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TO THE JUBILARIAN.

James A. Williams, '10.

O, priest upon this festal day rejoice,
Chant loud "Te Deum" in jubilant voice,
For this day is thy natal morn,
When thou in Christ anew wert born,
A priest, to heal the hearts by sorrow torn.
How swift away the passing years have flown,
A score and five repose before God's throne,
Whose hoary veteran thou art now,
For silvery years enshrine thy brow,
Since thou in love didst pledge to God thy vow.
True friend of wisdom, friend of poets, rejoice,
In this fair day of thy youth's happy choice,
When "Fiat" thou answered Saviour's nod
Henceforth to toil and live for God,
And tread the paths where once the saints have trod.
O priestly scholar, we praise thee, all
On thy anointed head God's blessings call,
That fleeting years may find thee there
At His fair shrine, as of old in prayer
Pleading with God a sinful race to spare.

REV. E. L. RIVARD, C. S. V., D. D.

Religious, Priest and Scholar, 1885 to 1910



THE history of the world is at bottom the history of its Great Men. So say that grand old barbarian Carlyle in the beginning of his essay on "Heroes and Hero Worship," and this is pre-eminently the case when the Great Men in question have been teachers. The destinies of nations have been ruled and fashioned by the men who have presided in their class rooms in a far higher degree than the superficial thinker imagines, and the professor in his chair has his finger on the button that controls the national life current more really than the King on his throne or a President in the halls of legislative assemblies. This is not empty verbiage, but a cold solid fact, for does not man, being a rational creature, act according to the dictates of reason, and does it not therefore follow that the one who forms his mind also shapes his destiny, since destiny is merely the result of accumulated acts; and as nations are constituted only of men, do not the destinies of individuals subsequently affect the fortune of nations? This is evident, but it only concerns the earth and this mortal life. If we look beyond the Gates of Gold, I think we shall find that the teachers form a large part of the nobility of heaven. What a hero a teacher should be to his pupils, but alas, this is seldom the case. Too often it is only after the snow of age has whitened the pupil's temples that he remembers what he owes to the teacher of his school and college days, and recalls the earnest tones of the voice, now forever stilled, whose warnings saved him from many a wreck in the shallows of life, and then he breathes a prayer of gratitude to God for having given him one of His noblemen to mould his career.

But this is a cynical view to take of pupils in general, and has the further disadvantage of detracting from the influence of the teacher, for some teachers are heroes to their pupils, and so powerfully impress them that the latter can not forget them, if they would. These are the teachers who teach Truth with the

power of Conviction, Humility and Love, and this thought brings me to the subject of this paper, Rev. E. L. Rivard, C. S. V., D. D., Vice-President of St. Viateur's College, Religious, Priest and Scholar, commonly and lovingly known by his pupils as the "Doc," who for a generation has labored faithfully to teach Truth with Conviction, Humility and Love at St. Viateur's College, and how well he has succeeded let pens more eloquent than mine describe, but let me merely write a few plain words of appreciation of Father Rivard as Religious, Priest and Scholar, and lay them as a humble tribute of love and gratitude at his feet upon the occasion of the Silver Jubilee of his priesthood.

I shall not throw my remarks into syllogistic form, as Zigliara would have done, nor shall I use the poetical language of Dante, but I shall merely put down unadorned a few thoughts about Father Rivard, the result of two years' close intercourse, during which he was my teacher, guide, philosopher, and, above all, my friend.

If we thoughtfully read the pages of the world's history, we shall find that the great motive power of men's actions has been religion. I do not mean by religion that particular creed a man may profess with his lips, but the strong, practical belief which informs his actions. Knowing a man's religion in this sense, we have a good guide to the character of his actions, and knowing his actions, we can accurately surmise his religion. The real religion of the ancient Roman was patriotism, love of home and his penates. For these he was willing to fight and die, and has left to posterity the tale of heroic and cruel deeds, written in the crimson of his blood and that of defeated and ruined foes. Into the midst of proud Rome, the mistress of the civilized world, came a humble fisherman, preaching a gospel of love and mercy which he had inherited from the Humble Carpenter of Nazareth, who had died upon the ignominious Cross, teaching these proud world-conquerors lessons of meekness, humility and love. St. Peter sealed his belief with blood, and countless other martyrs did likewise, until finally meekness overcame arrogance, humility conquered pride, and love sheathed the sword of hate. We then find men putting in practice the teachings of Jesus Christ: "Learn of Me for I am meek and humble of heart," "Sell all that thou hast, take up thy cross and follow Me," "Love one another," and being unable to die for their religion, did what was better, lived for it, entered monasteries, practised the counsels and underwent the sufferings

of Jesus Christ and the martyrs in their lives. The teaching of Jesus Christ was the religion of these men, and the Holy Catholic Church has presented to the admiring ages the wonderful spectacle of divine altruism put into practice in a heroic degree by generations of men and women. Thus arose in the Church religious orders founded for every end consonant with the teachings of the God-Man; and in these orders we can see mirrored the divinity of the Church and the reality of religion. A religious vocation is a serious matter. It is a sweetly solemn but awful moment when Jesus Christ comes close to the soul, shows his bleeding hands and feet, and points to Calvary, saying: "Go, sell all that thou hast, take up thy Cross and follow Me." The cheek of man may well blanch and his knees tremble as the Pierced Hands lay the Cross on his bending shoulders, for it takes the courage of more than a martyr to carry the load through a long life to the top of the Mount. Twenty-eight years ago Father Rivard heard the Gentle Voice, calling to him to leave the world and all it has to offer to an apt and beautiful mind, already well equipped, and felt the Cross of religion laid on his willing shoulders. Twenty-eight years ago that Voice whispered to him, "Feed my Lambs," and Father Rivard did not refuse, for his religion was the teaching of Jesus Christ, and this invitation became for him a command that could not be disobeyed, no matter what the cost, and since then he has been breaking the Bread of Truth to the Lambs for whom his Master died. Twenty-eight years ago he took up the cross, and for twenty-eight years has carried it without faltering. Is not this enough for any man to do? Would any one tremble before the Wounded Judge who can say: "I have followed Thee for twenty-eight years in religion. I have kept my rule. I have surrendered my own will. I have been obedient to my superiors?" This is much for any man to be able to say, but in addition to this Father Rivard can point to twenty-five years of a blameless and self-sacrificing priesthood, and long years of patient study, moulding the destinies of others.

In taking the vows of religion, man of his own free will gives himself to God, but when he becomes a priest God confers a great honor, the highest of all honors, upon him, and the subject assumes tremendous and weighty obligations. The priest offers the Immaculate Lamb on the altar every day, and frees guilty man from the bond of sin. He has almost the power of God, and more than the power of any angel. He enters the confessional, and,

like another St. Michael, hurls Satan from the heart of the penitent and thrusts him into the deepest pit of hell. The hardened sinner, befouled and blackened with the slimy mire of sin, kneels before the priest, and one drop of the Precious Blood falls from his hand lifted in absolution, and the sinner rises as pure as bleached linen, which the sun has kissed. The priest is the Angel of the deathbed, and in a moment prepares a soul that has until then rejected God for the world to behold the Beatific Vision and to enjoy God with the Saints. Surely the priest must be pure and spotless as the driven snow. Maligned though the Catholic priesthood is, the lying voice of calumny can never be lifted against Father Rivard who for twenty-five years has carried his sacerdotal robes unsullied before the world. I have not spoken yet of Father Rivard as the scholar, and able scholar though he be, and devoted to learning and intellectual work, it is no exaggeration to say that he would not exchange his character of religious and priest for the wisdom of the whole world. The writer was one evening in Father Rivard's room, discussing the merits of various authors. The discussion was animated and interesting and on one side decidedly intellectual, when Father Rivard broke off suddenly, saying: "We have talked much about books and learning this evening, but there is one book which is better than all, and we ought to know it well." He rose from his chair, went to his book case, and took down a well worn copy of the "Imitation of Christ," and handing it to me said: "If you have not one, keep it and read it often. After all we have only to save our souls and love God, and too much intellectuality is often dangerous." I was fain to keep the little book, but had to confess I had one, though it was not read as often as it should be, and saying good night, I went profoundly touched. I have regretted ever since that I did not perjure myself and take Father Rivard's well worn copy of the Imitation. This occurrence was small, but it showed me the real side of Father Rivard which I had not hitherto seen, and will remain in my memory when many more important events have been erased by the hand of time. It showed me the religious, the priest, the man of faith and the man of prayer, and then I understood why he had deserted all the pleasures and honors of the world to embrace poverty, chastity and obedience, and teach philosophy and literature to unappreciative students like myself. Before that evening I had respected Father Rivard for his intellectual attainments, since then I have revered him as a man of

God. And surely it is for this reason that the thoughts of so many pupils return on the wings of love in after years, and in fancy these pupils sit once again at the feet of their professor of philosophy, as they did when life was young and their souls were pure, to learn from the memory of his example the highest philosophy of life, the love of God and the patient service of others, for, these lessons remain imprinted on the heart long after the syllogisms of the philosopher have been buried in the dust and cobwebs of the forgotten past. Who has ever assisted at a Mass said by Father Rivard without feeling that he was present at a very holy and solemn function, and it is claimnig a poetical imagination to feel that when he sings the Preface with the beautiful voice God gave him a lost echo of the heavenly choirs has wandered to earth?

Some one has said that an orator should be called "non oratorem sed aratorem." Father Rivard disclaims the title of orator, but he can not deny that the share of his words, glinting with the sheen of scholarly language and impelled by love, has ploughed up many a young heart and left there the seeds of a life spent in the service of God. His sermons are always beautiful, never commonplace, for in them the old truths which have fashioned his own life are decked with flowers culled in the garden of a poetical imagination, and strengthened with all the proofs of sound philosophy.

Philosophy, magic word that takes my thoughts from Father Rivard in the sanctuary to the "Doc" in the professorial chair. There he sits, as he has done for years, leaning forward with the thumb and forefinger of his right hand forming the well known pebble gesture, and proving "*Kantii judicia synthetica a priori stultissima esse*," until the admiring tyro in philosophy wonders how a man who could father such a foolish doctrine managed to keep outside a mad-house; or again, he is upholding the doctrine of St. Thomas against that of St. Anselm or Molina, which some daring student has presumed to champion, for you must know that the "Doc" is an out-and-out Thomist; but whatever part of philosophy he is dealing with he always makes it interesting and even simple. How many times have not students sat in their rooms, poring over the dry-as-dust syllogisms of the Scholastics, dubbing them all hair splitters and word jugglers, to have these ugly syllogisms put on the appearance of the most beautiful monuments of the human intellect after a few luminous explanations, given by the "Doc" the next day? Under his teaching the stu-

dent learns to apply the principles of Aristotle and St. Thomas to the questions of the day, and thus the philosophy which the world thinks is dead and passed away becomes a living guide whereby the fortunate pupil is able to distinguish the true from the false. We need more teachers today like Father Rivard, who have the enterprise and ability to adapt scholastic philosophy to modern needs, and then there would be less wild teaching in the secular universities setting forth old errors as the latest truth.

If Father Rivard can, like a fairy god-mother, turn the dry pages of philosophy into a smiling garden where the flowers of truth and wisdom may be plucked, imagine the pleasure of even the least intellectual student when being led by the same loving hand through the wonderful pages of Dante's "Divine Comedy" or Tasso's "Jerusalem Delivered." Then Father Rivard's face lights up with enthusiasm as he points out the beauties and greatness of his beloved Dante. He loves the great Italian poet so much that one irreverent student was once heard to say: "I believe if the 'Doc' was certain Dante was in his Inferno he would not want to go to heaven." But all the delights of being presented to the "Immortal Dead" by Father Rivard have been reserved to the students, who have had the rare fortune to sit in his classes; only a mere glimpse of these delights can be had by the great world outside by reading "Views on Dante." This, the only work of Father Rivard published in book form, shows the keenly disciplined and appreciative mind of one worthy to pass "the portieres of that silent Faubourg St. Germain," where reside the Thoughts and Spirits of the Mighty Dead. It is written in prose redolent with the divine afflatus of the poet, and the reader expects every moment that the flood of such appreciative feeling must finally flow in the "harmonious madness" of verse. But the printed page is a poor vehicle for the real expression of deep thought, and seldom mirrors truly the man behind, so it is necessary to hear the "Doc" lecture to realize the real power of his scholarly and receptive mind, none of which has ever been spared in the interests of his pupils. So much attention have his pupils had that, though the plum of literary fame has been hanging within his reach for years, he has not had the time to pluck it.

