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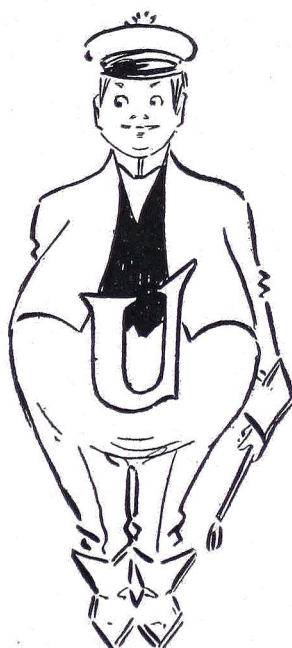
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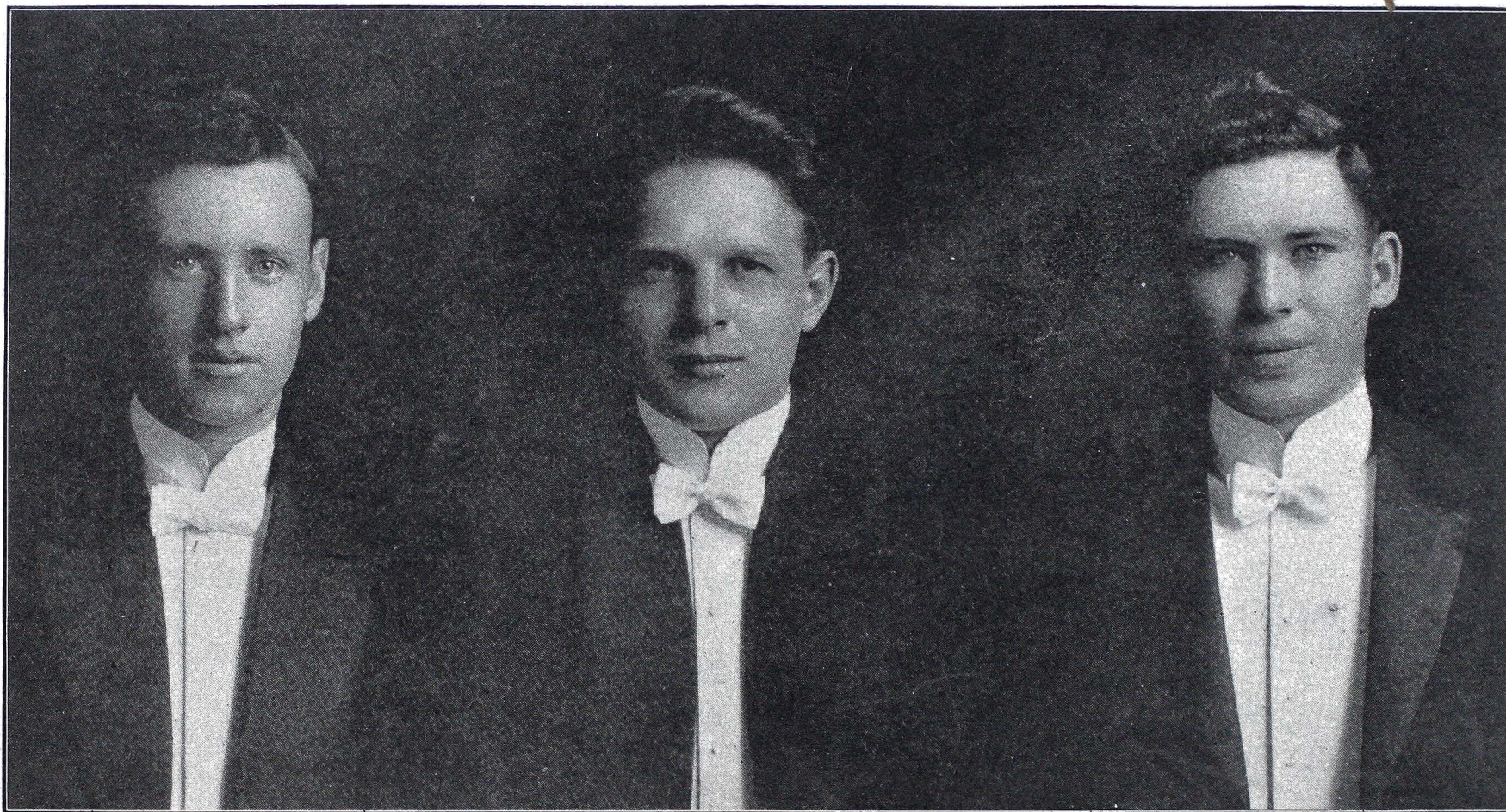
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VOLUME 30

Vacation Number, 1913

NUMBER 10

COMMENCEMENT ORATIONS

THEME—SOCIALISM

POPULAR SOCIALISM

JAMES J. DALEY, A. B. '13

The most successful socialism in America today, the socialism which finds the most credence especially among the working element of this country, and the socialism which is the least offensive and which contains the most truth is that termed Popular Socialism. It is that phase of socialism which is given expression, life and vigor at every opportune time and place by the so-called soap-box socialists. It is based upon these three fundamental assumption: First, that the present social order is bankrupt; second, that the private ownership of capital is the cause of this bankruptcy; and third, that the collective ownership of capital is the sole adequate remedy.

The fact that there is some semblance of truth in the first two of these assumptions is what makes Popular Socialism so successful. For although the present social order is not bankrupt, still it is only too true that there is much injustice and evil in this order. The undeniable social evils of the day—the grinding of the poor by the unsympathetic rich, the criminal factory conditions, unjust and even starvation wages—all seem to show that the present social order is well nigh bankrupt. The undeniable abuses to which the laboring classes have been subjected in recent years are due primarily to the unjust capitalist. The sad, severe, and bitter experience of many who have been com-

pelled to struggle against these evils leads to a willing acceptance of the first two assumptions of socialism. The third assumption is, then, readily accepted as the remedy for these social evils by the unthinking masses.

How, then, are we to meet and refute this particular phase of socialism? How are we to stem this incoming tide which threatens to engulf the laboring masses of our country? Whatever there is of truth, of justice or of genuine human sympathy in socialism, to that extent alone will it defy our opposition. Hence, it is the truth in socialism which we must weigh and analyze.

Justice should be done to the working-man is the cry of the Popular Socialist. In order to obtain this justice he would take over the property of the capitalist; he would have collective ownership of all property. But these men forget that the time-honored maxim is not justice to the working-man alone, nor justice to the rich man alone, nor to any particular class of men, but that it is justice to all—to the rich and poor, to employer and employee, to the capitalist as well as to the working-man. All are men and as such have certain rights upon which no one can encroach—rights which must be respected. Thus if one man, mentally or physically the superior of his fellowman, honestly and justly acquires wealth, is his wealth any reason why he should be treated unjustly?

Still this is the argument of the popular socialist. He would do away with the capitalist all together. He makes no distinction between capital acquired justly and capital acquired unjustly, but rails with equal and inconsiderate vehemence against every form and species of capitalism. He would confiscate the wealth of the rich and distribute it to the poor. He would have society point the weapon of the law at the head of every capitalist, and thunder in his ears the slogan of the highwayman, "Your money or your life." This is the way the popular socialist would irradiate social evils. Or as a certain one of this class glibly puts it: "That's what we want, men! Five thousand dollars a year! Then we can all have our automobiles, fine country homes, plenty of fresh air and food, yachts to sail in," and so on "ad nuseam." Such is the Utopia of the soap-box socialist; such is the day dream he pictures.

But any sane, reasonable man viewing such an argument with a calm, unimpassioned eye can easily see the utter impossibility of such a Utopia ever being realized. Inequality of fortunes is

based on the very nature of things. The socialist claims that the private ownership of capital is the cause of this inequality of men, and would therefore destroy the present order of things to make the conditions of all men equal. But the cause is not in the private ownership of capital, but in humanity itself. Men, after all, bear a certain resemblance to nature. Here is a level plain replete with verdure, there is a mountain height with eternal snows glittering on the summit, here is a lowly yet pleasant valley, and yonder is a barren marsh eternally sterile. So it is with men. They are not equal. Nature itself cries out against such equality. A Shakespeare, a Newton, a Lincoln, a St. Thomas are certainly superior to the ordinary man. It is absurd and ridiculous to say that these great characters and towering minds are only the equal of the average man. No! Men are not equal and no amount of superficial and lung-splitting oratory from the mouths of the Popular Socialist can make them equal.

Even if socialism itself came into vogue tomorrow it could not make the conditions of all men equal. For who would sit at the helm of government and direct the socialistic ship of state, and who would go down into the coal mines, and, shut out from the light of day, dig our fuel from the bowels of the earth? Who would stand before the fiery mouth of the blast furnace and mould the liquid metal into steel, and who would sit in the office cooled by a dozen smoothly running fans and collect the taxes? Who, in a word, would perform the menial, difficult, and even repulsive tasks essential to human society, and who would enjoy the honorable, easy, and delightful positions of life? Besides, the complete and hopeless failure of the hundreds of attempts to construct a commonwealth on the principles of socialism has demonstrated practically and unanswerably that it is utterly impossible to construct the imposing edifice of civilized society on the quagmire of socialism.

Thus the inequality which often exists, and the downright social and economic injustice which is found in some cases, gives a certain air of plausibility to the first two assumptions of socialism. But the third assumption it proposes as a remedy for the assumed social bankruptcy is wrong in the very nature of things. Consequently there is some truth in socialism, but much more of falsehood.

But taking socialism in its strict sense it is entirely false. For the truths which it does contain, and which it would fain persuade its followers are the recent discovery of socialism—are in

fact, the undisputed patrimony of the human race—old as the dawn of civilization, and nowhere preached with greater clearness, force and earnestness than in the pulpits of the Christian church. Popular Socialism is enunciating the truth when it maintains that there are social evils, and when it denounces the unjust capitalist for grinding under foot the helpless working-man. But we must mark well that there are truths which socialism has no right to appropriate to itself. And we resent the imputation everywhere to be found in the utterances of the Popular Socialist, that it was left to this late day and age, and to the advent of socialism to feel the generous impulses of sympathy and compassion for the poor and the afflicted, or to denounce with fiery indignation injustice, greed, tyranny, and wrong.

For there is no more powerful, or burning a denunciation of injustice and greed to be found in the whole range of the world's literature than these fiery words from the inspired pen of the apostle, St. James: "Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. Your gold and silver is cankered; and the rust of them shall eat your flesh like fire. Behold the hire of the laborers, which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth." And Leo XIII states emphatically in his Encyclical Letters that every man is entitled to a just wage. Thus, the Catholic church has always denounced the unjust rich who oppress the poor; has ever been the friend of the working-man, and her popes his most fearless champions.

Consequently, whatever truth there is in socialism is not socialistic doctrine. Popular Socialism is a genuine thief claiming as his own what belongs to another. It is like "a whited sepulchre fair without, but within it is filled with dead men's bones." It is the persons of mystical fame—donning the beautiful garb of fair truth in order that it may deceive the unwary. Such is Popular Socialism—the tactful, cunning, lung-splitting, hypocritical Socialism, but nevertheless the most successful Socialism in America.

SCIENTIFIC SOCIALISM

A. J. O'BRIEN, A. B., '13

Of all the words in the English language, there is perhaps none which has a greater variety of significations than the common term "socialism." First employed by Robert Owen in England in 1834, it was used to designate an idealistic or Utopian form of government. Since that time it has been applied to practically every new social reform, especially among the laboring classes. At the present time there are three distinct kinds of Socialism, namely, Christian, State and Scientific Socialism. Concerning the first two, Christian and State Socialism, both of which admit the existence of God and the right of private ownership, I have no criticism to make. To Scientific Socialism, alone, I shall confine myself, and it shall be my endeavor to show that Scientific Socialism is fundamentally and essentially atheistic.

By Scientific Socialism, I mean that theory or system of social organization, "Aiming at the seizure of universal political power in order to substitute public for private ownership of land and capital, so as to bring about public production and equal distribution of income"—the whole theory being based upon the materialistic conception of history. (The chief founders of which are Karl Marx and Frederick Engels.)

Now, by the "Materialistic conception of history" is understood that theory which sees in the gradual development of all things from a rudimentary condition to one more complex and of higher character, merely the workings of matter and its forces—a theory which denies the existence of God, of the soul, of man's free will, of all things spiritual, and affirms that there is nothing in the universe but matter and its forces. This theory of the materialistic conception of history is the ground-work, the foundation, the corner-stone of Scientific Socialism; and Karl Marx, Frederick Engels, Wilhelm Liebknecht and August Bebel in making Scientific Socialism atheistic, are, at least, logical; they push their materialistic principles to their natural conclusion—atheism.

The founders and chief exponents of Socialism from Marx and Engels down to Blatchford and Shaw have been atheists of the blackest dye. Marx, called the father of Scientific Socialism, characterized religion as "the Fantastic degradation of human nature." Wilhelm Liebknecht, one of the chief expounders

of Scientific Socialism, expressed his opinion of faith in God in the following words: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is anyone worthy the name, who does not consecrate himself to the spread of atheism." Frederick Engels, the high-priest of Socialism, declares that the conception of God is only a reflex of economic conditions, and that religion and the present form of marriage are the greatest obstacles to the spread of Socialism.

Thus, we see that religion, the home and the family, which in the minds of all sober and thoughtful people, constitute the very essence of Christian civilization, are regarded by these founders of Scientific Socialism, as evils which socialism is seeking to destroy. August Bebel, one of the canonized saints of socialism, has expressed his idea of an after life in the following terse sentence: "Leave heaven to the angels and the sparrows!" These are but a few of the numerous expressions of atheism from the founders and chief exponents of Scientific Socialism. That the present-day Socialists are saturated with the same violent form of atheism is evident from a perusal of their works.

