

THE VIATORIAN

Fac et Spera

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Number 1

A PSALM OF PEACE

*The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing herd,
The rustling of the trees,
Among the singing birds,
The humming of the bees.*

*The fears of what may come to pass
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod
Where ill thoughts die and good are born,
Out in the fields with God.*

—G. I. L.

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readers to consider our List
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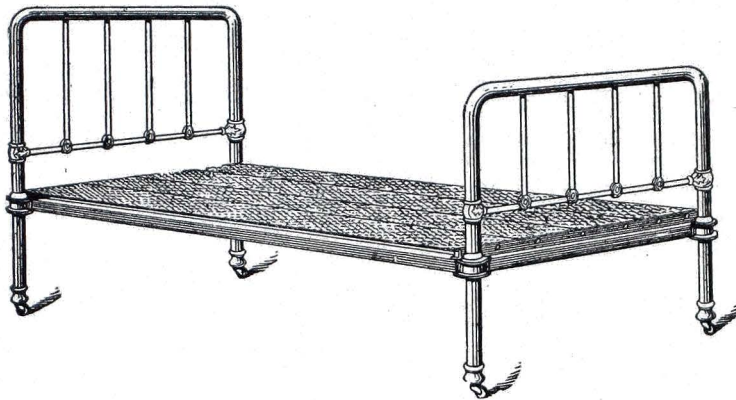
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(Note—The ranks of the Viatorian Order in Belgium have been depleted by the French government's call to arms. The work of these French exiled members of the community was progressing splendidly when the direful war dealt a severe blow to their efforts. The following is an expression of sympathy to the bereaved Superior General residing at Brussels, from the *Chicago Obedience*:)

Chicago, Sept. 8.

The Very Rev. P. D. Lajoie, C.S.V., Superior General:

VERY REV. AND DEAR FATHER:—Our souls are attuned to sorrow. The sound of tocsins rends the air, and death stalks in the foot-steps of the war-god. It is a time of alarums, knells, dirges, and requiems. The orphaned church mourns the loss of its good Father. Religion, beholding the nations at deadly enmity, weeps, and lifts up her tearful eyes supplicating hands to the God of Peace. Civilization is crushed beneath ruthless blows, and in her helplessness cries for pity. In this hour of trial, then, while the whole world is shrouded in grief at the sight of a war rending asunder Christian nations, while the entire Catholic Church mourns the loss of its Supreme Pontiff, we, your children, realizing the great sorrow weighing on your venerable head, and realizing also the personal peril to which your position so near the scene of disaster exposes you, hasten to offer you this assurance of our prayers, and our filial sympathy.

We are mindful that it was affliction at the sight of millions of Christian brethren taking up arms against each other in the world's greatest war, a terrific conflict, entailing wholesale destruction of life and property, it was this unexpected blow which caused the heart of our Venerable Pontiff to break under the strain. We are anxiously mindful that likewise the Superior General of the Society of Jesus succumbed beneath the same great burden of sorrow.

Hence, we, your children, from a land still blessed with peace, are eager to say to you how feelingly we realize your position at the present moment, to renew our protestations of filial affection, and to cheer you with the assurance of that particularly staunch loyalty which a perilous hour ever elicits.

We come to you with the "Sursum Corda" of hope, that hope which is the inspiration of heroes whose road is "Per aspera ad astra." Our hearts have gone out to you, and we pray God to

give you courage in this ordeal, that your physical strength, already spent by age, may not give way under your worry of mind. We pray God also to watch particularly over those of our brethren in Europe, who have been summoned to the front to prove how valiantly patriotic exiles can defend their country. There may be martyrs, yours will be the glory of having reared them. Our ranks may be depleted through the loss of those mown down by cannon balls, and their chairs may be left vacant in the class room; but from the red marks of their hero foot-steps there will, let us hope, spring up other bands of valiant young soldiers of Christ, who will rally round the white banner of St. Viator, still held aloft by our unconquered chief, Our Venerable General.

We know you would elect to remain at your post, even to the bitter end, yet we cannot put off the thought of beckoning you to our shores, and ere the roofs are torn over your heads, extending you all the hospitality of peace-loving America.

THE PROVINCE OF CHICAGO.

ST. FRIDESWIDE PATRONESS OF OXFORD

CHARLES HART '17

"That souls may know, as long ago, How sweet is Frideswide."

On the nineteenth of this month the church commemorates the feast-day of a saintly virgin, concerning whom very little is known in this country. This holy woman is Saint Frideswide, patroness of the University of Oxford.

The story of her life, mixed as it is with fact and tradition, furnishes a most interesting tale. About the year 660 A. D. there ruled in the district of Oxford in Britain, a most religious and God-fearing prince, named Didan, and no less holy and pure was his wife, Safrida. To this couple was born a child, whom they called Frideswide, or Fris in the old English, a child who was destined to lead a most eventful career. The mother, Safrida, did not live very long to care for her child, as she died before Frideswide had reached womanhood.

All accounts of the early childhood of the saint agree as to her eminent sanctity. From her saintly parents she had learned

the maxim, that "Whatsoever is not God is nothing." It is not at all surprising, therefore, that the child exerted all her powers and strength to please Him alone. To a virtuous governess, Algiva, the royal parents entrusted the education of their child. Frideswide soon realized that she could not live the life amid the riches of the court and the flattery of its courtiers and remain uncontaminated of its baneful influence. Thus, tradition relates that upon the death of the mother the pious Didan built within the walls of the city of Oxford, a monastery and church, dedicated to St. Mary and All Saints as a retreat for his daughter and twelve of her companions, who, with the princess, had vowed virginity to God. But even here the maiden was not without temptation and troubles.

In the neighboring district of Leicester there lived the voluptuous and passionate Algar, the liege lord of the province. Hearing of the wonderful beauty and purity of his neighbor's daughter, "the flower of all those parts," he sought her hand in marriage, but was refused. Then, like the bold knight in many a tale of "ye olden tymes," he sent a band of his vassals to the convent to bring her back to him by force.

On their arrival at the convent a most strange event occurred. No sooner were the men within the holy walls than, in their attempt to seize the royal virgin, they were smitten blind. On beholding this judgment from heaven upon her assailants the heart of Frideswide was filled with sorrow and she fervently prayed that their sight might be restored. Great was her joy then, when her prayer was answered and her assailants left Oxford unharmed.

But the haughty Algar was still determined, despite this warning from heaven, so he set out for Oxford, in person, that he might effect his purpose. But even before reaching the convent, and while he was passing the north gate of the city, he too, was struck blind. This punishment of Algar gave rise to a belief, which extended down, even to the Plantagenets that no king of England could, without harm to himself, enter the city of Oxford. It seems a remarkable coincidence that several of the English kings tried this, only to find desolation and ruin in the wake of such a visit.

