

THE VIATORIAN. VOL. XX. No. 7
APRIL, 1903.

FAC ET SPERA.

CHARITY.

THOUGH Earth's treasures are denied thee,
Envied wealth of power and gold.
Deem these not the only bounty
Charity's kind hand may hold.
Do not close thy heart in anger,
Saying, "I have naught to spare."
Search your heart a little closer,
Precious gems lie hidden there.

God has given each a treasure
With his neighbor to divide;
Not a treasure vain and fleeting,
As Earth's gold and power and pride;
But a treasure rich, exhaustless
As the Ocean's rolling tide.
He will judge, and judge severely,
Every humble alms denied.

Spend it freely, tho' 'tis priceless,
Aye, more precious far than gold!
Give it in God's name, I pray you!
Neither try to hoard nor hold.
Cast it out in generous measure
On Life's pathway drear and cold.
Given to a suffering neighbor,
'Twill return a hundred-fold.

J. DRENNAN, 05.

THE EDUCATIONAL MISSION OF THE STAGE—LEVIS:
A HISTORICAL DRAMA IN FRENCH VERSE.
FR. MARSILE'S DRAMATIC WRITINGS.

OF the several poetical and dramatic works of Rev. M. J. Marsile, C. S. V., President of St. Viateur's College, Kankakee, Ill., "Levis," which was recently published by Beauchemin, of Montreal, is the most important and most finished. Long ago his "Epines et Fleurs," a booklet of fugitive poems, and "Liola," a metrical romance, and "Les Fils de Clodomir," a drama in verse, already gave promise of what the author's muse would be able to accomplish in a higher strain. His several successes as a librettist of most graceful and pleasing operettas, such as "The Young Martyrs," "The Young Crusaders," "St. Patrick," and "St. Columbkil," evidenced undoubted skill in the dramatic treatment of historical and religious themes. Father Marsile has been a student of the Greek, the English and the French drama. He is a believer in the educational mission of the stage and has sought to inculcate into the minds of the students a taste for the masterpieces of dramatic literature. Not a year passes but witnesses at St. Viateur's college the production of a Shakespearean play or of some of the best plays of the French masters. Believing, as he does, in the educative power of the histrionic art, and knowing what a fine vehicle it is for the conveying of the loftiest morals and religious ideas, he uses his own talent as a writer in the preparation of historic-religious plays, in which are imparted lessons of Christian zeal and heroism, lessons of high-minded patriotism.

Analysis of "Levis."

"Levis" is one of these intensely patriotic plays; every line vibrates, like the strings of the Jewish harps, with the thought of God and country. It deals with the conquest of Canada by the English. With indignant pen the poet-priest traces the scenes of woe brought upon the Canadian colonists through the rapacity and profligacy of Bigot and the neglect of Louis XV.

The Canadian women's appeal for bread, in the first act, and their curse of the odious Bigot and the worthless women around him, is a scene that is full of power, which one would almost call sublimely terrible. One sees here what heroic sacrifices these honest colonists were willing to impose upon themselves in order to save their country from the rule of England, to save their country for beloved France. But in the second act the valiant Levis himself pleads for help in the palace of Versailles and there, in the presence of La Pompadour and Louis XV., he hears Voltaire triumph with his infamous advice to the king: "What are a few acres of snow to us?"

Levis returns, still hopeful. Treason opens Quebec to the English. Montcalm is defeated by Wolfe. In the fourth act is celebrated the victory of the Canadian forces at St. Foye and their eager hope for succor from France. But no; the vessel which is descried in the distance is not a French vessel, but an English warship.

The final capitulation is witnessed in the fifth act. One of the noblest passages of the play occurs here, when Levis, refusing to surrender his standards, orders the soldiers to build a pyre, whereupon he burns the flags of New France, and, kissing his trusty sword, breaks it in twain rather than surrender without the honors of war. The speeches of the standard-bearers as they consign to the cruel flames their loved ensigns are full of soldierly pride and love, beautifully set in vigorous verse. Levis' own adieu to his career, to his sword, to his patriotic dreams and ambitions, is full of the grandeur of a great military soul, full of the warmth of an intense patriot.

Throughout this play there is a wealth of imagery and a strength and variety of emotions which one would naturally expect in the poetic treatment of a historical event. The author's lively imagination and his easy command of figurative language are displayed to good advantage and with fine effect. The writer also evinces his ability to strike the various chords of human feeling, placing himself easily in the position of the characters he draws, and making them give vent to those strong emotions which must be strongly felt in order to be strongly expressed.

It may appear to some that there is in this play a lack of in-

trigue, a lack of interest-provoking plot. To those who overly fancy dramatizations of love stories, or plays whose burthen ever is the over-worked tender passion, "Levis" may appear dull, in spite of the lights flashed upon La Peant and La Pompadour. One who looks deeply into this drama will, I think, find in it a unifying idea well worked out, viz: the development of the patriot under diverse and mainly adverse circumstances. Should one, however, read the drama superficially, its five acts may appear as merely distinct episodes in the life of a great man. When this drama is fittingly staged and handled by capable actors its real dramatic force cannot fail to impress the most phlegmatic.

Its Merits as an Historical Drama.

As an historical play its merits are undeniable. While one can read in its lines the staunch patriotism of its author, yet there is, too, written in these pages the large-mindedness and farsightedness of an unbiased man, who is holding up to the present and to the future a faithful picture of the scenes enacted in that eventful period of the history of Canada. Because of the fervid intensity with which these themes are handled, because of the glow of ideality which the poet-dramatist casts upon the living truths, one cannot but help retain a livelier impression of these great historic facts than if he had learned them from the unadorned pages of a mere chronicler.

Not only will one discover the author of this drama revealing himself as a poet, as dramatist, as historian and patriot, but he will not fail also to recognize the priest. There are in the speeches of these valiant men, especially of Levis himself, lofty and stirring religious ideas, which could have been penned only by one who is a master in the priestly art of preaching.

This fine Canadian drama should meet with a warm welcome, not only in Canada, but here in Illinois, where there are so many important groups of Canadians, and east and west of us, where Canadians have also founded their homes and planted the loved traditions of their dear Canada.

Eulogies From Eminent Writers.

It may be of interest to book lovers to know what is thought of this drama by Canadian writers and critics. The following brief

extracts from letters and newspaper articles tell how "Levis" is being received by the Canadian press and by men of letters:

Louis H. Frechette, Canada's poet laureate, in a letter dated from Montreal, February 13, 1903, salutes Father Marsile as his "brother in poesy," offering him his most cordial felicitations upon "the picturesque drama, Levis." "So complex and so cruel," says Mr. Frechette, "are the events crowded into the page of our history which you have dramatized, that it was very difficult to treat this subject successfully in a literary way. But you have succeeded in drawing therefrom a work both solid and strong. And certainly your merit is enhanced by the difficulty of the task which you essayed."

Rt. Rev. Mgr. O. E. Mathieu, rector of Laval University, Canada, acknowledges with thanks Father Marsile's "charming Levis."

Abbe Georges Dugas, author of several important historical works on the Church in the Northwest, says: "'Levis' bespeaks the remarkable talent of Father Marsile, who relates an episode of our history in a way which cannot fail to thrill every Canadian heart with patriotic sentiment. Placing as it does, before our eyes such clearly defined situations and such deeply stirring scenes, the play cannot but make us all realize what sad and, at the same time, what glorious trials our ancestors had to traverse in those eventful days."

Rev. C. Ray, literary critic of the "Nouvelle France," congratulates Father Marsile upon the selections of his subject, so fecund and so well adapted for dramatic treatment, finds the work interesting by reason of the author's personal appreciation of the events and characters dealt with, and applauds the patriotic pride displayed in the vibrating pages of "Levis."

