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HUMANISM

J. A. REBEDEAU '14

The fourteenth and fifteenth centuries form a period of transition in European Literature which has never been equaled. The long period of the Middle Ages was fast fading away, and was gradually being replaced by a new life, of new ideals and new thoughts. This period known as the Renaissance, which had its birth in Italy and spread rapidly over the greater part of Western Europe, was a revival of classical art, learning, life, laws and politics.

The most important feature of the Renaissance is the revival of learning, commonly called Humanism. It consisted in resuscitating the study of Greek and Roman Classics, with attention paid chiefly to their form. Its chief votaries were called Humanists in contradistinction to the Scholastics or schoolmen, who busied themselves with philosophical and theological subjects. The new movement dealt more with the human and natural elements and thus contributed to the transition from mediaeval to modern modes of thought.

The predominant characteristics of the writings during the middle ages were those concerned mostly with things spiritual and transcendental. With the revival of learning, things began to take on a new literary aspect. The passions and worldly pleasures were given freer play. The unworldly concept of life was supplanted by a mundane, human and naturalistic view, which centered on nature and man.

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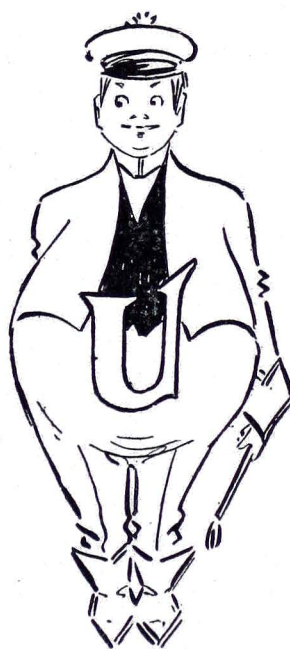
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as Roman culture was a dominant factor in this new movement. In many instances the church and theology were placed in the background, whereas mediaeval national culture was undervalued.

This difference of opinion between the Scholastics and Humanists led to a conflict between them. The Humanists made open attacks upon the doctrines of the schoolmen. In some cases the Humanists were right, but they went too far in ridiculing the sound doctrines of Scholasticism. They did not rest content with censuring merely what was censurable, but even went so far as to condemn Scholastic philosophy as a whole, together with the masters of the thirteenth century, whose doctrines the Humanists never seriously attempted to understand.

The Humanists lauded, on the one hand, the literary excellence of the pagan classics, and on the other availed themselves of every possible means to defame the great representatives of Christian thought. Their leading idea was to restore pagan modes of thought and speech, and in some cases to do away with Christian principles and ideas.

This wonderful change in literary history marks the culmination of a literary period whose dawn had long been growing in the sky. With the fall of the Western Empire in the fifth century, literature had somewhat deteriorated. By the sublime effort of the Church, learning was preserved, monasteries were rapidly on the increase, in which vast collections of books were being gathered, and education was fostered in newly erected schools. The people craved for learning, and as each succeeding opportunity for obtaining it presented itself, they availed themselves of it.

With the beginning of the thirteenth century the time came for the people to realize their ambitions. In Italy there was an ever-increasing influx of Greek scholars who attended the various councils of Pisa, Ferrara, Florence, Constantine, and Basel in quest of learning. Then in their struggles with the Turks three Greek Emperors went to the Western World in order to obtain aid against this threatening foe of all Christendom. The fall of Constantinople in 1453 greatly accelerated the New Movement; for with the fall of that once famous center of antique learning a host of Greek scholars were scattered all over Europe, bringing with them valuable Greek manuscripts. A careful search for many unknown Latin authors in European monasteries yielded a rich harvest.

This gave rise to a fresh impulse for the study of antique art and learning. New centers of learning were founded, especially in Italy, at Florence, Naples and Rome. Learned Greek scholars, such as Andronicus, Constantine, and John Liscarus, quickly made these newly established centers famous by their teachings and as a consequence, students flocked to them from all parts of Europe, in order to benefit by the teachings of the new masters.

The Renaissance was founded by the two eminent scholars, Boccaccio and Petrarch, in whose works is easily discerned a two-fold tendency. Dante had just brought the period of mediaeval poetry to a close, and in his *Divine Comedy*, left to the world a monument of Catholic genius, in which was summed up the greatest and noblest conceptions of the middle ages. The age was ready for some new intellectual activity; the people were tiring of the subtleties of Scholasticism. Petrarch, with his great gifts and unique position, as the foremost man of letters of his times, by striking out new paths, brought about this happy transition. He was the first typical Humanist. He was enthusiastic for profound classical learning and reverence for Christianity, and was steeped in the life, the thoughts, and the emotions of the Latin classics. In all of his works he pleaded either directly or indirectly the cause of humanism. His principles were strictly in accordance with Catholic teachings, but his love of glory was pagan. He advocated the study of the classics as a key to a larger mental life, so that men might educate and exercise their highest faculties.

On the other hand, Boccaccio, a disciple of Petrarch's, was not true to Catholic principles. His writings, unlike those of Petrarch's, breathed of corruption and cynicism, still he was never an infidel or an enemy of the church. History records him as the first Italian of the Renaissance to have made any progress in the study of Greek. He was impelled to it by Petrarch, who was not a Greek student; for he says, "I have not been so unfortunate as to learn Greek." Boccaccio's chief work is the *Decameron*.

In the writings of these two men can easily be distinguished the two-fold tendencies which were gradually represented by two distinct schools of humanism, viz.: the Radical or pagan and the Conservative or Christian schools. The Conservative school devoted itself to the cultivation of art and learning along Christian and Religious lines, whereas the Radical school adopted the style, maxims and even the immor-

alities and crimes of pagan civilization. The voluptuaries of the Radical school pursued the gratification of the senses, and a cultivation of literary tastes as their prime objects. Christianity was openly and often indirectly attacked and despised as an intellectual weakness.