But to come back to our story, Frideswide, hearing of the prince's approach, escaped with two companions, to a place called Bentona, where it is said, she took refuge in a swine shelter, in the woods nearby. For three years she remained in retreat in

this vicinity, at the end of which time she came back to Oxford; as to Algar all biographers do not agree, some having it that his sight, like that of his followers', was restored through the prayers of her whom he sought to harm. Frideswide found her home village enjoying a period of great prosperity, a sort of golden age; for no enemies, through fear of the saint's influence, would approach the place. The privacy of the monastery built by her father, however, seems to have gone, for now we hear of the saint leaving her Oxford cell to go to a neighboring place called Binsey, whither, in a piece of forest land, she erected for herself a small private chapel or oratory of boughs and willow twigs. As a reward for great devotion and constant prayer, she is said to have caused a stream of clear water to spring forth. This fountain Frideswide dedicated to Saint Mary, whence it received the name of Marywel. Even within the lifetime of the saint it became a famous place of pilgrimage, and so great grew the crowds that many inns were erected on the road to the chapel and a bridge thrown across the river near Binsey for the accommodation of the pilgrims. A statue of St. Frideswide, which for a long time surmounted the well, was destroyed in the first part of the seventeenth century. After this the well fell into neglect until a few years ago, when through the labor and care of the incumbent of the parish it was again disclosed and put into decent repair.

Saint Frideswide's life at her little oratory near Binsey, or Thornbury, as some historians name the place, was indeed, a most beautiful one. Here, by her wonderful fervor and unremitting penance, she made marvelous progress in the love of God. The more she grew in His love, the more distasteful became the chaff of earthly vanities, and the more fervently she sighed for the light of Heaven.

When almost ninety years of age the saint breathed her last in the year 739 A. D. Her holy body was transported to her father's church of Saint Mary and All the Saints and there laid to rest, after one of the sweetest and the noblest, self-sacrificing lives that could be lived. The title of the church of her burial place soon became altered in popular usage to the Church of Saint Frideswide, so great was the love and esteem in which she was held.

Her shrine, like her well at Binsey, became the center of widespread devotion. Even the kings came to pay visits of reverence. The University of Oxford, which grew up in the town,

was becoming larger every year. The students went twice a year in solemn procession to pay honor to her burial place. It was at the time of Cardinal Wolsey that Frideswide's Church and monastery were transformed into the famous Christ Church and Henry himself made the place into Oxford Cathedral. With the coming of this pomp and splendor the relics of the saint, however, were relegated to some out-of-the-way corner.

The story of the shrine, after it passed out of Catholic hands, is not one of any love, respect or devotion. No more did the common people flock "with great confidence, seeking comfort from their sorrows and counsel in their perplexities," as one of her biographers puts it. "The voracious Henry VIII. was not slow to seize upon the rich offerings made at the shrine by the saint's many clients. But a few years later the greatest insult came. Catherine Cathie, an ex-nun, who had gone through the form of marriage with the renegade friar, Peter Martyr, was buried close to the body of the saint. Queen Mary showed her resentment to this by ordering the body to be removed.

But with the coming of her zealous relative, Elizabeth, under the direction of the new dean, Calfehill, an ardent Zwinglianite, the bones of the ex-nun were again dug up and "so coupled and mixt" with the relics of the saint as to be indistinguishable. The Protestants greatly applauded this outrage and the epitaph, "Hic jacet religio cum superstitione," "here lieth religion with superstition," passed current among them. This episode strikingly illustrates the character of the continuity between ancient faith and the reformed religion of England. The words above do not seem to have been written on her tomb, as it is often stated.

The Oxford of today pays considerable tribute and devotion to its patroness. In the Catholic Church of Sts. Edmund and Frideswide can be seen a beautiful statue, done in wood, of the saint. She is holding in one hand a miniature of the Oxford Cathedral, while the other bears the staff of an abbess. The statue is a fine example of the sculptor's art. An appropriate Latin inscription is carved on the pedestal. At the dedication of this shrine, which bespeaks the love and reverence of Catholic Oxonians, the following appropriate hymn was sung:

*"O King of Saints, O Source of Good,
O, Love that cannot fail!
Though light be gone from shrines that stood
In every English vale,*

*Yet hallow this, by faith rebuilt,
Through ages to abide,
That souls may know, as long ago,
How sweet is Frideswide."*

*"If purely where old towers arise,
Unhurried waters flow,
And o'er the traveled town yet lies
A something like the snow,
And peace and pity strew around
A fragrance none disclaim,
Ah, count it not in all forgot,
That gentlest royal name."*

*"Prayers to her neighbor ne'er denied,
Not from our needs will roam;
Foundress and patron, Frideswide,
Hath still a heart for home;
Lord, grant her sons of Oxenford,
Liegemen of Thine to be;
To fight with sin, our souls to win,
And thy sought Face to see."*

ST. VIATOR!

CHARLES HART '17

*So once again thy festive day draws near,
And choicest garlands at thy feet we lay,
In gladdest anthems thou our voices hear
Nor feel we greater joy than on this day,
To sing of thee, a saintly youth so dear.*

*Viator! thou sanctuary flower!
In heaven's court thou bloomest pure and bright;
And help from thee we claim our richest dower,
Thou patron saint, our guide unto the right;
Oh, pray to Him, thy King of Love and Power,
Remember us before the Lord of Might.*

THE CONVERSION OF IRELAND

The conversion of a nation to Christianity must ever be an event of absorbing interest to the student of history whether he be religiously inclined or not, because religion in general, and Christianity in particular, has changed nations, and in many cases determined their natures and moulded their destinies. When the nation in question has tenaciously clung to the truths of Christianity despite the rage of persecution and spoliation of their land and wealth unparalleled in history, when Christianity has, as it were, put its stamp upon this nation and marked it out as distinctively devoted to God, then the dawn of Christianity in that land becomes of more than usual interest. How did this thing come about that has thus moulded and formed this nation, that has stamped this people wherever they may be found, as passionately devoted to the Church, that has given them this great national characteristic of devotion to the crucified Christ? Such a thing can be no ordinary event or common occurrence, but must be one of the supremest importance to every student in history. The sole and only boast that the Irish people can make is, that they have been unfalteringly true to the Church of Christ, to the gospel that He preached, and this is as glorious a boast as any nation can make when sustained through centuries, despite the most appalling opposition. What was the first cause of the name Irish and Catholic being synonymous? How did this people first receive the faith to which they have clung as to something dearer than life, and for which so many of them have died?

The student who seeks the answer to this question is confronted with a mingled mass of fact and legend which, if he seek but undeniable truth, may be a little confusing. We should remember, however, that very probably a large number of the legends are true, at least substantially, for all things are possible to God, and His arm is not shortened when it is a question of bringing a nation to the light of Christianity. Furthermore, it is not at all surprising that in a people to whom the supernatural is always present in very real and vivid manner, there should be

tradition of events, which seem strange and wonderful to more unimaginative, less poetical, and far more sceptical people, and at any rate all these legends are absolutely true when interpreted as spiritual allegories. I shall therefore follow the example of His Eminence, Cardinal Moran, in the Catholic Encyclopedia, and relate the conversion of Ireland and the life of St. Patrick without trying to sift fact from legend, for in this way the greatest degree of truth is likely to be reached, and if we do assimilate a little poetry and spiritual fable, in the process, no great harm has been done, but on the contrary, perhaps we shall all be a little the better for it.

