I'm a rare gem. But I'm a dual-citizen, so that must mean I'm even rarer.

See, the ironic thing in this whole mess is that one of the reasons the school's counselor prompted me to seek help was my inability to sleep. Like I said, I haven't slept properly since that night all those years ago when I was five. They say that humans spend one-third of their lives sleeping, so I consider myself fortunate to have lived longer than everyone else. I was warned that there were side-effects of the medication I was being prescribed – and, having not been put on the medication at that point, I grew anxious and a million horrible outcomes categorized themselves in my head – hallucinations, stroke, cancer, seizure, death, etcetera, etcetera.

I held my breath, crossed my fingers behind my back, and was told that one of the side effects is difficulty sleeping. At which point I was relieved, not because it wasn't the awful side effects I had conjured in my head, but because I like not being able to sleep.

You see, I have come to regard my inability to sleep not as a hindrance. Quite the contrary! It is my secret superpower. Realize how much more productive I am than you are because I am awake one-third times longer. To put this in perspective, a person my age (eighteen-years-old) hasn't even been conscious for twelve of those years – which makes sense why I'm so much more mature than all of my fellow peers. Imagine how the world would be different if no one ever had to sleep. The average human being would actually live eighty years instead of deceiving themselves into thinking they were eighty when they'd only been awake for fifty-two years, nine months, two weeks, and (just shy of) three days. No human would ever be slighted ever again.

One of the perks of not sleeping very often is all the extra time on my hands I have to do all the things that everyone else commonly complains of not having time to do. To give you a rough idea, some of these things include, but are not limited to, never missing breakfast, never missing any meal, going to the gym to burn off never missing a meal, having an organized sock drawer, having knowledge of a plethora of scientific studies to use at my disposal to impress friends and potential suitors, and so on. I never have to worry about a washing machine not being available in the dorms since few people do laundry in the wee hours of the morning, or fearing that I'll sleep through a class, nope, never accidentally done that. The list is really endless. The extra time relieves some of my anxiety; I thought about writing my thesis on how the symptoms of the disorder are treating the disorder.

Plus, this talent has helped me so much that I'm considering listing it on my

resume under skills and assets. In fact, I consider my ability to stay awake as an evolutionary advantage. This also parallels with my ability to eat past being full. See, in cavemen days, they never knew when their next meal would be available. Being able to eat and eat and eat would have allowed me to store food for later. Thus, I would have survived well past all of those who eat smaller portions. So every time I pass a waferly thin, attractive female, I thank my lucky stars that I can eat. I fully understand why the male species ogles now because, evolutionary speaking, men instinctually know that these attractive women wouldn't have been around much longer back in cavemen days.

By the time I met with my psychiatrist, I knew everything I could and had to regretfully inform her that she would be unable to win me over with statistics and other facts since I had memorized them all. Fearing that she wouldn't believe me that I knew everything, I confessed the whole ordeal about how much extra time I had to research and memorize such facts. I have never seen someone in a white lab coat whip out a notepad and pen faster. In the end, she found a loophole by impressing me only with what her signature got me. In addition to the tasteless pills that fuel my superpower of sleeplessness, she gave me permission to request testing facilities so I can have more time to complete a difficult exam. Knowing that my peers would be jealous of me, however, I have never used these privileges. Rather, I suffer in silent solitude as a martyr, sacrificing myself, my talents, and my special privileges to ensure everyone else's well-being.

Countless children grow up wishing they could join the ranks of the world's renowned superheroes. Marvel either modeled their characters after me or predicted my birth.

Bruce Banner – alter-ego of the Hulk for all of you who are deprived of comics – struggles with a love-hate relationship of his special abilities. Much debate has been the result of whether eating too much and not sleeping enough is good or bad. I'm also a total klutz and stumble and destroy things on a regular basis. Neither of us realizes our own strength.

Wolverine is constantly picking fights and forced into predicaments where he doesn't know who is his enemy or ally. As a college female, I sympathize; the lines between friend and foe are blurred.

Spider Man's story revolves around his life as an ordinary man as much as it does his superhero adventures. Regardless of the menial troubles of his day-to-day life, he shoves his personal problems aside, suits up, and saves the world – every time. I, too, spend hours hopped up on caffeine, memorizing information for class and writing papers and studying for tests and attending meeting after meeting. All of this rather than socialize and have time to myself. Peter Parker puts New York

first, while school is my priority.

Batman and Iron Man are both uber-rich businessmen with no supernatural skills. Instead, they're self-made. They use their genius intelligences to succeed. Guess what? Me too.

Still working on the Wonder Woman physique, but there you have it!

I am a combination of all of their strongest features, picked apart and assembled together in one ensemble. I stand before you, equal in talent to all of the superheroes – except better, because I'm real.

So next time you're sitting there, fretting, stressing, tearing yourself up inside because of your own insecurities, I implore you to take a deep breath. Your weakness can only become your downfall if you let it. Spin it, twist it, flip it on its head. What if all of our faults were only the young alter-egos before they realized they had talents? Weren't all the heroes in books and shows and movies terrified of their talents at one point?

Peter Parker endured a spider bite; Bruce Wayne witnessed his parents' murder; Superman grew up far far from home; I obtained knowledge of the sun's explosion. After cumulative hours of therapy, my team of specialists and I concluded that I could not only exist with my disorder, but I could thrive. As with any shortcoming, when you use it to your advantage, it becomes your strength.

Ease up on your stress. After all, it isn't the end of the world. You still have a few billion years before the sun explodes.

Step up, speak up, stand out, and be your own superhero.



THE PRIEST TO THE ARCHBISHOP—
TWO LETTERS ON THE EVE OF THE CIVIL WAR:
A MICROCOSM OF AMERICAN HEARTACHE
[PART TWO]*

KENNETH J. ZANCA, PH.D.**

In 1857 and 1858, desperately needing clergy and financial support, Bishop Whelan, who in 1850 was made bishop of the newly created Diocese of Wheeling, made a two-year journey through Europe begging for anything he could get. In his absence, Fr. David Whelan, Bishop Whelan's brother, agreed to act as administrator of the Diocese. Apparently, some of David Whelan's personal issues were surfacing again, and he abandoned important responsibilities. According to one later chronicler of the time:

... St. Vincent's School was suspended in the summer of 1857. Bishop Whelan in that year was obliged to go to Europe on business of the diocese. His brother, Rev. David Whelan, to whom the administration was confided during the Bishop's absence, felt unwilling to take upon himself the charge of the young clerics who conducted the school. They were, therefore, sent to different seminaries and the school was virtually suspended until it was revived in 1865, under the title of St. Vincent College.¹

Upon his brother's return, Fr. David Whelan left for Cincinnati, and after a year, he took up residence in Summerville. The exact reasons for this move to Alabama are not found in the surviving records. We do know that on April 16, 1860, he wrote to Purcell from Mobile that he spent five days in New Orleans, and was pleased by the city. He also mentioned that Bishop Quinlan wanted him to serve as chaplain for the Visitation Convent, and that the doctor told him, "It may be three or four months before he [Fr. David Whelan] is cured."²

* Part One of Dr. Kenneth J. Zanca's article was published in this journal's past Spring issue.

** Kenneth J. Zanca is professor of Religious Studies at Marymount California University. He received his Ph.D. from Fordham University in the field of Christian Ethics. His scholarly work has been concentrated in the study of American Catholic history, especially the areas of the church and slavery, anti-Catholicism before the Civil War, and Catholics involved in the trial of the Lincoln conspirators.

Politically, like the overwhelming majority of Irish Catholics, save John Purcell, Whelan would have been a Democrat, and anti-Republican. He had a negative view of Southern politicians. In December 1860, he wrote to Purcell: "There is scarcely a doubt as to dissolution of the Union. The several Southern States, of the cotton sample, are bound to be dragged to their deepest misery by a set of wicked politicians. May God protect and preserve us."³

There were at least four rationales for Irish Catholic antipathy toward Lincoln and Republicans:

First, the Irish brought with them to America, and passed it on to their children, an antipathy for anything "British." If the British were anti-slavery, as they were, the Irish had to be anti-anti-slavery. The Republicans and Lincoln were identified with a "British" position.

Second, Lincoln-the-Republican had been Lincoln-the-Whig. Even though the party had denounced any support for Nativists' prejudice, the Republicans were still seen by the Irish as the reincarnation of the Whig Party, the party associated with anti-immigrant legislation.⁴ Attached to them were also the Nativist slurs that regarded Catholic foreigners as minions of the pope, here to subvert democratic institutions. The Democrats presented themselves as the friends of the immigrants and protectors of their right to participate in the political affairs of the new country, which they could not do in Ireland.

Third, because immigrants were poor, and willing to work the most menial jobs, they were unchallenged in the unskilled labor market. Republicans sounded like abolitionists and abolitionists wanted to free the slaves and bring them north to be a counterweight to the Democrat majorities in the cities. From the time of Lincoln's election in 1860, the Democratic Party warned the Irish to prepare for the emancipation of slaves and the resultant labor competition when the blacks would *en masse* flee to the North. In the South, freed slaves would compete for their jobs. Therefore, they supported the concept of states' rights (read "keep the slaves in the South" or "slavery is a natural condition for the black race."). The Democratic leaders fueled racial animosities and reinforced racial prejudices in the Catholic community. A prominent Catholic journalist, Orestes Brownson, was one of a few who criticized those who held racist views among the Irish.⁵

Fourth, the Republicans embraced temperance, and the Irish liked their alcohol. There were many Irish who resented this puritanical attempt to deprive them of their drinking pleasures. The "Democracy," as the Democratic Party was often called, was for the Jeffersonian ideal of the "common man," free to regulate his own behavior, and for *laissez faire*. It opposed the moral reformers, be they for temperance or abolition.

