

THE VIATORIAN

"FAC ET SPERA"

VOLUME 29

MARCH, 1912

NUMBER 6

SPRING

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All hail to Spring thou season of fond hope
Thy birth fills all creation with good cheer,
And nature calmly waits thine eyes to ope
Thou lovely, youthful daughter of the year.
With joyous cry thou risest from thy bed,
In glee responding to thy Lord's command;
But ere thy flight, to happiness art wed
And with him bringest life to dormant land.
Thy silken' hair like flaxen waves unfolds;
Thy lustrous eyes reflect the heaven's blue;
Thy fairy form a rapturous beauty holds;
All men in grateful homage bow to you.
Thy magic wand is stretched across the lea;
The frigid bonds are torn from off the earth;
The rivers laugh to feel that they are free;
As mid their banks they rush in blissful mirth.
The boisterous cloudlets skip across the sky
And drop their liquid treasures down to you,
Whilst thou with amorous smile and sparkling eye
In joy bid'st them a sweet and fond adieu.
The woodland wakens at thy velvet tread,
The buds spring forth beneath thy gentle breath;
The creatures rise from their hibernal bed,
And life springs forth anew from seeming death.
The whispering breeze is echo of thy voice,
The song of birds the music of thy heart,
O Spring, of seasons art unerring choice
For fairest daughter of the year thou art.

—J. A. W.

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THE PEOPLE OF DESTINY

R. J. O'LOUGHLIN '12

THE anniversary of the death of St. Patrick is upon us once more. Each succeeding year brings around again the time wherein we celebrate the feast of the saint who converted Ireland to the faith of Christ; each succeeding year we are again told in sermon, story, and song, the history of Ireland and the life and labors of her great apostle.

We are all more or less familiar with the history of Ireland, her conversion to Catholicity, her era of greatness in scholastic and missionary work, then the long period of trial and persecution through which she passed fearlessly, and once again the breaking of the chains of tyranny by the great emancipator, O'Connell. This is the history of Ireland at a glance, and considering all that has ever been written about her sad, but glorious story, to write something new, something interesting is to assay an almost impossible task. But my apology is, that enough can never be said of the truly great, and that is the *raison d'être* of this attempt.

To my mind the people of Ireland are truly the people of destiny, and I say this, not from pride of race, but from reasons based on the solid foundation of the facts of history.

And now I can see my readers compare Ireland and her history, with Rome, France, England, America, and begin to wonder why such a small, weak and poor nation should be called the people of destiny, not remembering that the God man was also poor. What has this nation done to deserve the title? I can hear him ask. No, the Irish people have not conquered nations, massacred thousands and enslaved hundreds of thousands, pillaged cities, destroyed the face of the earth with fire and sword, established marts of trade for the accumulation of gold and silver, or refined and brought to a fine art the worst passions of man. No, the Irish nation has done none of these things, by which we commonly signify the greatness of a nation; they have done something better than that, they have been the instrument by which Christianity has been preserved and propagated, since almost the time of Christ, they are doing the work of God now, and it is my firm belief that they will continue to do it until the end of time. For this, the one and the only reason possible, do I call the Irish people, the people of destiny.

Let us take a glance into the pages of history at the dawn of Christianity, and see for ourselves the facts as they lie, then, perhaps, my statement will be able to stand up and not wither away under the rays of the searchlight of truth.

Rome, the mighty empire of the Caesars, was at the zenith of its power when Christ came on earth. With the decline of the Roman empire, the true church, firmly established in Rome itself, began to send out missionaries to convert the Roman provinces. Christians were succeeding admirably in this work, when the great upheaval came, the calamity of nations happened, the Roman empire fell. Like lions leaping on a fold of sheep when mad with the gnawings of hunger, or a storm rising out of a clear sky, out of the north came the Goths, the Visi-Goths and the Vandals, they rushed down on Rome and sweeping every obstacle from their path destroyed Rome, the Roman empire and the civilization, culture and learning which was so long identified with things Roman. Europe was again on the verge of barbarism.

In their victorious march southwards, the barbarians overlooked one little island, which lay out on the western edge of Europe, ideally located to be secure from the destroying hand of the enemies of God.

This island was Ireland, and it will not be amiss to say something about her marvelous conversion to the Faith of Christ, and the equally marvelous manner in which she kept the lamp of faith burning, not only at home but on the continent of Europe. Therein lies Ireland's destiny, when the storms of irreligion rock the world, and threaten the Kingdom of God, Ireland must keep the lamp of faith still burning, and when the storm is over, must send her sons and daughters to once more spread the light of the gospel. This statement will be more clear to you when you find out that the hand of God had peculiarly fitted Ireland for this lofty mission. When St. Patrick came to Ireland in A. D. 432 he found Ireland in an ideal condition for the spreading of the Gospel, a high degree of civilization flourished there, and pagan learning was in a lofty state, thus making easy the word of conversion. But let me quote the words of a historian, Moore, and perhaps his eloquence will explain the state of affairs far better than I could: "While in other countries the introduction of Christianity has been the slow work of time, has been resisted by either government or people, and seldom effected without lavish effusion of blood, in Ireland, on the contrary, by the in-

fluence of one zealous missionary, and with but little previous preparation of the soil by other hands, Christianity burst forth at the first of apostolic light, and with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves amongst the ranks of the converted, saw their sons and daughters joining in the train without a murmur. Chiefs, at variance in all else, agreed in meeting beneath the Christian banner; and the proud druid and the bard laid their superstitions meekly at the foot of the cross; nor, by a singular blessing of Providence—unexampled, indeed, in the whole history of the church—was there a single drop of blood shed on account of religion through the entire course of this mild Christian revolution, by which, in the space of a few years, Ireland was brought tranquilly under the dominion of the Gospel."

After her conversion Ireland almost immediately sprang to the forefront in scholastic and missionary work. Schools and churches were everywhere, one school alone having over three thousand students. She then began to send missionaries to Europe, and Europe at that time needed missionaries, for as I mentioned before the Goths and Vandals had just overrun and settled there. Through those quiet centuries the fame of Ireland grew apace until she began to be known as the "Islands of Saints and Scholars." And well did she deserve the title, for did she not keep the lamps of faith and learning burning when Europe seriously threatened to relapse into barbarism? In all this marvelous cycle of events, my friends, can you not see the finger of destiny?

But the condition of Ireland was too happy, too prosperous, not to excite the covetousness of the plunderers, and about the year 1101, the Danes began to come from their fastnesses in the savage north. Here begins a long period of suffering for Ireland. The Danes swooping down in their ships attacked cities and burned, plundered, and ravaged the land, wrecked the churches and monasteries, until Brian Boru defeated them in a decisive battle at Clontarf in 1022 A D, and crushed them forever. But a still greater trial was in store for Ireland, hardly had the Danes been defeated when the Normans came in, and by treachery and every other foul means obtained a foothold there. Since the Normans were but the emissaries of England, it is only natural that they in turn should come in and bring havoc and misery to that unhappy isle. From this time begins

the famous period of Ireland's suffering, those pages of her history which can truly be said to be written in blood. This period lasted, with one or two intervals, from the time of the English invasion down to the time of the Catholic Emancipation, 1829. But through all the suffering that Ireland underwent at the hands of the Danes, and the cruelties, that almost passeth human understanding, perpetrated by the hands of the English, after the Protestant Reformation, during all this time, Ireland remained steadfast to the faith. When almost every other nation wavered in her allegiance to Rome, Ireland remained steadfast. England and Germany became Protestant, and later on France became the home first of sensuality, then of atheism, and through all this Ireland never wavered. Do I not speak the truth when I call the Irish the people of destiny?

And now we come down to our own times. Towards the end of the 18th century the Anglo-Saxon race began to predominate the world, the whole of the 19th century is nothing but the story of the rise of the Anglo-Saxon race to the position of first among the races of the earth. England, the great colonizer, peopled the most fertile spots in the globe with her sons, and today the Anglo-Saxon is the world power. But you will ask what connection is there between this and Ireland. Yes, there is a connection, and a great one, it seems to me. The English took away the language of the Irish, to make the Irish become English, as they thought; they were attempting the impossible. Yet, by that very act, England was accomplishing something which she could not foresee, and was but an instrument in the hands of Providence. As aforesaid, the Anglo-Saxon race was to lead, they were to colonize the most of the world and when those places are settled what more natural, than, that missionaries should begin to do the hard part of the work of colonizing, to subject the spirit of the people. This is indeed the history of England and Ireland, and Ireland's methods of conquering, were more lasting than those of England, as the soul is superior to the body. It would be useless indeed to attempt to describe the noble work done by the Irish missionary, both priest and nun, in the last century down to our very day, but sufficient to say, that, wherever the flag of England flies,—the sun never sets on her possessions—and here, too, in our own United States, you will find the Irish missionary, or the sons and daughters of Irish emigrants, doing the work of God.

Now, after reviewing in the rough the history of Ireland, and barely mentioning the salient features of her sad story, is it not impressed upon our minds that there is a reason behind all this? Yes, indeed, there is a reason for all her suffering, humiliations, and trials; the unseen hand of Providence is behind it all; because Ireland was the nation predestined to keep the light of the gospel lit, when the storms of irreligion threatened it in the other countries of Europe, and to bring that same light to the countries in darkness of ignorance and the slavery of sin. Ireland has done all this and more, since the time of Patrick down to our own day, and this is why her people are the people of destiny.

And although her outlook is bright today let us hope that whatever the future has in store, no material prosperity will take away from her sons and daughters those noble traits of character which so aptly befit them to carry on the work of Christ on earth, and to fulfill the part which He has destined for them.