In the same strain write Rev. S. Nantel, rector of the Seminary of Ste. Therese; Rev. C. Carrier, rector of the College de Levis; Mr. Augustin Leger, professor of the Laval University of Montreal.

"L'Evenement," of Quebec, dated Feb. 28, 1903, devotes 4 columns to a criticism of "Levis" quoting many of the most dramatic passages of the play. The critic finds certain minor faults in the details, but remarks that even these would likely disappear if the play were seen acted instead of only read. He welcomes the write

as a man of talent and, after commending his choice of such a patriotic subject, says that the dramatist has dressed the historic episode in a poetic garb of incontestable richness. Jean Paul.

This critique on the latest published work of the Rev. M. J. Marsile, our esteemed president, appeared in the April number of the Review of Catholic Pedagogy. We reproduce this and with it the following clippings from the New World and the Chicago American, as evidence of the lively interest with which the works of Father Marsile are received in the literary world.

New World, April 18: Rev. Father Marsile's New Play.—Rev. M. J. Marsile, C. S. V., president of St. Viateur's College, Kankakee, is the author of several literary works which are winning him merited distinction both as a writer and as an educator. The April Review of Catholic Pedagogy contains an interesting notice of Father Marsile's works and especially of his "Levis," a historical drama in French verse. The reverend author is said to be a believer in the educational mission of the stage, hence many of his efforts have been directed along dramatic lines. In his plays Father Marsile has sought to portray models of Christian zeal and heroism and to inculcate lessons of high-minded patriotism.

"Levis" deals with the cession of Canada to England, after the struggles of Wolf and Montcalm, and offers the author an excellent opportunity for the display of the many qualities which the brave Canadians needed in the time of their severe trial. "There are," says the Review, "in the speeches of these valiant men, and especially of Levis himself, lofty and stirring religious ideas which could have been penned only by one who is a master in the priestly art of preaching."

This play, which is in five acts and makes a dainty booklet of some 150 pages, cannot fail to interest lovers of the best type of literature written in the sweet accents of Racine and Corneille.

Heroic Struggles of Colonists in Verse.

Kankakee, Ill., April 4.—(Special to the American.)—From quaint little Bourbonnais, the dignified Canadian suburb of Kankakee, in whose classic groves nestle schools, a college and an academy, comes a voice celebrating in the ringing accents of dramatic

French verse the heroic struggles of the Canadian colonists against Wolfe and the final cession of Canada to England. In a quaint booklet the Rev. M. J. Marsile, C. S. V., the poet-priest now well known in literary circles, draws vivid, moving pictures of the severe trials endured by the Canadians under the governorship of the infamous Bigot, of the fatal neglect which they experienced from Louis XV., and of the inevitable defeat of these unaided Canadian patriots. The play, which is in five acts and employs a large cast of men and women, is full of grandly dramatic situations. It cannot fail, when either read or seen enacted, to excite the most patriotic sentiments. The presentation of this play with the costumes of that period and with all the scenic properties, would be a history lesson nearly as elaborate and striking as Shakespeare's "Julius Caesar," now played by Mansfield. According to Mr. L. H. Frechette, Canada's greatest living poet, this play has distinct historical and literary merits.

This historic drama is entitled "Levis" and is an important addition to the literary products of Illinois. Father Marsile, C. S. V., who is president of St. Viateur's College at Bourbonnais and has been engaged in educational work there for the last thirty years, is the author of several lyrical works in French and has also written many beautiful operettas in English. He is a believer in the educational mission of the stage.

BLEEDING HEARTS.

THERE are hearts that pine and worry
In a sadness most intense.
Yearning for a word of comfort
That would ease their great suspense;
But the sighs that speak their feelings
Die unheeded on the air,
For the world is ne'er attentive
To a sad and plaintive prayer.

There are some that nigh are broken
From the crushing grasp of woe,
And their fitful breaths are echoes
Of a life that's ebbing low;
But their sobbings wake no answer
From the busy, pushing throng
That is crowding Life's arena,
Seeking riches, right or wrong.

There are others that seem happy
And quite free from every care,
But a little shade of sadness
Lies beneath the brightest glare.
Yet though hearts may writhe in sorrow,
And go aching all through life,
Their requital shall be measured
In proportion to their strife.

M. J. B., '04.

ETHICS: ITS EXCELLENCE AND UTILITY.

WHEN nature spreads before our wondering gaze all its grandeurs in most picturesque profusion, we sometimes delight in letting our vision rest upon the snow-capped summits of lofty mountains, those cathedrals of nature, whose sun-kissed heads bring earth nearer to heaven. And, likewise, when we observe the works of man we love to look upon those majestic domes which his art has suspended in mid-air as though they were winged spirits resting for a moment upon our dusty globe. Now, as the noblest of edifices are crowned with beautiful domes; as the thorny stems of plants blossom forth in fair flowers; as the rugged trunk and branches of noble trees produce luxuriant foliage and abundant fruit, so, too, is the edifice of knowledge crowned with its glorious cupola; so, is the tree of science adorned with its fresh foliage, its fragrant blossoms and its nourishing fruitage. If we were to compare the science of philosophy to an edifice, we could say that man with his reason is the architect; that his materials are ideas and his tools the laws of thought as laid down in logic. He

lays down the foundation of this structure when he handles those fundamental notions which are explained in general metaphysics or ontology; that is, the notions of being, of essence, of substance, of accident, of cause and effect. Upon these solid principles he proceeds to erect the superstructure; he builds the world, he accounts for the constitution of bodies, living and inert, and places them in their proper order. This is the body itself of the edifice—it is what philosophy calls cosmology. When he has thus accounted for the origin and purposes of the universe in general, he proceeds to a study of details. He studies man and God. The truths which he discovers about God and man become the strong pillars that lend solidity and beauty to the edifice of his knowledge. But above and over all these and to crown them all, the architect will place as the sky-kissing dome, the science of moral action or ethics.

To see, then, what is the nature and excellence of this science, to ascertain its utility and to note what erroneous by-ways are to be avoided in seeking it, should be subjects not lacking interest.

In the first place, I say that the science of morals is really a science, and why? Simply because its conclusions are derived from principles that are certain. No system of ethics can pretend to the dignity of a science unless it is based upon solid and irrefutable principles of metaphysics and especially of psychology and theodicy. Independent ethics, or ethics, that is the result of sentiment, is not scientifically based and is more deserving of pity than it is worthy of refutation. What ^{for instance} can be the real value of a moral system that does not rest upon the freedom of the human will, God's existence and other equally fundamental and similarly well established principles of metaphysics? Indeed, if we cast an eye back upon the history of philosophy do we not see that if Socrates or Plato or the Stoics or even the Positivists have made efforts to modify philosophic principles, it was always with the avowed purpose of modifying public and private morals? Surely, if they have striven to reveal to mankind the beauty of truth as they conceived it, it was in order that they might lead men logically to the attainment and enjoyment of the highest good.

Secondly, I say that Ethics is a practical science. Other sciences are speculative; they take us up to Alpine summits and from this vantage ground show us the whole realm of truth which the ^{cloudless altitude}

intellect delights to behold. But moral science deals with action; it guides the actions of man to their last end. It is essentially practical; it lays down rules of moral conduct and points out the ways and means whereby the highest human perfection may be attained. It tells man this: "You must not rest satisfied with the contemplation of the truth, but you must be up and doing and with all the energies of your soul make for the conquest of the good. You have not only an intellect to understand, but a will to love. Come, then, and I will show you how you may clasp to your heart that good in which alone you can find perfect happiness." Let me now say a word on the surpassing excellence of this science.