When the historian in years to come pens the history of St. Viateur's College, let him not forget to record the debt the college owes Father Rivard, and give him the tardy credit which is his due. Let him not forget that for years this humble priest toiled,

by teaching the classics as well as philosophy and literature, to uphold the intellectual standing of the college during a time when good teachers were hard to procure, and the present enviable reputation of St. Viateur's College as a seat of learning is in a large measure due to the untiring and self-sacrificing efforts of the present professor of philosophy. "Father Rivard was my intellectual parent," a priest now noted for his intellectual attainments once said to the present writer, and many men in all walks of life can say the same. In a word, Father Rivard is a finished scholar with a great love for intellectual things, a keen insight into philosophy and a delicate taste in literature, art and music.

But as all things must come to an end here below, I must now finish the pleasant task imposed upon me by the graduating class of 1910, and conclude this inadequate appreciation of Father Rivard as Religious, Priest and Scholar. I have enjoyed writing it, for it brought me back to two very happy years of my life which will ever have a golden border in the calendar of memory, and I owe my thanks to the graduates for asking me to express what I am sure are their feelings as well as mine towards the teacher who has ever taught them Truth with Conviction, Humility and Love. May the memory of his example always be their beacon light through life.

To Father Rivard I can but express my veneration and gratitude for his never failing patience and kindness to me, and on behalf of the alumni of the College I tender him their congratulations on the Silver Jubilee of his priesthood, and assure him of their undying admiration for his virtue, learning and the noble calling which he has for so long ennobled:

"Wilt thou accept not
The worship the heart lifts above
And the Heavens reject not,
The desire of the moth for the star,
Of the night for the morrow?"

Unflinching champion of the Truth, brave defender of the Church, teacher and pattern of youth may the Master you have so faithfully served long spare you to be the model to future generations of students of the perfect Christian gentleman, Religious, Priest and Scholar.

Alumnus.

SIDEVIEWS ON SOCIALISM



THE American nation stands today as the greatest commercial country in this remarkable era of commercial achievement. Evidence of her industrial strength is found in the trade activity of every city and town from the Atlantic to the Pacific and from the Canadian border southward to the gulf. The financier and the capitalist who foresaw the possibilities of sane investment have amassed huge fortunes and erected stupendous factories where the representatives of capital and labor toil through long days keeping the wheel of national industry in constant and vigorous motion. Every large metropolis teems with manufacturing and mechanical industries while the swift engines and speedy vessels traverse the broad prairies and inland seas uniting the powers of progressive industry that constitute the nation's commercial greatness. Never before have such combinations of capital been effected in promoting the arts of peace nor in ages past has frenzied finance battled with more desperate and unyielding courage upon the money market and the exchange.

Most conflicts recorded in the annals of history were the results of reactions. The American revolution was a reaction against the tyranny of British power—a Washington leading it. In the present keen competition for industrial supremacy among the directors of capital the questionable methods pursued by individual financiers is arousing anger and resentment in the great mass of the nation's people. Already the real or fancied tyranny of the moneyed interests has evoked a storm of protest from the ranks of labor whose forces are augmented by the lesser industrial and merchant owners driven to the wall by trust manipulations. Witness the lawless conflicts of the last year, the universal denunciation of trust power as proved by the high cost of the necessary commodities of life and the fact becomes evident that we are on the eve of a reaction that will try the souls of the nation's leaders as slavery never tried them. The great question of capital and labor is gradually forcing itself before the public mind as the vital issue of the day. A reconciliation between these two necessary factors of social progress must be accomplished through

the medium of proper and effective legislation or the problem will one day arouse the nation with the gleam of sword and beat of drum.

Many theories are advanced that aim to terminate dissension and strife. Extremists declare war against the present social system. They lay the evils of existing conditions at the door of government and declare the upheaval of society the only effectual means through which labor can receive its just reward. Our present system of state must be tumbled in ruins and on the dead ashes of its fallen grandeur will spring the new socialistic commonwealth where man will be equal to man and capital will meet labor on a common foothold. Labor shall find in the new era of improved condition the panacea for all ills under which it has suffered through the ages. Humanity will be equalized both in present condition and future prospect and the ambition which has urged individuals to construct enormous enterprises will be bridled and controlled. The weak, the self-indulgent licentious member of the social body will become the companion of the thrifty, energetic and virtuous, will share in his triumphs and become a partaker in the rewards of his toil. The law of inequality they urge, must be abolished for it has been the dark ominous cloud causing distrust in the hearts of men and banishing sunshine and happiness from their souls. Thus reasons the socialistic advocator, his eyes turned toward the future, constructing this dream republic from the baseless fabric of idle fancies, neglecting the wholesome lessons of history and the experience of mankind.

At no period in the past has socialism attained such heights of prominence nor its tenets gained so great a mastery over the American mind. From a by-word and a scorned creed it has come to be a vital issue, a menacing cloud on the social horizon. Labor, wearied by the false promises of the old parties and angered with the disgusting play of politics that yields every advantage to the almost invincible captains of industry is turning for refuge to the alluring creeds of socialism and gazing with faith and hope on the new era of equality pictured by the socialistic demagogue. With one large American metropolis controlled by stanch supporters of socialism what may we expect in the future? With a hundred such cities dotting the length and breadth of the land, with declaimers against the prevailing social system laying the foundations of distrust, what depredations are bound to hap-

pen before the proletariat discovers that socialism is not the remedy for social evils. The weapons advocated in the settlement of difficulties are those of peace and gradual extermination of evil, but grounded upon false principles they cannot effect the ends for which they are aimed; back of the utopian ideals and visionary grandeur of the socialistic republic stands the stern martial features of war. Well may the statesman rouse himself to a sense of his national duty and the danger of the threatening conflict. Sad indeed will be the day on which socialism attains the goal of its ambitions for the sun of that day will sink amid the red glare of war and the cannon's roar.

The basic principle upon which is reared the superstructure of socialism implies the individual equality of man. Remove this paper illusion, the pith of the socialistic argument and the entire social fabric created by Marx and Bebel becomes demolished. In advocating a new social order as the necessary means of affecting this equality the pleader of socialism forgets that government is not the responsible cause of social inequality. Man is not lifted by state power above his fellowman. Individual prosperity is the result of ceaseless toil, superior capacity and self-denial as poverty arises ordinarily from inherent lack of energy, self-indulgence or scarcity of sufficient mental endowment. The cause of inequality is not the state but humanity itself. Indeed man is made much after the plan of nature, here a level plain covered with verdure and productive soil, there a huge mountain the eternal snows crowning its summit, here a pleasant meadow and yonder a barren marsh whose sterile depths can yield no fruit. Men are not equal; a Fulton merits greater reward at the hands of society than his engineer; the comptroller of a vast railroad regulating its intricate concerns with quick mind and able decision deserves more than the section hand toiling out on the small division. Both are necessary requisites of industry; neither could effect his ends unaided, but both are not equal. And government, the dispenser of God's chosen law must deal with man as he exists, not as the idealist would picture him from fanciful and visionary portraits.

Ambition would be stifled in the socialistic state. The ingenuity of man that has made possible our marvelous civilization would not continue to exert itself were the motives which actuate and call it into play to be taken away. There can be no labor, no hardships endured nor nights of endless toil and study if improved

condition does not reward. Take away human ambition, the heart's striving after better and nobler ends and you knock the props from beneath the immense fabric of the social structure; cast a shade over the beacon light of reward and the ambition dies out of men's souls. Ambition is necessary to progress, to social happiness and the very existence of labor itself. It was ambition that started the pilgrimage of hardy pioneers westward in the early days of our republic; that nerved their hearts as they watched by the lonely campfires in the gloom of the forest; ambition was the genius that erected every village and hamlet of our western country; that has spanned our rivers with bridges; that guided Lincoln from the rude cabin on the frontier to the Presidential chair and a nation's succor. Without ample incentives to inspire effort where would be the lays of Shakespeare; the masterful lines of Goethe, and the inspiring and uplifting strains of Schiller and Wagner? In the distant future the mind of man sees the realization of his cherished dreams and the ambition which urges him on gives to society its loftiest ideals and greatest happiness.

Socialism in the endeavor to eradicate social evils forgets the sacred obligations of justice and the necessity of yielding to each individual member of the state the just rewards of his toil. The demagogue appeals only to the proletariat and the great masses of toiling humanity declaring to them the unfairness of social inequality and of unequal distribution of wealth. Such declaimers forget that the only capital some of our financiers had to begin with was the living capital of strength and will; that the crown of prosperity which adorns the brow of wealth may be lined with thorns; forget that labor today receives more than ninety per cent of all the returns of production and that capital is the power which has made this industry possible. Labor before espousing the creeds of socialism should remember that the workmen of today are more prosperous and independent than the toilers of any preceding age; that capital "like any great force must be massed to accomplish great results" and that without capable and efficient leadership the hum of industry would die out in every mill and factory of the land. The effectual remedy for labor conflicts is the constructive force or power that will enable capital and labor, the rich and poor, to apprehend clearly the relations existing between them which the demagogue has cut asunder. Justice must be awarded in accordance with individual achievement; distrust,

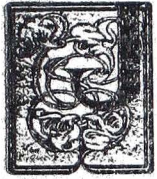
the moving spirit of rebellious dissension must be banished and the problems that beset us will disappear like star-light before the ruddy glow of dawn.

What may we regard as the cogent means capable of terminating the series of restless and violent labor agitations which have created antipathy and dissatisfaction between the forces of capital and labor in our day. Such conflicts do not arise from societies injustice nor can it be truthfully declared that the strike is a modern invention. In every age and country there have been moments of peril when strife between the rich and poor has driven fear to the heart of the statesmen and shaken the foundations of state power to its very center. The solution of the difficulty means the removal of the cause. The primal incentives to distrust and dissension arise from the corruption of man's nature; from the pride, the lust and covetousness, the grasping greed for shining gold and power that constitute the passions and weaknesses of human nature. The Church through the influence of moral precepts and principles will approach nearer a solution of social economic evils than any force or power that can be devised by man. She will re-invigorate conscience in the breast of the capitalist teaching him that justice and charity should signalize his attitude toward those who labor under his direction. She will awaken the legislator to a conception of his duties and stay his hand from the rewards of corrupt enactments. And above all religion will force labor to realize the dignity that is attached to the son of toil by holding before him the example taught by the Master in the workshop of Nazareth.

M. J. Mugan.



Stability of the Moral Law



UDGING from the heading of this paper, the reader may anticipate a series of moss-grown platitudes, a collection of hackneyed principles of morality, which are oftentimes exhibited to the public eye, garbed in the gorgeous style of the enthusiastic young college graduate. The critic may be right, however to one with eyes open, it would seem that these trite precepts of morality are completely ignored, or if known are either not understood or discarded as being repugnant to tastes and feelings. Law, especially moral law, is as old as man, yet it is of all philosophical studies the most abstruse and difficult; and if we were to judge by the prevalent schools of learning of our country, it would seem that the little which has been fathomed in the sphere of Ethics is often either badly misunderstood or horribly mutilated by the teachers of our country. To be convinced of this fact, that a moral epidemic is over-running the nation, it is sufficient to recall Harold Bolce's exposition of the prevalent teaching of various professors of our leading universities. Can you conclude after reading his articles, especially that entitled "Blasting at the Rocks of Ages," that essays on morality and its stability in our foremost Catholic papers and college monthlies are useless? Assuredly not, when we consider the vast amount of moral deterioration such professors as Earp, Zueblin, Giddings, Summers and Ross are accomplishing, by instilling their morbid and irrational doctrines in the minds of almost three hundred thousand students who leave the institutions of higher learning imbued with pernicious principles and wholly erroneous views of life, morality, state and family. Certainly Mr. Bolce would have done much better for the public good, if, while stating the virulent doctrines taught in four hundred and ninety-three of our universities, he had presented at the same time, his own estimate of them, for we interpret the motive of his essays as favorable to the truth and universal standards. It is then the duty of all who have at heart a glorious future for the Stars and Stripes, and a love for the truth to de-

nounce and refute such systems of Ethics as tend to bring the entire social organism to infernal chaos.

