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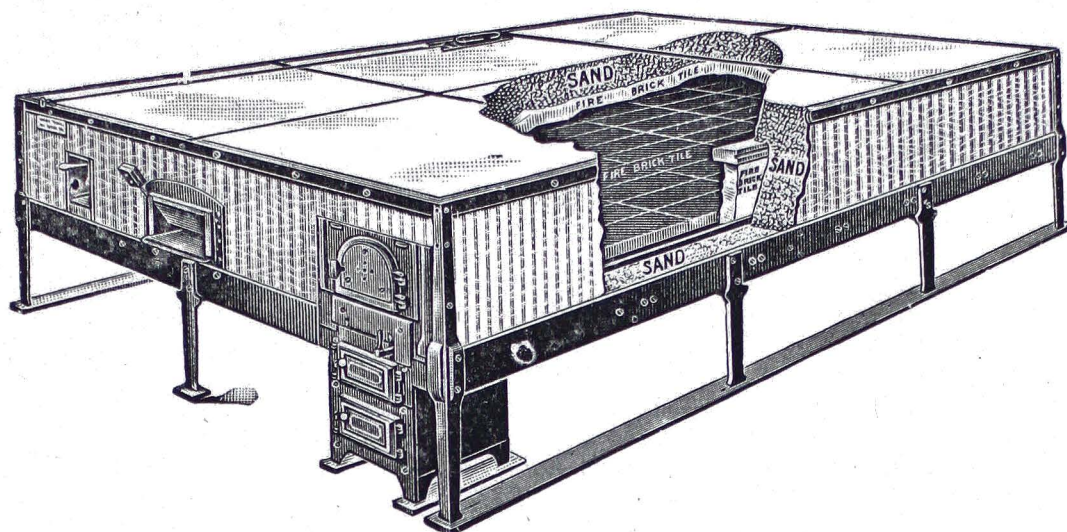
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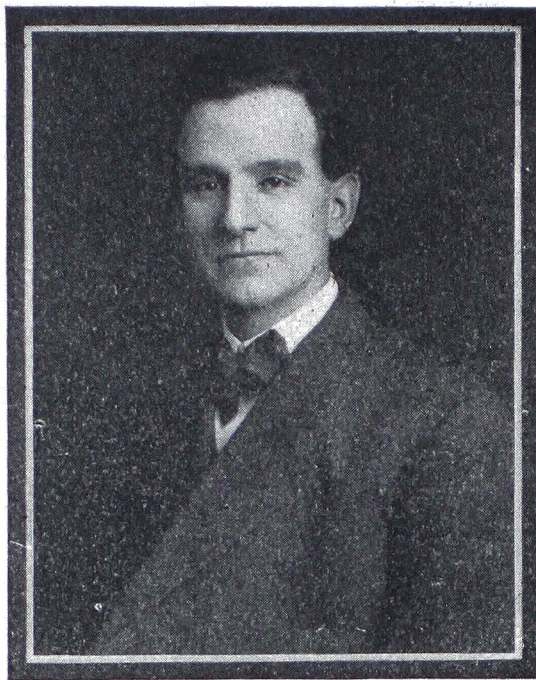
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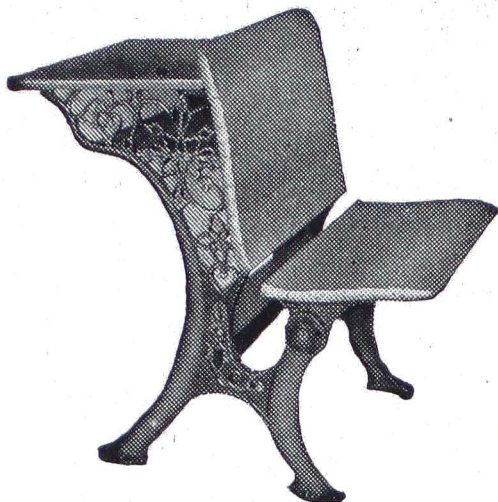
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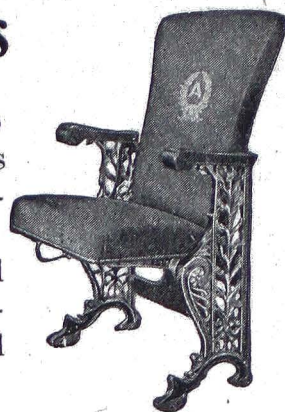


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VOLUME 28

JUNE, 1911

NUMBER 9

"THE FAIRY MAID."

Francis A. Cleary, '11.

A fairy maid appeared one day,
And with her charm there came the sun,
She touched the barren trees, and lo!
New life she gave them, one by one.

Among the forest wilds about,
She flitted in around and out,
Behold again, a change she wrought,
For buds and flowers, here she brought.

Her mission through she sped along,
O'er hill and vale there echoed song,
The world re-echoed melody,
For through it all was harmony.

A Bower breathing rare perfume,
Arose where'er her spirit passed,
She was the queen of fair springtime,
And at her court, we tribute cast.

Her touch is magic from above,
Her moves, speak heav'nly grace,
Her arms are heav'ly laden
With gifts, for man's poor race.

So lightly glides this fairy maid,
We greet her, and hail with a kiss,
To mark the hand that gladness brings,
And thus enwraps the world in bliss.

THE CATHOLIC CHURCH AND WOMAN

JAMES A. LOWNY '11



THE triumph of Calvary was the first, the greatest triumph of the Church and from that most sorrowful hour even to the present day whatever victory, whatever success, whatever advancement she may have achieved in a way to provide for the welfare of her children, has been attended by pains and sufferings. Well may she be called the mother of sorrow. For in tribulation she was begotten, in trial will she labor and succeed, in anguish will she be crowned like her Blessed Founder and when her death will mark the fulfillment of time she will reveal the true worth of her being and the brilliant glory of her Divinity. When the sky of success was clouded with tribulation and discouragement, when her fondest hopes seemed crushed under the feet of despair, then it was she gloriously rose triumphant to watch a new star rise in the firmament of her glory. In many cases the work of civilization was begun in the face of apparently insuperable difficulties all of which had to be overcome part by part. Perhaps political difficulties would retard her progress here, or various mental conditions there, now human inclinations and perversities, then stubborn and unrelenting nations. But if her material tenderness yielded to the conditions of the times her inexorable severity has produced the most glorious facts of history. Nor could it be otherwise. Her aim in life is the truest, her means to attain it, infallible, her possession of it profound, nay even Divine, and to the efforts of such a person failure or defeat can never prove destructive. An ungrateful generation may look upon her priceless efforts as vain and ill directed, may deride them with bitterness and contempt but to the piercing eyes of right reason, she is the only factor, the only foundation of our much esteemed Christian civilization. For who released the ponderous chain of slavery, who uplifted the haggard and careworn body of the captive and who made his soul to pulsate with an activity of a purer and nobler life? The answers

will stand in favor of that institution which taught the equality of men, which proved to each one that he had an "infinite origin and an infinite destiny," which combated the errors of ancient society with regard to slaves and upheld that "there was no distinction of persons before God."

To the intelligent reader and peruser this institution is none other than the Catholic church. But whatever glory she may have attained in the abolition of slavery, becomes far more brilliant and diffusive in her elevation of woman. Numerous efforts have been made to rob her of this glorious achievement yet their results have been vain. For when the progress of man has been examined under the powerful light of philosophy, the tracings of noble deeds and the undercurrents of righteous sentiment can all be followed back to the Catholic church as their pure and undying source and in this particular instance, the elevation of woman has such an intrinsic connection with the development of the church that it were stupid even to call into doubt this widely established fact.

In pagan civilization women was considered nothing better than a slave, consequently when she undertook the betterment of the slave, she began to lay the foundation of that grand edifice of social purification a worthy commemoration of the honor and esteem to which womankind was elevated through the supreme efforts and crucial sufferings of the Church. How inspiring and ravishing is that glorious evolution which was enacted centuries ago. For not long after the sun of the new era had begun to wheel around in her course than we see Our Holy Mother, the Church, enter upon the then disordered field of European civilization and tear from the sail of human nature the destructive weed of polygamy. Nor can we say that the church was too severe and overbearing in her commands and mandates concerning this all important question. She knew the tendencies of human nature too well to fail in a means to check them. If passion and vice are to be overcome, they must be met with a charge that is unflinching, with a resistance that never recedes, with a precept that knows no exception, and because of this she sowed the seeds of high ideals, which when fed by the wholesome doctrine of Catholic thought and warmed by the diffusive ways of monogamous light developed the forms of beautiful flowers, the stems of which represented the elevat-