The first attempt to preach the Gospel in Ireland was made by St. Palladius, but with ill success. He landed in Ireland in the year 431 on the spot where the town of Wicklow now stands, but meeting with violent opposition from the chieftain of the district, he soon left Ireland and crossed to Britain, where he labored nobly among the Scots. It is now believed that St. Palladius founded three churches in Ireland before abandoning his enterprise, and these churches have been identified as Tigrooney, in the parish of Castle MacAdam, in the County Wicklow; Killeen Cormac, three miles southwest of Dunlavin; and Donard, which is still the name of a parish in Wicklow.

The enterprise of St. Palladius is unimportant. Ireland received the Gospel from St. Patrick, who was most probably born at Kilpatrick, near Dumbarton in Scotland in the year 387. There is a bitter controversy concerning his birthplace, all scholars are not agreed regarding even the country, but the greater weight of the evidence seems to point to Scotland. Cardinal Moran espouses this without even mentioning any of the other places which claim the honor of being the birthplace of the Apostle of Ireland. His father, Calphurnius, was a Roman of high rank and held the office of decurio in Gaul or Britain. His mother, Conchessa, was a near relative of St. Martin of Tours. At the age of sixteen St. Patrick was captured by Irish marauders and sold as a slave to an Irish chieftain named Milchu, in Dalaradia, a part of the present county of Antrim. There he tended the flocks of his master for six years on the slopes of Slemish, near the modern town of Ballymena. He relates in his Confessio that he used to pray many times a day for the love of God while out on the side of the mountain and he continues, "His fear increased in me more and more, and the faith grew in me, and the spirit was roused, so that, in a single day, I have

said as many as a hundred prayers, and in the night nearly the same, so that whilst in the woods and on the mountain, even before dawn, I was roused to prayer and I felt no hurt from it, whether there was snow or ice or rain; nor was there any slothfulness in me, such as I see now, because the spirit was then fervent within me." During this time Patrick acquired a perfect knowledge of the Celtic tongue, which was to be of great value to him afterwards in his great apostleship. Besides, as his master was a high priest among the Druids, he learned all the beliefs and practices of Druidism, which he was destined subsequently to banish from Ireland.

According to tradition, after six years of this life, Patrick received inspiration from an angel to run away, which he did. He went westward to Westport in Galway, where he found a ship ready to set sail. He returned to his relatives in Britain. But his heart being sent on devoting his life to the work of the ministry, he soon departed for the monastery of St. Martin at Tours. He also studied on the isle of Lerins, which was then famous for the sanctity and learning of its scholars. St. Patrick, after being under the tutelage of St. Germain for many years, was finally ordained priest by him, and when St. Germain was sent to Britain St. Patrick accompanied him and was associated with him in his great triumphs over heresy. All this time Patrick's thoughts were turned towards Ireland, and from time to time he saw visions of children standing on the mountain by Western Sea, crying out to him, "O, holy youth, come back to Erin, and walk once more amongst us."

On the recommendation of St. Germain, Bishop of Auxerre, Pope Celestin commissioned Patrick to go to Ireland and accomplish the work that Palladius had abandoned. At the same time the Pope gave him the name of Patrick, or Father of His People. Patrick set out with joy, and having received Episcopal consecration from St. Maximus, Bishop of Turin, set sail for Ireland. He arrived there in the summer of 1833, and landed at the mouth of the Bantry River, near Wicklow Head. He was at once attacked by the Druids, so he determined he would first seek out his former master, pay him his ransom money, and begin his preaching in a more friendly district. On his way north he halted at the mouth of the River Boyne, and there, for the first time, he preached the story of the Redemption in the Celtic tongue. The people who heard him were filled with joy, and when his preaching was confirmed by a miracle they ac-

cepted Christianity. Continuing his journey to Slemish he was encountered by a chieftain named Dichu, who tried to draw his sword to kill the missionary, but his arm was paralyzed suddenly, and he was unable to strike the blow. The chieftain, amazed by this miracle, and struck by the saint's meekness, asked for instruction, and donated a large barn, in which the sacrifice of the Mass was first celebrated by St. Patrick in Ireland. The monastery and Church of Saul were afterwards erected on the spot. St. Patrick's fame preceded him on his journey to his old master, and the latter, fearing that he might be overcome by his former slave, gathered his treasures into his mansion, set fire to it and perished in the flames. As an ancient record says: "His pride could not endure the thought of being vanquished by his former slave."

Returning to Saul St. Patrick was informed by Dichu that the Irish chieftains had been summoned to attend a great Druidical feast at the Hill of Tara by Leoghaire, the Ardigh or supreme monarch. St. Patrick determined not to miss this opportunity to strike a decisive blow at Druidism, and started for Tara. On the way he converted a chieftain named Secsnen and all his family. The chieftain's son was in a special manner drawn towards the truth of Christianity, and manifested great devotion towards the saint, watching him while he slept, and strewing sweet scented flowers on his bed. Later Benen was one of the illustrious successors of St. Patrick in the See of Armagh. On Holy Saturday, March 25, 433, St. Patrick arrived on the north bank of the River Boyne, near the hill of Tara, and immediately kindled the Paschal fire. The Ardigh Leoghaire had commanded that no fires should be lit in Ireland from the preceding day until the signal blaze should be enkindled, which marked the beginning of the Druids' festival on Easter Sunday. The Paschal fire was seen by several of the Irish chieftains, who immediately cried out to the King: "O, King, live forever; this fire which has been lighted in defiance of the royal edict, will blaze forever in this land unless it be this very night extinguished." Attempts were made in vain to extinguish the light, and St. Patrick was commanded to appear before the Ardigh and the assembled chieftains the following day, Easter Sunday. He entered the conclave arrayed in Episcopal cope and mitre, and tradition relates that he looked so princely and dignified that one of the chiefs arose and gave him his seat. St. Patrick there preached the Gospel to the assembled

rulers of Ireland, and having confuted several of the Druid priests, and worked some miracles, several of them were converted, and Leoghaire gave St. Patrick permission to preach his doctrine throughout the country. It does not appear, however, that the Ardigh himself was ever converted. St. Patrick appeared before him in state on two occasions to explain the truths of Christianity. On the second of these St. Patrick plucked a shamrock from the sod to explain the mystery of the Holy Trinity, thus giving Ireland her national emblem. After this great Easter Sunday St. Patrick went throughout Ireland, preaching the faith, and did not cease till Christ was known throughout the length and breadth of the island.