The Whelans were Maryland Irish Catholics, and steeped in these attitudes. Specifically, David, following so closely in his brother's footsteps, as he did, from Baltimore to Richmond to Petersburg to Wheeling, it would not be unusual that he shared the points of view of those whom he lived with and served. To their credit, Purcell's and Whelan's friendship could transcend significant political differences, and the two could not only work together in religion, but to "work around" each other's positions.

Summerville: The Visitation Convent⁶

Bishop Portier was born in France, and often returned there after immigrating to America. When the Diocese of Mobile was erected in 1824, the Vatican appointed him the first bishop. He brought with him to Alabama a knowledge and love of the Visitandine Sisters, sometimes referred to as Salesian Sisters, founded by Francis de Sales in 1610. The Order of the Visitation of Mary was actually a reform of the austere ascetical practices of most European religious communities of his time. The nuns were, through prayer, works of love, moderation, and common sense, to devote themselves to God. In addition to their spiritual exercises, they were dedicated to the education of young girls. Their first convent and school in America was founded in Georgetown, Washington, D.C. in 1799.

In 1832, Bishop Portier invited the Sisters there to Summerville (about three miles outside Mobile), and in December of that year, five nuns arrived. Basically from the ground up, with Portier's direction and support, a convent and school were completed quickly. Numbers of students steadily increased, many of whom were children from Protestant families. A tornado destroyed the existing structures in March of 1840, but they were soon rebuilt, and a brick church, named in honor of Francis de Sales, was dedicated in August 1845. The diocese supplied a priest to serve as chaplain to the sisters and parish priest to Catholics in the area serving this Church. In February 1854, the building was badly damaged, as were other structures, by a fire. The rebuilding process continued over subsequent decades.

In 1859 John Quinlan became successor to Portier, and had an appreciation for the work of the sisters equal to his predecessor's. He assigned Rev. P. A. Desgaultiers to serve at Summerville, but in 1860 the priest left for Europe without saying goodbye or asking permission. Quinlan was already facing a shortage of clergy, and knowing of David Whelan's need for work while recuperating from illness, invited him to take Desgaultiers's vacated position. In correspondence with his good friend and former colleague, Bishop Purcell, Quinlan succeeded in getting Whelan placed there, and in April of 1860, Quinlan reported that he was so satisfied with the priest's service to the convent, that he wished him to stay on.⁷

The Correspondence⁸

Summerville, 12 February 1861

Most Reverend Dear Archbishop [Purcell],

Well, we are now living under separate governments—you under the old “United States,” I under the “Confederate States of North America.” We are no less friends, and I trust in God that the establishment of a new Confederacy in the South may tend to lessen the bitterness of feeling and the animosity of action which has prevailed of late years.

I do hope the North may not be blinded to the present position and determination of the South. The separation is effected; it is as real and irrevocable as the separating of the colonies from the Government of England. Better let it be peaceable for blood will not restore the late Union, nor will it bring peace so long as a hand can be raised to ply the match or pull the trigger that may be used to protect and defend the “Confederate States of North America. . . .”

Pray dear Archbishop for your ever devoted child in God.

D.W.

Summerville, 19 March 1861

Most Reverend and Dear Archbishop,

Your kind letter of the 19th February came along in usual mail time and I was made happy on once again seeing that peculiar “hand-write” of yours. There is yet no report down here to authorize any conclusion as to what is to be the result of secession. The almost universal hope is, that a peaceable separation may be allowed; but the unanimous determination is, to maintain the position that has been assumed at all hazards. If the separation be not recognized by the Lincoln Cabinet, war must come, and at once postal communication between us is to be stopped by the power lately vested in your Post Master General, so perhaps I am writing the last letter I shall be able to send you for a long time. If it be the last, it conveys the expression of true, devoted love to you and those with whom I was associated for years so happily, from a heart that shall ever retain the same feelings of love and attachment. . . .

Bishop Quinlan is well and has been quite active in lecturing during Lent. He has large audiences to attend his lectures, a large proportion being Protestants. He desired me, when I would write, to remember him most kindly to yourself and your confreres.

Quite cold here this morning, after a heavy frost last night. You must have had some great doings among the elements on the 17th [St. Patrick's Day], and the effects have come down on us in a milder form.

Most affectionate regards to Fathers [E.T.] Collins [member of Purcell's Council], and Edward [Purcell's brother] and C.H.B. and Co. Kind regards to Miss Ann and the girls and to John.

Please pray often for your truly devoted friend and child in God.

D. W.

Coda

We do not have Purcell's responses to these letters. Still, knowing his mindset, we can imagine how he read these words, and how deeply he felt for his younger friend. After the war, Whelan would return to Cincinnati, again to work with Purcell for one year before he died at age 55. He was always known as "Bishop Whelan's younger brother," a competent man, but a man with personal problems that, at times, overtook him. Purcell would live for 15 more years, one of the most celebrated and controversial prelates in American Catholic history.

Notes

1. Unnamed author, United States Bureau of Education, Circular of Information #1, 1902, A. R. Whitehall, ed., "History of Education in West Virginia" (Washington, DC: Gov't. Printing Office, 1902), p. 97.
2. Letter of Whelan (Mobile) to Purcell (Cincinnati), April 16, 1860, Cincinnati Collection, Box 5, Folder a, UNDA.
3. Letter of Whelan (Summerville) to Purcell (Cincinnati), quoted in Lipscomb, "The Administration of John Quinlan, Second Bishop of Mobile," *Researchers of the American Catholic Historical Society of Philadelphia* 78 (March-December 1967): 37. His brother had far more explicit pro-secessionist views. He wrote to Archbishop Kenrick: "You have seen the Virginia ordinance of secession. I fully concur in it, and privately shall stand by it. . . ." Whelan (Wheeling) to Kenrick (Baltimore), April 28, 1861, Baltimore Cathedral Archives, Box 32, Folder L6, UNDA.
4. See the planks of the Republican platform in *New York Times*, May 17-19, 1860. The party pledged a dedication "to giving full and efficient protection to the right of all classes of citizens, whether native or naturalized both home and abroad."
5. See *Brownson Quarterly Review*, 3d ser. #3 (October 1862): 451-52. See also Catholic historian Jay Dolan, *The Immigrant Church: New York's Irish and German Catholics, 1815-1865* (Baltimore, MD: The Johns Hopkins University Press, 1975).
6. Sources for information on the Convent are few, but rich. For a succinct history see: the "History" tab at the Convent's web page at www.visitationmonasterymobile.org/HTMLcode/History.htm; Charles G. Hebermann, ed., *Catholic Encyclopedia* (New York, NY: Rob't Appleton Company, 1917), s.v. "Visitation Order;" *History of Alabama and Dictionary of Alabama Biography*, Volume II, pp. 1209-1211; the web pages of the Archdiocese (see note 2, supra); John Gilmary Shea, *History of the Catholic Church in the United States* (New York, NY: published by author, 1886), pp. 699-700; Debra Benton, *The History of Mobile's Visitation Monastery* (USA: S.T.A. Publications, 2001); see also *Metropolitan Catholic Almanac and Laity Directories* for 1838 through 1860 for statistics on the growth of the Convent and Academy.
7. See John Quinlan (Mobile) to Purcell (Cincinnati), April 23, 1860, Cincinnati Collection, Box 2, Folder 5, File a, UNDA. In this letter, he also says that Whelan was in good health and that he intended to leave for the North next week. That did not happen as the war made traveling between the sections almost impossible.
8. Both letters are found in Cincinnati Collection, Box 2, Folder 5, File a, UNDA.

HYBRIDITY: THE RECOGNITION OF REVISION [PART TWO]*

MOLLY CAIN**

One of the main aspects of Anishinaabe culture that western culture would benefit from incorporating is their understanding of the fluidity and duality of genders. Through his gender duality, Damien demonstrates and sets up the potential for mixing cultures. He combines the most relevant and beneficial aspects of being a man and woman into being the best priest, confidant, and citizen of the world whom he can be. Agnes “strives to reconcile the parts of her identity that have been culturally deemed as masculine and those that are seen to be feminine” in a way that benefits those around her (Andersen). After revealing herself as a woman to Father Gregory and continuing her service as a priest to the Anishinaabe, Agnes lives and works as a “more zealous, more dutiful” priest (*Last Report* 201). This implies that once she began living fully as a woman and a man, Damien became a more active leader for his people. The masculinity Agnes saw as the dominant gender slackened to allow her to meld into the strongest characteristics of a man while maintaining her strongest traits as a woman. She experiences “a willing despair to be discovered,” and she tries to guide Gregory towards an understanding of the advantages to living as a hybrid of genders (*Last Report* 200). Eventually, Gregory’s inability to adopt this fluid notion of genders, like Damien and the Anishinaabe, is clear when he claims that “a woman cannot be a priest” and calls Agnes’ actions a “sacrilege,” leaving her behind (*Last Report* 207). People of Euro-American culture must recognize the benefits of Native American culture and view those traits as equally important, unlike Gregory, who is unable to free himself from the strongly bound belief that only men can serve as priests even with the positive impact he sees Agnes making.

Opposed to the unbending confines of the Euro-American view on gender, traditional Anishinaabe society gives honor to both genders. The Anishinaabe acknowledge the strengths and weaknesses of both men and women in their attitudes, abilities, and roles.

*Part One of Molly Cain’s paper was published in the past Spring issue.

** Molly Cain, a student at Loras College in Dubuque, IA, won first place in the scholarly research category of the 2014 undergraduate writing competition.