George D. Herron, American secretary of the International Socialist Party, has thus characterized Christianity: "Christianity," says he, "stands today for what is lowest and basest in life. The Church of today sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects upon the common life. The Church is simply organized Christianity. For Socialism to use it, to make terms with it, or to let it make approaches to the Socialist movement, is for Socialism, to take Judas to its bosom."

Such is the opinion, not only of George D. Herron, but of the rank and file of the Socialist party. That sane, sober men, possessing even a small amount of ordinary intelligence could utter such sentiments concerning Christianity, the Church and Religion in general, seems almost incredible. Yet the cold, stern fact remains that every page of socialistic literature is pervaded with this spirit of atheism. Indeed, a blind, unreasonable hatred for Christianity, for Religion, for everything holy and sacred, appears to be the dominating characteristic of the so-called Scientific Socialist.

Despite the fact that the founders and chief exponents of Scientific Socialism, such as Marx, Engels, Bebel, Leibknecht, Lafargue, Kautsky, Ferri, Bernstein, Shaw, Spargo, Debs and

Hilquit, have all stated that Socialism is based upon the materialistic conception of history and is fundamentally atheistic, yet, during a political campaign, or when trying to secure proselytes to their cause, socialists, usually confine themselves to the economic features of their system. They are strangely silent about the religious aspect of their doctrine. Some even go so far as to tell you that Socialism does not concern itself with a man's religious conviction. In this respect socialists display the cunning instinct of the cuttle-fish, muddying the waters in a desperate attempt to conceal their true position.

At the Socialist convention in 1908, when the question of religion was broached, A. M. Lewis, a delegate to the convention, urged that the subject of religion be omitted from the platform, saying, "I know that the Socialist position (in philosophy) on the question of religion does not make a good campaign subject. It is not useful in the propaganda of a presidential campaign, and therefore, I am willing that we should be silent about it." Delegate Untermann urged that the economic features of the Socialist platform be placed before the people, but that its religious aspect should not be revealed until the proselyte is securely in their clutches.

"We must, first," says he, "get these men convinced of the rationality of our economic and political program and then, after we have made Socialists of them—we can talk to them inside of our ranks, talk of the higher philosophy and of the logical consequences of our explanation, of our society and nature"—which, according to Bebel, is atheism.

These are the words of delegates to the Socialist convention of 1908; these are the methods they are adopting to hoodwink people into believing that Scientific Socialism is not concerned with a man's religion, when in reality, Scientific Socialism, according to its founders and chief exponents, is atheism pure and simple. Such is the hypocrisy, the duplicity of the Socialistic campaign methods. And this, mind you, when even the Socialists themselves through their official organ, the "*Volkszeitung*," have declared: "Socialism and belief in God as it is taught by Christianity and its adherents are incompatible. Socialism has no meaning unless it is atheistic, and Pope Leo XIII has declared that no man can be a Catholic and a Socialist at the same time.

No, Scientific Socialism based as it is upon the materialistic conception of history is, according to its founders and leaders,

fundamentally and essentially atheistic; it is opposed not only to Christianity, but to every form of Religion—Catholic or Protestant. It seeks to undermine the very foundation of civilization—Christianity and the belief in God.

But as long as men believe in the truths of Religion and have faith in the power of God, Socialism can never succeed. For, in the words of Coler, "Under all its spacious literature appears the limitation of the Socialistic program, a limitation co-terminous with the gratification of the senses of the human body. The daily bread without the sweating brow, the indulgence of passion without the curb and obligations of matrimony and burdens of parenthood—all things so ordered by the State that there is no room left for danger, for suffering, for sacrifice. Crime is to be abolished, not by teaching men to be strong souled, but by taking away all temptation. There is nothing in it that reaches beyond the circle of human life; no far flung appeal from the things of the flesh, to the things of the spirit. It proposes to take out of life all that makes life worth while, to cut away from the noble things and grovel among the base; to build a wall around human society so that it cannot see the world without—a world which it has given over to an unintelligent control called Force—the Idiot—God of the rationalist."

But as long as men prefer truth to falsehood, Socialism can never succeed. Its blind, furious and unreasonable attacks upon that pillar of civilization—the Catholic Church—are like the futile lashing of the waves of the Mediterranean upon the Rock of Gibraltar. For hath not Christ said of His Church: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

And the Holy Ghost, the abiding Spirit of Light and Truth, hath assured her, "I will be with you all days, even to the consummation of the world." Thus stands the Church, amidst all the storms that beset her, towering up from the things of earth to the things of Heaven. So will she ever continue to stand undisturbed, immutable, eternal!

THE CHURCH AND SOCIALISM

T. ROWAN, A. B., '13

For the past few years we have witnessed the blare of trumpets, the roll of drums and the marshalling of two mighty opposing forces,—all preparatory for a war of extermination in which no quarter is to be asked or given. In the great conflict we have on the one side the forces of materialism represented by socialism, and on the other side we have the forces of dualism of spirit and matter represented by the Catholic Church. These forces are arrayed against each other because fundamentally they are opposed to each other and fundamentally they can never be reconciled. For Socialism in base and structure is essentially atheistic and it rests on economic determinism or fatalism. Christianity in its stock and throughout its ramifications is essentially theistic and it is rooted in human liberty. Each system has its respective starting place and each system arrives at its own conclusion by right logic.

This perhaps is the most captivating feature of Modern Socialism. It is rigidly logic in its deductions, and once its fundamental principal, the materialistic conception of history or economic determinism is accepted. All the teachings of Socialism must be admitted, for from that primal principle they flow in an unbroken series. For if, as Socialism teaches, man is the highest being in creation, he owes obedience or allegiance to no one save himself and hence he is a Socialist, by force of their position, must and do teach, at liberty to seek the goods of this world not as a means to a higher end, but as an end in themselves. The same is true for our position, one who admits the existence of God must by force of his position admit all the teachings of the Church. Private ownership is based on the existence of God. If God does not exist then there is no such a thing as a right to private property and Socialists denying the existence of God are perfectly logical in drawing the conclusion that man has no right to the private ownership of the goods of this world. It is largely because of the clear cut logic of these deductions that Modern Socialism is so appealing and finds such ready acceptance even with the learned. The whole error of Socialism lies in its basic principles and it is there that the church and socialism differ essentially. The church does not oppose all the teachings of Socialism, but on the contrary is and has been for centuries

the advocate and champion of many of the reforms which Socialists avow they are advocating for the first time in the history of the world. It is not because Socialism demands Social and economic reforms that the church opposes it, but it is because beneath their fair outward form there lurks not the reformation of social and economic conditions but the ruination of the whole present order of society. Socialists, however, attempt to make the entire question one of economies and at least for the present the conflict has narrowed down to a battle on economic grounds. The Socialists say that all the evils of the ages are due to economic ills and they charge that the Catholic church wishing to hold the favor of capitalists deludes its poor and lowly members into accepting, without protest, conditions as they are in this life, by holding out to them the vain hope of a reward in a future and everlasting life and they declare that in so doing the Catholic Church is practicing an exploitation of the working people which is even more odious and oppressive than capitalistic exploitation. Such charges are convincingly and strikingly refuted in every city, town or hamlet in which the Cross of Christ is reared above a Catholic institution.

The church has even been the defender of the poor, the down-trodden and the oppressed. The church favors no special class, nation or race, but welcomes and guards with the same tender solicitude all mankind. The great bulwark of the church, the source of her strength, the object of her delight is now as in past ages the humble and poor. It was with the lowly and the humble that the God-Man chose to take up His mortal life and it was in their midst He delighted to be. The church today is just as devoted to the poor, just as ready and willing to assuage the sorrows and sufferings of poverty, just as rigorous in her demands for justice to all mankind as she was when fresh from the hands of her Divine Founder, she breathed her beneficent influence over the face of the earth. Her countless missions and asylums, her hospitals and her schools, in town and country, for rich and poor, and the unwavering devotion of the zealous members of her holy religious orders stand as living contradictions to the frequency urged accusation, that the church favors the rich and neglects the poor.

Nor does the church as socialism maintains, lead her children to occupy themselves with eternal pursuits to the utter neglect of their temporal welfare. She does not teach them to be ready

and willing to submit to all the unjust and extortionate demands of greedy capitalism and thereby to lay up stores in heaven. For from this shackling the workman to the economic evils which now surround him, the church lends herself nobly to the work of alleviating, as far as is possible, the sufferings of his lot. And because she earnestly desires that her poorest children may rise above the miseries of this condition, she inculcates the necessity of frugality, temperance and economy, and she throws out every means to safeguard them from whatever threatens to render their condition more deplorable. In her great justice the all-just church of the all-just Master lends every effort to secure, alike to lowly laborer and haughty capitalist his just due. She contends that the poorer population shall have a fair share of the benefits and goods produced by their long hours of labor and it is her fond hope that all shall have the bare comforts of life and that the existence of all shall be less hard and more endurable. All this and more is contained in the encyclical of Leo XIII. on this and kindred subjects.

That there are grievous wrongs and injustice inflicted on some by our present system, the church recognizes and she advocates just as vigorously as Socialists, that there is sore need of Social reform. As a remedy for these evils crafty agitators advance the pernicious and impracticable plans of the Socialistic programme. They seek to cure all the evils of the present day by abolishing the right of private property and establishing the community of goods. It is here that Socialism and the Catholic Church part company. For the Catholic Church teaches now as always that man has an inviolable right to private property. For man has an inalienable right to life and having the right to that end he must also have the right to the means to that end. Private property is certainly a means to that end and hence man has a right to private property. It is true that man was given an indefinite right to the goods of this world, but an indefinite right cannot be exercised. It must be made definite. Man makes his right definite by possession and cultivation. By the expenditure of ceaseless labor and the practice of denial and sacrifice he makes the land bear fruit and it is a grave injustice to rob him of the prize of his toil.

But Socialists hold that man has no such right and pushing this principle of the denial of private ownership to its logical conclusion they end with their other choice doctrines of Free

Love, the common education of children and the destruction of the home and of the whole present order of society. All these evils the shadow even of which should be scrupulously avoided, and the Catholic church in opposing a system which embodies such abominable doctrines well deserves the hearty approbation and the ready assistance which all unbiased men within and without her pale are lending to her in this battle for Right.

Samuel T. Colridge says that we can best convince one of the falsity of his position by showing him that the truth of his is better conserved in ours. The most effective means, therefore, that can be employed to draw men from the fatalism of Socialism is to teach them that the Catholic church vigorously advocates all the truth of Socialism and is opposed to it only in so far as it is false and harmful.

The church favors government ownership of public utilities where it is feasible; she asks for the regulation and control of swollen fortunes where it is necessary and she demands a decent living wage wherever there are wage earners; but she opposes the destruction of the present social order; she forbids free love and its attendant evils and she brands as false, the materialistic conception of history. She defends the right of private property, but she contends that the world's goods ought to be so apportioned that all men should have sufficient to enable them to live honestly and decently. In addition the church holds out the sweet hope grounded in faith and the teachings of Christ that in another life all wrongs will be righted, all sorrows will be comforted and every good deed will be justly rewarded. This sweet hope of another life stands out in sharp contrast to the Socialistic teaching that this life is the "Be all and the end all of our existence," that the grave is the end, that there is no happy reunion of loving souls after our earthly frames have crumbled into dust.

The Catholic church is the only power equal to the task of successfully combating the evil of socialism. The movement is international, its ravage has been felt in every country of the civilized world and hence can be counteracted and checked only by an international remedy. In the Catholic church we find such a remedy. Her ministers, following the command of her Divine Founder have gone "forth into all nations and have baptized them in the name of the Father and of the Son and of the Holy

Ghost." Her new apostles and disciples, the world over have girded on the armor of Truth and have raised on high the standard of Justice. The Battle is now raging and we are the soldiers. Our arms and the ammunition are not steel and lead but of thought and actions, the battle is not physical but intellectual. We must convince the socialist that the truths of his position are better conserved in our position. On our conduct in this depends not our material and temporal welfare but our individual spiritual and eternal welfare. I say our individual welfare, because the ultimate triumph of the Catholic church in this battle is assured by the Divine promise, "The gates of hell shall not prevail against her." It is assured by her past conquests of powerful enemies within and without her fold; it is assured by sweet holiness of her sanctified sons and daughters; it is assured by the wisdom and zeal of her present day leaders and it is assured by her countless communicants, ceaseless prayers for the freedom and exaltation of our Holy Mother Church.



THE THING WORTH WHILE

Address To Graduates

By CONGRESSMAN FRANK T. O'HAIR, of Illinois

Nothing is great and nothing is small except by comparison. A grain of sand is small when compared to the mountain range only because it is a comparison.

By the same token, a thatched cottage is smaller than a marble palace. But when we consider that this great earth of ours, in its entirety, is not more than a pin point on a map as large as the state of Rhode Island, when compared with the known universe, we can readily appreciate the fact that the grain of sand and the mountain and the cottage and the mansion are practically the same size.

The most stupid of men knows so much more than nothing and those whom we commonly dignify with great intellectual attainments, know so much less than everything, that, when placed upon the great horoscope of universal knowledge, they appear as twin brothers in the intellectual realm.

In determining the great thing that is worth while, I would judge a human being by his struggle to shorten the distance between what he is and what he knows he ought to be.

A man who strives to achieve the goal of an honorable ambition, but who fails, adds vastly more to the sum total of human achievement than does monumental success without effort and by accident.

Positions of greatness and achievements of renown are merely expressions of mental operations applied to worldly and fictitious things.

Any man, or woman can assume a roll of honor and play a part of political nobility, when such distinction is thrust upon them, either by accident of circumstance, or accident of birth.

Success in its true sense, therefore, lies not in the thing attained, but in the possession of those traits and characteristics and qualities of mind and brain, which enables a man to struggle and strive to attain the goal of his ambition.

Every human mind has its individual notion of the condition which produce perfection. There are as many emblems of unblemished achievement as there are human minds to conceive.