It would take too long to follow St. Patrick on his apostolic journeys through Ireland. Let it suffice merely to mention briefly the more important events. On April 5 St. Patrick held the first public baptism, baptizing Conall, brother to the Ardigh, and hence this day is assigned in ancient Irish calendars as "the beginning of the Baptism of Erin." Several of Conall's descendants were distinguished, among whom may be mentioned St. Columba and many of the kings of Ireland. St. Patrick then went through the provinces of Connaught, Ulster, Leinster and Munster in the order mentioned. In a little village, where now stands the city of Dublin, St. Patrick preached near a well, which for years after had miraculous qualities. St. Patrick's Cathedral, Dublin, was afterwards erected over this well, and sad to relate, is now in the hands of the Protestants.

Many beautiful legends are still extant regarding the preaching of the faith in Connaught, one of which is, that on the occasion of St. Patrick's first visit to Rathcrogan, Éthne and Fedelm, the two daughters of the Irish king of that district, came out to the well of Clebach to bathe. St. Patrick and his followers were camped beside the well, to the great surprise of the royal maidens, who immediately asked them who they were and whence they came. St. Patrick rebuked their feminine curiosity, saying: "It were better you would adore and worship the only true God, whom we announce to you, than that you would satisfy your curiosity by such vain questions." Éthne immediately asked to be informed about this God. St. Patrick instructed them and baptized them. When they had been baptized and clothed in white garments they begged that they might see the face of this wonderful Christ whom they adored. "You can not see the face of Christ," replied the saint, "unless you taste

death, and unless you receive the sacrifice." They answered: "Give us the sacrifice, so that we may be able to behold our spouse." And the ancient narrative concludes: "When they received the Eucharist of God, they slept in death, and they were placed upon a couch, arrayed in their white baptismal robes."

In the year 440 St. Patrick began the work of the conversion of Ulster. Daire, the chieftain of the district, gave him permission to choose any site for religious purposes. St. Patrick selected the beautiful hill on which stands the ancient cathedral of Armagh, now in the hands of the Protestants. While he and his companions were laying the foundations of the church, they came upon a doe and her fawn, which the saint's companions desired to kill for food. This St. Patrick refused to allow, and laying the fawn on his shoulders, and followed by the doe, proceeded to a neighboring hill, where he laid down the fawn and prophesying that in years to come, great honor would be paid to the Most High on that spot. This was the hill whereon stands the new Catholic St. Patrick's Cathedral, which was dedicated a few years ago in the presence of priests and bishops from all parts of the world.

From Ulster St. Patrick proceeded to Leinster, and after converting thousands of people, left the valley of the Liffey to the care of St. Auxilius and St. Iserninus. He then proceeded to Munster. Tradition relates that while baptizing Aengus, son of the king of Munster, the saint, leaning on his crozier, accidentally pierced the prince's foot with its sharp point. Aengus, thinking this was part of the ceremony, said nothing, but endured the torture throughout the ceremony. When the saint learned of his heroism, he took the prince's shield, and with the point of his crozier inscribed a cross thereon, and prophesied that the shield would be the signal of countless spiritual and temporal triumphs. After spending over seven years in Munster, and founding cells and churches, and ordaining persons of every grade, and healing the sick, and resuscitating the dead, to use the words of an ancient chronicle, St. Patrick imparted his blessing to the people of Munster, and bade them farewell.

To the end of his life St. Patrick continued to visit all parts of Ireland, encouraging the priests and bishops in charge of the churches, and comforting the faithful in their difficulties. It is related that he consecrated no fewer than 350 bishops. In addition to this, St. Patrick spent much time in penance and prayer. It is related that he used to retire to a desolate moun-

tain in Connaught, known to this day as Croagh Patrick, to spend forty days in fasting and prayer. While there all the demons of Ireland surrounded him, and filled the air so that he could see neither land nor sky. For a long time he besought God to disperse the demons, but without avail. Finally he took his sweet-sounding bell and hurled it among them, with the result that the demons cast themselves in the ocean. St. Patrick continued in prayer, and like Jacob of old, he wrestled with God to secure the spiritual interests of his people. An angel appeared to tell him that as many of his people would be gathered into heaven as would cover all the land he could see from the top of the mountain. This would not satisfy the saint, who continued in prayer. Finally the angel appeared again and told him, (1) that many souls would be freed from the pains of purgatory through his intercession; (2) whoever, in a spirit of penance would recite his hymn before death would attain the heavenly reward; (3) barbarian hordes would never obtain sway in his church; (4) seven years before the Judgment Day, the sea would spread over Ireland to save its people from the temptations and terrors of the Antchrist; (5) St. Patrick himself would be deputed to judge the whole Irish race on the last day.

St. Patrick died at Saul, Downpatrick, Ireland, on March 17, 493. His obsequies were attended by thousands from all parts of the island, and continued for more than two weeks. Since that day Ireland has been a Catholic nation, and although the faith was spread without shedding one drop of blood, it has been maintained for the last three hundred years at the terrible cost of frightful and bitter persecution.

R. W. J.



AN AUTUMN EVE

L. A. DONDANVILLE, '17.

*When day with lingering beams delays,
Ere Morpheus' cloak enfolds the world,
'Tis then the God of Nature displays,
His beauty with garlands unfurled.*

*Their tenderest tints the landscapes show,
The lowly flats in misty blue,
The rolling land in crimson glow,
Reflecting Sol's last fading hue.*

*Wafted on the fragrant breath of night,
A nightingale's blithe song of old,
Invites me to this wondrous sight,
Within a land of mantle gold.*

*The mystic shadows softly lie,
To grace the silv'ry autumn night,
In peace the rustling poplars sigh,
While bathed in Luna's spectral light.*

THE VIATORIAN

Published Monthly by the Students of St. Viator College, Bourbonnais, Illinois

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Students of this college should always bear in mind that the "VIATORIAN" is *Their* paper, not the work of a few selected as the Staff, but of all. In the past this monthly chronicle of the *Student's* activities and of the *Student's* literary and productive talent, has not had the co-operation of the Student body. Through this editorial we make an appeal to the students of this college to send in *Their* work, to edit *Their* paper in *Their* college and then truly, it will be *Their* paper. We make this appeal not only to the students, but also to the professors, especially of the English and Science courses to foster and engender in the students the spirit of doing their utmost in writing articles to edit *Their* paper.

Professors should unite in collecting these articles and show through this publication the results of their labors, as well as the talent of their pupils. When this is done, as we are confident it shall be, then the "VIATORIAN" will be the publication of the students.

Europe, the mother of our civilization, is now engaged in the turmoil of battle, friend is drawn up against friend, kinsman against kinsman, and they are mowing

Peace

each other down by the thousands. On its borders, Mohammedism and Paganism look on with unbridled glee, awaiting the opportune moment to sweep down upon Europe, weakened by internal strife, and place civilization back for centuries and drive Christianity from her face. Small wonder our late Pontiff, His Holiness, Pius X, foreseeing the danger, the suffering, the Godlessness of it, gave his life, a martyr to the cause of peace.