ed individual, the buds the richness and magnificence of the family ties. But piercing still farther into the truth of facts we must unhesitatingly say that their beauty and excellence is wholly due to the elevation of woman. But what you may ask, were the direct influences which the church used in the attainment of this end? Is their source intrinsic or extrinsic to the nature of her institution, or did they spring from chance or accident? The influences which were brought to bear upon the purification and elevation of woman will be enumerated farther on. Hence coming to our second question we must offer as an unmistakable answer that the source of these influences was intrinsic to and of the very nature of the church. The reason on which we base this rather bold assertion may be unfolded in the following manner. It is indeed an amazing study to follow the progress of woman from the dark and misty epoch of paganism to the enlightened and brilliant age of modern civilization. "Throughout all pre-Christian history," as Bishop Spalding says, "the law of superior strength was the rule of conduct." And when we come to consider its application to woman it becomes very evident that since she is a member of the weaker sex her rights and person must inevitably suffer. In the wake of such a law followed all those crimes, all those disgraces, all those injustices which will forever mar the pages of history. Man can never compensate the injury which he caused, can never console those countless souls which his passion and lawlessness tortured and debased. The bloom of virgin hearts, the warmth of mothers' love, the kind consolation of marital reciprocity, all suffered and perished in the mephitic atmosphere of insolence and debauchery. Turn our eyes where we would the same disgusting scenes and conditions always encountered our sight. And why? Because the same law of "superior strength" was everywhere planted in the constitutions of government. Hence in order to raise woman from those low conditions and place her upon the pedestal of honor and esteem which she now occupies required the force and observance of a law which was directly opposed to the influence of the pagan measure of right. Nor could the character of this law be wholly intellectual for there is at hand the solution of a moral question, a question which has to do with the demoralized condition of human nature. Superior strength cannot be the measure of right for it is only

something accidental and changeable. The measure of right for which we are now seeking must be something as definite, co-extensive and necessary as human nature itself. In order to ascertain in what this measure precisely consists let us view human nature in its origin. Coming from God and created for Him, mankind becomes as it were infinite in his origin and infinite in his destiny. And since man and woman are equal in the first respect and since their destiny is the same the means to attain it should be within equal reach of both. The law which guides the one must guide the other, and the standard whereby to judge the moral worth of their acts should be a measure in common, and when we examine the teachings of the Catholic church as expressed in her rule of conduct we will find it to be the very power which elevated woman. It pulsates with an activity of Divine life and glows with the warmth of Divine love. In its application it is impartial and common, for "before God there is no distinction of persons. There is neither Jew nor Gentile, bond nor free, male nor female. For you are all one in Christ Jesus." And when the seed of this doctrine began to develop in the minds of men a new order of ideals sprang into existence, the new world of thought under the protecting and gentle care of the church soon gave evidence of a new life. All men were recognized equal and each began to reverence the rights of the other. Whatever natural weakness existed was looked upon not as a distinction which gave another superiority but a condition which must be pitied and revered. The Golden Rule, whose brilliant rays had been so long cut off by the dark clouds of pagan morality began to shine in renewed splendor and effulgence. By this time woman began her ascent up the mount of honor and esteem, traveling side by side with those who had formerly been her oppressors. The path at its beginning was rugged and many a sigh was uttered as she glanced over the valley of her former ignominy and shame. But the pangs of her grief were gradually diminished as the joys of a new life were realized. And lest the spirit which animated this new life should grow weary and lose hope, Our Holy Mother, the Church, set up before the eyes of all the grand, noble and inspiring person of the Blessed Virgin. She stood not only as the ideal woman, the exemplar of true virtue and dignity, but also as the type by which man should appreciate all oth-

er women. And thus when the church promulgated such doctrines and caused men to conform their actions with her teachings she was then exerting influences which belonged to her nature alone. In fine, what she had now so nobly begun was successfully accomplished through many other means.

Polygamy had been destroyed, monogamy and the indissolubility of the marriage tie had been erected. Inserting these two elements into the morality of men the church has achieved that of which no other institution can boast. The foundation of European civilization was formed for by them woman attained much honor and esteem. The passions of men were restrained and curbed. His fickleness was changed to constancy for all his affections, all desires, all his ambitions were concentrated on one wife. She was to be his only companion in directing domestic affairs, the wife whom he alone loved as such, the mother whom all revered. What was honorable to him was honorable to her and she always basked in the light of his success. The organization of the family had been founded on the amelioration of woman and on this combined basis the sublime edifice of European civilization rests. It is undoubtedly the greatest monument of history and as the beams of Divine love play upon its polished countenance the work of the church is gloriously emblazoned. During the course of time many have examined its structure and have recognized the church as its architect, its plans have been unfolded before the gaze of multitudes and to every unbiased thinker the abolition of slavery and principally the elevation of woman are its chief and sterling features. Yet after all that has been said there are some who are unwilling to give to the church her just deserts. These people assert that the elevation of woman was either due to chivalry or to the manners of the Germans. Any argument which endeavors to sustain the position of the former cannot be truly logical. Chivalry is an effect of the amelioration of woman and hence cannot be the cause. If the church had not instituted monogamy and the indissolubility of the marriage contract, if she had not resisted the passions of peoples and the prejudices of princes by these severe yet wise laws, the condition of woman would be the same in the middle ages as it was in pagan times. In this event chivalry would never have exist-

ed. For as Balmes says, "if we imagine to ourselves the beauty of a virgin covered by the veil of Christian modesty, if we imagine this charm increased by illusion, we shall then understand the madness of the knight." To any one who ponders on this situation, it will be very clear that chivalry not ably presupposed woman already elevated and respected, but was also an extreme effect and not a cause.

To suppose that woman arrived at honor and respect through a "kind of worship in the manners of the Germans" were madness and mental imbecility. The passages of Tacitus attribute "to some women the prophetic character and have to do with superstition and not with family regulations." The Velleda of the Germans was like the sibyls of Rome or Greece. She was revered as they were and that is all. Furthermore, Tacitus in other passages relates the miserable and infamous condition of woman. She was an object of vengeance and an instrument of pleasure. A husband could beat his wife as she was led naked through the public streets. She was likewise an object of purchase differing very little in this respect from other commodities of exchange. Polygamy was not unknown among them. Princes were permitted several wives "*non libidine sed ob nobilitatem.*" And if it were permitted in the distinguished of the state how could you restrain it in inferiors? No the cause of the amelioration of woman was the Catholic church and she alone. The church may well glory in her success for it is not a triumph which will perish with time; no, it will last as long as the church will last. Men may attempt to detract from her glory but every effort will only tend to increase it. What she has caused can never sink into oblivion for human nature has been benefited by her efforts and one of the greatest benefits which it has received, without which civilization could not progress or society endure, is the amelioration of woman. Let us not rest satisfied with the fact that she now occupies a high place of honor and esteem, but let us also remember "the world will continue to be unjust to her until public opinion makes the impure man as odious as it makes the impure woman. And also the best interests of mankind, of the church and state, will be served by widening and strengthening woman's influence."



SOCIALISM



JEREMIAH P. O'MAHONEY '11



THE recent success of the Socialistic party; its triumphs in the political world have given rise to much speculation as to the possibilities of a Socialistic form of government. A system which is recognized should bear careful examination of its principles and thus a better understanding of its workings will be assured. It is our purpose to deal with Socialism as regards its practicability and usefulness after having examined its basic foundations.

Socialism is based on principles which destroy all private property and thus private ownership; it advocates state ownership, state control of all property and goods produced, and state transference of all goods, everything to buyers just as postal stamps are handled and controlled and transferred by the government, so would the Socialistic state transfer all goods, distribute portions of land to applicants. First the Socialistic state must get possession of these lands. How then shall the state get possession of these lands? Shall the owner be amply compensated for their labor in reclaiming the once barren wastes? Socialists say seizure of private property is justifiable and contemplate great and utopian achievements with no hope of realization.

Thus if a man saves his hard earned wages and after several years of self-sacrifice invests this money in property in the form of land, is it just that the state should compel him to forfeit his right to this land? As long as Socialists advance such a wild theory so long will the laborer, the property owner and the farmer rebel against their schemes. In endeavoring to better the working class, Socialists cut the very ground from under their feet, give them no hope of advancement, no hope of ever becoming land or property owners. Why not each man have equal rights, equal property, equal chance of accumulating property, shout the Socialists? Most assuredly all men are naturally equal, have the same rational nature, the same immortal soul, free will and powers of understanding; but all men are not physically equal;

some are strong in body and mind, others are weaklings; neither are all men morally equal, some are virtuous while others are steeped in the lowest forms of vice. Some men labor, others idle away the precious moments of their existence. Then is it lawful, is it just that the idler, the "hobo," the spendthrift should be entitled to the same privileges, enjoy the same fruits, bask in the same good fortune as the man who toils, who labors, who saves, who devotes his best efforts and centers his energy upon accumulation of property? The Socialist would make no distinction, give all an equal share of land, of property irrespective of man's own effort. Not only would the Socialist have all men equal as taken abstractively, but also in the concrete. There can be no government in the Socialistic state; for, all men being equal, it follows there can be no rulers. In all society from the earliest times some few men ruled, the majority obeyed. But Socialists would do away with this, turn the systems which for nineteen hundred years have braved every storm and are still triumphant. The rich and the poor are always found side by side. If all men were equal, there could be no progress in literature, art, science or inventions. The leisure class, the men of brains, who use their powers to the best advantage are the men to whom we owe the cultivation of the fine arts. Again the wealthy class are those who back up and support what is best for the general good of society. No progress in any branch can make strides unless time and money are at its disposal. Destroy then the means which aid progress and you destroy what is best, most beneficial and useful for peoples.

