

The Viatorian

Volume XLVIII

Saturday, June 20, 1931.

No. 17

SIXTY-SECOND GRADUATION IS HELD

Final Academy Graduation Held; Seventeen Students Win Diplomas

The Last Class Ever to Graduate from St. Viator Academy Given Diplomas at Commencement Held on June Eighth in Gymnasium

The old St. Viator Academy became a thing of the past on Monday night, June eighth, as the last class ever to graduate from this institution's high school secured its diplomas. Seventeen graduates were given their sheepskins at the exercises held in the gymnasium.

The Commencement services were presided over by William F. Sullivan, of Chicago, President of the graduating class. Frank Doyle reviewed the history of the class from its entrance into St. Viator, and Thomas Keegan prophesied the future. Charles Flynn read the Class Will, and James Crowley delivered the Valedictory. The Rt. Rev. Msgr. James Tarrance of Springfield spoke briefly to the graduates and gave them his benediction.

Honors Awarded.

The Excellence Medal, presented by the Rev. M. J. McKenna of Chicago, was awarded to James J. Crowley of Kankakee, Frank E. Doyle, Oak Park, was next in merit.

The Mathematics Medal, awarded by the Rev. John J. Lynch, of Bourbonnais, was awarded to Thomas J. Ryan, Kinsman, Illinois. James J. Crowley was next in merit.

List of Graduates.

Sylvan A. Bona, Calumet City, Ill. James J. Crowley, Kankakee, Ill. Francis E. Doyle, Oak Park, Ill. Louis M. Drassler, Kankakee, Ill. Adhemar O. DesLauriers, Kankakee, Ill.

Francis P. Devine, Chebanse, Ill. Norbert L. Egges, Bourbonnais, Ill. Charles R. Flynn, Chicago, Ill. Louis A. Hebert, Bourbonnais, Ill. Thomas N. Keegan, Chicago, Ill. Sylvester J. Kerwin, Chicago, Ill. Joseph D. Lamarre, Bourbonnais, Ill.

Daniel L. Madden, Chicago, Ill. Joseph E. Murphy, Chicago, Ill. John J. Reilly, Bourbonnais, Ill. Thomas J. Ryan, Kinsman, Ill. William F. Sullivan, Chicago, Ill.

NEW PRIESTS SAY

MASS AT COLLEGE

Many students took advantage of the privilege of attending one of the first Masses of both Rev. Father Eugene Suprenant, C. S. V., '25, and Rev. Father John Ryan, C. S. V., '25, during the forepart of the week of June 1st. Father Suprenant said his first Mass at St. Bernard's Hall on Monday morning and his second Mass at the College Chapel on Tuesday morning. Father Ryan said Mass for the students in the Chapel, Wednesday morning. Both of the young priests were assigned by Rev. Father Wm. Bergin, C. S. V., and both gave their blessings to the students.

Dr. Gabriel Besseney will spend his vacation on an extended tour of Western United States and Mexico.

MEMORIAL DAY SERVICES HELD

Incliment Weather Prevents Holding Services On Porch of Marsile Hall, But Chapel is Crowded

In spite of the heavy downpour of rain about two hundred visitors from the surrounding towns were in attendance at the annual Memorial Day services, held here at the College on Saturday, May 30th. If the weather had been at all favorable, it is thought that a crowd of five or six hundred visitors would have been present, as innumerable verbal and written invitations had been extended for the affair. Although the inclement weather did not permit the holding of a field Mass and of the various other outdoor exercises, the solemnity of the indoor services was in no way lessened by the change.

Services Held in Marsile.

The assembled students and visitors attended a Solemn High Mass in the basement Chapel, with Rev. Father Landroche, C. S. V., of Fournier Institute of Lemont, as celebrant, Rev. Father McAnnelly, of St. Patrick's Church in Kankakee, as deacon. Rev. Brother William Cracknell, C. S. V., acted as master of ceremonies. The singing was furnished by the St. Bernard's Hall choir, under the direction of Bro. Mulvaney, and accompanied by Bro. Stafford.

The members of the faculty and of the College graduating class were attired in caps and gowns, and together with the student body marched in solemn procession before and after the Mass.

Tucker Delivers Address.

The Memorial Day address was given by Mr. Robert Tucker, '33, in the hallway on the first floor of Marsile Hall. His talk dealt mainly with the aspects of modern patriotism and its attitude towards honoring the soldier dead of the nation. Mr. Tucker very eloquently scored the tendency to belittle the efforts of fighting men during times of national stress.

Miss Mary Taylor, '33, read in a very pleasing manner, the Memorial Day poem,—written by Alfred Noyes.

Very Rev. J. W. R. Maguire, C. S. V., President of the College gave a short talk on the necessity of the students acquiring a respect for their country, and upon this sense of patriotism is instilled into the students of a Catholic college. After thanking those organizations (the American Legion and Company L of Kankakee) for their co-operation in making the services a success, Father Maguire read the names of the Viator alumni who died in the late World War.

The exercises closed with a salute by the firing squad and the sounding of taps by the bugler.

Dr. John Tracey Ellis will spend the summer touring Europe. He sailed from New York on June 15th.

Fourteen Receive Degrees in Annual Commencement Held June Eighth

United States Senator Thomas J. Walsh of Montana Addresses Graduates and Visitors; Rt. Rev. Bernard J. Sheil, D. D., Auxiliary Bishop of Chicago, Presides

REV. M. J. BREEN DIES SUDDENLY

Superior of Viatorian Seminarians in Washington Is Victim of Heart Attack

All St. Viator was profoundly shocked on Saturday, June 13th, when news of the sudden death of the Rev. Martin J. Breen, C. S. V., Superior of the Viatorian Seminary in Washington was brought to the College. Father Breen's death came suddenly from a heart attack as he was preparing to rise to say his morning Mass.

Father Breen was an old student of St. Viator, coming here in 1900. He received his A. B. degree from the College in 1904, and secured his Master's in 1906. He was ordained on May 25th, 1907, and came back to the College as an instructor in English.

After spending several years teaching at St. Viator, he was transferred to Columbus College, Chamberlain, South Dakota. From Columbus, Father Breen was called to Enterprise, Oregon to supervise missionary work in that section.

About a year ago, Father Breen was again moved, going to Washington this time as Superior of the seminary. He occupied this position until his death.

The body was brought to Chicago and the funeral Mass was sung in St. Viator's Church. The Rt. Rev. Msgr. William J. Kinsella was celebrant of the Mass. After the Mass in Chicago, the body was brought to Bourbonnais and interment was in the Community cemetery. The Very Rev. J. P. O'Mahoney, C. S. V., Provincial of the Viatorian order in America, read the services at the grave.

Swimming Pool is Opened for Summer

The great white-tile swimming pool of St. Viator has been opened for the summer months after undergoing a thorough cleaning. The dressing rooms were cleaned and redecorated at the same time, and the filtering plant was given an overhauling.

The pool has been placed under management of Tom Ferris, well-known Viator athlete. Tom has announced that the pool will be opened to women from two until four-thirty in the afternoons, and will be open to men from seven until nine o'clock at night.

Thirteen men and one co-ed joined the ranks of Viator alumni on June eighth at the sixty-second annual commencement held at St. Viator College. Clear, sunny weather smiled upon the College for the day, and the entire services were held out-of-doors. Presiding over the ceremonies was the Rt. Rev. Bernard J. Sheil, D. D., Auxiliary Bishop of Chicago and an illustrious son of St. Viator with the class of '06. United States Senator Thomas J. Walsh of Montana received the degree of Doctor of Laws from St. Viator during the afternoon, and delivered the principal address of the day.

Banquet Held at Noon.

The annual Senior class banquet was held in the refectory at noon. The procession formed on the porch of Marsile Hall and proceeded immediately to the large dining hall which had been prepared for the meal. Kenneth Clothier, President of the graduating class presided over the affair. The toast to the faculty was delivered by Joseph E. Hoog, B. S., '31. Patrick M. Cleary, B. Ph., '31, spoke on "Dreams—And Morning", and Francis B. Carroll, B. C. S., '31, delivered the toast "A First Appreciation." The toast to St. Viator College was proposed by Charles W. Clifford, B. Ph., '31, and William F. Sullivan, H. S., '31, delivered the parting toast of the last High School class ever destined to graduate from St. Viator. Herbert J. Shea, President of the Junior class proposed the toast to the "Gentlemen Graduates", and the Very Rev. J. W. R. Maguire, C. S. V., President of St. Viator College bade the graduates "Au Revoir."

Services Held at Marsile.

The final graduating services were held from the front porch of Marsile Hall. The dias of the Bishop was erected on the porch before the entrance to the building proper, and the faculty of the College occupied the positions on the spacious porch flanking the episcopal throne. The graduating classes were placed on the lawn below, facing the faculty and speakers. The great crowd of visitors was spread across the campus before the Hall.

The Bachelor Orations of Armand O. Lottinville, A. B., '31, and Charles R. Murphy, A. B., '31, opened the afternoon ceremonies. Mr. Lottinville spoke on the subject of "A Search for Values: Humanism," while Mr. Murphy addressed the faculty, graduates, and visitors on "Humanism and Catholicism."

Confer Degree on Senator Walsh.

The degree of Doctor of Laws was conferred upon U. S. Senator Thomas J. Walsh by the Very Rev. J. W. R. Maguire, C. S. V., President of St. Viator; the proclamation being read

(Continued on fifth page)

THE VIATORIAN

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Comments

As this, our last issue of the Viatorian under our direction, goes to press, we breathe a quite frank and honest sigh of relief. While we are more dissatisfied with our administration of our office of this year than in any trust ever before placed in us, we feel that by that very token, this has been the most instructive year of our life. We are far from satisfied with our performance, but we feel that our failures have taught us more about the art of applied journalism than any conspicuous successes might.

To begin, we have altered the policy of the paper somewhat drastically. We set out to make the Viatorian a great crusading power—a force to mould the student opinion and direct it in the channels we thought best. It took us about three issues to lose all our ego as to our ability to persuade men to believe things they preferred not to believe. And we lost most of our illusions as to the tremendous power of the press at about the same time.

We continued to cater to the student mind a bit more than had been the policy of our predecessors, however, with the result that the alumni column suffered accordingly. The result of which policy was a complete reversal of our conception of the duty of the Viatorian. We are now convinced that it should be the duty of the school paper to keep alumni contact by reflecting student life as it exists, by keeping a well-filled alumni column, and by watching its circulation carefully rather than by taking sides in contested matters in an effort to direct student opinion and allowing the alumni columns to go hang. Alumni are interested in their College only so long as they feel that they have some intimate contact with its every day life, and it is the duty of the student publication to furnish that contact. The student is rather more or less well informed on the problems of the campus, but the alumnus likes to hear about every happening in detail.

The year has brought us many pleasant associations and helped us to form many friendships in recompense for its troubles, however. We feel that our staff has been worthy of more capable leadership

than that given by us. We relied upon the talent of the Freshman class rather more than is the usual wont of college editors, and we feel that our faith in them has been more than justified. But while we envy our successor the services of Callahan, Mehren, Dugan, Burns, Boyle, Wirken, and Spreitzer, we realize our advantage in receiving the contributions of Bob Tucker, Pat Cleary, Ken Clothier, and Joe Logan. Bob has been on the Viatorian staff since his Freshman days, and is an old hand at the game; Ken and Joe have proven that athletes can be students and writers as well. It is hard to think that our efficient scandal-monger and philosopher, Doctor Cleary, will write no more.

And then there have been many little journalistic thrills for us to remember and reminiscence over. For instance, in our very first issue we scooped all the papers on the Viator-Wesleyan football game, bringing the complete story to the campus four hours before the Kankakee papers were out. Then there was the account of the momentous Legris-Flynn duel which merited world-wide attention. And by world-wide, we mean just that. Comments on the article were forthcoming from all over America and Europe. The nature of all which comments we do not choose to reveal, but the article raised something of a tempest in a teapot at the time. And we wonder how many remember the story of the student evacuation of St. Viator following the semester examinations. That issue was printed with a black border. And so we could go on indefinitely; the only conclusion is that it has been more than worth while—but we wouldn't do it again.

The time has come to say goodbye to another graduating class, and a final issue of the Viatorian is dedicated to them. It is at times like this that we are forced to recognize the absolute poverty of words. No language contains expressions sufficient to express the feelings of both the under-graduates and of the grads. We offer our best effort, fully conscious of its insufficiency.

Ask Bill Gibbons about the national distribution being given his photograph. The Viatorian hopes to be able to print Bill's story of success next year.

COLLEGE TO HOLD
BIG CELEBRATIONJuly Fourth to be Gala
Day at St. Viator as
Annual Event is
Held

Plans for the annual celebration of the fourth of July held on the College grounds are near completion, and one of the largest affairs in years is the prediction of the organizers of the event. It has been planned to combine the regular Viator picnic and Fourth of July celebrations this year, and the grounds are expected to be crowded with old grads returning to visit the scenes of their collegiate successes.

The village of Bourbonnais has declared its intention of assisting the College with its celebration, and the whole affair has been placed under the general chairmanship of A. Beauclerc.

Besides the many booths of special attraction which will be erected on the Midway, it is planned to enliven the afternoon with many special features. There will be a program of races and a baseball tournament will be held in the afternoon on the Viator diamond. The big swimming pool in the gymnasium will be open all day and relief from the heat may be found in its depths. The affair will be topped off by a big display of fireworks at night.

The celebration on the College grounds has long featured the observance of the day in this part of the State. Since it has been combined with the regular St. Viator picnic, it is expected to have an appeal to students and grads second only to Homecoming.

John Toohill

Announcement of the tragic death of John Toohill, '27, came with a shock to the faculty and student body of St. Viator of recent years. Mr. Toohill was drowned in Lake Michigan on June 10th, when the backwash from a passing tug upset his canoe, throwing him into the deep water.

He had been one of the most promising of recent Viator graduates. He was interested in journalism, and was editor of the Viatorian during his final year at St. Viator. He was the first editor of the Viatorian to publish the paper in its present form, having changed it from the form of a monthly magazine review.

After graduation, Mr. Toohill accepted a position with the Bloomington Bulletin, later joining the staff of the Decatur Herald. From the Herald, he went to the head of the Sports department of the Illinois State Register of Springfield, whence the Chicago Tribune secured his services. He had been a member of the sports staff of the Tribune for the past two years.