"Principles and Morality of Human Acts."

You have seen a sparkling stream gliding and leaping down the mountain side, widening in the valley below, fretting its way through the foot-hills and meandering across the waving meadows till it merges into the deep blue sea; the scene presenting certainly a combination of beauty, life, harmony, and force. Man on earth is like this stream. He moves towards some far, unearthly, immense, and infinite goal, which will appease all his desires and satisfy all his yearnings of intellect and will—and the goal is none else than the Infinite Good, Beauty and Truth. No one is able to deny this fact, unless he denies those insatiable desires of intellect and will, and also denies the wisdom of God in creating things for an end, which is tantamount to denying God. Man attains the ultimate end of his existence by successive, free, and deliberate acts, just as the stream draws closer to its term after every stone and cliff it leaps. The stream's liquidity, which is the intrinsic cause of its motion, aptly illustrates man's intrinsic principle of action, namely his will, which varies from that of the stream in as much as it is preceded by a knowledge of its end in every act it posits. Again the rivulet's direction is due to the conformation of the earth's surface, from which springs its determined course. But the directive principle of man's acts is his reason, while his course of actions directed by reason, originates from law. Law is to man, what gravity is to the moving rivulet. It is clear therefore, that every act proceeding from man is affected by three principles, intrinsic, extrinsic, and directive, which are respectively, free will, law, and reason. But just as mountains and lowlands are in conformity to God's designs, so reason, in order that it may guide man rightly, must ultimately be in conformity with Divine Reason, which has created man and ordained him to an end to be attained through human acts. Hence man's acts are moral or immoral in so much as they are in conformity or difformity with right reason. "Whatever be man's end and highest good, he must go about to compass it reasonably." But it may be asked when is reason right? We answer when it is in conformity with the Intellect of God, because conformity of man's intellect implies truth, but God is the source of all truths. But since man cannot attain in the speculative order an intuitive and

immediate knowledge of God, neither can man in the moral order. Man's reason becomes in conformity to God's Reason in the speculative order, through a medium—namely the vast number of his creatures, animate and inanimate. But in the moral order, what is the medium through which man's reason becomes conformable to that of God. Speculative truth regards beings, but practical or moral truth regards human operations. Therefore man's reason will be in conformity to that of God, as to the morality of acts, when it shall be in conformity to their extrinsic principle—law, because, as I shall show law springs from the nature of things, and operation always follows being. Morality then is an attribute applicable to human acts, in so far as they proceed from a free agent. But since the formal part of every election of the will, is an act of judgment, an act will be moral or immoral in so far as it is in conformity or difformity with right reason. For reason is the directive principle of man's acts. But since per accidens, human reason may err, how can we judge whether it is right or wrong? When it is consonant with Divine Reason, which is manifested to man through law.

“Man must plan, and be systematic, and act on principle. If, however, as it can be shown the highest good of man is the highest play of reason herself in a life of contemplation, to be prepared for, though it cannot be adequately and worthily lived, in this world; then it is through following reason by temperance, and the will to reason by justice, and reason herself by a ‘reasonable service’ to God, that this end and consummation must be wrought.” As it is not in the power of God to bring it about, that the angles of a triangle taken together shall amount to anything else than two right angles, so it is not within the compass of Divine Omnipotence to create a man, for whom it shall be a good and proper thing and befitting his nature to blaspheme, to perjure himself, to abandon himself recklessly to lust, or anger or any other passion. God need not have created man at all, but He could not have created him with other human exigencies. The reason is, because God can only create upon the pattern of His own essence, which is imitable, outside of God, in certain definite lines of possibility. These possibilities founded upon the Divine Essence and discerned by the Divine Intelligence, are the Archetype Ideas, among which the Divine Will has to choose, when it proceeds to create. Still less are moral distinctions between good and evil to be set down by the law of the state, or the fashion of

society. Human convention can no more constitute moral good than it can physical good, or mathematical or logical truth.

Erroneous Views of Morality.

Hence we can judge in what absurdity is involved, and on what wrong philosophical grounds rests Professor Earp's doctrine of morals. He says that morality is the fruit of experience. As if the notion of right and wrong were non-existent before "mankind had tried many things from age to age, and out of all the stumblings and successes of the race had selected whatever was best for any particular period." As if the conditions of "particular periods" could change the established notion of right and wrong; as if materialistic or economic conditions determined religious and moral ideas; as if materialistic evolution which forms the basic stone of the Utopian temple of Socialism, were the philosophical system to be embraced; as if "an immoral act were merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any Deity, but simply incur the venom of the majority,—that majority that has not yet grasped the new idea." Certainly it is a new idea, and an idea, which if the majority would imbibe, would overturn religion, morality, society and civil law itself. Assuredly we do not deny that an immoral act may be contrary to the opinions of society; but the act is immoral not because it is adverse to public sentiment but because of some higher Reason; for public opinion can no more be the criterion of morality than individual opinion. We might be more tolerant if Professor Earp meant that society can become more correct in its conceptions of morality; or that public opinion is manifestative of right and wrong; but, we vehemently object to his repudiation of the solemn authority of Supreme Reason and Law, bringing us by logical consequence into such a state of mind that might be applicable to the dumb beasts of the fields or rather to the immovable boulders of the Rockies. We are not stones or brutes, without rights and duties. If this is granted, their source must also be granted, namely Divine Supremacy and not the supremacy of the fickle mob, tossed to and fro by every gust of doctrine. If Professor Earp refuses to admit these principles and facts, let him establish what right he has to impose his opinions and doctrines on his pupils; or by what obligation can they be constrained to respect his office as teacher? With a view to undermine God's positive right over

creatures through the Commandments by saying "that it is unscientific and absurd to imagine that God ever turned stonemason and chiseled commandments on a rock," Professor Earp shows either a very unscientific conception of God, or a very poor and malicious wit by supposing that the Almighty was obliged to become a stone-cutter.

Origin of Law—Eternal Law.

Having exposed the true idea of morality, I will now proceed to treat the extrinsic principle of human acts, namely law. To be able to speak of law reasonably, and not merely fan vacant air, one must admit many principles, without which law is nonsense, tyranny, and violence. If the existence of a God as Creator, Master and Ruler of all things be denied, the argument is finished for we have no reason of existence, nor is there any reason for law, and while we are seemingly beings we are really non-entities. But it is so impertinent to deny what mankind has universally and constantly held and what reason dictates, that we will proceed with our subject matter.

Law is not to its subject what water is to fire, law is not something irrelevant to the nature of a free being; because law springs from the very nature of man. Laws are not the same for all natures. Law is to the nature of its subject, what leaves are to plants, natural outgrowths. When the Almighty conceived and decreed the creation of various beings, whose prototypes existed in His essence, like all prudent and wise artificers, He designed for each and every nature, physical and moral, an end, which was to be attained by successive acts. Now the end of every creature is their common good, and is what they continually seek, as the terminus of all their exigencies. It is a principle demonstrated in Cosmology that the end of all creatures is the same—God. Since created beings differ in nature, and yet their end is one for all, they must necessarily differ in their manner of attaining that end. Just as necessarily as the bullet and the arrow, shot at the same target, will travel with different velocities and make a different impression on the object aimed at. Now this divine concept which contained the plan that every creature should follow in the attainment of its end, is what we term eternal law. It is simply "the plan of divine wisdom in as much as it is directive of all acts and motions." Let it not be imagined that this plan of action is something proceeding essentially from Divine Will, or

arbitrarily imposed. It is rather the conception which God had of that plan of action simultaneously with His decree, that such and such an essence shall be created, which would be adequate to the reaching of the end of their existence. The drawing up of this plan of actions is not impossible, since God knows the nature and faculties of things and their adequacy to their end. Now unless we credit God with this plan of things, this design drawn out of His Omniscience and calculated by His Supreme Wisdom, we have to admit that God created without any plan or design, at random, or in the manner of some unintelligent and irresponsible cause, which having created things leaves them at the mercy of blind hazard and reckless passion. But such a concept of God is not only wholly inadequate but is positively injurious both to the dignity of God and to the dignity of our reason. We must then conclude that a well defined plan of creation and providence existed in the divine mind antecedently to the act of creation. Now this plan or law existed from all eternity, like all concepts of God. This eternal plan I say is a law because it is a dictate of divine Reason promulgated for the good of His creatures by Himself the Chief, the Lord of all things, which is the genuine definition of law. This eternal law, passively considered or in reference to creatures, became obligatory when these were created. And as soon as they were created, God could no more change this law than He could change their nature without altering their specific essence.

The Natural Law.

Laws differ for different natures not because they are ordained to different ends, but they differ in the attainment of their same end, in as much as they are endowed with various faculties of operation, proceeding from their proper essence. Now regarding the end to be attained, beings differ materially but not formally, that is in as much as they apprehend or do not apprehend the end, and consequently in as much as they cognize the directive laws to which they are subject. We said that beings as to the attainment of their ultimate end do not differ formally, because the formal principle of any final act, is not from the subject moved but from the object moving,—the end. Those beings destitute of reason act through a preconceived and determined plan of action, which they have from Him who created them. But moral creatures, that is creatures endowed with reason and consequently with free volition, act indeed according

to the law conceived by God as befitting their nature, from which springs the law (at least if they follow the dictates of their reasonable nature). Now natures gifted with reason and free election are indeed subject to that divine plan of acts and motions conceived by God, but, unlike beings wanting cognition, rational beings are not directed, but they are directive of themselves, so that they may operate in or out of conformity with the laws, to which they are subject, which laws show what is to be done and what is to be avoided so that the final end of their existence may be compassed. The conformity of facts to law, is virtue; difformity is sin. "How true are the words of Cicero: 'that liberty consists in being the slave of law.' In the same way it may be said that the liberty of the intellect consists in being the slave of truth; and the liberty of the will in being the slave of virtue; if you change this, you destroy liberty. If you take away law, you admit error; if you take away virtue, you admit vice. If you venture to exempt the world from the eternal law, from that law which embraces man and society, which extends to all orders, which is the divine wisdom applied to reasonable creatures; if you venture to seek for an imaginary liberty out of that immense circle, you destroy all; there remains in society nothing but the empire of brute force, and in man that of passions; with tyranny and consequently slavery."

So it is evident that of all earthly creatures, man alone can be a rebel, a law-breaker, and that sin is really the most unreasonable and flagrant discordance and falsehood in existence. Discord entered the sphere of creatures when the first "non-serviam" was uttered. Physical laws have never suffered violation, but moral laws have. This law according to which moral and physical beings act, is called natural law. It differs in no way from the eternal law. It is eternal if actively considered and natural if passively considered. The natural law means the eternal law applied or promulgated in time. For, ever since the world's origin plants, constellations and inanimate nature have always acted according to the same fixed laws; and rational creatures have always felt the import of that law "written on the fleshy tablets of their hearts," which guides them in doing good and in avoiding evil, which instills into them an inclination for self-preservation, self-propagation and self-perfection in the lines of intellect and will. Therefore the natural law, from which all laws, whether human or divine are derived, is most appropriately de-

finer that, "participation of the eternal law, in rational creatures; that impression of divine reason in our mind; that impression of the divine light in us, by which we discern what is good, and what is evil; that internal, stimulus, or concept with which man is naturally endowed, and by which he is directed to act suitably in his proper operations both generically and specifically.