Evolution, that word which has so much impeded true progress, finds champions in the Socialistic world. We must have an evolution of ethics too; they hold it is just as natural as evolution of prosperity and is coincident with economic conditions. Thus Socialists destroy progress, destroy science; for a science, to be a science, must rest secure on immutable principles but morals must change, say the Socialists and since ethics is a science, a most important one, it must change, adjust itself to meet everyday conditions in the economic field. The principles on which Socialism rests may be briefly stated. "(1) All wealth comes from labor. (2) Everything depends upon material causes. (3) Capital is robbery." While it is true that wealth comes from labor it is

false to say that all wealth comes from labor for there are hundreds endowed with an abundant supply of the world's goods who never labor. Nor does everything depend upon material causes to produce action; if this were the case a happy and contented people would inevitably be the result. This is a hopeless falsehood. Capital must be on hand or else the working class should retreat, would starve. The most wonderful feat of Socialism is the regulation of labor; the determination of goods to be produced; the quantity and quality of these goods to be used by each individual. This is a hopeless task, for how can the Socialistic state determine the amount of goods needed by each and all so as to avoid wasteful overproduction? The officers must interview each family, each individual and ascertain the quantity and quality of goods needed. How will the quantity disposed be gauged? This system will necessitate untold labor, untold expense, confusion and misunderstanding.

In order that such a theory should ever be actualized what shall be the standard of distribution? Shall it be the output? Surely it cannot be this, for the output depends not only upon labor, but also upon the climate, the fertility of the soil and hence the output is not the standard of distribution. Nor can the need of people, as stated by them, be the standard, for people cannot judge fairly in their own individual case. For equally obvious reasons, the worm of distribution cannot be said to be the number of people, time, or output, quality and quantity of labor employed in the production of goods, the diligence employed in labor or the needs of individuals, for none of these so-called standards can be practically applied. None are fair to all. Socialism, then from an economic standpoint must be rejected; it is not practical and gives no satisfactory results.

It is perhaps the form of Socialism advocated and expounded by Henry George, which is known as the agrarian system, that entangles in its meshes more people than do the other systems. "Make land common property," is the motto of this system; leave to the people property of goods which yield no production, but the state must own all lands. All right minded men agree that the state must own certain lands—lands whereupon schools and military barracks would be erected for the use and protection of the citizens. But it is absurd to say that the state could manage all lands; this

would necessitate the hiring of thousands, millions of hands to care for and cultivate the lands, and moreover those employed would be only as hirelings and take no active interest in their work. There are sufficient examples of what this system would lead to in the present renting of farms for one or more years; for at the expiration of the term it is often found that almost everything is in a disorderly condition, the houses in need of repairs, fences shattered, weeds instead of plants adorn the fields. The dilapidated appearance of such places betrays a lack of interest, a lack of pains-taking labor by the occupier. This would be the same state in which the Socialistic farms would be managed and found if state renters instead of private owners did the work. The agricultural class as such would be destroyed if this system predominated; the small farmer, the sturdy and conservative element of civil society, would gradually disappear. The nation would suffer, for the agricultural class are the heart's blood of any nation, it is to them the people of down trodden and oppressed countries owe whatever is pure, virtuous and patriotic. Graft would be steadily increased by this system for the opportunities would be increased. Graft is widespread wherever the state and public office is at stake, but in the Socialistic state everything would hinge upon the government and hence the opportunities offered for graft would be multiplied. Another fallacy of Henry George's philosophy is his single tax scheme. Tax the farmer and allow him to keep his lands, leave him enough to compensate for his labor and thus he will take better care of his farm. Here again is a hopeless case, how can the state determine the exact amount of labor expended by the farmer? How can the state adequately compensate the farmer? If the farmer gets only a moderate allowance for improvements there will be no inducements to labor; if he gets a generous share, what shall the state do, since no other tax is levied than on the farmer. Why not tax all people, all merchants, all business places enjoying alike with the landowners the protection of the state. This is strict justice to land owners, they work hard and are taxed sufficiently already. Any further tax would drive farmers from their holdings, and land would "become a prey to hastening ills." Why make a distinction between land and capital? Taxes are levied on the products of labor, the valuation of land remains the same, buildings

on or adjacent that makes land valuable. There is no such thing as clear unearned increase. Thus if a man owns an acre of land, and it increases in value in the course of a few years, the man is entitled to the increase for he paid taxes proportionately, but if the lot decreases in value he too is at a loss. Hence increasement is the legitimate reward of labor and capital employed and not wholly unearned as Socialists would have us believe.

If land were common property every one should in turn become farmer, till the soil, engage in agriculture. Now, every one cannot till the soil; such work demands energy, strength and a special aptitude. Just imagine a great scientist, artist, inventor, doctor or clergyman digging and ploughing. The very idea is contrary to common sense. Nor is labor the only title of property; it is no argument to say a man should own only what he has produced. If we consider this an argument we should say we have produced nothing wholly, and hence are entitled to nothing. There are ways by which one may become owner of property other than by labor as occupation, heredity accession and several other ways. We do not produce our means of sustenance any more than we produce land and yet we have a right to such means. Certainly the new-born infant has a right to the means without which life cannot be sustained, but this does not mean that "if the new-born infant has an equal right to life, then it has an equal right to land." Every one has a right to acquire the fruits of the land upon which to work.

Having briefly considered Socialism from an economic standpoint it is also fair to judge Socialism from a philosophic standpoint and see if its principles are morally sound. Let us then listen to the masters of socialism, and see whether they are tending, to what object they are aiming, and note the inevitable result. We find that Socialism leads to anarchy, Atheism and ruin; deny the existence of God and you deny the existence of the moral law and you deny all rights. We have the utterances of leaders to sustain our assertions. Marx says, "religion is a fantastic degradation of human nature.....it is the sentiment of a heartless world, the opium of the people," and again, "the basic principle of Socialism is the materiatic conception of history, a profession of evolution which leaves no room for even the Creator." Kerr applauds this sentiment. Herron says, "Christianity

stands for what is basest and lowest in human life," and "belief in God is incompatible with Socialism.....which has no meaning unless it is Atheistic." I am an Atheist, I do not believe in God, says Liebknecht, no one is worthy to be a Socialist who does not consecrate himself to the spread of Atheism." Engels, "No creator, no ruler of the universe." Vandervelde shouts, "There must be war between Socialism and the Church.....I cannot agree with you that the two have the same purpose in view for they are opposed as fire and water." Vivian says, "We have successfully carried on the cause of irreligion and extinguished the light of heaven which shall be lit no more." Debbs, the well known American leader dubs Christ "the tramp of Galilee." Spargo praises Christ but denounces organized Christianity. What consistency! Latham, Back and Blatchford think the "God of the Bible a cruel monster." Listen to the words of the editor of the official organ of English Socialists: "I do not like the Catholic Church, the Church was the enemy of popular education, the enemy of popular freedom, the friend of superstition, and of tyranny and of the robber.....I cannot believe in the existence of Jesus Christ." In his book, "God and My Neighbor," he has sections entitled, "Free will is a myth.....There is no such thing as sin.....Man could not and cannot sin.....Ingersoll, the Atheist, is a noble moralist and better than Moses." Thus it is seen that the leaders aim is to break asunder from all law and order, to advocate irreligion; to deny the natural law; hail free love; advocate the promiscuity of sexual intercourse; permit freedom in tying the marital bond, without the least interference from any one; place all children in state nurseries; have the duty of educating children separable from marriage; build lodging houses instead of homes. Thus Socialism undermines the home, wrecks it, breaks up the nation, for the stability of a nation depends upon its homes and the morality of its people. There can be no morality, no idea of duty, no justice, no rights if Socialism triumphed. God would find no place in the Socialistic government, and churches would be wiped out. Not only has Socialism gathered beneath its folds members who profess no religion, but it has also robbed every Christian denomination of many once brilliant lights, lights which were not kept in trim to the teachings, commands and obligations imposed upon them. Labriole, once a Catholic,

now boasts of being an Atheist and Socialist, the one is a necessary consequence of the other; Andrea Ferri, now a free-thinker; Briand, Clemenceau, Jaures are now Socialists and Atheists of the worst type; Murri, an Italian priest, now the champion of Socialism; Vaudervelde now a non-Christian; Blatchford once a Christian, now mocks at religion; Herron now an Atheist, a preacher once. Hillquith, Lewis, Seniel, Maeliy, Upton, Sinclair, were all Christians once, now entangled in the meshes of Socialism. Hence it is obvious that no man can be a Catholic and a Socialist. To be a Socialist demands the renouncing of Catholicity, and to be a Catholic it is absolutely forbidden to have any interference with Socialism. One has to be either a Catholic or Socialist, for there is no middle term.



"THE CONSOLER."

When you are tired and weary,
 And earth's cares bend you down,
 With toil and hardships dreary,
 You plod so heav'ly on.

When life seems fill'd with sadness,
 And friends no longer come,
 Why weep for the lack of sunshine,
 Whilst dwells the lonely one?

In God's church you may find Him,
 And your pains he'll gladly share,
 To help you is His pleasure,
 His love e'er draws you there,

Alone He dwells for mankind,
 Within this shrine He lives,
 His heart is ever open,
 To man all blessings gives.

F. A. C., '11.

LIBERTY OF THE PRESS

EDWARD J. QUILLE '11



HERE are three principal reasons why our modern liberty claimers, anarchists, liberals and communists demand the unrestrained liberty of the press i. e. the freedom to publish anything which may regard the moral, religious, political or social order—and that too whether the writer thinks in good or bad faith, that whatever he publishes is true and good or false and pernicious. If this principle is correct and the reasons or proofs with which they sustain it are sound it follows that no authority, civil or religious, has the right to curtail the liberty of the press, to forbid the publication of certain inflammatory works or to place under the ban of any index, books that are subversive of social and moral order.