Funeral services were held in Holy Trinity Church, Bloomington, on June 13th.

He is survived by his mother and father, Mr. and Mrs. M. Toohill, and Martin, student at St. Viator and President of the College Club.

Warren McClelland, '27, former debater and athletic manager, is reported to have recently taken a wife unto himself in Pittsburg, Pa. At the present writing the identity of his bride is unknown. Upon graduating from Viator, Mr. McClelland accepted a position with the Government in Washington, but has since changed his field of activities to the banking business in Pittsburg.

HONOR ROLL

Second Semester, 1931

COLLEGE

Name	Class	Hrs.	Hon.	Pts.
Gorman, Edward W.	Sophomore	18	45	
Monahan, J. Burke	Junior	18	45	
Clancy, William J.	Freshman	18	44	
LaFontaine, Reine M.	Freshman	18	44	
DesLauriers, Francis G.	Freshman	17	41	
Ferris, Thomas E.	Senior	19	44	
Middleton, T. Gill	Sophomore	17	39	
Torri, Joseph	Junior	17	39	
Bushman, J. Kenneth	Sophomore	19	42	
Ryan, Thomas R.	Freshman	15	33	
Wirken, Frank J.	Freshman	21	46	
Clifford, Charles W.	Senior	18	39	
Roach, Rachael M.	Junior	17	34	

HIGH SCHOOL

Name	Subjects	Hon.	Pts.
Doyle, Francis E.	6	17	
Hebert, Louis A.	5	12	
Crowley, James J.	8	18	
Flynn, Charles R.	6	13	
Keegan, T. Normyle	6	12	
Sullivan, William F.	6	12	

Those without any cuts:

Arrington, Margaret R.	Morrissey, Vincent J.
Devere, Burton C.	Stelter, Agnes B.
Gorman, Edward W.	Smole, Marie A.
Middleton, T. Gill	

COLLEGE HONORS

MEDAL FOR HIGHEST SCHOLARSHIP

Presented by the Very Rev. John P. O'Mahoney, C. S. V., Chicago, Illinois, is awarded to

CHARLES R. MURPHY
Kankakee, Illinois

Next in merit:

Armand Lottinville, Papineau, Illinois

THE PHILOSOPHY MEDAL

Presented by the Very Rev. William Kinsella, Chicago, Illinois, is awarded to

CHARLES R. MURPHY
Kankakee, Illinois

Next in merit:

Armand Lottinville, Papineau, Illinois

THE ENGLISH ESSAY MEDAL

Presented by the Very Rev. P. J. McDonnell, Chicago, Illinois, is awarded to

FRANCES MARY CLANCY
Kankakee, Illinois

Next in merit:

T. Gill Middleton, Bloomington, Illinois

THE ORATORY MEDAL

Presented by the Rev. Stephen N. Moore, Bloomington, Illinois, is awarded to

JOHN W. MEHREN
Winnetka, Illinois

Next in merit:

Robert Nolan, Rockford, Illinois

THE LATIN MEDAL

Presented by the Rev. Timothy J. Hurley, Chicago, Illinois, is awarded to

J. KENNETH BUSHMAN
Princeville, Illinois

Next in merit:

William Gibbons, Bloomington, Illinois

THE DEBATE MEDALS

Presented by the Rev. P. C. Conway of Chicago, Illinois, and the Rev. M. J. Marsile, Chicago, Illinois, are awarded to the following member of this year's varsity teams:

J. HUGH BURNS, Chicago, Ill.
RALPH E. HOOVER, Hoopeston, Ill.
FRANCIS J. LARKIN, Bloomington, Ill.
PAUL LAROCQUE, Kankakee, Ill.
JOHN W. MEHREN, Winnetka, Ill.
T. GILL MIDDLETON, Bloomington, Ill.
ROBERT NOLAN, Rockford, Ill.
RAYMUND G. WENTHE, Chicago, Ill.

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Commencement Address

By Senator Thomas J. Walsh

June 9, 1931

The encyclical just issued by Pope Pius XI on capital and labor, anticipated in a summary made public on the occasion of the celebration in Rome of the fortieth anniversary of the publication by his distinguished predecessor, the revered Leo XIII, of a like letter, on the Condition of Labor, is a document of such merit and timeliness as to deserve the studious attention of all who would keep in touch with current thought on the problems that confront the world. It is particularly appropriate that it should be the theme of discussion on an occasion such as this that its wise comment on the cause of world-wide economic unrest and its sage counsel for the removal of the same may afford a guide to youth about to engage in the struggle of life. I am prompted, accordingly, to submit some references to this historic document and some reflections induced by a study of it.

The encyclical has evoked no end of praise from the secular press tempered, indeed, occasionally in the case of journals astonished and, one is led to think, a little disappointed, that views so liberal should emanate from the Vatican.

It quite naturally adverts to the circumstances leading to the letter of Leo, summarizes its salient features, extols the wisdom of its philosophy and expresses gratification at the reception accorded it by all who look for justice to and the improvement of the condition of those who toil.

The author, as the guardian of the faith of the fathers, was profoundly impressed with the view that the hard conditions to which wage earners were reduced under the unbridled dominion of capital, made them easy victims of theorists and agitators who, in a revolutionary spirit, made war at once upon the prevailing economic system and upon revealed religion. He recognizes that the abuses of capitalism, to use a term lately come into vogue, its violence to the dignity of man in the treatment accorded employees, in all too many instances, made seductive proposals to abolish private property and for the appropriation of all such by the state, to be thereafter administered by it as the common employers of all workers. He listed, among the conditions of his time, "the growth of industry, and the surprising discoveries of science, the changed relations of masters and workmen; the enormous fortunes of individuals and the poverty of the masses, and finally a general moral deterioration," all of which had contributed, as he asserted, to bring it "to pass that Working Men have been given over to the callousness of employers and the greed of unrestrained competition." He inveighed against the doctrine that labor is a commodity subject to the stern law of supply and demand, and that opportunity for employment should be open to unrestrained individual competition. To quote his words, he declared that "if through necessity or fear of a worse evil, the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of force and injustice," and he added, "The first concern of all is to save the poor workers from the cruelty of grasping speculators who use human beings as mere instruments for making money." He raised his voice against the employment of children of tender age and of women in tasks unsuited to them on moral or physical grounds. He pleaded with employers to observe the dictates of justice and humanity

in their dealings with their employees and counseled the latter to associate themselves in unions, the better to promote their common interests and protect themselves against unjust exactions or unfair treatment.

For one in our day occupying official or other high station giving weight to his words to commend the unionization of labor is trite, but remember that the letter in question was published forty years ago when it was not uncommon in apologists for heartless and grasping industrialists to refer to a strike as a "rebellion" of workmen, terminology implying a view denounced in the encyclical in these vigorous words: "Religion teaches the rich man and the employer that their work people are not their slaves,—and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them as so much muscle or physical power."

Having thus expatiated on the errors and evils attendant upon expanding industrialism, he warned the capitalism against a course likely to popularize socialism (of which more hereafter) and the wage earner raising foolish hopes of a Eutopia raisin gloofish hopes of a Eutopia sure to terminate in disappointment and disaster.

The humane sentiments of Leo's letter of which the extracts read only feebly, in outline, portray, are echoed in the recent encyclical of the present Pontiff, who evidently dreads the spread of the communistic movement with its mordant hostility to every religious belief, and particularly the Christian faith, exhibited by the ruling class in Russia, through the persistence of those economic wrongs against which his eminent predecessor so powerfully inveighed.

Leo having alluded to "the enormous fortunes of individuals and the poverty of the masses," Pius remarks that "the immense number of propertyless wage-earners on the one hand and the superabundant riches of the fortunate few on the other is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men."

What is the situation in that respect in our favored land where, perhaps, a higher standard of living among the people as a whole obtains than in any other country? Figures supplied by the Treasury Department show that in 1920 incomes of \$1,000,000 or more totaled \$77,078,139; in 1928, \$1,185,135,330, in other words, such incomes were multiplied fifteen times, representing no doubt an increase in the average income of each. In 1927, 290 persons reported incomes in excess of \$1,000,000; in 1928, 496 were thus fortunate or unfortunate, as one views the matter, and in 1929, 504 individuals admitted such a gigantic income. Bear in mind this is income, not net wealth which, assuming it returned five per cent of its value, would be conservatively estimated at not less than \$20,000,000. In that year 24 persons reported incomes in excess of \$5,000,000, an average of more than \$10,000,000 each.

The returns shows that in 1928 there were 1,539,139 taxpayers having incomes less than \$5,000, their total income being \$4,227,537,000. In the same year there were 15,780 persons with incomes in excess of \$100,000, their total being approximately the same amount, to be exact, \$4,370,659,000; in other words, the 15,000 approximately, at the top,

were getting as much as 100 times that number of taxpayers at the bottom.

In a recent radio address, the Secretary of the Treasury told that only four per cent of the population pay any income taxes, that is, the income of ninety-six per cent is less than the amount made exempt by the law, \$3500 with a slight addition to those having dependents.

It has been figured that the aggregate income of the 504 individuals paying taxes in excess of \$1,000,000 is sufficient to keep 615,000 automobile workers employed full time at current wages for one year.

I advert to these startling figures for two reasons. In the first place, an agitation is in progress, fomented or at least inspired by the class that has been able to monopolize so large a share of the prodigious wealth coming into being in this country during the last ten years, (the national income rising from 66½ billions in 1919 to 89½ billions in 1928, an increase of over 30%) to reduce wages because of the prevailing business depression and unemployment, and the decline in prices generally. It is true that as prices decline, wages are in effect proportionately increased, but how else shall a more equitable distribution of the new wealth being constantly created be effected? That is being produced in volume and at a rate never before in the history of the world approached, must be recognized, a development that is due to a multitude of causes, including the mechanization of industry, inventions and discoveries in the domain of science, mass production, improved business methods and the development and application of new sources of power.

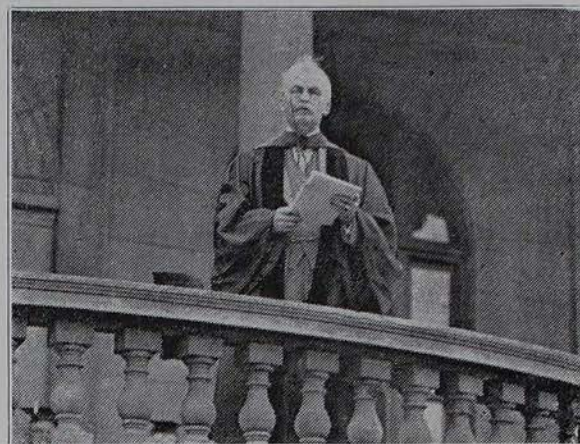
We are told that at the time of the organization of our government more than eighty per cent of our population consisted of the families of those engaged in farming; now less than thirty per cent are included in the families of those who follow the advocacy,—that is to say, that in the earlier time mentioned it required the labor of four-fifths of all our people to provide food and the raw material of clothing for the whole; now their needs in that regard are supplied by less than one-third.

If one reflects on the advance in agricultural methods since the time when the ground was ploughed by oxen, seed scattered by hand, grain cut with a sickle or cradle, thrashed with a flail and winnowed in the wind, as is still done in backward countries, and then attends to the perfection of modern methods in the same field, he will have some appreciation of the marvelous increase in the productivity of human labor. If one man's labor produces as much as that of ten men formerly, should not the one get ten times the wages of each of the ten, due allowance being made for a proper return to the capitalist or employer on the machine which thus makes possible the more abundant product?

It is in the order of progress that, on the whole, wages should tend constantly to increase, a condition that should be gratifying to all, seeing that it signifies a corresponding increase in the standard of living to, in turn, increase the demand for the necessities, the comforts and the conveniences of life,—the moving factor in the profitable employment of capital and in the opportunity for work for the wage-earner.

In the domain of railroad transportation the advance has been equally apparent and striking. Twenty years ago, a freight train rarely if ever exceeded 1500 tons in weight. Now trains transporting not less than 3000 tons are not uncommon and others carrying as high as 4000 tons are not unknown, their opera-

SENATOR WALSH SPEAKING TO GRADUATES



The above picture was snapped as Senator Thomas J. Walsh began his address to the graduates and visitors at the Commencement Day ceremonies. The Senator is standing on the porch of Marsile Hall.

tion requiring no more men than formerly. In 1920 the average freight train consisted of 37 cars; in 1929 of 49; in 1920 each car in a freight train carried an average load of 709 tons; in 1929 of 804 tons. Bigger and better engines and cars, heavier rails, improved road beds are among the contributing factors thus permitting the moving of treble the weight of freight without increase in the number of men employed. One man in a tower in a yard operating a complicated switching device does the work that once demanded the services of a multitude to permit movement of trains in the crowded industrial and commercial centers. At an earlier period the automatic brake played its part in reducing the force necessary to move trains, both passenger and freight. These improvements are installed to lessen as they do lessen the cost of operating.

The Department of Labor reports that the productivity of railroad labor increased from 1915 to 1926 by more than 33 per cent and the Bureau of Railway Economics, an organization of the railways of the United States, adds that efficiency in railroad operation has advanced approximately 20 per cent since 1922. Consequently the total wages paid to railroad operatives has declined three-quarters of a billion since 1920, the number employed having been reduced by 361,912.

Upon what rule of right or reason should the saving all inure to the benefit of the stockholders? Why should not the wages of the operatives increase as the number necessary to accomplish the same result decreases?

It is scarcely necessary to dwell upon the innumerable factors contributing to the reduction of costs in manufacturing and in supplying power and light. It will suffice to refer to two. Careful tests and practical experience have demanded that coal is now from three to five times as efficient in the generation of power as it was twenty years ago owing, among other influences, to improved methods of boiler construction and a better understanding of the conditions requisite to perfect combustion; in other words, the cost of coal in industry has been reduced by half or more. The use of the automatic stoker has displaced a goodly army of men, the country as a whole being considered. Man power is being replaced by other than human energy constantly, and cheaper and more efficient power is similarly being availed. The extension in the employment of electric energy is one of the marvels of the modern history of manufacturing. Hydro-electric plants continue to multiply and the demand for cheap

power becomes insatiate. The Muscle Shoals development contemplates an additional supply of 100,000 horse power, and eventually not less than half a million; that now in progress at Boulder or Black Canyon, 1,200,000 horse power, while the projected improvement of the St. Lawrence now insistently demanded by the industrialists of the State of New York and adjacent territory, means an addition of 5,000,000 horse power.