Some humanists went to extremes by expressing homage to their literary idols, as in the case of Marcilo Ficinio, who kept a lamp burning day and night before the bust of Plato. Pompeius Laetus, the founder of a humanist academy in Rome, made the genius of that city his deity. There were some who declaimed in the purest Latin on Brutus and Caesar, while others translated these declamations into real action. As an example of this we have the plot of Stephano Parcaro to kill Pope Nicholas V. at the altar and to rob 700,000 ducats from the treasury in order to start a new republic. Three Humanists put to death the Melinese, duke of Gileazza Visconti, and three others conspired against the house of Medici.

In Germany the earlier Humanists made the revival of learning in all branches their chief aim, and sought for a more enlightened form of education. In their quest of learning they remained true to Catholic principles and differed greatly from the Younger Humanists in Germany, a separate and distinct school of Humanists, who made open attacks upon the Holy See, Religious Orders, Catholic doctrines and Catholic practices. The Younger Humanists held in contempt the learning of the middle ages and their own mother tongue, whereas worse than pagan immoralities characterized their writings. They differed from the Radical Humanists inasmuch as the Radical Humanists made no open and direct attacks against the Church.

The founder and chief representative of this school was Erasmus of Rotterdam. He was born in Holland, Oct. 28, 1466, and died at Basle, Switzerland, July 9, 1536. His elementary studies were made at monasteries in Holland; from there he went to Paris. After a short term of schooling at Paris, he departed for Oxford, where he made the acquaintances of Colet, More, Latimer, Fischer, and others; acquaintances which were cemented into lifelong friendships. At Oxford he studied Greek under Colet, who showed him how to reconcile humanism with the ancient faith by the scholastic method and by devoting himself to a thorough study of the scriptures. From Oxford, he went to Louvain and Paris, where he applied himself most diligently to the studies of Greek and Latin.

Erasmus traveled from Italy to England, to France and back to Italy again. Thus he wandered from place to place without any fixed abode, and everywhere he went, he was received with the greatest enthusiasm by the leading Humanists. Scholars and men of note, all looked upon him as one of the greatest geniuses of the day.

There is no doubt but that he was a veritable genius. The extent of his knowledge in almost every branch of learning, his untiring activity in all directions, his consummate mastery and artistic treatment of the Latin language, and the variety and richness of his style were equalled by few.

The attitude of Erasmus toward humanism was much akin to that of Petrarch and other leaders of the Italian revival. Like them, he hailed the new conception of knowledge, and the enlargement of the realms of thought. He, too, welcomed the recovered literatures of Greece and Rome as inestimable organs of that mental and spiritual enfranchisement. Still there was a difference. To Petrarch, the new learning was above all things a means for individual self culture. To Erasmus it was this and more. He regarded humanism as a most effectual weapon for combating the widespread ignorance which he believed to be at the root of all the evils then existing.

His one aim was to raise the people out of the "mire" of ignorance and immorality through the new learning, as he says himself: "I did my best to deliver the rising generation from this slough of ignorance and to inspire them with a taste for better studies." Many evils existed in his day, and he believed that he could mitigate, if not eradicate, them with the civilizing influence of knowledge. He was constant to his object and did much to attain his end, although he overrated the time in which such an influence could permeate the world.

Thus in all his works, his aim was essentially educational. His "Adagia" is a collection of maxims and proverbial sayings gathered from the Classics which he thought might apply to the people of his own day. The Apothegms are pointed sayings taken from Plutarch, intended for the same purpose. In these and other works, he handled with masterly skill the weapons of scorn and malicious satire.

Nevertheless, learned as he was, Erasmus lacked intellectual depth, whereas his sympathies and affections for the teachings of the Church were cold. To his bitter sarcasm and irony in his attacks upon the Church are laid at least a partial preparation for the Reformation. His chief defects were his unblush-

ing vanity, his moral versatility, which made him the idol of the vilest poets in Germany, his freedom in the use of calumny, his talent for fulsome flattery to obtain money, and his malignant spite against adversaries, which destroyed all proportion between his literary achievements and his character.

The leading humanists of this school were Conrad Celtis, the dissolute Ulric of Hutten, the knight errant of humanism, Eubanus Hesse, the "mighty toper," and a host of minor scribblers, who spent their time in disputing with Theologians, and in writing lewd and vapid poems. The most profligate pagan literature was read to the younger students and unrestrained license reigned supreme at Erfurt and other universities.

In France both schools were well represented. At the head of the Radical school was the grotesque Frances Rabelais. Wm. Budaeus was the leader of the Conservative school. The Spanish Humanists were mostly Conservative, having in their ranks such men as Cardinal Ximenes, founder of the University of Alcala, and the originator of the polyglot Bible of Complutum; Anthony Lebrigo and Louis Vives, tutor of Princess Mary Tudor.

England felt the New Movement somewhat later than did France, Italy, or Spain and received it with less repugnance than did Germany. The people were prepared for it. A few English scholars had been studying under the Italian masters. Two of these were the famous monks of Christ's Church, Wm. Selling and Wm. Hadley, who introduced the New learning from Italy into England. Selling was a famous Greek scholar and upon his return to England he introduced the systematic study of Greek at Oxford. Grocyn and Linacre also did much to aid the New learning in England. They studied in Italy and afterwards Grocyn became the tutor of Thos. More and Erasmus at Exeter College, Oxford. At Cambridge the study of Greek received its first impulse from the teaching of Erasmus between 1510 and 1513.