Hail to Spring

Hail, all hail, to gentle Spring
In hedge and wood the songsters sing,
The field and lea are decked in bloom,
Dispelled is now cold Winter's gloom.

The bitter blast we feel no more,
Nor fear we now the tempest roar,
But loud thy joyous praises sing
Hail, all hail, thou gentle Spring.

J. A. W.

THE READING OF SHAKESPEARE IS INJURIOUS TO MORALS AND CHARACTER

T. P. GRANT '13

AT FIRST consideration the statement of this question appears somewhat indefinite, but when we ask ourselves what do we mean by "the reading of Shakespeare," the answer will tend to clarify the vagaries of our imagination. In upholding the affirmative side of this proposition let me first explain what we understand by the "reading" of Shakespeare. It would be foolish and absurd for us to hold that all reading is injurious or that the reading is injurious to all. But undoubtedly some reading is injurious to morals and character or we might state it somewhat differently: the reading of Shakespeare is injurious to the morals and character of some. My opponents, I believe, will agree to this. This, then, is our stand.

Now it seems hardly necessary for me to advance any new arguments to prove our position. It has already been firmly established by numerous extracts selected at random from the best known Shakespearian plays. My colleagues have proved conclusively enough that the atmosphere, the moral tone, of Shakespeare's plays tend to injure and degrade character and morals. The fact that so many of us sided with the negative when we first discussed this question in class only goes to show that even the most astute Shakespearian critics in their admiration and acknowledgment of his genius are apt to overlook his greatest error.

It may seem but just to excuse a few palpable errors and slips of the pen in one of such remarkable mental development. But when he preaches erroneous doctrines and inculcates false, immoral principles in his plays, making them appear in the garb of virtue, then must we put aside our exalted admiration for this colossal genius and call down upon him a deserved vituperation. Here lies a point which I think will be clearly seen: It is seldom we read of a critic who is so anomalous in his views as to forcibly condemn the pernicious principles expounded by Shakespeare. "It takes a genius to criticize a genius," is the generally received maxim of most would-be critics; an expression so obviously false that it needs no refutation. Though few

yet there are some men possessing so much grey-matter and individuality of will that they scorn to sit by and see immoral, impure literature dispensed promiscuously among all classes of society. These few men have written in most bitter language what they thought of the "moral" influence in Shakespeare's works.

The very fact that Shakespeare is so seldom rebuked for the immorality and rottenness so evident in his plays will show that the general reading of his works will tend to degrade and embitter the moral taste for the beautiful and pure; since Shakespeare, the most frequently read of all the classics is taken as the standard of literature, moral and literary. Many passages and not a few descriptions of immoral scenes, if published under the name of any of our modern authors would be considered not only not beneficial to morals but most degrading and injurious to character and would be relegated to the scrap heap almost as soon as they left the desk of their author.

My colleagues have already quoted enough passages and laid bare the pages of Shakespeare's plays blotted and smeared with immorality, free love and false, unchristian principles, to prove our stand. It is unnecessary for me to disclose more of this. Take up anyone of his plays and you will find it pregnant with sensual and immoral scenes and expressions which are especially suggestive to youth and uncultured minds and have anything but a beneficial influence upon them. Take the ordinary school boy of today in our public high school where Shakespeare is read fluently. What influence does the reading of these plays exert? The student is reading only because he is compelled to, not because he appreciates art. The ordinary high school student is not capable of even understanding Shakespeare, let alone intelligently criticize and appreciate him. He reads and comes across, a most vulgar, scurrilous expression and they are numerous even in the plays we have read in class. His eyes are open now, he is interested, he even reads the passage over a second time, shows it to his companion and it is thus passed on, and they proceed to look for more such verbal vomit. An immoral thought is too often linked with such passages. These students have no mind's eye to find a literary gem or to look for closer character delineations. That's the teacher's work. There is no pleasure in studying that stuff but it is a pastime to search for immoral scenes and open, vulgar language. Should the teacher happen to skip over any such passages as they most generally do, it only

brings it more strikingly before them. Does this kind of literature tend to ameliorate their code of ethics any? Hardly.

What shall we say of the purpose of Shakespeare's plays? Does the plot of his plays morally influence the reader? What of *Romeo and Juliet*, *Othello*, *the Moor*, *All's Well that Ends Well*, and in particular *Anthony and Cleopatra*? History didn't leave a big enough blot on its pages when it told us about them. Shakespeare must write a book about this historical event and acquaint us with all the details. If my worthy and scholarly opponents can find in those plays just named where a moral influence is exerted either in purpose, plot or otherwise, they'll have to show it to me. I thought they were going to advance as an argument that Shakespeare was a great moralist. But I guess they know that statement wouldn't stand any more chance than the proverbial snowball in the regions of Dante's diverting narrative.

Some fair minded critics, and they are not few in number either, have even gone so far as not only to deny that Shakespeare was a moralist but they characterize him as an inspired idiot. On this ground they account for all the filth and immorality which is frequently introduced into the otherwise beautiful scenes. We agree with our opponents—Shakespeare certainly was one man picked out of 10,000, but we must not overlook not forgive his sins against morality and pure literature. That kind of stuff may have been considered pure literature in the Elizabethan age, but our standard of morality has been raised somewhat since the days of the Renaissance. The reading of Shakespeare will undoubtedly benefit us in a literary sense by improving our style, extending our vocabulary and broadening our imagination, but that is about as far as it goes and since it is not beneficial to character and does not strengthen the moral fiber of the general reader it is thereby injurious to morals and character of that general reader.

I dislike to quote extracts from Shakespeare's works to prove our position partly because they are too immoral and disgusting to speak and it sounds too much like statistics. But I think one or two illustrations will not be amiss and perhaps they may tend to strengthen our position: Take the play—*Hamlet*—and recall the question debated just two weeks ago. *Hamlet*, it was proved, was guilty of murdering *Rosencrantz* and *Guildestern*. How is this murder brought out in the play? Shakespeare passes over it in one act and does not even censure *Hamlet*. It appears

to the general reader as though this act of Hamlet's in sending two royal courtiers to their death was perfectly justifiable.

Suppose a youth who had committed murder was sentenced to be hung and while awaiting the day of his execution he chanced to read of how Hamlet disposed of his guards and escaped. "A bright idea," thinks the doomed one, "when my guards are leading me to the gallows, if I get a good chance I'll quietly tap each on the head and make my getaway, even if I do kill them I have nothing to fear, Shakespeare says this is all right. Guess I'll try it. It is news to me though, I always considered this murder." This is one case. We don't think of the possible evil influence this may have, we might approach infinity if we did. Another example of false principle is the case of Lady Macbeth and Macbeth in the murder of Duncan. In some respects a parallel to the above. Lady Macbeth, as was proved last week, is at least as guilty of murder as Macbeth and yet not only her conscience does not trouble her but she reaps none of the cockle. Macbeth, poor fellow, gets all the blame and consequent evil effects while Lady Macbeth lives on serenely content, with no qualms of conscience and no thought of the after life. If you can show me how this will benefit society any or morally influence the general reader why I'll become a loyal supporter of the negative side of this question.

In conclusion now, let me advance one more argument. It was alleged by one of the speakers for the negative that Shakespeare invariably punishes evil and rewards good. Let us review some of his plays and see if this be so. Let us take Othello, the Moor, a play in plot and climax somewhat similar to Romeo and Juliet. If any of you have ever read the play you will doubtless recall how Othello, the Moor, on ungrounded suspicion (with no moral certitude of her guilt) cruelly takes the life of his beautiful chaste wife, Desdemona. His soul is not already sufficiently tainted with libellous remarks and unjust excoriations against his innocent wife but he wilfully takes her life without giving her time to prove her innocence. Then with his mortal sin staining his soul and crying to heaven for vengeance he commits suicide, thus sinking his black soul deeper into hell. Does the principle here taught correspond with the teachings of Christian morality? Take another play, All's Well that Ends Well. The meant-to-be-hero in this play is not only an immoral sneak but a worthless coward. And Shakespeare would have us believe him a real gentleman, a devoted, loving husband. Any man who would

abandon his lawful wife and place upon her almost impossible restrictions as he did, not only deserves to be ostracized from all decent society but ought to be branded as an imp of Satan. And Shakespeare tries to smooth it all over with the sugary coating of love and devotion. "All's Well that Ends Well," he calls it. He not only does not punish evil but lets it live on in prosperity and happiness. Eliminate the beautiful character, Helena, and you might throw the book in the fire and society would be better off. O, I could tell you more of this but the time is limited and it is hardly necessary. Read the plots, if not the plays, of, "Much Ado About Nothing," "A Winter's Tale," Cymbeline, and those which I have already named. In fact, take up any one of his plays. There are some worse than others, but they all contain enough immorality and disgusting language to eliminate them from the shelves of our public libraries.

On account of the extreme immorality contained in some of the passages which we have extracted we concluded not to read them though we lose the debate. We would rather lose a thousand debates than suffer the loss of our self-respect and manliness. I, personally, cannot conceive any man so lost to all sense of moral decency as to put to print some of the immoral thoughts that Shakespeare signs his name to. What more can be said? We have now shown how the frequent portrayal of murder scenes and satirical, unnatural characters will inevitable tend to create an immoral influence; how the very atmosphere of most of Shakespeare's plays is clouded with gloom and mysticism. We have gone deeper than the surface, and exposed the deep rooted evil which underlies some subtle expressions. All this we have laid before you and now, distinguished judges, we confidently await your favorable verdict.