Instances are not rare in which the difference in the cost of power as between that developed through the consumption of coal and that coming from the falling water of a river has turned a doubtful or failing enterprise into a decided success. And now natural gas carried in pipe lines many hundreds of miles in length begins to compete both with coal and water in the generation of cheap power. The efficiency of electrical equipment in factories is such that while only 33 per cent of the total power equipment in such in 1914 was electrical, it was 70% of all in 1927. The new orders for electrical equipment in 1929 were double those of 1922. The customers for industrial power rose from 380,000 in 1920 to 1,079,000 in 1929, and the electric energy applied to industry in the same period more than trebled in amount.

All this means that the productivity of human labor has increased immensely. The same number of workers can produce vastly more than in former times; they should have more of the things that are produced, that is more money for their work enabling them to secure a greater quantity, in value, of the things produced; there should be an equitable division of the gains resulting from economies and improvements as between labor and capital. The bare fact that a business depression is upon us, that because of unemployment laborers are offering themselves at a diminished wage, is no justification for a reduction. Were wages as high as they ought to have been at the time to the level of which it is proposed to reduce those now current? The American people hold in detestation a character who died immensely rich, his fortune having been swelled, as common rumor had it, by the purchase of securities thrown upon the stock exchange at a fraction of their real value by holders made desperate by threatened losses in a financial panic.

Perhaps laborers can now be secured, in the keen competition for jobs, at starvation wages, but let us not hasten to commend those who propose the policy of so improving the situation with which we are confronted.

(Continued on page six)

KENNETH CLOTHIER

"Kenny"

Bloomington, Ill.
President Senior Class
Valedictory
Banquet Toastmaster
Viatorian 2, 3, 4
Monogram Club President 4
Football 2, 3
Basketball 1, 2, 3, 4
Captain Varsity Basketball 4

Scholar, athlete, and gentleman; that has been the record of Ken Clothier throughout his four years at St. Viator. Evidence of his leadership among the student body is found in the long list of accomplishments which heads this column, proof of his scholastic ability is in the records of the Registrar's office, and testimony to his athletic greatness has not been lacking in the press of the Middle-West in the year just passed.

Ken first stepped into the limelight when he broke into the line-up of a great Viator basketball team in his Freshman year as a guard. Since then he has been one of the most dependable men on the squad, and captained one of the greatest Viator teams in history in his final season on the hardwood. He was an almost unanimous choice for All-Conference honors at guard.



His ability as a leader was not confined to the athletic field alone, however, and he has occupied several of the most important student positions on the campus in the past year. Besides occupying the positions of Monogram Club President, Senior Class President, and College Club Vice-President with all the multiplicity of duties attached to those offices, he found time to be one of the most valuable members of the Viatorian staff.

Whatever Ken's position in his new life may be, we feel assured of his success if he gives as good account of his stewardship as he has of his four years at St. Viator.

CHARLES R. MURPHY

Kankakee, Ill.

Oratorical Contest 2
Debating 2, 3
Bachelor Oration 4
Honor Student "Summa cum laude" 4
Excellence Medal 4
Philosophy Medal 4

Eight years of study as a Viator man were capped on June eighth by the diploma handed Charles Murphy. Four years were spent by the Kankakee student in the old Viator Academy, whence he graduated with honors in 1927. Maintaining his high scholastic record throughout his college career, he was able to graduate with the highest honors of the class of '31.

Besides his regular appearance on the honor roll of St. Viator, he was acclaimed as both an orator and an able debater. He won the Oratorical Medal in his Sophomore year, and was a member of the varsity debating team in both his Sophomore

and Junior years. Ill health prevented his participation in extra-curricular activities this year, to the great loss of the Viator team.

Philosophy has made the greatest appeal for him, and his thesis was



one of the outstanding works submitted for the year. His Bachelor Oration proved that he has lost none of his old ability to reason clearly, quickly, and to express himself forcefully. Because of his successes in his high school and college life, we feel no fear in freely predicting a most brilliant future for him in his chosen field of endeavor.

FRANCIS B. CARROLL

"Fat"

Chicago, Ill.
Football 1, 2, 3, 4
Viatorian 3
School Play 4
Vice-President 1
College Club President 4

"Fat" first made his appearance on the Viator campus nine years ago, and, with the exception of one year, he has been here ever since. Carroll was a leader in the Viator Academy, a well-known and liked athlete and scholar.

After receiving his sheepskin from the High School, he tried bucking the world for a year, but the call of St. Viator became too strong for him, and, in the fall of 1927, Carroll again swung off the Bourbonnais Limited and petitioned for a room in Roy Hall to begin his college work. The football coach took one look at "Fat" and told him to report for the



line. He did, and was one of the mainstays of the Irish forward wall for four years.

He had always exercised a quiet leadership over the student body by his example, and as College Club elections drew near last year, the members of that august organization decided to give him his full due. Accordingly he was elected President by an overwhelming majority, and has led the student body through this year in his capacity as incum-

bent of the most important office on the campus.

Carroll's ever-ready good humor and his frank personality made him one of the most popular men on the campus. He changed acquaintances into friends with a mysterious alchemy of the moment strangely his own. He will be missed from the campus almost as much by the freshmen of last year who knew him but for a single term, as by the upper-classmen who have known him for many years.

ROBERT E. TUCKER

"Hack"

Fort Wayne, Ind.
Viatorian 1, 2, 3, 4
Class Secretary 1, 2, 3
Vice-President 4
College Club Secretary 4
Holy Name Marshall 4

When Robert E. Tucker unloaded from Ft. Wayne just four years ago, St. Viator was furnished with one of the most capable of secretaries and lieutenants. For four years "Hack" has been, by common consent, secretary and chief of operations of just about everything undertaken by the student body. His class was first to recognize his ability as an organizer, and he held the position of secretary with them during the Freshman, Sophomore, and Junior years. The College Club



held its elections first last Spring, however, and took "Hack" for its own personal use before the Class could get him.

To prove that he could do more with a pen and typewriter than make out minutes and reports, he gained a position on the Viatorian staff in his Freshman year, an accomplishment worthy of more than passing notice, and he has held that position with increasing ability ever since then.

He has always been a busy man, but busy or not, Bob always found time to help a friend or lend a hand with the management of some student enterprise. He possessed a rare combination of ability and willingness, and his place will be doubly hard to fill in future years because of that.

PATRICK M. CLEARY

"Pat"

Fort Wayne, Ind.
Viatorian 3, 4
School Play 3, 4
Class Secretary 4
Tennis 4

In the fall of 1929 a couple of trunks bearing the pennants of Quincy Junior College arrived on the Viator campus, closely followed by a young gentleman who announced himself as Patrick Cleary and avowed his intention of taking a science course, majoring in Biology. "Pat" was on the campus less than a week before he knew all the old-timers, most of the Freshmen, and was accumulating a large store of knowledge concerning the inner-life

of every man within a radius of ten miles. Consequently, when the editor of the Viatorian began to cast about for a new Campus Briefs scribe, he did the obvious thing and



appointed Cleary. No man ever fitted a position more perfectly.

His disposal towards argument on any and all subjects at any and all times made his room one of the most popular meeting places on the campus, and "Doctor" Cleary nightly propounded his new philosophy to an ever increasing group of disciples. His acquaintanceships reached out on all sides and embraced the most cosmopolitan group on the campus.

Wishes for the success of the brisk young man from Fort Wayne, L. gansport, Quincy, London, Paris, and Hong Kong will come from every one who knew him—and who did not?

JOSEPH F. LOGAN

"Burly"

Fort Wayne, Ind.
Football 1, 2, 3, 4
Baseball 1
Viatorian 2, 3, 4
Class Treasurer 1

Delegate to Advisory Board 4
Treasurer Monogram Club 4

When the most popular members of the class of '31 are recalled by the students of years to come, the name of "Burly" Logan will be among the first mentioned. Joe came to St. Viator from Central Catholic of Fort Wayne four years ago and became a figure on the campus within a month of his arrival by winning a place on the varsity football team. In the next year he branched out and became a member of the Viatorian



staff, despite the fact that he was enrolled in the Commerce school.

"Burly" possesses a remarkable ability to lead, and his tact in handling men was soon recognized and he was placed in charge of the "Department of Maintenance of Way"—one of the most important student positions on the campus. And for two years the "Department" has functioned with a smoothness and efficiency seldom seen before.

The likeable "Burly" was always

one of the first men to become acquainted with the newcomers to the campus, and his circle of friends extends from the President of the Senior class to the lowest Freshman.

LAWRENCE P. CHRISTMAN

"Pete"

Yoder, Ind.
Baseball 3, 4
Football 4

When "Pete" Christman decided to continue his education at St. Viator after graduation from Quincy, the College gained another student and gentleman to add to its list of alumni, and he gained a host of new friends who were quick to appreciate his ability.

He had made considerable of a reputation for himself as an athletic star at Quincy, and he first tried his hand at baseball. He was so



successful that the veteran Viator backstop was forced to divide his time behind the bat with Christman. "Pete" tried football last fall, and, despite the fact that he was a Senior, made good and became a regular guard.

His work in the classroom has been in no degree short of his athletic accomplishments, and he held the respect of his instructors as well as that of his playfellows in sport.

To "Pete" we offer the hope that his dreams will be realized, and assure him that he will be remembered at St. Viator as an example of the ideal Catholic student.

ROBERT McMAHON

Berkley, Calif.

Although Bob secured his prep school training in this vicinity, he attended the University of Southern California for the first three years



of his collegiate course. He came to St. Viator last fall as an off-campus student, and suffice it to say for his personality and charm of manner that the quiet newcomer is already known to practically every man in attendance at St. Viator, both on and off-campus.

CHARLES W. CLIFFORD

"Hiram"

Farmer City, Ill.

"Hiram" came to St. Viator four years ago and determined upon a science course. After spending two years at St. Viator, he decided to try the University of Illinois for a while. One single semester sufficed to prove to him that his heart was still with the old school, and he returned without further delay. His return was almost synonymous with

coming alumni, and he has been called upon times without number to transform other rooms and floors for dances, parties, smokers, and what have you.

His readiness to place his artistic talent at all times at the disposal of the student body is but one small example of his willingness to aid every man with whom he came into contact. Although his major was in History, he was one of the most able and interesting critics of literature on the campus, and his dissertations have often illuminated the pages of the Viatorian.

"Irv" has been renowned for four years as a scholar, and his thesis was one of the best ever presented for a degree. In graduating him, St. Viator will lose one of her most able students and willing workers.

EDMOND L. SHEA

"Ed"

Fort Wayne, Ind.

Football 3

Class Delegate to Advisory Board 4
Holy Name Delegate 4

The second contribution of Quincy College and Fort Wayne to the student body of St. Viator was Edmond L. Shea. He brought quite a record as both a student and an athlete with him, and has continued to maintain his reputation during his two years with us.



the return of the genial Father Bergin from the same institution, and a new bowling combination was promptly formed. In two places, therefore, for the past two years has the work of "Hiram" been outstanding—in the chemistry lab and on the bowling alleys in the College store. To his two loves he has been constant, allowing nothing but chemistry to interfere with his bowling, and nothing but bowling to interfere with his chemistry. Without Clifford, two places on the Viator campus are going to seem rather deserted next year.

IRVIN ANTHONY MATHEWS

"Irv"

Kankakee, Ill.

After looking about for a while, Irvin Mathews decided about four years ago that as good a Catholic college as the country could afford was situated almost on his own front doorstep. Accordingly he boarded the Limited and inscribed his name on the records of the Registrar of St. Viator.



Within a month of his arrival, the student body had found a place for him. He was called on to decorate the great new Viator gym for the Homecoming frolic, and the skill and artistry which he displayed at the time won him the permanent position of Chief Decorator for every affair undertaken by the student body in the past four years. His ability has four times changed the gym into a fairyland for the Home-



During his residence at Quincy, "Ed" was a member of the Hawk football, basketball, and baseball teams. He was prevented from engaging in athletics at St. Viator by his venture into the field of applied business principles, but he maintained his leadership in his Class and in the various societies of the campus.

We don't know what "Ed" plans to do in the future, but we feel that if he continues to exercise those qualities of manhood which marked his life at St. Viator, his success in the business world is assured.



ARMAND LOTTINVILLE

Papineau, Ill.

Debating 2

Armand was fated to spend his early days in the growing metropolis of Papineau, Illinois, and there he first conceived his love for two great subjects—French and Literature. Electing to attend St. Viator for his classical course, he combined the two, and the result was his thesis on "The Lyrics of Lamartine."

He tried his hand at debating in his Sophomore year, and became a regular on the varsity team, but the rostrum lost its appeal to him in the following year, and he withdrew from extra-curricular life to devote his time to the study of French literature. He has been one of the most amiable of students during his stay with us, and nothing ever disturbed his equanimity of the unhurried Armand. Just what he will do in the future, we do not know, but we feel sure that life will never be too grim for him to enjoy.

MARY TAYLOR

Bonfield, Ill.

President, S. S. S. V. C. 4

A member of the minority party of St. Viator—the co-eds—Mary has



made her presence at the College known by her ability as a student. English has made the major appeal to her, and upon it she has lavished her greatest efforts.

When the co-eds decided to organize, it was to Mary they turned for leadership, and, as President of the newly-organized Social Sorority of St. Viator College, she guided the new group through all the troubles and problems of its first year of existence. She organized the society and put it through a season of endeavor that would have been creditable to the College Club itself.

Her quiet, unassuming manner made her the friend of every one on the campus and her ready smile will be missed from our halls next year.

Chef Makes Model Of Marsile Hall

A large model of Marsile Hall, College Administration Building, has been placed on display in the Merchant's Cafe in Kankakee. The model is in the form of a large cake and is the work of Paul Russo, chef of St. Viator.

Mr. Russo has been at work on the model for almost six weeks and has finished the work with a remarkable fidelity to detail. The model proper is about three feet long by eighteen inches wide and two feet high. The building is modeled of white sugar, the porch and walks of brown sugar, and the grass and shrubbery has been put in green. The model is complete to the cross which adorns the top of the real building.

The model will be placed on exhibition before several conventions of chefs and caterers before its return to the College.

JOSEPH E. HOOG

"Joe"

Fort Wayne, Ind.