Let us examine these reasons and sift their value. The first proof adduced by the upholders of the liberty of the press is this: They say that there is in men by natural right, the liberty of communicating their thoughts and opinions to others either in written or spoken language. Now what is the worth of this argumentation? Does this liberty of thought and opinion exist as a real moral right or merely as a physical internal fact? As a moral right this liberty is a mere figment, for man, who is by nature wedded to truth, must in duty to his rational nature seek and foster the truth and may not voluntarily commit himself to the danger of error especially in regard to religious and moral truths which he is bound to know in view of attaining his last end.

Nor does the physical inward fact that man is capable of thinking right and wrong confer upon him the right of expressing what he has not the moral right to think; nor does this physical liberty endow the listener or reader with the moral freedom to hear and assimilate those errors which are morally poisonous. I may physically reach over, take poison and may also physically administer it to you, but have I for all that, the moral freedom to do this, and have you the moral freedom to swallow the deadly potion?

Since then, moral freedom of thought is in itself an unreality, a falsehood, an abdication of the regal power of reason; since the mere physical capability of thinking truth or error cannot engender any real moral freedom of thinking right or wrong, it follows that the liberty of expression based upon these reasons is likewise a false and pernicious liberty. The second reason adduced in favor of the liberty of the press is its usefulness in promoting the progress of science. If, it is claimed, this liberty may not be demanded as a right conceded by nature, at least it can be pleaded for on the score of its utility i. e. on the score of its aptitude in procuring the larger and more perfect evolution of human knowledge. In view therefore of this, let all topics be produced before the world and publicly discussed. Thereby the public mind will be enlightened and stimulated, hence it is inferred that although there may result evils from this, yet at the same time remedies for these evils will be supplied and thus the liberty of the press will confer untold good upon society.

We readily grant that in the science of matters that are still unknown, free investigation and public discussion is a source of progress. From the contact of various and sometimes contrary opinions, the light flashes and in the light, truth appears. But when once the truth is found, what would be the purpose of further freedom of discussion unless to darken that which is clear? Thus we concede no liberty of denying truths fully explored and altogether certain; especially truths which are proposed by an infallible authority and which are the foundation of the entire social, moral and religious order. Why should every Tom, Dick and Harry have the ridiculous liberty to deny the wisdom of the Ten Commandments, of the Gospel, or the wisdom of the evidently just civil laws based upon these imperishable charters of all true human liberty? This would be the liberty simply to meddle, to disturb, to destroy, and would in no way conduce to the advancement of human science.

Moreover from the evidence of experience and of reason as well, it stands proved that all sorts of specious fallacies are most easily spread amongst the people and as easily understood and accepted by them, whereas it is only with the utmost difficulty that the answers to these fallacies and the defense of truth will be circulated, read, understood and be-

lieved. How many who have read Ingersoll's tirades against truth will read their refutations? And of those who have hastily scorned over these answers how many have been willing, or have found themselves compelled to abandon or to forget their erroneous impressions? Comparatively few, I dare say. Finally people would trifle away precious time in the superfluous discussion of things that are already beyond doubt, instead of employing it in the investigation of new and really useful knowledge. Therefore again we conclude that the liberty of the press does not help but rather retards the true progress of science.

In the third place, it is urged that should any authority attempt to restrict the liberty of the press, abuses and every species of inconveniences would arise. The prerequired examination and approbation of the critics or censors would often delay the edition of useful and necessary works beyond all opportune time. This board of censors would often for this or that pretext, either by exaggerating minor defects or imputing false ones, forbid the publications of the very best works; and again these judges would often be so swayed by false prejudices and ill will that they would suppress the truth and favor error. Therefore it is better that there be no censorship of the press but simply liberty.

To this argument we answer that where you have on one side a right with possible abuses annexed to it, abuses not necessarily springing from the nature of the right but only accidental to it; and on the other when the privation of this right would be a greater evil than the exercise of the right itself with its abuses, then that right must not be destroyed, but must be corrected by reasonable means and exercised in reasonable ways. This is precisely the case of censorship of the press, the right of restricting the liberty of the press, the real or pretended abuses of this right can be reduced to a very small minimum by establishing in sufficient numbers honest, learned and active censors; by requiring examination and approbation for those books or writings alone which treat of matters affecting the religious, moral and social order, since it is in treating of such questions and not of questions such as Mathematics, Arithmetic, Astronomy or Natural History, that men are most likely to be led astray by passions. It might even not be necessary that this censorship be established and that an efficacious subsequent sanc-

tion would be sufficient, such as the repressing and punishing of delinquencies. Even in this case the principle of the right of supervision and of restriction of press-work would be safe-guarded.

We therefore conclude by saying that civil authority is bound to prohibit the publication and circulation of errors that are manifestly harmful either in the material or in the moral order. We say that civil authority must prohibit manifest errors, errors which it does require an infallible authority to detect but which by reason alone appear to all as evidently false and consequently harmful to all minds, or errors which by their practical effects have been found injurious to society. The reason of this is that the chief right and duty of civil authority is to restrain whatever tends to subvert the peace, impair the happiness of society and threatens the ruin of the social fabric.

The state must protect the rights of its citizens and promote all good. But the free and unimpeded dissemination of errors endangers peace and attacks society vitally. It renders difficult the exercise of civil rights and the promotion of good works, because these errors pervert the minds of men, impede the true progress of sciences by loss of time which they occasion and the confusion which they spread around. They draw the will towards every evil, create dissolute habits, destroy fidelity to plighted faith and foster broils and sedition. Therefore the state is in duty bound to see that manifest error be not allowed to stalk forth into society and sow its seeds of evil.

A state that has by social act embraced the true religion is bound to prohibit the publication of errors contrary to this religion, for to speak or write error or false doctrines is to act externally against this religion; and in such a state to act thus against the religion to which the state is wedded, is a social crime which the state must forbid and punish.

Although the state is not an infallible judge of doctrines it can prohibit the production of doctrines condemned by the infallible authority of the true church which it acknowledged: To be logical with itself such a state must prohibit such publications.

PELLEAS AND ETTARRE

RALPH J. LEGRIS '11



AS WE peer into the Idylls of the King, penned by the renowned poet Tennyson, we cannot help noticing that there underlies in these Idylls, some thought which strikes the mind, the same thought which we find in the Catholic faith. If we study these points or ideas we will find them dressed in perfect diction, the most exquisite gown of thought; they stand out clear and distinct, so much so that at first reading we observe the prevailing thought. As we look over the Idyll of Pelleas and Ettarre, we find that these two characters contain perfect thought in perfect words and are perfectly portrayed, so much so, that if we meet them face to face, we could recognize them at first sight. One day while Pelleas was riding through the forest, he felt the penetrating rays of the hot sun, as if they were the beats of a strong knight upon his helm. Being so affected he was compelled to go and rest in the shade. There at his random and leasure he gazed about and noticed for a mile around there was open space. Here and there sprouted a fern or a heath, decorating the wild gardens of the forest, it appeared to him that these flowers had a more beautiful color than those he had seen before; the fern was burning with a living fire of emerald so that his eyes were dazzeled at the constant gaze upon it. Then once in a while a dimness of a floating cloud or the shadow of a bird or a fawn were seen crossing its path, as if its existence were blotted out of the universe, then the heavy eyes of our wearied traveler closed. All of a sudden he was awakened by a sound of talk and laughter coming from the interior of the woods, and rubbing his sleepy eyes, and much to his pleasure, as if in a dream, he observed damsels in diverse colors like a cloud at sunset or sunrise, and all of them on horses richly decorated. They were all talking confusedly, some pointing one way, some the other, surely he thought they had lost their way. Pelleas arose and led his horse to the light. One of them who appeared to be the leader, came forward and said. "In happy

times behold our pilot Star. Youth, we are damsels, errant and we ride amid as ye see to tilt against the knight. There at Caerleon, but have lost our way. To right? To left? Straight forward? Back again? Which? Tell us quickly?"

Pelleas, gazing at this fairy queen, thought within himself, "Is Guinevere herself so beautiful?" For her large violet and sparkling eyes looked, and around her limbs mature in woman, slender was her hand, and small her shape. It seemed to Pelleas that the very beauty of womanhood was displayed in her nature, as her eyes penetrated to the bottom of his heart, a voice whispered within him that she loved him, and that he in return should display his love to her. Surely this must have been a surprise to Pelleas, he who had just been awakened from his slumber to be confronted by these fairy maidens. He looked at her and tried to answer her questions, but his tongue failed to execute his command, he was so awe-struck that he could not utter a sound, until again she exclaimed:

"O wild of the woods, knowest thou not the fashion of our speech? Or have the Heavens but given thee a fair face, lacking a tongue."

"O damsels," he answered, "I awake from dreams, and coming out of gloom was dazzled by the sudden light and crave pardon. But will ye to Caerleon? I go likewise. Shall I lead you to the king?"

"Lead on," she said, and through the woods they departed.