Rather than embrace the vagaries of modern thought concerning the existence and meaning of the natural law and its origin, we prefer to think with Cicero that there does and must exist an eternal and unwritten law in the Divine Artificer's mind and that the imprint clear or blurred of that law exists in the human heart. It is this unalterable unwritten code which precedes and gives meaning and worth to all written codes. For examine all codes of laws acknowledged as such and you will find that they can all be mediately or immediately reduced to the first principle enunciated by the unwritten but indelible law in our hearts, "Do good and avoid evil." And whatsoever theory or doctrine attempting to find a new origin and nature of law, would not be speaking of law, but of imposition and violence; moreover whosoever would gainsay the fact of a natural law as here exposed would manifest the ignorance of one of the primary principles of philosophy—that effects always participate of the nature of their cause.

Of course it is true that the natural law includes many precepts, with this distinction, that law respects the end, while precepts regard the means. The end being one, both the eternal and natural law are one; the means for attaining the end being many, so are the precepts. We might also prove, here, that the natural law is one for all men, since the law springs from the nature or essence of things. But the nature and end of all men being one, so must be the law. As to the precepts or conclusions derived from the first principles of the natural law, they may not bind all men at all times. Consequently the natural law like primary speculative truths is self-evident and undeniable; while secondary precepts drawn from the first principles may not appear with the same convincing evidence, and may be denied and even abolished from the hearts of men. But the natural law itself—never.

Immutability of the Natural Law.

This leads us to speak of a very important phase of the natural law—I mean its intrinsic immutability. Certainly those

philosophers, and there are such, who imagine the possibility of a change or even total abrogation of the natural law, do not really apprehend the import of their words. They are as non-sensical as if they would imagine the possibility of a change in the physical laws of nature, for instance rivers flowing up hillsides, and fire freezing cream. Of course philosophers of the type of Puffendorf, who hold that morality (like essences) depend upon the will of God, must necessarily admit that the natural law is intrinsically mutable. Law may be changed in two ways by addition and by subtraction. That law may be altered in the first mode I admit, in the second, I deny, and I will prove my assertion. Before demonstrating my point, I say that the natural law as such, as the first principle of morality, can be changed neither by addition nor subtraction. That the natural law as secondary principles, or as conclusions drawn from the first principle may be changed by addition is clear, since it is continually done, as in the sphere of justice, which is more definitely traced out in our day, than formerly; again that God should be honored has always been an acknowledged principle, still since the Gospel dispensation, many acts of exterior religion have been supplemented to the old Jewish ritual. But that these secondary principles can be changed by subtraction or totally abrogated, I boldly deny, because this would imply that what was once a true conclusion of the natural law should cease to be moral, which is absurd. If at any time certain vices were considered laudable, which were afterwards condemned, this does not gainsay our statement, because the alteration which was made, was not a change of the law, but the rectifying of a wrong conception of the law. Again these conceptions were not universal nor were they concerning the precept in se but only regarding some particular applications of it in different circumstances.

How many writers of our day could be quoted who prophesy the complete destruction of the most sacred of alliances, matrimony, or who while admitting its outward form, try to sow those diabolical doctrines which tend to destroy the holy nature of this alliance. What brazen-headed race-killers are Mrs. L. H. Baker, Professors Zueblin and Ross, who say respectively that: "Ten years hence to be the father of ten or twelve children will be a disgrace."—"There can be and are holier alliances without the marriage bond than within it; that, every normal man or woman has room for more than one person in his heart; that, like

politics and religion we have taken it for granted that the marriage relationship is right and have not questioned it," and who would question it, unless one be so deprived of the right moral sense that he would fail to see what is right, what each individual human nature dictates, and what would be the effects of free love. Again Professor Ross in his usual imaginative vagaries bursts forth, "Wide stairways are opened between the social levels. But to the climber children are encumbrances." We might continue to quote not only passages but entire pages from this Professor; but let it suffice to imagine a world with no youth in it, a winter without a spring. Whatever we may say to bury such doctrines is unnecessary for mankind cannot be blinded by such abnormalities. These doctrines are polluted in motive, and infernal and barbaric in their effect. And modern wives of honor will fling to the face of such teachers the repudiations which Luther received from contemporary wives. After all what can we expect from Professor Ross who has invented the doctrine of "race suicide," a term erroneously attributed to Mr. Roosevelt.

We have made this digression so as to show that what we will presently prove by undeniable metaphysical principles is precisely what is called for by the conditions of our times. To prove our position, that natural moral law is immutable or that what has for ages and ages been regarded as a law of morality cannot pass into dissuetude or as Prof. Blackmar says: "Standards of right perpetually change in social life; these varying standards being found not only in different races but in the same race from age to age." To prove the contrary of this position we must repeat what we have often wished to impress,—that the natural law must be judged as we judge concerning the essence or nature of things; for this law follows the essence of things and concerns those objects to which essences are naturally inclined. Moreover the natural law commands what is essentially good for man, and forbids that which is essentially evil for him. Man, as a rational being is necessarily inclined towards the good, or that which will satisfy his nature; he is naturally inclined to self-preservation and self-propagation, whence arise the moral right and obligation of marriage. But the essences of things are necessarily and intrinsically immutable; man has always been a man; a horse, a horse. Therefore the natural law is as immutable as are the essences of things. If it is true that "operation follows be-

ing" it is also true that law is as immutable as being or essence, for law is made in accordance with faculties of operations.

Moreover the natural law could be changed, if it would prescribe or prohibit something useless or injurious to man's nature and dignity. But it is evident that what the natural law prohibits is essentially evil to man, in as much as it would draw him away from the path leading to his final end; and that which it prescribes is necessarily good to him, and its omission essentially unreasonable as, "Honor thy God and Respect thy Parents." Hence such precepts cannot be useless or injurious to man. Again God could not change such a law, without manifesting an erroneous and ill-ordained will, because he cannot will what is good for His creatures, nor will that man should avoid what would bring him to an unhappy end.

Let us conclude in the forcible words of a modern moralist. "No power in heaven above or on earth below can dispense from any portion of the natural law. If God were to take off His commands, or prohibition, the intrinsic exigency, or intolerableness of the thing to man would still remain, being as inseparable from humanity as certain mathematical properties from a triangle. Pride is not for man, nor fornication, nor lying, nor polygamy; human nature would cry out against them; even were the Almighty in a particular instance to withdraw His prohibition. What would be the use, then, of any such withdrawal? It would not make the evil thing good. An evil thing it would still remain, unnatural, irrational and as such displeasing to God, the Supreme Reason."

L. J. M. Pommier, '10.



The Spirituality of the Idylls

W. J. STEPHENSON, '10



N every literary production whether it be poetry or prose, the purport and the sentiment of the author will be found only by peering beneath the surface of its attractive phraseology, and discovering therein the substratum of his thoughts. And just as the rambling prospector who contents himself with the loose minerals found glittering on the surface of the mountain seldom attains any degree of prosperity, or contributes much to the betterment of humanity, so likewise, the superficial reader of a worthy production, will seldom acquire much knowledge for himself or for the enlightenment of others.

Hence in reading The Idylls of The King we should not be content with their mellow phrases, and impressive scenes, their forcible delineations of character, and their indisputable right to poetic honors; but down deep beneath the glitter of phrase and their lilt of verse let our thoughts flow gently with their undercurrent of spirituality which, as it smoothly runs, carries us towards that mysterious ocean of eternity where the caressing zephyrs of supernal love shall encompass our souls forevermore. This current of spirituality is the chief message of The Idylls; and not as some contend "An old tale merely retold in a new way."

It is true that the Legend of King Arthur was a theme upon which many of England's best writers have labored; particularly Sir Thomas Mallory, who in 1469 compiled the traditional stories of this King, that for awhile stemmed the tide of pagan invasion. But it remained for the genius of Tennyson to weave those ancient tales into an attractive allegory, symbolical of the incessant struggle between the base desires of sense, and the lofty aspirations of the soul. Hence in his address to Queen Victoria he says "Accept this old imperfect tale New-old and shadowing Sense at war with Soul." In Tennyson's day, as well as in our own, Materialism had so impregnated society with the virus of its pernicious doctrines, that every soul illumined with the light of Faith shuddered at the base tendencies of an age corrupted by the bale-

ful teachings of false philosophies. The mere retelling of those ancient legends did not appeal to and could not have aroused the full powers of the poet's soul. But he saw deep shadows of spiritual darkness gathering over his native land; and as the lowering aspect of the western sky portends the oncoming of the storm, so too the vicious habits of degenerate society gave warning of the strife and contention which threatened the peace of the Christian world. In common with every earnest and really enlightened mind, he wished to emphasize the fact that there is no true peace, nor real prosperity either for the individual or for the nation without the preservation, and the practice of morality. And since it is impossible to have morality without religion, it follows that where religion is scoffed at, and where God is blasphemed, there can be no morals, no peace, no progress nor prosperity.

Tennyson made no pretensions at the unfolding of new or unknown truths, the inventing of new creeds or the advocacy of another schism. But as he tells us "That truth looks freshest in the fashion of the day" he therefore conceived the idea of converting the Arthurian Legend into a spiritual allegory truly illustrative of the soul's battle against the world, the flesh, and the devil. According to tradition King Arthur after establishing order in his own kingdom was invited to expell the barbarian hordes which devastated the realm of King Yeodogran. He suppressed factional quarrels, settled all disputes, and restored contentment and peace. In order to accomplish these great works both at home and abroad he had gathered around him a number of select nobles, who were to continue aiding him in his future combats against invasion and disorder. This band of chosen followers known as the Knights of The Round Table, are inseparately linked with the romantic deeds of the legendary King. It matters not whether King Arthur really lived and reigned in England, or whether he is only a mythological character, we are certain that we must regard this work of Tennyson as a spiritual allegory; otherwise we fail to grasp the purpose for which the Idylls were written.

The coming of Arthur, and his marriage to Guinevere (daughter of King Leodogran) is the symbol of the soul united with the body which is its destined habitation during its earthly pilgrimage. And as the place where pure spirits dwell must be beautiful, and serene, so too is Guinevere represented by Tenny-

son as being the fairest under heaven. The conquering of the barbarian hordes and the restoration of peace and order typify the ascendancy of the spirit over the base inclinations of corrupt nature; while the formation of The Round Table represents the organization of the soul's powers against the invasions of evil temptations. Throughout the Idylls an elevating symbolism is maintained until The Passing of Arthur, who though severely wounded does not die, but is gently borne away by three Queens crowned with golden coronets. These represent the three theological virtues Faith, Hope and Charity, the practice of which will secure for the Christian soul a happy passage to eternal peace. But we must not expect to find representation in every line, symbolism in each scene, and allegory in each character. This would be exacting too much. Some of the Idylls, considered apart from their symbolical meaning are superb specimens of the romantic type of literary composition.