Football 1, 2, 3

President Holy Name Society 4

School Play 4

Banquet Speaker 4

Another true son of Central Catholic, whence have come so many Viator stalwarts in the past, is Joe Hoog. He chose the science course and has persisted in his pursuance



of the curricula with earnest purpose during the four years of his residence.

Always quiet and unassuming, Joe won his way into the hearts of his classmates and the faculty easily and quickly. His elevation to the Presidency of the Holy Name Society in his Senior year is indicative of the high regard entertained by the student body for his character and ideals. He has symbolized the highest type of courteous, ennobled, manhood to us, and we feel that our loss will be the very great gain of the world.

Fourteen Receive Viator Honors

(Continued from first page)

by Rev. T. J. Lynch, Dean. The Senator then proceeded to deliver one of the most interesting and impressive addresses ever heard on the Viator campus. Taking the problem of capital and labor as his general topic and using the encyclicals of Pope Leo XIII and Pope Pius XI on that subject as references, Senator Walsh delivered a most stirring denunciation of the present system of capital with its tendencies to divide the people into two great classes of very rich and very poor. The whole of his address which has been reproduced in many other journals, will be found on the inside pages of this issue of the Viatorian.

Clothier Delivers Valedictory.

The Valedictory of the Class of '31 was delivered by Kenneth Clothier. Speaking on "Christ and Culture," Clothier's oration ranked with the best of the many addresses heard during the day.

The Benediction was pronounced by Bishop Sheil, and the Class of '31 passed into the roll of the alumni.

Degrees and Honors Awarded.

Fourteen graduates ascended the steps of Marsile Hall to kiss the episcopal ring and receive their diplomas from the hands of Bishop Sheil. Eleven college students trod the same trail to receive medals for scholastic excellence at the same hands. Charles E. Murphy, A. B., '31 received both the medal for Highest Scholarship and the Philosophy Medal, while John W. Mehren was twice before the dias to receive the Oratorical Medal and a Debate Medal.

Campus Briefs

The life of the graduate is truly a path of thorns and thistles. Tragically conscious of the trust dition decrees that he must ever be which is soon to be placed in him, and, accordingly, he must regulate his external life to reflect the solemnity which is within him. Did you ever attempt to preserve dignity in a stiff wind with a foot-square mortar-board on your head?

It took us nine months to find it out, but we have finally discovered that the pretty green and figured stationery in Room 227 is the property of the gentleman WITH hair.

The final meeting of the Mysogynist Club was held on last Friday evening in the room of its founder, Pat Cleary. The recent return of balmy weather and the presence of all the singing flowers and blooming birds on the campus has greatly depleted the roll of members and the Club has been torn by assuasions hurled at the heads of its own officers.

Our co-eds felt an urge to revert to the elementary last week, and the result was a steak fry held in the wilds of the College Club rooms. The occasion was rendered all the more cave-womanish by steaks fried on the electrical stoves of the college refectory (no matches were used to start the fires), raw pickles, and potatoes butchered into salad.

Ed Hunt modestly suggests that we might use the following features in the interest of a more entertaining and instructive Viatorian:

Picture of Ed Hunt.

Story of his rise and fall

Why and How

His campaign against English and History professors.

Although the Corpus Christi procession was prevented by the rain, the Seniors discovered a new use—and the only practical one so far advanced—for their cap and gown outfits. It seems that the mortarboards make fine umbrellas, while the gowns shed water uncommonly well.

We wonder just how many graduates would have noticed the mistake if the wrong thingummy had been tossed over their shoulders at the commencement?

Another brother combination was dissolved by graduation as the Sheu Brothers, exclusive supply agents to the saccharinely-inclined students, closed shop on June eighth.

"Burly" Logan announces that the Maintenance of Way Department will continue to function for about two weeks after graduation.

Someone discovered a copy of Rachmaninoff's "Prelude in C sharp Minor" and a perfect rash of prelude playing has broken out on the campus. Larkin, Wenthe, and Madden are the principal manglers of the classic, but about everyone seems to have tried his hand. The trend to the classical was given a great impetus the other day when one student recognized another man's rendition of a certain well-known bit of Verdi, but went all hay-wire again when a perfectly serious rendition of von Suppe's overworked overture was referred to as "not bad—for impromptu."

The catastrophe came suddenly and quickly to the Logic classes. Ask any Sophomore about "twenty-one out of twenty-eight."

Senator Walsh Addresses St. Viator

(Continued from page three)

Leo having declared that whatever might be said in behalf of unrestricted competition generally, it ought not to be applied as the ruling policy in respect to labor, and Pius boldly declares that "the wage paid to the workman must be sufficient for the support of himself and his family."

Let us not declaim against the concentration of wealth and then remain silent when policies are proposed, the necessary effect of which is to maintain or intensify that evil of the disastrous consequences of which we have been so repeatedly warned. Among such is the suggestion that our national tax system should be revised so as to impose a heavier burden on those of small or moderate incomes who now pay and to include others now exempt because of the paucity of their income, to the relief, of course, of those of great wealth. From the same source comes the insistence upon the repeal or emasculatation of the anti-trust laws.

Another circumstance moving me to make special reference to the observation of both encyclicals in the accumulation, in the presence of much poverty, of immense fortunes, is the discussion of the Russian venture in communism and the effort to excite fear of its gaining a foothold in our country.

The encyclical just issued undoubtedly had for one of its purposes the checking of popular support of that system as its prototype was intended, among other ends, to arrest the spread of socialism, it being recognized by the authors of both that but for the abuses of the system sought to be overturned, the substitute proposed would gain substantial acceptance nowhere. It was eminently sound in the Pontiff to conclude that in order to make head against anti-religion communistic propaganda, he must labor to eliminate the "excesses" and restrain the excesses of capitalism. Those responsible for them have not failed to attempt to utilize the popular hatred of the tenets of communism as exemplified in Russia, and particularly the hostility displayed by its leaders to every form of religious belief, to divert attention from their own plans to swell their fortunes at the expense of the multitude. One might almost say that every effort to save the public from pillage finds some one speaking on behalf of that ill-defined group commonly referred to as Big Business, denouncing such effort as socialistic, bolshevistic and communistic. The spokesmen for certain public utilities companies, supplying power and light, whose financial transactions and practices generally have been held up to public odium and reprehension through revelations before the Federal Trade Commission, have been particularly profuse in their characterization of attempts to restrain them as being communistic in character and inspired by Moscow. They seek to turn to their own profit the horror of Christian people at the outrages committed in Russia against religion and its ministers, including the desecration of places of worship erected through the piety and sacrifice of other times, by denouncing all forms of public ownership of public utilities by municipalities, states or the nation, as bolshevistic and any one ventures to criticize their business methods as an apologist for and promoter of socialism, the motive obviously being either to monopolize the opportunity afforded by the demand for power or to prevent a comparison of rates that might demonstrate the excessive

character of their charges. And that leads me to notice a terse sentence in the letter which gives occasion to these remarks, that has had especial attention from the press, namely, "No one can be at the same time a sincere Catholic and a true Socialist." I allude to it because it easily lends itself to misrepresentation, to which the prejudiced and designing find it easy to resort in matters affecting the Church. That it was not intended to discountenance what is quite generally referred to as public ownership of public utilities is manifest from the context as well as from the record of the Church in relation to such. Lest any such interpretation be put upon his words, the revered writer remarked, "It is rightly contended that certain forms of property must be reserved to the states, since they carry with them an opportunity for domination too great to be left to private individuals without injury to the community at large."

The idea of the acquisition by the national government of the railroads of the country to be thereafter operated by it gained no little support at one time when those in control of them were active and influential in our political affairs, not infrequently corruptly so. It has subsided as popular protest against much interference has waxed with the development of higher standards in public life. There is every reason to fear such domination on the part of the allied power interests as to be inimical to the best interests of the community at large, and consequently wholesome that at least some of the great properties supplying energy be retained by and operated through agencies of the government as the most effective check upon extortion.

Even if the comment quoted were not found in the document being canvassed the fact that without any disapproval from the Church the railroads and public utilities of many kinds are owned and operated by the government in states in which her influence is potential would refute the notion that any hostility to such policy was implied in whatever is said in the encyclical derogatory to socialism.

What was really meant by the expression above adverted to is not difficult to discern. It could not have been intended as a disapproval of the common ownership of goods, seeing that the early Christians in the attachment they had for each other, not unlike that between members of the same family, all prescribed by a hostile world they went out to conquer in the cause of the Master, found themselves impaled to the adoption of that system. In Acts II al et seq., referring to those who listened to the preaching of Peter, we are told, "They, therefore, that received his word were baptized; and there were added in one day about three thousand souls. And all they that believed were together and had all things in common."

The encyclical descants upon the fact that practically all the proponents of the theory of socialism, its evangelists, so to speak, were atheists, whose disbelief in religion, natural or revealed, were inextricably interwoven with their economic dogma, the acceptance of which would naturally incline to acquiescence in their teachings as a whole, the rejection of a part of which would stamp the devotee as no true Socialist.

But a studied perusal of the document will disclose that it was not against the common ownership of goods that the malediction was leveled when that should be effected by the voluntary consent of those concerned, as is the case among the members of not a few orders sanctioned by the Church, but against a

system under which the state would appropriate all private property contrary to the mandate "Thou shalt not steal."

The "true Socialist" referred to by Pius is made clear by the following comment of the Catholic Encyclopedia: "State control and even state ownership are not necessarily Socialism, they become such only when they result in or tend towards the prohibition of private ownership not only of 'natural monopolies' but also of all the sources of wealth."

It has been remarked, indiscriminately, by persons having no particular sympathy with its doctrines in their purely religious aspect, persons obviously concerned about their individual possessions, that the Catholic Church is the last bulwark against socialism. Doubtless similar sentiments, perhaps hopes, now are cherished touching its attitude toward communism. They emanate from those who have every reason to see preserved the status quo, the ultra-conservatives who are, for obvious reasons, content with the existing order. It is to be regretted that the Church should be regarded as the upholder of any particular economic system or any particular political system or establishment, for it is all but inevitable that it comes to be regarded as, in a measure, responsible for, at least more or less tolerant of, the abuses, the wrongs and the crimes of the institution with which it is, in a sense, wedded. Especially does it thus become the object of attack when it is the beneficiary in a material way of the system or institution it espouses. The Church is today suffering in Spain from the oppressions and folies of its fallen monarch and his satellites, the consequence of the intimate association between the Church and State in that country, further proof of the wisdom, from the standpoint of both organizations, of the American idea of the total separation of the two.

If we can but remove heavy abuses in our economic system responsible in large part for the unequal distribution of wealth so conspicuous in this favored land, toward which the Creator has been exceptionally lavish in his gifts, there need be no fear of our people embracing communism and the Church can most effectively combat the loss of souls through the baneful teachings of Marx and other apostles of unbelief upon which communism is based, by making common cause with those who strive for justice to the man who toils.

Our Church has not been exempt from the reproach justly leveled at other denominations of having honored those who have been bountiful toward it without too careful inquiry into whether their abundance has not been amassed through questionable means, including the oppression of the poor. Caution in the respect mentioned is, I take it, enjoined in the following sage injunction from the encyclical, namely: "Every effort must be made that, at least in the future, a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workmen." Having said this, the author added the solemn warning that unless serious attempts be made with all energy and without delay to put them (the idea expressed and others like it) into practice, "let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution." If it be thought by any one that the language last quoted is needlessly alarming let it be recalled that within the past month Daniel Willard, President of the Baltimore and Ohio Railroad

Company, expressed himself similarly, declaring that the condition in which our country finds itself at this time with six million men out of employment is a challenge to capitalism which must give way to some other system unless means can speedily be devised to relieve the distress implied and ensure against its recurrence.

Europe is even nearer the brink of the precipice than we, according to Frank Simonds, writer on conditions in the Old World, just returned from a three-months' trip abroad, who tells that while in America the talk is of the revival of business, in Europe it is all of "the chances of survival of the whole system of capitalistic civilization." If half the energy displayed in ferreting out alleged communistic propagandists in this country and in arousing public sentiment against the ruling class of Russia—ruthless despots—were expended in exposing impositions perpetrated by our own, we might turn a deaf ear to the Cassandra who warn of an approaching cataclysm. At it is, the admonition of the encyclical of the Pope that evangelists should be prepared by intense study of social matters to combat present day economic tendencies is addressed with peculiar appositeness to the young men going out from this institution and others like it into the world to order its future, and to serve either in the ranks of the workmen, among those who direct giant industrial and commercial enterprises, or those who guide the ship of state.

SECOND BANQUET HELD FOR WORKERS

College Entertains Self-Help Department at A Feed in the Refectory

As a parting testimonial to its Self-help Department, a banquet was tendered the workers in the refectory by the College. Approximately fifty were in attendance to enjoy the good things prepared for them by Chef Russo and his staff of cooks.

Don Anderson acted as toastmaster for the event, and introduced the various speakers with a wit and ability all his own. Brief speeches expressing appreciation to the College and Mr. Edward E. Gallahue for the opportunities given the student body were made by Martin Too-hill, Eddie O'Neil, Herbert Shea, and William Hamilton. Mr. Gallahue then spoke briefly commending the members of the Department for the spirit shown throughout the year, expressing his appreciation for the cooperation shown, and, as his final order of the year, commanding his men to aid the College in its program of extension for next year.

Señor Hipolito Monserrate, '33, known about the campus as "Skippy", will set sail from Baltimore on June 18th for his home in Cayey, Porto Rico. During his two years at the local institution, "Skippy" has established quite a reputation as a student, a boxer, a musician, and a real fellow, and no doubt his many friends wish that they could be able to bid him bon voyage at the dock in the city of Calverts. Although the Senior's plans for the continuance of his course to fit him to be an M. D. are not yet completed, he hopes to be able to return to Illinois next year.

In your charity kindly pray for the departed founders of St. Viator College Endowment Fund.