THE READING OF SHAKESPEARE IS NOT INJURIOUS TO MORALS AND CHARACTER

M. J. HEENEY '12

BEFORE delving into the vast collection of arguments which are so manifest for the benefit of those who wish to have their mere opinion of the morality of Shakespeare's works transformed to absolute certitude, I thought it might not be amiss to begin my defense of the wholesomeness of the great poet's works by coming to a clear understanding of the meaning of the subject we are discussing. To do this requires a lucid explanation of the terms used. Therefore, by satisfying this need of a clear notion of the terms, I hope to be able to remove from your minds all doubt as to the real state of the question.

The question reads: Resolved, that the reading of Shakespeare is injurious to character and morals. Now, what do we mean by reading? Do we mean glancing at, or apprehending each individual word as it follows the preceding word without considering the idea to be conveyed by the combination of them? No, this would not be reading. Do we mean hurrying over a group of pages to get the trend of a story contained therein; to see who appears in the first act; who is shot in the second act; how the hero escapes death in the third act, and finally how he wins his coveted prize in the last act? Is this reading? No. It is rather a mere superficial perusal of a work. What then is reading? Reading is the careful examination, or study of a work to master all, or as much as our limited minds can grasp of what is contained in the work. Hence the reading of Shakespeare's works means the study of them in such a way that we learn the lessons taught therein, and appreciate the beautiful style in which they are expressed.

Let us now consider what is meant by "injurious to character and morals." For a thing to be injurious to our character and morals, we mean that it leads us from the path of righteousness and virtue; fills us with a tendency to satisfy our animal passions and a desire to embrace vice in one or another or all its various hideous forms. Therefore to say that the reading of Shakespeare is injurious to character and morals is to assert that the careful study and mastery of the profound lessons in morality taught

in these works influence us to desecrate our intelligence, contaminate our bodies and plunge our souls into eternal perdition by causing us to seek the gratification of our passions.

Now if our worthy opponents can prove that the reading of Shakespeare produces these evil effects in us, they will have satisfied a great exigency. They will have achieved a success far greater than any attained by literateurs of the present and past ages. For they will have demonstrated that all our state institutions of learning, all our Catholic high schools, colleges and universities are basely deceptive and hypocritical. These institutions pretend to advance, elevate and preserve our high standards of morality, but they are in reality shamefully conducting us through the ways of moral degeneracy and ruin, because they are encouraging the study of Shakespeare. But we know from our own experience and from the experience of hundreds of others who have gone through a course of study in Shakespeare that they have come out not only unscathed morally, but even with their morals strengthened. Hence it is absurd to say the reading of his works was injurious to them.

A little illustration may help us to see more clearly the foolishness of claiming that the works of this poet, who is conceded by all to be the greatest the world has ever known, are injurious. Let us bring to our minds a picture of a vast field of several hundreds of acres of the choicest wheat, with its golden tops bowing majestically before a friendly breeze. We are struck with admiration at the sight. We glory in the pleasure it affords us, and we thank the author of this life-sustaining fruit of nature for His goodness in giving us this means of sustenance. Suddenly our eye falls upon a few little spots of barren land which slightly blemish the perfection we attributed to the total acreage as a most fertile field. Now are we going to condemn the entire field and its plentiful crops because it is infected with a few unavoidable taints? No, that would be foolishness in the highest degree. Rather will we inspect these spots to see if there be not some good in them still, in spite of their desolate appearance.

Now this is exactly the case with Shakespeare's works. They abound in beautiful thoughts and sentiments, beautifully ex-

pressed. For example, let me quote the poet's description of Christmas time :

"Some say that ever 'gainst that season comes,
Wherein Our Savior's birth is celebrated.
The bird of dawning singeth all night long,
And then, they say, no spirit dares stir abroad,
The nights are wholesome, then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

On another occasion, he teaches us the quality of the great blessing, mercy, when he puts into the mouth of Portia these precious words: "Though justice be thy plea, consider this.—

That in the course of justice none of us
Should see salvation; we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy."

Interspersed with these lofty ideas are to be found countless others of equal merit. In view of these facts it seems to me that no intelligent person, or group of persons, would attempt to deprive mankind of these masterpieces of English literature because they are somewhat faulty in so far as they contain a passage, here and there, which we would rather they did not have.

Now with regard to these objectionable lines, I think that they have their merits as well as their demerits; for while they might cause in the mind of an indifferent reader thoughts which do not tend to increase his virtue, or his love of virtue, still for the careful reader, the reader who does not seek evil from the same source whence good may be had—for him, I say, these objectionable passages tend to increase his abhorrence of vice, and to rouse his sympathy for the unfortunates who have not the will power to restrain themselves. The morals of the reader remain not only unpolluted, but they are strengthened by Shakespeare's works. He sees in them the depths of degradation to which man may fall; and he is made to realize that even in this life the sins of our passions are often visited with tremendous punishments, such as those meted out by the immortal Shakespeare to his subjects who have dared to transgress the law of God. And surely that work which shows us our own frailties; that work which shows us human nature as it is; that work

which shows us the inevitable punishments for our violations, and the crowning rewards for our good deeds; that work cannot be pronounced injurious to our character and morals. But this is what Shakespeare's works do; therefore, they are not injurious to our character and morals.

How, then, are his works injurious? Can it be that the mere mention of those thoughts and deeds which violate the Sacred Decalogue undermines our character and blasts our high standard of morality? No, this cannot be the reason. For, if such were the case, then the Decalogue itself, the Holy Scriptures, the Lives of the Saints, and even our little catechism of the Catholic Church and its teachings must be put on the Index. The editions on hand must be relegated to the burning furnace, and the works must be condemned as the most immoral productions the world has ever known; because they are full of warnings against the very sins that Shakespeare is accused of promulgating. Our Catholic churches, for the same reason, must be deemed hot beds of every kind of vice and crime, since the instructions and sermons preached therein are constant and urgent exhortations to avoid sin. Therefore, Shakespeare's works are not to be condemned because they mention the faults of our fallen human nature any more than is the literature of the Church to be condemned for the same reason.

It is a sane and sound practice to condemn any literary production which makes vice attractive, that is, inviting, alluring and inciting. But the works of Shakespeare cannot be denounced as immoral on this ground; for they abound in examples of most rigid and vehement punishment for the evil acts whereby the rights of a fellow-man are infringed upon, or the divine law of God is broken. In connection with this phase of the question, witness the mental torments with which Macbeth was visited; the torturing conscience which disturbed Claudius, in "Hamlet;" and the physical suffering which King Lear had to endure—as the results of their malefactions. And so it is throughout the bard's productions; everywhere virtue is rewarded, vice is punished. And Shakespeare truly lives up to his teaching. "Suit the action to the word, the word to the action, with this special observance that you o'erstep not the modesty of nature; for anything so o'erdone is from the purpose of playing whose end, both at the first and now, was and is, to hold, as 'twere the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure."

In Venus and Adonis we see the grand and powerful lesson of chastity in man; in *The Rape of Lucrece*, chastity in woman; in *Hamlet*, the dire effects of hatred and revenge; in *Macbeth*, selfish ambition receives its just deserts; in *The Merchant of Venice*, the evil consequences of avarice and revenge are depicted; in *Richard, the Third*, hypocrisy is justly served.

In view of these facts Shakespeare cannot be accused of corrupting our morals by presenting vice and all its heinousness in an attractive form.

As a closing argument for defending the reading of Shakespeare from a moral standpoint, I wish to advise those who contend that the youth of our country are injured by reading his works, that such is not the case. This idea is a phantasm. For the youth who study these works do so under the careful tutorage of an able professor and from expurgated editions, so that where sensuality would seek to creep in, it is invariably kept out, and in its place is drawn a beautiful lesson in morality.

Here another objection may be raised. May not these youths and others, who are so inclined, possess themselves of unexpurgated editions to satisfy their curiosity, or sensual cravings, if you will? At a glance we see that this objection has no real weight, for it is evident to everyone who has read any of Shakespeare's works that the reader seeking to satisfy his craving for sensual literature will not turn to Shakespeare to find it. For to appreciate or even understand this great master's works requires a degree of intelligence far in advance of that acquired by those whose loftiest ambition is to waddle in the mire of polluted literature.

In conclusion I wish to briefly sum up the arguments I have advanced to prove, that the reading of Shakespeare is not injurious to our character and morals.

I have shown that no person in all our experiences has been corrupted by the reading of these works. The complete works should not be condemned because of a comparatively few undesirable passages. These objectionable passages have their merits as well as their demerits, because they produce an abhorrence of evil. The morals and character of the reader are really strengthened by these works. The mere mention of vice is not sufficient ground for denouncing a work as immoral, else, the Scriptures and other religious works would have to be condemned. Shakespeare does not make vice attractive; on the contrary, he pictures evil as evil, and virtue; and punishes and

rewards accordingly. He implants a beautiful lesson in morality in every one of his works. His works do not injure our youth. His objectionable passages are not sought after and read by those who glory in sensual lines; either because Shakespeare's works are beyond their comprehension, or because they can satisfy their craving by reading works which require less mental effort, and are more easily obtained.

If the works of Shakespeare were injurious to our character and morals, they would have been put on the Index long ago; they would not be studied in our Catholic institutions, and Shakespeare would not hold the high place of honor in the literary world which he does hold.

Star of the Sea

Oft in my sad and dreary hours,
When winds of passion blow,
I fain would walk with spirit lorn
The dark sad vale of woe.

Then through the mist a crescent car
Glides up ward in the sky,
Is it the night-queen and her throng
That slowly passes by?