No man is to be complimented because he refrains from doing evil. To do good is universal knowledge. To do good and to refrain from doing evil is the natural intellectual state of all those beings born in the image of God.

To commend a man for doing good and for failure to do evil is an admission that mankind is born in an evil estate and that by accomplishing good he has turned from the path of his nativity.

Some of the people all of the time and all of the people some of the time are impelled to do some things that are not right and which they know, by consultation with their God given conscience, are not the things they ought to do, and so I would measure every man by the standard of his struggle against his inborn nature to refrain from doing evil and for striving to do good.

The stuttering man who, by strife and honest effort and against the gibes and ridicule of others, becomes a finished orator; or the man who, by constant toil and lifelong effort, becomes a great composer; or the man who, without the power of sight, becomes a great statesman and scholar, have by their example, as well as their achievements, furnished vastly more inspiration to the world and have contributed more to the upbuilding of human souls than all of the prodigies of all of the ages, who, in statecraft, must and art, have, at times, displayed wonderful skill and ability, which cannot be explained as a possession of any trait higher than natural ability, or animal instinct.

I do not believe that the Creator of all things intended an unjust distinction between the creatures of his own image. The distinction is fictitious and comes from the point of view.

A spear of grass withers under the foot of a giant as a thing too small for notice, and yet it may be a "monarch of the forest" to the little creatures of earth.

The enthusiastic Frenchman who fell upon the bosom of the First Consul and proclaimed that his greatness was like that of the universe, gave expression only to a distempered impulse.

The great Napoleon was an expert only at the killing of men.

The great Col. Gorgas, who is but little known among all of the people of this earth, knows better than all others how to kill the deadly mosquito and the infectious fly and turn a pest hole and a swamp into a health resort for his fellow men.

Napoleon was a born genius as a slayer of men; Gorgas, by fifty years of toil and struggle to attain that which he knew

could be attained, stands on the very pinnacle of fame as a destroyer of man's infectious enemies.

It was the intenseness of the struggle between what the Gorgas's and the Edisons were and what they have attained that is the thing above all things that is worth while and has established them throughout the days of a never ending eternity as the benefactors of mankind.

It was the natural born genius and instinct and the accident of the time that made Napoleon and Alexander great, and has maintained many a tyrant upon an earthly throne.

I tell you with all the intenseness which I possess that nothing is worth while, except the effort put forth to achieve that which we know we ought to be.

The poet says, "Thou shalt lie down with the kings of the infant world, the powerful of the earth, the wise, the good, fair forms and holy seers of ages passed, all in one mighty sepulcher."

I don't care a rap to lie down with a king. In fact, most self respecting men would feel disgraced to make his couch with the kings of history. Neither is there grace, nor honor in an eternal sleep along side of the powerful of this earth nor with the holy seers of ages passed. It would be vastly more entertaining and exalting to share the couch, even though it be beyond the tomb, with a man who had lived and tried and who had struggled faithfully and nobly for the thing worth while.

The world owes a debt of gratitude to the man who can make a perfect horseshoe nail, a broom, or a baby's rattle, but it can never administer punishment meet for the crimes of the political traitor, or financial thief.

Life has been defined by the world's greatest agnostic as, "A narrow vale between the cold and barren peaks of two eternities."

Life has been described by a great pedagogical philosopher as, "A tension that exists between the natural state and spiritual perfection."

Happy man! Nothing but thine own unconscionable will can produce a disease which will ravage and consume the spirit. No poison can taint the spirit's love. Entomb the body and convert it into dust, yet the soul's love, the happiness, the joy of our image of God knoweth no change—no transition.

For myself, I think I know that life consists in a struggle between what we are and what we know we ought to be and that is the reason I say the only thing worth while is the struggle for achievement.

VALEDICTORY**T. C. HARRISON, '13**

It is hard to realize that we have at last reached our graduation, that the moment to which we have looked forward for so many years with such longing and desire is already here, and now that this moment has already arrived, we would almost wish it were still in the far distant future. Graduation is not an unmixed joy, for with the triumph of winning the rewards of toilsome study, comes the pain of parting with dear friends and companions of boyhood days, the pain of leaving all the joys of undergraduate life, the sorrow of saying farewell to men who have taught us and led us on to higher and better deeds the sadness of leaving these college halls which have been our home for so many years. For these reasons we would almost desire that time had paused, and that our undergraduate days were not completed.

We never realize the weakness and inadequacy of words until we try to express the feelings of our hearts. It is not so difficult to find expression for the ideas of the mind, but our feelings and affections cannot be embodied in the cold terms of the ordinary proposition, and words fail me now to convey to you the regret and gratitude we the members of the graduating class feel today when we must leave dear old St. Viator's never to return as undergraduates. We love every nook and cranny of her chaste and classic buildings, for they are all associated with some event that occurred when life was young, care free and full of joy, and we only pray that the future years, so full of possibility, may contain one half the pleasure, peace and contentment we experienced while students here. It does not seem possible that the friends we shall make in time to come can ever be so close and dear as those from whom we part today.

It is vain for me to try to give expression to the gratitude we feel towards the reverend and beloved men who have given up their lives to the great cause of Catholic Education and have taught and molded us for the last few years. We must express our gratitude in deeds not in words, by remaining loyal to the lessons of truth and virtue which they have taught us by precept

and example. In this age of free thinking and multitudinous erroneous beliefs we are fully conscious of the inestimable boon it is to have been educated in a Catholic College where truth is taught without admixture of error, and where every thing is proven by irrefutable logic and sound philosophy. We are grateful for this intellectual training, but we are still more grateful for the moral training we have received. We have learned that right thinking and virtuous living walk hand in hand, and that it will avail us nothing if we gain the whole world and lose our immortal souls. We have learned to prize the priceless heritage of our faith, for we have daily seen before us the living faith that is manifested in good works in the lives of the good priests who have given up everything that we might have the advantages of a good education, and have watched with loving care our growth and development. If we live up to the high ideals which they have set before us we need not fear but that our lives will be successful in the highest sense of that word.

Every year classes graduate and leave St. Viator's College, but though they come and go, the college continues on the noble work of Christian education. College men call the college they attended their Alma Mater, but some act as though they did not owe it a debt of gratitude these beautiful words imply. They do not think of the struggles and trials she has to undergo and it does not always occur to them that they can do much to help her. We, the class of 1913 believe that we owe St. Viator's a debt of gratitude which we can never repay, and besides striving to be true to her teachings we pledge ourselves to assist her in prosecuting her great work. During the few years we have been here, we have seen the student body grow in numbers, and sometimes to our personal sorrow we have seen the requirements for degrees put higher and higher, and the courses improved. We are proud to see St. Viator's grow, yet we do not believe that this work should rest entirely upon the shoulders of the faculty, but on the contrary that every student and graduate should do what he can to spread the name of his Alma Mater, and induce others to come here and reap the same glorious advantages that we have gained. If every student and graduate seized every opportunity to say a good word for St. Viator it would not be long before her fame would resound from shore to shore of this mighty continent. And surely every student knows the sterling value of the education received here, and should therefore do his best to assist in any way the great work

of Catholic education. The graduating class of this year desires to leave the students as a legacy the efficacious desire to see their Alma Mater grow in strength and usefulness and each member of the class pledges himself to do all he can to spread the good name of the College whose degree he receives today.

But why prolong the words of parting. At the best they are sad words and fail to express our feelings. We pray God today that we may never in thought, work or deed dishonor the trust reposed in us by the college when she puts her stamp of approval on us by conferring upon us her degrees. We pray that He will ever give us His grace to live up to the ideals set before us while students here, and that we may ever live lives worthy of Catholic College graduates. We wish St. Viator ever increasing success and for the good priests and brothers we fervently breathe the beautiful prayer of Cardinal Newman "May He support them all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and their work is done. Then in His mercy may He give them a safe lodging and a holy rest, and peace at the last."

BRAIN AND BRAWN

(Delivered on Class Day)

C. G. FISCHER, '13

The best authorities agree that education is the development of the whole man, soul and body. The ideal is best expressed in the old Latin proverb, "*Mens sana in corpore sano.*" A sound mind in a sound body. If this ideal be true, as it evidently must be, because it is backed up by weighty authority, then one would hardly wish to question it. Therefore, I feel one hazards nothing in saying that the class of 1913 is a group of well educated men. The pitiable wreck now lying before us of a once great banquet demonstrates conclusively as a philosopher would say, the power and vigor of their physical prowess, and I wish to assure any one who may have any doubts on the subject that the class is fully capable of repeating this convincing demonstration three times a day an indefinite period. This I consider

powerful and convincing evidence that the class of 1913 has realized one part of the educational ideal, "*the sanum corpus.*" However, we have other convincing evidence that they have other ways in showing their physical prowess and that is on the athletic field. Whether it be on the gridiron, diamond, or basket ball floor, the class of 1913 has provided a leader and star performers. The football team was indeed fortunate in having at its head one who was surely capable in handling a team who was always in the midst of the fray and ever cheering his men on to victory; I speak of Captain Thomas Harrison. He was ably assisted by a little package of football goods that weighed only 145 pounds, but was always a terror to his opponents, perhaps the best ground gainer for his weight in the west, and one of the best who ever wore a St. Viator uniform, Thomas Welsh, who sprinted eighty yards for a touchdown against Loyola University. Again, on the diamond St. Viator's men were led by one, who for the past two years has been the idol of Viator's fans, Captain Kekich.

Now I come to the branch of athletics of which I do not like to pass judgment, because there may be many here who might not consider me an impartial judge. Basket ball is a gentle refined amusement invented to while away the tedium of winter months when no one can do anything else, and since the class thought it should do its share towards affording amusement, during the aforesaid months, I was elected to represent the class in this branch of athletics, because I guess I had never been known to be able to do anything else.

Now since I have spoken of the ability of our athletes and of which indeed the class is noteworthy, it is much more so because of its intellectual athletes. In proof of this I would point to the mighty deeds accomplished on the field of intellectual action by the class of 1913. They have explored and subdued the land where thick shadows, bristling forests and fierce monsters abound—the land of philosophy. The monsters of error have been slain, the forests of difficulty have been removed and the dim shades of profound philosophic problems have been dispelled by the clear bright light of reason. I need not assure you that this is a strong man's task under which a mental weakling would sicken and die; therefore, the very fact that the class of '13 has successfully passed the fiery test, entitles them to a clear hill of intellectual health. The class has carried a load of examinations in essays and orations that might well have staggered a

camel and tho at times our backs ached and our heads reeled, yet we managed somehow to stand up under the crushing burden. The man who is not satisfied that this is fair evidence of health, is, I submit somewhat unreasonable in his demands. Furthermore be it said, and with pride that such has been our mental ability, that it has been the singular privilege of the class of '13, to compose, with but one exception, the entire Editorial Staff of the college journal, the *Viatorian*, which under our charge has had its most successful and prosperous year, since its foundation some thirty-two years ago, which fact has placed it in the foremost ranks of college journalism.

Apart from this, the class of 1913, can lay claim to a particular intellectual distinction because it was through the efforts of a member of the class the St. Viator, for the first time, entered the field of intercollegiate debating. Mr. O'Brien, feeling that the intellectual light of St. Viator College should no longer be hidden, challenged, probably the greatest debating university in the West, the challenge was accepted. The defeat of Notre Dame is already history, so I need not relate to you how Mr. O'Brien, Rowan, Unruh and Daly and all the members of the class of 1913 invaded Notre Dame and snatched the laurels of victory from their brow. We look upon their glorious victory as a particular achievement of the class.

This in brief is a recital of the brains and brawn of the class, and if each one of us is not a living exemplification of the "*mens sana in corpore sano*," certainly the class as a whole can be characterized by this dictum of the Latins.

'13

(Delivered on Class Day)

WM. AZUKAS, '13

"I will fight with you upon this theme
Until my eyelids will no longer wag."

It is my intention to show you that the number, year and day "'13" is not a hoodoo, that is, one that should be looked at and talked about with fear, but one that should be hailed with joy by every person here. However, before I tell you about the joy of the "thirteen" stars of St. Viator College and the "sun" about which they revolve, it would be best to tell you how this superstition originated.

You can trace the superstition of "thirteen" over most of the countries of Europe and the whole of the United States. You find it in the stock exchange, in society and in business. A large number of people tremble at the mention of "thirteen," whilst some of them nearly go into hysterics. This superstition is traced as far back as the mythology of the gods and goddesses, who hated that number. Others say that it is on account of the "thirteen" that sat down to the last supper and as Judas the first to leave the table hanged himself, on this account to every company of "thirteen" some evil must happen. However, the most definite reason is that given out by insurance companies who claim that of thirteen persons taken indiscriminately, one will die within a year. Thus the superstition has originated but I maintain that the result has been just the opposite, and this will I maintain till "my eyelids will no longer wag."

In the first place thirteen has a presidential record. In order to have his signature with thirteen letters Washington abbreviated his christian name George. Andrew Jackson, Zachary Taylor, James Buchanan, Andrew Johnson and Ulysses S. Grant, each had "13" letters in their names. Thos. Jefferson the framer of the constitution had "13" letters in his name. The name of President Woodrow Wilson contains thirteen letters. He was the "thirteenth" president of Princeton and held that position for thirteen years. He was declared President of the United States January 13, 1913, and as a result considers thirteen his lucky day or number.

Upon the great seal of the United States there are thirteen stars, thirteen stripes, thirteen arrows, thirteen olives, and last, but not least, the motto, "*E Pluribus Unum*" with its thirteen letters. Thirteen colonies declared their independence, the result of a plan proposed by James Wilson, February 13, and which was introduced into the Continental Congress June 13, 1776, and was adopted on July 4, '76, two numerals which again make "13."