However, when looking at Euro-American society's views on men and women, more disparity seems to exist. In mid-20th century American society, though it may be shifting some, women were deemed "good wives" because they cook and clean around the men, but Nanapush covets one of Kashpaw's wives more than the others due to her skills in hunting. Kashpaw's wife, Mashkiigikwe, was "the hunter... [her] legs were oak fence posts and her neck, solid, was packed with a power that surged up through her body and flashed from her eyes" (*Last Report* 92). Kashpaw comments on her ability to always bring something rich and fulfilling home from her laborious work in the woods for the family, which would be typically seen in Euro-American society as the man's job. Here though, Erdrich illustrates the reversal of these roles and the empowerment it gives women within the Native American family and community. The women do much of the heavy lifting and chores around the home, but they are also given the opportunity to perform tasks that take them outside of the household and to physically contribute to the family's life. Simultaneously, the men are allowed to express their spirituality in a more emotional way than seems socially acceptable in Western culture. Kashpaw and Nanapush allow Damien, an unknown Catholic priest, inside the dynamics of their relationships and lives when they begin arguing about the "too many wives" Kashpaw keeps (*Last Report* 98). Damien navigates the emotional argument and trap by not telling anyone how to act, as they are not members of the Church and have no obligation to follow those rules, and letting them continue their traditional practices.

This duality of genders at play in *Last Report* emphasizes the great need for Euro-American culture to clasp onto the ideas and identity of Native American culture. The malleability of male and female characteristics in Anishinaabe culture would tremendously benefit Euro-American culture, as the gender constrictions are much more rigid. Every person deserves a place they feel like they belong, and it is even more advantageous if we can accept those differences in our own lives. One example of how this is exemplified in Anishinaabe culture is its people's belief in the dualistic spirit, the Wishkob, a spirit who is "biological[ly] a male... [and] assumed the gender role of a woman, as wife to the chief and as Kashpaw's grandmother" (Rader). Thus, Nanapush's reference to the Wishkob, which Damien represents, shows that he understands Damien's liminal position between man and woman in Euro-American culture, and illustrates the Anishinaabeg's approval of him. The question of Damien's feminine characteristics come to a head one night while chatting and playing chess with Kashpaw who directly asks Damien: "Why...are you pretending to be a man priest?" (*Last Report* 231). Instead of posing this question in an accusatory and offensive tone, as it might have been addressed in a Euro-American setting, Kashpaw simply wonders what would make Damien hide his true identity as a woman under the guise of a man. Nanapush acknowledges

the strength of Damien's faith by saying, "This is what your spirits instructed you to do, so you must do it. Your spirits must be powerful to require such a sacrifice" (*Last Report* 232). Without critical judgment, Damien is able to flourish on the reservation as a result of the "Native American belief [that] the two-spirit offers a more fluid economy of gender" (Rader). As Damien strengthens his identity through this dichotomy, so his spirituality follows. This helps Damien realize how to fulfill his own truth: "I am nothing but a priest" (*Last Report* 207). This newly-revealed truth comes from Gregory as he says, "I know the truth. It is in me and it tells me to love" (*Last Report* 204). Damien understands that his life's work is to be present as a priest for his people, the Anishinaabe, not as a wife who gets placed in a home void of souls to reach or as a nun whose influence is limited. As a person who can embody two spirits, Damien receives respect and finds comfort, peace, and humble acceptance within the Anishinaabeg community.

It is evident throughout the novel that this kind of true hybridity does not exist in many forms or people in today's world, just as an effeminate man or a masculine woman may not be absolutely accepted. In Western culture, gender duality not only receives negative connotations and stigmas, but also suffers from great misunderstanding. Only recently has there been greater acceptance of non-normative gender constructions. Still, standard gender confinements and expectations are more dominant in Euro-American culture, than in Native American cultures. When a man dresses nicely or a woman dresses in what is perceived as more masculine, judgments are automatically cast on their sexual orientation because their portrayal of their prescribed gender diverges from the norm. On the reservation though, Damien finds acceptance. He demonstrates that hybridity is more than just talking; hybridity requires action. It calls for people of the dominant culture to first reach out and act on their differences to make each other better, as Damien does with Kashpaw and Nanapush.

Recently, more attention is being paid to the varying degrees and manifestations of femininity and masculinity in Western culture. In the hopes of becoming closer to a more understanding society, like the Anishinaabe, further studies and research are being done to analyze the attitudes and perceptions in Euro-American society about non-normative gender associations. Dr. Susan Parlow, in *Studies in Gender and Sexuality*, wrote an article based on her own patients' struggles with the Western ideals of maleness and "examine[s] masculinity psychoanalytically as a paradoxical challenge to an individual man as he develops" (Parlow 213). She urges a more malleable position on gender construction and identity that, in Erdrich's case, would reflect more of the traditional Anishinaabe beliefs related to gender duality. The men she speaks to are grappling with the constraints of their stereotypical masculine roles in society and relationships. Most of the men commented numerous times about constantly hearing,

“What does it mean to be a man? What is a real man?” (Parlow 214). Western culture’s focus on a “real man” possessing qualities that exhibit authority and emotionless ways of expression, opposed to the idea of the two-spirited person in Anishinaabe culture, appears to have a destructive influence on the men taught to think this way.

This tension between the divergent treatments of masculinity in these two cultures keeps their hands from not only touching each other, but from even coming within grasp. The Anishinaabeg concept of gender flexibility is one tradition Euro-American culture would benefit from incorporating into their society. This would require shifts in attitude and perspective from those associated with Euro-American society. In today’s global world, we cannot afford to turn away from acceptance; the truly plausible option is to run towards it with open minds. This challenges Western society to demand the incorporation of gender duality as a new tradition, a new belief, and a new form of hybridity.

A second way that Western culture can actively reach out towards Native American culture is by seriously integrating concepts of their spiritual connection to their own bodies and the world. This is the kind of faith that promotes tranquility and physicality over righteousness and separation, spirituality over doctrine. Before coming to live on the reservation of Little No Horse, Agnes’s life revolves around and is dominated by the Catholic Church and its judgments of her life and actions. During her time as Sister Cecilia, she experiences the solitude of prayer and a true connection with her faith while playing the piano. Agnes’s body guides her faith, like the Anishinaabe, but in Euro-American culture, and specifically Roman Catholicism, that is not acceptable. Her fingers and “hands twitched and drummed, patterned and repatterned” as she did other chores (*Last Report* 14). Completely liberating her, emotion spills from her fingertips as she sways to her own ringing variation of Chopin in the convent. At this moment, Cecilia experiences emotions of “faith and doubt, her passion as the bride of Christ, her loneliness, shame, [and] ultimate redemption” (*Last Report* 14). Her heartbeat seems to follow the cadence of the piece and she becomes whole. However, this freedom she experiences in seclusion with her music and God vanishes after the Mother Superior forbids the playing of Chopin, spurring Cecilia to leave the convent and return to her identity as Agnes DeWitt. Here, Agnes’s piano playing binds the spiritual and physical elements of faith. Agnes feels suffocated and weighed down by these restrictions. Not being allowed to play her music takes away her body of prayer, of communicating with God and herself. Although Catholicism is a vehicle for Agnes to enter into Native American culture, she is only able to become an amalgamation, and, therefore, the best version of herself, through adopting features of Anishinaabeg corporeality.

This belief in intimacy with the body is central to the way the Anishinaabe live, and Damien begins to incorporate these physical aspects of Anishinaabe spirituality into his

own life, and challenges others to make it part of theirs as well. Towards the end of his life, while speaking with Father Jude, he challenges Jude to acknowledge the importance of combining traditional Anishinaabeg spirituality with Catholicism. Giving Jude examples, Damien emphasizes how he tries not to judge a person based on an initial action, whether right or wrong, but on how the person lives and responds afterwards. He recognizes the instinctual pull people experience towards other human beings. He remembers the emotional and physical empowerment only another human can give, from the time spent with Gregory. Their intimacy enlivened Damien's ministry, and, though they tried, they "could not find evil in [their] actions, but...only harmony and righteous peace," yet "none of [it], fit doctrine" (*Last Report* 204). Forced to briefly depart from her dual identity, Agnes leaves "the body they [Damien and Agnes] shared and for this moment, she existed only in a spirit sad with knowledge" that this would tear them apart" (*Last Report* 206). Letting go of Gregory and that kind of love in exchange for his people's love illustrates Damien's true desire for hybridity. In order to incorporate both Western and Anishinaabe cultures, Agnes must concede this physical relationship to maintain the balance she has, as Gregory does not truly understand or accept her role as a priest.

Again while meeting with Father Jude, Damien uses the intrinsic physicality of human beings that God has given them to defend the nuns on the reservation. They have human desires and, thus, make human errors. When asked if he condones their "irregular behavior," Damien replies that he "cherish[es] such attractions the way [he] look[s] fondly upon a child's exuberant compulsion to play... [for] God will still be there when the child is exhausted" (*Last Report* 134). Damien chooses to not cast harsh judgments on his people based on their spirituality because he understands, accepts, and adopts these beliefs into his own version of Catholicism. He finds them to be beneficial spiritually, emotionally, and physically, so long that it still allows people to be present to the people around them. He shocks Father Jude into seeing the richness and humanity inherent in Anishinaabeg beliefs stemming from two sacred places to them: the body and the earth. Sharing with Father Jude that the "Anishinaabeg word for the human vagina is derived from the word for earth" (*Last Report* 134), Damien emphasizes the deep and positive relationship between the earth and the body for the Anishinaabe. After he has so closely intertwined himself with the Anishinaabe bodily spirituality, explaining it to someone from an outside perspective challenges Damien to convey the way he has learned to "cherish" such love (*Last Report* 134). Father Jude argues that the nature of sin is either right or wrong, with nothing in between, yet Damien argues that "the mixture is gray," leaving room for interpretation and other aspects of faith, such as the body (*Last Report* 135). Damien wants others to see that, if the space is made, it is possible to let our holy, physical bodies have an influential part in the practice of faith and that it can bring one closer to their God.