While they rode, his tenderness of manner and chaste respects, his bashfulness, were all burdensome to her, and in her heart she uttered: "I have lighted on a fool, raw yet so stale." But during the journey she thought that Pelleas might fight and win this little circlet for her, therefore she might flatter him, so that he would be sure to undergo the When they had reached their place of destination, and having dismounted from their horses, Ettarre takes the hand of Pelleas, and both in a mocking and flattering voice said: "O the strong hand. See, look at mine, but will thou fight for me and win me this fine circlet, Pelleas, that I may love thee." Then his helpless heart leaped for joy, he had found one whom he considered worthy of his love and replied. "Ay, will thou if I win?" "Ay, that will I," she answered, and casting

his hand away from her, she turned to her maidens and the three knights awaiting her. After Pelleas had left his lady-love, whom he thought was so kind to him, he now fancied he was the happiest man on all this earth. He had now before him, he considered the most beautiful maiden he had ever seen or met. As he mingled with the people, they gazed at him, and there was written on his countenance, happiness and they were all astonished at his happiness, but none knew his secret except the king. Arthur made vast banquets and knights from the four winds came and sat with him at his festal table. He regarded these strangers but little, he wondered whether his lady loved him, for he knew that he had found favor in the eyes of the king, and ever since he was made knight of the round table he had learned to love his master more and more, and at the slightest command, would go and fight.

When he awoke the next morning, the sun was peeping through his window. A feeling of joy passed over his soul as he perceived the golden sun, for then he knew that it was either going to be a day of victory or defeat. King Arthur loved his young knight and he restrained from the field the older and mightier ones, so that Pelleas might win and obtain his lady's love, according to her promise, and remain master of the Tourney. The gilded parapets were crowded with eager eyes and the towers were filled with people waiting for the battle, and the one who was going to be the victor of the tournament of youth. The trumpet blew and the battle commenced; for the whole day Pelleas kept the field with honors, and by his strong and mighty hand he achieved the golden circlet. Then shouts rang out from all sides and on the face of Ettarre pride and glory were written in golden letters. There, before the gathering, she caught the circlet from his hands and crowned herself. This was the last time in her life she was ever gracious to him who had fought for her, notwithstanding that she had promised him her love. After the excitement had subsided, Ettarre and her damsels and her three knights turned their faces homeward.

Sir Pelleas followed, she saw him coming and said, "Damsels, yet I should be ashamed to say, I cannot bide Sir Baby. Keep him back amongst yourselves." Those who were with her heard these words, they knew her wrath and cruelty, so they surrounded Pelleas and kept him from her, so far, that

he could not speak to her. After they had arrived at their castle, she sprang from her horse and entered the castle, having let down the iron gates. He was left alone outside. Sir Pelleas thought from these acts, that the queen desired to see if he really loved her, for he fancied that she wanted to impose these means of torture. When night came he went to a lodging not far away, and every morning whether moist or dry, he would make his way to the castle. These acts of persistence excited the wrath of Ettarre, and she ordered her knights to drive him from the walls, but as they came Pelleas overthrew them one by one. Still he continued to keep his watch. Again she ordered her knights to drive him away, but as they came, Pelleas overthrew them again. The third time they came she told them to attack him three to one, if they did not succeed in killing, to bring him in bound. But Pelleas, swift as an eagle, overthrew them, they bound him and brought him to her, but her anger was so strong, her villiany so cruel, that she lost control of her temper and she commanded her knights to cast him out and kill him.

As he was hurled out the castle gates Gawain sprang forth and cut his bounds. He explained how he had seen the undertaking from one of the neighboring hills. Pelleas unfolded to him, that he had been cast out three times from her presence, and that she had promised him her love. Then Gawain told him that he would change her hate to love, that he would tame this ferocious princess to his own will. His request was that Pelleas let him take his horse and arms, then he would go to the castle and say that he had killed their great enemy Pelleas, and that in three days he would melt her hate to love and pardon. Pelleas gave him his horse and arms, except his distinguished sword, with which he had won the circlet of gold. Then he bade Gawain not to betray him, who then raised the bugle which was hanging by his side, the sounds of which was so musical that its echoes penetrated the very walls before him. Then he told them that he had slain Pelleas, and to open the gates, that he would make them happy. Pelleas then wandered about through the mountains and woods, waiting for the third day to come, in order to find out if Gawain had quenched the anger of Ettarre. After three days no joyful news came from Gawain, so Pelleas, mounting his horse, started out for the castle. When he arrived, he found the gate opened, and no guards watching, he

then thought that they had believed the story of Gawain. The only sounds he heard were those of his horse's hoofs and the beatings of his heart. He then went to the castle. No lights were seen penetrating through the dark veil of night, whence he inferred that they were all asleep. He entered the hall, there in one of the rooms were Gawain and Ettare fast asleep; at first sight of them he fell back, as if he had been pushed by some mysterious hand, and left the room. But as he came to the castle bridge, he stopped to exclaim: "I will go back and slay them where they lie." He returned to the room and still found them asleep, and drawing his sword exclaimed: "What! slay a sleeping knight should be so false." Then taking his sworn in his hand, a feeling of remorse passed over his soul grasping it firmly, he put it across their naked throats and there he left it. He observed that Ettarre had her brow decked with the circlet of the Tourney and her neck adorned with the instrument of the Tourney. What thoughts must have passed through the mind of Pelleas at that instant? what thoughts of revenge? Was it not his turn to cast her out from her walls, with her head separated from her body? What scenes can be compared with this one? Was she not at his mercy, she who had cast him from her walls? Who had defrauded him, and who had promised her love, but only laughed at him? Still he spared her life. Then dashing out of the door and mounting his horse, he rode away as fast as his animal could travel. The petulance and cruelty of Ettarre have roused his anger. Ettarre is only weaker than Vivian, who has the same disposition. She detests the king and his knights. It was only when Pelleas finds himself betrayed by Gawain that he understood the awful reality of his falsehood and wantonness. Gawain is a traitor introduced by Tennyson as a necessary part of his plot.

Pelleas bursts out in agonized reproach:

"O tower so strong, huge, solid, would that even while I gaze,
The crack of earthquake shivering to your base
Split you, and Hell burst up your harlot roofs
Bellowing and charr'd you thro' and thro' within
Black is the harlot's heart, hollow as a skull."

Ettarre felt a cold touch on her throat, and awaking found a sword, she recognized the sword to be that of Pelleas, the same one which had achieved for her the object of her admiration; turning to Gawain she exclaimed:

"Liar for thou hast not slain this Pelleas, here he stood and might have slain me and thyself." Gawain then relates the circumstances that have occurred, and he told her, that Pelleas was a true knight on earth, he really did love her, his love was as pure as the lily that came forth from the bosom of the mother earth, but now this love and life would not bring this young man to her again. Pelleas rode over the fields and plains, until he came to the star over the rising sun, near the tower where Percivale was cloistered, for could he seen on the forehead of dawn. Here Sir Pelleas rested, but his eyes were heavy, in his heart a feeling of revenge was still clinging, and his limbs were wearied, so that he exclaimed: "Of Arthur's hall am I, but here let me rest and die."

Casting himself down he fell into a deep sleep. He was aroused from his slumber by a dream, that Gawain had set fire to the hall of Merlin, and the flames destroyed the building and it fell. As he awoke he perceived some one near and grasping him exclaimed: "False but I beheld thee pure as Guinevere."

But Percivale stood near him and cried: "Am I false, as Guinevere is pure, or are you dreaming? But Pelleas answered. Is the queen false? But Percivale was mute. "Is the kng true?" "The King," said Percivale. "What then let men couple at once with wolves, what are thou mad?" But Percivale had but uttered his words than Pelleas had mounted his horse and was riding away at terrific speed. But he had not gone very far when he was asked his name: "I have no name" he answered. But still the stranger persisted to have his name, "I have many names," he answered. I am the wrath and shame and hate and evil and fame and like a poisonous mind I pass to blast and blaze the crime of Lancelot and the queen." "Then you must pass over me." answered Lancelot, fight therefore. But the wearied steed of Pelleas struggled for a while then flung his master to the earth, then Pelleas cried: "Slay me, I have no sword." Then Lancelot looked upon his victim for a while, and rode away to Camelot.

Pelleas arose and taking his horse rode far behind Lancelot. He entered the hall at Camelot and there he finds Guinevere and her maidens, but she turned to Lancelot and said: "Have you fought?" "Yes," he answered, "and won." Then turning to Pelleas she said. "If I the queen may help thee loose thy tongue, and let me know." Pelleas lifted his eyes

in madness. "I have no sword." He then left the hall. What thoughts of revenge must have passed over his agitated mind, there stood before him a woman, he had been betrayed by one not long ago, could this one be false? As he had asked before of Percivale.

Pelleas in his madness is the bare image of Lancelot's sin. He represents the sensual man blown about in the madness of his own passion, a poisonous mind to blast and kill. The sin of Lancelot and the queen had been working in his veins, and it had spread out like a silent poison, which had led to wrath. In Pelleas and Ettarre it passed to wrath and anger, it led that pure man to shame and destruction. In Geraint and Enid, the shadow of their crime had fallen but not fatally. In Balan and Balin, it led to violence, the destruction of the two brothers. In Pelleas and Ettarre it breaks and demolishes the Idea of the court of Arthur and rolls its destructive manes against the throne. In the last tournament its saturated waters rise to destroy it entirely.

"NATURE'S CALL."

Francis A. Cleary, '11.

In dreamy days of summer,
When nature's decked in rarest bloom,
I long to dwell in musing,
With birds sweet music to entune.