For example the story of Geraint and Enid arouses and holds the interest of the reader from the moment that foul suspicion casts its shadow on the faithful wife until her innocence and fidelity are proved by suffering and sorrow. In this romantic gem shines forth the peculiar beauty of the home-building woman. Again how stimulating is the recital of the trials of Gareth, whose youthful soul, aflame with noble enthusiasm, grew impatient and dissatisfied with his life of genteel uselessness. He pleads with his doting mother to allow him to go forth and accomplish such deeds as will procure for him admission to the court of King Arthur. His willing submission to the most humiliating conditions, his fortitude during fierce combats with vicious knights, and the meekness with which he bore the insults of the woman whose cause he had defended, make him one of the most impressive creatures of the English pen. He typifies that tenacity of purpose, which is so essential for the Christian soul when striving to attain its greater perfection. Lancelot, the favorite of King Arthur's Knights, is also an interesting creation of the poet's pen. His guilty love for the faithless Queen caused the destruction of the King's household. And although his symbolical significance is not so apparent as in other characters yet upon close attention in the reading, we will find that his illicit relations with the Queen, typifies the lurking passion of impurity which unless constantly subdued, will bring about the destruction of the spiritual edifice. Tennyson's powers of character delineation are clear-

ly evidenced in his ingenious use of contrast and parallelism. After he presents a character who is the embodiment of all that is noble and holy, he depicts another who is all that is despicable and low. For example, let us briefly consider how pleasing is the parallelism in the characters of Enid and Elaine. The one patient in her sufferings, meek when cruelly insulted, and courageous in the hours of trial. The other modest, fair, and pure, innocent of all that can contaminate or corrupt the trusting heart of youth; carefully guarded by paternal solicitude and fraternal love, she becomes the sad victim of misplaced affection. What a striking contrast with the haughty and frivolous Lynette, the deceitful and ungrateful Ettarre, or the wily, the lying, the malicious and lustful Vivien! Nor can we afford to overlook many figures symbolical of the spiritual combat. The Lady of the Lake, The Sword Excalibur and Merlin, each have their own significance. It is The Lady of the Lake who presents King Arthur with the powerful sword by which he is to drive the heathen out; thus symbolizing the Church presenting to the soul the truths of religion; the practice of which can alone conquer passion, and the powers of hell.

"She gave the King his huge cross-hilted sword
Wherewith to drive the heathen out, a mist
Of incense curled about her."

Merlin who is deceived by Vivien typifies the darkness of the intellect under the sway of passion. But it is in The Holy Grail that Tennyson clearly reveals his intensely religious nature. We venture to assert that if the reader did not know of Tennyson's affiliations with the Church of England, he would regard The Idylls of the King and especially The Holy Grail, as products of a pen intensely Catholic. A prominent writer truly remarks, that to read Tennyson's Holy Grail produces spiritual effects similar to those which we experience when we read a chapter of The Imitation, or some of Father Sheehan's particularly spiritual delineations.

Tradition tells that the same Chalice which Our Lord used at The Last Supper was also used by Joseph of Arimathea to gather the precious blood which dripped from the Sacred Wounds of the Dying Saviour as He hung upon the Cross, and that the Sacred Vessel was carried by Joseph to Glastonbury; where it was exposed to the gaze of the people as long as they remained pure and holy. But as soon as the shadows of sin darkened the spiritual

horizon The Holy Grail disappeared from view; and became visible only to the pure in heart. The Holy Grail is therefore symbolical of that spiritual contemplation which only the purest souls can attain. It typifies those words of Our Divine Saviour,

"Blessed are the clean of heart for they shall see God."

The soul that is weighed by earthly affections cannot hope to rise to that spiritual height where the souls of the pure and the just behold (though only in a slight degree) the wondrous beauties of the life to come. Several of King Arthur's Knights bind themselves by vow to go in quest of The Holy Grail. But of the many who thus pledge themselves only one is found worthy enough to gaze upon the Sacred Cup.

"And one there was among us ever moved—

In white armour Galahad,

God make thee good as thou art beautiful

For such as thou art is the vision,

Not for these."

It is only Sir Galahad of deep humility and great purity, that is found worthy of beholding the Sacred Vessel. The King rebukes those knights who rashly undertake a task beyond their powers to accomplish.

"What are ye? Galahads? nay said he but men

With strength and will to right the wronged

Go since your vows are sacred,

Yet, how often, O, my knights

This chance of noble deeds will come and go

Unchallenged while ye follow wandering fires

Lost in the quagmire."

Here the poet points out the fact that out of the vast number of Christian souls only a very few (comparatively speaking) are given the needed graces to lead purely contemplative lives. That the majority of men are called to labor in the world; and that only those who receive the divine call should bind themselves by the vows of Religion. Some critics represent Tennyson as being wholly adverse to celibacy. Parson's says:

"Tennyson's idea of scantity was not the mediaeval notion of holiness attained through the mortification of the flesh." This assertion is open to dispute; for we find in the opening lines of the Holy Grail, how Sir Percivale retired into monastic solitude; where he practiced penance and mortification in order to attain that degree of purity necessary to behold the Sacred Vision.

"From noiseful arms and acts of prowess done
 In tournament or tilt Sir Percivale
 Whom Arthur and his knighthood called the pure
 Had passed into the silent life of prayer
 Praise, fast and alms, and leaving for the cowl
 The helmet, in an abbey far away—
 And not long after died."

Moreover Sir Percivale, as a novice converses with an old monk and tells of the many obstacles and temptations in the world, which prevent the soul from rising to the sublime heights of spiritual contemplation.

Few writers even among Catholic authors so impressively set forth the necessity and the efficiency of prayers as does the Poet Laureate in the following lines:

"Pray for my soul more things are wrought
 By prayer than this world dreams of
 Wherefore let thy voice
 Rise like a fountain for me night and day."
 "For what are men better than sheep or goats
 That nourish a blind life within the brain
 If knowing God, they lift not hands of prayer
 Both for themselves and those who call them friends?"

These lines occur in the *Morte D' Arthur* which was a forerunner of the *Idylls*; but we are justified in quoting them here, in order to bring out more fully the spirituality of Tennyson's nature. In reading the *Idylls* of *The King* and especially *The Holy Grail* we are reminded of other poets who though not numbered with the faithful yet expressed sentiments intensely Catholic. But there is no other poet outside the Church that so clearly manifests his belief in the Real Presence of Christ in the Holy Sacrifice of the Mass.

"And at the saying of the Mass
 Galahad saw the Grail
 The Holy Grail descend upon the shrine
 I saw the fiery face as of a child
 That smote itself into the bread."

Would that another Tennyson would rise above the fawning tools of royalty, and in tones consonant with the voice of a true poet laureate, give full expression to the just indignation of English Catholics against the blasphemous clause in the Coronation Oath, whereby the nation's King is compelled to scoff at the

doctrine of the Real Presence of Christ in the Holy Sacrifice of the Mass.

It matters not what controversies may arise in regard to Tennyson's place amongst the peers of ennobling diction; howsoever the too ardent admirers of the ancient epics may endeavor to form disparaging comparisons with their favorite authors and the Victorean Poet Laureate no matter how prejudice may ignore those exquisite touches of that master hand, or superficial critics fail to discern the symbolical meaning beneath those blossoms of poetic lore, certain it is that no real student of English literature after having carefully perused *The Idylls of The King* can fail to pay his tribute of genuine admiration and of lively gratitude to the memory of the greatest amongst the latter poets of England.

FLOWER FACES.

James A. Williams, '10.

I walk through Memory's garden fair
And stand mid cherished flowers,
And breathe once more the sweet perfume
I've breathed in by gone hours.
I seem to see my dearest friends
In each exquisite flower,
Their faces kind are painted there
By Fancy's magic power.
The lily white a face contains
So pure, so sweet, so saintly,
A thought of angel mother brings
I now behold her faintly.
The petals of the deep red rose,
A brother's face enshrining,
Recall one kind as loving friend
On Christ's dear Heart reclining.
The modest violet is a rose
My sister's face containing,
Of loved one gone there still remains
Sweet thoughts my soul sustaining.
In jasmine bud behold the form
Of cherub-babe reposing,
Recalling many a fond caress
Upon it love bestow.

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EDITORIALS.

During this month the usual number of graduates will receive their honorary dismissal from the rank and file of the student body. The commencement orator, as in previous years, will shake the boards of the college rostrums and the cap and gown will be in evidence. **Graduation.** Graduation marks a particular and important epoch in the life of every aspiring student. It means that the days of preparation for assuming a useful and honorary role in the drama of life are finished and the time has dawned to make an appearance and demonstrate to an inquisitive world the soundness and stability of the education garnered from the lessons of the class-room and lecture-hall. The student who at this period of life can look back and contemplate with satisfaction the efforts he has put forth to master the difficult problems of the college course cannot but feel a certain security concerning the future. The knowledge stored away in the retentive cells of the mind will be the means through which he may attain future success. The graduates of '10 wish a successful termination college life to the under-grads and desire also to express sentiments of gratitude to their former Professors.

PERSONALS.

This year the faculty and students have had the pleasure of witnessing four most worthy seminarians raised to the office of priesthood. Fathers Moizant C. S. V., and St. Amant C. S. V., Fathers Shields and Marcinek, the Viatorian extends you congratulations. Fathers Moizant and St. Amant are old workers in the vineyard of Christ. For many years they have labored hard, silently and efficaciously to teach both as professors and religious the golden rules of life and the great powers they now hold will but enlarge the sphere of their activities.

Fathers Shiels and Marcinek in no less degree but in a different manner have been shining examples of the model seminarian and may they carry with them into the Holy Priesthood the ideals of Christian manhood that have guided their footsteps in the past.

The faculty were greatly pleased during this month to entertain the "Father of Columbus College," Father O'Flaherty of Kimball, S. D. His name has a lasting connection with the new institution of learning in the far North. When the splendid tract of land at Chamberlain was offered for sale Father O'Flaherty persuaded Bishop O'Gorman to found a college and once the site was secured he established the clerics of St. Viateurs in charge of the new institution. He then canvassed the state in the cause of Catholic education and most of the students at Columbus College are enrolled because of the zealous devotion and efforts of this energetic servant of God. He made a most providential appearance at a time when men of his calibre were strongly in need and the name of Father O'Flaherty will go down in the annals of the new institution as one of its greatest benefactors and friends.

The Archbishop visited the college on Monday, May 30th, accompanied by a number of the Chicago clergy. Bishop McGavick visited the college informally a few weeks ago. The Bishop was an enthusiastic fan at the Notre Dame game.

We are pleased to mention the dedication of Holy Cross Church, a beautiful temple of God, erected at Jackson Ave. and Sixty-fifth street. Father Hischen, an old friend of St. Viateur's is the pastor. The Archbishop officiated at the dedication. Father M. J. Dorney preached the sermon and Bishop McGavick gave solemn vespers in the evening.

Brothers St. Auban and Sheridan have returned from the Mercy hospital where they underwent an operation for appendi-

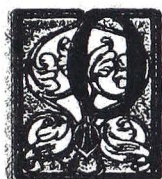
citis. Both are rapidly recovering perfect health aided by the bracing Bourbonnais atmosphere.

The visitors during the past month were the following: Father Dermothy, dean of Aberdeen, S. D.; Doctors Gaffney and Kelly of the Cathedral College; Father Phaelen of Holy Name parish; Very Rev. Surprenant, Pres. of Columbus College; Father Richer, O. P. of the Canadian Province and Father Dufault of Chicago; Father Payette of Canada. E. P. Kelley, '10.



The Twenty-First International Eucharistic Congress

A. J. DUMONT, '10



IN beholding the numerous articles devoted to Canadian interests and improvements in the past few months by domestic and foreign journals, we readily conclude that the legend of "A few acres of snow," has had its day. Voltaire evidently had as unjust an appreciation of the country and its vast possibilities, as did Nathanael when he said "Can anything of good come from Nazareth?" The reason of this alert attention to Canadian affairs, however can not be attributed to economic causes alone; although it is an undeniable fact that the development of the Canadian provinces on the St. Lawrence has contributed immensely to the culture, wealth and importance of the entire dominion. But is not this little group of Canadians, while the most zealous children of Holy Mother Church and careful guardians of time-honored customs, a most impregnable tower of strength and loyalty to the empire?

Yes, the answer is the same whether the protestant Parkman, the free-thinker Siegfried, or the Catholic historians make the reply.

And moreover, as France was for the primitive church a beacon light and a guiding star to the ancient pagan nations of

the old world; such also Canada now is to those of the new. The bark of Peter has her grapnel of faith firmly sunk into the Canadian soil to which that Sacred Craft will ever be most firmly and safely bound. What wonder then, if in all Canada's great celebrations the religious spirit should predominate? It thus prevailed at the third centennial anniversary of Quebec in 1908; and again in 1909 it shone forth with incomparable splendor during the public manifestations of the plenary council in the same city.