The revival of learning in England was strictly conservative; and it was due to its conservative character that it met with such little opposition. What little opposition that did exist was soon subdued by the influence of such learned men as Blessed Thos. More, Cardinal Wolsey, Warham, Fischer, Langton and Dean Colet. It will not be amiss to say that the cultivation of classical learning and the wonderful success with which it met in the two universities of Oxford and Cambridge, was due to the co-operation and protection of the Church.

The most important of the English Humanists was Blessed Thos. More, born in 1478, and died in 1535, a martyr for his faith. He was educated at Oxford, where he studied Greek under Colet. In later life he became successively, a lawyer, speaker of the House of Commons, a Knight, High Steward of Cambridge University, treasurer of the Exchequer, and Lord Chancellor of England.

His most famous work is his *Utopia*, in which he describes an imaginary republic so governed as to secure universal happiness. It is a curious philosophical work and furnishes us with many profound observations and shrewd insights into human nature. It is an imitation of Plato's *Commonwealth* depicting the author's views of a model country and people. His other works consist in a number of devotional treatises and controversial tracts most of which were written in prison. He also wrote a *History of Edward V.*, and of *Richard III.*, which according to Hallam "is the earliest specimen of dignified idiomatic prose without vulgarism or pedantry."

Other Humanists of note in England were Thos. Elyot, a learned Greek scholar and author of "*The Governor*," a treatise on education, and the nature and forms of government, and Roger Ascham, noted not only for his *Toxophilus* but also his fluency in Greek, and the interest he displayed in the New learning.

There has existed an opinion among many literary students, as well as a current assumption that this revival of learning in Europe was due to the freedom of thought caused by the apostasy of the various countries from Rome. They also maintained that the Church was opposed to the New learning, and that if the break with Rome had not been brought about, the Renaissance would not have made such rapid strides throughout Western Europe. This assumption is as groundless as it is false. Those adhering to this opinion confound the ideas expressed in the term "New learning" of the time. They take this expression to mean the new heresies which were then making rapid strides through Europe in the forms of Lutheranism, Calvinism, and the Reformation. In this sense of the word, we find that the Church of necessity did oppose their doctrines, but the most strenuous advocates of the revival of learning, to whom France, Spain, Germany, England, and Italy owe the most brilliant epochs in their literary history, were the Roman Catholics of the highest rank. As a matter of fact, the decay of scholarship, the disappearance of Greek studies, the wholesale

destruction of the great libraries of Europe, and the extinction of the Renaissance, were the direct outcome of religious outbreaks, freedom of thought, and separations from Rome.

Taken in the other and strict sense of the term, the Church played a most important part in the advancement of the New learning. Three Humanists mounted the papal throne: Nicholas V., founder of the Vatican library; Pius II., celebrated as an author, poet, and historian; and Leo X., who was educated in Humanist schools and did much to advance the New learning. In the tenth century, Gerbert, afterwards Pope Sylvester II., a literary artist, and scholar in mathematics and physics, established at Paris, chairs of astronomy and geography; Innocent III. in 1215 decreed that every church should have its school master.

Monasteries were founded all over Europe in which vast collections of ancient manuscripts and classical works were safely stored and made accessible to scholars; Nicholas V. sent out explorers to all parts of the West in search of manuscripts, and kept busy many copyists and translators. This search for and preservation of the ancient authors in Catholic libraries and monasteries saved to the world many precious manuscripts which otherwise would have been lost. Thus it can be readily seen that the Church was a most important factor in the support, advancement, and life of the Renaissance. And it was only when compelled, that the Church took a counterpart in this movement, in refuting the attacks made upon the monks, friars, and theologians, in which attacks the Humanists went beyond the limits of prudence by assailing not only the errors but the movement itself.

THE PRIORESS' TALE

(Wordsworth Version)

L. McDONALD '14

The reader of Chaucer's celebrated "Canterbury Tales" must have observed, that of the various walks of life represented by the thirty-one pilgrims, gathered at Tabard Inn, ready to start on their pilgrimage to the shrine of St. Thomas à Becket, there is none that has been so favored in the number of representatives as that of religion. Any surprise that is occasioned by this apparent partiality to the religious calling is dispelled, however,

when we consider the universality of the prevailing religion in the fourteenth century, and the strong influence which the clergy of that period exerted in matters both spiritual and temporal.

As we peruse the prologue of the "Tales" and note the unedifying character of some of the religious portrayed, it is only natural that our feelings of veneration for the sacred ministry should suffer a severe shock. But after a little thought on the matter we are forced to admit that some of the clergy during Chaucer's age were not all they should be, and that a worldly religious was not an uncommon personage. After all Chaucer was only giving us a true picture of the personage of his day.

In notable contrast to such men of the cloth, stands the Prioress, the exemplification of all the virtues of a true religious—"all was conscience and tender heart." Chaucer presents the Lady Prioress that his readers may admire and respect her. After the host has with utmost courtesy asked her to entertain the company with a story, she announces the purpose of her tale: the story of a small boy's sublime love for the Blessed Mother, and the extraordinary miracle wrought in his behalf as a reward for his constancy and love for Her.

In considering the tender sympathy, loving devotion, and religious spirit that animates the actions and words of the Prioress, the reader is led to expect similar characteristics in the narration of her story. He is not to be disappointed; Chaucer has attended well to the appropriateness of his personage and the subject dealt with. The Prioress as becoming one of her devotion and piety, begins her story by addressing the Saviour in prayer. Sweetly she says—

"For not alone by men of dignity
Thy worship is performed and precious laud;
But by the mouth of children, gracious God!
Thy goodness is set forth."

The audience of the Pilgrims here receives an intimation of the nature of the story: the glory of God is to be proclaimed by a small child. A graceful transition observes due courtesy to the Divine Son, and shifts the attention of the audience to the Virgin Mother, with whom the story is immediately concerned:

"Wherefore in praise, the worthiest that I may,
Jesu! of thee, and the white Lily-flower
Which did thee bear, and is a Maid for aye,
To tell a story I will use my power."