I long to roam in woodland,
And there to hold converse, alone,
With none but trees and wild flowers,
To cheer me, or join in my tone.

For nature then is greater,
When beauties' charms grow in the wild,
For there you roam to meet her,
And see her love, that's unbeguiled.

To know her is to love her,
There's music found in ev'ry dell,
Though far and wide I wander,
With nature, I will ever dwell.

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EDITORIAL.

The day has at last arrived when we must bid fond farewell to our Alma Mater and our College Home. These walls which, for the past four years have sheltered us and nourished our fondness for learning, *Graduation.* must be left behind. Our college education is at an end and we must now step forth into the great world, there to take up arms in the everyday battles of life. Little do we know or realize what the world has in store for us, but come as it may, we must meet it face to face. The same perseverance which has characterized our work in school must still be retained through life, and likewise, the same courage which has actuated us to continue on in our endeavor for a higher education will still remain with us. Our education is not yet completed,

our labors have just commenced, our mental faculties will now meet their test. The great lessons we have derived from intercourse with our teachers will remain fresh in our memory throughout life. The world needs us and is waiting for our helping hand to lend assistance in the whirl of life. Modern fields of thought have opened great tracts for mental as well as physical cultivation, the mind must follow the hand wherever it goes and direct it accordingly. Let us go forth then with these thoughts before our mind and so complete life's journey as well as we have finished our college course.

The world is in need of strong, upright and persevering young men to labor in the various lines of work which are calling man to their aid. Our own country is calling us, the nation needs us, and the cause of truth and liberty which tradition has handed down to us must be protected and perpetuated. The world needs strong men and these men must have the courage of their convictions, they must possess an unquestionable character, an indomitable will power and a faithfulness to a well defined purpose. The coveted goal of worldly success is in the reach of all and our ambition must not be lacking. Men need the influence of one another in order to keep up their courage and the College Graduate can surely do much to elevate the standard set up by mankind in general. We can then share in the success of others, we can enjoy their prestige in society and out of society. Let us then bear in mind that we have a great work before us and so labor that we will conquer not once but for ever and all.

The Catholic graduate is something more than a mere intellectual machine, for, besides his mental faculties, his moral character has received its share of school training. Religion has entered into our work while here at school and has guided us in our every action, so that in the end, we may stand forth not only intellectual, but more than this morally trained men. Men with high ideals and a right conception of life and the world. Little progress would we gradu-

ates have made, without this influence, at every turn, for it is absolutely necessary to man's welfare. As we depart from our classes we will carry with us more than mere books can imply, and shall strive to remain true to religion in whatever calling, we will have chosen. We can elevate our fellowmen in the world to the same conception of things which we have and so increase and not decrease the laborers in the vineyard of Christianity, for no truer words could ever be voiced than these: "The harvest is indeed great, the laborers few."



SOCIETY NOTES



As the sun of festivity is about to set in the social world of college life it would be unpardonable to overlook the grand success which has been featured in its course of ten months. Without doubt the social influence which has been distributed throughout the student body will not be without its results and merits. Its brilliancy was more powerful than ever before and those who have basked in its fulness know too well its influence in dispelling any cloud of dreariness or discouragement and in welding a strong link in the bond of good-fellowship and co-operation. Much wholesome fruit is expected in the yield of these seeds of social activity of this year, when they have been properly nourished in the minds of those who have been extremely fortunate to have prepared their hearts at the time of their distribution.

In going over the year the Senior class was the first to appear above the horizon. October was the time of its appearance for on the sixth of that month the Senior class ten-

dered an elaborate smoker to the underclass men. Many notable personages graced the occasion with their presence. About two months later the Seniors again appeared under an entirely different light. The glare of the spot lights attracted them very much and as a means to satisfy this fascination they undertook the difficult task of presenting "The Private Secretary." Brilliant success crowned their attempts. Indeed it was so well performed that shortly afterwards they again presented it before an over-crowded house in Rantoul, Ill. The "Fire Day Celebration" redounds much to their credit and ability. These with a few more incidental festivities, give evidence of a true, loyal and sincere spirit, a spirit which will guide the following classes through toil to success and which will always be remembered in the class organization of nineteen eleven.

The Juniors, Sophomores, and Freshmen have already shown themselves true metal and as a matter of prediction it will not be unreasonable to say, that class organization at St. Viator will attain very great proportions next year especially when such a body of classmen will constitute the measure of its advancement.

The Juniors entertained with a splendid spread and smoker, and the fine spirit and good fellowship shown at this reception will long be remembered. The Sophomores and the Freshmen tendered the Seniors and Juniors one of the most elaborate banquets ever given to the higher classes. Both of these affairs will long remain bright remembrances in the hearts of every classmen.

The Mozart Glee club under the able direction of Bro. Sheridan have more than once demonstrated their love for the classical and in another year should make great progress along the vocal line. Perhaps a concert tour of the state will be made in the near future to demonstrate to the public that as singers, "we are there."

St. Viator's Acolythical society held its annual picnic on May 23 and the affair was enjoyed by all. This society has enjoyed great success this year and has well served the pur-

pose for which it has been instituted, that of serving at the altar.

St. Patrick's Literary and Debating society has had a most successful year. The purpose of this institution was highly realized at the organization's last banquet. The transitional period between bud and blossom had been rapidly but completely passed over and in the toasts of that evening the voice of the novice was as clear toned as those of the masters. Let it be said again this society has accomplished much that is truly great and durable.

The Science society can boast of no better year. The opening of the new club room, the invitations and the visit of Dr. Walsh are facts which testify for themselves. Although this is the youngest society at the college yet it can pride itself with a very large enrollment. Let the work of the past year serve as an impetus for the next and then the Science society will be putting brave and strong men into the field to fight the enemy of truth along scientific lines.

The Holy Name society still in the period of its infancy, gives evidence of waxing strong as a permanent institution whose object and aim should be dearly cherished in the hearts of all those who reverence the name of Jesus.

More glory to the Thespians. Three plays have received the energizing activity of the members of this society, and these three will always be remembered as the "hits" of the season for they were rendered by persons of whom much will be expected when they join the professional ranks.

J. A. L., '11.





Exchanges



"*Echoes from the Pines*" is a credit to the old institution from which it hails. Beethoven is treated in a masterly style and Browning is given a half hour's consideration. Eleanor's Sacrifice, a story having a well constructed plot. "Biographical Studies" include some of the great luminaries of the Catholic church. The poetry adds not a little to this excellent monthly.

The S. V. C. Student of the St. Vincent's College, Los Angeles, Cal., teems with good, solid, sensible articles, the product of careful study on the part of the writers. A work for a United Catholic Laity demands the absolute necessity of concerted efforts on the part of Catholic laymen in order to counteract the tendencies of the day. The church has been attacked by concerted effort and why not act as one, unite, organize and defend her? What school life means to a man is developed in an instructive essay. *Twenty Century Graduates* is a series of articles now running for some time in the *S. V. C. Student*. This is a good feature of a college paper for it binds the alumni to their Alma Mater, keeps in touch with their success and keeps the alumni posted in the happening at their Alma aMter.

The "Young Eagle" always poised with rich thought now treats us with an interesting article on the "Catholic Priest" in popular literature. A well made comparison between Woodsworth and Bryant shows an intimate knowledge of the merits of these two poets. Bryant owes much to Woodsworth, for his poems aroused the American poet to action.

A new exchange has been added to our list—*The University Symposium*, published by the student body of the Catholic University, D. C. As the University towers above all seats of learning of its kind so does *The Symposium* aim to eclipse all college and university publications. Its motto, "Deus Lux Mea" is surely a guiding star in the realms of thought. The poem "When the Evening Church Bell Rings,"

of the April issue, is faultless rhyme, beautiful thoughts and choice clothing make it a perfect poetic gem. "The Language of Castile" shows the necessity and advantage of a knowledge of the Spanish tongue if one wishes to avail himself of the possibilities which the new possessions offer. Poe is dealt with at length, and baseball poets are much in evidence. The poem "Baseball" would do justice to the great poet T. A. Daly who imitates the Italian so well, however, John Jay Daly has mastered the dialect and "Baseball" is the result. Translations from the Irish is an able contribution to the columns of the Symposium. The editorials, news of the month and several short poems enhance the literary value of this young but sturdy monthly publication.

"*The Morning Star*" from Conception, Co., has a comprehensive article on the necessity of moral reform in our country. The writer cites examples of nations which lacked morals with the inevitable result—decay. He enumerates the evils and vices prevalent and offers one remedy—religion, in the home, and in the school. "A Lesson from Thackeray" throws a few side lights on the place he holds in the literature of the world.

"*The Mount St. Joseph Collegian*" might well be styled a "Judson" number. All the literary productions of the May issue are contributed by one writer—a many sided genius.



PERSONALS

Rev. Stephen McMahon recently ordained to holy priesthood has been appointed to the Church of our Lady of Lourdes Ravenswood, to assist Rev. F. N. Perry.

Rev. J. L. O'Donnell another one of our Seminarians just ordained has been appointed to the Church of the Maternity, Chicago, to assist the Rev. F. Caraher.