Ah, no, but on the crescent stands
A form both sweet and kind,
Her hands are crossed upon her breast,
Her hair tossed by the wind.

Her face is like the driven snow,
Her eyes of matchless hue,
And crushed beneath her sacred feet
A serpent vile I view.

And all about angelic forms
Chant low celestial psalm,
My soul forgets her shattered hopes
Healed by a heavenly balm.

For near at hand is Heaven's Queen,
The kind Star of the Sea,
Who leads me from the vale of woe
And brings fresh hopes to me.

J. A. W.

THE VIATORIAN

PUBLISHED MONTHLY BY THE STUDENTS OF ST. VIATOR COLLEGE, BOURBONNAIS, ILLINOIS

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Entered at the Bourbonnais Postoffice as Second Class Matter

*All correspondence must be addressed "The Viatorian," Bourbonnais, Ill.
Subscription price One Dollar per year, payable in advance. Single
copies, 15 cents.*

*All business communications should be addressed to "Business Manager,"
The Viatorian, St. Viator College, Bourbonnais, Illinois.*

EDITORIALS

Hardly a month passes but has some noteworthy event by which it is separated from other months and sheds a lustre over the entire period. Holidays and feasts, birthdays of heroes come and go and all tend to have their influence felt upon the people. So it is that March with its changing days and unsettled weather always brings back to us, more strongly each year, the three grand feasts that it embraces. Early in the month the brilliant feast of St. Thomas Aquinas occurs, closely followed by St. Patrick and St. Joseph—St. Thomas, Patron of Philosophers, and Theologians, the illustrious guide for every aspiring student; St. Patrick the Great Apostle of the Celts, and St. Joseph foster father of our Saviour. Here are three men, in three entirely different walks of life, yet all were successful. St. Thomas, the teacher, with a brilliant mind for study, a teacher of the grandest truths that have ever been revealed to man; St. Patrick, the tireless, ceaseless, ever-working converter, whose deeds are as fresh today as then, and whose work is becoming more complete every day; St. Joseph, the humble carpenter, raised to the highest pinnacle on earth, all have a lesson for students. No matter

Lessons from the Great

what may be the course in life, no matter how low or exalted the station, no matter how talented or how unskilled we may be still we may reach success. Here were three men, saints in vastly different paths, the teacher, the missionary, and the carpenter. Learn from their lives how to live; see in them a guiding star to steer you to a haven of success. Enter into your work with the same zeal and spirit as characterized them and surely nothing will be too great but we can attain it.

Recent notices have reached us of plans for the formation of an association of all the college papers in the state of Illinois. A meeting is to be held in the city of Peoria April 13, at which the association will be put upon a working basis. The object of the association is to create a co-operation among the college periodicals of the state and a resulting efficiency and increase of influence. This is a progressive feature and it is certainly high time that college papers of the state were beginning to broaden out into their proper fields of activity and not serve merely as local agents. They should be units of a union to advance the interest of all students among our colleges. At this meeting committees will be appointed to put this on a practical stand and speakers will be present to tell the editors of the value of such an association. THE VIATORIAN is heartily back of such a movement. This has been a long felt need. Colleges have their athletic conferences, why not have their college papers united, the effect of which is of far more momentous consequence than athletics. The school paper stands for the school, it is the output of the students and expresses their sentiment. State colleges should come closer together, they are brothers of one large family and their relations should be held together by lasting ties. The Illinois Intercollegiate Press Association will serve as a connecting link, it will be the unit of a greater friendliness and more patent results will issue from it. For example, if some evil be threatening the state or country, college papers can all unite to combat the evil and the people seeing the combined attack on it will take notice and join the proper cause. THE VIATORIAN then, wishes this movement godspeed, and sincerely hopes that it may contribute its mite to aid in this cause. The results of the meeting will be printed in the next number.

A Step Forward

The newspapers during the past month have mentioned a society called "Guardians of Liberty," a league of broad-minded and whole-souled Americans fighting by dint of hard labor for the preservation of the Declaration of Independence. Imbued with a burning zeal and a true spirit of patriotism as throbbed in the hearts of Washington, Jackson and Lincoln, they too, have taken up the cause and valiantly, with swords drawn and shields upraised are guarding liberty. They have seen that the enemy, by degrees, stealthily by night, have encroached upon the American rights, and will soon, if the gallant knights do not prevent it, cast this country into abysmal chaos. In their deep thought and true American feeling, with the full consciousness of what rests upon their patriotic shoulders they have sallied forth to be martyrs to the cause, to save the American republic, no matter the cost nor how hard the sacrifice. And the enemy, the wary sleuth, who is undermining the nation, is disrupting politics and causing universal disorder, was almost unaware of the planned assault, so quickly and boldly was it undertaken. Yes, the great enemy to the republic is the Catholic man in public office. The Catholic cares not for the good of the country, he strives to better himself and to harm everybody else; the Catholic is ruining America; they are attempting to absorb control of the government and push everyone else to the rear. To think that such an organization as the "Guardians of Liberty" should exist in the present enlightened age seems ridiculous. America is too far progressed, has advanced to such a high degree that bigotry and prejudice are things of the past. The American people are civilized people, they think of a man as a man, not as to his religion. There are good Catholics and bad Catholics just as there are good and bad in every religion, but what reason should this be to keep him out of his legitimate fields of activity? The movement is so far behind the times that it raises a smile when any sober thinking man hears of it. That the United States, a mixture and mingling of all nationalities and all creeds should take upon itself the restraint of one of these people is too far beyond our enlightened minds to even imagine. Years ago this might have had its effect, but today, the twentieth century the day of culture and broad mindedness, the day of education and civic reform, the day of friendliness and betterment, that such a society should become successful is really laughable. And the VIATORIAN, with all respect to right-

thinking Americans, considers it a retrograde step, more to be pitied than censured.

Of the many distinguishing marks for which an institution loves and feels proud of her students, none is plainer than politeness. The college student living with young men of nearly the same disposition and temperament as himself, far away from the maddening crowd or the refining influence of the gentler sex may, tho perhaps unconsciously, forget this trait

A Hint

found in every gentleman. He may be inclined to roughness and to be uncouth; every-day association with teachers may tend to lessen the respect there should be found in his heart; sitting at the same table or studying at the same bench with fellow companions may cause the thought of politeness to be pushed far to the background. It is this continual association with his fellow-men, men whom he sees several times a day, that causes him to forget this little trait so easily acquired, and so distinctive of a gentleman. Altho he may forget himself while at college, is worse when away from school. Nothing harms an institution so much as to see a crowd of college students more resembling a herd of cattle than human beings. The days of the college "rough neck" and stampede raiser are long since past. Too long has the idea existed among outsiders that a college student is a being very closely akin to a certain species of the canine family. That he could play football, would make an excellent hangman or a dangerous wielder of the baton of the law, they agreed. Too long has this wrong notion been kept alive by some students, who in their ignorance, think that because they attract a little attention on a crowded street car or in a theater by loud talking or laughing or other "funny stunts," that they are real "college boys" and are sure "the candy." And the outsiders naturally judge the whole school by these few. One is not necessarily a mollycoddle or a mamma's pet by being a gentleman. To be polite does not, strange to say, lessen the esteem others may have for you. To be quiet and reserved in public will not cause others to think you deaf and dumb. To be civilized is not to be despised. So it is that students do not realize the harm they are doing by their otherwise harmless behavior. Politeness must be acquired. It is not a superhuman effort to say things in a gentle and kindly manner, no miracle is required to act properly in public, no great amount of time or labor is lost and

what are the rewards? Lasting benefits to the student, the good name of the college upheld and a shining example set to others; that the college student is human, that he is working for the best things in life, that he cares for the feelings of others, that he is in word and deed a gentleman.

Nature and the Crucifixion

When Jesus died in agony
Upon the cross on Calvary,
Three Marys with John stood below
Their hearts bowed down with deepest woe.

Yet not alone their sorrow dwelt
For nature too, her anguish felt,
At awful deed that happened then,
When Christ was shunned by thankless men.

The stones in sorrow cried aloud,
And blackened was each fleecy cloud,
The blazing sun concealed his face,
While earthquakes shook the dreadful place.

The lightning wildly flashed on high
And tore the garments of the sky,
The while the thunder loudly roared
Because the Jews crucified the Lord.