In addition to the artistic skill displayed in this passage, in which homage is paid the Blessed Mother, there is manifested in this stanza, as in the three following, all of which contain praises for the glories of Mary, the spirit of a devoted heart and a clever narrative power. The gradual disclosure of information concerning the nature of the story, co-operates with the eloquent prayer to the Virgin in animating the affections, sharpening the anticipation and sustaining the interest of the audience so that the enlistment of their sympathies at critical moments will be certain. The sixth and seventh stanzas are essentially descriptive. The scene of the story is vividly described in a few lines and the concrete details, that begin to appear, heighten the interest. The stage is now prepared, and the audience eager for the appearance of the hero—

“A widow’s son
A little scholar, scarcely seven years old.”

Now follows the heroic efforts, the wonderful perseverance of the little child to master the hymns sung in school by the older scholars, in honor of the Blessed Mother. With child-like simplicity and admirable fidelity to the Queen of Heaven he manifests his love for her as

“Through all the Jewry
This little Child, as he came to and fro,
Full merrily then would he sing and cry,
O Alma Redemptoris! high and low.”

His heart is so full of love for Mary that he cannot stop his singing by the way.

The narration that follows, concerning the dreadful crime, forms a necessary chapter in the tale, but the Prioress, as befitting one of her character, dwells but briefly on the unpleasant scene. The sincere sympathy, so vividly portrayed of the Prioress in the prologue, asserts itself in her vivid picture of the cruel deed of the Jews, and the anguish of the mother over the loss of her son. Tenderly the Prioress tells of the Jesu and his grace in giving the mother thought of where the child might be. Then follows the disclosure of the unusual miracle that was performed:

“This gem of chastity, this emerald,
And eke of martyrdom this ruby bright
There, where with mangled throat he lay upright,
The Alma Redemptoris ’gan to sing,
So loud, that with his voice the place did ring.”

Perhaps the highest point of interest is reached in the twenty-ninth stanza, when the martyred boy confirms the miracle with the explanation that his "throat is cut into the bone and by the law of kind I should have died, yea many hours ago,"

"But Jesus Christ, as in the books ye find,
Will that his glory last, and be in mind;
And, for the worship of his Mother dear,
Yet may I sing O Alma, loud and clear."

The boy continues his story, and tells of the appearance of the Blessed Virgin to him; how she placed a "grain" on his tongue, assuring him that he was to sing her praise until the "grain" was removed. His account of the miracle has twofold significance: primarily there is exemplified the teaching of the Catholic Church, concerning the Blessed Virgin's special power to succor her suppliants, secondarily, the miracle affirms the truth of the Catholic doctrine which teaches conformity of the invisible working of an omnipotent power with the outward sign. Personal belief is manifested in this doctrine, when the martyred boy passes immediately to his reward, the instant the grain is removed by the Abbot. This visible act closes the incident of the miracle.

The closing stanzas enforce the effect of the tale by their portrayal of the touching scene in which those who witnessed the miracle were overcome by emotion—

"Eke the whole convent on the pavement lay,
Weeping and praising Jesu's Mother dear."

The tale concludes that

"Young Hew of Lincoln! in like sort laid low
By cursed Jews—thing well and widely known,
For it was done a little while ago."

This last statement was apparently included as incidental to the close, but a careful analysis of these lines reveal evidence which leads to the belief, that the story related by the Prioress was of great interest to the people, for in speaking of the murder of young Hew she says "it was done a little while ago" yet it was a "thing, well and widely known." It is an example of the judicious selection of a subject that will interest the audience—a pre-requisite of every author. In no small degree is the popularity of the "Canterbury Tales" due to this trait—the ability to seize upon such subjects that will interest the reader, and the selection of an appropriate character for their narration.

THE HYPERBOLICAL MAN**JAMES DALEY**

I was born in Traighli—accent on the last syllable, if you please. My name is Mr. Biffo—Mister, if you please. But I did not remain all my life in this town, which I made famous by my birth. No, there was adventure in my blood. Traighli was too small for my mighty ambitions. So when I reached the use of reason, which occurred very early in my life, I sought new worlds to conquer. After a process of elimination—exceptionally logical—I decided that Africa would suit my fancy better than any other country on this little globe of ours. I picked Africa for various reasons, principally, however, because I could give my adventurous spirit full play among the tigers, snakes, and Hottentots of its famous jungles.

I give you this brief history of my life and a slight insight into the profundity of my character so that you may the better enjoy this wholesome draught from the Pierian Spring, with which I now condescend to favor you. Before my story I wish to state that the facts here narrated actually happened; that everything here stated is the truth, the whole truth, and all but the truth.

I arrived in Cape Colony, So. Africa, exactly at midnight, July 16, 18—. I was eighteen then, and a bright chap—even if I do say so myself. I had enough money sewed in the lining of my khaki coat to live luxuriously for my intended five-year stay in the jungle. It was just midnight, as I said, when the prow of the good ship, Loubaw, struck the dock with a deadening thud. The towline was thrown overboard, but it was so dark that you could not discern a figure on the shore, although voices in a peculiar lingo came out of the darkness—black as Hell itself. Gangway was let down and our baggage seemed of itself to leave us and descend on the plank to the dock beneath. A mysterious feeling came over me then; a feeling adding intensity to my adventurous craving; a desire to penetrate the darkness of this strange country and reveal to the waiting world the result of my keen investigations—to delve into the mysteries which my adventurous spirit told me were bound up in its repelling interior.