Now we may assume it as a certain principle that the loftier is the object of any science the greater is the dignity and excellence of that science. I do not think that this principle can be gainsaid. But the object of moral science is the ultimate end of man or the supreme good, than which there can be no nobler or more excellent object. We can easily conceive, therefore, that moral science occupies the primacy among all the sciences. Physical sciences teach us many things that must be known in order to make progress in the material order; to live safely and comfortably. But all this concerns our material or bodily welfare, a thing that is surely not to be disregarded. However, the claims of ethics are not lessened by the service which these other practical sciences render humanity; for ethics teaches us how we may attain that spiritual excellence without which all the comforts of the body were but paltry possessions. As mind is above matter, as the soul is more than the body, as heaven is above earth, so is ethics queen among the sciences. It is this both by the loftiness of its object and by its all inclusive universality. For, why should we try to know anything and all things, if not in order to become better men? To the attainment of moral excellence all the other sciences are made subservient. All converge there; all have the last reason of their being there.

It is true that metaphysics is a very noble science; but after all it only teaches us to know; ethics teaches us to do; and as to act nobly, to act heroically is more excellent than merely to know well, so, again, does ethics take the precedence even over the dignified science of metaphysics.

But is it useful to learn ethics? When a means is indispensa-

ble for reaching a certain end, may we not say that this means is not only useful but that it is necessary?. But such is ethics. Unless we develop our native moral sense and become deeply impressed with the truth about moral freedom and responsibility, about human duty and human right, about our real purpose and destiny in this world, we have not the means to reach that end or destiny. And yet this is the one important thing. There is no success like attaining this ultimate end because this is the success of all successes, and there is no more complete or disastrous failure than failure to reach this supreme good.

Moreover, it is useful to be forewarned and forearmed in the strife which life is, i. e., a strife against our own evil inclinations, against the solicitations of vice and evil example. It is necessary, in our day and place, to be well taught in moral science and well drilled in moral habits in order to oppose the corrupting influence of false teachers, whose pernicious errors are spread broadcast by the press. One must have strongly grounded moral convictions if he is to remain firm and faithful while divorce is being proclaimed on the one hand, and anarchy and socialism on the other; while the black imps of infidelity are dancing in front of him and all the wild satyrs of pleasure-worship fill the woods around.

Moral science is not only useful as a weapon of defence, it is useful as is an alpenstock to climb; it is useful as an instrument of progress. A science whose purpose is to make men God-fearing and law-abiding, a science which will make men honest, temperate, chaste and kind, certainly cannot be a useless science. Is it not immediately evident that a science of this kind makes directly for individual improvement, for social progress and for the truest national grandeur? Moreover, ethics, when it has been seriously studied, disposes the mind to accept the higher teachings of faith and this is by no means the least of the many valuable services that this science renders mankind. It is clear, therefore, that ethics is a practical science, that it is a very noble science and, at the same time a very serviceable science. Now in pursuing this science what errors are we to guard against? In sailing over the sea of ethics what shoals are to be avoided? We must guard against those who exaggerate the claims of reason, or of revelation, or of experience, in a word: rationalism, traditionalism and positivism.

Reason, experience and revelation are the indefeasible triple alliance which will keep the moralist safe from any of the many errors that are to be guarded against. Rationalism, whether of the stamp of Rousseau or of Kant, ridiculously exaggerates the powers of reason, for which it claims the completest autonomy. It rejects *alike* the offices of experience and the supernal light of revelation. The modern philosopher can not, without offending reason, proceed to construct a moral system and ignore the superior moral influence which Christianity has exercised upon society for now well nigh two thousand years. Preposterous are his attempts to bring us back to pagan ideals of human conduct and to the primitive lessons of teachers who, because they knew not revelation, erred so egregiously in religious and moral matters. Nor may we with Laménais and the traditionalists insult reason and say that man can know nothing at all worth knowing in regard to religious and moral duty without the teaching of authority or revelation. Tradition and history are here again woefully exaggerated. While the voice of history and experience is useful and utters many solemn warnings, yet its teachings have not in themselves their own ultimate reason. For instance, it is not because certain things have taken place in the past, or certain customs have prevailed, that we are justified in imitating these things; the guiding value of historical facts must be determined by the conformity of these facts with the eternal and immutable principles of right moral action and not vice versa.

Positivism, with its rejection of logic, of metaphysics, of every dogmatic assertion, would have the flower of morality without the stem of positive belief. The amusing performance of positivist moralists is like that of children building card castles upon the moving sands of the beach.

A much more pernicious error is that of moral evolutionism, which, as Spencer says, teaches with scientific accuracy not what man must do, for he has no liberty' but what he will do in given circumstances. Ethical science is reduced to mere statistics; it is a mere mechanical device like a barometer. It tells what a man will do when he is hot with passion, or when he is calm. It looks on man as going through an irresistible process of evolution—to whom it were as useless to speak of duty as it is unreasonable to

offer him comfort and encouragement. This materialistic and particularly earth-bound view of man is a principle of moral degradation that would soon plunge society into an abyss of corruption and of infernal despair. No less suspicious is the easily adjustable ethics of the moral skeptics whose dictum is that as there are no really universal or immutable principles in metaphysics or mathematics, so there are no moral principles or laws that are fixed and immutable and the same for all men and all places. Moral laws ^{they say} must be made to suit the temperament of individuals, the peculiar difficulties and exigencies of times and places. ^{this is false. Be-cause} Moral science deals with rights and duties of conscience; it must be the enlightener of conscience, and conscience itself cannot be a safe guide unless it is certain. It is very clear, therefore, that skeptical ethics is no ethics at all, even though Montague or some other brilliant writer complains of the difficulty of getting at certainty and would have us rest satisfied with probabilities.

Equally unsatisfactory and indeed fraught with danger are the various other systems which on account of the predominant error they contain are denominated humanitarianism, altruism or utilitarianism. In none of these will the student, or for that matter the mere curious passerby, find any real motive power that will lift him up above purely selfish ends, earthly ends, and fire him with enthusiasm to become less human and more God-like.

The sanest counsels of Confucius, the wisest teachings of Pythagoras, the most beautiful things which Socrates and Plato have said—these were in large measure crystallized in the ethics of Aristotle, and the ethics of Aristotle having filtered through the minds of Christian scholars, has been incorporated into the philosophic system of moral philosophy, which the schoolmen have given the world. When the muse of speculative philosophy had grown accustomed to look at things in the rays of the "Light of the World," scholastic ethics was fitted upon her brow as the most fitting ornament of her beauty. It is in this perfect philosophy of human life that all the purposes of other knowledge find at once their term and their explanation; and it is in this philosophy alone that individuals as well as nations will find the motives of that conquering power which uplifts man above self and which makes nations fit to do the deeds of God.

R.

HOME.

IN the gently rolling prairies,
Where the Indian used to roam,
Toward the blushing summer sunset,
Lies my humble, country home.

In the midst of waving corn fields,
And of meadows fair and green,
Stands the homestead of my fathers,
'Neath the azure sky serene.

Round our cottage stately maples
Rise majestic towards the sky.
In their shadow bathes the green sward,
Tempting all the passers-by.

Oft in sweet, refulgent summer
Have I lingered there to rest,
Underneath their spreading branches,
Where the robins build their nest.

Oft we gathered rosy apples,
And we reaped the golden corn.
And the winds gave back our laughter
That it stole in early morn.

But far different in the winter,
When the old December's roar
Whistled o'er the giant tree tops
And around our cottage door.

Then we gathered round the fireside,
Near its warm and ruddy glow.
While without the storm was raging
And the ground was robed in snow.

Years have passed, but loving memories,
Like the ebbing of a sea,
With its soft and murmuring whispers,
Once again return to me.