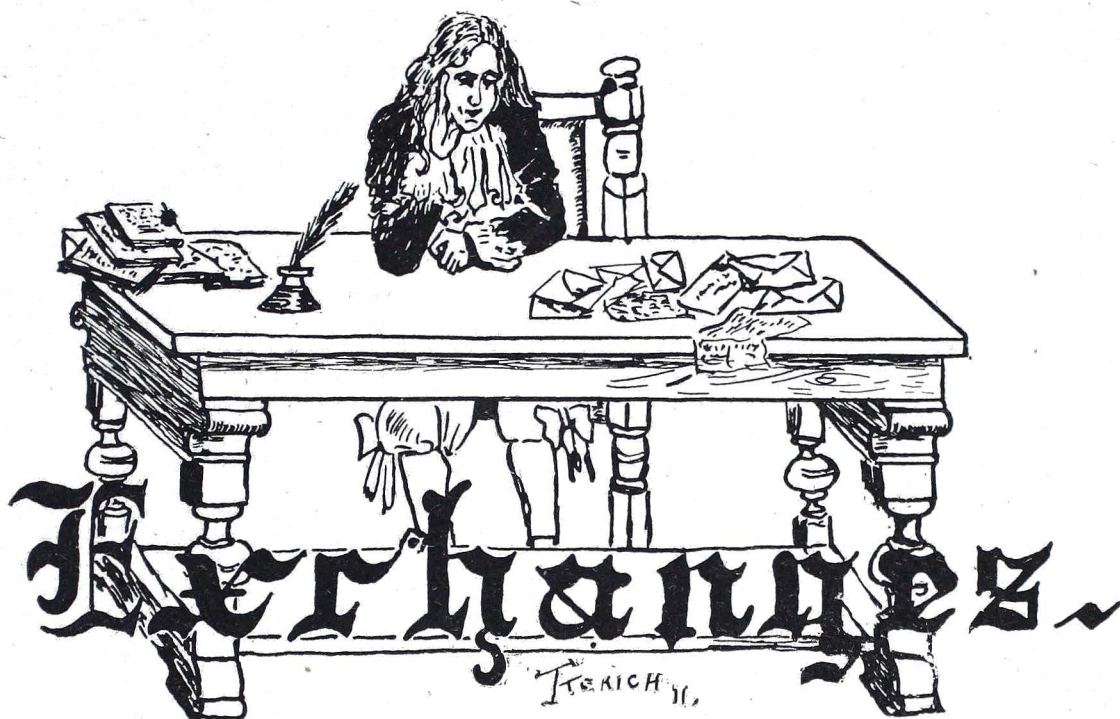
The Temple's veil was rent in twain,
As if it too, had felt the pain
Which Jesus suffered on the tree
Of sacrifice on Calvary.

The calm winds changed to howling storm
And raged about the Savior's form,
As there uphung 'twixt earth and sky
They saw the suffering Jesus die.

The trees in pain their branches tossed
Because the Jews salvation lost,
When they in blinded rage defied
The Christ, and had him crucified.

All nature then in anguish shook,
For no man of Christ's woe partook
Except St. John and Marys three
Beneath the cross on Calvary.

J. A. W.



Washington, Lincoln, Longfellow and Dickens are the favorite themes of the contributors to the various exchanges which have reached our desk during the last month. Many and beautiful are the tributes which are paid to these great men by their enthusiastic admirers; highly eulogistic have their devotees waxed in their praise of them. To select any of these articles for special commendation would indeed be difficult. It suffices to say that we are elevated and enlightened by having recalled to our minds, the noble deeds, beautiful characters and tireless energy of these great men.

The last number of the *Nazareth Chimes* contained an article that is worthy of the attention of all students. We speak of the article on *Lacordaire* by *W. J. Onahan*. Essays of this kind are lamentably uncommon in college journalism. Let us have more about these lesser lights who are threatened with the impenetrable umbrage because of the numerous other more brilliant genius, who attract and hold our attention. *Jean Francois Millet* is also noteworthy, being an entertaining account of the great painter and his works.

The Patrician. The Orphan's Mother, by P. J. Malloy, contains a clever little plot which is well worked out. The Pontifical Vestments of Egypt and Israel is a very plausible explanation of the origin of the Sacerdotal vestments of Israel. The editorial column is of a very high order, dealing with economic condi-

tions of the day which shows clearly that the staff is up and doing and alive to what is going on in the world about them. Dismal—a Product of Improvident Youth is a vivid sermon against the “don’t care spirit of youth.”

St. Johns Record from Collegeville, Minn., is among the interesting February publications. The Record is co-operating with the many fellow journals which have raised their voices against the evils of Socialism. *Marx and Socialism* by J. J. Hoffmann, helps in the gigantic task of spreading broadcast the truth about Socialism. Mr. Hoffmann’s article shows that Modern Socialism, far from being an amelioration of the condition of the poor laboring class, is false, irreligious, economically unsound and decidedly unchristian. *The Ghost of Pitt on Oratory*, by A. B. Stegmar, is a pleasant discourse on oratory. *Classical and Popular Music*, by Wm. G. Hennessy is a protest against the growing disregard for the productions of the great European music masters. As one of the evils of this “ragtime craze,” Mr. Hennessy points out the tendency of musical students to be contented with their ability to play well the easy popular pieces and to discontinue their musical training when they have become adepts in ragtime. We are inclined to agree with Mr. Hennessy.

The Young Ladies of Loretta Academy, Kansas City, Mo., have published a creditable magazine for February. Poetry, Story and Instruction are judiciously combined in fifty page *Lorette*. Henry Van Dyke by M. Hale and Francis Thompson by Katherine Becker are especially noteworthy.

St. Vincents College Journal sets a high standard in its Christmas number. *Shylock* is a clever character sketch by B. Ranker. *Novel Reading* by T. F. King presents some interesting facts about various kinds of novels, their influence on the reader and the evil that is wrought by reading bad novels. Mr. King’s suggestion that there be a government supervision of novels similar to that which the Catholic church has instituted, is in our judgment feasible. The Photoplay and Education is a most interesting article. In this article Mr. Mooney shows to what admirable purposes the motion picture has been put, and points out the vast field of influence it has in educating and uplifting humanity. This is a doubly interesting article inasmuch as there is, today, in some quarters, a very determined opposition to the moving picture show. No doubt Mr. Mooney could convert some of the antagonists of the photoplay.



Societies.

DR. WALSH SCIENTIFIC SOCIETY.

Realizing the apropos truth of those sententious lines of Longfellow that,

“Life is real! Life is earnest!
And the grave is not its goal,”

this erstwhile thriving society finally aroused itself with praiseworthy success, by extending a reception to its recently initiated members on Sunday evening, February 25. The society club-room was tastily decorated in home-like splendor. The pleasing glow on the happy faces of visitors and members was rendered still more cheerful by the mellow rays from red-shaded incandescents. Everything from the perfect system of serving and artistic arrangement of tables to the select programme betokened the earnest work of clever and skillful management. After a toothsome “spread,” the president of the society extended the visitors a short but sweet welcome in typical O’Mahoney style. The violin music in accompaniment, and especially in the duet, would have done justice to Orpheus himself. The vocal solos were rendered in a manner well becoming the two reputable singers—Brothers Leclair and Koelzer. Mr. Roy’s recitation was a laugh-producer of unique quality. The speakers of the evening were Messrs. Cleary and Unruh. Mr. Cleary delivered a novel and rather smoky speech, in his usual impressive manner. Mr. Unruh, although lacking the flowing silvery beard, still proved a good prophet.

The evening's programme was as follows:

1. Address of Welcome Jeremiah P. O'Mahoney
2. Violin Duet.... Rev. F. A. Sheridan, C.S.V., and Mr. Carter
3. "Smoke Up"..... Francis A. Cleary
4. Vocal Solo V. U. Leclair
5. Recitation William Roy
6. Evolution James J. Daley
7. A Modern Dream..... Gilbert T. Flynn
8. Vocal Solo John Koelzer
9. Future Prospects Edward Unruh

After a number of the esteemed visitors voiced their sentiments of congratulation, the new members were asked to give a few impressions of the recent initiation. The inimitable manner in which these young men handled their brief speeches was a rare and humorous treat. Rev. Moderator P. E. Brown aptly closed the evening's festivities with a few witty and happy remarks.

According to the constitution of this society an election of officers must be held bi-annually. The last election resulted in the following coterie of competent and experienced leaders: Pres., Mr. Jeremiah P. O'Mahoney; Vice-Pres., Mr. Gilbert T. Flynn; Sec., Mr. James J. Daley; Treas., Mr. Thomas Welch; Custodian, Mr. Thomas Reilly; Curator, Mr. Walter Steidle, and Sergeant-at-Arms, Mr. Clarence G. Fischer.

SENIORS.

The versatile octet of '12 certainly proved that they are made of the quality-not-quantity calibre in the unique programme they arranged for the sixth anniversary of the fire, held on Thursday afternoon, February 22. The pleasing manner in which the humorous and serious, song and music, Washington and Lincoln were blended together showed that the Seniors understand and know how to put to a practical purpose the saying—"Variety is the spice of life." Mr. Dillon was the humorist and valiantly defended the unconventional life of '06 against the artificial tendencies of the present. Rev. W. J. Bergin, C.S.V., glowingly depicted our beloved Washington by comparing his noble and persevering character with some of the epoch-making generals in history. Mr. Lareau's "Lincoln" was characterized by its striking moral, drawn from the life of the "rail splitter"—concentration of energy spells success. On account of the illness of the class President, Mr. Bergan, Mr. Gordon read the address of welcome, and then proceeded to introduce the various numbers.

"Lend Me Five Shillings" kept the audience in an uproar from beginning to end. It was exquisitely farcical. Mr. Unruh, in the leading role, divided first laurels with Mr. O'Loughlin, the splenetic English dude. Mr. Unruh, as "Golightly," upheld the high reputation he holds as a clever and accomplished thespian. Mr. O'Loughlin held his audience with him at all times, executing his difficult role with unusual skill and naturalness. Mr. Murphy proved to be a handsome "Capt. Spruce," while Mr. Cassidy, as "Moreland," with his golden smile, equalled the spruce Capt. himself. Mr. Waters established an enviable reputation as a negro comedian. The graceful movements of Messrs. Kekich and Kennedy in feminine roles, made them perfectly lady-like, and lovable.

But, while we shower due praise upon the participants in the programme, we must not forget those behind the scenes. The success attained was due just as much to the zealous entertainment committee—Messrs. Gorden, Lareau, and especially to Mr. Heeney, who labored untiringly as chairman. Following is the program:

PART I.