Morning light revealed the city, not over-inviting with its grinning darkies working zealously with cargo from ours and other steamers. These kafirs were the invisible possessors of the midnight voices, and the agents who so mysteriously removed our baggage. I remained in the Cape only long enough to furnish myself with the necessary equipment for my journey into the interior. So the third morning after my arrival I found myself with a small tribe of darkies—ten in number—bag and baggage, bound for the village of Moma, six days' journey towards the jungle. I remember well how we cooked our meals by the intense heat of the sun—an egg would fry in two minutes.

We remained in Moma only long enough for my darky companions to bid their friends the time of day. From here we advanced nearer the unknown interior, and day by day, as we left further behind us traces of civilization, my heart bounded within me for I was arriving at the end of my mission of adventure and discovery.

On the twenty-first day after our departure from the Cape we came suddenly upon a Hottentot village hidden in the dense African forest.

The inhabitants were at first inclined to be unfriendly; but my darky attendants soon made matters agreeable by distributing a large number of trinkets amongst them, which I had provided for such an emergency. We pitched the tent here, in a small piece of open ground surrounded by the dense jungle. And it was on this fatal night, the night of August nineteenth—shall I ever forget it?—that I had the most horrible adventure of my life; an experience which has satisfied to this day my inborn venturesome spirit; an occurrence which turned the color of my hair from a jet black to the peculiar red it now is. Yes, sir! from black to red, whether you believe me or not. Even now as I am about to repeat this incident, the harrowing, horrible picture looms before me. My heart beats slower; my blood runs colder.

Wearied by the day's journey, and the intense heat of the African sun, I fell asleep about dusk in my tent, whilst the blacks were outside—they always slept in the open—chattering and smoking. I remember I did not remove any of my clothing as I intended to arise later.

It must have been about midnight when a blood-curdling shriek rent the dead, almost unbearable stillness of the night. It pierced me like a Hottentot arrow for I sat up with a jerk, and listened breathlessly. A few spasmodic moans brought me

to my feet, and with a bound out of my tent. Oh God! what a sight greeted my eyes. The pale moonshine revealed a few dark objects in the background pointing with frenzied gestures to one of my faithful blacks about two feet from me—a distorted human shape, lying face foremost on the ground. Beside him was another human form with eyes about to dart from their sockets, lying as still as death. Upon his swarthy chest with head uplifted and fang spitting fire was a dark glittering something. A Puff Adder—South Africa's most deadly snake—about to deal his mortal blow.

He was a short, thick, glistening devil. Lucifer himself could not look more devilish. I watched him in silent horror. His flat head was turned from me. So much the worse, for this snake, unlike others, always rises and strikes back. I stood there, rooted to the ground. It seemed ages. I realized, only too keenly, that one move would have sent the darky and myself into the next world in less than an hour. The Adder was also aware of my sudden appearance. He seemed to be gloating over his prey and contemplating my destruction. How long I stood there as if my very nerves would snap from the tension, I know not. But suddenly I saw another form creeping slowly—ever so slowly and silently towards me. It was one of my blacks with a club in his hand. Would he reach the snake before it became aware of his presence? How slowly he came. How my tongue cleaved to the roof of my mouth for fear I would break the harrowing silence. Slowly crept the form; perpetually wriggled that glistening devil. The darky was close enough to wield his club when—my God! what happened! There was a deafening, piteous shriek. I saw the Adder flying towards my breast—eyes gleaming and fang spitting the deadly poison. A huge lump came into my throat. Oh horrors! I never want to experience that feeling again. My brain reeled. I actually had the sensation of the poisonous bite. All in an instant. But, wonder of wonders, the Adder dropped to the ground. The darky like a flash and with a single stroke severed the flat head from the wriggling body.

The Adder had struck its head against a metal medicine case I always carried in my breast pocket and was, of course, stunned by the collision. This adventure put a sudden end to my jungle expedition. The morning sun found me returning to the Cape, happy in the possession of life, with my eight remaining darkies, as happy and as anxious as yours truly to return to civilization.

Moral: Keep out of the jungles.

IRELAND'S GREATEST NOVELIST

The efforts of the Irish race to burst the shackles of foreign dominion imposed upon them by the cruel hand of tyranny, hatred, oppression and persecution fill a page in history which no lover of liberty can peruse without being filled with admiration for that liberty-loving race. Not until Ireland's political troubles will be terminated and liberty and independence cease to hold such a charm for her people, then, and not until then, will the dawn of Irish genius warm its country with its roseate promise of a fuller life. When the golden sun of liberty with the advent of Home Rule will burst over the hills and valleys of Ireland lighting up the country darkened with persecution, then Irish writers of prose and verse need not sing the funeral anthem of Ireland lying in the dust with her golden tresses unkempt and her fallen sword lying useless at her side. They "will come before their country as the breathers of a new life and courage, the founders of a new and noble literature, the heralds of a wider knowledge, and the uplifters and regenerators of the fainting aspirations of their countrymen." They will write, not as the representatives of a discontented and outraged people, but as writers of any merit must write without regard for politics and they need only give expression to the thoughts welling within their breast. When these qualifications will be fulfilled, then will arise a true and noble band of Irish writers.

Yet, in spite of the dark and evil days through which Ireland has passed towards the realization of her liberties, she has given to us writers of real merit, who, if they have not produced works distincively Irish, nevertheless they have added much to English literature. Sheridan, Goldsmith, Burke and Moore are writers deserving of appreciation wherever the English language is spoken. Again we find Davis, Mangan, Lady Wilde and many others whose poetry throbs with soul-piercing sentiments for the uplift of Ireland, trying with all their genius to enable their country to take a place amongst the nations of the world. With master minds aided by the fine delicate imaginations of true poets they sang the ballads of Ireland with "strains that echo still." Then follow the young Irelanders; notably, Bamm and Griffin, who might be truly said to be the originators of an Irish literary

revival. Whilst within the last twenty years Ireland has been producing literature that can compare favorably with the best English literature, there has arisen one writer that will always hold a high place in Irish literature whatever course it will take when Ireland comes into her own. This is the late lamented Canon Patrick Sheehan.