History abounds with the "thirteen" as a lucky day and number. The "Star Spangled Banner" was written September 13, 1814. The first American flag with its "thirteen" stars and thirteen stripes, was approved June 13, 1777. Columbus landed on the shores of our islands October 13. On June 13, 1494, he discovered Cuba. On January 13, 1733, the English settlers took possession of Georgia. December 13, 1621, was announced by Gov. Bradford as "Thanksgiving Day."

Mollie Pitcher whose name contains "13" letters was born October 13, 1774. The name of Wm. Shakespeare contains "thirteen" letters and he wrote 39 plays or three times thirteen. The name of our invincible leader and logician, Rev. William Bergin, contains thirteen letters and it was the year 1913, that three members of the class of "thirteen" coached by Father Bergin defeated Notre Dame in a debate on Woman Suffrage, a question composed of "thirteen" letters. It could not be otherwise as the three debaters Timothy A. Rowan, Edwardus Unruh and Jno. Anth. O'Brien each had thirteen letters in his name.

Thus we see that no other year but the year of 1913, would do for us to graduate. It is true there are other years, but no other would do for the simple reason that the class of '13 is composed of "thirteen stars" which resolve about one "sun," namely, the President of the Class, Thos. C. Harrison, a name composed of "13" letters, though we all call this son "Muggins" for short. The star to you I will relate in turn.

It is not my intention their fame to deride,
For with me, I hope, they all will abide.

The first star of this universe is O'Brien, the star of the Greek Class, whose brightness gave him the name of "Red." Besides we have Rowan, the Latin star, whose knowledge shortened his name to "Tim" and who claims "that if a man eats dates, he is consuming time." Then comes Daley the Mathamatical star, who is known to us as "lefty" or "Jim," he having lost part of his name whilst in search of the Mathamatical infinite. Leonard, our Political Economy star, who on account of his business acumen, we call him "Foxy," for he stabled his cow in an ice house so that she would give ice cream. Langlois, our Biology star, who on account of his proportion is known as "Fat." He claims that a fly has 9,369,999 pores and says that if you don't believe it count them. We also have a stage star, Unruh, whose acting ability gave him the name of "Hamfatto," and whose refrain always is that "A boil in the pot is worth two on the neck." Brady, the Literary star, for which reason he takes the name of Endurance, as he claims that "No matter how truthful a man be in life, he is bound to lie at the point of death. We also have atheletic stars, the first one being Welsh, our football star, for he takes with him the name of "Woozy," and "when he writes his name it looks like a Chinese prescription for chills." Flynn, the Tennis star, for he is a very good

"Shot," and who says that sunshine makes the hair grow. Fisher, our basket ball star, though he is known to us as "Dutch," as he is always "Hocking the Kaiser." Kekich, the base ball star, who has the title of Cap and who claims that when he plays ball everything is so still you can hear a gum drop. The speediest star of the lot is Dougherty, for which reason he is known as "Speedo," as he left his window open one night to let out the dark, but one thing that infallibly happens is that when all the fellows are rooting at a ball game we Miss Reutter Dougherty. The last star of this universe I will not name, but he can be known as the fire star for he thinks that a cigar in the hand is worth ten in the store.

Thus I have related to you why no other year but the year of 1913 could be our graduating year, for the class is composed of thirteen stars, which shine so bright about the son, Harrison and these stars do not fear the word "thirteen" and I believe that neither does any one now present here. But if there be any that still fears "13" let him speak up and "I will" continue to "fight with him until my eyelids will no longer wag."

To the Class of '13 "I give this toast
That their equal will never be seen
Greater wisdom no other class can boast
Than ours—of Thirteen."

TOWN AND GOWN

(Delivered on Class Day)

H. L. N. LANGLOIS, '13

The subject allotted to me is one which indeed covers a very wide field and to treat it adequately would demand the space of a volume, but as I am necessarily limited, an exhaustive treatment is here impossible. I will now endeavor to describe as briefly as I can one of its many phases, namely that phase which concerns itself with the relations that exist between college students and townsmen, and in particular that relation which presently exists between St. Viator and its neighboring town.

Years ago, and now in these days, there has often existed between college students and the inhabitants of towns a some-

what antagonistic feeling towards each other. Whether this hard feeling was the outcome of the affected superiority on the part of the college student or whether it was the outcome of the envious attitude on the part of the townsmen, I am at present unable to decide definitely. But it may be said with a considerable degree of accuracy that both causes were eminent factors of their dissensions. At times the relation between the Townsmen and Gownsmen were so intense that it would often result in a fierce pugilist combat. There has also been known cases where the class hatred was so bitter, that both sides had recourse to firearms and other deadly weapons for defense. But at present this latter desperate form of conflict has practically vanished.

Although there are "town and gown" rows frequently occurring in this, yet, they invariably take place among our larger universities. These exhibitions of unbridled license are more or less occasioned by the celebration of some important scholastic or athletic victory. The students, sometimes three or four thousand strong, align themselves in such a manner so as to occupy the full breadth of the street. In this way they march through the principal thoroughfares of whatever city, that may be located near them, vociferating their college yells and creating as much disturbance as they possibly can. Thus in such parades as these, the traffic of a town is often delayed to an inconvenient point and thereby they have engendered the hatred of the townsmen. Soon the students and townsmen begin to exchange abusive language with each other which invariably terminates in a fistic encounter. The state of things thus assuming graver aspects, the whole student body suddenly divides itself into series of several hundreds or more and commence to wage a rampage on the town. They go to the theatres and demand free admissions; if this request is rejected then they forcibly gain entrance by overpowering the attendants. If once inside the building, should the management stop the performance, they begin to demolish every thing in the interior of the theatre. Policemen are called, but if these guardians of the law attempt to prevent the progress of their destructive aims, they are immediately caught and stripped of their lawful weapons and sign of authority. Thus you see dear friends, these town and gown rows are a source of much mutual hatred between students and townsmen.

But notwithstanding the fact that these foolish pranks are being practiced in nearly every college in this country, I desire to say, that St. Viator has never been guilty of such unbecoming

conduct. Never in all her history have her students taken into their heads to march to Kankakee for the purpose of creating a disturbance with her peaceful inhabitants. Never have her students rushed into a theatre and assumed full and complete possession contrary to the will of the proprietor. Never have her students shown such a total disregard for authority as to capture a policeman and divest him of his weapons and star. No, dear friends, such a rebellious atmosphere is not present at St. Viator, but the one found here is rather conciliatory in character. It is one whose purpose is not to maintain an air of hostility with the citizens of Kankakee, but rather to cement their respective relations for the advancement of a noble end, namely the promotion of peace. This fact has been manifested in various ways, some of which, I will now proceed to relate.

The first evidence that clears the fact that we are aided in our pursuit of mutual happiness is furnished by the distinguished judges and lawyers of Kankakee. It is they, who have through sacrifice of precious time readily accepted our invitation to act as judges in our debates. It is they, through the means of their wide experience and their high sense of justice, that we have been enabled to carry on successful debates; debates whose interest are not confined within the walls of St. Viator's, but which are vital and national questions of the day. Thus you see the inestimable aid rendered to us by these prominent judges and lawyers by their co-operation with us in the discussion of these vital questions. Thus you also see how Kankakee has manifested its intention to maintain peaceful relation between "Town and Gown."

Again in our recent journey to Kankakee, in order that we might tender to our victorious debators a fitting reception upon their arrival, we find that Kankakee has another time evinced its good will towards us. In place of our boys being criticised, as an aggregation of semi-insane barbarians, we were much complimented. Even some of the citizens joined us in our demonstration. So orderly, so observant, were our boys during this journey, that they received the approbation of nearly all the citizens, because of our good behavior. This fact was again voiced in the editorial column of one of Kankakee's daily papers. It described us as being "live wires" "having progressive inclinations" and finally summed up the editorial by expressing great admiration for our well regulated conduct.

Such is the kind of spirit, which exists between Kankakee and St. Viator. It is a most beneficial kind of spirit, because when considering the elements entering into it, we see that it is conducive of social development. The "Town and Gown" spheres are not separate spheres, but rather they are intimately connected together and it is only by their co-operation that success can be insured. It is through the means of their combined efforts that the characters of our youths are properly moulded for it is either on this good or bad moulding of character that depends the future prosperity and welfare of our country. It is also through the preliminary development received during school time combined with the development received afterwards, that guarantees the efficiency of our citizens. If we have good and efficient citizens then it follows infallibly that the moral standard of a country has improved. Hence, if we are to have a class of good and efficient citizens, it is most expedient that there should be no dissension between "Town and Gown," but rather that they should seek to unite in order to accomplish this purpose.



THE VIATORIAN

Published Monthly by the Students of St. Viator College, Bourbonnais, Illinois

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EDITORIAL STAFF

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Viatoriana—THOMAS WELCH '13

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In the late number of the Rosary Magazine can be found a well written article treating of a subject which every influential Catholic of this nation should heed. The dis-
persive power of the press, whether good or
evil, has long since been rated enormous. Fur-
thermore, the assertion is indisputable. There
remains, then, the idea of a twofold dispersion, each being pro-
pelled by some gigantic force. But here is the lamentable situa-
tion that the measure of distribution is seventy times seven, to
one, in favor of the evil seed. This again signifies, that the
enemies of truth are cultivating their grain in far more abun-
dant than the defenders are capable of producing, and such a
woeful condition of affairs cannot be remedied, cannot be checked
unless the association of the faithful ones be stimulated with
the energy and ability that really exists outside of the organiza-
tion. A concentrated Catholic power in journalism will do
much to extenuate the existing evils of the press. It is certain,
truth must conquer although she cannot wear the noble wreath
of victory, unless she first suffer the pangs and pains of warfare.

The plan of campaign is well outlined in this interesting
mentioned article. The "Piusverein" is an Austrian institution
"founded for the express purpose of strengthening and uphold-

ing the Catholic press." The results obtained in that country by such an organization are amazing and will surely induce the people of other countries to adapt the same measure. Why not try it here? It is the expedient moment and I am sure far reaching results will crown the effort. Zeal and generosity must be expended at all times in order to begin and continue the good work; but if the cause is so grand, why not stretch ourselves a little to meet the many requirements. Our hope of salvation rests here and if we would see the enemy confused and routed, just remember we need to be zealous, to find, cultivate and appreciate the talent of journalistic ability and be generous to support the same in its every exercise.

EXCHANGES

With this issue the 33rd year of the Viatorian is complete. Another year has passed into history, yet, the Viatorian will soon again launch upon the troubled Sea of College Journalism. The Board of Editors, however, will be entirely new for the Staff of '12 and '13, with one exception, were members of the graduating class.

It is then meet and just that we lay aside the duties of a "critic" on this occasion, and leave to the successor of the retiring "Ex" man the duty of giving his due appreciation of the many and beautifully appraised Commencement Numbers of our worthy exchanges.

However, before we lay aside the quill, we wish to extend to each and every one of our exchanges, heartiest expressions of sincere appreciation for their kindly tributes showered upon us during the scholastic year of '12, '13.

During the year many Catholic Journals, College Magazines and Society organs have graced our exchange list and it is to these that we take extreme pleasure in wishing a pleasant vacation.

We are grateful for the following exchanges and hope to see them with us again during the coming year: *American Ec-*

clesiastical Review; Alabama Monthly; Advocate of Peace; Ave Maria; Buff and Blue; Benzigers Magazine; Catholic Transcript; College Spokesman; Catholic University Bulletin; Catholic Standard Times; Catholic Sentinel; Catholic Columbian; Catholic Truth; Catholic Telegraph; Catholic Sun; Catholic Journal; Catholic Tribune; Catholic Columbia Record; Catholic Record; Colliers Weekly; Catholic Bulletin; Catholic Churchmen; Catholic Virginian; Catholic News; Catholic Chronicle; Catholic Herald; Columbiad; Collegian; C. F. A. Advocate; Duquesne Monthly; Dial; Emmanuel; Eastern Herald; Extension; Exponent; Echoes from the Pines; Fleur De Lis; Freeman's Journal; Fordham Monthly; Gonzaga; Georgetown College Journal; Home and Country; Homeletic Monthly; Ignation; Lorretto Magazine; Loretin; Laurel; Labarum; Loyola University Magazine; Mountaineer; Mt. St. Joseph Collegian; Morning Star; Manhattan Quarterly; McMasters U. Monthly; Messenger of Sacred Heart; Mission Helpers of the Sacred Heart; Mt. St. Charles Scholastic; Magnificat; Nazareth Chimes; Niagara Index; New World; Our Dumb Animals; Patrician; Pacific Star; Purple; Providence Visitor; Pittsburg Catholic; Red Wood; Rosary Magazine; Register; The Young Catholic Messenger; The Abbey Student; The Creighton Chronicle; The New Century; The Wanderer; The Catholic Register; The Angelus; Veritas; Western Catholic; Western Watchman; Western Catholic Review; Wabash; Western World; Young Eagle; The Yale Literary Magazine; The Harvard Monthly; Tacoma Catholic; Sacred Heart Review; Southern Messenger; Solanian; Sentinel of the Blessed Sacrament; St. Vincent's College Journal; St. Ursulas Quarterly; St. Mary's Messenger; St. John University Record; Scholastic; Schoolman; University of Ottawa Review; Verdurette; Villa Sancto Scholastique; The Irish World; The Iowa Catholic Messenger; The Tablet; The Monitor; The Tidings; The Advance; The Pilot; The Record; Monitor; The Xaxier; The Yukon Catholic; True Voice; The Aurora; The Missionary; The Field Afar; The Nazarine; The Catholic School Journal; The DePaul Minerval; St. Mary's Chimes; St. Thomas Purple and Gray; The Kankakean; The Columbia.

INTER ALIA

On Wednesday evening, June 3, the Annual Oratorical Contest, this year open to members of the Freshmen Class, was held in the college auditorium. The subject of the

Oratorical Contest

orations was the all important one, "The Necessity for Legislation for Minimum Wage." The speakers taking up various phases of the great economical question, clearly demonstrated that they had studied the question thoroughly and were firmly convinced that state legislation is the only means capable of adjusting the various questions dealing with the personal welfare of the wage earner and his relations to the capitalists. Those who took part in the contest were Messrs. John Dougherty, Herman Kasper, Elmar Donahue, and George Rooney.