Overture	Orchestra
Address of Welcome.....	J. A. Gordon
Reminiscences of '06	S. R. Dillon
S. V. C. March.....	Glee Club
Orchestra Accompaniment	
The New Era.....	J. J. Daley
"Washington".....	Rev. W. Bergin, C.S.V.
Selection	Orchestra
"Lincoln"	J. M. Lareau
Salutation	M. J. Heeney
Response.....	Rev. J. P. O'Mahoney, C.S.V.

PART II.

"LEND ME FIVE SHILLINGS"

A Farce in One Act.

Mr. Golightly	E. J. Unruh
Capt. Phobbs	R. J. O'Loughlin
Capt. Spruce.....	J. A. Murphy
Moreland	J. P. Cassidy
Sam (a waiter)	C. E. Waters
Mrs. Major Phobbs	E. A. Kekich
Mrs. Capt. Phobbs.....	E. Kennedy

Finale—Orchestra

ST. PATRICK'S LITERARY AND DEBATING SOCIETY.

The first public appearance of this admirable society for this scholastic year occurred on Tuesday evening, March 5, in the form of an instructive entertainment, and also a playlette entitled "Gringoire." The speeches gave unmistakable evidence of the great benefit derived from membership in this society. Otto Merz's delivery was very distinct and natural, while James Drain proved to be an orator of no mean ability. The programme was: Opening address, William Roy; Experiences of an Incipient Orator, Otto Merz; The End of Education, James Drain; Oratory, by Mr. James Dougherty, '08, Kankakee's rising young attorney.

"Gringoire" was an interesting playlette. Mr. Dan Quinn was, without doubt, the brightest star. His excellent interpretation of the poor and wandering poet "Gringoire," reminded one of the famous Goldsmith. Mr. Kennedy added another jewel to his queenly crown by his graceful interpretation of "Jeanette." Mr. Sullivan was a perfect "Faust" in his satanic role. The cast was as follows:

Louis XI.—King of France	Edward Dunne
Simon—A wealthy draper	Edward Donelly
Gringoire—A poet of the people	Dan Quinn
Oliver Le Daim—The King's Barber	Dan Sullivan
Jeanette—Simon's daughter	Edward Kennedy
Nicoli—Simon's sister	Fred Carter

ACOLYTHICAL SOCIETY.

As active and thriving as ever under the quiet yet fruitful guidance of Moderator Marzano, this society has entered on a new line of endeavor—debating. Too much cannot be said of the efficiency of debating, and hence we are happy to behold its debut into this society. We can assure its members great results. On Saturday, February 2, Resolved: That women should vote, was hotly contested. The affirmative—Messrs. Edward Rielly and Walter Stiedle won from Messrs. Allie Gearen and Roy Fallow.

After the debate the following program entertained the esteemed visitors and members:

1. Lent	Lawrence Poliquin
2. Lincoln	Webster McGann
3. Thomas Aquinas	Thomas Malloney
4. Student's Duty	Peter McGuire
5. Recitation	James Brundage
6. Washington	P. O'Connell

PHILOSOPHERS' DEBATING CLUB.

A living refutation of the oft-quoted lines,
"Ye lazy philosophers, self-seeking men,
Ye fire-side philosophers, great with the pen,"

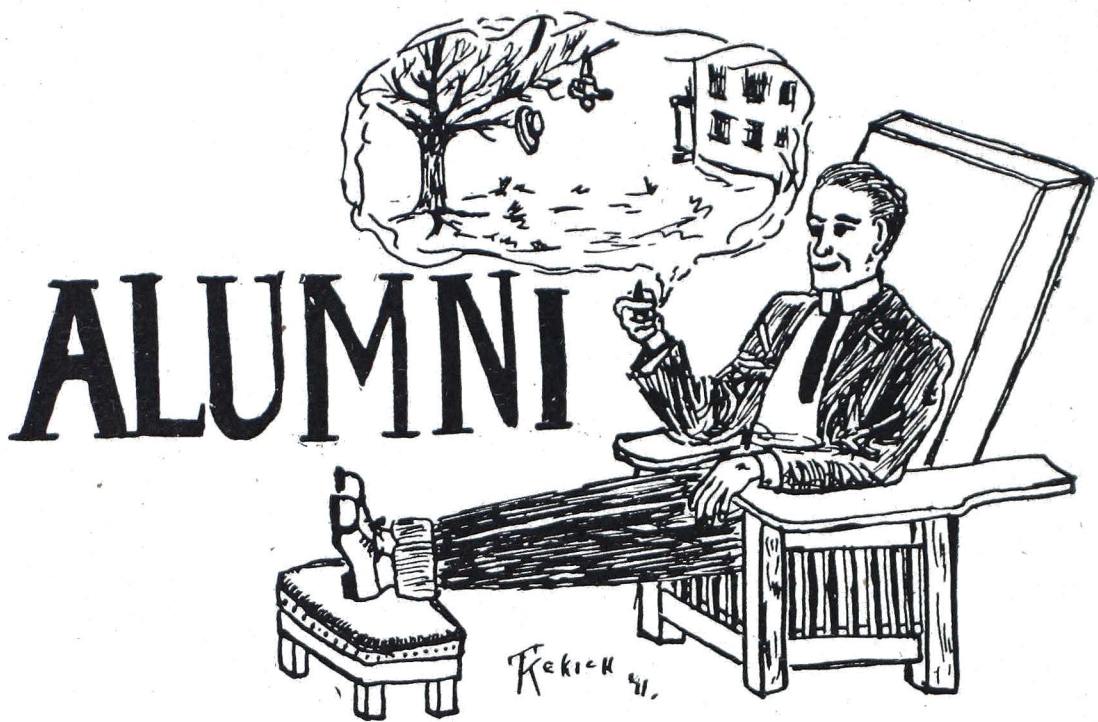
can be readily found by even a casual glance into the real life of the philosopher of this scholastic year. Debate upon debate is hotly contested and loudly applauded in this cradle of geniuses to be. On Thursday, February 29, the question: Resolved: "That Macbeth was more guilty than Lady Macbeth in the killing of Duncan," was "torn to tatters, to very rags" by the ruthless combatants. Messrs. Joseph Heeney, Edward Unruh and Emil Kekich on the negative defeated Messrs. Frank Shea, Richard O'Loughlin and William Sammon, on the affirmative. Both sides must be given high praise for their clever and well-written arguments. Mr. Heeney starred in rebuttal.

On Friday afternoon, March 8, another hard-fought debate took place on the cleverly worded question, Resolved: "That the reading of Shakespeare is injurious to character and morals." After a closely contested battle the negative—Messrs. Gilbert Flynn, Thomas Welch and Joseph Heeney carried away the palm of victory from the eager hands of the affirmative—Messrs. Thomas Grant, Francis Brady and Harvey Langois. Messrs. Adhemar Savary, Robert Graham and Thomas Cleary proved to be an excellent coterie of judges for both debates.

THESPIANS.

The Thespians, under the experienced direction of Rev. F. A. Sheridan, C.S.V., are working hard on "David Copperfield," which will be staged St. Patrick's day. This play ought to attract unusual attention as it was written by Charles Dickens, the famous English novelist, whose centenary is now being celebrated. The senior class are also seriously considering trying their stage craft in the near future.





We are all glad to hear that Rev. Joseph A. Pilon, who was ordained from here in 1909 has been given merited honors. He has been appointed Secretary to Rt. Rev. A. F. Shinner, D.D., of Superior, Wis. Father Pilon is a man possessed of undaunted courage, as all will readily realize, when they recall the "Outlaw Dietz" trouble near Winter, Wisconsin, last year, where he was the efficient cause of "Deitz" surrendering to the officers. It is men of such a calibre that is needed in this present age to fight the battles against the enemies of the Church. Best wishes from St. Viators.

We were indeed sorry to hear that Rev. Henry Weber, '05, of St. Jerome's Parish, Chicago, and who was ordained from here last December, has been seriously ill at St. Bernard's hospital in Chicago. When we received the last news he was convalescing and hoped to be able to take up his duties in a few weeks.

Mr. Emmet Trainer, who graduated from Fourth High last year, is taking stenography and typewriting at a business college in Chicago. He intends to attend night school at Loyola university and take up a course in law in the near future.

St. Patrick's literary and debating society was honored on March 5th by having on their program Mr. James Dougherty, '08, who has just started as attorney in Kankakee. Mr. Dougherty was an active member of "St. Pats" a few years ago. Mr.

Dougherty had the good fortune to win his first case recently,—we're backing you for many firsts, Jim.

Our baseball "fans" had been looking forward to the return of one of our famous baseball stars, of last year, to assist us in carrying off the palm of victory. But the latest report is that Mr. Warner, of Loda, Ill., is going to play professional ball this year. The following clipping was taken from the "Eastern Illinois Register:" "'Kid' Warner of Loda, former pitcher and first baseman of the St. Viator college team of Kankakee, recently signed and forwarded his contract to Pres. C. H. Hayden of the Burlington, Iowa, baseball club of the Central Association league." "Doc" was a sure fielder and you could always depend on him to clout the ball when it was most needed. We wish him success in his new field and do not doubt but such will be his, if he plays the class of ball he did here last year.