Due to this relationship between the body and the land in Anishinaabeg faith, Damien learns to interweave these aspects with Catholicism. Incorporating these two elements into a Western understanding of faith means learning about the value and practice of them in the Anishinaabe tradition first, and then weaving them into one's personal faith. Central to traditional Native American and Anishinaabeg culture is the proper treatment of the land and the recognition that those who live on the land are intricately and intrinsically tied to it. When comparing the practices of these two cultures in regards to the land, a study published in *Society & Natural Resources: An International Journal*, shows there are "four belief areas" that the "Native American land ethic" includes: "All is Sacred, Right Action, All is Interrelated, and Mother Earth" (McAvoy). Traditional treatment of the land roots itself in the spiritual and physical. The Anishinaabe belief in the concept that the Earth is a gift and a creator, a privilege and an initiator of all aspects of life is an idea that often finds itself on the bottom of the priorities list in Western culture. In Anishinaabe culture, the cohesion between the earth and everything on it is so tightly bound that they view some inanimate objects, such as "trees, sun-moon, thunder, [and] stones...as animate" (Hallowell 146). This classification suggests their view of life is more fully encapsulating and accepting of their surroundings than Western culture. However, the Anishinaabe do not seem to be "consciously aware of... the animate-inanimate category of [this] language, despite the fact that this dichotomy is implicit in [their] speech" (Hallowell 146). The Anishinaabeg's attitude towards nature shows deep respect for the earth and that it is not only tied to their language to address nature as alive and active, but also that its place in their language is unobserved. Of course, there are various groups and services that work to preserve the Earth, but it is not a value so intrinsically rooted in the majority of the Euro-American world's mind, as in that of the Anishinaabe. In Western culture, the concern for the world is fixed in the "the scientific-utilitarian context" (McAvoy). A sharp division is wedged between these two mindsets of preservation and consumption.

Throughout his time on the reservation, Damien labors tirelessly to combine the cultures, beliefs, and people of Western society with that of the Anishinaabeg. In his dreams, he "explor[es] worlds inhabited by both Anishinaabeg and Catholic," but his reality follows suit as he willingly lets both linger together (*Last Report* 211). At one point in the novel, Damien becomes very ill and the traditional remedies do not appear to make any difference, so he turns to Nanapush, who opens the doors of his own "church," a small enclosed hut, where Nanapush "start[s] to pray, addressing the creator of things and all beings to every direction and every animal" to heal Damien (*Last Report* 215). This sweat lodge allows the person inside to perspire until whatever illness afflicting him or her leaves, and by inviting Damien into his sacred space, Nanapush reveals another avenue for Damien to become an amalgam. Nanapush's church heals

Damien and opens him up even more to the world of the Anishinaabeg. Damien begins appreciating more of the minor aspects in his life and acknowledges with great wonder “the very thingness of the world” (*Last Report* 215). He truly experiences and knows the beauty and tranquility of having two forms of spirituality come together as one.

Agnes’s eventual return to Catholicism allows her to navigate the treacherous path of finding her true identity by putting on the robes of a Catholic priest. As Damien, she finds that there are many positive reasons to espouse the Anishinaabe beliefs of spirituality that better fit his identity. Thus creating a hybrid of both genders and spirituality, Damien exists as an example of how truly transformational a more well-rounded outlook and interpretation of these two cultures and societies can be. His life on the reservation is more complete and more influential than it ever was before. As his spiritual journey continues on the reservation, it becomes clear that the notion of finding one’s potential is the ultimate goal for Erdrich in these novels and that it does not necessitate a certain place for that potential to be reached, but that the journey of how to get there lies at the crux. The question of where that potential lies for Damien seems to be answered by the way he is accepted on the reservation by Mary Kashpaw who “come[s] to shield and heal [him]” and by the highly apprehensive, yet tolerant “Kashpaw’s openhearted ease” (*Last Report* 118, 64). The physical contact that Damien and Mary Kashpaw make with their hands mirrors the actions necessary for bridging the gap between these two people and their two cultures, marking the possibility and true beginning of the incorporation. Here at the reservation, Damien becomes the mouth that forgives, the eyes that sympathize, the ears that listen, and the spirit that flourishes through the faith and spirituality of the Anishinaabe and Christianity.

Damien’s move to a different culture exemplifies how one’s spirituality can be bolstered by other traditions and how faith is often strengthened in the midst of challenges. In needing to defend and explain his Christian beliefs, Damien is required to think about and question his devotion and where his faith and trust lie. While meeting with Kashpaw and Nanapush once, they ask, “What makes you walk behind this Jesus?” (*Last Report* 99), Damien realizes his inability to immediately articulate a statement and takes a moment to pull his thoughts together enough to say, “It is love....That is the sole reason. Love” (*Last Report* 99). Together, they concur in identifying the agape kind of love Damien refers to, as Kashpaw sends his son, Nector, to “investigate” if the “spirit is any good” in this foreign church (*Last Report* 99). This is a sincere effort in reaching out to the religion and spirituality of the Western culture that Euro-Americans should see as a model and follow.

As leaders of the Anishinaabe nation, Nanapush and Kashpaw try to learn and understand Catholicism, though they are not required. Their willingness shows their flexibility and openness in faith. The Anishinaabe and “their faith... [are] strong enough to bend priests, and it is that bending that keeps Father Damien’s faith supple”

(Klinkenborg). If these attitudes and actions were mirrored by Western society, hybridity could be attained. Kashpaw and Nanapush's spirituality and morals lead them to at least a clearer understanding of this new concept of spirituality.

Towards the end of his life, Damien struggles, but allows his religious hybridity to guide him. He calls out in prayer, "Saint Augustine, Nanabozho, whoever can hear me, give me a little help now" (*Last Report* 266), imploring for intercession to both the saints of the Catholic Church and the gods of the Anishinaabeg. Damien even writes to the Pope, saying that he finds Anishinaabeg faith and spirituality to be "compatible with the teachings of Christ," signaling for others to see the opportunity for syncretism (*Last Report* 49). Here, Damien declares this "illumination of liminality—a conflation of Christian religion and Native American mythology," as progressive and possible (Owens 55). In recognizing, incorporating, and spreading the benefits of Anishinaabeg religion to the leader of the Catholic Church, Damien stresses the need for the dominant Western culture to reach out and incorporate these aspects as well. Throughout his life, Damien has acted on love as a guiding belief, and he receives it in return from these people in much more profound ways than from those in Western culture. Throughout his eighty years at Little No Horse, Damien "ha[s] been converted by the good Nanapush...practice[ing] a mixture of faiths...in the service of the spirit of goodness, wherever that might evidence itself" (*Last Report* 276). Damien is a true hybrid who hopes others will choose to experience something similar.

As people living together in the same cities, states, country, and world it is imperative that we take the time to acknowledge, accept, and incorporate one another's traditions. Considering the differences present in Native American and Euro-American cultures requires the dominant culture to reach out and take on the positive traits of the other culture. The Anishinaabeg's tradition accentuates the important connection between humans and the earth, which Western culture today is sorely lacking. We can become hybrids and live healthier lives by adopting this stronger understanding and acceptance of the fluidity of genders and the corporeal relationship to nature. We can act more like Damien and not press Western ideals and traditions on others. Living in a world on the edge of an environmental catastrophe, we need a revision with a solution that will bring us into deeper relation with the earth. Opening a space for this new connection will require an alteration in thought and action for Western culture that values our spiritual and human link to the earth. Damien evolves into a friend, a confidant, a keeper for the people of Little No Horse. If they did not have him, no one "would listen to the sins of the Anishinaabeg and forgive them—at least not as a mirthless trained puppet of the dogma, but in the spirit of the ridiculous and wise Nanabozho" (*Last Report* 276). Damien's concerns lie with his people on the reservation. He acknowledges the shortcomings of the Catholic Church by letting the need to be a servant to a group of people override strictly following dogmatic

teachings. Damien's life and transformation show that we should not deny our own traditions, but we need to accept and incorporate those of others. Through this integration, Damien becomes a "transcultural priest"; and if we follow suit, we can become, as Rader calls it, a "transcultural" society.

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EXTERMINATING THE OTHER: TRIVIALIZED VIOLENCE TOWARDS THE ANIMALS OF ISABEL ALLENDE'S THE HOUSE OF THE SPIRITS

ELIZABETH MICHELLE DUNLAP *

The animal traditionally has been conveyed in literature as a minor figure inhabiting a natural setting that often is overlooked by its human counterpart. In post-colonial literature, however, images of animals are sometimes placed into the text's narrative to serve as an understated symbol of how indigenous people are viewed through the Western colonizer's lens. In this context, the idea of the native is attributed to that which is natural and antiquated, irrational and chaotic, mythical and silent. As a result of these views, exploitation and/or desecration of the native are justified as a necessary purging of a dehumanized Other in order to reinforce the dominant agenda and to make room for the civilizing advancements that are believed to come out of colonization. When readers engage post-colonial texts, they must learn to be keenly aware of the presence of those marginalized groups that appear most silent. Textual depictions of exploitation and/or violence against animals also can serve as a platform to emphasize further how the native is exploited and silenced through a Eurocentric patriarchal narrative.