Louis M. O'Connor, '07, who will be ordained to the holy priesthood by Rt. Rev. E. M. Dunne, D. D., at St. Mary's Cathedral, Peoria, Illinois, will sing his first Solemn Mass at

Arlington, Illinois, on the fifteenth of June. Mr. O'Connor is well known at St. Viator where he received his B. A. degree and the congratulations of all his friends go out to him on the event of this grand day.

Emory Munson who was with us in '08 is making a name for himself on the Michigan baseball team. "Troy" will be remembered here, both as a football and baseball man. Best wishes for his success.

John J. Cosgrove with us in '09 will this year receive the degree of Bachelor of Arts at St. Bernard's Seminary, Rochester, New York. "Cos" was president of our 1912 class while here. Congratulations and best wishes.

John B. Kissane, star end on our 1911 football team has left school to take charge of business affairs at home. "Johnnie" besides being a football star was one of the great five, who carried off the basketball championship. Best wishes.

Messrs. E. McCaffery and C. Martin were recent visitors with P. McCaffery at the college.

Rev. W. J. Clifford has returned from Chamberlain, S. Dak., to rest up for the remainder of the year, following an attack of severe sickness.

Rev. P. E. Brown sails this month on an extensive tour of Europe. Fr. Brown will remain during the summer months. Best wishes for a safe and pleasant voyage.

Mr. Clarence P. Conway and Thomas O'Brien will be elevated to the rank of holy priesthood on June the tenth. Messrs. Conway and O'Brien received minor orders recently with J. O'Connor and M. Donahue who will also be ordained this month.

Among the recent visitors at the college were the Misses Alice and Erin Leddy, B. Hallaran, S. Quille, also Mr. and Mrs. Warren, Mr. O. E. Leinen, the Rev. Frs. Parker of Cheshire, Durkin of Rantoul, Labrie of Momence, Shiel of Chicago, Armstrong of Farmer City.



Athletic Notes



BERNARD COSS.

Once more we are called to chronicle the passing of another of "our boys" into the big leagues. Bernard Coss, captain of our 1911 baseball machine has at last signed a National league contract and will leave shortly to join the ranks of Mgr. Chance's Chicago Cubs. "Lefty" has been with us for three years, during which time he has more than demonstrated his ability as a pitcher and natural-born player. He has developed with wonderful rapidity and almost from the time he had donned a 'Varsity suit has shown most remarkable form. With experience and careful training there is no doubt but that this "Southpaw wonder" will burn up the league and be of much use in supporting the Cubs' pennant hopes. The passing of "Bernie" is but another example of the training that college baseball and more especially our own St. Viator baseball is doing towards developing great men in baseball. Stack of the "Phillies," McCarthy of Pittsburgh, Kelly and Bachant of Des Moines are other products of whose abilities we may boast. Lefty leaves with the best wishes of every student of St. Viator and he will long be remembered in the annals of our great baseball history as one of "our best."

St. Viator, 11; Loyola, 4.

Headed by a brass band playing martial strains and accompanied by a few hopeful followers, Loyola came to Bergin Field to take up the issue of baseball with the 'Varsity. But the more the band tooted and the faithful rooted they only served as an excellent accompaniment to the tune of footfalls on the home plate, sounded by St. Viator. The fielding of the locals was sharp while they hit the pebble flat on the seam for the one more than octave session. With the merry air of the "Aeroplane Agony" Ryan straightway left this beautiful earth and allowed five runs to filter across, while Quan, who had the misfortune to succeed him was also very much affected by the worshipers of Pan, and worked out of harmony, whilst the discord was terrible. O'Connell was keyed to a high pitch and pitched a heady article of ball. At no time

was there danger. Four doubles and two triples with five individuals totaled the walloping the sphere and Ryan and Quan received. Moynihan and Scanlon played the highest kind of ball, while Bergan received in his most becoming manner. A case of too much O'Connell and too much music can be counted as reasons for defeat. Eggert and "Dutch Corbin" showed the most baseball ability for the Jesuits.

St. Viator, 11.	R.	H.	P.	A.	E.	Loyola, 4.	R.	H.	P.	A.	E.
Moynihan, lf...	2	3	1	0	0	Eggert, ss...	1	2	3	0	0
Kelly, 2b...	1	0	2	0	1	Pechaus, 3b...	1	0	0	0	0
Scanlon, 3b...	3	2	1	4	0	Carlin, 2b...	1	1	4	2	1
O'Connell, p...	0	2	3	1	0	Stack, c...	1	2	10	1	2
Warner, 1b...	1	0	7	1	1	Gavin, cf...	0	1	1	0	0
Lynch, cf...	0	0	1	0	0	Kiley, lf...	0	1	2	0	1
Bergan, c...	2	2	9	3	0	Duffy, 1b...	0	0	3	0	1
Quille, ss...	2	2	2	1	1	Connally, rf...	0	0	1	1	0
Fitzgerald, rf...	0	0	0	0	0	Ryan, p...	0	0	0	0	0
Leinen, rf...	0	0	1	1	0	Quan, p...	0	1	0	1	0
Doemling, 3b...	0	0	0	1	0						
	11	11	27	12	3		4	8	24	5	5

	R.	H.	E.
St. Viator ...	2	3	0
Loyola ..	1	0	3

Stolen bases: Stack (2), Gavin, Scanlon, Bergan, Quille. Two-base hits: O'Connell, Bergan, Quille, Moynihan, Quan. Three-base hits: O'Connell, Moynihan. Sacrifice hits: O'Connell, Scanlon, Pechaus. Double plays: Leinen-Scanlon and Quille. Struck out: by O'Connell (9), by Ryan (1), Quan (8). Bases on balls: off O'Connell (3), off Ryan (1), Quan (1). Umpire: Reading.

St. Viator, 6; DePaul, 4.

DePaul with a fast bunch of ball players presented us with one of the most interesting and exciting games of the season. "Cub" Coss was on the mound for the 'Varsity and held the northerners to a quartet of scattered bingles, and causing nine to die without stepping from the plate. DePaul started operations in the third when Dolan poked one through that landed him at first. O'Donnell who was helpless before "Lefty" struck out and Brennan squeezed on a fielders choice. "Chaunce" Heenan, the neat second sacker found one to his liking and poled out a half circuit uppercut but overslid the sack, two runs counting. The locals didn't open up until the sixth session when DePaul lost a little self control. Doemling was handed his fare to the first stopping place, which

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Scanlan immediately dittoed. Coss feeling the need of the 'Varsity man reaching the judge's stand, two sacked one and counted. Doemling. Lynch forced Scanlan, and both Coss and Lynch tallied on Byrne's miscue of Warner's dust raiser. DePaul came right after us in the seventh, and forged ahead, when Scanlan pulled Warner off on McDonald's roller, Dolan got a walk and O'Donnell laid down a neat sacrifice. Brennan surprised all by connecting for a single and makinng the contest 4-3. "Auburn" Leinen knotted it again in the same period by kindness of "Mark" Kearns fumbling his roller, and scoring when Brennan heaved to center in an endeavor to catch him off second. Then came the eighth and Brennan lost his control by endeavoring to waylay Scanlan and Lynch. "Red" Warner always a dangerous man in a pinch, found one to his liking and scored both runners with a double to center. DePaul tried hard to even up but Coss was master of the situation throughout, and even a semblance of a hit was impossible. Leinen played a good game in the field, keeping the DePaulites in constant fear of his wing. Warner also was in his usual fine fettle and coupled with the battery work, won the day. "Ducky" O'Connell of recent memory received for DePaul but was woefully weak at the stick.

St. Viator, 6.	R.	H.	P.	A.	E.	DePaul, 4.	R.	H.	P.	A.	E.
Moynihah, lf...	0	0	1	1	0	W. Kearns, ss...	0	1	1	1	1
Kelly, 2b...	0	1	2	2	2	Heenan, 2b...	0	1	0	2	0
Scanlon, 3b...	1	0	2	0	1	S. Kearns, lf...	0	0	1	1	0
Coss, p...	1	1	0	8		Byrne, 1b...	0	0	8	0	1
Lynch, cf...	2	0	1	0	0	O'Connell, c...	0	0	8	1	1
Warner, 1b...	1	1	8	0	1	McDonald, cf...	1	0	2	1	0
Quille, ss...	0	0	4	0	1	Dolan, 3b...	2	1	1	0	1
Leinen, rf...	1	1	1	0	0	O'Donnell, rf...	0	0	3	0	0
Bergan, c...	0	1	8	2	0	Brennan, p...	1	1	0	1	1
Doemling, 2b...	1	0	0	1	0						
	6	5	27	14	5		4	4	24	7	5

	R.	H.	E.
St. Viator ...	0	0	0
DePaul	0	2	0

Stolen bases: O'Connell, Dolan, Leinen. Two-base hits: Leinen, Coss, Warner, Heenan. Sacrifice hits: Heenen, O'Donnell. Double plays: Coss-Kelly and Warner; S. Kearns-Heenen and Byrne. Struck out: by Coss (9), Brennan (5). Bases on balls: off Coss (5), Brennan (5). Umpire: Reading.

St. Viator, 10; Beloit, 8.

Shakespeare's "Comedy of Errors" was never better enacted than when St. Viator and Beloit met on the diamond. Had it not been for the work of stage manager Coss who smoothed over the miscues, the thrilling play would not have been so successful. Hot weather may have caused the errors, but after all they will be forgotten. Beloit's twirler pitching a ball every five minutes whiffed 12 of the Varsity. Six stolen bases by the locals, and the work of Coss and Moynihan featured. Our old friend "Matty" Fitzpatrick was back on the job with his celebrated tenor.