Peace is the all-consuming topic of the present day, and, as Catholics, it should appeal especially to us. For does not the priest every morning at the sacrifice of the mass, pray for the peace of the world? Does not this prayer go up from the mouths of Catholics, the world over, during each hour of the day. The whole world is now clamoring for peace and Catholics should observe this need most particularly, for battle-stricken Europe is not only the mother of our civilization, but also of our Christianity.

Another year opens glad and brightsome before us; our work is mapped out, and it is for us to put our trust in God and strive to succeed. We, as students of a

The Pillar of a Nation

Catholic college, have opportunities equalled by none and we, as students, should embrace them. Education and religion make a nation, and the educated and religious are its pillars. The Catholic colleges and schools of to-day are the mills of patriotism. To bear witness to this testimony, we have no less authority than the "Father of this country, George Washington."

In his farewell address he says: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. Let it simply be asked: Where is the security, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in the courts of justice? Whatever may be conceded to the influence of refined education on minds of peculiar struc-

ture, reason and experience forbid us to expect that national morality can exist in exclusion of religious principles."

What then, makes a citizen, a patriotic citizen? Washington says, in substance: "Education on the lines of religion and morality." This is exactly what the Catholic schools of America are doing to-day. You are piloted on the sea of knowledge with religion and morality at the helm, and harbor in the port of civic patriotism.

A shining example of the conversion to Catholic education comes from Denver, Colorado, where the parochial schools are crowded to overflowing and are turning children away. In that city Protestants beg to have their children enrolled in the parochial schools, as they clearly see that Godless teaching breeds immorality, and immorality spells the downfall of the nation.

Bearing all this in mind, how thankful we should be that we are able to enjoy the fruits of an education where God is the guiding hand. Education and Religion make the nation, and you are its pillars.

EXCHANGES

*"Oh, wad some power the giftie gie us,
To see oursel as ithers see us."—Burns.*

A new school year has come again! The VIATORIAN greets you, brother and sister publications. We bid you God-speed with our hearty welcome and hope that every success may crown your efforts for a greater and a better publication in 1914-15. We, ourselves, have great ambitions this year to make the VIATORIAN a bigger, a better, and a more valuable college publication than it has ever been in the past.

As heretofore, we will conduct an exchange column and it is our hope to make it a most serviceable one. No college publication is complete without such a department. It is the mirror, as it were, in which we "see oursel as ithers see us." We are all interested in our own improvement and these timely suggestions of our friends and neighbors, which we glean from the exchanges' column, are potent factors in our progress.

The exchange column should be conducted with care and attention. If it is unqualified in its praise it ceases to be worthy of consideration, while on the other hand, the continual fault-finder can never hope to accomplish anything. We propose to give serious thought to the efforts of our friends, to apply the established canons of literary criticism and as far as we are able to let our judgments be based upon them. If, in your mind, we are unfair when our honest opinions have been given, we shall be only too glad to hear from you.

In past years the VIATORIAN has made many friends and acquaintances among college publications. We hope that not a single one of our old friends will fail to visit us, and we hope that our friendship circle shall be ever widening. Exchange editors will please note that our address is, *Exchange Department, St. Viator College, Bourbonnais, Ill.*, and not Bloomington, Ill., where our publication is printed.

The first tried and true friend to make his appearance at our sanctum was the "*Notre Dame Scholastic*." As usual, it has good things to give us. The author of "John Gilmary Shea, Chronicler of Humble Heroes," has presented a most interesting subject in a creditable manner. The part played by the American missionaries in American history has never been given its due prominence and this chronicler of humbler heroes deserves the attention which the author so well pays him. We note a criticism of Shakespeare's less well known work, "Pericles." We wish the author had treated more at length, this work, in his article which he has well begun. The magazine abounds with a number of short poems, which in their beauty and depth of expression, are very good. Two short stories, "The Nigger and the Ghost" and "The Frame Up," go to make this harmonious whole. We wish, however, that "*The Notre Dame Scholastic*" contained an exchange column.

A few days before going to press we received a copy of "The World Missions of the Catholic Church," by Rev. Fred Schwager, S.V.D. This work, which sells at forty cents, we believe is worthy of the attention of every Catholic who is interested in the progress of his church in the missionary field. The work is divided into two parts: "The Catholic Mission—Its Conception and Organization" and "The Missions in Religious Instruction." The work extends over a broad field in a

thoroughly interesting manner. Many accounts and 'stories from missionary life which are entirely new are gleaned from its pages. It is called "A text book for the teachers of our parochial schools, colleges and academies." As such, and to all other Catholics it is well worth the small price paid for it. Printed by Mission Press, S.V.D., Techny, Ill.

After some months of vacation we are glad to welcome again our old friend, "*The Nazarene*," published by the students of Nazarene Academy at Nazarene, Mich. Essays on "Ingratitude," "Character," "True Friendship," "Life's Quest" and kindred subjects form the bulk of this issue. They are carefully written, but with one exception, the essay on "Ingratitude." We think the essays too short. Of course, quality is to be sought after much before quantity, yet we think the Nazarenes should strive for more pretentious articles. We note the absence of original poems or short stories, which we think quite necessary in the arranging of a college publication.

On the cover appears a fine print of our late Holy Father, Pius X., with a well-worded "In Memoriam." Success and 'bon voyage' to you, Nazarenes, in your course this year.

"*The St. Mary Sentinel*" from St. Mary's, Ky., was another early arrival. We must bestow a word of appreciation on the editorial department. The pen sketch of our late Holy Father is vigorous and well put. There are two short stories of considerable merit, "The Two Agreements" and "The Mill of Mercy," especially the latter. It is one of the best short stories we have seen among the college exchanges. The "Plagae Renidet Astrali Ignis Ardens" is another fine tribute in poetry to the departed Pius. We miss, however, critical essays. No college publication can call itself complete without these. They should form the backbone of such a paper. We hope to see some criticisms on literary subjects in the "*Sentinel*" which will be on a par with the short stories and editorials.

"Our Negro Missions," published by the Mission Press, S.V.D., Techny, Ill., price, paper, 10 cents, presents a short historical sketch, including present conditions and prospects in the division of missionary field. We recommend it to those interested.

OBITUARIES

*"Blessed are they who die in the Lord."***Death of
Father Gaffney**

On Friday, August 28th, 1914, the soul of Rev. Thomas C. Gaffney, pastor of St. Mary's Church, West Chicago, Ill., took its flight to the celestial courts of Heaven to receive its reward for long and faithful services in this world. Father Gaffney, always an indefatigable worker, had been induced to take a short vacation. He went on a fishing trip to Eagle River, Wis., and it was while enjoying this quiet pastime he lost his life. A small canoe, in which he was sitting, capsized and he was drowned.