Isabel Allende's 1982 novel *The House of the Spirits* manipulates this Eurocentric narrative in a subversive manner that reveals the patronizing and sometimes contradictory ways in which animals and natives are viewed. Allende does this through the narrative of the character Esteban Trueba – a figure that embodies all of the ideals of a Westernized patriarchal hegemony. Trueba's narrative reveals startlingly graphic instances of violence toward animals, yet minimizes the effect of such actions - most of which he initiates. There currently exists light critical analysis of these animals as literary symbols of the kind of institutionalized oppression which minorities that crave autonomy face within a post-colonial setting. Critic, Maik Nwosu, argues in his article, "Barrabás Came to Us by Sea: Absence and Presence in Allende's *The House of the Spirits*," that symbolic oppression and freedom are established through the arrival of protagonist Clara del Valle's dog Barrabás who is imprisoned in a "despicable cage,"

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the open birdcages with which Clara fills her labyrinthine household on the corner, and lastly, her granddaughter Alba's eventual imprisonment in what is referred to as "the doghouse" (Allende 351). Confinement is intended for groups that are deemed inhuman, which in turn would further justify their imprisonment. In her article, "Relax and Enjoy the Show: Circensian Animal Spaces in Australian and Latin American Magical Realist Fiction," critic Tanja Schwalm briefly examines the symbolism behind cages in regards to post-colonial literature's treatment of animals, referring to it as a type of "gap . . . reinforced by the spatial separation between the [human] visitors to the . . . menagerie and the animals kept in trailers and cages" (84). However, beyond these themes, Allende employs numerous references to animals in association with chaos, myth, or their trivialized extermination. These instances can all be found embedded within the passing of a single sentence, yet I find that there is a lack of discourse that analyzes these subtleties. In Allende's *The House of the Spirits* these images appear enough throughout the text that they deserve to be highlighted. Allende's novel subtly uses animals as an extended metaphor for "[those] people [that] have been culturally disempowered" under a Western patriarchal narrative (Latham 67). This disempowerment is established particularly through Allende's symbolization and mythicization of vanquished animals, and the seemingly minor instances where they have been exterminated and/or exploited by male characters for capitalist gain - an ideology that is deeply embedded within the framework of Western culture.

Traditionally, in the colonizer's narrative, overcoming the presence of the native is deemed as a triumph over an antiquated and disorderly natural world. In this way, the Eurocentric narrative is able to justify its actions in the name of advancement and, therefore, take on a paternalistic role in relation to its relationship with indigenous peoples. The dominant group's narrative attributes them to inhabiting a "wild zone" that is devoid of the rational "patriarchal world of business and politics" (Bennett 360). This ascription to the native as inhabiting a wild zone serves as a tactic to further dehumanize him or her and justify colonization in order to bring about "law and order" (Allende 57). Other tactics used to oppress disenfranchised groups can be subtle or overt where the values of the dominant, such as religion and culture, and physical violence are utilized in tandem to reinforce internalized subordination. Allende explores this within the first chapter when the reader is introduced to Clara's eccentric uncle, Marcos - a seasoned explorer and fetishist of other distant and exotic cultures. The narrator creates a clear picture of Marcos through a family photo, and states:

His was the only perfectly clear image she retained from her whole childhood, and in order to describe him she did not need to consult the daguerreotype in the drawing room that showed him dressed as an explorer leaning on an old-fashioned double-barreled rifle with his right foot on the neck of a Malaysian tiger, the same triumphant position in which she had seen the Virgin standing between plaster

clouds and pallid angels at the main altar, one foot on the vanquished devil.
(Allende 10)

Similar to the Spanish conquistadors of the past, Uncle Marcos stands on top of the vanquished Malaysian tiger holding “an old-fashioned double-barreled rifle,” the colonizer’s tool for violent extermination (Allende 10). The whole scene is captured in the single snapshot of a daguerreotype – a nineteenth century French invention – that was instrumental in making this inferior display of the savage/native available to Europeans that could afford it. In this passage Allende has also signified the tiger’s Malaysian identity so that it would not be forgotten. Whereas in the Eurocentric narrative, marginalized ethnic groups lack identity and find themselves homogenized into one monolithic category of otherness. Edward W. Said articulates this idea in his 1978 book *Orientalism* by saying that the idea of “The Orient is not only adjacent to Europe; it is also . . . its cultural contestant, and one of its deepest and most recurring images of the Other” (Said 87). This recurring image of the vanquished Other – Europe’s cultural contestant – conjures forth the display of a heroic Western male that has overcome that which is natural and silent. This display is internalized within the subconscious of post-colonial societies. With this in mind, Allende resurrects the image of Clara’s beloved Uncle Marcos in a position where he has overcome a natural world that has, in reality, surreptitiously possessed him and become the center of his “desires, repressions, investments, and projections” (Said 90).

Allende’s religious parallel between Marcos and the Virgin Mary shows how the dominant group utilizes values, such as those associated with various religions, in order to support the idea that the native can and should be conquered. Due to their Otherness, the colonizer’s hegemonic narrative categorizes the native as an inferior being who can be exterminated and culturally disempowered in order to make way for deliverance from themselves. In the colonizer’s mindset, what is different is the exaggerated equivalent of all that is bad. In this passage, a major distinction is made between the heavenly “triumphant” and the conquered “devil” (Allende 10). Marcos poses in a manner similar to the Virgin, standing on top of the devil amongst a group of pale angels. The novel’s third person omniscient narrator – which is, in fact, Alba – depicts a scene that is recognizable to western readers who have found this recurring image in their literary canon. Here, the dead Malaysian tiger – the conquered – serves as a metaphor for how the Eurocentric narrative portrays the native.

This domination calls into question how natives are portrayed. Conquering or placing the native into a position of submission is a theme that can be found in the Western literary canon. For Allende, articulating native experience through the animal allows for her to call attention to the treatment of historically silenced and/or maligned groups. Through Trueba, Allende is able to construct the stereotypical hyper-

dominant patrón who sees the Chilean natives as antiquated and disorderly. Without the presence of a master, Trueba believes that Tres Marías would become eternally ruined and overrun with poverty, sickness, and all things untamed. Nature would eventually engulf Tres Marías – a “model estate” that is a hodgepodge of all things quintessentially European and, therefore, the epitome of elegance to Trueba – in a “wild tangle of [overgrown] vines” and animals that have made the property their home, such as the ravenous dogs that Trueba first sees during his initial survey of the property (Allende 151, 43). When Trueba first arrives to survey the property, these fears which truly are his own become manifest into a reality he feels compelled to change. Trueba sees himself as the figure who must literally save the natives from themselves in order to bring about modernity and progress.

For there is no room for the Other and/or the natural world in the face of modernization and progress. Karen Wooley Martin’s essay, “Roots and Routes to Utopia,” defines nature as being an abundant “space without limits” (Martin 20). Tres Marías – with all its formidable European trappings – is located in the countryside, presumably overlooking the Andes mountains, a location which escapes the societal limits and restrictions that Trueba tries to establish in order to bring about some kind of formal order that adheres to a Eurocentric concept of reality. In Tres Marías, nature joins with magic subversively to create an unstructured reality. For example, there is the appearance of Old Pedro García, an elderly shaman and relic of the past, leading away a horde of ants whose seemingly minor presence still manages to pose a threat to the splendor of Trueba’s property. Yet Trueba cannot fully escape this himself; this inability becomes apparent later on when he must rely on the magical prowess of Old Pedro García to restore order to his physical self in the wake of the earthquake that leaves him trapped underneath the rubble. In such cases, the presence of the natural serves as an affront to Trueba’s supposed God-given right as patrón to subdue this disorderly and limitless universe; however, there are times when he has no other choice but to rely on this unstructured realm. After all, Tres Marías serves not only as his livelihood, but also as a symbol of a capitalist system from which he is able to benefit greatly.

In addition to subjugation of the natural world, there are scenes depicting the animals of Tres Marías that must be highlighted in order to make some sense of Allende’s symbolization. In Trueba’s narrative there is a building sense of anxiety over the chaos and disorder that has the ability to subdue the once respectable property without the presence of a hyper-dominant *patrón* like himself. Through the decay of time he fears that the property may have become a “ghost town” in the sense that no one of his class – the only people worthy of having an identity – is present (Allende 42). These indigenous people living in the country lack names or real identity and become synonymous with the inhuman. Trueba shows this belief when he justifies

using a veterinarian to treat the peasants because of convenience and his belief that “if the vet knew how to treat animals his training was good enough for people” (Allende 47). In this case, the term people use conveniently signifies the native who is not quite an animal, yet unworthy to be held in the same category as those with a blue-blood pedigree. When Trueba first arrives on the property in the second chapter, he notes the forlorn women and men, and the wild children and animals living there. Here Allende paints another disturbing scene of a dog running up to smell the feces of a little boy, with Trueba immediately ordering for that same dog to be killed moments later as he begins to assume his role as Tres Marías’s new master. This violence happens all in the matter of one-to-two sentences and further emphasizes the animal’s trivialized presence whilst highlighting their desecration in the name of progress.

This graphic scene not only highlights the trivialized violence but also calls attention to Trueba’s idealized narrative that depicts his necessary reconstruction of Tres Marías and his role as the ambivalent *patrón*. Trueba sees himself as the savior that will usher in a new era of strict order and progress to this once lawless land. Critic Philip Armstrong states that “the animal has tended to disrupt the smooth unfolding of Enlightenment ideology” (qtd. in Schwalm 93). This Western school of thought was marked by an emphasis on rationality in human beings and the beginnings of new advancements in medicine and the sciences. Trueba can justify the killing of a dog as a tradeoff or minor sacrifice in order to bring about a diluted and restricted enlightenment to the natives and poor villagers living there. He staunchly adheres to this ideology as he is an advocate of the latest advancements that he comes across in early 20th century medicine. Unfortunately, the vitamins and immunizations that he introduces with the ulterior motive of keeping his property healthy as a way to increase productivity – and his own capital – are not embraced by the natives and peasant workers. On the other hand, Trueba both acknowledges the presence of animals and their worth in a romanticized lens that contradicts his earlier statements. This contradiction is apparent when Trueba states, “I bought animals. Animals were sacred to me, and even if we had to go a year without eating meat, they were never killed” (Allende 46). This statement openly contradicts his previous actions. Trueba is known to hold an idealized view of all things that fall into this wild zone or Other category, often citing his hatred for city life. His venture into reconstructing Tres Marías is a “romantic idea,” according to his sister Férua (Allende 40).