The judges on the occasion were lawyers F. Smith and E. A. Marcotte of Kankakee, Illinois, also lawyer F. J. Burns of the same place. Mr. Rooney was awarded the victory, Mr. Dougherty came second, Mr. E. Donohue and Mr. H. Kasper were tied for third.

The Annual Retreat of the Clerics of St. Viator of the Province of Chicago was held at the College from the 22nd of June to the 29th, under the presidency of Very Rev. P. Robert, C.S.V., Vicar General of the Viatorians. The Rev. L. A. Falley, S.J., of Detroit University, a former student at the college, preached the various exercises of the

Annual Retreat

retreat. On account of the late decree of Pius X, affecting the profession of novices making it imperative to do within six months after the novitiate, no ceremonies of profession were held at the close of the Retreat.

The Low Mass which closed the Retreat, was celebrated by the Very Rev. Father Robert, at the end of which was given the Papal Blessing by the Rev. Retreat Master. After the blessing, Solemn Benediction of the Most Blessed Sacrament was given by Very Rev. P. Robert, C.S.V., Vicar General, assisted by Very Rev. J. P. O'Mahoney, C.S.V., as deacon, Rev. W. J. Ber-

gin, C.S.V., as sub-deacon, Bro. W. J. MaGuire, Master of Ceremonies; and Bros. J. A. Williams and E. J. McEachen as Acolytes. During Benediction, the Community was dedicated to the Sacred Heart of Jesus by the Very Rev. E. L. Rivard, C.S.V., the provincial of the Chicago Province. The ceremony was closed by the singing of the "Te Deum." The choir under the direction of Rev. L. J. Goulette, and Rev. F. A. Sheridan, rendered special music on the occasion.

Other members besides the college faculty who made the Annual Retreat were Revs. W. J. Surprenant, J. D. Kirley, P. E. Brown, P. F. Brown, Rev. J. P. Mulvaney, San Antonio, Texas; Bros. E. Kelly, J. Drain, and A. Rinella of Columbus College; Rev. J. D. LaPlante, of the Catholic Colonization Society, Glenn St. Mary, Florida; Rev. J. G. Vien, Chicago, Ill., Rev. L. J. Goulette, assistant of St. Viator Church, Chicago; Rev. J. J. Cregan, Pastor of St. Edward's, Chicago; Rev. J. A. Charlebois, Pastor of Maternity Church, Bourbonnais, Ill.

The remaining members of the Community will make their retreat at the Mother House during the month of August.

June 30, 1913, witnessed the impressive ceremonies of the ordination of the several young levites to various orders of the sacrament of Holy Orders. On that day, Bro.

Ordinations

J. R. Plante, C.S.V., was elevated to the sub-diaconate; Bro. W. J. Maguire C.S.V., and Bro. C. A. Marino, C.S.V., received the Tonsure and the Minor Orders at the hands of Rt. Rev. A. J. McGavick, D.D., '89, Auxiliary Bishop of Chicago. The ceremonies were held in the Church of the Divine Maternity, before a large concourse of people.

Rt. Rev. A. J. McGavick, D.D., was the ordaining prelate; Very Rev. P. Robert, C.S.V., Vicar General, and Very Rev. E. L. Rivard, C.S.V., Provincial, assisted as deacons of honor; Rev. D. J. Dunne, D.D., of the Holy Name Cathedral, Master of Ceremonies; Revs. J. A. Williams, C.S.V., and A. N. St. Aubin, C.S.V., Acolytes; Rev. J. A. Lowney, C.S.V., Crozier Bearer; Rev. E. Kelly C.S.V., Miter Bearer; and Rev. J. M. Carey, C.S.V., Candle Bearer.

The members of the College Faculty and visiting clergy assisted in the Sanctuary.

On June 10, the Annual Alumni game was witnessed at the College field by an enthusiastic body of fans composed of students and friends of St. Viator College. This game is always looked forward to with pleasure by the students and Alumni for it not only means a renewal of friendships that were made many years ago, but also witnesses the battle for base ball supremacy between the "has beens" and the "actuals."

Alumni Game

The lively game, which lacked no small interest, was won by the Alumni. The Alumni team showed the Varsity squad that they could "come back." Among the Alumni who played, were: Rev. F. Murphy, Rev. B. Tarsky, Rev. J. V. LeMarr, J. McCarthy, J. E. Walsh, Jno. Hickey, Rev. P. Griffin, Lawyer Ruel, Rev. Jas. P. Kieley, Rev. M. Mugan and others. The party left in the evening after having spent a pleasant day.

On June 6, the Sacrament of Confirmation was administered at St. Joseph's Church, Bradley, Ill., of which Rev. R. Pugny is the energetic pastor. About fifteen students of the college, who had not yet received this sacrament, participated in the ceremonies at St. Joseph's.

Confirmation

The Most Rev. J. E. Quigley officiated at the ceremonies, assisted by the pastor, Rev. R. Pugny and Very Rev. J. P. O'Mahoney, C.S.V., as deacons of honor. About 30 visiting priests assisted in the sanctuary. After the ceremonies an elaborate banquet was served to the visiting clergy in the parish hall, after which, the guests paid a visit to the college.

It was with great pleasure and a feeling of jubilation that the good news of the appointment of Rev. W. J. Cleary, for seven years assistant pastor of St. Joseph's Church, Rock Island, Ill., was received by the many friends of Rev. Fr. Cleary. Father Cleary's new charge is St. Patrick's Church, Elmwood, Ill., and the people of that parish are to be congratulated upon the appointment of Father Cleary as pastor of their faithful flock. Ever since his ordination from the Viatorian Seminary Father Cleary has been located in Rock Island, and it was with feelings of sorrow that the parishioners heard the announcement of the transfer of the beloved priest, who for many years has been very intimately connected with them. During his stay in Rock Island

Fr. Cleary's Appointment

Father Cleary has made a remarkable record and has been popular, not only with his parishioners, but also with the people of Rock Island.

The *Rock Island Argus* for June 16, 1913, says:

Father Cleary came to Rock Island under appointment of Bishop Spalding, as assistant to Father Quinn of St. Joseph's parish immediately following his ordination, June 6, 1906. He has made a remarkable record in Rock Island, having organized the W. C. U. boys and has been the director and ruling spirit of the organization. He likewise and has since been in charge of St. Joseph's Girls' Club. Likewise during the seven years he has been here he has had full charge of the management of the parochial school and has directed the course of studies. In this connection he has been the inspiration for the marvelous success and progress made by the school of which the erection of the new school building on Fourteenth street is a consummation. In another year it is proposed to add the higher grades in the studies pursued by the pupils and this is entirely the result of Father Cleary's work and accomplishment. Father Cleary is 31 years of age and a native of Momence, Ill.

Father Graham of Galesburg comes to Rock Island to succeed Father Cleary.

Father Cleary preached his farewell sermon on Sunday, June 22. Before his departure the parishioners had a farewell party in the church hall, and by their splendid reception, demonstrated to all the high esteem in which he was held by all. As a more substantial token of their esteem, the congregation presented him a purse containing \$1600 in gold. The many friends of Father Cleary, and especially the faculty of St. Viator, extend heartiest congratulations and sincerely hope that the great success attained at Rock Island will attend him in his new home.

Among the various changes in the personnel of the Viatorian institutions this year are: Rev. M. J. Breen, C.S.V., former Director of Seminarians in the Viatorian Seminary at Bourbonnais, appointed President of Columbus College, Chamberlain, S. D.; Rev. C. J. St. Amant, C.S.V., professor in the Academy and chaplain of Notre Dame Convent; Bros. C. Gedwell, C.S.V., S. Swikoski, C.S.V., of the College, and Bro. J. Bradock, C.S.V., of St. Viator Institute, Chicago, are also appointed to

**Faculty
Changes**

Chamberlain, S. D.; Bro. L. Thaldor, C.S.V., goes to the Joliette Seminary, Montreal, Canada, to complete his philosophical studies; Bros. Jas. Drain, C.S.V., and E. Kelly, C.S.V., of Columbus College, appointed to St. Viator to complete their seminary courses. Rev. J. D. Laplante, C.S.V., and Bro. S. Boisvert, C.S.V., reappointed to the Florida Missions; Rev. G. P. Mulvaney, C.S.V., San Antonio, Texas; and Rev. J. F. Moisant, C.S.V., Jamesville, Oregon.

The pastors and assistants of the various parishes, *i. e.*, Maternity Church, Bourbonnais; St. Edward's Church and St. Viator's Church, Chicago; and St. Mary's Church, Beaverville, Illinois. St. James' Church, Chamberlain, S. D., St. Anthony's, Pukwana, S. D., and St. John's, Plankinton, S. D., remain the same.

At the College the principal offices remain unchanged; however, several minor changes may be noted. Rev. P. J. O'Leary, C.S.V., is appointed prefect of the Academy Department, assisted by Bro. Jas. Drain, C.S.V. Rev. F. A. Sheridan, C.S.V., succeeds Rev. M. J. Breen as Director of the Seminary. Bro. J. M. Carey, C.S.V., Rev. J. R. Plante, C.S.V., and Bro. J. Farrell, C.S.V., are prefects of the Second, Third and Fourth Corridors, respectively.

Prof. Charles Jochem and Prof. A. J. Roche are reappointed to the Musical and Science Departments. Bro. N. A. St. Aubin, C.S.V., has exclusive charge of Athletics and will be manager and coach of all teams in the various branches of sports.

On Friday, June 13, the first annual senior reception and ball was given at the Elks' hall, Kankakee, Ill., by the graduating class of 1913. This is the first time in the history of class organization that the students of St. Viator have given such a brilliant affair, and it is needless to say that it was the most successful event in the social program of Kankakee.

Senior Ball

On the list of patronesses are found the names of the prominent society leaders of Kankakee, who by giving their moral support to the occasion, insured its grand success. The reception committee consisted of Messrs. T. J. Flynn, E. J. Unruh, E. A. Kekich, C. G. Fischer, F. J. Brady and H. N. Langlois. The floor committee was made up of J. J. Daley, J. O'Brien, T. L. Welsh, E. C. Leonard, W. Azukas, T. A. Rowan, L. F.

Dougherty, T. C. Harrison. To these much praise is due on account of the successful manner in which even the slightest detail of the dance was carried out. About 250 couples were in attendance, and many guests from Chicago and other Illinois cities were present. It is to be hoped that the senior hop will become an annual affair.

The news of the appointment of Rev. M. J. Breen, C.S.V., Director of Seminarians, to the presidency of Columbus College, Chamberlain, S. D., was received by the many friends of the Rev. Father, by the students of St. Viator College and the members of the Seminary Department, with intermingled feelings of delight and dismay. With feelings of gladness, because he had been extended an especial distinction, and honor in being appointed to guide the destinies of a young institution of the Viatorians; and with feelings of sadness, because his appointment to this new office will mean the absence of his kind heart and congenial disposition from St. Viator College, where for nearly fifteen years as a student and later as a professor, his life has been so intimately connected with every department, that he will be greatly missed from his accustomed place by both past and present students.

Father Breen was born in Chicago and completed his academic studies at St. Patrick's Parochial School, in charge of the Sisters of Mercy. He entered the Novitiate of the Clerics of St. Viator, Chicago, about twelve years ago, after having been a student at St. Viator's for several years. After pronouncing his vows, he was sent to St. Viator to complete his theological studies, being ordained six years ago. Since that time, Father Breen has been especially successful in training the young in the religious life. It was this distinguishing trait of the young priest to foster vocations and it is said that many young men and women have become religious through his benign influence, both as a friend and confessor. It was on account of his splendid success of training the young in religious life, he was appointed Master of Novices, which important office he held until he was appointed Director of the Viatorian Seminary at Bourbonnais in 1911, which he held until his promotion to the presidency of Columbus College.



REV. M. J. BREEN, C. S. V.

Newly Appointed President of Columbus College, Chamberlain, S. Dakota

The many friends of Father Breen sincerely hope that his work in this new field will bear much fruit and pray to God that all the success that has previously marked his conquest of souls will be increased an hundred fold and that Columbus College will grow and flourish under his guiding hand.

On the eve of his departure, a reception was tendered by the seminarians to their Director in appreciation of his kind interest toward them during his directorship, and to manifest their gratitude for the many innovations which he introduced for their benefit. The following is the program: Prof. C. P. Jochem opened the reception by a piano selection; Mr. F. A. Cleary, the new dean of the Seminary, paid a glowing tribute to Father Breen's work as Director and he presented him with a token of appreciation from the seminarians; Rev. M. J. Breen C.S.V., responded and made an interesting address; he praised the loyalty of the seminarians and their co-operation in all that he did for their advancement. Mr. J. E. Duhamel rendered a piano solo. "The Press" was the subject of Mr. J. P. O'Mahoney's address. Mr. D. Byrnes gave a character sketch from Dickens. "As we Philosophers See Him" was the subject of Mr. T. Rowan's speech. Mr. S. Carew rendered a vocal solo. "The Veterans" was responded to by Mr. S. Dillon, who is the "veteran student" at St. Viator's. "Old Acquaintances" was responded to by Mr. J. J. Daley. Mr. T. Flynn made an address on "Our Progress." "Bulletins" formed the subject of Mr. M. J. Heaney's speech. Mr. E. J. Unruh declaimed and the Very Rev. J. P. O'Mahoney, C.S.V., made the closing address, in which he paid a tribute to Father Breen's work as Director of the Seminary.

On the morning of his departure the entire faculty and student body escorted the Rev. Father to the car and wished him success and Godspeed in his new charge.