Father Gaffney was born about forty-two years ago in Hill-a-Down Kenagad, County Meath, Ireland. He received his elementary education at home and continued his advanced studies at Paris. After coming to the United States he joined the Christian Brothers at St. Louis, Mo. Answering the call to the priesthood he went to St. Viator College, Kankakee, Ill., where he pursued his theological studies. After his ordination by the late Archbishop Feehan, he was sent to Rome, where he obtained his D.D. On his return he was professor at Cathedral College for four years, and then was assigned to St. Mary's Church, West Chicago, Ill. As a favor to his people his remains were allowed to be interred in the little Cemetery of the Lawn.

The funeral took place in St. Mary's Church, West Chicago, on September 1st. His Grace, the Most Rev. Archbishop Quigley, was the celebrant of the funeral Mass, assisted by Very Rev. M. J. Fitzsimmons, V.G. Rev. Edward F. Hoban, D.D. deacon, Rev. F. O'Brien, subdeacon, and Rev. D. Dunne, D.D., Master of Ceremonies.

A glowing tribute was paid Father Gaffney in the funeral oration by the Very Rev. E. L. Rivard, C.S.V., a classmate and life-long friend. He referred especially to the linguistic scholarship and brilliant education of his departed friend and that the zeal for instructing the young was the brightest jewel in Father Gaffney's Crown of Glory.

"May God give eternal rest to the noble soul of Dr. Gaffney."

**Mr. John
Cleary**

On September 25th, 1914, Mr. John Cleary, of Momence, Ill., answered the summons of the "Angel of Death." Prayers were offered by the students in memory of his departed soul, following the announcement of his death. Mr. Cleary was an old student of St. Viator and was admired and loved by all who knew him. As a business man, a friend and in every phase of the social and business life of Momence, he will be sadly missed, especially in the bank of Momence, where he held a position of trust for twelve years.

The funeral was held from St. Patrick's Church, Monday, September 28th, and the fact that it was one of the most largely attended funerals in that city instances his popularity. A solemn requiem high Mass was celebrated by the Rev. Father W. J. Cleary, a brother of the deceased, assisted by Rev. Father F. A. Cleary, another brother, as deacon, and Rev. Father Sullivan, sub-deacon.

The church was crowded to its utmost capacity and hundreds were unable to gain admission. A large number of priests and many of the Viatorian Order attended the funeral. The faculty of the college and their many friends wish to extend their sentiments of condolence to his family and relatives.

"May God have mercy on his soul."

Mr. D. Cahill

The members of the faculty of St. Viator's and many friends of Vincent and Joseph Cahill wish to express their heartfelt sympathies in the recent loss of their father.

"May his soul rest in peace."

**Miss Agnes
Shanley**

On Tuesday, September 8th, death claimed for its own Miss Agnes Shanley, sister of Brother B. J. Shanley, C.S.V. The deceased was only sixteen years of age, and though her death seemed untimely, yet often it pleases the Divine Master to call to an early reward such exemplary souls. While the faculty, students and staff offer their condolence, they also join in fervent prayer to the Father of Mercy for the repose of the departed.

William O'Neil

It is with deep sorrow that we chronicle the death of William O'Neil, who was killed by a Chicago, Milwaukee and St. Paul train. Mr. O'Neil attended the college in 1910, and was noted for his gentlemanly conduct and good behavior.

"May his soul rest in peace."

Mrs. Julia McKune

The faculty of St. Viator and many friends of Gordon McDonald wish to express their most heartfelt sympathies and condolence in the loss of a loving aunt, Mrs. Julia McKune, of Chicago, Ill., who died Sunday, October 4th, 1914.

"Requiescat in Pace."

PERSONALS and ALUMNI

Rt. Rev. Mgr. J. M. Legris, D.D., professor of Moral Theology, who left last May for a trip to Rome and Egypt, has recently returned. His intention was to extend his visit over a year's time, but the preparations for war forced him to return. We are glad to state that he is again teaching Theology.

The many friends of Rev. John Walsh at St. Viator's, had the pleasure of entertaining him for a few hours recently. Father Walsh is assistant pastor at St. Mary's Church, Elgin, Illinois.

It was with many feelings of regret that we bade adieu to Rev. J. W. McGuire, C.S.V., former professor of Economics and Sociology at the college; he left in September for the Catholic University of America to study for the Doctor's degree. The Rev. Brother will specialize in Economics and Sociology. We wish him much success.

Brother French, C.S.V., formerly teacher of Commercial Studies at Bourget College at Regaud, Canada, has been transferred to St. Viator's, to assume charge of the same branches.

Still another Blackstone! Lowell Lawson, '14, who recently visited the college, acquainted us with the good news that he will pursue a law course at Loyola University.

The Very Rev. E. L. Rivard, C.S.V., Rev. T. J. Rice, C.S.V., and Rev. J. V. Rheams, C.S.V., having returned from their trip to the old world, report a very interesting time, visiting Berlin, Brussels, England, France and Ireland. Their visit was rather prematurely ended, however, for the war clouds, which had been hanging over Europe for some time, burst, and the good fathers with much difficulty, excitement and inconvenience, made a hasty retreat to America. They have many thrilling tales to tell.

Very Rev. J. P. O'Mahoney, C.S.V., recently entertained Rev. T. J. Timmons of Watseka, Ill., who has just returned from an European tour.

The faculty and many friends of Rev. E. J. Schuetz, pastor of St. Patrick's Church, in Hennepin, wish to congratulate him on the appointment as chancellor of the Peoria diocese. Father Schuetz is an alumnus of St. Viator and has always been an esteemed friend and benefactor of the institution. The faculty wish to extend their heartiest wishes for success.

Mr. William Sammon, A.B., strolled in recently on one of his occasional visits, to see his old pals and teachers at his Alma Mater. Bill regrets that he is not with us. He is now studying law at Wesleyan. Keep climbing, Bill, you have our best wishes.

Among the recent clerical visitors at the college were: Rev. J. Armstrong, Farmer City, Ill.; Rev. E. J. Schuetz, Hennepin, Ill.; Rev. E. J. Schiel, St. Mel's Church, Chicago, Ill.; Rev. L. J. Goulette, C.S.V., St. Viator's parish, Chicago; Rev. T. J. Timmons, Watseka, Ill.; Rev. J. P. Parker, Chebanse, Ill.; Rev. J. F. Stuckel, Waukegan, Ill.; Rev. J. V. Rovakawski, Pasen, Ill.; Rev. A. J. Savary, St. Louis Church, Chicago; Rev. H. Darche, Notre Dame parish, Chicago; Rev. T. A. O'Brien, Riverside, Ill.; Rev. P. Dufault, St. Joseph's parish, Chicago; Rev. A. Martin, Glenwood, Ill.; Rev. S. Sullivan, Chicago; Rev. E. H. Barnes, Peoria, Ill.; Rev. J. Meyers, Goodrich, Ill.; Rev. S. Carew, Chicago.