The country provides the space where Trueba can escape and live out his darkest fantasies away from the scrutinizing eyes of those in his class. Indigenous peoples and animals are deemed sacred in the similar way one would regard a prized possession. He implies in the first sentence that at least a majority of the animals were purchased like conquests. Their place in Trueba’s dominion means that they fall under his property, thus, allowing him to do as he pleases. Bridie McCarthy’s essay, “Identity

as Radical Alterity,” defines the concept of colonization as “violent possession [overtly sexualized] or civilizing and evangelical mission [overtly ironized]” (191). For McCarthy, colonialism is full of contradictions. For example, during his phase of sexual frustration, Trueba takes this frustration out on the unfortunate chickens – his property – daily, despite his earlier contradictory statement on the sacredness of animals. His complete disregard is depicted as such:

As he did every morning, he went into the kitchen for his breakfast and saw a hen pecking crumbs from the floor. He gave it a kick that ripped its stomach open, leaving it to die in a pool of guts and feathers, flapping its wings. (Allende 62)

Such a horrifying display of Trueba’s disregard for these beings, who also happen to be of the female sex, extends to his treatment of the natives. His treatment of them is a daily occurrence that suggests that they are an abundant resource that can be treated in whatever way he chooses. To be both an animal and female automatically places these creatures at the bottom of Trueba’s social hierarchy. With this in mind, the hens are further placed towards the bottom and are an identity-less possession or commodity that exists only to fulfill his baser needs, whether it be through their contribution to Tres Marías or an outlet that he can kick around and leave to die. Here in the countryside, Trueba can act in whichever way he desires and treat the silent and inhuman Other as the recipient of his frustrations. This is much the same as he treats the natives, particularly the young nameless peasant women that he uses to satisfy his baser needs through systematic rape. Yet, when faced with the consequences of his actions, he refuses to acknowledge his own fault and take responsibility. For example, when he finally notices the protruding belly of Pancha García, his first victim and only identified female peasant on his property, he is incapable of claiming the child as his, only recognizing it as a “formless, gelatinous mass” lacking humanity (Allende 54). Pancha is an expendable female victim of Trueba, just like the hens that he exterminates out of pleasure. Their symbolic otherness makes it possible for Trueba to use them in whatever way he pleases.

Nicolás Trueba, one of Esteban’s few legitimate children, also participates in this violence before reaching his own philosophical enlightenment that leads him on a path of strict frugality and stoicism. As children, Nicolás and his brother Jaime engage in the rough and often cruel games expected of the young boys of their time. Allende describes them as “chas[ing] lizards to slice off their tails, mice to make them run races, and butterflies to wipe the powder from their wings” (110). For the brother’s entertainment, these miniscule creatures are subjected to a kind of physical torture presumably because of their diminutive sizes in comparison to theirs. Readers can recognize the triviality of the animals in their miniscule size. Moreover, we can

also view them as seemingly innocuous symbols of the marginalized groups that get treated in a similar manner. In this context, the mice, butterflies, and lizards are the colonized to Nicolás and Jaime's colonizer role. As an adult, Nicolás will briefly venture into the world of business through attempting to create a flying sandwich factory similar to the contraption his great Uncle Marcos had built before him. To feed this capitalist venture Nicolás will sacrifice dozens of chickens for profit. As a result, the Trueba's courtyard becomes "filled with [chicken] feathers and the Olympian statues . . . [are] splattered with blood" (Allende 197). These identity-less chickens are led to their deaths in order to become consumed by a literal capitalist machine – the flying contraption that he, in fact, models on a "pre-war German zeppelin" (Allende 196). This venture ultimately becomes a failure for Nicolás once he comes to terms with this violence because his "conscience had also been upset by the slaughter" (Allende 197).

Mythicization of both the animal and native is another way for the colonizer to justify their removal in order to achieve modernity and progress. In this way, both groups become attributed to the irrational wild zone that is also full of the possibility of a nonlinear magical reality. Similar to Rosa the Beautiful's "impossible creatures" embroidered on her tablecloth are Blanca's fantastic clay animal crèches that she brings to life (Allende 7). These creations of otherness are in turn discouraged from being sold for profit by Esteban Trueba for fear that his name "be brought down to the level of those merchants who sold nails in the hardware stores and fried fish in the market" (Allende 149). These mythical creations made from the same mud used by the peasants and native Chileans would altogether be detrimental to Trueba's role as the rational and forward-thinking *patrón*. Moreover, identifying Blanca and Rosa's creations as fantastic creatures is a similar term that the colonizer uses to not only further signify the otherness of the marginalized, but also to romanticize their presence. McCarthy states that both the colony and empire are "sites of distortion" where Eurocentric views alter the identity of the marginalized native as both a phantom of the past but also a wholly abstract being that doesn't adhere to the formal rational reality of the centre (191).

Barrabás, the only named animal in the novel, is a figure that is central to this theme of the native as mythic. Those of the bourgeoisie class gossip about Clara's companion – Barrabás – by spreading rumors of him "[turning] into a wolf on a full moon," thus causing everyone to think of him as a werewolf or monster (Allende 19). Allende writes, "Popular imagination and ignorance with respect to his past lent Barrabás the most mythological characteristics" (Allende 19). Barrabás's mammoth size and black fur are akin to that which is mythical for those of the upper class because they inhabit a linear and structured society that is outside of the wild zone. Unlike his debut as a puppy, he grows so large that he cannot be contained within a cage. In this way,

Allende employs Barrabás as a mythical symbol of the native breaking free of the empire's margins. That kind of insurgency becomes a motif in the novel through Barrabás, Old Pedro García's Marxist parable of the fox and the hen, and the growing Socialist movement happening in Chile. Allende manipulates narrative structure in a subversive manner where magic seeps into what would otherwise be strictly linear if written by a hegemonic force. As the reader is introduced to the ruined Tres Marías, the novel journeys into Chile's countryside and woods, both wild zones themselves, or as the dominant view describes them, "a lawless heap of rocks, a no-man's land" (Allende 43). Furthermore, since Allende's novel is also employing elements of the genre of magical realism, Barrabás's arrival to the del Valle family is significant because it is almost legendary. As Alba pieces together the novel's converging narratives in order to rewrite history, she begins and ends with the arrival of Barrabás, a figure who can stand for native experience.

Barrabás's sudden death on Clara's wedding serves as an omen for things to come. He comes in staggering, "blacker and larger than ever with a butcher's knife stuck in his back" (Allende 79). Once Trueba becomes her lawful companion Barrabás must be violently removed, eventually being turned into a tanned hide that is locked away in the dark basement of Tres Marías, an antique of the past. Thus, the symbol of the wild zone, antiquated and mythical, is erased to make way for modernity and progress. Yet, he is not totally forgotten in that Alba remarks that Barrabás's "death had made him so heavy that it was nearly impossible to lift him" (Allende 80). This heaviness encompasses possible implications behind what Barrabás symbolizes. As Maik Nwosu points out (<http://imgur.com/gallery/pkPv9>), Barrabás is more than just a dog. In fact, his arrival "points to a conjunction of worlds, of the known and unknown," the oppressive forces at work and those groups that are silenced by them (Nwosu 12). However, it can also be argued that Barrabás is a figure that literally marks the beginning and end of the violence initiated by Trueba in the novel. And perhaps the seemingly minor deaths of animals previously mentioned can all serve as an extension of Barrabás and all that he embodies.

Currently, critical analysis on *The House of the Spirits* reveals a lack of discourse on the treatment of Allende's most marginalized group – animals – and this deficiency allows for a broader discussion for what inherently is lacking in the realm of post-colonial studies. On one hand, this literary perspective is flexible in that it allows for convergence with other literary views that are articulating different types of relatable human experiences, such as psychoanalytic, marxist, feminist, and post-colonial studies. There exists much discourse on *The House of the Spirits* that employs these different yet complementary perspectives. Yet these different articulations still trivialize the presence and extermination of the animal and the implications behind such actions. These instances often do exist, and I urge that readers consider the meanings behind

their presence because it is possible that post-colonial authors are using them as a metaphor for several themes that post-colonial studies covers. Perhaps the discourse has overlooked their presence and symbolic meaning, thus, contributing to the unintentional silencing. One cannot help but wonder if post-colonial readers and critics have managed to silence one of the most overlooked groups in order to make way for a continuously transitioning literary canon that privileges human experience.

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BIOGRAPHICAL SKETCHES OF NOMINEES FOR EXECUTIVE COMMITTEE

(A mail-in ballot will be found between pages 72 and 73.)

Dr. Luigi Bradizza, Salve Regina University, Newport, RI

Luigi Bradizza, associate professor of political science at Salve Regina University in Newport, RI, through his role as its chapter moderator to DES since 2012, has helped to revive the Society's presence on campus. Enthusiastically supporting the mission of Delta Epsilon Sigma, he envisions the Society as continuing to be intellectually rigorous, faithful to its Catholic roots, and outward looking and engaged in the nation and the world. He hopes to preserve and enhance the Society's various activities so as to present Delta Epsilon Sigma as an increasingly-valued institution, both for students as they finish their education and for graduates as they move through the world. As graduates mature, Prof. Bradizza would like them to continue to identify Delta Epsilon Sigma as a key resource in their lives, one that contributes to their growth as intellectually-engaged graduates of a Catholic institution, lifetime members who seek wisdom and positive change. As a board member, Luigi Bradizza envisions his role as working with others to bring about this more expansive vision.

Dr. Matthew Garrett, Loras College, Dubuque, IA

Dr. Matthew Garrett, faculty advisor for the Delta Epsilon Sigma Alpha chapter at Loras College in Dubuque, IA would like to be considered for membership on the DES board. He has served as faculty moderator to Loras's DES Alpha chapter for the past six years. During this time of leadership, Loras's chapter has been fortunate to have several students earn the national award and both the fellowship and scholarship awards, for which he chaired the committee determining which nominees to send forth. Students from Loras historically also earn accolades in the annual DES writing competition.