Not in all my youthful wanderings
'Neath the spacious dome of Time,
Have I met with such contentment
As is in that home of mine.

E. J. PHELAN, First Grammar Class.

INDIFFERENTISM.

WHEN the immortal Shakespeare described the rational animal thus: "What a piece of work is man! How noble in reason, how infinite in faculty! In form and moving how express and admirable in action! In action how like an angel! In apprehension how like a god! The beauty of the world, the paragon of animals"! I say, when the prince of dramatists penned these lines he must have been in an exceedingly charitable and optimistic frame of mind. He assembles in one picture and presents to our admiring gaze all that is great and spiritual and noble in man. The description is such a brilliant stroke of genius that we are, for a time, dazzled by its splendor, and are liable too hastily to conclude that man is, after all, little less than the angel in every respect. But, unfortunately, such is not the case. Indeed, your average religious indifferentist affords a striking example of a man who is, in many respects, diametrically opposed and in marked contrast to the one which the great painter of human nature has so admirably portrayed.

If we take into consideration the fact that there is today no greater spiritual evil and social menace than religious indifferentism, if we consider that the disposition to undervalue and neglect things spiritual is positively characteristic of Americans as a people, that our temples of worship are daily becoming more and more empty, and that the tremendous host of religious indifferentists is continually swelling, then we will perceive that this paper is not wholly unwarranted and purposeless, for it will endeavor to show that religious indifference is absurd, and that those persons who profess it are unreasonable and impious. But before we proceed

further with our discussion it will be well to understand what is meant by the term, indifferentism. It comprises two distinct notions of religion. The absolute indifferentist is one who believes that God does not care for the obedience and adoration of men and, consequently, religion is something unnecessary and useless. The absolute indifferentist rejects religion, both in theory and practice. On the other hand, the mitigated or theoretical indifferentist admits that religion is necessary and commanded by God, but holds that all kinds of religions are equally good and pleasing to God, and that we are not obliged to embrace any special sort of worship. Either contention is far from the truth, impious and illogical.

Against him who would have us believe that God does not care for the homage and obedience of His creatures and who proclaims as a great truth that religion is useless and unnecessary, we say that the Creator has the strict right to be worshipped in a religious manner by all men; in other words, man is bound to practice religion. We do not speak of any particular religion, but simply of religion in general, which consists in acts of **adoration, thanksgiving, petition** and **repentance**, addressed to the Supreme Lord of the Universe and Giver of all gifts. By adoration is meant the acknowledgement of God's supreme dominion and infinite power over His creatures. Now, is not every intellectual creature in the universe bound to adore God? Certainly; for it is He who has created all beings, who sustains them in existence by His all-supporting hand, and who concurs with them in their every action. Imagine, then, the serious error of the absolute religious indifferentist, picture his shocking impiety and monumental impudence, in deliberately refusing to admit the absolute dominion and power of God over His creatures—of God, who has brought them from nothingness into being, who, by a continual influx of being prevents them from falling into nonentity, and who makes their every act possible by virtue of Divine concurrence! And should not man render thanksgivings to Almighty God, who has given him life and all thanksgivings to Almighty God, He who has given him life and **all** that he has? Nor are we inclined to think that the absolute religious indifferentist is self-sufficient and possessed of all graces. Let him have recourse to prayer and ask of God and he shall receive,

It is also perfectly safe to say that his life is by no means irreproachable. What sort of monster is he, if he is not sorry for the outrages and insults he has offered to a loving and merciful God? How blind is his mind, how like a stone his heart! I think we are justified in concluding from these few brief considerations that every man is bound to believe in and practice religion; and consequently absolute religious indifferentism is absurd and insulting to God. It now remains to be shown that mitigated indifferentism is equally false and illogical, and offensive to the Almighty.

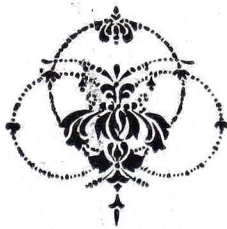
To say that all religions are equally good is to deny the unity of truth, which would lead to great metaphysical errors and would place us in a labyrinth of contradictions, from which escape would utterly be impossible. Every religion differs from another in many respects. One sect tenaciously adheres to what it considers as fundamental, essential truths; another rejects them with scorn and derision. The basic principles and important teachings of one religion are condemned by another as destructive and false. Now, evidently **all** these religions, so widely different in their respective beliefs, cannot be true and equally good. Some particular one of them must be the true religion and better than the others, since truth is essentially one and immutable. Therefore, the mitigated indifferentist is wrong and illogical when he would have us believe that **all** religions are equally good and pleasing in the sight of God, for God, who is Infinite Truth, can accept nothing contrary to his own attributes. Moreover, to admit such a doctrine would be to suppose that polytheism and monotheism, the most outrageous superstitions of idolators and the sublime worship of Christians are equally pleasing to an All-Wise and just God. Let me ask the indifferentists and you, my gentle reader, a question: Are you ready to believe that the ancient orgies and bacchanalia, so criminal, so shameful, so base and outrageous, are as good and pleasing to God as the pure, humble, beautiful, sublime, true worship of the Christian martyrs and solitaries, and of Christians in general? I think not, for such a belief would be an insult to Infinite Majesty. We have the most authentic proofs that God forbade idolatry. He inflicted a scourge upon the Egyptians, from among whom he led his chosen people, guiding them with a cloud by day and a pillar of fire

by night, making the waters of the Red Sea their guardian, feeding them with manna in the desert, and finally bringing them into the promised land flowing with milk and honey. Can you not see that he did not want them to fall into the idolatry and immorality of the Egyptians? Again, did not God become angry with the Israelites when they had set up a golden calf and worshipped it? If we need any further proof that God does not equally approve of true and false religions, let us remember that He sent His Divine Son to die on the cross for sinful man to perfect His law, to establish the most perfect religion and to overthrow the false, licentious worship of the old pagans⁴. After these reflections it must be evident that mitigated indifferentism is absurd, in that it denies the unity of truth, and impious in that it contends all religions are equally pleasing in the sight of God. Now let us consider what kind of a man the average religious indifferentist is. He thoroughly enjoys all the benefits of Christian civilization; he is surrounded by an atmosphere of purity and justice. Splendid success smiles on all his efforts. He has wealth, position and influence, has been married and divorced several times, and is still looking for another beautiful woman with a fortune, who will be foolish enough to entrust it to his tender keeping. He prides himself in being so popular and influential in the community and lulls his soporific head to sleep in lethargic dreams of his own goodness and honesty. His immediate friends, too, point to him as a man of character and moral integrity. But let us not be satisfied with a mere surface view of such a man. Could we but get a good view of his own inner self, of the real inward man, we would undoubtedly find that his virtues are very few, his vices numerous. He does not deserve the success he is having in this life. He is not honest, for he who denies to God the worship due to Him, the worship demanded by Him is supremely dishonest, since he refuses to meet his obligations to Him who is the Supreme Lord and Master of the universe to Him who has said, "render to Caesar the things that are Caesar's, and to God the things that are God's." What, think you, shall be the fate of such a man on the day of judgment?

Error opposes truth on every side. As Christians, who are ardent believers in a divinely founded religion, and especially as Cath-

olics, firm possessors and zealous guardians of God's truth, we must always be prepared to meet and fairly combat our unbelieving opponents. But we will certainly not find a more numerous and persistent enemy than the motly array of religious indifferentists, who are all the time and everywhere in evidence. Let us, then, as far as possible, discountenance these mistaken views with regard to religion, so that all may be assembled under one banner and united in one grand realm, alike believing and practicing the same things, and there "shall be but one fold and one Shepard."

W. G. MAHER, '04.



Published monthly by the students.