And from the 6th to the 11th of September of the present year, this same Catholic spirit and faith will be accentuated at the solemnities of the Twenty-first International Eucharistic Congress, which will convene in Montreal. The great favor of convoking this eucharistic congress at Montreal is largely due to the enthusiastic and persistent labors of the Most Rev. Paul Bruchesi, Archbishop of Montreal. The Archbishop attended the XIX International Eucharistic Congress at London in 1908, where he inspired pious enthusiasm in the vast assemblage by the charming eloquence of his masterly French and English discourses. He was one of the foremost of this illustrious and select delegation of the Catholic hierarchy. Is it any wonder then that he was offered one of the future congresses?

Before speaking of this one in particular, it might not be out of place here to give a brief account of the origin of eucharistic congresses. At the dawn of the year 1880 a very pious lady, whose name remains unknown, confided to the Bishop of Segur the idea which she had conceived or received from on high, of promoting great eucharistic congresses, to be successively convened in different countries of the world for the purpose of treating in solemn sessions, during a number of days of pious practices relating to the Most Blessed Sacrament. The gentle and pious prelate received this suggestion as coming from heaven. He fervently undertook the task and had the great joy of receiving large numbers of zealous adherents. The project was then presented to Mr. Uran, who on account of his religious ardor was sometimes called "the Saint of Lille." This devout man applied himself with such enthusiasm to the enterprise as to insure its success in a few months. Near the end of the same year the Bishop procured the favor of eucharistic congresses not only for France, but for other countries of Christendom as well. Congresses were then success-

ively held in different parts of France, Belgium, Palestine, Switzerland, Italy, England, and Germany.

Although Canada is far removed from the great center of Catholic thought and lacks much of the mediaeval arts and cultures which enrich these older countries, there is no doubt that with the zealous co-operation of its inhabitants the celebration will be a most brilliant success.

Various committees are successfully engaged in the prosecution of the multifarious details of preparation. To the priests designated by the Archbishop as heads of each committee, laymen have been joined, whose good will and prudence can be relied upon. His Eminence Cardinal Vanutelli, Legate of Pope Pius X., who will preside in the name of the Sovereign Pontiff will start on the 25th of August, stay over night at Lourdes and the next day arrive in Liverpool. In company with the Archbishop of London and the duke of Norfolk he will take the ocean liner "Empress of Ireland" on which he has already engaged transportation. He will arrive at Rimouski, the first port at the mouth of the St. Lawrence Sept. 1st; here he will be received incognito, by the director of the Canadian Pacific. He will visit Niagara Falls on the 2nd of Sept. and will leave Toronto Sunday afternoon Sept. 4th, arriving by steamer in Montreal Monday, Sept. 5th at 5 o'clock. At the Cathedral, Tuesday, Sept. 6th at 8 p. m., will take place the reception of the Papal Legate. This ceremony will constitute the solemn overture of the Congress. A grand civic reception for His Eminence will also take place the following day at the same hour. Questions of the most practical importance will then be discussed in view of promoting the devotion to the Holy Eucharist. The most noted public speakers of Christendom have been invited to take an active part in the deliberations. Among the host of orators who will speak on this occasion we find the names of Archbishops O'Connell of Boston, and Ireland of St. Paul. The committee has decreed that all discourses must be practical and concise; and should be first submitted to them. All speeches will be published later in the souvenir volume of the congress.

Sessions will take place every morning, and general meetings will be held simultaneously at the National Monument and Laval University. Every afternoon, except on the last day, special sessions for priests will be held in the Church of the Fathers of the Blessed Sacrament. A special conference for ladies will be held,

Friday afternoon at Laval University. And on Saturday afternoon a mass meeting of men at the Arena; each will be successively presided over by the Papal Legate. At night general sessions will be open to all at Notre Dame. This magnificent Church has a capacity of about ten thousand, the sloping floors and side galleries are well adapted for such a purpose. The study sessions will take place in the vast and numerous halls of the Sulpician Monastery, formerly the Grand Seminary, and at the University whose magnificent halls are even larger. On Friday a pontifical mass, with French and English sermons will be celebrated in open air at Mance Park near Hotel Dieu. Moreover pious reunions will take place every day in all the churches and chapels of the city. The magnificent and final procession of the Most Blessed Sacrament will occur on Saturday. It will be the crowning event of the congress.

The people of Montreal who often have such beautiful processions will doubtless conduct this one in a manner worthy the traditions of their faith and of the honor of their beautiful city. Judging by the elaborate preparations which are being made the procession will be a marvel of splendor and magnificence. Flowers are now being grown by every Catholic family of Canada with which to pave the route of the sacred train. The faithful of Alberta will send carloads of wheat in the sheaves, and grapes on the vines, to make a huge triumphal arch under which the Royal Christ and his gorgeous retinue will pass. And in Mance Park an immense altar will be erected under the direction of the city architects.

In order that all may take an active part it has been so arranged that during the procession and at all public manifestations only popular hymns will be sung. The mass to be celebrated at Mance Park will be Dumont's plain chant harmonized especially for the occasion. Preceded by the cross the colossal procession of working men's and young men's associations and the organizations of different trades and professions, with a display of a long array of banners; thousands of clergymen and lastly the Papal Legate bearing the Blessed Sacrament upon a car drawn by six white horses, will leave the Cathedral at 2 o'clock p. m. What a gorgeous sight to see flags fluttering; garlands and rich tapestries displayed and the streets strewn with fragrant flowers like the aisles of a great cathedral. The clash of bells will be heard pealing forth their joyful notes from the lofty towers; outbursts

of triumphal hymns will reverberate through the great city and will re-echo from the blue vaults of heaven.

A more appropriate theater for this solemn gathering could not be desired. It will be a red letter day in the annals of the province of Quebec. The Papal Legate, cardinals, archbishops, bishops, hundreds and hundreds of priests and religious, thousands of visitors, pilgrims and tourists, and in short the entire Catholic world through its most illustrious representatives will here pay triumphal homage to our divine King. The heavenly praises of the King of kings will here resound in accents of faith and love which will reverberate to the ends of the earth. With one voice, one heart and one soul the faithful before the tabernacle will sing the glories of the Holy Eucharist with acclamations of exultant honor, and will supplicate favors for themselves, their families and for society.

By such solemn manifestations of our faith we hope to increase the knowledge, worship and love for our Saviour in the Blessed Sacrament; and by doing so, to realize yet more vividly that our faith is a gift of God, and to cherish it with a love which speaks not in words alone, but in deeds as well.

Welcome is this blessed dawn of a new day refulgent with the hope of increased Catholic faith and piety.





Athletic Notes



Varsity 12; Culver 1.

The game scheduled with the cadets was played on the fourteenth of May at Culver and resulted in a decisive victory for St. Viateur. The varsity players were out to get the cadet's goat and pushed two runs across in the opening inning, Bert O'Connell driving Nourie and Conway home with a single to center. The runs kept coming in every inning until the seventh when Culver called a truce and the varsity departed to catch a train for home. Morse was the bright particular star in this game amassing four hits in as many trips to the plate. The team played errorless ball behind O'Connell's classy pitching. Coss ascended the mound for the last two innings and was touched for two hits and a run: The score:

St. Viateur	R.	H.	P.	A.	E.	Culver	R.	H.	P.	A.	E.			
Conway, lf	3	0	2	1	0	Rullidge, cf.. . . .	0	0	5	1	0			
Quille, ss.. . . .	0	0	0	2	0	Meers, c.. . . .	0	0	4	1	0			
Nourie, 3b	3	0	0	1	0	Green, 2b.. .. .	0	0	1	0	1			
B. O'Connell, p.. ..	1	1	2	3	0	Hawkins, ss.. . . .	0	0	3	3	2			
Coss, p	0	0	0	0	0	Rathburn, 1b.. ..	0	0	5	1	1			
Berry, 2b	2	2	1	0	0	Hopwood, lf.. ..	1	1	1	0	0			
Lynch, rf	1	1	2	0	0	Sims, rf.. .. .	0	0	0	0	0			
Colbert, 1b	1	1	4	0	0	Brumbeck, 3b.. .	0	0	1	1	1			
Morse, cf	1	4	1	1	0	Hamilton, p.. ..	0	0	1	1	0			
D. O'Connell, c .. .	0	0	9	0	0	Thompson, p.. .	0	2	0	0	0			
<hr/>						<hr/>								
Totals	12	9	21	8	0	Totas	1	3	21	8	5			
St. Viateur ...	1	2	1	3	1	1	Culver	0	0	0	0	0	1	—1

Two-base hits—Morse (2); Meers 1. Stolen bases—Conway, Berry (2); Morse, Colbert, Quille, Lynch, Hopwood. Struck out—By O'Connell 5; by Hamilton 7. Bases on balls—Off O'Connell 2; Hamilton 6. Hits—Off O'Connell 1, five innings; Coss 2 in two innings. Time—1:45. Umpire—Hackett.

Varsity 4; Notre Dame 6.

On May 16 the attraction was the strong aggregation from South Bend who continued their winning streak by defeating the local players in a fast and exciting game. Both teams started off

to win in the first inning Notre Dame scoring three runs in rapid succession while the home team came right back and annexed a count of two. The opposing pitchers tightened up after this run-fest and no more scoring was done until the fifth when Notre Dame pushed two more across the pan and clinched the game. A strong wind blowing across the field materially effected the fielders in the judgment of high flies. The Varsity players were clearly off-color and missed several chances to grab the game from the Indiana champions. Coss, the star slab artist of the Varsity pitched a fine, heady game and a better break in luck would have given him victory. Kelly, the former St. Viateur player was in the lime-light for Notre Dame and his playing along with the clever batting and pegging of Catcher Ulatowski were special features of the Hoosier's play. Nourie, Conway and Berry filled stellar roles in the St. Viateur defense while Colbert drew attention by a pretty throw to the plate nailing Kelly who was trying to score from second on a single by Williams in the seventh. The score:

Notre Dame	R.	H.	P.	A.	E.	St. Viateur's	R.	H.	P.	A.	E.
Connelly, 3b..	1	2	1	1	0	Conway,lf ..	2	2	1	0	0
Quigley, cf..	2	1	2	0	0	Scanlon, ss..	0	2	4	2	1
Hamilton, rf ..	3	0	1	0	0	Nourie, 3b..	0	0	2	1	0
Kelly, 2b..	0	1	2	2	0	B. O'Connell, 1b..	0	0	8	0	1
Williams, lf..	0	1	2	0	0	Berry, 2b..	0	1	3	1	0
Phillips, 1b..	0	1	9	0	0	Colbert, rf..	0	0	1	1	0
Foley, ss ..	0	0	2	2	0	Morse, cf..	0	1	1	0	0
Ulatowski, c..	0	3	8	2	0	D. O'Connell, c..	0	0	7	1	0
Heyl, p..	0	0	0	2	0	Coss, p..	1	0	0	2	0
						♣Harrison ..	1	0	0	0	0

Totals ..	6	9	27	9	0	Totals ..	4	6	27	8	2
♣Harrison ran for Nourie in the seventh.											
N. Dame ..	3	0	0	0	2	0	1	0	0	0	—6
St. V'teurs	2	0	0	0	0	0	0	2	0	0	—4

Two-base hits—Scanlon, Kelly. Sacrifice hit—Colbert. Sacrifice fly—Kelly. Stolen bases—Conway 2, Scanlon, Kelly 2, Ulatowski. Struck out—By Coss 7; by Heyl 6. Bases on balls—Off Heyl 6; Coss 2. Hit by pitcher—Nourie, Hamilton. Time—2:00. Umpire—Fitzpatrick.

Varsity 5; Armour Institute 3.