RECEPTION THE VERY REV. FATHER ROBERT, C. S. V.,
VICAR GENERAL OF THE CLERICS OF ST. VIATOR

On June 13 the Very Rev. Father Peter Robert, C.S.V., Vicar General of the Clerics of St. Viator, who is making a visitation of the American and Canadian houses of the community, previous to the Quinquennial Council to be held in 1914, arrived at the college, accompanied by Very Rev. E. L. Rivard, C.S.V., Provincial of the American Province. During the afternoon of the following day a formal reception was tendered the illustrious guest by the faculty and student body in the spacious college auditorium. This is Father Robert's second visit to the United States and the enthusiastic welcome which he was given indicated that he had won the hearts of all. After several selections by the college orchestra, Mr. John O'Brien, '13, read an appropriate address of welcome.

The Very Rev. Provincial introduced the distinguished visitor and welcomed him to St. Viator. Mr. John O'Brien, representing the student body, read an address of welcome, which was replied to in feeling terms by Father Robert, who, in behalf of the saintly Superior General, extended the best wishes of the Venerable Father and deigned to bless all those present.

The following is the address of welcome:

Very Rev. Father Robert:

We, the students of St. Viator College, feel honored in having this opportunity of uniting with our teachers and superiors to bid you a hearty welcome to dear old Bourbonnais. You come to us when the strife of examinations is over and the excitement of class and commencement days is upon us, but in the midst of it all it is refreshing to greet one who comes to us as the representative of that grand old patriarch who guides the destiny of that order which has given us our best friends—our teachers. In greeting you today we feel that we are but paying the tribute of our love to one whose soul for well nigh four score years has gone forth in love to the little ones of Christ's flock. As the representative of the Venerable Superior, who is the father of those who have been fathers to us, as the ambassador



VERY REV. O. ROBERT, C. S. V.
Vicar General of the Viatorians, Now Visiting America

of Very Rev. Father Lajoie, we open wide our hearts to you this day and bid you welcome, Father Robert.

In your own right also, dear Father, who are entitled to our affection; for many among us remember well the words of advice and encouragement which your paternal solicitude prompted you to speak from this same platform on the occasion of your previous visit. We are not unmindful of the good things you prophesied then for St. Viator and we are glad to be here today to tell you that your prophecies have come true. You bade us be united by the bond of Christian obedience to our superiors, and as a reward you promised us that our college would flourish. We heeded your words of counsel and in return we have been blessed with the spirit of good fellowship and brotherly love to such an extent that our school life is a reflection of our home. Our numbers have grown, but we have determined to bring the good tidings of St. Viator's within the reach of more. We have banded ourselves together into the five hundred club and we shall give our friends no rest from hearing the advantages of St. Viator until the present roll of four hundred shall expand into half a thousand. We have grown, not only in number, but, as the triumphs of this year's class have demonstrated, the band of intellectuality which bears the stamp of S.V.C. has not deteriorated. It shall ever be our aim, dear Father, to be worthy sons of St. Viator and we hope that your kind prayers shall ever open up to us the sources of strength.

We therefore welcome you, Father Robert, to St. Viator College, and we trust that your visit to the United States will be pleasant and prosperous. Be assured that the students of St. Viator College are ever loyal to the Viatorians, and feel highly honored to receive the representative of the Superior General. Kindly convey to the Very Rev. Father Lajoie our best wishes and respectful greetings, and in conclusion we hope you will enjoy your visit to St. Viator College and that it will not be long before we have the honor of welcoming you again.

THE STUDENTS OF ST. VIATOR COLLEGE.

NOTRE DAME DEBATE

Victory over the powerful debating team of Notre Dame University crowned the efforts of the first year that St. Viator College has engaged in intercollegiate debating. This was the result that every true son of St. Viator had ardently desired, but that none dared to expect with confidence, for everyone knew of the prowess of Notre Dame on the platform, and though we hoped for victory we did not presume to feel confident when so great a rival was in question. Nevertheless our debating team went to Notre Dame, and they conquered. This does not mean that Notre Dame's team was not one worthy to uphold the great traditions behind it, for it was. All its members were able, polished speakers, but they met foemen worthy of their steel in oratory, and their superiors in argumentation, with the result that Notre Dame went down to defeat for the second time in its career of twenty-five years of debating.

It is difficult to speak too highly of Timothy A. Rowan, Edward J. Unruh and John A. O'Brien, who formed the first debating team of St. Viator College, and the men who beat Notre Dame. For years to come they will be remembered at St. Viator's as able students, keen debaters, hard workers and polished gentlemen. Mr. Rowan is a polished speaker with a winning presence, and keen philosophical mind. Mr. O'Brien is aggressive, sharp and quick to detect a fallacy in an argument, energetic and relentless in rebuttal; perhaps as strong a debater as any college could wish to possess. Mr. Unruh is a dramatic speaker, who delivers an argument with much vigor and conviction, and compels the attention of his audience.

This, however, is not relating the great debate. Our team entered into the debate with Notre Dame under considerable disadvantages. Owing to unfortunate occurrences two of the judges who had been previously agreed upon by the two institutions were unable to attend, and two judges had to be secured at the last moment from nearby who were selected by Notre Dame. The result was that all the judges had been chosen by Notre Dame, as the other judge who had been agreed upon had

been selected by Notre Dame. Despite this apparent handicap the St. Viator team won a well deserved decision from the judges.

QUESTION DEBATED.

The question debated was, "Resolved, That equal suffrage should be granted to women in the United States." The Notre Dame team, which was composed of William J. Milroy, Simon E. Twining and Peter J. Meerman defended the negative side, and St. Viator took the affirmative. Mr. Rowan in opening the debate for St. Viator proved that the end of suffrage was to secure good government, and that this fundamental requirement of our system of government rested upon the belief that the majority of citizens will vote honestly and intelligently, and urged that since most women are honest and intelligent there were the same reasons for extending the suffrage to women as to men. He further argued that the changed economic conditions under which women now live render the extension of suffrage necessary so that they may be able to control the conditions under which they work, as they did in the past ages of the world. Mr. Rowan delivered his speech with much force and grace, and made a great impression. Mr. Milroy, for Notre Dame, urged that women do not want the suffrage, and therefore that it should not be forced upon them. Mr. Milroy is a very pleasing speaker and delivered his argument with much polish and grace. Mr. Unruh, for St. Viator, proved by facts that suffrage in the states where it has been granted to women has been positively beneficial, and spoke with much warmth and vigor, which carried conviction along with it. Mr. Twining, for Notre Dame, contended that women were already sufficiently represented by men and did not need the suffrage. Perhaps he was the strongest speaker for Notre Dame. Mr. O'Brien, for St. Viator, leaving constructive argument aside, refuted the Notre Dame position that women do not want the suffrage and do not need it. His speech was most effective, and damaged the arguments of Notre Dame considerably. Mr. O'Brien proved that he is a resourceful, keen and ready debater. Mr. Meersman contended that non-suffrage states have as good laws as the suffrage states, and concluded that there is no necessity for the extension of the suffrage. In rebuttal the St. Viator debaters further refuted the arguments of their opponents, and won an easy decision from the judges.

The judges were: Hon. Judge Terry L. Turner, Elkhart, Ind.; Mr. Marvin Campbell, South Bend, Ind., and Hon. Judge J. L. Harmon, Elkhart, Ind.

This victory is noteworthy, as it proves that we had as good a debating team as any college in the middle west. Notre Dame had already met and defeated Indiana University and Wabash College in a triangular debate on the same subject, and we had the combined strength of the two teams opposed to us. The Notre Dame team was strong, and besides being good debaters were good losers and thorough gentlemen. The treatment accorded our team could not have been more cordial, hospitable and kind. The day after the debate the Notre Dame debating team entertained our debaters at a sumptuous banquet at the Oliver Hotel in South Bend, and did everything in their power to make our team enjoy their visit to Notre Dame.

In conclusion a word should be said of the man behind the team, of the man who coached it, and therefore had a large share in bringing the laurels of victory to St. Viator's, namely, of Father Bergin. He worked unceasingly with the members of the team, and the impress of his work was to be seen in the finished, forceful and aggressive debate that our men put up at Notre Dame.

While the debating team was engaged in the fight for supremacy at Notre Dame, many anxious hearts at St. Viator were breathlessly awaiting the results of the combat, and as the moments became fewer and fewer, the excitement became more and more feverish, so that when the good news did arrive it seemed as if a bomb had been exploded in the place, or that the place had been struck by lightning. In less time than it takes to tell it every student of Roy Hall was out on the campus and the rah rah's that broke the silence of the air echoed and re-echoed from hall to hall until finally 400 students, frenzied with enthusiasm, paraded the campus; some in street dress, some in bath robes, others in pajamas, and even some in their night shirts. After the entire body had given the college yells with a vim that was never equalled before, the enthusiastic crowd, armed with every conceivable instrument for making noise, marched in order through the various streets of the village, until it seemed that 10,000 shouting, noise-producing maniacs had been turned from the asylum.

However, it was a great ovation and demonstrated in a very forcible manner that the students of St. Viator not only admire

the victories achieved by their athletes, but can also appreciate the success of her mental athletes. After several hours of parading and after giving the many college yells, the "angry" mob retired to their various quarters for the few remaining hours of sleep.

Nor was such an important victory in the history of St. Viator to pass unnoticed in regard to the reception of the returning victors. It was the first time in the history of St. Viator that such a reception took place. During the day extensive preparations for their return were made. The various buildings were decorated with the "Old Purple and Gold" and with the Stars and Stripes, and a large pyramid of barrels and boxes had been erected on the campus, which would be fired later on. In the evening the entire student body boarded the four chartered cars, which had been decorated with streamers and festoons, and journeyed to Kankakee to meet the team at the station. At Schuyler Ave. and Court street a procession of students carrying megaphones and pennants, marched "en masse" headed by the Bradley band, to the Three "I" station and extended a beautiful welcome to the victorious debaters. It was a great sight and a pleasant treat to the people of Kankakee to see such a large body of students marching down Court street, escorting the team in automobiles, giving now and then the lusty college yells and singing college songs. At the corner of Schuyler, after again giving the many yells, the students boarded the cars and returned to the college. Upon their arrival the team was carried in procession around the campus while the band played the soul-stirring selection, "When Johnny Comes Marching Home Again." Finally the students gathered around the beautiful portico of Alumni Hall, which had been illuminated for the occasion, and were addressed by the members of the debating team, by various members of the faculty and upper class men, by their coach, Father Bergin, and by the Very Rev. President. After the speeches the bonfire was lighted and the fire works were set off from the rooms of Roy Hall, during which time the students participated in a genuine night shirt parade and executed many spectacular maneuvers on the campus. Indeed, the hearts of all who participated in the unequalled reception to the victorious debaters beat as one, and everyone, great and small, was filled with pride, due to the fact that St. Viator had administered an overwhelming defeat to the representative debating

team of Notre Dame, which institution had suffered but one defeat in the course of twenty-five years. Indeed, good reasons were there for rejoicing, and filled with that spirit of loyalty and unselfishness that ever characterizes the students of St. Viator the boys were able to celebrate this glorious event in a manner that could not be equalled at any institution in the country.

After the serpentine dance and after a few more speeches the greatest never-to-be-forgotten celebration ever indulged in by the students of St. Viator College, came to an end.

ANNUAL CLASS DAY AND COMMENCEMENT

There is an ancient adage that runneth thus: "Finis coronat opus." It was so this year in regard to the class day and commencement exercises at St. Viator College. The festivities, intellectual and otherwise of these two days were fashioned into a befitting crown wherewith to deck the brow of the departing scholastic year of 1912 and 1913. Nobly well was the past year deserving of all the honor and credit bestowed upon it. In point of efficiency the improved curriculum evidenced its superiority in the goodly number of students who succeeded in gaining the laurels of graduation.

But not to delay longer on the merits of the past school year; a brief chronicle must be written concerning the beautiful exercises that were woven into that double crown, Class Day and Commencement.

The Very Rev. P. Robert, C.S.V., the Vicar General of the Clerics of St. Viator, who is making an official visit of the province of the United States and Canada, arrived from Brussels, Belgium, and was an honored guest at the closing exercises.

The exercises of class day were begun by a Solemn High Mass of Thanksgiving, celebrated at 10 A. M. in Maternity Church. The officiating priest was the Very Rev. P. Robert, C.S.V., whilst the Rev. J. Munday, D.D., the Rev. G. P. Mulvaney, C.S.V., and the Rev. Bro. J. Maguire, C.S.V., respectively fulfilled the offices of deacon, sub-deacon and master of ceremonies. The college choir singing Bartholomeus' Mass in E-flat was the subject of much deserved praise for its excellent rendition of this beautiful mass.

The baccalaureate sermon was delivered by the Rev. Stephen N. Moore, '98, of Merna, Ill. He had for his subject the three present day evils—Infidelity, Socialism and Religious Indifference. The eloquent speaker made evident the fact that these moral errors are jeopardous not only to the church, but also to the state in general. And hence, he exhorted the graduates to employ vigorously the weapons which a Catholic education had placed into their hands, to fight these threatening wrongs, and by doing so to evince at the same time their Catholicity and their patriotic love of country.

At one o'clock the class day banquet in the college dining hall was in order. The hall was artistically draped with bunting of "Old Gold and Purple,"—the college colors, and of "White and Purple,"—the class colors of 1913.

When the festive board had been cleared Mr. J. A. O'Brien, '13, the toastmaster, called for responses to the following toasts:

A. M.'s Mr. Francis A. Cleary, '11

"I, in Their Delicate Friendship, Was One"

..... Mr. Francis J. Brady, '13

Thompson

Ad Libitum..... Rev. Stephen N. Moore, '97

"We Now Have Passed the Gate, and Are Within the House
of Judgment"..... Mr. Edward C. Leonard, '13

Newman

"Brain and Brawn"..... Mr. Clarence G. Fisher, '13

"Reveries"..... Mr. James F. Murphy, '98

"I Will Fight Him on This Theme Until My Eyes Will No
Longer Wag"..... Mr. William H. Azukas, '13

Shakespeare

"Commercial Class"..... Mr. John Kelly

Glory to him, who from the mire

In patient length of days,

Elaborated into life,

A people to his praise.