Edited by the students of St. Viateur's College, Bourbonnais Grove, Ill.

All correspondence must be addressed: THE VIATORIAN, Bourbonnais, Ill.

Subscription price, one dollar per year, payable in advance.

Entered at the Bourbonnais P. O. as second class matter.

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EDITORIAL.

"Know Thyself."

Self-knowledge is the first, the most necessary and the most profitable kind of knowledge a man can acquire. Ever since the maxim, "know thyself," was enunciated by the Grecian sage, it has been looked upon by mankind as the wisest, most profound and all-embracing precept ever uttered by human tongue. Yet, despite the fact that the true knowledge of oneself is the most necessary, it is likewise that which is most frequently neglected. Some men are total strangers to themselves. They go through life ever laboring under the delusion that they are what they imagine themselves to be. We know in what pleasing, but delusive colors the imagination presents to us those things which are closely related to us and for which we have a special predilection. We may then, with reason suspect that the fair image of ourselves which we see reflected in our own imagination is not after all a facsimile of the original. The cunning artist may have removed some odious blemishes; he may have introduced some roseate tints which gives to the sickly countenance the glow of health. But all this is deception—that deception which deceives ourselves only, and prompts us to place ourselves on a point of eminence before the searching gaze of a critical world which shall view us, not as we appear in our own poor, deluded imagination, but as we are in reality with all our perfections and imperfections, our qualities and defects, our virtues and vices. Then all that is vicious in us will not be hidden from view; but, like those excrescences which we see sometimes disfiguring the human countenance, will cause the beholder to turn away in disgust.

In this all important study we should not trifle, we should not allow our fancy to deceive us, we should have the courage to meet ourselves face to face, we should peer into the very depths of our soul and there study our inmost self for what we are outwardly is but the reflex of what we inwardly are. Mask it how you may, the inward soul will still reveal itself in the outward act. We should not deny to ourselves that knowledge which we cannot help revealing to others. With regard to other things men are anxious to outstrip all competitors in the race for knowledge, but with regard to this, the most important science of all, they allow others to outrun them. They are known by others long before they are known by themselves. Perhaps their pre-occupation with minor affairs, which through a mistaken notion they consider of supreme importance, prevents them from attending to that which should be of vital interest to them. Perhaps, while they are engaged in viewing with a magnifying glass the faults of others, they fail to look even with the naked eye upon their own. Perhaps, in the serene complacency with which they contemplate their imaginary virtues, they lose sight of their real vices. We may find in one or the other of these suppositions, or in all, the reason why so very many men have such an erroneous idea of themselves and why so very few know themselves as they ought.

To be profitable, this study of self must not be self-complacent but critical and made with an eye to improvement. We must seek out the motive of every act and consider whether or not it is in conformity with the immutable standard of rectitude; we must consider how we are influenced by the variety of circumstances in which we are daily placed; we must know whether we are weak and vacillating, continually contradicting our principles by our actions; or whether we are men possessed of the courage of their conviction, whether we have that moral stamina which enables men to obey the stern and uncompromising commands of duty, even though a thousand difficulties confront them, even though a thousand adverse influences are brought to bear on them, even though the allied powers of malice and pleasure conspire against them. But if we wish to reap the full benefit of this knowledge, we must not content ourselves with the mere knowledge, but must avail ourselves of it to

rid us of our defects and strengthen us in our perfections ; we must not rest satisfied with the knowledge of what we are, but we must apply it to ourselves to become what we ought to be—noble men, “the grandest work of God.” If we wish, then, to be considered truly wise, we must not content ourselves with appreciating the wisdom of Socrates, who formulated the sage advice, “know thyself,” but we must imitate those who, although they lived long before the Athenian philosopher came to enlighten the world, yet, not knowing this wise precept in the formula, knew it in practice.

EXCHANGES.

An exchange column which applies the principles of literary criticism to all compositions noticed, showing wherein they are in harmony or at variance with these principles, is certainly a desirable and useful feature of a college journal. Whether, through its medium praise or blame is given, the writers whose work is criticized, are benefitted ; for nothing so contributes to improve a student in the literary line as to have his excellencies or shortcomings, in thought or style, clearly pointed out by some judicious, painstaking exchange editor. When such notoriety and publicity are given to the good or bad points of the student's composition, he will undoubtedly be incited to do better and will endeavor to avoid in the future the indicated defects in his essay, story or poem. There are other considerations which could be urged in favor of an exchange column, but at present we have neither the time nor space for them. We make these remarks for the benefit of those college journals which either conduct no exchange column or one that is sadly in need of improvement. Fortunately, there are but few college publications that entirely ignore this important department. There should be none. We are absolutely at a loss to see any valid reason for completely discarding the exchange column. With one of our esteemed contemporaries we are ready to meet any legitimate quias on this point.

On the other hand, there is a little tribe of exchange editors whose stock in trade consists in “this is good,” “that's nicely written,” “the — has a very pretty cover,” and other such childish

assertions. And we regret to be obliged to say that such common-places often pass for criticisms in not a few respectable college publications. We would earnestly suggest that such ex-men as these, should wake up, cease to be so indifferent and make an effort at criticism.

The first number of the St. Ignatius "Collegian" has come to our sanctum, and a most welcome visitor it is, and ever will be. We confess we have not read the entire contents of the journal, but the few contributions we have perused, pleased us very much. The speech on the "Trusts" is highly commendable for strong, sensible argumentation, and the simple and captivating style in which it is written. "Resignation" is an excellent poem which exhales the perfume of sweet, Christian thoughts. The exchange column is evidently in able hands. Come again, Collegian!

"Loretto Magazine," for March, is certainly far superior in the line of poems to any other of our sisters' publications. "To My Alma Mater," "An Indian Portrait," "To a Friend," "A Villanelle," would do credit to a much more pretentious magazine than the modest "Loretto." We consider the last two mentioned the best in this issue.

In the March number of the "Mountaineer" there appears an essay on "Cardinal Newman," which is equal, if not superior, to any essay we have read in last month's exchanges. It is evident that the writer is thoroughly acquainted with his subject, which, in the case of the many-sided Newman, says much in his favor. His composition, though of great length, is remarkable for its order; his diction is harmonious, graceful and polished. There is, however, a noticeable sameness in his transitions from one point to another. This may be a minor defect, but still it detracts somewhat from the excellence of the whole.

The March number of "Buff and Blue" is, to our mind, a very doubtful quality. The article on "Queen Victoria," though written in a pleasant style, is, by no means, flawless. In the first place it is entirely too short. "Let Us Go Back," says the writer, "to the be-

ginning of Queen Victoria's reign and watch her as she, with the reins of government firmly in her hands, guides the nation safely through sixty-four years of sunshine and storm." Then the writer proceeds to review the political reign of Victoria in about a "dozen" lines on the coronation and marriage of the deceased queen; and dispatches Victoria, the type of womanhood, in about as many more. We are not quite ready to admit that Victoria is one of the "grandest characters in the history of England," nor do we think she held the reins of government as firmly in her hands during her regime as you would have us believe. However, she was, in many respects, a good woman. "Leaves From a Journal" is, in parts, amusing and interesting, fatiguing in others. Why only one poem of your own in this issue?

For good, solid reading matter and plain, vigorous English, the Bulletin is inferior to none of our March exchanges. The essays on Cardinal Wiseman and Francis Bacon are interesting, scholarly and instructive, from the first word to the last. "Hail, Holy Joseph!" is a sweet poem, full of Christian sentiments and admirable for the musical run of its verses. The exchange department is certainly very well handled.

Where is the "Xavier?" and to what too lofty heights hath the "Young Eagle" flown?

W. J. MAHER.

PERSONALS.