Rev. Michael Quirk
Rev. Geo. P. Mulvaney, C. S. V.
Rt. Rev. Msgr. D. L. McDonald
Rev. Martin Brennan
Rev. William Murtaugh
Rev. John Suerth
Rev. J. F. Kirsch
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Valedictory "Christ and Culture"

Kenneth Clothier

We live in an age of experimentation and novelty, an age that desires to move seaward from the grim land of the past with its standards, traditions, and cherished beliefs, an age that has but one criterion of truth: novelty, but one standard of error: antiquity. Our day, the child of the 19th century, desires to stand silent upon lonely peaks of Dorien, looking into the bay of the present. Modernity calls it wisdom. I call it chaos, because we are isolated in too revolutionary a way from the past, whilst our day glances most lovingly but most wistfully into the Pacific of the future, where it hopes to see the subtle but elusive truth swim into its kin. Like Ulysses, our day wishes to sail into the glimmering West, way beyond the farthest stars, fired by the splendid hope and animated by the dream, a phantom—of truth's complete conquest and of man's arrival at an island—the land of Prospero, where the word of culture and the music of an Aull will chant him to the noblest culture and discovers for him a religion that will make of man, a god.

In the midst of this ceaseless wandering of the human spirit, in the midst of this clamor-filled age, a man has become a contradiction. He is a prodigal and a Midas: a prodigal because he sits in the temple of truth, using but its husks, while Midas-like, his soul is starved to death because it is either ignored altogether or its existence is forgotten or hidden beneath the blasphemy of the age which preaches man's sufficiency for man. The congregated—isms of our age have enabled man to fly the heavens, not in the fiery chariot of his soul, but upon the aero-plane, the child of his hand and the offspring of his science. Man has enriched his environment, but has starved himself so much that now a plea for a new religion, humanism, which is culture and knowledge, are the magic words to herald him into the promised land of self-redemption. To restore man's own soul to impoverished man, to bring to him a vision of higher things, to cloak him in the garment of the supernatural, there has come a most human religion—humanism—that would save the world not by the Way of the Cross, but rather by a knowledge of the somber culture of a Sophocles, by imbibing the highest spirit of Plato's philosophic ecstasy, by a hardening of the mind through the logic of an Aristotle and the universal culture of a Goethe. They tell us that a knowledge of the works created by the genius of man, and steeped in the frenzied and burning words of which he is capable, will make man like unto a god, whose salvation seems to be guaranteed by his capacity for culture, and whose damnation is inevitable, if he remains illiterate. To humanists, to know is to be saved, and the only damnation is slavish ignorance. Hence, an Irving Babbitt from the quiet academic ways of Harvard, a Paul Elmer Moore from the groves of Princeton, have concluded under the inspiring influence of Matthew Arnold—that a knowledge of the best in human literature will save the world, that a culture and a steeping of the personality in aesthetics will produce such a harmony among the intellect, will and soul that from the tranquil air of libraries, there will fly the dove of culture to bring the saving morality of man. They deem it final that a literature steeped in high intelligence, and a system of morality, governed through the medium of books, will lead to the divine

life, because genius is the redeemer of man. They have discovered the good life in literary solitude and in cloistered habitations; they have come in contact with moral axioms and a sweet reasonableness for men who live in ivory towers. By the assimilation of ideas from books, if we are to believe them, man will easily become a paragon of virtue, a walking Polonius, whose covered maxims will lead him to a heaven on earth. Their ideal of heaven seems to be an abundant supply of books and a sufficient time to read.

As far as they go, they deserve serious consideration and attention. But the questions that the humanists must answer are these: Will knowledge and literature give to man a morality? Will culture give him a religion? Will the mere study of the works of genius so lead man out of himself and enable him to climb the starry spheres and beat for judgment upon his life at the bars of eternity? Will merely human education, considered as the reading of books, save him and the world he inhabits?

After all, culture is a most fickle lady that has walked most amiably in the twilight of the past, stopping at times to produce a decadent Nero and a cultured Julian. She is still in our midst, riding in the guise of Freud's philosophy, and wearing the robes of Joycean obscenity. She stops at the literary palace of a D'Annunzio to produce a blithe decadence of a sorrowful paganism. She even spins the spider's emotional web of a Proust and darts into the brain of an H. G. Wells, impelling him to preach the gospel of man's assured divinity on earth. Thus she has walked through the maze of the centuries, ever alluring men. When left to his own power and to his guidance, to worship at the shrine of men's own making, when he but admired his own perversity. She is now here, now there, now everywhere, only to tell us of the pleasant grove where he palpably nowhere, who now can the fair lady keeps her banner and sings. If we could but know, we would all listen to the melody, and be saved by her song. It is so cheap that it never cost the blood of Christ. She has opened magic casements in the past, and has permitted her devotee to enter her fairy land, the paradise of the merely cultured. Men and women heard her music in ancient Egypt, only to forego their humanity and become bestial, nay, even depraved. To her they listened in groves of Athenian Academies, only to become for a time angels flying in the sun of truth. This happened only when they brought culture and conscience into unity. These men became animals when passions beat upon the golden casement of their intelligence. In such moments they forgot the God within the conscience. During culture's highest flowering in Italy, the least song thrilled the heart and so filled the mind that even genius became monuments of human perversity and folly, where men with intelligence alert and intelligence universal, sank beyond the depths. They became weirdly desolate, because they listened but to the music of culture. The history of humanity has proved that mere culture, divorced from religion, has made man a disciple man of taste, only to catch him in the wayward trammels of his own sense. The culture of the humanists has never, nor will it ever, give final peace to a man's soul, when temptations lure and the imagination becomes dizzily fascinated by the luxury of the flesh. Nay, history even

presents us with this peculiar paradox, that the highest and the most gifted of the sons of men, when they lived according to the dictates of mere culture, wandered into strange lands, where the allurements of the world enmeshed them and where the song of the animal life so intoxicated them that culture wore but the mask of ignorance: taste born of culture became immorality. In the brilliant hands of Cardinal Newman, mere culture has proved to be but the "history of the natural man."

Can education, by its force and beauty, and knowledge, by its loveliness, so elevate man from the thrallhold of the senses, so separate his higher from his lower nature that he will act always with the securities and the intelligence so beloved by humanists? Knowledge and education are noble aims for man's attainment and beautiful sanctuaries wherein the man worships. When pursued with zeal, it brings a treasure of a glory to a world. With Homer, we may resurrect the spirit of ancient Greece, with Sophocles, we may watch man walking grandly to the river of death. Virgil will make live for us through rhythmic language the glory of Roman Imperialism: through the eternal agony of Dante's Inferno we may walk, listening to the cry produced by man's inhumanity to man; up the mount of purgatorial self-purification we may climb and enter the paradise, where men and women are forever imparaded with Christ, the Savior.

Through the hell and heaven of man's own creation, companioned and appalled by Shakespeare, we may stroll. All the pageantry of world genius may be ours. But with this, culture in our hearts and its fires the storied treasure of all human impaled upon our imagination, does it follow that we, the heirs of the centuries, are morally better than the illiterate peasant, who jumps at will in and out of the supernatural world. The experience of the race proves, and our testimony vividly bears out, the fact that when passion beats upon the heart, when the fire of sin stirs the being of man, that knowledge and intelligence are unable to save him from himself, because culture may never touch the tabernacle where man is man, where intelligence and knowledge dies—the conscience. A knowledge of all the philosophies and a thrilling of the beauty of all the poets advocated by the humanists a force given to the mind by the winged words of the poet and by the speculation of the philosophies are weak moral systems, because they do not make vital the conscience nor strengthen the heart of man nor prevent him from tearing the divine image from his breast. Real humanism should demand such an education that would temper the will to remain unyielding and that should cause the conscience to be stern. When both these powers, the will and the conscience, are recognized by contemporary philosophers, and when their then and then only may we believe humanism tend to educate them, in it. Knowledge and education of and by themselves will never teach restraint, that high blessing of education. The emotions and feelings must be checked and nurtured into ways of security and peace. These are ignored by humanists because they never teach us to spiritualize our emotions. There are more things in man than are to be found in their philosophy. Their culture may be acceptable, if man were a machine, but yet he thrills to the breeze of emotions and palpates to the music of the world. The system of the humanists is balked when it attempts to solve the mystery—man.

The modern humanists have lived in the past as if it were a sepulchre. Their vision is never attuned to the

liveliest of all cultural visions—Christ. They are traditionalists only to deny the most vital and enduring of all traditions—Christ and his heritage. They desire to give man the wings of an angel, whilst denying him the world of the supernatural. They would make man walk the heights of the spirit, in which they do not believe. They are orphans who have eaten the crumbs of secular knowledge, only to ignore the divine sanction and truths. They would make men great by walking only with men, by turning his eyes in upon his puny self, when instead they should have preached the light of Christ that flashes from the eternal hills. To be most modern they should go back to Bethlehem and live in the hut. They should robe themselves in the garments of shepherds in adoration with whom they should exult, because there was divine truth born into the world in the person of Christ. With Him the greatest of poets who saw the lily outgloving Solomon who touched the surface of the earth hand compelled it to give up its wisdom for men's uses, who made the souls and the bodies of men and women clean, they should live. Without the hinderance of books they should go to Him to learn the divine and supernatural humanism of God's soul that yet echos in the heart of men, so much that they become inflamed with love and heroic with courage before Him whom the winds obeyed; they should go and kneel in adoration and in love, because to become great the soul must live for Christ. They should learn the humanism of the dolorous way and stand transfigured at the foot of Cavalary's Cross where man in his naked dignity is alone acknowledged. There they will learn that out of suffering comes triumphant happiness, and out of death eternal life; that those who cling to the cross are at the heart of the world, and those who look at the Savior bleeding are alone the true heirs of all the ages. Hence a Catholic student, with Christ born daily in his heart, is most modern, because he is above and beyond time. Having dreamt upon the glories of the past, having walked with Christ, the eternal humanist, as a companion, he is ready to meet the present and the future with all their problems. The assimilation of knowledge will be but for him a romantic adventure up to the dime cerge, where earthly time recedes into nothingness and is swallowed up by the light of infinite truth, the splendor of eternity.

Gentlemen Graduates

Herbert J. Shea, '32

Scholarship and friendship are interlinking keys which open the door of understanding in every college man's career. Scholarship is not mere book-lore: it is sympathy with all that one comes into contact in this atom-built, star-sprinkled, spirit-inhabited universe of space and time. Friendship, like its twin, sweetens and enlarges the scholar's life, bringing it into harmony with all nature.

Through the three years acquaintanceship with the gentlemen of the class of nineteen hundred and thirty-one, the fact that scholarship and friendship ruled in a sort of co-regnancy over the domains of their hearts and minds was ever impressed upon me. We, underclassmen, have ever looked upon them as the exemplars of a life fruitful in intellectual accomplishment and spiritual advancement.

In reviewing my friendship with the graduates of this year, it would appear to me that from their college course, they have harvested something richer and worthier than information that might be garnered

from text-books. They have learned that the three great aims of a college education are self-control, serenity, and service, and they have manifested them throughout the golden hours of their residence on this campus.

The motto of Solon, inscribed on the Delphian shrine—KNOW THYSELF—has taught them to reject the popular gospels of a materialistic age, has ever urged them to move upward, out of the flesh, into the realms of spiritual nobility. They have repudiated self-expressions (as moderns would term it), have practiced an inhibition on themselves which has produced tranquillity in their inner lives,—a serenity which has made the attractive clamors of the world far distant echoes, which has allowed them free communion in the still and awful quietness of their own souls where, in meditation they have gazed upon the exquisite beauties of Immortality and have heard the sweet whisperings of Eternal love. Such serenity has set them free to enter into the joy of service to humanity.

Today, Gentlemen Graduates, you shall choose the calling that attracts you. Today you may become the farmer, the manufacturer, the banker—what does it matter, provided you can see the use of it, and find satisfaction in doing it well. Today you may call yourself the future lawyer, the doctor, the priest, the author—and because you have learned the imperishable value of self-control, of solitude and of service, you shall become, regardless of your choice, the aristocrats of democracy—for the sceptre today is swayed by the hands of those men who possess clean, wholesome and disciplined intellects.

Fine spiritual leaders that you are, we hope to emulate your example. To you—joy. To you—peace. To you—contentment. May the lives which you have so nobly begun increase in knowledge and wisdom and spirituality under the compelling influence of the teachings of our mutual mother—St. Viator College.

Moulders of Men

Joseph E. Hoög, B. S., '31

Mr. Toastmaster: Your Excellency: Honored Doctor of Laws: Right Reverend and Very Reverend Monsignori: Very Reverend President: Very Reverend and Reverend Fathers: Gentlemen of the Class of 1931: Ladies and Gentlemen.

Commencement Day holds a multiple significance. It is a day of honour, not only for the graduate who stands at the top of the marble staircase, awaiting descension into the salon of the world, but of honour as well for those who have guided him through the intricate corridors of a college curriculum. These guides are about to throw open the doors for the graduate, to spread before his eyes a panorama of the world sweeping in its entirety, bewildering in its subtlety, mysterious in its movements, dazzling in its colour. They have prepared the student for his venture among the swaying, receptive masses, by clothing him in a majestic garb which so differs from the rest of men, that he looms before them as a product of Christian refinement.

You, Faculty of St. Viator College, have assumed the task of preparation; it is to you to whom we in our youth turned for guidance in this great living castle—the world—it is you who acted as the master, by subjugating unworthy qualities; the polisher, by brightening lustreless intellects; the inspirer, by elevating latent aspirations. Today we stand prepared to be reviewed by the severest of critics—the world. We go

(Continued on page ten)

"Gandhi and Freedom of India"

FRANCES MARY CLANCY

There comes a day in every year when America pauses in her whirlwind life. She halts her ordinary pursuits and requests her citizens to look back a century and a half over the highway of time. She bids them travel in spirit to that renowned spot where fifty-six God-fearing, high-spirited men affixed their names in clear, bold, dauntless script to that mighty document that spelt Freedom for a nation. She loves those men; she loves that document; and above all, she loves that Freedom. How many years shall it be before a poor struggling people in a far corner of the world, bordering on the Indian Ocean, can respond to the thrill of Freedom? How many, many years before she, too, can bid her people to ponder over that alluring prize which forms the backbone of every nation? "How long, O Lord, how long?" is the cry of the aroused Indians. Yea, how long, their leader would respond. But remember, my brothers, love is our guide; soul-force, our weapon; and Swaraj (self-government), our aim—thus Mahatma Gandhi would intimate his war campaign.