Newman

..... Mr. Emil A. Kekich, '13

A. B.'s and Finis..... Rev. Wm. J. Bergin, C.S.V.

The various toasts were indeed, intellectual treats and each carried forth the heartiest message of loyalty to Alma Mater and love for the members of the faculty. Space will not allow a lengthy recital of the numbers in detail, suffice to say each contained a wealth of eloquence and each was greatly appreciated by those who had the good fortune to be present on the occasion.

After the regular program of toasts had been carried out the Very Rev. Father Robert was called upon, and in a very clever manner responded, taking for his subject the devotedness of the students of St. Viator for Alma Mater as shown by their loyalty on all occasions.

The evening entertainment was presented on the college lawn, the Bradley band furnishing the music. The following is the program of the exercises:

Overture	Band
"Class History"	Edward J. Unruh, '13
"Class Prophecy"	Gilbert Flynn, '13
Selection	Band
"Town and Gown"	Harvey L. Langlois, '13
"Class Poem"	Thomas L. Welch, '13
Selection	Band
"Class Will"	Leo F. Dougherty, '13
Investiture of Class of '14	
Conferring of monograms by Athletic Board of Control	
Selection	Band

COMMENCEMENT DAY.

At 10 o'clock A. M. was the planting of the "Class Tree." This portion of the exercises was first introduced by the class of '09, and has since been carried out by all classes. The purpose of the tree is to perpetuate the memory of the class planting it, and also to assist in beautifying the college campus. Mr. James J. Daley, '13, was the orator of this occasion.

The commencement exercises proper began at 1:30 P. M. in the college auditorium, His Grace, Most Rev. James Edward Quigley, Archbishop of Chicago, presiding.

The graduate orators had for their theme, "Socialism." Mr. James Daley, '13, spoke of that phase of Socialism known as

"Popular Socialism;" Mr. John A. O'Brien, '13, "Scientific Socialism," and Mr. Timothy A. Rowan, '13, "The Church and Socialism." The three orations were delivered in a masterly manner and gave evidence of a thorough knowledge of the workings of the socialistic principles.

To Mr. Thomas C. Harrison, '13, president of the graduating class, fell the task of delivering the valedictory. His oration won much deserved applause from the appreciative audience.

Congressman Hon. Frank T. O'Hair addressed the graduates. This was the first public appearance of Mr. O'Hair in Kankakee county since his election as representative for the Eighteenth District, in place of Joseph G. Cannon.

Our esteemed congressman traveled from Washington, D. C., purposely to be present at St. Viator and to address the graduates. His speech was fraught with wholesome advice and stirring exhortations. The burden of his theme was the impressing of the fact that "the only thing worth while is the struggle for achievement."

This choice oration was followed by the conferring of degrees, awarding of diplomas, and the distribution of medals.

The following gentlemen received the degree of Master of Arts:

Elder Souilgne, Bradley, Ill.	Francis Cleary, Momence, Ill.
Ralph Legris, Bourbonnais, Ill.	James Lowney, Butte, Mont.
Jeremiah O'Mahoney, Ireland.	

The degree of Bachelor of Arts was conferred upon the following:

Francis Brady, Ransom, Ill.	Emil Kekich, Pueblo, Mex.
William Aszukas, Wilkesbarre, Pa.	Harvey Langlois, Kankakee, Ill.
James Daley, So. Chicago, Ill.	John O'Brien, Peoria, Ill.
Leo Dougherty, Piper City, Ill.	Edward Leonard, Rantoul, Ill.
Thomas Flynn, Elburn, Ill.	Timothy Rowan, So. Chicago.
Clarence Fisher, Peoria, Ill.	Thomas Welsh, Durand, Ill.
Thomas Harrison, Chicago, Ill.	Edward Unruh, Chicago, Ill.

High School Diplomas were awarded to:

Geo. Bacigalupo, Kalamazoo, Mich.	Arthur Kelly, Morris, Ill.
Edw. Fitzpatrick, Chicago, Ill.	John Leary, Ft. Dodge, Ia.
Lawrence Fey, Quincy, Ill.	Otto Merz, Wheaton, Ill.
Alex. Gearen, Sioux City, Ia.	Ernest Pepin, Escanaba, Mich.
Wm. Kennedy, Shannon, Ill.	Leo Phillips, Pana, Ill.
Edw. Kennedy, Waukegan, Ill.	Louis Rivard, Bourbonnais, Ill.
Cyril Kelly, Morris, Ill.	Daniel Sullivan, Fairfield, Ia.
	Walter Steidle, Marseilles, Ill.

Commercial Diplomas were awarded to:

N. Blanchaine, Laporte City, Ia.	F. Houlihan, Stevens Pt., Wis.
C. Burkartsmeier, Chicago, Ill.	Irwin Kalt, Milwaukee, Wis.
Vincent Connor, Springfield, Ill.	Joseph Kelly, Piper City, Ill.
John Cassidy, Chicago, Ill.	John Kelly, Piper City, Ill.
Yvon Dandurand, Bourbonnais.	Stewart Kelley, Springfield, Ill.
Andrew Doran, Rockford, Ill.	E. McLaughlin, Springfield, Ill.

The ceremonies of the day were fittingly brought to a close with an address by His Grace, Archbishop Quigley. He complimented the faculty and students upon the excellent work done during the year, and especially for the excellent commencement program. Incidentally, he complimented the faculty upon the good work which has been accomplished at St. Viator during the last half century and expressed a fond hope that the good results would increase a hundred fold. Parents were urged to co-operate more than ever, in the grand and noble work of Catholic education, by sending their children to Catholic institutions and by doing all in their power to assist the clergy in the instilling principles learned in the schools.



OBITUARIES

"Blessed are they who die in the Lord."

JAMES O'MAHONEY, JUNE 13, 1913.

On June 13, 1913, James O'Mahoney, brother of Very Rev. J. P. O'Mahoney, C.S.V., president of St. Viator College, after a brief illness passed to his eternal reward, fortified by the last sacred rites of Holy Mother Church. He was born in Anniscaul, County Kerry, January 6, 1873, and came to Chicago in 1892, where he resided until the time of his death. The funeral services were held on June 15th at Holy Family Church, Chicago. Rev. J. P. O'Mahoney, C.S.V., celebrated the Solemn Requiem Mass, assisted by Rev. J. D. Kirley, C.S.V., as deacon and Rev. M. J. Breen, C.S.V., as sub-deacon. Rev. J. D. Kirley, in the funeral sermon, paid a beautiful tribute to the simple faith and kind spirit of the deceased. Interment was made at Mt. Carmel cemetery. The prayerful sympathy of the faculty and students of St. Viator's and of the many friends of the deceased is extended to those who mourn the loss of a son and brother. May his soul rest in peace.

MRS. BRIDGET O'MAHONEY, JULY 4, 1913.

Scarcely had the pall of sorrow caused by the death of Mr. James O'Mahoney been raised from the hearts of the members of his family, when the sable angel of death again visited their home. On Friday morning, July 4th, Mrs. Bridget O'Mahoney, loving wife of Mr. Patrick O'Mahoney, and beloved mother of Very Rev. J. P. O'Mahoney, C.S.V., Mr. Michael O'Mahoney, Mrs. T. Harrison, Mrs. K. Houlihan and Miss Mary O'Mahoney, peacefully slept in the Lord.

She was born in Anniscaul, County Kerry, Ireland, and with her family came to America twenty-one years ago. Until two years ago the family resided at Utica, Ill., when they moved to Chicago.

During the past year she was in declining health, and although physically helpless, her mental condition remained such that she was able to converse with her friends and enjoy their daily visits. The fortitude and patience with which she bore

her sufferings, her child-like faith and unshaken confidence in God, and her intense longing to go home and be at rest with Him, was in harmony with her saintly life. She was the mother of eleven children, six having already answered the call of the Master of Life and Death. Besides her husband and children she is survived by a brother, Mr. John Shea. The obsequies were held at Holy Family Church, Chicago, Illinois. Many relatives and friends from Utica, Ill., Irwin, Ill., Kankakee, Ill., and Chicago, besides a large number of students of St. Viator College, were present at the funeral services. The remains were laid to rest at Mt. Carmel cemetery, beside the new-made grave of her son.

The Solemn Requiem Mass was celebrated by Rev. J. P. O'Mahoney, C.S.V., President of St. Viator College, assisted by Very Rev. E. L. Rivard, C.S.V., Provincial of the Chicago Province, as deacon; Rev. J. P. Parker of Chebanse, Ill., as sub-deacon, and Rev. P. E. Brown, C.S.V., Master of Ceremonies. Rev. W. J. Bergan, C.S.V., Vice-president of St. Viator College, preached the sermon. The office of the dead was chanted by the priests in attendance, led by Rev. P. C. Conway, pastor of St. Pius Church, and Rev. J. A. Hemlock, Lemont, Ill. The last absolution was given by Father O'Mahoney and at the grave the priests chanted the Benedictus.

The tender sympathies and heartfelt condolence of the faculty and students of St. Viator and the many friends of the deceased are extended to Father O'Mahoney and to other members of the family on this doubly sad occasion. And it is with hearts overflowing that they sincerely pray that the souls of this loving mother and her son may sweetly rest in peace.

Among the clergy present were: Very Rev. E. L. Rivard, C.S.V., Provincial of the Chicago Province; Rev. Fathers J. P. O'Donoghue, St. Patrick's Church, Chicago, Ill.; P. E. Brown, C.S.V., Bourbonnais, Ill.; D. Egan, St. Stephen's Church, Chicago; W. J. Surprenant, C.S.V., Bourbonnais; L. J. Goulette, C.S.V., St. Viator's Church, Chicago; J. J. Cregan, C.S.V., St. Edward's Church, Chicago; J. E. Lynch, Antioch, Ill.; J. V. Rheams, C.S.V., Bourbonnais; Wm. M. Murtaugh, Sheffield, Ill.; Fr. Julian, O.F.M., St. Peter's Church, Chicago; W. L. Egan, O.S.A., St. Rita's Church, Chicago; J. H. Nawn, Corpus Christi Church, Chicago; S. E. McMahon, Our Lady of Lourdes, Chicago; F. G. Dineen, S.J.; J. F. Neenan, S.J., Holy Family Church, Chicago; A. L. Bergeron, Notre Dame, Chicago; M. B.

Primeau, Notre Dame, Chicago; E. M. Burke, St. Elizabeth's Church, Chicago; A. L. Girard, St. John the Baptist, Chicago; A. G. Quille, St. Mary's, Evanston, Ill.; G. McCarthy, Harvey, Ill.; D. K. Harrington, Strawn, Ill.; E. H. Kramer, Our Lady of Perpetual Help, Chicago; T. J. Timmons, Watseka, Ill.; E. H. Barnes, Peoria, Ill.; J. B. Scanlan, St. Charles, Chicago; M. J. Nealis, St. Charles, Chicago; J. T. Fitzgerald, Gibson City, Ill.; J. W. Armstrong, Farmer City, Ill.; J. A. Hemlock, Lemont, Ill.; J. Masterson, S.J., Holy Family, Chicago; J. O'Donnell, Chicago; Wm. Martin, S.J., Holy Family, Chicago; W. J. Bergin, C.S.V., Bourbonnais; J. P. Parker, Chebanse, Ill.; W. L. Kearney, Precious Blood, Chicago; S. Sullivan, St. Stephen's, Chicago; J. E. Belair, C.S.V., St. Viator's Institute, Chicago; J. D. Kirley, C.S.V., St. Viator's Institute; P. F. Brown, C.S.V., St. Viator's Institute; C. J. Quille, Working Boys' Home, Chicago; B. J. Shiels, St. Mel's, Chicago; T. J. McDevitt, Oak Park, Ill.; E. J. Bourget, Irwin, Ill.; J. V. Walsh, Durand, Ill.; A. Lamarre, O.P., Montreal, Canada; J. E. O'Brien, Presentation, Chicago; M. J. Sammon, Peoria, Ill.; P. C. Conway, St. Pius, Chicago; T. J. Rice, C.S.V., Bourbonnais; P. O'Leary, C.S.V., Bourbonnais; W. J. McNamee, St. Patrick's, Chicago; J. H. Crowe, St. Ita's, Chicago; J. L. O'Donnell, St. Patrick's, Chicago; J. J. Hennessy, Braidwood, Ill.

MR. LEO PAULISSEN, JUNE 16.

On June 16 Mr. Leo Paulissen, son of Mr. and Mrs. John Paulissen of Kankakee, and former student of the college, was accidentally drowned in the Kankakee river when the boat in which he and several companions were riding, capsized.

Mr. Leo Paulissen was only 25 years old at the time of his death. For several years he attended St. Viator College, and after leaving school he associated himself with his father in conducting the Paulissen Manufacturing Company. His death came as a shock to the family and friends of the deceased, who have the heartfelt sympathy of the entire community. He was a prominent and enterprising young man and by his early death his parents are deprived of a loving son, his brothers and sisters of a beloved brother, and his friends and associates of a companion of sterling qualities. Funeral services were held at St. Mary's Church and interment was made at Mt. Calvary cemetery.

The heartfelt condolence of the many friends of the family and of St. Viator College faculty is extended to sorrowing relatives and friends, who mourn the loss of the deceased. May he rest in peace.

MISS AGNES PARKER, JUNE 27.

On June 27 Miss Agnes Parker, for several years connected with the household department of St. Viator College, died suddenly at the home of her sister in Chicago. Death was due to heart failure, brought on by the shock of an operation which had been performed several days previously.

The funeral services were held at the home of her sister and interment was made at Arlington cemetery.