St. Viator, 10	R.	H.	P.	A.	E.	Beloit, 8.	R.	H.	P.	A.	E.
Moynihan, lf..	1	2	1	0	0	Rowell, 2b..	1	0	1	1	1
Quille, ss..	3	0	0	1	2	Selleseth, c..	0	3	12	0	1
Scanlon, 3b..	0	0	3	4	0	Landing, ss..	3	2	0	1	0
Coss, p..	1	2	1	5	2	Sleep, cf..	0	1	2	0	1
Lynch, cf..	1	1	2	1	0	Fucik, rf..	0	0	0	0	0
Warner, rf-1b..	1	1	6	0	0	Funk, 3b..	0	2	0	1	0
Doemling, 2b..	1	0	1	1	2	Pearsall, 1b..	1	1	7	0	0
Fitzgerald, 1b..	0	1	4	0	1	Buelow, lf..	1	1	0	0	0
Leinen, rf..	1	1	0	0	0	Titworth, p..	2	1	2	4	2
Bergan, c..	1	1	8	1	1						
Conway, lf..	0	0	1	0	0						
	10	9	27	13	8		8	11	24	7	5

	R.	H.	E.
St. Viator	1	1	0
Beloit	1	0	0

Stolen bases: Moynihan, Quille, Coss (2), Lynch, Leinen, Rowell, Fucik, Funk. Two-base hits: Landing. Double plays: Titworth and Pearsall. Struck out: by Coss 6, by Titworth 12. Bases on balls: off Coss 2. off Titworth 6. Umpire: Fitzpatrick.

THE TEAM.

Captain Coss, '14, premier pitcher of the Varsity, deserves to be commended for the manner in which he piloted the team through the season. "Lefty" certainly knows how to fill his opponents with fear when he is on the mound dishing out his consignments of variegated goods. He also imparts confidence to those playing with him, displays at all times an accurate knowledge of the past time, and fields his position like a fiend. Besides being a great pitcher he also

enjoys the reputation of being a clever wielder of the stick never failing to connect at urgent moments. This is Lefty's last year on the team as he has already signed a "Cub" contract.

Bergan, '14, the second member of our great battery has certainly developed into a phenomenal catcher. Being "Danny's" first year in baseball nothing great was expected of him. But to the surprise of all he has already attained a great portion of that wonderful "Kling-like" perfection. A true and speedy whip must also be mentioned among the qualities of his great ability. His use of the willow gives evidence of a forth coming batter. Welcome back again you "kid" and may the best of success always smile upon you.

Scanlon, '13, has developed wonderfully during his two years playing on the team. This year he was seen guarding the third landing and was sure to nail those who were too anxious to see first and those whose who had no reason to go home. A good judge of grounders, a quick perception and an agile and graceful player made "Harry" the "gilt-edged" fielder he is. His batting eye was better than ever and his base running splendid and dashing.

O'Connell played in his old time form. He kept the enemy at bay while on first and would make them break their backs in an effort to connect with his spit ball slides. Of course all are acquainted with the facts that "Bert" pitched a heady game and was a power at the bat. Much must be said of "Bert's" devotedness to the team for a great deal of his time was employed in coaching the aggregation.

Quille, '11, at short stop was one of the successes of the season. With a little more experience the "brother" will develop into a magnificent player. "Ed's" flashy fielding during the season was well nigh perfect. His "wing" is good, his judgment clear and his carriage graceful. His batting featured and it is safe to say that "the kid" will ere long be gracing the majors.

Moynihan, '14, kept the left field garden in perfect condition. No ruthless ravages ever occurred within his premises. His fleetness, wing and batting eye point to a splendid and successful future. "Mony" will be with us again next year, as this is his first year on the team.

Warner, '13, was one of the mainstays of the team. He pitched in good form, fielded excellently in right and was a whirlwind at first. "Red" may well be designated the "utility man" of the team. His batting eye is keen and he has always been regarded as the dangerous man at bat.

Lynch, 13, tilled the soil in the center lot. Many a rally died in "Jerry's" hands. The principle features of his fielding were alacrity of judgment and accurateness in throwing. He batted well and ran the bases in a heady manner. Jerry will be with us again.

"Sol" Doemling, '14, shared much of the Varsity's glory by his performance at second. This is "Sol's" first year in big company, coming directly from the Junior's aggregation of last year. "Sol's" wing is powerful and his playing very heady. "Red" Kelly was Doemling's companion at second. This also was "Red's" first year on the team. A little more experience will make him a player of promise and an equal to his brother, the coach of Notre Dame.

Fitzgerald, '11, deserves much credit for his showing. "Jimmy" performed in right field and also at first, and was always fighting hard to win. "Capt." Fitz will be long remembered for his great athletic powers.

Harrison, '13, is a coming pitcher. Wait until "Tommy" has lopped off a few of the rough edges and then you will see the "Irwin" boy appearing in the true form of which he gives great promise.

"Red" Leinen has the makings of "Ty Cobb" with the stick. His fielding and whip are splendid. This is Red's first year on the squad.

"Fish" Sammon, 12, is noted for pulling down the long ones. "Bill" will be given a better opportunity to show his metal next year.

Too much cannot be said about the indefatigable work of Manager Cleary, '11. If the students have spent many a pleasant hour in watching the various games, they owe it all to "Frank." His managerial ability has been demonstrated during the football and basketball seasons. But in baseball he has mounted higher than ever. To his untiring efforts we owe the splendid schedule. He knew too well the

standard of the Varsity and arranged a schedule accordingly. The great universities of the Middle West figured thereon, as also a number of minor colleges. His work has been a grand success and one which will always be remembered.

J. A. L. '11.

"THE JUNIORS."

Captain Tim Sullivan can boast of one of the best aggregations that ever graced the Junior's diamond. With no other than our much esteemed Coach Carey at the head, the boys have developed fast and strong. Wysocke, Zorilla and Ostrowski have all shared in the pitching honors, with Sullivan and O'Connor as catchers. Kekich has shown up in grand form at first, while Mortell at second gives great promise of wonderful ability. Richards at short is a natural born player and works like a big leaguer in his position. Gartland has covered third in fine style, and in another year should develop into a rare player. In the outfield, P. Mortell, Ostrowski and Keliher have all shared the honors, each of these named being rising lights in the baseball firmament. This year's team bears marks of future Varsity material, and no doubt will advance a number of their lights into Varsity men within another year. Much credit belong to the untiring efforts of Coach Carey, and it is to his unfailing judgment that the team owes it's success.



LOCALS

—Here's where we start!

—“Seven come a 'leven.”

—We are now leaving to make room for the weather man.

—He's here (some 'here) summer.

—Red—I cover lots of ground, but I don't move fast enough.—(Yes, ought to moving in May).

—“Tom has shaved for commencement.”)

—We can all be in the swim now.—(Of course, these warm days).

—If Dick Barry got stung,
I wonder who shot Flinn? Ans. A. B.

—Four years of college life and then the usual B. A.
(Code for Big Account). Caps and gown not included here.

—If Peevie went swimming
Would they let Red Lein?in? No too much water.

—With due apologies to T. A. D. for these.

—Just think two years hence, another one—M. A. (Code for More Accounts).

—“This way to the college.”—Oh, where do we get out?

—Another that caught our eye—“Heavy loads in the rear.”
Of course it is hard to make progress thusly.

—Consideration.

Examination.

Perspiration.

Graduation.

Donation.

Conge—whee—h!

—In the meantime—Keep cool, while we're waiting on the refreshments.

—Those Cork Centers seem to be plugging up a lot of form-

er holes in the Bats.—Good stoppers, perhaps, for strikeouts.
 —Won't you please take a chance?—Oh, do take a chance!
 —Yur ad.—Oh deuce!



“DAY DREAMS.”

—When the flowers bloom in springtime,
 When the bugs and 'skeeters flit about,
 When the sunburns and the blisters
 Smart and put your sleep to rout.
 Then you cuss and hiss the weather,
 It's heat and blossoms put to scorn;
 Until the weather man gets busy,
 And brings you cold instead of warm.
 Then you wish it was the summer,
 And the blossoms were blooming once more,
 When suddenly you 'wake from slumber
 To find the noise was but a snore.



—Messrs. Galvin and Riordan have consolidated in hopes
 that equilibrium will be established during the warm weather.

—Poetry has taken quite a slump of late, owing to the
 photographers craze for capturing all poets at large.—Good
 subjects for cartoons.

—Walking, even, sometimes gets to be a tiresome exercise
 —late at night.

—Have you ever felt like you were missed?

—Did you ever go fishing and catch cold?

—No, but I went swimming and got sunburned.

—The price of oil is surely going up (using so much petroleum for burns).

—Yes, that is the fine part of it.

—Now what if a frost would come just before we (leave) leaf—we buds, wouldn't it be killing?

—Here's where we end!

—If you have any complaint to lodge you must be sick, so see the doctor—(summer complaint).

—“Seen-yours (Seniors) of today. Aluminium (Alumni) of tomorrow.”

—Be good!

—We're off to join the whittler's club.

— **S**ouligne

Quille

O'MahoNey

Fitzgerald

LOwney

CleaRy

LegriS

'11



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