These two ancient rivals met on the diamond for their annual game on May 21. The contest was lacking in the energetic and

dashing display of baseball which has characterized games with Armour in the past. In a game that was listlessly played the college players were returned the winner by a narrow margin. Coss and Perry the opposing mound artists pitched good ball with "Lefty" having the edge on his rival through better work in the pinches. Berry, Conway and Scanlon vied with each other in grabbing hot ones in the field and plugging the ball while at bat. Nourie's third base play was perfect. The game as played by Armour outside the excellent pitching of Perry was featureless. The score:

St. Viateur's	R.	H.	P.	A.	E.	Armour	R.	H.	P.	A.	E.						
Conway, lf ..	2	2	3	0	0	Deveney, 3b...	2	0	2	1	0						
Scanlon, ss..	1	2	3	3	0	Mooney, c...	1	1	6	0	0						
Nourie, 3b..	0	1	1	3	0	Reid, cf..	0	1	2	0	1						
B. O'Connell, 1b...	0	0	9	0	0	Jens, 1b...	0	1	8	0	0						
Berry, 2b..	0	1	3	4	0	Murphy, ss..	0	0	4	2	1						
Morse, cf..	1	0	0	0	0	Sprewer, 2b...	0	0	0	0	1						
Lynch, rf..	0	0	1	0	0	Perry, p..	0	0	0	1	0						
D. O'Connell, c..	0	1	6	0	0	Sindquist, lf ..	0	1	0	0	0						
Coss, p..	1	0	1	2	0	Taylor, rf..	0	1	2	0	0						
<hr/>						<hr/>											
Totals ..	5	7	27	12	0	Totals ..	3	5	24	4	3						
St. Viateur	0	0	2	0	0	5	Armour	0	1	0	1	0	0	0	1	0	3

Two-base hits—Scanlon, Mooney. Stolen bases—Conway 2, Scanlon. Struck out—By Coss 4; Perry 5. Bases on balls—Off Coss 2; Perry 2. Hit by pitched ball—Reid. Time—1:40. Umpire—O'Brien.

Varsity 7; Cathedral 5.

On May 26 the Varsity met the energetic Cathedral College team on the home grounds and defeated them in a game marred by frequent wrangling on the part of the visitors. Harrison started in to pitch and held his opponents safe for four rounds when he retired in favor of O'Connell. The latter had the spitball breaking in magnificent fashion, nine men puncturing the air for strike outs in the last five rounds. In the fifth a cluster of hits sandwiched in with two errors by the Cathedral infield sent five runs across the rubber. This rally finished the contest the scrappy nine from the "Windy City" vainly endeavoring to overcome the lead. McCarthy had the hunch on the Varsity sluggers and pitched a fine game while Normoyle and Hart did most of Cathedral's hit-

ting each securing three bingles. For St. Viateur Conway distinguished himself in left field by a splendid running catch of a short fly. Scanlon and Colbert fielded and hit well while O'Connell added lustre to his pitching record by clouting out a long three-bagger. The score:

Cathedral	R.	H.	P.	A.	E.	St. Viateur's	R.	H.	P.	A.	E.
Mahoney, ss...	0	0	0	2	1	Conway, lf...	0	1	1	0	0
McCarthy, p...	0	0	0	1	1	Scanlon, ss...	0	2	0	3	1
Normoyle, 1b...	1	3	7	0	0	Nourie, 3b...	1	0	1	5	0
Mackey, 3b...	0	0	3	1	0	B. O'Connell, 1b...	1	1	5	8	0
Kilby, 2b...	1	2	1	1	1	Berry, 2b...	1	0	4	1	0
Ashendin, cf...	0	0	1	0	0	Morse, cf...	2	1	1	0	0
Hart, rf...	1	3	1	0	0	Quille, cf...	0	0	0	0	0
O'Reilly, lf...	0	0	1	0	0	Colbert, rf-1b...	1	3	3	0	0
Kealy, c...	2	0	10	0	0	D. O'Connell, c...	1	1	12	2	0
						Harrison, p...	0	0	0	2	0
						Lynch, rf...	0	0	0	0	0
Totals...	5	8	24	5	3	Totals...	7	9	27	21	1
Cathedral	0	2	1	1	0	0	1	0	0	0	0
	0	0	1	0	0	5	0	0	0	0	7

Two-base hits—Scanlon, Colbert. Three-base hits—D. O'Connell, B. O'Connell. Stolen bases—Conway 2, Scanlon, Colbert. Struck out—By Harrison 4; by O'Connell 9; by McCarthy 10. Bases on balls—Off McCarthy 4; B. O'Connell 2. Time—2:25. Umpire—A. Quille.

Varsity 4; DePaul 3.

The Varsity journeyed to the "Windy City" on Decoration day and administered the annual trouncing to DePaul. Harrison was sent to the mound at the opening of the contest and the young twirler baffled the North side sluggers for six innings retiring when Colbert replaced him at bat. O'Connell pitched the remainder of the game. The stellar work of Conway, Morse and Berry featured the Varsity play. Scanlon leaned on a fast one and sent the ball over the right field fence in the seventh. Bergman pitched in excellent form for DePaul and the short-stopping of Kearns was creditable. The score:

St. Viateur's	R.	H.	P.	A.	E.	DePaul	R.	H.	P.	A.	E.
Conway, lf...	1	0	7	0	0	Case, lf...	1	0	3	0	0
Scanlon, ss...	1	1	1	3	0	Kearns, ss...	0	0	3	1	0
Nourie, 3b...	0	0	0	0	1	Dolen, 3b...	0	1	0	0	0
B. O'Connell, 1b...	1	2	5	0	0	Crane, c...	0	0	8	0	0
Berry, 2b...	0	1	4	2	0	O'Donnel, 1b...	0	0	8	0	1

Morse, cf..1	1	4	0	0	McDonnell, cf.. . . .1	1	1	0	0
Lynch, rf..0	1	0	1	0	Byrne, 2b..1	1	0	1	0
O'Connell, c0	0	3	1	0	Garman, rf..0	2	2	1	0
Harrison, p..0	0	1	1	0	Bergman, p..0	2	2	3	0
Colbert, 1b..0	0	2	1	0					

Totals4	6	27	9	1	Totals3	7	27	6	1
DePaul . . 1 0 0 0 0	2	0	0	0—3	St. V'teur 0 0 0 2 2	0	0	0	0—4

Two-base hit—Scanlon. Stolen bases—B. O'Connell (2), Conway, Scanlon, Morse, Lynch, D. O'Connell. Struck out—By Harrison 6, six innings; O'Connell 2, three innings; Bergman 2. Bases on Balls—Off Harrison 4; O'Connell 1; Bergman 4. Hit by pitched ball—Case. Double play—Kearns to Byrne. Time—1:50. Umpire—Walsdorf.

Varsity 3; Notre Dame 5.

The day following the victory over DePaul the Varsity crossed over into Indiana and met the strong Notre Dame nine on Cartier field. The game that resulted was fast and snappily contested although errors were frequent on both sides. Heyl, the star twirler of the Hoosiers, was in fine fettle and let the Varsity down with five hits. He also starred with the stick sending two men over in the sixth with a three-bagger to deep right scoring himself a moment later when Connelly singled to center. Coss was out of form and could not do himself justice in this game. In the Varsity half of the ninth Morse, second man up singled past third, Lynch was plugged with an inshoot and "Duckey" O'Connell brought both home with a three-base hit over Quigley's head in center. The next two batters grounded out. Kelly and Phillips played star ball for Notre Dame. Conway for St. Viateur made the star catch of the day in left field. The fielding of Morse and Nourie and the batting of D. O'Connell deserve special mention. The score:

St. Viateur's	R.	H.	P.	A.	E.	Notre Dame	R.	H.	P.	A.	E.
Conway, lf..0	0	1	0	0	Connelly, 3b.. . . .0	2	1	2	1		
Nourie, 3b..0	0	0	2	0	Quigley, cf.. . . .0	1	3	0	0		
Scanlon, ss..0	0	2	3	1	Hamilton, rf.. . . .1	1	0	0	0		
B. O'Connell, 1b.. .1	1	9	0	0	Kelly, 2b..0	1	2	3	0		
Berry, 2b..0	0	5	2	1	Williams, lf.. . . .0	0	3	0	0		
Morse, cf..1	1	4	1	0	Phillips, 1b.. . . .2	2	8	0	0		

Lynch, rf....	1	0	1	0	0	Maloney, ss	1	2	1	4	2
D. O'Connell, c...	0	3	2	1	1	Utalowski, c...	0	1	8	1	1
Coss, p...	0	0	0	9	0	Heyl, p...	1	1	1	1	0
<hr/>						<hr/>					
Totals	3	5	24	18	3	Totals	5	11	27	11	4
N. Dame	0	0	1	1	0	3	0	0	0	0	1
	0	3	0	0	♣—5	St. V'teur	0	0	0	0	1
										2	—3

Three-base hits—D. O'Connell, Heyl, Phillips. Stolen bases—Conway, Connelly. Struck out—By Coss, 2; Heyl 1. Bases on balls—Off Coss 1; Heyl 3. Hit by pitched ball—Lynch. Double plays—Coss to Berry to O'Connell; Heyl to Kelly to Phillips. Time—1:45. Umpire—Fitzpatrick.

Varsity 4; DePaul 1.

The last game of the year was played on Bergen field June 9 and resulted in a victory for the local players. Coss, the star twirler of the varsity, hooked up with Brabets, another south-paw in a pretty pitching duel and the honors were about evenly divided, the De Paul twirler allowing the least number of hits, but passed six men to "Lefty's" one. The game was one of the most interesting of the year from a spectator's standpoint. Kearns, the visiting diminutive short-stop brought the college fans to their feet twice with sensational stops and throws. Conway, Nourie, Colbert and Scanlon played steady, consistent ball for St. Viateur, while J. Kearns was in the game at all stages for De Paul. The score:

St. Viateur's	R.	H.	P.	A.	E.	De Paul.	R.	H.	P.	A.	E.
Conway, lf...	1	1	1	0	0	B. Kearns, ss	0	0	6	3	0
Nourie, 3b...	0	0	1	4	0	J. Kearns, 2b...	1	2	1	0	0
Scanlon, ss...	0	0	3	2	1	B. Dolan, 3b...	0	1	0	1	0
B. O'Connell, 1b...	1	1	8	0	0	J. McDonald, cf	0	0	0	0	0
Berry, 2b...	0	0	4	0	2	Crane, c...	0	0	11	2	0
Morse, cf...	0	0	0	0	1	O'Donnell, 1b...	0	0	5	0	1
Lynch, cf...	0	0	0	0	0	Byrne, lf...	0	0	0	0	0
Colbert, rf...	1	0	2	0	0	Gorman, rf...	0	1	1	0	0
D. O'Connell, c	1	1	8	2	0	Brabets, p...	0	0	0	1	1
Coss, p...	0	0	0	3	0	♣Brenner	0	1	0	0	0
<hr/>						<hr/>					
Totals	4	3	27	11	4	Totals	1	5	24	7	2

♣Brenner batted for Gorman in the ninth.

St. Viateur 0 0 0 2 1 0 1 0 0—4 De Paul 0 0 0 0 1 0 0 0 0—1

Bases on balls—Off Coss, 1; off Brabets, 6. Struck out—By

Coss, 8; by Brabets, 10. Hit by pitched ball—By Coss, J. Kearns. Wild pitches—Brabets, 2. Passed balls—O'Connell, 1; Crane, 3. Two base hits—D. O'Connell, J. Kearns. Time—1:50. Umpire—McDonald.

THE TEAM.

Captain Berry was selected to pilot the Varsity because of his stellar play during the season of 1909. "Bo" lived up to his splendid reputation of the past and cavorted around the keystone sack in gilt-edged style. He seldom slips on ground balls, imparts confidence and ginger to his teammates besides being one of the mainstays in offensive play driving out many a long, clean hit during the present season.

Nourie, '10 had a hard task cut out for him in replacing the wonderful McCarthy on the far corner of the infield still his play at third was all that could be desired. A strong and accurate whip and a natural facility to execute plays quickly are distinguishable features of Walter's baseball equipment.