A full professor of sport management, Dr. Garrett explains that his students' academic case study teams have won a record eight championships at national competitions. While he serves on a committee in the Sport Marketing Association, he explains that his role there is small and should not hinder his ability to assist fully on the DES board. He authored *Developing Responsible Contributors: Human Dignity Issues in the Sport Business Industry* in 2013, a book that specifically relates Catholic social teachings in sport business. He has completed professional presentations and led campus-wide discussion groups on similar issues.

Dr. Garrett welcomes the opportunity to serve on the national board. This experience would better afford Dr. Garrett the opportunity to learn what other institutions are doing in an attempt to improve Loras's chapter, and subsequently, to strengthen the national organization. Dr. Garrett acknowledges that the nature of DES is such that students become members late in their academic careers and as overachievers they are already involved in several other organizations. Depending on the year, this can limit optimal participation. Loras's chapter annually holds the induction ceremony, final exam socials, fundraisers, and an annual President's Tea preceding the senior dinner. Dr. Garrett is open to learning about different traditions at other institutions.

Dr. William T. Mangan, Briar Cliff University, Sioux City, IA

William T. Mangan, associate professor of interdisciplinary studies and vice president for academic affairs at Briar Cliff University from 2007 to present, established the Epsilon Beta chapter of Delta Epsilon Sigma in 2009 and has served as chapter advisor since then. Briar Cliff University has inducted more than 200 undergraduate and graduate students into Delta Epsilon Sigma since the inauguration of the Epsilon Beta chapter. Inductees to Delta Epsilon Sigma receive recognition for their honor at a spring event open to the campus, and are identified by their pins at the annual spring commencement exercises. Epsilon Beta students have been engaged as leaders in several student organizations and in campus-based service projects. Dr. Mangan holds a doctorate in higher education from the University of Minnesota, a master's degree in educational psychology from the University of Minnesota, and a bachelor of science degree in political science and secondary education from the University of South Dakota. Prior to his role at Briar Cliff, Dr. Mangan served as vice president for academic affairs at Holy Cross College.

Dr. Shelly McCallum-Ferguson, Saint Mary's University of Minnesota, Winona, MN

Dr. Shelly McCallum-Ferguson is an associate professor and chair of the business department at Saint Mary's University of Minnesota in Winona, MN where she has been on the faculty since 1998. She has served as the Beta Chapter Moderator to DES for the last five years. Dr. McCallum-Ferguson has provided leadership to the Chapter members through encouraging more active participation in contests, scholarship, and fellowship opportunities. She was instrumental in setting up a Beta Chapter online site to promote awareness of DES and integrate student and faculty participation. The Beta Chapter has been recognized through national student awards in each of the past five years which speaks to the high caliber of student engagement in the values of the DES society.

Dr. McCallum-Ferguson holds a D.B.A. from St. Ambrose University in Davenport, IA. Her research interests include teaching and learning in higher education, networking behaviors, organizational commitment, career satisfaction, leadership development, and corporate social responsibility. She has consulted for a number of entrepreneurial firms and larger private organizations with a focus on marketing, strategic planning, and leadership development. She has authored numerous publications which generally focus on relational skills in business and teaching excellence. Her publications include: "Social capital and leadership development: Building stronger leadership through enhanced relational skills" (*Leadership & Organization Development Journal*, Vol. 30:2), "CSR: A case for employee-based volunteerism" (*Social Responsibility Journal*, Vol. 9:3), "An examination of the flipped classroom approach on college student academic involvement" (*International Journal of Teaching and Learning in Higher Education*, Vol. 27:1). Her approach to publishing and academic work has always been collaborative and team based with a focus on enhancing the success of her students and her colleagues.

Dr. Francis Rohlf, Mount Aloysius College, Cresson, PA

Dr. Francis Rohlf is coordinator of philosophy and religious studies at Mount Aloysius College. He has degrees in philosophy, pastoral ministry, and a doctorate in systematic theology from Duquesne University. Dr. Rohlf was active on the Church and Community and World Peacemaking Committees of Christian Associates of Western Pennsylvania and spent time teaching religious studies at Indiana University of Pennsylvania and taught students in the master of pastoral ministry degree at Saint Francis University. Fran has been involved with students of various universities on international mission trips, including work with “street orphans” in Honduras and Jamaica, in Guyana, and at an HIV/AIDS hospital in South Africa. He has published articles in journals of philosophy on human development in the work of Bernard Lonergan, on evolutionary psychology and marriage in the *International Journal of Philosophy and Theology*, and in health care ethics in the *Journal of Physicians’ Assistants*. His teaching responsibilities include Christian health care ethics, Islam, Christian theology, and ethics.

Dr. Valerie Wright, Saint Leo University, St. Leo, FL

Dr. Valerie Wright, a professor of education and social services at Saint Leo University, teaches reading courses at graduate and undergraduate levels. An educator for the past 29 years, Dr. Wright is a graduate of the University of South Florida, who taught there for several years before joining Saint Leo University. Dr. Wright with expertise in curriculum design and instruction of reading and language arts has worked as a K-3 Reading First professional developer for the state of Florida.

Currently, Dr. Wright is a member of the Association of Teacher Educators (ATE) Leadership Academy, and a representative on the Council of Unit Presidents (CUP). At the state level, Dr. Wright is secretary of the Florida Association of Teacher Educators (FATE) and will be their president-elect in October 2015. At Saint Leo’s main campus, Dr. Wright has been serving as the Senate president for 2012-2016 and has been actively involved on the undergraduate program and curriculum committee. She serves as advisor to the Future Teachers’ Association (FTA) and moderator to Delta NU, Saint Leo’s chapter of Delta Epsilon Sigma.

As moderator to Delta Nu for the past 10+ years, Dr. Wright has witnessed membership grow, especially for students on the main campus. Prior to that time the chapter consisted entirely of online members. For many of St. Leo’s online students, typically non-traditional students with families, being inducted into this Society is extremely important. Dr. Wright looks forward to being a member of DES’s Executive Board.



DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD, YEAR 2015

Two students have been selected for the The Delta Epsilon Sigma Undergraduate Student Award, year 2015: Brandon Collofello from the Eta chapter of DES at the University of St. Francis in Joliet, Il; and Melissa Radermacher from the Beta chapter of DES at St. Mary's University of Minnesota in Winona, MN. Our warm congratulations go to these outstanding students, and to the moderators of each chapter—Dr. Richard Nicholas and Dr. Shelly McCallum-Ferguson, respectively.



AN INVITATION TO POTENTIAL CONTRIBUTORS

The editors of the *Delta Epsilon Sigma Journal* invite contributions to the journal from the readership. Send manuscripts (email attachments preferred) to the co-editors: Robert Magliola, *Delta Epsilon Sigma Journal*, 411 Tenth Street, Union City, NJ 07087-4113 Email: Robert_Magliola@hotmail.com; Gail S. Corso, *Delta Epsilon Sigma Journal*, Neumann University, Arts and Sciences, One Neumann Drive, Aston, PA 19014-1298 Email: gcorso@neumann.edu.

Submissions to *Delta Epsilon Sigma Journal* are peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter. The journal is open to a wide variety of topics and genres. Particularly welcome are submissions addressing issues of concern to Catholic colleges and universities:

- What is the impact of new technology such as the Web or distance learning on higher education, and how can we best manage its advantages and risks?
- What strategies are most useful in encouraging the development of student leadership and the integration of academic work and campus social life?
- What are the most promising directions for service learning and for the development of the campus as community?
- What is the identity and mission of the American Catholic liberal arts college in the era inaugurated by *Ex Corde Ecclesiae*?
- What are the implications of globalization in relation to Catholic social and economic thought?



THE DELTA EPSILON SIGMA WEBSITE

The *Delta Epsilon Sigma Journal* website is now “live” and can be found online at the DES website: <http://deltaepsilonsigma.org>. As part of the Society’s re-designing process, the Executive Board now invites chapters to share and celebrate what they are doing by linking their own social media pages to the national DES web site. The *Delta Epsilon Sigma Journal* will not only be housed on the web page, but its content will be searchable via the web. In addition to the *Journal*, the web page also contains the *Delta Epsilon Sigma* application forms, programs, and announcements. For easy access to the Delta Epsilon Sigma webpage, you may scan its “QR Code”:



THE J. PATRICK LEE PRIZE FOR SERVICE

Delta Epsilon Sigma offers the J. Patrick Lee Prize for Service. This annual undergraduate competition is established to honor J. Patrick Lee, who served as National Secretary-Treasurer of Delta Epsilon Sigma with dedication and commitment for over 20 years, and whose leadership transformed the Society. As a tribute to Dr. Lee’s praiseworthy ethical character and judgment, awards of \$1000 will be given to student members of Delta Epsilon Sigma who best embody the ideals of Catholic social teaching through their engagement in service. Student winners of the award also will be profiled in the *Delta Epsilon Sigma Journal*.

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter moderator. Personal statements should respond to the following questions: **How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? Students are encouraged to be as specific and thorough as possible within the word limit.**
- The student should also submit one letter of recommendation written by someone in a professional position who can attest to the type and extent of the service in which the student has been engaged.
- Chapter moderators should select one student from their chapters to nominate for the prize.
- Nominated students must be undergraduates at the time of nomination.
- Nominated students must be members of Delta Epsilon Sigma.
- For official entry form, visit the DES website: <http://deltaepsilonsigma.org>.
- Moderators should submit all entries electronically as MS Word Documents to the National Office at Neumann University, Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298 (610) 558-5573 FAX: (610) 361-5314 Email: DESNational@neumann.edu.
- **The deadline for nominations from moderators is Dec. 1.**

THE DELTA EPSILON SIGMA DISTINGUISHED LECTURERS PROGRAM

Delta Epsilon Sigma offers each year an award of one thousand dollars for a speaker at a major meeting sponsored or co-sponsored by a chapter of Delta Epsilon Sigma or by a Catholic professional society. Application for this award must be filed with Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298 Telephone (610) 558-5573; FAX: (610) 361-5314; Email: DESNational@neumann.edu.