A L U M N I

Rev. J. J. Corbett, C.S.V., Treasurer of St. Viator College, and Rev. J. P. Munday, D.D., of the Seminary Department, are spending the vacation in Europe.

Rev. Francis Munsch, who for the past two years has been attending Oxford University, England, is spending the summer months in Ireland.

The young priests who were ordained from the Viatorian Seminary this year have been appointed assistants in the following parishes: Rev. A. G. Quille, St. Mary's, Evanston, Ill.; Rev. M. J. Mugan, St. Mary's, Joliet, Ill.; Rev. E. P. Kelly, Visitation, Chicago, Ill.; Rev. John Downs, Bradford, Ill.; Rev. J. V. Walsh, Durand, Ill.; Rev. James Szprenga, Hawthorne, Ill.; Rev. John Kulczyk, Our Lady of Perpetual Help, Chicago, and Rev. Francis Tyrka, Hegewisch, Ill.

Rev. W. J. Maguire, C.S.V., professor of Political Economy and Sociology, is at present pursuing a course in these particular branches at the Graham-Taylor School, Chicago.

Rev. J. D. Kirley, C.S.V. of the Viatorian Missionary Band, preached the annual retreat of the Sisters of St. Dominic at the motherhouse of the congregation, located at Sacred Heart Academy, Springfield, Ill., during the latter part of June.

Rev. J. F. Brady, C.S.V., A.B., '13, is spending the summer months at Columbus College, Chamberlain, S. Dak.

During the absence of Rev. J. J. Corbett, C.S.V., Rev. Elias Kelly, C.S.V., is treasurer of St. Viator College.

Rev. P. C. Conway, pastor of St. Pius' Church, who delivered the funeral sermon on the occasion of the obsequies of the late Rev. Peter Boudoin, C.S.V., was the orator at the commencement exercises of DePaul University last June.

This year the exercises at the famous Shrine of St. Anne at Brighton Park, Chicago, during the novena in honor of the Mother of the Virgin Mary, were conducted by the Rev. Joseph D. Kirley, C.S.V., of the Viatorian Missionary Band. He was assisted by the pastor, Rev. J. V. LeMarr, '98, and Rev. Peter Dufault, '02.

On July 2nd four graduates of the academy were received as postulants into the Congregation of the Clerics of St. Viator at the provincial mother house, St. Viator Normal Institute, 3208 N. 40th avenue, Chicago. The best wishes of a host of friends and classmates for a bright and happy future as members of the order are extended to Mr. E. Pepin, Escanaba, Mich., Mr. E. Fitzpatrick, Chicago, Ill., Mr. Leo Phillips, Pana, Ill., and Mr. W. Steidle, Bourbonnais, Ill.

Rt. Rev. Monsignor Legris, D.D., professor of Moral Theology, is spending the summer months at the famous shrine of St. Anne at St. Anne-de-Beaupre, Canada.

At the tenth annual convention of the Catholic Educational Association, held in New Orleans from July 1st to the 3rd, the Viatorian schools and colleges of the United States were represented by Very Rev. J. P. O'Mahoney, C.S.V., President of St. Viator College, and Rev. G. P. Mulvaney, C.S.V., of San Antonio, Texas. On that occasion the Very Reverend President read a paper entitled "The Standard College."

Rev. Peter F. Brown, C.S.V., Superior of the Viatorian Missionary, preached the English sermons and had charge of the English services at St. Anne, Ill., during the annual pilgrimage and novena held at that place, in honor of the venerable Mother of the Virgin Mary. The French services and instructions were given by the pastor, Rev. Z. P. Berard, '85. On the last day of the novena, July 26th, the feast of St. Anne, the

English sermon was given by Very Rev. J. P. O'Mahoney, C.S.V., and the French sermon was delivered by Rev. Dr. J. E. LeVasseur of L'Erable, Ill.

Mr. Eugene McLaughlin, Com., '13, has accepted an office in the Springfield offices of the ——— railroad.

Recently Rev. Felix Helta, assistant pastor of the Church of St. John of God, accompanied by five Felician Sisters, who teach in the parish school, recently were the guests of the Very Reverend President at the college.

Mr. Clarence Fischer, A.B., '13, of Peoria is spending the summer months touring Europe, accompanied by members of his family.

Mr. John O'Brien, A.B., '13, is spending a delightful vacation in America's beauty spot, Colorado. At present he is at Denver and enjoying the beautiful scenery about the mile city.

Recently Rev. J. A. Budreau, pastor of Sacred Heart Church, Tonganoxie, Kan., visited the college. Father Budreau is in the east visiting relatives and friends at St. George, Ill.

Rev. Henry Fitzgerald of the illustrious '07 class, is at present pastor of St. Joseph's Church, Lillis, Kan. At present he is superintending the erection of a new church building and rectory.

Rev. M. Dermody, pastor of Sacred Heart Church, Aberdeen, So. Dak., recently began the erection of a new parochial school. The building and grounds will cost \$60,000. The school will be 102 feet long and 80 feet wide, consisting of two stories and basement. When completed the new school will be one of the best in South Dakota. The erection of this school completes Father Dermody's splendid parochial group, consisting of a beautiful church, a rectory and a magnificent convent building. Within Father Dermody's parish are also located St. Luke's Hospital and academy and motherhouse of the Presentation Sisters of the Sioux Falls diocese.

CHAPLAIN KANGLEY TO GO TO THE PHILIPPINES.

Chaplain Joseph M. Kangley, Coast Artillery Corps, who has just been relieved from duty at Fort Screven, Ga., has been assigned to duty at Fort Mills, Philippine Islands, very near the city of Manila.

Father Kangley relieves Chaplain Samuel J. Smith (Methodist Episcopal) and is one of the youngest of the corps of chaplains. He was selected for this post, which is about the largest in the Philippine Islands, on account of the magnificent record he made for work accomplished while on duty at Fort Screven, Ga. He was born in Illinois on February 16, 1879. He was educated at St. Viator College, located at Bourbonnais, Ill. He was appointed an army chaplain on November 4, 1912, and on November 19, 1912, was assigned to the Coast Artillery Corps with rank of first lieutenant.

Father Kangley sailed from San Francisco on July 5th. The best wishes of St. Viator's attend Father Kangley and it is with sincerest hope that the success that has ever been his in America will follow him to his new post.

St. Viator is ever interested in her alumni, and hence it is with feelings of pleasure that the news of the success of any of her sons is received at Bourbonnais. Again, we are proud of Very Rev. J. L. McMullen, '01, President of Mt. St. Charles College, Helena, Mont. Father McMullen has just been appointed by Governor Steward to the chaplaincy of the National Guard of Montana. We hope that the usual success of Father McMullen will not fail him in the new office.

PERSONALS

Mr. Dennis Cullen, '11-12, of Omaha, Neb., and Mr. Howard Rowan of Indianapolis recently called at the college on their westward. Mr. Cullen is employed by the Love-Haskell Insurance Company of Omaha and Mr. Rowan has accepted a similar position with the same company.

Mr. Fred Connor of Wilmington, Ill., who is a student in the Sulpician Seminary at Baltimore, Md., spent a few pleasant hours at the college during the month of July.

Mr. John J. Condon of the Pantagraph Printing and Stationery Company of Bloomington, Ill., recently spent a few hours at the college on business.

Mr. Ed Curley, '10-11, is associated in business with his father and is now junior member of the Curley Co., undertakers. His brother Pete is an agent, traveling in the interest of the Church Extension Society of Chicago.

Mr. Ed O'Brien, '04-08, recently paid his first visit to St. Viator since 1908. Ed is now employed in a prominent ton-sorial parlor in Chicago.

Dr. Imas Rice, '04-09, has been a practicing physician and surgeon for over a year in Chicago, and in that short space has built up a good practice. He completed his medical course at the College of Physicians and Surgeons in Chicago.

Mr. J. B. Wirth, '98, is at present a very successful business man in Chicago. He is general manager of the Wirth Sales-book Company, located on Monroe street. Mr. Wirth is a brother of Master Willard, of the Academy Department.

Sister Mary George and Sister Mary Clarissa of the Sisters of Mercy of St. Francis Xavier Academy, Chicago, recently spent a few pleasant hours with Rev. J. A. Williams, C.S.V., at the college.

Mr. Vincent Marzano and Master Joseph spent a few days recently visiting their brother, Rev. C. A. Marzano, at the college.

Mrs. M. Marino, Miss Irene Marino and Mr. and Mrs. J. Decker were the guests of Rev. C. A. Marino at the college several weeks ago.

During the days appointed for the gaining of the rich indulgences known as the "Portiuncula," many old students and alumni visited Maternity Church, which has this special privilege. Many took this occasion to call on the president of the college and various members of the faculty.

Sisters Mary of Jesus, Mary St. Pius and Mary Adele, of the Sister servants of the Sacred Heart of Mary, of Our Lady Academy, Manteno, Ill., recently visited the college.

Mr. Jose Bandana, student of the college during the past year, sailed for his home in Costa Rica via New York a few weeks ago.

The beautiful new catalogues for the year '13-14 are now out. If you have not received one address the Registrar, St. Viator College, Bourbonnais.

The scholastic term for the year 1913-14 will begin on Monday, September 8th.

Rev. A. Rinella, C.S.V., who has been spending his vacation visiting relatives and friends in the east, has returned to Columbus College, Chamberlain, S. D., where he will be a member of the professional staff.

The Misses Sara and Mary Drain and Miss Lena Schwiderski of Toluca, Ill., recently visited Rev. J. Drain at the college.

Miss Mae Kennedy, head nurse of the Eastern Illinois Hospital, and her sister, Miss Clara Kennedy, instructor of dietetics at the same institution, recently were the guests of Rev. F. A. Sheridan, Director of Seminarians.

Mr. Ciro Boeta, '10-11, is at present living in New York City on account of the disturbed conditions of the Mexican rebellion. He is located at the Hotel Manhattan.

Word has been received from the motherhouse of the Canadian Province of the Clerics of St. Viator, stating that Very Rev. A. L. Lege, C.S.V., has been appointed by the general direction to the office of Provincial, to succeed the late Very Rev. Fr. Ducharme, C.S.V.

A. N. St. Aubin, C.S.V., is at present taking a summer school course in athletics under the direction of Coach A. Stagg of the Chicago University, and Mr. P. Page, famous Chicago "U" star. Bro. St. Aubin will have full charge of the athletic department and will coach all teams in various sports.

The basket ball honors, which consist of a Varsity sweater jacket, were awarded to the following gentlemen by the Board of Athletic Control: Messrs. C. G. Fischer, captain; F. Cleary, L. Gartland, T. McGee, J. Monaghan, O. Merz and W. Lawler.

The following members of the Varsity baseball squad were awarded sweaters: E. Kekich, captain; T. Sullivan, H. Donnelly, W. Wysocki, E. Dunn, C. Kelly, W. Lawler, E. Mortell, J. Monaghan, E. Leinen and L. Gartland.

Among the recent visitors at the college were: Rev. John Lynch, Antioch, Ill.; Rev. Bernard Shiel, St. Mel's Church, Chicago; Rev. Steven Sullivan, St. Stephen's Church, Chicago; Rev. John Geharty, St. Mel's, Chicago; Rev. Armand Labrie, Momence, Ill.; Rev. Z. P. Berard, St. Anne, Ill.; Rev. J. D. White, Cullom, Ill.; Rev. Felix Helta, St. John's Church, Chi-

cago; Rev. A. Savary, Holy Rosary Church, Chicago; Rev. W. Granger, St. Rose, Kankakee, Ill.; Rev. J. J. McGovern, D.D., Lockport, Ill.; Rev. J. A. Boudreau, Tonawga, Kan.; Rev. P. F. Brown, C.S.V., Chicago; Rev. J. D. Kirley, C.S.V., Chicago; Sisters M. George and M. Clarissa, Chicago; Sisters M. Adele, Mary of Jesus and Mary of St. Pius, Manteno, Ill.; Mr. A. Hordapp, Bradley, Ill.; Mr. William Sammon, Mr. Maurice Sammon, Mr. F. Butler, Bloomington, Ill.; Mr. Dawson Byrnes, Chicago; Miss A. Droulette, Kankakee, Ill.; Mr. David Culliton and family, Chicago; Mr. E. J. Unruh, Chicago; Mr. Bernard Mulvaney, Oconto, Wis.; Mr. H. Nichols and Mr. F. Cleary, Momence, Ill.; Mrs. M. Marino, Miss Irene Marino, Mr. and Mrs. J. Decker, Chicago; Miss Lena Schwiderski, Misses Katherine and Sara Drain, Toluca, Ill.; Mr. E. Riely, Minonk, Ill.; Mr. G. Galvin, Assumption, Ill.; Mr. Vincent Marzano, Chicago; Mr. J. Powers, Muncie, Ind.; Misses Mae and Clara Kennedy, Kankakee, Ill.



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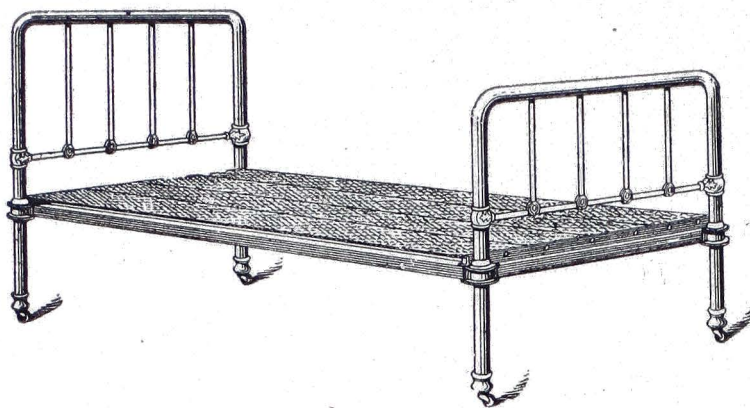
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