D. O'Connell, '12 caught his first year for the Varsity. "Duckey" came to the rescue several times this year with timely swats. His back-stop play was not of the consistent and steady character that distinguished the work of Bachant, but was creditable.

Scanlon, '12, is a new man on the team and played the game at shortstop in the retirement of Shiel. Harry has a good throw to first and a slight nervousness in handling ground balls should disappear with experience. His fielding was good during the present season but he hit in great form.

Coss, '11 was the mainstay of the team on the mound. Understudy to "Big Ed" in '09 he pitched with unusual brilliancy this spring and generally held the opposing batsmen safe. "Lefty" besides the ability to baffle ambitious sluggers has a knack of pinning base runners to the sacks. As a hitter he ranks with the best.

B. O'Connell, post-grad. first sacker and utility pitcher.

His record on the initial sack is clean cut. Burt hit and fielded in good form and when called upon to pitch mowed down his opponents with the spitball which he uses to good effect. This is his fourth year on the team and he was there.

Conway, post-grad. played his usual consistent and brilliant game in the left pasture. No "flies" ever hit the ground in left field with "Shorty" keeping guard. A thorough knowledge of baseball, a strong wing and good batting eye are the qualifications that make Conway the peer of college outfielders.

Morse, '13 donned the Varsity uniform for the first time this year. His ability was displayed in the center garden and was of high order. The youngest player on the team he batted and fielded in splendid style and should develop into a star. "Watch Morse hit" was an expression heard before the season started. His batting featured his play throughout the year.

Colbert, '10 held down right field and occasionally filled a hole in the infield. A good fielder with a speedy whip capable of executing the "Hofman" stunt and filling in when called upon to replace another player he was of great service to the team. "Red" hails from "Sunny Tennessee" and plays the game with dash and courage.

Harrison, '13 was understudy to Coss in the pitching department. He twirled several games and ought to develop into Varsity timber by next season. Tommy's strong assets are a good arm, sharp breaking curves and the ability to use his head while pitching. He has a baseball future.

Lynch and Quille are good players and probably will find regular berths on next year's team. Both were frequently called upon and when given the chance showed the skill and inside knowledge of baseball that makes players.

Kelly, post-grad., manager. Eli displayed the usual energy and skill in the arrangement of the baseball schedule that has characterized his efforts in previous years. His return to the fold in the capacity of manager was an assurance that baseball would prosper and it did. That many of the games scheduled fell through was not due to any fault of Kelly's but to the unwillingness of several colleges to do battle with Viatorian prowess on the diamond.

His connection with athletics assures the student body that this branch of college activities will be well handled.

Prospects: A bright future looms up before the wearers of the college monogram. While the team will lose Nourie and Colbert by graduation and a few more will depart to take specialized courses in other schools, the majority of this year's nine will be seen on Bergen field when the next season opens. Bernard Coss, the star mound artist from Mendota, Ill., has been elected to captain the team. M. Mugan, '10.

THE JUNIORS.

The season of 1910 has been very successful and although a few games were lost, the opponents were always larger than the plucky Juniors.

Whysocke and Brazeau alternated at pitching and both played a steady game at that difficult position.

Tim Sullivan, the gingery backstop, plays the game from start to finish and few stolen bases were registered off him.

"Doxy" Ledioux played a strong game on the initial sack, his hard hitting bringing many runs across the pan.

Herb Tiffany covered the second bag with great success, batting and fielding perfectly.

Shortstop has always been a hard position to fill but Lennie Richards came up to all expectations.

"Sol" Doemling played his same steady game on third and base hits were a scarcity down his way.

"Jim" Boyle played left field like a veteran having a clean fielding record behind him, without mentioning his numerous batting feats..

"Kootch" Betts played center with great success, his fine batting being only one of the features of Kootchie's great baseball makeup.

"Dan" Keliher was one of the surest men on the team, never missing a fly during the season.

The good work of the team is probably due to the untiring energy of Coaches Shiels and Conway.

Games.

On Ascension Thursday the Juniors easily defeated the Bour-

bonnais Stars. Score:	1	2	3	4	5	6	7	R.	R.	E.
Juniors	8	0	0	0	1	1	*	10	10	0
Bourbonnais	0	4	0	0	0	0	1	5	5	1

Whysocke and Sullivan; Gasseau and Dandurand.

Juniors vs. 2nd Seniors.

On May 12, the Juniors played the 2nd Seniors but lost 4 to 3, due to the great pitching of Warner. A star catch by Boyle was the feature. The score:

Juniors	R.	H.	P.	A.	E.	Seniors	R.	H.	P.	A.	E.
Boyle, lf..	0	0	2	0	0	Kennedy, 3b..	0	0	1	1	1
Keliher, rf..	0	0	0	0	0	Cleary, 1b..	0	0	11	0	0
Tiffany, 2b..	0	0	5	4	0	Quille, ss..	1	1	1	1	0
Doemling, 3b..	1	0	1	2	0	Fitzgerald, c..	1	1	13	0	0
Merz, cf..	0	0	2	0	0	Sammon, lf..	2	1	0	0	0
Richards, ss..	0	0	0	3	0	Carroll, 2b..	0	0	0	2	0
Ledioux, 1b..	1	0	10	0	0	Purtell, cf..	0	1	0	0	0
Sullivan, c..	1	0	5	1	0	Leonard, rf..	0	1	1	0	0
Whysocke, p..	0	0	1	0	0	Warner, p..	0	2	0	4	0
Betts, cf..	0	1	0	0	0						

Totals ..	3	1	27	10	0	Totals ..	4	7	27	8	1
Juniors ..	0	0	0	1	0	0	0	2	0	0	0
Seniors ..	0	0	2	0	0	2	0	0	0	0	4

Two-base hits—Quille. Bases on balls—Off Whysocke 3; Warner 1. Struck out—By Whysocke 5; Warner 13. Hit by pitched ball—Keliher, Leonard, Sammon. Umpire—Lynch.

Juniors vs. Paramounts.

On Sunday, May 15, the Juniors beat the Paramounts in an interesting game. The score:

	1	2	3	4	5	6	7	8	9	R.	H.	E.
Juniors	0	0	1	0	0	1	4	1	1	8	6	0
Paramounts	3	0	0	0	0	0	2	2	0	7	8	1

Batteries—Whysocke and Sullivan; Cox and Labeau. Umpire—Corcoran.

Juniors 12; Loyola 5.

Loyola Academy of Chicago were defeated by the Juniors in a fast game. Brilliant base running by Tiffany and Ledioux was the feature. The score:

Juniors	R.	H.	P.	A.	E.	Loyals	R.	H.	P.	A.	E.
Boyle, lf..	1	2	3	0	0	C. McDonough, 2b	2	1	8	1	0
Keliher, rf..	1	0	2	0	0	Melady, cf..	1	0	0	0	0
Tiffany, 2b..	2	3	2	4	0	McCue, rf..	0	1	0	0	0
Doemling, 3b..	1	1	1	4	0	E. McDonough, ss	1	2	2	3	0

Merz, cf..0	0	0	0	0	Ackhoff, c.. . . .0	0	6	4	1
Betts, cf.... . . .1	2	2	2	1	Martin, 1b.. . . .0	2	7	0	0
Ledioux, 1b.. . . .3	1	11	0	0	Lynch, 3b.. . . .0	0	1	1	2
Richards, ss.. . . .1	1	1	1	1	McNamee, p.. . .1	0	0	2	0
Sullivan, c.. . . .2	1	4	2	0	Quinlan, lf.. . . .0	0	0	0	1
Whysocke, p.. . . .0	1	1	2	0	Miller, p.. . . .0	0	0	0	0

Two-base hits—Sullivan, Ledoux, McDonough (2), Martin. Bases on balls—Off Wycksocke 4; McNamee 3; Miller 1. Struck out—By Whysocke 7; MacNamee 3; Miller 2. Hit by pitched ball—Melady, Quinlan, Boyle. Umpire—Quille.

Juniors vs. Tigers.

The slaughter of the innocents took place on Bergen field both Brazeau and Whysocke being hit hard. The score:

	I	2	3	4	5	6	7	8	9	R.	H.	E.
Juniors	0	0	1	0	0	0	2	0	0	3	8	5
Tigers	0	2	5	0	0	0	3	5	4	19	11	4

Batteries—Brazeau, Whysocke and Sullivan. McDonough and Casey. Umpire—Quille.

Cathedral vs. Juniors.

The Juniors easily defeated Cathedral 2nds by the score of 17 to 10. Batteries—Whysocke and Brazeau and Sullivan. Sweeney, Kirsher and Murray. Umpire—Cleary.

	I	2	3	4	5	6	7	8	9	R.	H.	E.
Juniors	10	0	2	2	0	3	0	0	*	17	15	2
Cathedral	2	4	0	3	0	0	0	0	1	10	9	4

Juniors vs. Manteno.

Manteno was easy and the game was called at the end of the 5th so the locals could catch the train. Score:

	I	2	3	4	5	R.	H.	E.
Juniors	0	3	3	8	0	14	8	9
Manteno	0	0	1	1	0	2	3	2

Batteries—Brazeau and Sullivan. Plant and Jette. Umpire—Reed.

Juniors vs. Washington Park.

With a patched up team owing to the absence of Doemling and Boyle the Juniors were defeated 5 to 4. The score:

	I	2	3	4	5	6	7	8	9	R.	H.	E.
Juniors	0	0	0	0	4	0	0	0	0	4	7	2
Washington Park	0	0	0	2	3	0	0	0	0	5	5	3

Batteries—Whysocke, Brazeau and Sullivan. Potter and Blakeslie. Umpire—D. Berry.

Batting Averages.

	AB.	R.	H.	SB.	Av.
Ledioux	22	9	9	7	.409
Boyle	22	9	9	12	.409
Tiffany	28	8	11	10	.392
Betts	22	9	7	4	.318
Keliher	27	8	7	4	.296
Sullivan	28	7	6	2	.214
Richards	25	7	5	2	.200
Doemling	22	5	4	2	.181
Brazeau	6	3	1	2	.166
Whysocke	20	4	2	0	.100

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We have received a copy of "The complete catalogue of Catholic Literature containing all Catholic books published in the United States together with a selection from the catalogues of the Catholic publishers of England and Ireland." This catalogue fills a long felt want and should find a welcome in every college, school and Catholic home. This really valuable catalogue is sold for a nominal price—15 cents. For sale by Thomas J. Flynn, Boston, Mass.

LOCALS.

—We're just commencing!

—A regular holdup game this waiting for the last day—So long in suspense you know.

—The class of '10 will have some weighty advice in the near future—Killy and Williams.

—Education.
Graduation.
Elation.
Vacation.

—The comet is also on its way, or rather leaving on a short vacation. The moon still sets, however, about 1 a. m. (With apologies to the comet gazers.)

—“Thry if you can see the comet Mac!”

—“Sure I’m barefoot, but I have some gravel on my feet.”

—Red C.—“Look out you’ll hurt ma sore ‘eah.”

—Harry—“They talk better French in Northern Germany than in Southern.”

—Sounds that you hear in the night—“I want my orange!”

—The graduates are waiting for the day to commence, the undergrads for the day to start.

—Hail! hail! The gang is all here! Excelsior—

—The season of commencements, weddings and rosebuds—Oh! such blossoms.

—“Can’t ye boys give me a fair chance?”

—“Y-e-s!”

—Harry—“I slept so sound that I dreamed I heard my alarm clock, and the noise almost woke me up.”

—“The boxing club is planning to attend the big fight in a body.”

—“They’re bracing up the stage boys,
Commencement time is near,
For there’s members of the class boys,
Whose weight the stage men fear.”

—The cap and gown now rules the style
Of course we must be up to date
And don the rags for just a while
This while, the day we graduate.
It pays to sport such style of dress,
With the rest to be up to date,
A fashion plate, you can express,
At the same time, you graduate.

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