He is the brightest diadem that has decked the pages of Irish literature up to the present time, and as a novelist of the Catholic sentiments of Ireland during the latter part of the nineteenth and the earlier part of the twentieth century, he will never lose his position as the true delineator of Irish character. He is unquestionably the greatest portrayer of Irish life. This fact is evident to anyone who has the slightest acquaintance with his works. In them you find characters as they really are today in Ireland; men and women in whose lives are blended the humorous and the pathetic, their faults and their virtues are not overlooked, and in this respect he is true to nature and has not overdrawn the one nor suppressed the other. He gives us a true picture of the simple life of the peasants and their faith and devotion. There are many writers "who scintillate around the Abbey theater, High Shrine of Mr. Yeats of the flowing forelock and the flowing tie, grand lama of a cult of mysticism and mountebankism. Of the alleged Irish plays there presented, some of world wide notoriety are, as, compared with what should be the genuine article, "fumes from an open sewer compared with the fragrance of whitethorns in the bloom." This is a good description of those writers whose vision and portraits of Irish life and character is befogged with prejudice and bigotry. They know nothing about the sentiments and inner workings of Irishmen. This was the work which Canon Sheehan had to counteract and how gloriously he did it can be gathered from the praise bestowed upon him by all fair-minded critics.

He is not only a novelist of Irish life and character, but he is also the greatest master whose pen has ever depicted the priestly character. If all his writings would sink to oblivion except those in which he describes the parish priest he would still continue to be a great novelist. Probably his three best works are those which center around the parish priest, his curate and the flock. When writing his books he must have had his fellow priests in mind. It is to these priests that he has devoted the most clever, the most witty, and the most pathetic chapters that have ever emanated from his pen. It is this trait that has endeared him to his readers and rendered his works

so interesting. With what life-like reality do we see these priestly characters ministering to their flock and attending to their Sacerdotal duties? It is this unaffected and beautifully human description that makes his novels so interesting. He seemed to know every thought of the Irish people no matter whether they belonged to the landed aristocracy or the humble peasant. He could catch every phase of the Irish people and plant it immediately in his books. It is noticeable to his readers that he is at his best when contrasting the old order with the progressive spirit of the new.

No change in the ever shifting scenes of life escaped him and no political movement of importance passed unnoticeable without being subjected to the closest scrutiny from his masterful mind. There is a long lapse of time between the writing of *My New Curate* and the *Blindness of Dr. Grey*. Many things had happened in Ireland. Radicalism had shown itself among the people offering itself as a panacea for all their ills, and a mild form of socialism was beginning to inoculate the city people. The simple people had passed and the younger generation had assumed the progressive spirit then permeating Europe. He saw Ireland breaking away from Daddy Dan, the old-time parish priest, and this old type of priest was vanishing and leaving the more progressive parish priest whom the people disliked, because they were beginning to think along the trend of economic grounds which then filled the air. Probably imbued with this idea, he turned his genius to produce his masterpiece, the *Blindness of Doctor Grey*. This work has been written surely with the progressive Irishman in view. Pathos is the distinctive charm of this book.

Another book which shows the prophetic vision of the writer and shows how deeply he penetrated the Irish heart is *Miriam Lucas*. When this book was first published it brought upon the author unfavorable comments from critics who had none of the qualities which enlightened the intellect of Canon Sheehan. It was denounced as a piece of croaking pessimism about conditions that they thought could never come to pass in Ireland, because the people cling so tenaciously to past traditions. But it turned out that he knew his Ireland better than his critics. The recent riots in Dublin fomented by socialistic and syndicalistic labor agitators, have vindicated his vision of the future. This remarkable characteristic is found in many of his books. Recent events in Dublin caused by the turbulent and agitated leadership of James Larkin with his un-Irish propaganda imported

from foreign countries have more than justified the prophecies of such things made in Miriam Lucas. This book was condemned as a doleful lamentation without any foundation in everyday Irish life. In his *New Curate* we find pregnant passages embodying this knowledge of the future.

In the *Blindness of Dr. Grey*, he shows the depths of love which he held for the country people and seems to hold the same view of the rustic population as Goldsmith when he says:

“But the bold peasantry, their country’s pride
When once destroyed, can never be supplied.”

In the *Blindness of Doctor Grey* he depicts the depths of Irish spirituality. Here he touches the commonest of things and with the talisman of his marvelous imagination gives us such wonderful descriptions which alone would place him in the highest plane as a descriptive writer and which today stands as a monument to his honor. His memory will ever live in the hearts of the Gaél and no changing tide of public sentiment will ever lessen the hold his genius has taken upon the sentimental heart of the Irishman.—L. T.

IMMANUEL KANT

From the time when Scholastic philosophy had fallen into disrepute, owing to the lack of ability of its exponents, down to the commencement of the nineteenth century, philosophers had been concerned with the question, whether knowledge (*Scientia*) were possible. Descartes started in doubt and tried to solve through Intellectualism by means of his famous formula, “*Cogito ergo sum*,” the scientific problem. His starting point was wrong and he failed to prove anything, so he abandoned the scientific problem for the ontological problem. Malebranche succeeded Descartes, and wrestled manfully with the question, but taking his point of departure in the human mind, he cannot, to save his soul, get behind “*I am conscious*,” and is compelled to take refuge in his “*Vision of God*.”