The society also offers awards to help subsidize lectures sponsored by local DES chapters. An application for one of these must be filed with Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298 (610) 558-5573 FAX: (610) 361-5314 Email: DESNational@neumann.edu thirty days in advance; the maximum award will be two hundred dollars.



THE UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

Delta Epsilon Sigma sponsors an annual writing contest open to any undergraduate (member or non-member) in an institution that has a chapter of the society. Manuscripts may be submitted in any of five categories: (a) poetry, (b) short fiction, (c) creative nonfiction/personal essay, (d) critical analytical essay, and (e) scholarly research. There will be a first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the five categories. No award may be made in a given category if the committee judges submissions to lack merit.

General Guidelines: All prose should be double spaced and in Word format, 12-point font. Pages should be numbered.

Poetry: Writing in this category should be original poetry, either in verse or prose form. A long poem should be submitted singly; shorter lyrics may be submitted in groups of two or three.

Short Fiction: Writing in this category should be original fiction, such as short-short stories, short stories, or stand-alone sections of longer fiction. Fiction should total 1500-5000 words, either in a single work, or in cases of very short pieces, in groups of two or three.

Creative Non-fiction/Personal Essay: Writing in this category should communicate some dimension of the worldview or feelings of the writer. Writing should be true—as affirmed by the writer—but may be creative in structure or form and may make use of character development, narration, or other techniques of creative writing. Creative nonfiction pieces or personal essays should total 1500-5000 words, either in a single work, or in cases of very brief pieces, in groups of two or three.

Critical/Analytical Essay: Writing in this category should investigate a text or a social or scholarly issue through a critical lens. Examples of this type of writing may include textual interpretation, expository, or argumentative essays in which original research is not the primary aim. Essays in this category should total 1500-5000 words.

Scholarly Research: Writing in this category should present original primary or secondary research that elucidates and provides some original insight on a social, ethical, cultural, humanistic, or scientific question. Emphasis will be paid to the quality, depth, and presentation, including conventional documentation format (such as MLA, APA, Chicago Style). Scholarly research should include an abstract. Papers in this category should total 1500-5000 words.

The first phase of the competition is to be conducted by local chapters, each of which is encouraged to sponsor its own contest. A chapter may forward to the national competition only one entry in each category. Editorial comment and advice by a faculty mentor is appropriate as an aid preparatory to student revision, so long as all writing is done by the student.

Preparation of Submissions

- Prose manuscripts of 1,500 to 5,000 words should be typed and sent electronically in 12-point Times New Roman font.
- One space is permitted between words and sentences.
- Include a cover page with title, name, university, and home address.
- The page following the cover (the beginning of the actual text) should contain only the title and no other heading.
- The pages must be numbered, the lines double-spaced, and in Word format.
- Scholarly papers should attach an abstract, should include primary research, and should present some original insight.
- Documentation should follow one of the established scholarly methods such as MLA (old or new), Chicago, or APA.
- Moderators as well as faculty mentors are expected to take an active role in providing additional comments to students; they should approve and send all entries to the Executive Director of Delta Epsilon Sigma; Email: DESNational@neumann.edu by December 1.

Final judging and the announcement of the results will take place not later than May 1st of the following year. Winners will be notified through the office of the local chapter moderator.



DELTA EPSILON SIGMA SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior-year members may apply for ten Fitzgerald Scholarships at \$1,200 each, to be applied toward tuition costs for their senior year. Senior-year members may apply for ten Fitzgerald Fellowships at \$1,200 each, to be applied toward tuition costs for first-year graduate work. The deadline for submitting applications for the DES scholarships and fellowships is March 1. The application may be completed electronically on the Delta Epsilon Sigma website, or submitted to the Executive Director, Dr. Claudia M. Kovach Email: ckovach@neumann.edu. These scholarships and fellowships are named after the founder and first Secretary-Treasurer of DES, Most Rev. Edward A. Fitzgerald of Loras College, Dubuque, IA. The awards will be made available on a competitive basis to students who have been initiated into the society and who also have been nominated by their chapters for these competitions. Applications may be obtained from the Delta Epsilon Sigma website <http://www.deltaepsilonsigma.org> or from the Office of the Executive Director Email: DESNational@neumann.edu.

THE DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD

Delta Epsilon Sigma has a national award to be presented to outstanding students who are members of the society and are completing their undergraduate program. It is a means by which a chapter can bring national attention to its most distinguished graduates.

The National Office has a distinctive gold and bronze medallion that it will provide without cost to the recipient's chapter for appropriate presentation. Names of recipients will be published in the *Delta Epsilon Sigma Journal*. Qualifications for the award include the following:

1. Membership in Delta Epsilon Sigma.
2. An overall Grade Point Average of 3.9–4.00 on all work completed as an undergraduate.
3. Further evidence of high scholarship:
 - a) a grade of "A" or with the highest level of distinction on an approved undergraduate thesis or its equivalent in the major field, or
 - b) scores at the 90th percentile or better on a nationally recognized test (e.g., GRE, LSAT, GMAT, MCAT).
4. Endorsements by the chapter advisor, the department chair or mentor, and the chief academic officer.
5. Nominations must be submitted to the Office of the Executive Director; Email: DESNational@neumann.edu no later than six (6) months after the granting of the undergraduate degree.



DELTA EPSILON SIGMA CHAPTER RECOGNITION AWARD

General Description

Each year, Delta Epsilon Sigma may recognize successful student chapters that exemplify the ideals of the Society and conduct exceptional programs and activities during the academic year. Recognition comes with a letter from the Executive Board, a plaque for the Chapter and a feature on the DES website. Chapters that successfully earn recognition will engage in valuable programs that impact its members, the chapter, the public, and the greater Catholic community. Nominations are based on the activities, programs, and initiatives described in chapter reports. The Executive Committee conducts the review process, weighing chapter reports along with the institution's location, available resources, size, and other considerations.

Chapter Report Criteria and Considerations

Report Presentation. Typically, the chapter report is prepared by the chapter moderator and/or chapter president. Additional assistance may be provided from current students who are also DES members. (Please include who prepared the chapter report in your submission.)

The following points are provided as a guideline for the report. Additional comments are welcome.

- **Community Service.** Did the chapter participate in community service activities on a regular basis? How many community outreach events did the chapter plan? What was the involvement of chapter members (including planning and attendance)?
- **Speakers.** Did the chapter sponsor or co-sponsor speakers on a regular basis? How many speakers did the chapter plan? Did the speakers help chapter members make faith-life connections? How did members plan and participate?
- **Communication.** Did the chapter communicate with its members in an effective manner? Did the chapter use different forms of communication to inform chapter members and the general public about activities?
- **College/University Service.** Did the chapter plan or participate in college/university-wide scholarly and service-related activities that helped to foster a sense of intellectual community?
- **Chapter Business Meetings.** Did the chapter meet often enough to plan successful activities and sustain its membership? Did the officers of the chapter meet outside of the general chapter meeting to discuss chapter activities? Did the chapter advisor attend some of the business meetings?
- **Social Functions.** Did the chapter provide an outlet for chapter members to relax and bond with students and faculty? Did the chapter host diverse social functions (e.g., end-of-year celebrations, monthly gatherings, bowling, etc.)? Did the chapter plan or participate in social activities on a regular basis?
- **Funding.** Did the chapter need funding to successfully carry out its activities? Did the chapter apply for grants or ask for financial support from its institution? Did the chapter members meet to discuss, organize, and participate in fundraisers?
- **Involvement with the DES national organization.** Did the chapter's members regularly submit applications for scholarships, fellowships, and outstanding student awards; writing contest entries; *Delta Epsilon Sigma Journal* submissions?
- **Overall Chapter Assessment.** Did the chapter have reasonable goals? Did the chapter meet to discuss the goals and objectives and how to meet them? Did the chapter succeed at meeting its objectives for the year? Did the chapter plan and participate in activities that benefited its members? Did both the chapter members and chapter advisor provide a chapter assessment?

*For consideration of recognition, reports should be submitted to
Email: DESNational@neumann.edu by April 01.*



Delta Epsilon Sigma Official Jewelry

Expires 12/31/2015



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10K Yellow Gold		\$215.00	
#503 Keypin			
Gold Kase		\$30.00	
10K Yellow Gold		\$205.00	
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10K Yellow Gold		\$255.00	
#503D Keypin with 2PT Diamond			
10K Yellow Gold		\$244.00	
ML/02S Staggered Lavalier			
Sterling Silver		\$28.00	
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THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



The emblem of DES contains the motto, the name, the symbols, and the founding date of the society. Delta Epsilon Sigma is an abbreviation constructed from the initial Greek letters of the words in the motto, *Dei Epitattein Sophon*. Drawn from Aristotle and much used by medieval Catholic philosophers, the phrase is taken to mean: “It is the mission of a wise person to put order” into knowledge.

The Society’s Ritual for Induction explains that a wise person is one “who discriminates between the true and the false, who appraises things at their proper worth, and who then can use this knowledge, along with the humility born of it, to go forward to accept the responsibilities and obligations which this ability imposes.”

Thus the three words on the *Journal’s* cover, Wisdom · Leadership · Service, point to the challenges as well as the responsibilities associated with the DES motto. The emblem prominently figures the *Chi Rho* symbol (the first two Greek letters of the word Christ), and the flaming lamp of wisdom shining forth the light of Truth.

DELTA EPSILON SIGMA JOURNAL
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