"Is this war?" we cry. "Love" and "soul-force!" In what strange terms this leader thinks of war! Yes, but it must be remembered that Mahatma Gandhi is not the usual kind of war general. He is as strange from the ordinary, practical, prosaic standpoint, as his method of gaining freedom. Before we can begin to understand his system of revolt, it is imperative that we study this figure who has acquired such majestic proportions. He is the cynosure of the eyes of the world. Mahatma Gandhi is a thin, frail, little man, sixty-two years of age, worn by the austerity of his manner of life. He is child-like in his simplicity, poetic in his conception of Beauty and Truth, saintly in his love for God and religion. He is rigid and fearless in his adherence to the Christian doctrine, "resist not evil, overcome evil with good." He believes in it, not theoretically, but practically, and applies it in the common occurrences of life. The stamp of the ascetic is upon him; the appeal of the mystic emanates from him. His life is exemplar of the triumph of the spirit over the body. Physically his soul is chained; spiritually it is as free as the skylark of Shelley. Each prayer he utters is a winged thing bearing it closer to its Maker. He cares for only his soul; his body is chastened by the rigors of fasts, vigils, and forms of self-denial. What a companion for the brown-robed man of Assisi! So close in spirit are they. He has a deep, abiding love for his fellowmen—"brothers and sisters" he calls them. In all his beliefs he is absolutely sincere and, I would add, absolutely consistent. To him, the Sermon on the Mount is one of the most beautiful and most perfect documents with which he has ever come in contact. So powerful is his conviction in his its teachings that they have become the model by which he patterns his life, the mark that has stamped his attitude toward England. Love, he believes, should serve as the bright sun of man's existence to shed benevolent rays over all his associations with his brothers. When the cloud of "disaffection" casts a shadow on their relations, then let not man sin against that fundamental principle of love by acts of violence, but let him show his displeasure by refusing his brother his cooperation. Thus love, soul-force, non-violence, and non-cooperation are the weapons with which he faces England.

Gandhi was born in the year 1869, at a little seacoast town, Porbunder. His parents belonged to the Vaishya, that is the third, trade, or agricultural, caste. In an atmosphere of deep religious faith, he received his early training. His mother was a devout Hindu with whom he read daily the Bhagavad-Gita. When he was still a young boy, he had been married, according to the custom in India of marrying at a very early age. From this home-life he went to England where he completed his education and training as a lawyer. He was not very successful in his practice of his profession in India, so he took advantage of an opportunity that presented itself of undertaking a lawsuit for a Mohammedan in South Africa. There he attained success both at the Bar and as a leader of his countrymen. It was at this time that he put to a practical purpose the teachings of Tolstoy, his own Bhagavad-Gita and the Sermon on the Mount. Finding that the Indians were being oppressed by the white people in that British colony at Natal, Gandhi organized his countrymen and began a campaign of Satyagraha. Surprising were the results! This little band under his supervision by sheer force of spirit triumphed over the thousands of white settlers. The English recognized his power and service and many times honored him with medals. In the Boer War he served the British because, as he said, he loved them. Again in the World War he showed his attitude toward Britain by the distinguished service he rendered. Why is it, then, we would ask, should such a staunch supporter become an equally strong resister? There must have been some just cause for the change. For if Gandhi loved England as greatly as his frequent avowals and his worthy deeds would indicate, there was surely a strong provocation to account for his present attitude.

What is the attitude Gandhi now assumes toward Great Britain and what are the causes for such a position? First of all, Mahatma Gandhi is very broad, very just and reasonable. He has preserved in his heart the same friendly feeling toward the Englishman; but as to the system of Government established by them in India, he has had an entire reversal of feeling. He quite plainly states that he hates the British system in India and the "ruthless exploitation of India." He believes that the facts must be plainly faced; no longer can he go on leading the people toward reform under the delusion that it can be brought about under the wing of the mother country. For such Gandhi truly believed and sought. He had no intention of proving a hypocrite by attempting to break with the British Empire that had been his toast. When he first inaugurated reform among the Indians, it was done with faith in the British Empire. What happened to this faith? The English themselves were responsible for its loss. Let me quote here the words of Mr. Gandhi himself, he says: "See what the British Empire means to India: (1) Exploitation of India's resources for the benefit of Great Britain. (2) An ever-increasing military expenditure and a Civil Service the most expensive in the world. (3) Extravagant working of every Department in utter disregard of India's poverty. (4) Disarmament and therefore emasculation of a whole nation lest an armed nation might imperil the lives of a handful of you in our midst. (5) Traffic in intoxicating drugs and liquors for the purpose of maintain-

ing a top-heavy administration. (6) Progressively repressive legislation in order to suppress an ever-growing agitation seeking to express a nation's agony. (7) Degrading treatment of Indians residing in British Dominions. (8) Total disregard of our feelings by glorifying the Punjab Administration and flouting the Mohammedan sentiment." Gandhi's summary states quite plainly the grounds on which India believes that she has a right to demand her freedom. Gandhi has learned the truth of Gladstone's words that "Every year and every month that a subject people are kept under the administration of a despotic government, renders them less fit for free institutions."

But immediate causes leading to the utter loss of faith in the British Empire were the series of "black acts" perpetrated against a still dependent country. Gandhi stated before serious trouble began that if he did not believe racial equality to be a creed of the British Empire, he would be a rebel. When he found that such equality actually did not exist, he could do nothing more than take the stand of a rebel, to maintain the consistency of his position. In view of the things that happened he could arrive at no other conclusion. The government retained its war powers in time of peace. Jury and appeal were denied to persons suspected of revolutionary tendencies. Inordinate taxes are demanded of the Indians, according to statistics. One article points out quite clearly that taxes twice as heavy as those upon the English and three times as heavy as those upon the Scotch are laid upon the Indians. "Yet," it continues, "they have no representation in the British Parliament." Sir William Wilson Hunter speaks of the "tradition that unlimited sums of money might be extracted from the natives by the mere terror of the British name." No wonder then, they are such a poverty-stricken race. Sir Charles Elliott says "Half the agricultural population do not know from one half-year's end to another what it is to have a full meal." Such conditions as these Gandhi felt to be in absolute contradiction to the ideal relationship between Empire and subject and in direct violation of the law of love. Consequently he imposed satyagrah or passive resistance upon India. Events occurred which only served to intensify his conviction that all-India Non-Cooperation was the only stand open to him. Among these were the Amritsar and Punjab massacre, and the Khilafat wrong. The Khilafat Movement was one of Gandhi's strong attempts to aid in the union of Hindus and Muslims. Its aim was to restore the power of the Caliph as the Head of the Muslims and to secure better treatment for Turkey. In the massacre at Amritsar hundreds of unarmed Indians were killed. A large meeting of a peaceful nature was being held when the British soldiers opened fire on them. The presence of Sir Michael O'Dwyer as Lieutenant-Governor of Punjab was undoubtedly responsible for the violence at Amritsar. Thus at various times outbreaks occurred to mar the perfection of Gandhi's principles of non-violence—passive resistance. On one occasion madness seized the Indians and overthrew all that their leader had taught them; this occurred at the time of the Prince of Wales' visit to Bombay. There even the presence of Gandhi could not check the devils that seemed to have been let loose by the breaking of the tie of self-restraint that had been drawn so tautly. But Gandhi himself said that his system was not perfected. He had put a dangerous weapon in the hands of a people who had not completed their preparation for its proper use.

age. As a result he was arrested and imprisoned. At his trial he pleaded guilty, explaining how he had been the instrument that had brought into activity the vast energy of the people, and that he considered it only just that he should be imprisoned if the Judge believed he was acting in accordance with a just law. Rational, broad, and judicious in all things was he.

The next important event in the life of Mahatma Gandhi is his fast at Delhi. Here, indeed, he showed himself to have been saint-like in his self-immolation. At this time we see not so much Gandhi the leader of the Indian people but simply Gandhi, the man. We see in him the glorious heights to which the soul of man can soar. We have here a human being, weakened by illness and a recent operation, harassed by anxiety over the outcome of his dearest projects, compelled by the self-justification his inmost soul demanded to seek a remedy for the violence enacted and to atone for his sins and those of the people. The test of love is sacrifice; and no sacrifice was too great for Mahatma Gandhi to perform for the sake of love. The Great-Souled one imposed upon himself a fast of twenty-one days. For this purpose he retired to Delhi where a house called Kilkhush, or Heart's Joy, at the foot of the historic Ridge on the farther side of the city became the scene of the heroic deed. Many times during the long twenty-one days Gandhi's doctors and attendants advised him to give up his project. But Gandhi was immovable: "Have faith in God" was his reply to all. Prayers trembled constantly upon his lips, not the prayer of the Pharisee but the simple, trusting petition of the child. "My fast," he said, "is a matter between God and myself." However, his retirement to Delhi was of a more profound nature than the sole object of reparations would indicate.

Mahatma Gandhi realized that only discipline and reform among the people could put India in a state of preparation for his subsequent plans. One of his dearest projects was Hindu-Muslim Unity. The Indian leader believed that in order to attain any kind of independence it was necessary that the sharers of that independence be united among themselves. The fast at Delhi had a profound influence upon the Hindus and the Musselmans. For a long time violence and riotings were entirely suspended; and, indeed, some of their leaders who were present at the impressive ceremony on the last day when Gandhi broke his fast, solemnly pledged themselves to the furthering of this unit. On this occasion at Delhi Gandhi told the people assembled how he had been working for Hindu-Muslim Unity for thirty years and had not yet achieved it. Another powerful factor that, likewise, tended toward a reaction in favor of his plan was the Mahatma's position in regard to the Khilafat wrong. He expended every effort toward the restoration of the Caliph at Constantinople whom the Musselmans regarded as the Head of their religion. The quick-minded Gandhi saw that this was the psychological opportunity and took advantage of (Continued on page ten)

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Memorial Day Address

Robert Tucker, '31

May I employ the words of the famous Nineteenth century novelist, and say that today is the best of days, and yet it is the worst of days; it is a day of mourning, and yet it is a day of rejoicing; it is a day of sorrow, and again it is a day of joy; it is a day of dejection, and it is a day of hope. In all its aspects, it is a day of vast and gripping significance, containing as it does the phantom spectre of memorable and heroic days of the past, and the glorious vision of unknowable and uncharted days of future years.

True patriotism is exemplified, not in the Menckenesian system of criticism, but rather in a courageous and constructive utterance of ideas that calls attention to evils, and on the other hand, builds ideals for the greatest number of citizens. A nation without heroes is a nation without moral force. Too prone are the intellectuals of the present day to decry every effort put forth by our statesmen, every movement endorsed by our country, every action taken by our nation of forty-eight sovereign commonwealths. Throughout the year, governmental action and policies are disparaged and deprecated, and the ideals of national honour and patriotism are crushed into the dust. Memorial Day differs from the other days in the year, however, for on this day the intellectuals are once more the constructors of ideals. It is the only day when memories—sweet in their sadness—rise to give due honor and praise to those men who cast aside the monetary and cultural pursuits of their day to follow an ideal and—followed it—through mud and mire, through foment and flare and fire, through despair and destruction and death, until, by suffering, they proved themselves worthy of their ideal, and with breasts bared to the heavens, stood before their countrymen and cried: "We are Jaxons: we have won our fleece."

Hence, I say, it is the best of days, for it is the only annual occasion on which we stand before the altar to offer thanks for our deliverance; it is the worst of days, for with the sacrifice of thanksgiving, must be blended the solemn intoning of a requiem for those who have fallen on the blood-streaming field of pagan Mars. Together the incense of thanks and praise of supplication and sorrow, ascends to the blue of the morning skies. Laughter mingles with tears, and the darkness of mourning finds relief in belief in an Almighty Providence. Memorial Day becomes for us, both a day of sorrow and a day of joy.

On Memorial Day, American pragmatism is, at least temporarily, superseded by American idealism. Throughout the nation today, men and women turn for the moment to the scenes of yesterday, and retrace the high and glorious ideals which prompted them to heights of self-effacement, self-abnegation, self-sacrifice. The man who cries: "Dollar mad America" is tempered by his recollection of Americans, rich and poor, high and low, rural and urban, educated and illiterate, who rallied to the banners with the fervor of Crusaders when the first call rang through their land for the defense of democratic ideals. Whether they were victors or vanquished, makes little difference; upon the horizon of their minds was painted in indelible colours the beauty of an ideal which to them was living and

immutable, for it embodied the eternal principles of truth and justice taught by Christian mothers. Call them wasteful if you will, for they showered their money like wild blossoms before the wind; they gave their lives as though they were giving rise of a clear moon in a wet evening nothing. Their presence in Europe was an inspiration, like the ens. "They came because they saw on the other side of the bloody abyss that vision for which they had always fought—a world without war, without poverty, without preventable disease, without ill-paid workers, without ignorance and hopeless toiling millions. They fought to build the road to a society in which peoples should determine their own destiny in government and in all things that concerned the common good."

That the world failed to attain the ideals for which Americans fought, that dishonesty and disease, that war and destruction, that industrial conflict and contention, that international oppression and aggrandizement, still remain, makes this a day, indeed, of discouragement and depression, yet nonetheless a day on which, the "sickening pang of hope is but deferred," for the noble spirit portrayed by the youth of America cannot fail to beget nobility. As the sun of idealism rises upon tomorrow, its piercing rays of loftiness shall and must better the conditions in the world about us; some time, men must and shall realize that Memorial Day flung like a red glove into the vast arena of the days, was the final provocative of the final battle between the great white whale of work and the indomitable, Ahabian Spirit of man.

A Search for Values: Humanism

Armand J. Lottinville

A glance at contemporary life and literature reveals a state of chaos, illusion, and depression. Unbridled subjectivism has brought forth philosophies as numerous as philosophers, and religions as numerous as religionists—with the result that men have grown skeptical of both philosophy and religion. Socratic precision in the use of terms is so universally neglected that intelligible communication between man and man is rapidly becoming well-nigh impossible. In this age of happy liberty, religion, moral conventions, social conventions, all restraints have been cast aside. Novelty has been substituted for truth, beauty and goodness as man's highest aim, and nothing has done more to create the desire for novelty than has modern science. Real science is an exceedingly valuable gift to civilization, but unfortunately there is at present too much pseudo-science. So absorbed have men become in the things that contribute directly or indirectly to the comforts of the body, that they have scant leisure to cultivate those things which enhance and beautify the soul. Our chief executive has told us that we have reached a higher degree of comfort and security than ever existed before in the history of the world, a statement that is as true in what it says as in what it leaves unsaid. This lack of proportion, this one-sided progress, is keenly felt in American education today; here it has already reached that state predicted some years ago by Sir Joshua Reynolds: "A provision of endless apparatus, a bustle of infinite inquiry and research may be employed to evade and shuffle off

real labor—the real labor of thinking."