Hobbes and Locke proceed to the investigation of the scientific problem from sensation, and instead of starting with

"Cogito ergo sum," commence with, "Sentio ergo sum." They accomplished nothing except the preparation of the way for Berkeley's analogous theory, and the absolute annihilation of everything by Hume. This was the condition of the philosophical world when Kant appeared upon the scene. Intellectualism commenced by Descartes had been convicted of impotence by Malebranche, who took refuge in his "Vision of God," and Sensism had been proven to be equally useless by Berkeley, who ended in an analogous theory, and by Hume, who ended nowhere but remained floating as a mere bubble on the ocean of universal doubt and nescience.

Kant takes up his pen, with the sad result of both systems before his eyes and starts, without affirming or denying either, a criticism of both, in order to determine whether we have a right to either affirm or deny. Kant inquires into the possibility of knowledge, as well as into its conditions, validity, extent, and bounds, and as Professor Brownson points out, commences with a capital blunder. It is absurd to ask if the human mind be capable of science, when we have nothing but the human mind to answer the question, and it needs science to answer the question, as much as any other question. Moreover, Kant professes to start at a point equally distant from both dogmatism and scepticism. He merely criticizes, that is, investigates, judges. But can there be an act of judgment without science? If you assume your capacity to critically investigate the power of the human mind to know, you answer the possibility of science. Kant attempts the investigation, and in so doing assumes his capacity to make it; and therefore, contrary to his profession, starts in dogmatism. He begins by assuming the possibility of science, as the condition for demonstrating its impossibility—for that is what he professes to have demonstrated in his "Critique of Pure Reason."

Kant's three great works are the "Critique of Pure Reason," the "Critique of Practical Reason," and the "Critique of the Faculty of Judgment." The first of these is destructive, and leaves no room for belief in God or in anything else. Terrified at the damage he has wrought, he starts to reconstruct everything in the second. The third is entirely concerned with the judgment. The "Critique of Pure Reason" being the most destructive is the most important. It is divided into a consideration of the transcendental aesthetic and the transcendental logic. The latter, Kant subdivides into the transcendental analytic and the

transcendental dialectic. I will not here discuss these divisions of his work, but will at once proceed to the points upon which we cannot agree with Kant.

Professor Brownson says that Kant's fundamental error is in attempting to distinguish between the subject and its own inneity and to find the object in the subject—the non-ego in the ego. Kant's doctrine was that the ego is the idea inseparable from my judgments, and is the necessary concomitant of all my intellectual perceptions. To say that the ego exists is to say that the logical is ontological or the real. Thus we see that Kant denies the objectivity of the ego, and hence falls into many errors. He fancies a distinction between the force cognizing and that by virtue of which it is able to cognize. Reason, therefore, is reason by virtue of a something that is distinguished from it as intelligent force. In other words the power to know is the power to know by virtue of containing in itself elements which we may distinguish from itself. But this assumption of a distinction between the subject and the inneity of the subject is a most vicious error. Kant throughout his whole work assumes that the faculty is distinguishable, though not separable from the subject.

The distinction of faculties in man as in properties in animals we admit, but this distinction of faculties, or of properties is a distinction *in*, not *from*, the subject. This great and essential fact Kant overlooked and hence defines the conception of substance to be the conception of the substratum that underlies and upholds the properties or faculties. Thus we may abstract from an object, corporeal or incorporeal, all the qualities revealed to us by experience, and still the conception of substance will still remain, and the object still be considered as existing. Now, this we deny in toto. Abstract from your conception of the object in general, all the concepts of qualities and properties and there will remain the conception of—NOTHING. Substance defined as Kant defines it, is nothing but the veriest logical abstraction. If we follow out Kant's definition of substance we shall find that all the diversity admissible in the universe would be merely a diversity of accidents. Substance as substance would be always and everywhere the same. There might be accidental differences among beings, but no substantial differences. Thus, as substance, man and animal are one, and man differs from the animal only in the superinduction of a peculiarly human quality upon a substance common to him and

the animal world. If Kant had realized, as his disciple Fichte did, that the Ego is the Ego, the active, sentient and intelligent force, he would have saved himself, his readers, and future classes of philosophy much trouble and labor.

With these remarks on Kant's most serious errors, we can now pass to the consideration of the further mistakes into which his wrong premises led him.

Kant is not content with the Scholastic division of judgments into analytic and synthetic judgments, and while admitting both these classes of judgments, adds a third class which he calls synthetic-a-priori judgments. Analytic judgments he names explicatives and synthetic judgments extensives. He then remarks that analytic judgments have three properties which do not belong to synthetic judgments, viz:—(a) Their attribute is contained in the nature of the subject, (b) They are necessary, (c) They are universal. He then adds that there are certain judgments which have the second and the third property, but not the first. There would then be necessary and universal judgments, but whose attribute would not be contained in the subject, and would in consequence, have something in common with both analytic and synthetic judgments. These intermediary and mixed judgments, Kant calls synthetic-a-priori, and gives as examples of them: "Every effect has a cause;" "Five plus seven equals twelve;" "The shortest way between two given points is a straight line." Synthetic-a-priori judgments are inadmissible as there is no medium between two contradictories, and in consequence between analytic and synthetic judgments. The three properties which Kant recognizes in analytic judgments are inseparable; the second and third come essentially from the first. Why are there judgments universal and necessary? Because their attribute is contained in the subject, and in consequence they are true every time the subject is posited.

The examples he gives are badly chosen, and are reduplicated—at least the last two—by even those who admit synthetic-a-priori judgments. If the number $5+7$ is considered in all its phases, we soon perceive that it is the equivalent of twelve, but we also see that it is the equivalent of 6×2 or 4×3 . If the idea of the straight line is analyzed, we will perceive that nothing can be conceived shorter between two given points.