During the past month many friends of the students visited the college. Among those who spent a few pleasant hours were: Mrs. E. P. Lawrence, Chicago; Mrs. Loretta McCambridge

and Mr. Raymond Hallman, Joliet, Ill.; Miss Frances Kennedy and Mr. William Neff, Chicago; Elmer Donahue, Cullom, Ill.; Misses Vera and Anna Madden, Chicago; Mrs. M. N. Hermes, Aurora, Ill.; Misses Barry and Woods, Chicago; Mr. and Mrs. Kolbel, Chicago; Mrs. J. H. Moran and Mrs. C. F. Crowley, Chicago; Mr. T. A. Liston, Chicago; Mr. James and Thomas Hughes, St. Ann, Ill.; Mrs. J. McGraw, Chicago; Mr. A. Kisanane, Chicago; Mrs. and Miss Larkin, Merna, Ill., and Mrs. and Miss O'Rourke, Bloomington, Ill.; Mr. T. L. Blackburne, Lincoln, Ill.

Maurice Dillon, H.S., '14, attracted by magnetic influences of his old friends at St. Viator, visited the college last week. Despite his wonderful skill in debating he contemplates entering Armour Institute to study structural engineering. Ever since Maurice corrected the "Law of Gravitation" we knew he would become an engineer.

It feels good to have the genial figure of Father Kirley, C.S.V., about the college once more. He has been absent these many years, doing parish and missionary work. He takes up his residence with us this year and will be engaged in giving missions in surrounding territory.



SOCIETIES

ST. VIATOR ACOLYTICAL SOCIETY.

The first regular meeting of the St. Viator Acolytical Society was held on Sunday, September 27th, 1914. There were present about one-half of last year's members and twenty new applicants for membership. Rev. Brother Marzano, C.S.V., acted as temporary chairman, and after the new members had been formally received into the society, the following were chosen as officers for the coming year: Mr. Glenn Powers, President; Mr. Rob Russel, Vice-President; Mr. Gerald Lee, Secretary; Mr. James Coyne, Treasurer, and Mr. John Lynch, Sergeant-at-Arms.

When the regular order of business was disposed of, the Moderator, Brother Marzano, made a short talk, welcoming the new members. He told them of the good work done by the society in previous years, in the service of the Holy Altar, and urged them to make this year's record even better. After short talks by the various members the society adjourned to meet again next month.

DEBATING SOCIETY.

On Sunday, October 5th, 1914, the Junior and Senior High School English classes held a meeting with Professor Reilly, with a view of organizing a Literary and Debating Society. A temporary organization was effected and Mr. Joseph Sinnott was elected Chairman. Professor Reilly outlined a tentative plan, which provided for discussions of current topics and the formation of a representative High School debating team. All present expressed a desire to become members of the society and agreed to meet some time within the next month and complete the organization.

THANKS.

The librarian wishes to thank Mr. W. Powers of Chicago for his splendid gift of forty volumes of fiction and a History of Science.

INTER ALIA

Wednesday, September 9th, 1914, marked the beginning of the forty-seventh scholastic year at St. Viator College. The new

Opening Day

session was formally opened in the college chapel with the celebration of the Mass of the Holy Ghost by the Very Rev. J. P. O'Mahoney, C.S.V., president of the college.

In his sermon Father O'Mahoney pointed out the advantages of a Catholic education and exhorted the students to apply themselves well, that they might receive full benefit of the training afforded by the excellent courses. The officers of the college are well pleased with the enrollment for the year 1914-15, as the register shows a good increase over the previous year, which was one of the best in the history of St. Viator.

Ever alert to the demands of real educational growth and always striving to raise its standards, St. Viator College has this year made many changes. The courses in

Faculty Changes and Additions

Science, English, Economics, Sociology and History have been extended. A physical culture course and a course in Agriculture

have been introduced. The proper handling of these courses necessitated an enlargement of the faculty, and to meet the need five new professors from the Universities of Pennsylvania, Chicago, Notre Dame, Missouri, Miami and Nebraska have been engaged. In the Scientific Department Mr. Clarence J. Kennedy, B.S., is a new member of the staff. Mr. Kennedy is a graduate of Notre Dame University and a former associate professor of Biology at that institution and has also been doing considerable post-graduate work at Chicago University and Northwestern. He will have charge of the Biological Department. The English Department has been strengthened by the services of Mr. Elmer Kenyon, A.B., of Harvard University, and Rev. F. E. Munsch, C.S.V., who has just returned from completing the Classical Course at Oxford in England.

Mr. W. J. Potter, A.M., B.S., will be instructor in Political Economy. Mr. Potter is a graduate of Pennsylvania Univer-

sity and is a specialist in Political Science. He will also teach advanced Accounting and Commercial Arithmetic. Mr. Thomas Reilly of Miami and Chicago Universities will instruct classes in History, Political Science and Commercial Law and will also have charge of the debating team in High School Department.

The Rev. G. P. Mulvaney, C.S.V., who has been doing educational work in Texas for the past two years, will be associate professor in Philosophy, which has been expanded into a three-year course. The Modern Language Department has been strengthened by the addition of Dr. C. T. Morel, instructor in French, and Mr. F. P. Tillman, A.B., Missouri University, professor of German. Rev. Brother R. J. French, C.S.V., of Montreal, Canada, has been appointed head instructor in the Commercial Department.

This year a Physical Culture course has been introduced, which in combination with other athletic activities common to St. Viator, insures the physical well-being of the students. Mr. Frank B. McGovern is the new physical instructor. He is a graduate of the Posse Normal School of Gymnastics, Boston, Mass., and is well fitted to take charge of this course.

The Agricultural Course is a new feature at St. Viator. The college possesses many advantages for an agriculture school and plans have been long under consideration, but did not mature until this year. A full four-year course practically the same as the one outlined in the Syllabus issued by the government, will be given. Mr. A. E. Anderson, a graduate of the University of Nebraska, has been secured to take charge. Furthermore, there are plans for greater expansion. The near future will see a Law School established at St. Viator. Friends of the institution who are now engaged in the profession of law, and many members of the Kankakee Bar Association have urged the establishment of the course. It is hoped that the plans will so mature that the opening of the Law School will take place in September, 1915, and mark the fiftieth anniversary of the establishment of the Viatorian Order in the United States.

ATHLETICS

A BRIEF CONSIDERATION OF THE AIMS AND EFFECTS OF GYMNASTICS OR SYSTEMATIC PHYSICAL TRAINING.