It is gratifying to note, however, that there are changes taking place, bringing in their wake new interests which will undoubtedly make for a better future. More and more persons are becoming skeptical of skepticism, and suspicious of such catchwords as efficiency, progress, science, and liberalism. Our own literature of protest, exemplified in Mencken, Lewis, and DeCasseres, though not in the least constructive, is aiding the situation by tearing down old barriers. There are movements afoot which are striving to effect a return to order, to sound objectives, and to restoration of values in human existence. Foremost among these movements is humanism. In France, under the leadership of Jacques Maritain, humanism has been intimately associated with Scholasticism. In America and England, humanism, while not so closely related to scholasticism, is nevertheless availing itself of the culture and knowledge of the past.

Humanism really dates back to ancient Greece, Rome, Judea, India, and China, but the term was first used in the fifteenth century in Italy to denote the type of scholar who appreciated the content as well as the form of the great classical writers. Despite the great diversity of ancient, medieval, and modern ideal, is perceptible: each faculty humanists, a unity of aim, a common should be cultivated in due measure so as to avoid one-sidedness and over-emphasis.

In its broadest signification, humanism denotes a belief that "the proper study of mankind is man," and that such a study should enable mankind to perceive and realize its humanity. Stuart Sherman, in his "Contemporary Literature," has, perhaps, given best expressions to the essence of humanism. He says, "The essence of Elizabethan, as of other humanisms, is the understanding of man, and the definition of the sphere of properly human activity. The philosophical mind of Shakespeare's age began the work of reflection by cleaving the universal along three levels. On the lowest level is the natural world, which is the plane of instinct, appetite, animosity, lust, the animal passions or affections; on this level the regulation is by necessary or natural law. On the middle level is the human world, which his regulated and, in a sense, created by the will and knowledge of man; working ripens the natural world; but governed by reason, the special human faculty; and illuminated more or less from the level above. On the third level is the supernatural world, which is the plane of spiritual beings, and the home of eternal ideas." Thus it is the business of the humanist to protect the human level from the unlawful intrusions of either the animal or divine levels, to make a distinction between nature and man, and between man and the divine.

Humanists believe that it is possible to find in human nature a universal centre or norm, and set this up as a model for imitation, just as in religion we endeavor to imitate those who embody the ideal in religious perfection. Pascal's dictum is often taken to express the meaning of this universal centre; a man has it when he is able to combine in himself opposite virtues and to occupy all the spaces between them. To attain this "universal centre," i. e., the proper living of life, selection and discipline must be practiced. We must cultivate intellectual discrimination in the things that make for experience worthy of the dignity of man, and train our will to control our instincts and emotions. The virtue that results from the cultivation

of selection and discipline is poise, or as the Greeks and Romans called it, "meden agan", and decorum. Humanism will render an invaluable generation, seized by a craze for service if it can recover poise for a the sensational, and for "record-breaking" feats.

Although humanism is never new, it must ever meet new problems. Today, the main errors it must strive to uproot are those which arise from naturalism and humanitarianism. In general, a humanitarian is one who has sympathy for the bulk of mankind, faith in its future progress, and the desire to serve the cause of this progress. The scientific or utilitarian type of humanitarian works against the law of measure by advocating specialization. In order to contribute his mite to the progress of man, he deems it necessary to confine his activities to as narrow a field as possible. Such a man sacrifices well-rounded development for a life doomed to monotonous toil.

On the other hand, the sentimental type of humanitarian is far too expansive. Believing as he does that impulses and instincts are good in themselves and always to be followed, he rejects the idea of selection and discipline. With him, anything and everything is desirable because all things are of equal value. He professes an exuberant sympathy for mankind. Sometimes this sympathy degenerates into a passions for reforming others.

There is likewise a clash on first principles between the humanist and the purely naturalistic philosopher. The latter considers man to be only a complicated physical and chemical machine. He endeavors to explain intellect, will, and the phenomena of consciousness by the laws of matter and motion. He denies that there is in man a universal centre which can be set above the eternal flux of things. In the words of Emerson, he has failed to recognize that:

"There are two laws discrete
Not reconciled,—
Law for man, and law for thing;
The last builds town and fleet,
But it runs wild,
And doth the man unking."

It is necessary for man to adjust himself to the natural order, but he must not lose sight of that still greater need, his adjustment to a higher order. It is this which clearly distinguishes him from the mechanical and animal levels; it is this which posits the dignity of the intellect and of the will of man.

Humanism and Catholicism

Charles R. Murphy

It has become, of late, a far too general custom among Catholics to look upon the new humanistic movement as a sterile, inefficient substitute for religion, as a controlling power capable of restoring value to human existence. Perhaps such an attitude is occasioned by our tendency to confuse modern humanism with that of the medieval Renaissance. In principle and method the same, they are quite disparate in purpose. Both movements were attempts to establish a fineness of proportion and moderation in human life by a study of the nature of man. But they are distinguished, however, in that the fifteenth century humanism was a revolt from the exaggerated asceticism and supernaturalism of the medieval ages, while the new is an attempt to establish human proportion by turning away from the all-engrossing naturalism of the present day. And consequently, if the old humanist, by divorcing himself too completely from the supernatural, fell into naturalism, the modern, by tempering the natural

with the supernatural, will eventually attain the divine.

Although the Catholic should not be satisfied with humanism as a substitute for religion, he should at least recognize in it a positive advance from the purely natural, which may and does lead eventually, as has been proved by the example of several humanists, to religion.

That humanism should supplant Christianity was never intended by its founders. It merely offers a common level for cooperation to the diverse Christian sects, to combat the force of naturalism.

If we could suddenly be snatched back into the ages of faith, when the entire civilized world was bound together by the same religious beliefs, we might then condemn humanism as a superfluous, inefficient doctrine. But, unfortunately, the return to such a unanimity of belief is almost impossible. The originally Christian religion has been divided into so many sects that today their name is practically legion. Moreover, in the Middle Ages, the civilized world was limited to the narrow confines of a single continent. Since then vast new continents have been included in the pale of civilization and have been so intimately bound together by modern scientific progress that we are beginning to think no longer of widely separated continents but of the world as a whole. As a result we have not only the various Christian beliefs, but the beliefs also of all other peoples incorporated into our civilization. Humanism, then, combines not only the Christian, but also the Buddhist, the Confucian, and the Brahmanist into one unified body by offering commonly acceptable principles to rescue the world from the maelstrom into which naturalism has plunged it.

The Catholic, above all, should be the least contemptuous of the new humanistic movement, because it is essentially a return to the plain common sense, which has so long been the central tradition of Christianity. That he should be satisfied with it as the Alpha and the Omega of his adjustment of himself to the Divine order of creation, is not demanded of him. But he should recognize in it at least a noble attempt to make man human and to elevate him above the purely material. And, paradoxically enough, the Catholic, whether he wills it or not, is a humanist, although admittedly more than a humanist, because the humanistic concept of the nature of man is exactly in conformity with that of Catholic or Scholastic philosophy.

The naturalist, blinded by the preconceived notion that man is merely matter, and engrossed in the modern pseudo scientific spirit, which is the logical outcome of that notion, that the only data of experience is that which falls under sense perception, thinks of man not as an intelligent being endowed with free will, but as a mere machine, acting blindly according to the ever-changing stimuli received from his environment. The center of human conduct is, consequently, no longer within man himself but in his surroundings, and his conduct will change according to the changes in his environment.

The naturalists, however, in their preconceptions, are blissfully oblivious of a vast field of experience, the immediate data of consciousness, which transcends purely sense experience. The humanist, however, accepts not only the data of the senses, but more especially the data of consciousness, which reveals to him the fact that there is in man a certain vital control, a freedom of choice, that lifts him above the automaton of naturalism, makes him human, and enables him to regulate

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Moulders of Men

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forth to the door, proudly bearing on our souls your seal and your insignia—the star of St. Viator will be our inspiration; the heart-crowned cross the love which we will bear toward humanity; the symbol of Christ will be symbolized by our carriage and our manners, and the fleur-de-lis will be the beauty upon which we shall feed our intellects.

Truly this world can pay us but one compliment, which shall rebound to your credit. They can but say: Truly, here are Catholic gentlemen. Then shall we know that you have given us everything essential to the full and complete development of the perfect Christian. You, who have taught us, not the attainment of a livelihood, but the gentility of living; you, who by your exemplary lives, have given us a true sense of value, a true estimate of facts, a true knowledge of high purposes and high ideals—you, who have assumed the role of father, confidante, teacher, master and companion—you, who have carried on, despite serious difficulties and obstacles, a noble work in a most noble manner.

The culmination of your task, your sacrifice, your labor is at hand. We beg of you to thrust open wide the door, that we may prove to the waiting world that the dreams you have dreamed and the visions you have seen, were not made of ethereal, cloudlike substances, but were men—eager, willing, anxious, filled with the sanguine hopes of youth—men who but desire to appear in the limelight of the world, that the grandeur of your tutelage may be known by all mankind.

Christian Citadels

Charles W. Clifford, Ph. B., '31

Mr. Toastmaster: May it please Your Excellency: Distinguished Senator; Right Reverend and Very Reverend Monsignori: Very Reverend President: Reverend Fathers and Brothers: Fellow classmates: Friends of St. Viator College—

It was during the golden Renaissance—that age of fertile art and learning—that the Holy Father commissioned Michaelangelo to decorate the Cathedral of St. Peter. With such infinite pains did he chisel and carve the marble, that, upon finishing one of the statues, he stood and gazed upon it, and cried: "Speak!" for the work portrayed in every sense his own genius—a genius of fire and sweetness that could only be found in a man at once simple and great. Like unto the commission of Michaelangelo is the commission of St. Viator College. Living marble has become plastic in her hands, and she has produced something ineffably greater and unspeakably more beautiful than the images which took form under the delicately inspired hands of the Florentine. Her finished products are peerless Christian gentlemen, and into them she has breathed, not her own genius, but the essence and beauty of Him who ages ago gave to the world a philosophy of sweetness and light.

As the work of the Italian sculptor and artist lived through eight centuries, so the work of St. Viator College, of greater value, will ever speak of the transcendent loveliness of Christ. From year to year, down—down through the unfathomable mists of time, will this institution, but one of many of its kind, awaken in the hearts of men a graphic concept of Christian enlightenment and culture. It is because St. Viator College has taught me, in unmistakable terms, the priceless heritage of Catholicism, that I desire today to acclaim proudly that she is my

Alma Mater. For sixty-five years she has defended Christian truth, has formed Christian character, has spread Christian influence, has recognized Christian needs, has practiced Christian charity and nourished Christian ideals. For as many years, her sons (sons shall I call them rather than graduates) have borne the torch of Catholic truth, pursuing the darkened paths of duty to lighten and illumine the way for future generations. Amid the greatest of difficulties, despite overwhelming defects, regardless of unconquerable impediments, has she kept pace with the times, until today, she stands, the finest and only Catholic boarding college in the State of Illinois—unique in the training she imparts!

Master that St. Viator College is, she lives in comparative obscurity and contends with many hardships. For her, no trumpets blare, no bards sing, no decorations are decreed. She asks none. She only commands that her sons uphold and honour her name. It is impossible for us to realize today the gravity of our task, but sufficient is it to know that the marvels her dexterous hands have wrought recognize the true greatness of the mighty Mother. When time, with its gifts, shall have proved us, we as her sons in the past shall return to lay our laurels at her feet to pay her the reward she desires, the generosity of our heart, the ever living awareness of our mind and lives enriched by faithfulness to Christ.

The average readers of College Humor, current weeklies and daily newspapers receive the impression that careless days, happy hours, verdant cloistered walks, colourful holiday crowds, generally form the background of any picture of the college man. In the eyes of the world, he walks through four years of unstinted pleasure, founded on an incessant merry-go-round of social activities. May I sketch for you, on the canvas of reality, the true collegian, and in so doing, pay tribute to these men who, in the face of hardship, have borne the monotony, the toil, the drudgery of research, in order to make of themselves an individual, rather than a number; in order to stand out among the masses of humanity as a leader; in order to seize the opportunities which America offers, as well as accept the responsibility which is theirs as college men.

The vast majority of men who attain to a college education, are imbued with the spirit of self-sacrifice. A college is not a marriage mart nor a social square, wherein young men and women gather to form social contacts or polished manners which will lead them into the illumined circles of polite, but superficial, society. In other words, a college is not a finishing school. It demands, from the first days of the eight hundred devoted to study, every moment of the student's time. It takes from him the freedom of his youth and subjects him to the rigorous discipline of scholarship. It seizes him from the social world, filled with the glamor of entertainment and gayety, and places him in a solitude akin to the cell of the anchorite. It demands of him scientific research, and exacts from him definite conclusions on his labor. It whirls him into the land of philosophy, and requires him to produce the truth. In every respect, in every scope, it is the direct antithesis of the picture which the world depicts it to be.

Such a life forms and develops the college man, so that on graduation, as he prepares to reenter the world, we find him garbed in the raiment of thought; on his shoulders he bears the epaulet of courage; at his

side he wears the sword of truth, and over his body is thrown the mantle of wholesome restraint. On his countenance may be seen the glory of virtue, and he is crowned with the diadem of intellectual greatness. He is, to be sure, somewhat the medieval prince, spurred by the courage of his investigation, and strengthened by the ideals of righteousness, he faces the rising sun, and bids the world "good morning."

Gandhi and the Freedom of India

(Continued from page eight)

it. Its effect was reconciliation for a time; but, as he said, he has not completely effected his purpose. One passage from his writing "Hindu Muslim Unity" explains quite clearly what such Unity means. He says: "It consists in our having a common purpose, a common goal and common sorrows. It is best promoted by co-operating in order to reach the common goal by sharing one another's sorrows and by mutual toleration. A common goal we have. We wish this great country of ours to be greater and self-governing. . . . And mutual toleration is a necessity for all time and for all races. We cannot live in peace if the Hindus will not tolerate the Mohammedan form of worship of God and his manners and customs; or if the Mohammedans will be impatient of Hindu idolatry or cow-worship. It is not necessary for toleration that I must approve of what I tolerate."