Rev. Father Clermont, one of the first priests ordained from St. Viateur's, has resigned his pastorate in West Covington, Kentucky, after many years of ardent labor in that city. On his way to St. Anne's college, Canada, where he intends to spend the rest of his days, Father Clermont called at the college to visit his friends. We wish the good priest that rest to which his zealous efforts in the past so well entitle him.

Very Rev. P. Beaudoin, C. S. V., who has suffered much from rheumatism, at different periods during the past three months, finds

himself much improved with the return of the pleasant weather. Although able to go around a little and to say his daily mass, yet the good father looks very weak. We hope that the balmy weather will restore to him some of the strength and vigor of his younger days.

Rev. Father Rouquier, of Kankakee, recently made his first visit to the college since his return from Rome. Though far advanced in the eighties, the aged clergyman enjoys good health and seems much benefitted by his tour abroad.

Rev. J. H. Nawn attended a recent meeting of the Knights of Columbus at Kankakee. Before returning to the city he paid a pleasant visit to his friends at the college.

Rev. P. H. Durkin, Rantoul, Ill., was one of last month's pleasant callers. While here he made arrangements with the musical director to have several numbers of the musical concert which will take place at Rantoul, May 13, filled by the senior and junior quartettes of the college.

Rev. T. McDevitt, St. Columbkille's church, Chicago, recently spent an afternoon with his friends at the college.

The members of the Theology class recently received the very pleasant visit of a former member of the class, Rev. J. Doran, who is now engaged in the ministry at Gilman, Ill. All were pleased to see Father Doran looking so well.

Rev. T. Dugas, C. S. V., pastor of St. Mary's church, Beaverville, Ill., was here with his friends recently.

Rev. Father Granger, Kankakee, Ill.; Rev. Father Berard, St. Anne, Ill.; Rev. Father Labrie, Momence, Ill.; Rev. Father Fortin, Kankakee, Ill., and Rev. Father Gelinas, Chicago, recently met at the college and spent a few very pleasant hours with the Rev. President, Father Marsile and other friends.

Rev. M. Letellier is at present assisting Rev. D. L. Crowe, Kewanee, Ill.

Rev. J. Kelly, Gilman, Ill., spent an afternoon with his friends at the college a short time ago.

Rev. Father Whalen, pastor of St. Patrick's church, Kankakee, Ill., called on the president of the college recently.

Rev. J. Lamarre, Notre Dame church, Chicago, recently spent a very enjoyable afternoon with his friends at the college.

Rev. M. A. Dooling, pastor of St. John's church, Clinton, Ill., was the guest of the president and faculty one day this month.

Rev. A. Tardif, C. S. V., of St. Viator's church, Chicago, recently spent a few days with his confreres and friends at the college.

Rev. Brother Senecal, C. S. V., who was very sick for a few days, is, we are pleased to state, so far recovered as to be able to take a little recreation in the open air.

Mr. John M. Sullivan, a former student, was united in marriage April 15 to Miss Martha Gilleas, at Fort Dodge, Iowa. We wish the young couple a long and prosperous life in the married state.

Very Rev. Monsignor Legris, D. D., will pontificate at the dedication of St. Patrick's church at Urbana, Ill. The dedication will take place on May 24. On the evening of that date the Rt. Rev. J. L. Spalding, D. D., bishop of Peoria, will lecture. The beautiful Gothic structure which will be dedicated to the service of God on that day, is another lasting monument to the zeal of its worthy pastor, Rev. Father Cannon, an alumnus of St. Viator's. Though yet in the first decade of his ministry, Father Cannon has built several beautiful churches in the diocese of Peoria. The college choir will sing La Hache's Missa pro Pace on this occasion.

Rev. L. J. Goulette, C. S. V., musical director, will preside at the organ. The senior quartet, consisting of Rev. E. L. Rivard, C. S. V., D. D., Mr. D. Feely, Rev. A. St. Aubin, C. S. V., and Mr. R. A. L'Ecuyer, assisted by the junior quartette, consisting of Masters F. Doherty, John Monahan, George Esterbrooks and John Birren, will sing the mass prepared specially for this occasion.

With sincere regret we read in the Joliet Republican the account of the sudden death of Mr. Robert Maher, one of our former students. He was employed as an engineer in the narrow gauge service of the Illinois Steel company. He was killed almost instantly while running his engine on the night of March 25 th. While leaning out of his cab window his head collided with the end of a guard rail, crushing his skull and causing injuries from which he died within a few minutes after the accident. Mr. Maher was a popular young man, who won the high esteem of a wide circle of friends by his many sterling qualities. Our heartfelt sympathy goes forth to his bereaved family in their great sorrow and our earnest prayer is that God may strengthen them to bear their grief and give to the soul of our friend eternal rest.

Mr. F. Holland, of the senior department, will sail for Europe May 24th. He will spend two months making a tour of the principal countries of the Continent. We wish our genial friend bon voyage.

We are always pleased to hear from the old students and to learn how they are getting along. Hence it was gratifying to us to receive news of Mr. L. T. Mullins, who studied here in the nineties. We were glad to learn that our former student has a splendid position in the "Maintenance of Way" department of the Chicago and Alton Railway company at Bloomington, Ill. Success to our esteemed friend.

On the fifth of April, over 1,000 Knights of Columbus assisted at the inaugural functions of the Kankakee court. A large number of the visiting knights were former students, many of whom availed themselves of the opportunity to make a call at the college.

Among others were the following, whose faces are still familiar: Messrs. D. Carroll, J. Higgins, D. Cunningham, J. Cremins, J. Con-
cn, Rev. J. Nawn. The new court consists of one hundred mem-
bers, many of whom are former students, residing in Kankakee or
Bourbonnais. Rev. J. F. Ryan, C. S. V., vice president, and the
following students, were knighted: Messrs. J. Armstrong, D. Fee-
ly, J. Kleinsorg, P. Griffin, J. Lynn, P. Eagan, J. Carey, J. Dren-
nan, P. Kaiser, W. Hayden, P. Wall and R. E. L'Ecuyer. The new
court, as was suggested by Lawyer Condon at the inaugural meet-
ing, was named at a recent meeting, St. Viateur's Court. At the
banquet given in honor of the inauguration of the new court, the
Junior College Quartette, consisting of Masters J. Monahan, A. Bir-
ren, G. Esterbrooks and C. Ost, created quite a furore with their
well rendered selections.

The annual easter retreat for the classical students was preach-
ed on Thursday and Friday of Holy Week by the Rev. Father Mar-
sile, C. S. V. The students entered earnestly into the spirit of the
retreat and evidently profited by these few days set apart for pray-
er and self-examination.

On April 14, the students reported for duty, after three days of
vacation during which they celebrated Easter with their friends.
But few remained here during the Easter holidays, yet nearly all
were back on the appointed day.

Rev. J. E. Laberge, D. D., assisted Rev. Father Tinan at Pull-
man on Easter Sunday.

Rev. E. L. Rivard, C. S. V., D. D., assisted Rev. J. Solon, De
Kalb, during Holy Week.

Rev. W. J. Bergin, C. S. V., preached the Easter sermon in St.
Patrick's church, Kankakee, Ill.

Rev. M. J. Marsile, C. S. V., preached the Jubilee sermon at
St. Xavier's Academy, Chicago, on the occasion of Sister Victoire's
fiftieth anniversary, which took place on the 13th of April.

St. Viateur, 13; Kankakee Anchors, 2.