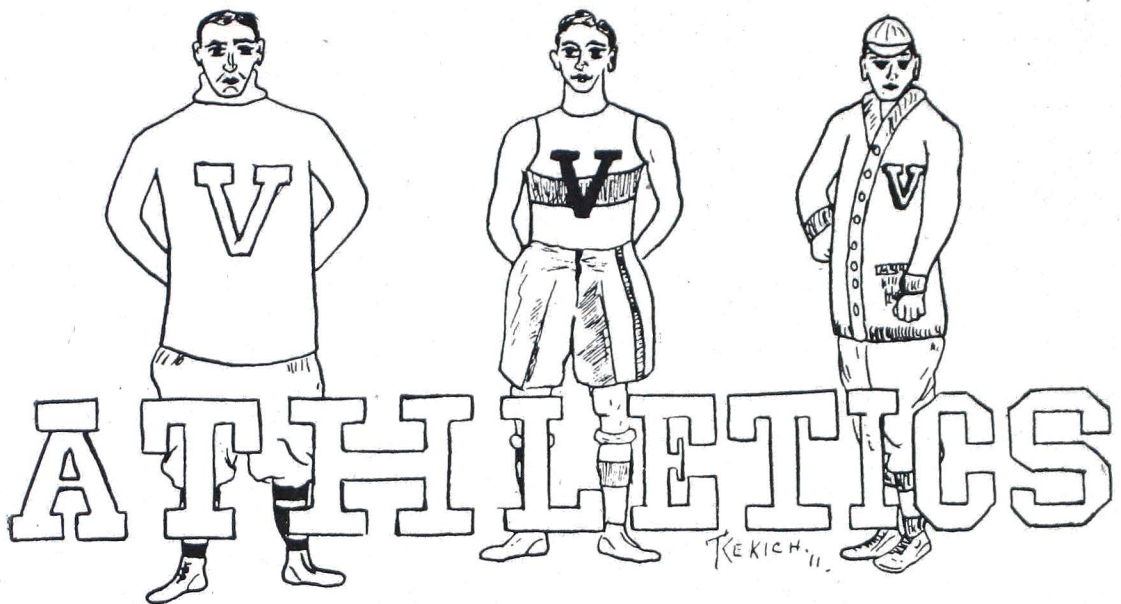
Fritz Manley, a student of last year, is now an interpreter for a Mexico and New York land firm in New York. "Fritz" has all the qualifications necessary for this position as he is well versed in his native tongue, and acquired a good knowledge of English while here.

Old alumni will be pleased to hear of the promotion of Father Finn of North Chicago, to the pastorate at St. Marks Church.

Mr. William McKenna, '06, visited his brother John on Sunday, March 10. Mr. McKenna is now a successful lawyer practicing in Chicago.

Mr. Frank Rainey called on old friends recently. He has been studying law at Loyola University the past three years and will be admitted to the bar next June.

Among the old students and alumni that attended the De Paul-Viator basketball game in Chicago on March 1 were, Messrs. Albert O'Connell, Edward Dougherty, Frank Lynch, Frank Moynihan, John Kissane, John Kenney, Patrick O'Leary, Frank Murphy, Alexander McKeon, A. M. Reily and Edward Liebach.



Basket Ball

King Winter, although still enwrapping us in his icy grasp has not let his domain extend over the basketball fever which rages as hot as ever. The Varsity are playing a fast, clean article of ball, and outside of a disastrous western trip, where small floors and poor railroad facilities were encountered, they did the best they could under the trying circumstances. Lewis Institute suffered its first defeat in three of play at St. Viators by the large score of 53-18.

LEWIS INSTITUTE, 18.—ST. VIATOR, 53.

St. Viator Gym was the scene of one of the fastest basketball games of the season on February 10-12. Lewis Inst., with a fast and well trained team took a decided defeat at the hands of the Varsity. Play was fast from the toss of the ball and only through the fast passing of the guards was such a one-sided score run up. Duffy and Cleary played a snappy game and outplayed the Chicago forwards in every toss. Their work coupled with the accurate basket throwing of Bergan, Lawler and Fischer made a "full house" that "four of a Lewis kind" or even five could not beat. Loeding of Lewis was injured in the first half of play and was replaced at center by Hill. Loeding was the star of Lewis five and it probably would have been closer had he not been carried to the bench.

Lewis Inst., 18

St. Viator, 53.

Kemnitz.....	R.F.....	Bergan
Painter.....	L.F....	Lawler
Loeding-Hill.....	C....	Fischer
Williams.....	R.G....	Duffy
Donaldson.....	L.G....	Cleary

Goals—Bergan (8), Lawler (5), Fischer (11), Painter (2), Kemnitz (4); Free Throws—Kemnitz (2), Loeding (1), Donaldson (1), Fischer (5). Referee, Harris. Timekeeper, Blanchaine.

ST. BEDES, 37.—ST. VIATOR, 10.

St. Viators Varsity on February 15 journeyed to Peru. Hopes ran high but St. Bede's score ran still higher with a balance of twenty-seven points. St. Bede's college has been made famous not so much by its team but by the well known prison-like floor which could easily be mistaken for a bowling alley, and for this reason the Varsity were surely up against it. Walsh and Martin proved the greatest supporters of St. Bede's five.

St. Bedes, 37.	St. Viator, 10.
Monaghan.....R.F.	Bergan
Martin.....L.F.	Lawler
Walsh.....C.	Fischer
Rodemeyer.....R.G.	Gordon
Mangzenis.....L.G.	Cleary

Goals—Monaghan (3), Martin (6), Walsh (7), Bergan (2), Lawler (1), Fischer (1); Free Throws—Fischer (2), Martin (5); Referee—Coe; Timekeeper—Boylon.

Y. M. C. A. CLUB, 38.—ST. VIATOR, 24.

The Y. M. C. A. of Peru also proved too strong for our boys on February 11-16. The Peru forwards played a fast game throughout, showing their best form in the first half which closed 23 to 6. In the second half St. Viator came back strong scoring 18 points to Peru's 14, but the handicap in the first half was too large to be overcome.

Y. M. C. A., 38.	St. Viator, 24.
Bereiter.....R.F.	Bergan
Bechmeier.....L.F.	Lawler
Tobler.....C.	Fischer
Keohler.....R.G.	Gordon
Breing.....L.G.	Duffy, Cleary

Goals—Tobler (3), Bechmeier (6), Bereiter (6), Eifen (1), Bergan (3), Lawler (1), Fischer (3), Gordon (1); Free Throws—Fischer (2), Bechmeier (6); Referee—Gingler; Timekeeper—Garrity.

AUGUSTANA COLL., 53—ST. VIATOR, 21

Leaving Peru on Saturday A. M., February 17, the Varsity moved on to Rock Island, Ill., where they played the last game of their trip on Saturday evening. Somewhat tired and worn after three days of travel and with two defeats to darken their hopes the squad again fell before the husks at Augustana. The great work of the two forwards Stein and Swedberg was the feature of the game, shooting baskets from all angles of the floor. Augustana is considered one of the fastest college teams in the west and under existing conditions the Varsity made a creditable showing against them. The Varsity report nothing but the best of treatment on the trips and hope to have the good fortune to meet these teams next year at S.V.C.

Augustana.		St. Viators.
Swedberg.....	R.F.	Bergan
Stein.....	L.F.	Lawler
Lund.....	C.	Fischer, Donnelly
Andrew	R.G.....	Duffy, Gordon
Anderson.....	L.G.	Cleary

Goals—Swedberg (8), Stein (9), Lund (3), Andrew (3), Bergan (4), Lawler (1), Fischer (3); Free Throws—Fischer (5), Stein (7); Referee—Hall.

MILLIKIN UNIV., 17.—ST. VIATOR, 15.

February 21, J. Ashmore's quintette of Millikin Univ., Decatur, arrived with several of last year's bruises unhealed. Byrne, Stables, Evans and Lyons of the 1911 "over night cup winners" are still the main support of the Millikin squad, and are playing the style of game they presented last season. The game was a close fight from start to finish and it was anybody's game until the last whistle blew. The first half was a close scrap, ending seven and seven. The second half was a thriller and it was "nip and tuck" on the score board, until the last minute of play, when the score standing 15-15, Evans threw a basket making the score 17-15. St. Viator's squad showed much better form than Millikin but hard luck seemed to be against them when victory was within their grasps. Stables, of Millikin, featured for the down state crew. Jimmie "Fitz" refereed to the greatest of satisfaction.

Millikin U., 17.	St. Viator, 15.
Stables.....R.F.	Bergan
Evans.....L.F.	Lawler
Lyon.....C.	Fischer
Byrne.....R.G.	Gordon, Duffy
Smith-Rynksel.....L.G.	Cleary

Goals—Stables (4), Evans (1), Lyon (2), Bergan (2), Lawler (1), Fischer (2), Cleary (1); Free Throws—Fischer (3), Evans (3); Referee—Fitzgerald; Timekeeper—Ashmore.

Baseball

With the hefty swats of swatters resounding in the gym the baseball cage is a scene of the greatest activity these dreary days. The squad has been divided into two sections, thus enabling all to get their eye in shape for that most important factor in winning games—meeting the ball. For positions on the Varsity at this early penning would be hard to solve, as the galaxy of candidates are of such even calibre that outdoor work will have to be indulged in before a selection can be made. The pitching staff is causing the most worry to the management. For years past the Varsity prided itself on the best pitcher in college baseball. Martin, Stack, Shiel and Coss were hard to beat. Of this year's crop of twirlers, Harrison, who has had experience from last year, Leinen, the blond Chicago youth, and "Jack" Ryan loom up as most promising, while Zorilla and Wysocki are dependable. At the receiving end, "Danny" Bergan, the Kankakee big mitt artist seems again sure of his position with Welch, Sullivan, Waters and Dougherty also showing class. The infield is difficult to pick but among the following are some real gems: Woods, "Red" Kelly, last year's second sacker, Murphy, who may be groomed for first, Mulcrone, a hard hitter from the left side, Mortell and Richerts, junior stars a few years ago, Berry, McCaffrey, McKenna, Lenahan, Lawler, Kekich, "Red" Woods, Hayes and Jacobs also possess the goods. The outfield will be amply guarded by Sammon, Shea, Duffy, McDonald, O'Brien, Gordon, Leonard, McGann, Blanchaine, Carroll and Walsh.