Another reform of Gandhi's that was necessary for real unity of the Indian people was concerning "Untouchability." It is, indeed, India's shame to know that among her three hundred eighty million people sixty million bear the brand of "Untouchability." We ask what is meant by this strange word. Horrible to have to admit, it means exactly what the literal sense would imply. It is used in no derivative sense that would, perhaps, ameliorate the horror of it. No, it means precisely that sixty million people of India are considered to have a polluting effect upon anyone who, by accident, touches one of them. Gandhi would gather these sixty million to his breast as creatures of God equally as those who run from them. He can put himself into the soul of one of these and look out upon the world and view it as an "Untouchable" would. What a world of misery he sees! These people are downtrodden, humbled to the dust so that in truth they grovel in it. Mahatma Gandhi sees that they must be made a race capable of self-respect and assured of equality before India can be completely independent. In this, too, he realized that internal reformation must be brought about before India's status as a free, independent, competent nation can be assured.

A still further reform was that against child-marriage. Gandhi knew well the social conditions existent in India. A man such as he certainly could not countenance conditions in the country he sought to set free that only served towards its degradation and demoralization. He respected woman highly and attributed to her an equal status with man. He deplored child-marriage which is given such exhaustive treatment by Katherine Mayo in "Mother India." Gandhi also insists upon the abolition of drugs, intoxicating liquors and such things which the Indians do not know how to use properly. He condemns self-indulgence in every form; and believes that each step taken toward self-denial in the matters mentioned are for the ultimate good of India and her people.

Another of Gandhi's projects is to

bring the spinning wheel back into common use in India. He explains his attitude thusly: "What I object to is the craze for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on 'saving labour' till thousands are without work and thrown on the open street to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour but greed. It is against this constitution of things that I am fighting with all my might." What a perfectly logical consistent thinker he is! Would that there were a Mahatma Gandhi of America to deal with the big problem of unemployment today! He seems to have studied the poverty of India, to have gone to its foundation and discovered its cause, and now to have found a remedy. He tells us that there are millions of people of the agricultural class who for a few months in the year have work to do but who are left absolutely idle throughout the remaining months. Home-spinning, he believes, will take care of these, as well as the many who are physically incapable of real labour. It is an industry that can be carried on by the old and the young, by children and the infirm aged. He believes that it is a stable industry in that man can always find a permanent occupation in it. It is, he feels, the means whereby the wealth of the country can be placed, not in the hands of a few, but in the hands of all. What are we to think of Gandhi's views in this regard? Are we to consider them antiquated, impractical? I think not. They must be judged with regard to the kind of a civilization to which they are related. Gandhi is not a mere visionary. He has faced the facts in India as they actually exist. India's ways are not those of Europe nor of America. The people are of a different type; their progress and development is not nearly so rapid as is ours. They do not feel the need of every modern device; they are happy without them. Why disturb them before they are prepared? Gandhi's intention in advocating Khaddar (home-spun cloth) is to offer a solution to an economic that is distressing India? He is doing just what should be done in our own situation. He is advocating a practical remedy in a desperate need.

Another theory to which I believe Gandhi has given a practical application is the Peace Pact. The Peace Pact finely stated that there would be no more war, but offered no real alternative except if one could cite the League of Nations which is but a negligible quantity as far as India is concerned. Mahatma Gandhi not only has offered the alternative but has actually put it to the test. Definite success has resulted in many instances; complete success, not yet. Gandhi feels that it is not necessary that war be waged and blood be shed to settle international disputes. Is it because the Indians are not able to carry on a successful war campaign? Hardly, in view of the fact that they fought splendidly in the World War. "I know," Gandhi says, "that war is wrong, is an unmitigated evil. I know, too, that it has got to go. I firmly believe that freedom won through bloodshed or fraud is no freedom. Would that all the acts alleged against me were found to be wholly indefensible rather than that, by any act of mine, Non-violence was held to be compromised, or that I was ever thought to be in favour of violence or untruth in any shape or form. Not violence, not un-

truth, but NON-VIOLENCE! Truth is the law of our being!"

There is one more question I would like to consider before concluding and that is the reason for England's hold over India. It seems to be the consensus of opinion that the cause is economic. H. G. Wells has called the conquest of India a "tremendous piracy." Sir George Otto Trevelyan says: "There is not a single person in India who would not consider the sentiment that we hold India for the benefits of the inhabitants of India a loathsome un-English piece of cant." And Sir William Joynson Hicks says, "We hold India as the finest outlet for British goods." These are the opinions of a few English men of whom there are more of the same idea. Lord Birkenhead, chancellor in 1920 gave figures to show that over forty per cent of the exports of India before the war went to England and the British Empire and seventy per cent of India's imports came from England. He says: "The loss of India would be the first step in the disintegration of the Empire." In the face of such opinions, figures and facts, it is obvious that England's hold is entirely of a selfish nature, that for economic gain she draws tight the leash that checks India's movements.

In the leader of India, England has to deal not with the ordinary person. In Mahatma Gandhi she has to cope with a well-educated, highly cultured man—one whose soul holds communion with its Creator, whose life is dedicated to the pursuit of the True and the Beautiful. This seeking after Truth and Beauty are definitely related to his attitude toward his country and fellowmen. He sees in both the capacity for freedom that is the inherent right of every living thing. Since God has given them truthful for he says: "These beauties this capacity they are beautiful and are truthful inasmuch as they make me think of the Creator at the back of them."

DEAN ANNOUNCES LAST HONOR ROLL

Thirteen Names Appear On Coveted List; The Freshmen Lead with Five

The names of thirteen students of St. Viator College appear on the final honor roll for the scholastic year of 1930-31. The list is led by J. Kenneth Bushman, Peoria, with 45 honor points in 18 hours and J. Burke Monahan, Chatsworth, with a like record.

Five Freshmen were among the students to attain final honors while the Sophomores and Juniors placed three men each. But two Seniors appear on the list.

The list is one of the smallest of recent years, being four names shorter than the list which was published in February and believed at that time to be the smallest roll in the recent scholastic history of the College.

The fact that unexcused class cuts are not necessary is proven by seven students who went through the semester without acquiring a single unexcused cut. The final high school honor list is also published, with six men attaining honors in this division.

Murray Hickey Ley has departed for his home in Davenport. He expects to forsake teaching for business next year.

IRISH TRIM DEKALB, BLUE ISLAND, LOSE TO BRADLEY IN TWELVE INNINGS

**Hilltoppers Eke Out an Extra-inning Victory for
Second Defeat of Season for Viator Baseball
Team. Todd Pitches Three-hit Game at
DeKalb**

After losing a hectic 12 inning battle to Bradley's hard-hitting Conference champions, the Irish of St. Viator stepped out to take the remaining two games on the schedule to end the season with a record of six victories to two defeats.

Bradley Game Battle.

The Bradley game was the outstanding battle of the season-ending contests. The lead changed constantly throughout the game. The score at the opening of the eighth inning favored the Hilltoppers in the 3-2 count. St. Viator scored twice in its half of the inning to take the lead 4-3, but Bradley counted three times in the last half of the eighth to give themselves a two run advantage.

Nothing daunted by the Bradley rally, the Irish hopped on the Hilltopper pitcher for three more runs in the first half of the ninth and Bradley went into the last half trailing by one run, 7-6.

Someone found Todd for a hit, and was advanced to third on two sacrifices. He came home on a clean single by Galitz, and the game was tied at seven all.

The tenth and eleventh innings passed without incident, with both pitchers hurling air-tight ball. Things picked up a little in Viator's half of the twelfth, however, when a runner reached second before dying. Bradley promptly went the Irish one better. With one man out, Todd issued a walk. The next Bradley hitter took a goodly swing at the ball and laid it against the fence to score the man on base and win the game, 8-7.

Blue Island Falls.

The Blue Island Fans' Club was the seventh victim of the Irish as McNaughton pitched his way to a six-hit win, 6-3. The game was played on the Fans' diamond, but the presence of a hostile crowd was no hindrance to the prowess of the Irish Ivorymen.

Todd's contribution to the low-hit records of the Viator pitchers was made at DeKalb when the veteran held the Teachers to three hits to blank them 6-0. The game followed closely the no-hit, no-run game of Manns at Valparaiso and the two-hit victory of Waldron at Wheaton.

WESTRAY TAKES LEAGUE CROWN

**Lee's "Oilers" Force a
Play-off Game for the
Title**

In a hectic play-off game, Ken Westray's fighting band of ball-smashers knocked out a 7-4 victory over Jim Lee's "Texas Oilers" to take down the 1931 Senior League baseball crown. The game was attended by the entire student body of the College and elicited as much as many of the varsity contests.

Lee elected to do his own pitching, while Westray first entrusted his hurling to Almeroth until the latter was knocked out of the box, when the captain himself took over the job.

The game was forced because of a two-way tie between the two outfits for the title after the regular season had been completed. Each team had a record of nine victories and one defeat.

DIAMOND DUST

There seemed to be some controversy concerning the right to home run honors. To avoid trouble we will announce the complete list—the man who led the league in homers was Logan; Reilly, Oldham, Lee, Hunt, Westray, and the man who led in errors was Doctor Cleary. STILL remembers that triple play. Commissioner Farrell says that it was a great year, but that the gate receipts weren't so hot. Logan wins the prize for the greatest bit of perching in but three games on the entire season's perseverance—he missed play-schedule and played independent ball, besides. Those three missed games throw his all-time record out, however, for continuous performance nothing equals the old-fashioned roller towels. Rudnytzki was Joe's closest rival for all-time, all-team honors—he played under the name of 'Smith'—scorekeepers can only stand so much. Personnell of the winning team: Westray, Karr, Coppens, O'Donnell, Russell, Devere, Devine, Dugan, Reilly, Stith, Hebert.—Press Agent, Callahan.



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Bachelor of Arts, 'maxima cum laude' to

ARMAND LOTTINVILLE
Papineau, Illinois

Thesis: "The Lyrics of Lamartine."

Bachelor of Arts to

ROBERT McMAHON
Berkley, California

Thesis: "Thomas Carlyle; as Critic."

Bachelor of Philosophy to

PATRICK MICHAEL CLEARY
Fort Wayne, Indiana

Thesis: "The Influence of Pasteur on Modern Science."

Bachelor of Arts to

IRVIN ANTHONY MATHEWS
Kankakee, Illinois

Thesis: "The World War and the New Polish State."

Bachelor of Arts to

KENNETH CLOTHIER
Bloomington, Illinois

Thesis: "Dostoevsky, the Psychological Novelist."

Bachelor of Arts to

MARY TAYLOR
Bonfield, Illinois

Thesis: "Mathew Arnold; as Critic."

Bachelor of Philosophy to

CHARLES W. CLIFFORD
Farmer City, Illinois

Thesis: "Phenol as an Indicator for Some Metallic Ions."

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Fort Wayne, Indiana

Thesis: "Resorcinol as an Indicator of the Ferric Ion."

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Thesis: "The Influence of Mechanical Inventions on Problems of Unemployment."

Bachelor of Commercial Science to

ROBERT EUGENE TUCKER
Fort Wayne, Indiana

Thesis: "The Development and Functions of Personnel Administration."

Bachelor of Commercial Science to

EDMOND L. SHEA
Fort Wayne, Indiana

Thesis: "International Control of Labor."

Bachelor of Commercial Science to

LAWRENCE PETER CHRISTMAN
Yoder, Indiana

Thesis: "Women in Industry."

Bachelor of Commercial Science to

FRANCIS B. CARROLL
Chicago, Illinois

Thesis: "Mergers, a New Movement in Banking."

Humanism and Catholicism

(Continued from page nine)

his impressions, emotions, and desires, as well as to direct them to a higher level, and so develop a really human character.

This is the essence of humanism. Its very simplicity seems to make it a pitifully ineffective therapeutic for the sickened state of modern civilization. Yet it has been the very forgetfulness of that principle that has been the cause of chaos, for progress in all its forms, individual, social, national, international, scientific, and artistic, is, in the last analysis, dependent upon the concept man has of his own nature.

If man is purely material and is not elevated above the natural by a supernatural principle, his life will be nothing more than a transition from a naturalistic optimism to a fatalistic pessimism. Conceiving himself as naturally good, fraternal, and altruistic, he will give free reign to his every emotion, and desire until suddenly disillusioned by inexorable reality, he will look upon himself as nothing more than the plaything of natural forces.

Such a state of affairs follows the fact that man has forgotten his own nature has forgotten that principle within himself by which he can achieve some measure of orderly life through the exercise of moderation. In supplying that forgotten principle, humanism is one with Catholicism.

Humanism, moreover, is a humbling doctrine. The principle that man has the power of choosing between the superior and the inferior implies the obligation of right choice. Humanism, with Catholicism, asserts that man is not a law unto himself, but that he must conform himself to a law higher than his own natural instincts, a law to be discovered by a careful study of the human race. Humanism and Catholicism differ only as to the source of that law. With Catholicism, it is embodied in authoritative, dogmatic, religious belief; with humanism, it is found in the objective analysis of the traditions of mankind.

Another implication of the humanistic principle of the dual quality of man's nature is expressed in the writings of the great St. Paul himself. In his epistle to the Romans, he describes the never-ending warfare that is ever going on in the heart of man, the conflict between the law of the spirit and the law of the flesh. Man is both spirit and matter, and no small part of his activity falls under the law of nature. But humanism with Catholicism maintains that the law of the members must ever be subjected to the control of the law of the spirit.

The essence of humanism is, then, that man is more than a mere automaton, that he is an intelligent being endowed with freedom of choice between the higher and the lower, and that the criterion for that choice is to be found not in himself but in an established order outside of himself. As far as humanism goes, consequently it is in accord with Christianity.

The prospect of humanism may seem pitifully inefficient to the Catholic, and it is not to be expected that he should be satisfied with it. Its authors never intended him to be. The Catholic, enriched as he is with authoritative principles, can regulate his conduct much more readily than the humanist. But to those devoid of those principles, humanism directs the way from naturalism up the difficult slope to spirituality. And any ascent, no matter how half-way and faltering, should be welcomed.

Moreover, the humanist is ever

seeking to conform himself to the abiding principles of human conduct, recognizes in that abiding a part of the order of the universe, which inevitably and necessarily points to its Author. Thus humanism is, as Babbitt calls it, but a midway house in the ascent to spirituality; and on the top of that steep slope is the palace of God.

Rev. Father Maurice Sammon, of St. Bernard's Parish of Peoria, Illinois, gave the commencement address at Trinity High School in Bloomington on Tuesday evening, June 9th. It is reported that his talk was one of the most interesting and instructive ever given at a graduation ceremony in the Evergreen City.

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