The 'Varsity team opened its season on April 26th, by playing a practice game at the college with the strong Anchor team, from Kankakee. Two hundred lusty fans came out to cheer for the visitors and exult in a victory over the young collegians, but, before the game was well started, the Kankakee rooters became manifestly silent. The college team took it easy on the start, but by the fifth inning they had piled up enough runs to smother the much-touted Anchors. Capt. Martin was on the slab and, although starting with a few wild ones, he soon settled down, proving an enigma to the visiting sluggers. He received excellent support throughout, Houde catching a steady and consistent game, while the infield played fast, snappy ball. Legris, at first, displayed his usual reliable form, and McDonald was there at all stages, although he met but few of the visitors at the second sack. Sheil, at short, is even faster than last year and perfectly at home in his new position, where he plays fast ball at all times. Hickey, at third, covers territory like a veteran. Holland, W. Burke and A. Burke accepted their several easy chances in faultless style. In fact, the entire team played exceptionally strong ball for their first appearance, and swatted the hide relentlessly for a total of nine singles and a brace of doubles. The feature for the Anchors was Porter's sensational catch of a sky scraper from McDonald's bat, which sailed through the trees in the right garden and came down close to the fence.

Summary.

St. Viateur's	A B R H P O A E	Anchors	A B R H P O A E
McDonald, 2b ...	6 3 3 2 1 0	Porter, r. f.....	4 1 0 2 0 2
Holland, l. f.... ..	6 2 0 1 0 0	Weaver, lb.... ..	4 0 0 0 6 2
Martin (Capt) p..	5 2 3 0 2 1	Richards, l. f.. .	4 1 2 1 0 0
Hickey, 3b..	5 1 1 1 4 1	Jesselson, 3b.... ..	4 0 1 0 5 0
Houde, c..	5 1 1 0 2 0	Andrews (Capt) s. s.	4 0 0 1 5 2
W. Burke, r. f....	5 1 1 1 0 0	Ziemer, 2b..... ..	4 0 1 0 2 5
J. Legris, lb	5 1 1 3 6 0	Egloff, c. f.... ..	4 0 1 2 0 0
Carey, c. f..	1 0 0 0 0 0	Deneau, c.... . . .	4 0 1 1 4 2
A. Burke, c. f.. . .	4 1 0 1 0 0	Stevens, p.... . . .	4 0 0 0 0 0
Sheil, s. s.... . . .	5 1 1 0 1 0		

St. Viateur's	I 0 2 5 0 0 3 2 0—13
Anchors.....	I 0 0 0 0 0 0 1 0— 2

Two-base hits: Richards, W. Burke, Houde; stolen bases: Anchors, 3; St. Viateur's, 13; double plays, Weaver to Jesselson; bases on balls off Martin, 5; off Stevens, 3; struck out: Martin, 10; Stevens, 9; wild pitches: Martin, 1; Stevens, 2. Umpire—Maher.

St. Viateur, 14; Onarga, 15.

On April 29th the college team journeyed to Onarga to play the seminary nine. It will be remembered that a football eleven from the latter institution played at St. Viateur's last fall and were treated in most fair and sportsmanlike manner by the student body, team and spectators, which is the prevailing custom at St. Viateur's and, as we have been led to believe, at all schools where clean athletics are fostered. Hence we are entirely at a loss to explain the contemptible treatment which was dealt out to the college nine on this occasion. Nay, more, we believe that civilized people would be shocked at the retrograde progress in even common decency which was exhibited on Onarga's grounds by a crowd of rowdies representing a responsible institution of learning. The college team were greatly handicapped by a diamond which would have been a credit to the aboriginal mound builders, a rough field where the safety of browsing live stock would be at a premium. Such an inconvenience was trifling, however, compared to the fanatical reception given the visitors. Common morality and self-respect forbids mention of a display of idiotic bigotry and shameless contumely which we could not believe had a place outside of a certain fiery section of the universe. Thanks to the spirit of innate manhood, which decries such infamy, it was not general amongst the spectators, though even its presence was an everlasting blot, not only on a so-called civilized locality, but more so upon the institution whose students so lowered themselves. Nor was this all. The display of riotous tactics by the "students" of the seminary would make an anarchist blush. Threats of bodily injury and violent

treatment were hurled at the unoffending college nine from the start of the game until the final man was out. They swarmed about home plate and crowded the base lines like South sea cannibals around their human feasts (with apologies to the South sea men), interfered with batters and, especially, basemen on the college team, and declared themselves ready to convert the "game" into a fight, should St. Viateur eventually win out. The climax came in the sixth inning. In spite of the rough field and menacing crowd, St. Viateur had been effectual with the stick and the score stood 13 to 8. Onarga's umpire was instructed to steal the game, and, becoming imbued with the insane fury of the rabble, he deliberately called a foul hit safe. The next man up hit a pop-up to third, when a seminary player hurled himself at Hickey's feet, causing him to fall. Two passes to first by the umpire and nervous handling of the ball, which caused costly errors, gave the seminary six scores. It was doubtless a case of providential robbery for the college team, as the crowd was openly declaring for riot. In the final inning, with the seminary one to the good, McDonald was intentionally knocked out at first, and compelled to retire. We fear for the safety of an institution which permits such flagrant violations of even decent conduct, and such degenerate displays of barbarism. Conduct which is out of place in a South African jungle, should not be allowed in a civilized locality, much less amongst a student body, else they may appear to hail from a sanitarium for mental aberration. Lack of space forbids mention of the game in detail. It was slow and loosely played and had few redeeming features. Sheil, for St. Viateur's made his debut as a pitcher, throwing a steady game at all times and showing masterful control and headwork in the face of poor support and unmerciful guying. The Sems. solved his delivery for a total of seven hits, two of these doubtful, while eleven fanned the air. The other features were a running catch by A. Burke in deep center, completing a double by a remarkable throw to first, and a one-handed catch of a line drive from Martin's bat by Carter, in deep center.

Summary.

St. Viateur's	A B R H P O A E	Onarga	A B R H P O A E
McDonald, 2b..	6 2 2 0 0 1	Brooks, r. f..	6 2 1 0 0 3
Holland, l. f.....	6 3 2 2 0 0	Harper, s. s..	5 0 1 1 4 2
Martin (Capt) s. s.	6 0 2 0 2 1	Anderson (Capt) 1b	5 3 2 2 1 3
Hickey, 3b..	5 1 2 0 0 1	Carter, c. f....	5 1 0 1 2 0
Houde, c..	5 0 0 1 0 0	Kerns, 2b..	5 2 0 0 4 2
W. Burke, r. f... 5	3 2 0 0 0	Lewis, 3b..	5 2 0 0 4 2
Legris, 1b..	5 1 0 1 6 4	Price, l. f....	5 3 2 0 1 0
A. Burke, c. f..	5 3 1 3 1 2	Chambers, c..	5 1 1 1 3 2
Sheil, p....	5 1 1 0 3 0	Miller, p....	5 1 0 0 2 0
St. Viateur..	2 4 3 3 0 1 1 0 0		—14
Onarga Seminary	2 0 3 1 2 0 6 1 *		—15

Three-base hit: Martin; two-base hit: Hickey, W. Burke, Brooks, Anderson; stolen bases: Onarga, 15; St. Viateur, 10; double play: A. Burke to Legris, Harper to Kerns to Anderson; bases on balls: off Sheils, 4; off Mil'er, 5; hit by pitcher: Price, Miller, Holland; struck out: Sheil, 11; Miller, 7. Umpires—Maher and Means.

St. Viateurs, 11; Lewis Institute, 5.