FRANK B. MCGOVERN, PHYSICAL DIRECTOR, ST. VIATOR COLLEGE

The general aim of gymnastics or systematic physical training is to develop the body into a harmonious whole under the perfect control of the will. Gymnastics does not aim to produce great bulk or abnormal development of muscle, but rather to cause the muscles present to respond readily to volition. Another aim is to improve the physiological or functional activity of the body, and to promote bodily health and general well-being. Still another aim is to counteract and correct tendencies toward poor development and deformities of various kinds, especially such tendencies as those resulting from the artificial life of civilization; for instance, round shoulders, hollow or flat chest, curvature of the spine, flat feet, poor posture in general, occupational deformities, etc., etc.

As I said before, gymnastics does not aim to develop great, large, bulky muscles, but it does aim to develop coördination, which is control of bodily movements by the will, or, as stated above, to cause the muscles to respond readily to volition. This is brought about by concentration of our mind on the movements being performed, and our ability to perform any movement depends on the degree of mental concentration we give while performing the movement. Take a boy who throws a base ball or shoots a basket-ball for the first time, his movements are apt to be awkward. However, concentration and practice soon polish off the rough edges of awkwardness, and gradually, the movement becomes easy, precise in execution, smooth and graceful. Again, if the average person brings his four fingers together and then tries to separate the first two from the last two, he will usually find it difficult to do at first; but after several efforts, wherein he more or less unconsciously concentrates his attention to his fingers, he acquires by practice the ability to separate them easily.

Again, the ability to do certain movements is lost through lack of practice, forced or otherwise. Take for example, a per-

son who has been sick in bed for six months and who attempts to get up and take a walk. He usually finds that if he can get up, he is unable to walk at first, but has to learn again. The same is true, to certain degree, of the crack athlete who has been away from his specialty for a long time. On attempting to perform his specialty he finds that his movements have become more or less awkward, and that the exact precision of form has been lessened to a greater or lesser degree, dependent largely on the length of time he has been away from his specialty, on his general bodily condition, and on his natural powers of coördination. Gradually, through concentration, repetition, and practice, he regains his former ability and ease of movement.

These same ideas also apply to gymnastic movements. The muscles form by far the great bulk of the bodily weight and their function is to enable the body to perform its movements. In order to gain the ability to get a wider use of our muscles by gymnastics, we bring into play a great number of gymnastic movements, all of which have a definite purpose in view. At first these movements are very simple; gradually the difficulty of the exercises is increased. They are repeated a great many times, always with volition. The movements become smoother and more graceful, and little by little, better bodily control is gained, which eventually becomes automatic. A well coördinated man shows this control in every movement, in his walk, exercise, carriage, ordinary actions of life, and even in repose, simply because he has educated his body and brought it under control of his will.

Another aim of gymnastics is to improve the physiological or functional activity of the organs of the body, such as circulation, respiration, digestion, etc. Exercise in general increases the circulation and respiration, that is, the activities of the heart and lungs. Going a little further, localized exercise increases the functional activity of the organs in the part localized. For instance, if we give abdominal exercises the functional activity of the stomach and its appendages is increased, with the result that the processes of digestion, absorption, and assimilation of nutritive materials into the blood are hastened, and the expulsion of waste matter from the intestines is quickened.

Still another object of gymnastics is to counteract and correct poor development. This may be termed the physical side of exercise. Here we are concerned chiefly with shape of the body; also with its weight, elasticity, size, and other properties

common to matter, all of which apply to the human body. If any part is misshapen, it means too much bone with not enough muscle, or ill-shaped bones or parts caused by too great a tension of the muscles attached to these parts. Muscles have great powers of elasticity and contractility. Bones, especially in the young, are easily capable of being bent. Now, if we are to have correct development, we must have the proper tension of the muscles attached to the bony frame work. If the muscular tension in any part becomes too great, a very strong pull is brought to bear on the bony structures to which the muscles exerting the pull are attached, and the result is that a deformity takes place in that part. Hence, we have the proposition, "Abnormal muscular tension causes deformity." Now, working on the principle that the repeated application of a force will produce a permanent change in structure, we apply certain movements with this object in view, and eventually we can, to a greater or lesser degree, correct the malformity in question, the degree of correction depending very largely on the oft-repeated, proper application of the indicated movements, which correspond to the principle previously stated.

Thus, when we see a boy who has a poorly developed chest and shoulders, we find, on examination, that his chest muscles have been contracted and shortened, thereby causing the bones of the chest and shoulders to be pulled out of shape and diminishing the breathing power. In this case, by special exercises to stretch out the shortened chest muscles, in order to make possible greater chest expansion, and by the constant repetition of deep breathing exercises to expand and raise the chest, the contracted muscles are gradually stretched out to normal, and the bones commence to assume their proper relationship, and development becomes better and better, always approaching the ideal. In such a case the inevitable result, so far as the physical side is concerned, is wonderful improvement, not to mention the improved physiological and psychological effects.

Thus, we can see from these few brief and very general considerations that gymnastics, that is, a systematic system of physical training, when properly organized and taught, brings into play the psychological, physiological and physical sides of a man, and creates a condition of health and well-being that surpasses anything we have in the way of medicinal agents, or any other means existing for the purpose of acquiring one of the greatest assets man can have, namely, good health in all that the word implies.

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Mess	12:00 (no deserters)
Off duty until	1:15
To arms again	(a few more deserters)
Hasty Retreat	4:00 (squad disperses in every direction)
Bugle	{ 5:45 (Marching south) 5:52 (Marching north)
Ranks formed at Mess tent and Commissary Dept. in full action..	6:00
Off duty until	7:30
Barracks closed at	7:45
Taps	10:00

Hurrah! We're Back Again.

I remember, I remember,
The college in September,
When Summer's joys and fun
I left behind me;
It seems correct to say
'Tis not long since commencement day;
But time doth fly,
And here is where you find me.

Those were surely short months.

Many new changes this year, "Physical Torture" and "Student Prefects."

New Student: Say! What is that stranger doing in the Gym?

Old Student: He is measuring it for a Physical Culture Suit.

Gee: That is a pippin of moon to-night.

He went on the field to play ball,
He is known as "Hank" from Roy Hall.
He came back by-and-by
With a black and blue eye,
For he kept it too long on the Ball.

Speaking of the war:

Who, "SHOT FLYNN?"

Chased to Halifax by a Dutch Cruiser.

In trying for the Glee Club, "Slim Lynch" struck a high note.

"Advantages" offered to the new students, "Tickets for shower baths." NOW ON SALE. Enquire of R. Freebury.

Why! you're dressed up like a cut finger.

Student: Prof. what are you doing with that camera?

Prof. P. I am going to take a picture of that "cornfield."

Bill: Mick, what book is that you are reading?

Mick: That is "THE LIFE OF SANTA CLAUS" by my roommate.

I fear I shall lose my temper.

DID you recite the multiplication table or one of Shakespeare's sonnets?

IN LATIN CLASS.

Hannibal abstaining from battle and having placed his camp on the bank of the river, Vado Traiecit.

Uh-a-m crossed in A FORD.

Father: (enrolling class) Are you a Freshman or a Sophomore?

Student: I am a German—

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