Manager Bergan has been working strenuously on the schedule. Thus far he announces the following fast contests:

April 20—DePaul at Bergin Field.

April 23—Arkansas Univ. at Bergin Field.

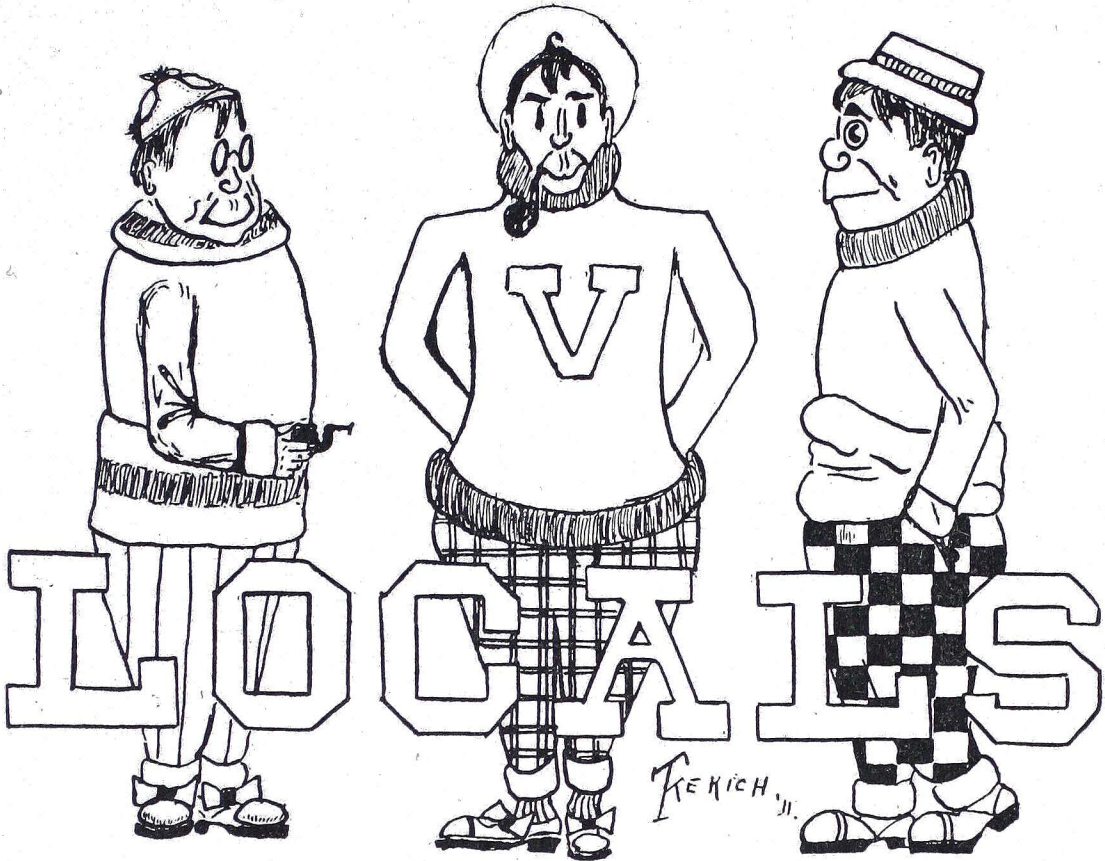
April 27—St. Joseph at Bergin Field.
May 4—Northwestern at Bergin Field.
May 11—Loyola Univ. at Chicago.
May 18—Open.
May 25—Cathedral at Bergin Field.
May 30—DePaul at Chicago.
May 31—Notre Dame at South Bend.
June 5—St. Joseph at Rensselaer, Ind.
June 8—Northwestern at Naperville.



A Wish

May the little Leprochoun
With all his golden trinkets on,
From out his lair of flowerets gay
Bring to you sweet joy today.
And may he also chase from thee
All sorrow with his laughter free;
And with his magic wand erase
All care-worn wrinkles from thy face;
And in departing leave with thee
A state that can no better be.

M. J. Wilson, 4th High.



We'll eat after breakfast.

I am de boss of this table.

Puzzle by the Duke: "When is a woman a widower?"

"Oh Boys, Oh Boys."

Phil McCaffery is not only the Governor but also the most popular man in 217.

What's in a name::

Charles, Freestudy, Sherman.

John, Talkalot, O'Brien.

Sidney, Freshair, Dillon.

Joseph, Eateverything, Kalt.

Norman, Desert, Blanchaine.

The evening opened with a cute little introduction by Willie Roy.

Returns from straw ballot shows that "Olee" has an overwhelming majority for Chief.

New Books of Interest:

Prepared Impromptu Speaking, by P. Whacker McCormick.

Broken Lenten Resolutions, by C. Jacobs.

Dangers of Leap Year, by Dick B.

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Hide your sack of old Duke's Mixture
And your papers, too, you bet,
For our prefect's raising thunder
When we smoke a cigarette.

Says that if he sees us smoking
He will jerk us inside out,
Watch your business or he'll get you,
He is dodging like a scout.

He is howling something awful
'Bout us kids a smoking so;
I'm afraid some time he'll catch us;
He was once a kid you know.

And they know just how to get us
In a crowd or all alone;
And they'll shove our brain box holder
Clear down 'gainst our old wish bone.

—*Rob't Fitzgerald.*



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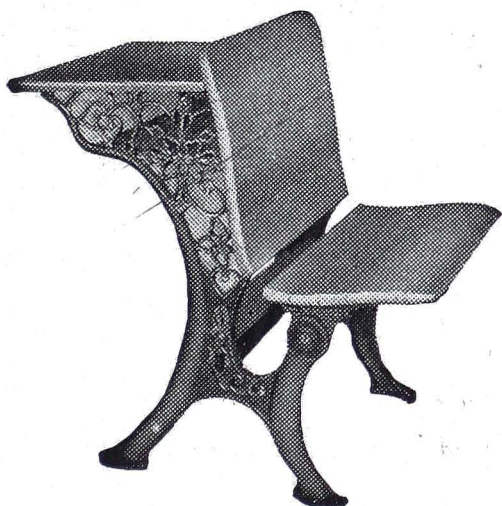
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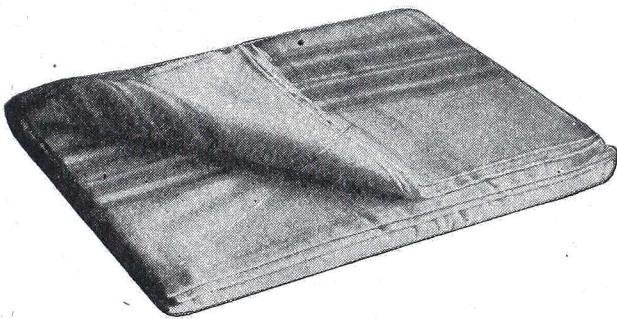
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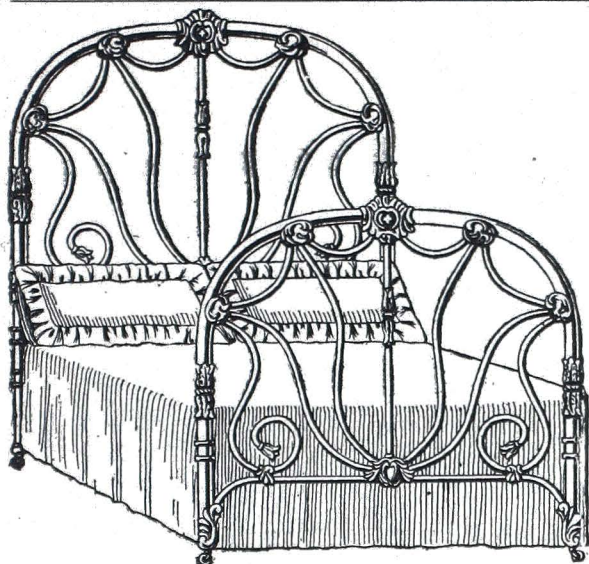
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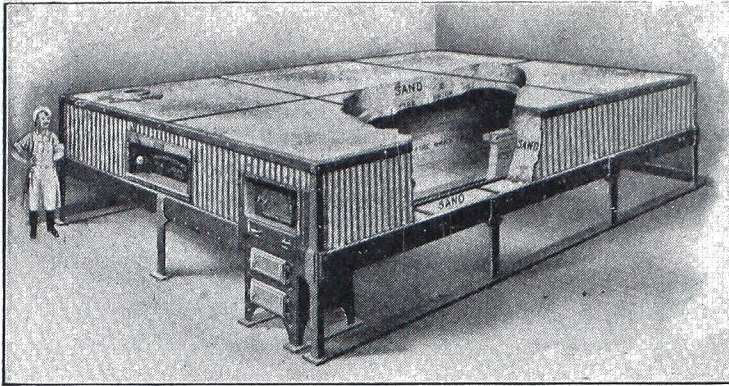
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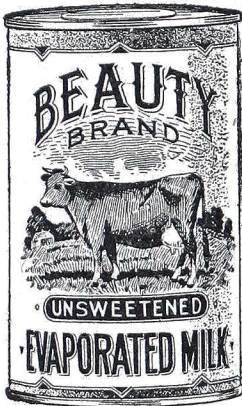
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