On May 2 the fast Lewis Institute team played the Varsity at the college in a fast and interesting game. The Institute boys showed a thorough knowledge of the fine points of the game, but were entirely lost before the assortment of benders which were served up by Capt. Martin, six hits being their limit. The college team fielded in grand style and hit Woods' wide ones for a total of eleven safe ones. Martin, Hickey and W. Burke led with the stick. The game in detail: McDonald led with a single to third and retired at first; Holland laced one to right for two bases and scored on Martin's single; Hickey fouled out to Mead and Houde was down on a hot one to the same territory; Lewis was blanked and neither side scored in the second. Sheil was first up in the third, and banged a hot one, which went through Woods and was juggled by Borg-

McDonald was benched on three misses and Sheil stole second, going to third on error by Miner; Holland was soaked on the arm and both scored on Martin's corker to short left; Woods caught Martin off first and Hickey biffed the hide into left garden for three racks, but was out for stepping over the initial sack; Lewis failed to tally; Houde had a life on a transport, but was nailed at second, W. Burke swinging at the air; Legris straightened one out into the orchard for two cushions; A. Burke jabbed one to short and both ambled around the circuit on the strength of Borg's arm. Score, St. Viateurs, 5; Institute, 0. Woods raised a sky scraper to A. Burke, which was promptly devoured; Falls was dead on a weak one to Martin and Mead swatted a vicious one into short right, which Burke fell over and he rested safe on the third station, rambling in on an error by Houde; Hoffman and Tracy sawed the atmosphere. St. Viateur's failed to show. Borg lined an easy one to third and hustled home on Hickey's wild throw; Ray, Miner and Goehring succumbed on pop-ups. Houde got free passage to first and pilfered a sack, scoring on Burke's corking hit to right; Legris and Burke fanned, W. Burke taking second; Sheil singled over second, sending Burke to third, but was caught by Miner's whip to Ray; Woods swatted the leather to right, and advanced to second on Falls' sacrifice; Mead rolled one to first and Legris threw home, but everybody was safe. Hoffman was benched on three benders and Mead raced to second, scoring on Tracy's single to the right garden; Borg walked and Ray flied out to Martin. Score, St. Viateur's, 6; Lewis Institute, 4. St. Viateur's cinched the game in the seventh and eighth on errors by Borg, Miner and Mead and sizzlers by Martin, Hickey and W. Burke, running the totals up to eleven. Lewis added one to their four at their final appearance on a misunderstanding by A. Burke and McDonald regarding Goehring's pop-up and a wild throw by W. Burke.

Summary.

St. Viateur	A	B	R	H	P	O	A	E	Lewis Inst.	A	B	R	H	P	O	A	E
McDonald, 2b..	5	1	0	0	3	2			Ray, 2b..	5	0	0	1	4	0		
Holland, 1. f..	5	3	1	0	1	0			Miner, c....	5	0	1	0	1	2		
Martin (Capt) p..	5	1	4	1	2	1			Goehring (Capt) 1. f	5	1	0	0	0	0		
Hickey, 3b..	5	1	2	0	3	0			Woods, p..	5	1	1	0	3	1		

Houde, c.	5	1	0	0	0	1	Falls, 1b.	5	0	1	0	7	0
W. Burke, r. f.	5	0	2	2	1	2	Mead, 3b.	4	2	2	1	3	2
Legris, 1b.	5	1	1	1	8	1	Hoffman, 3b.	4	0	0	0	0	0
A. Burke, c. f.	4	2	0	3	0	0	Tracy, c. f.	4	0	1	4	0	0
Sheil, s. s.	4	1	1	1	1	0	Borg, s. s.	4	1	0	2	0	2
St. Viateur	1	0	2	2	0	1	3	2	0	—	11		
Lewis Institute	0	0	0	1	1	2	0	0	1	—	5		

Three base hit: Hickey; two base hits: Holland, Martin, Legris; stolen bases: Lewis Institute, 5; St. Viateur's, 9; bases on balls off Martin, 2; off Woods, 2; hit by pitcher, Holland; struck out: Martin, 11; Woods, 9. Umpires—Maher and Kelly.

Batting Averages.

Martin.	21	10	.476
Hickey.	19	6	.316
McDonald	22	6	.273
Burke, W.	19	5	.263
Holland	22	5	.227
Sheil.	18	4	.222
Burke, A.	17	3	.176
Legris, J.	19	2	.105
Houde.	15	1	.067
Legris, T.	4	2	.500

SECOND TEAM NOTES.

Reserves, 11; Kankakee High School, 7.

On May 1st the second team defeated their old rivals the Kankakee High School by a score of 11 to 7. The game was interesting from beginning to end, the High School boys playing a much faster game than usual. Not until the seventh inning did our boys take a decided lead. A. Burke was in the box for us and pitched an excellent game, striking out eleven men and allowing only five walks to first. To him belongs the honor of playing the best game for the Reserves. Staeling was on the slab for the High School and though on the whole he pitched good ball, he became wild at times, hitting two men and giving seven their base on balls. For the High School Shoven and Staeling played the best game.

Summary.

K. H. S.	R	H	P	O	A	E	Reserves	R	H	P	O	A	E
Bradley, s. s.....	0	0	0	3	1		O'Connell, 2b..	2	2	3	1	0	
Lord, 1b..	1	0	5	0	1		A. Kelly, s. s..	1	0	1	2	1	
Staeling, p....	1	0	2	0	0		McEvoy,, c....	1	1	6	4	3	
Smith, l. f..	2	2	2	0	1		Keefe, 1b..	1	1	11	2	2	
Shoven, c..	3	1	10	1	0		Jos. Daily, 3b..	1	0	3	2	2	
Gerrish, 3b ..	0	1	3	3	1		Legris, c. f..	0	3	0	0	1	
Pomber, 2b..	0	0	0	2	3		Weurst, r. f....	1	0	0	1	0	
Pierson, c. f....	0	0	2	0	3		Pichette, l. f....	2	0	1	0	0	
Sells, r. f....	0	0	0	0	0		A. Burke, p....	2	0	1	0	0	

Two base hits: O'Connell and Legris. Struck out by Burke, 11; by Staeling, 5; base on balls: by Burke, 5; by Staeling, 7; hit by pitched ball: Pichette and Weurst. Umpires—Smith and Maher.

Reserves, 11; Junior Shamrocks, 10.

Several fast games have been played between the Junior Shamrocks and the Reserves. The closest was a seven inning game played on May 3rd, in which the Seniors were victorious by only one score. The Juniors of this year have certainly an excellent team; undoubtedly the best that ever played on the south diamond. With E. Stack in box, J. Legris as catcher, B. O'Connell on first, W. Foley on second and F. Munsch on third base, they can show that their ambition in challenging the Reserves is not an unreasonable one. This is evident from the following summary of the game:

Summary.

Juniors	R	H	P	O	A	E	Reserves	R	H	P	O	A	E
O'Connell, 1b..	1	0	9	2	2		Weurst, p....	2	1	1	1	0	
Legris, c....	0	0	0	5	3	1	Kelly, s. s....	0	1	0	5	2	
Stack, p....	1	1	1	3	0		McEvoy, c..	2	1	5	2	2	
Monahan, s. s..	3	1	0	3	3		Keefe, 1b..	3	1	13	0	3	
Maguy, c. f.....	2	1	1	0	0		Daily, 3b..	1	3	0	1	2	
Kotzenberg, r. f..	1	0	0	0	1		Mudd, r. f.....	1	0	0	0	1	
Smith, 2b..	1	1	2	0	0		Pichette, l. f..	1	1	0	0	1	
Munch, 3b..	1	1	3	1	2		Legris, c. f....	0	1	0	0	1	
McCarty, l. f.....	0	0	0	0	1		Moran, 2b..	1	2	2	4	1	

Two base hits: Munsch, Stack, Moran, Daily, 2; struck out by Stack, 6; by Weurst, 5; base on balls: by Stack, 2; by Weurst, 2; hit by pitched ball: Kotzenberg. W. McKenna.