Kant along with Descartes, Malebranche and Locke, errs in compounding external sensations with internal sensations. According to Kant we do not see objects so and so, because such

and such is their mode of existence, regarded as existing as independent of our cognition of them, but because such and such are the laws of our own understanding. The external world, for instance, is not necessarily in itself what it appears to us, but it appears to us because our understanding or intuitive powers compels it so to appear. According to Kant there is necessarily no difference between fish and flesh; and the difference we note is not determined by them as objects, but by ourselves as subjects and exists not in them but in our tastes. The result of this Kantian doctrine would be that if we changed our understanding we would change the whole universe.

Kant thinks that the formula of the principle of contradiction,—that it is impossible for a thing to be and not to be at the same time—is deceptive. According to him the words, “it is impossible” and “at the same time,” are superfluous for two reasons: (a) because the agreement or disagreement between the attribute and the subject in an evident proposition, appears by comparison even of the terms; (b) because the principle of contradiction is absolute and everlasting. He proposes instead, the formula: The attribute which is repugnant to the subject does not agree with it. In reply we say, the word “*impossible*” is not useless here, for it affects the very being and relation of the terms. Besides Kant only suppresses the word, “impossible,” to replace it with an equivalent. “The attribute,” says he, “which is repugnant to the subject, does not agree with it.” Here “repugnance” and “impossibility” are equivalents. Moreover, the expression “at the same time,” is not useless, for a number of propositions are true or false according to the time. If these words were suppressed it would be necessary to understand them or supply others of the same meaning.

As to Kant’s formula, it is purely logical, and, as such, absolutely posterior to ours. Moreover it is less universal and efficacious. Take for example this proposition: Peter is good. From the principle of contradiction, I conclude that Peter is not bad. But with Kant’s principle I can conclude nothing. In fine, this principle like all of Kant’s philosophy is too subjective. It contends too much toward confounding the metaphysical with the logical, and absolute principles and truth itself with the pure laws of our understanding. We now come to the consideration of Kant’s Categories. Before discussing them it will be necessary to make some remarks on Categories in general.

Categories are *special modes of being* and not species of being. In other words they are the particular determinations of beings. Categories also mark the most general realities that are found in beings. They explain and divide real being, and are derived from it. This last is important. Let us remember the three principle meanings of the word "being." It signifies "essence," that is to say the subject of the proposition, or the word, inasmuch as a word is a simple bond of a proposition; and finally existence, that is to say the attribute of the proposition, being taken in the third sense, is the source of the categories.

Kant and Rosmini tried to derive the Categories from being considered as a pure word or bond. But they are wrong; for that being has no objective reality. It is a simple affirmation of the mind, the mental composition of the attribute with the subject. So the Categories derived from it would be purely subjective, and would clear the way to idealism. It is not being considered as essence or subject of a proposition which is the source of the categories; for they express, not so much the essence, as the mode of existence. Thus by substance, we understand that which exists in itself; by accident that which exists in another. The Categories, therefore, must be derived from the notion of actual, existing being. They are the attributes of things, as the word itself indicates; it is, therefore, from being considered as an attribute that we must derive them.

Now, how is this derivation made? As follows: Things have being or existence in general manners; in themselves or in others, hence, substance and accident. Accident is given absolutely, or implies a relation. The absolute accidents are quality and quantity. The first affects form, the second matter. The relative accidents are relation, action, passion, situation, time, place, possession. These are Aristotle's categories, and have been accepted by Scholastic philosophers. Without attributing to them an importance, which Aristotle did not mean to give them, it is necessary to recognize, however, that they are founded in the very nature of things, and are justified by our manner of conception.

Kant on the contrary enumerates twelve categories: unity, plurality and totality; reality, negation and limitation; subsistence, causality and reciprocity; possibility, existence, and necessity. We do not object to the number of Kant's categories, except that they might be reduced to two from the viewpoint of logic, viz: subject and predicate, and from the viewpoint of

ontology to ideal and actual, general and particular, necessary and contingent, being and phenomenon, or with Cousin to substance and cause. But we do object to the method of derivation. Aristotle derives his categories, ontologically, from the object. He holds philosophy to be the science of life, or of things, and his purpose is, to determine what are the forms, under which any real being does or can become an object of thought. Kant on the contrary, denying the capacity of the human mind to cognize the noumenon and conceding only its capacity to cognize the phenomenon, and, therefore, the object only so put forth as object, not as thing, contends that the categories are derived from the subject, and are the a-priori forms of the pure understanding, which it imposes upon the object conceived. They are the forms under which the object is cognized, not because they are the necessary forms of the object considered as a thing objectively in re, but because they are the necessary forms of the human understanding itself. The principle of categories is, therefore, directly the reverse of the Aristotlean.

With the assistance of numerous pipefuls of tobacco, Kant makes the brilliant discovery that there are two a-priori intuitions namely, space and time, which are anterior to all experience. He takes the innocent baby, who is unable to defend itself, to prove this contention. But Kant, in admitting, as he properly does, that all knowledge begins with experience, has deprived himself of the right to insist on his own doctrine. It is obviously true, chronologically considered, that there is no actual intuition of space and time prior to experience of bodies and events. Since the sense cannot perceive anything, if it is not in space, it does not follow that space is perceived anteriorly to bodies or is a form of sensibility. The perception of bodies and of that part of space in which they are inclosed is simultaneous. A body and something of its dimensions are perceived at the same time. As to the abstract idea of space, an operation of the mind easily forms it.

This idea like the other categories, and in general all the universals, is at the same time objective and subjective. Objective in that which it expresses; subjective in the manner in which it expresses it. This is absolute; for in one case, abstract space is only in the mind, and in the other case, concrete space, that which we perceive, is certainly existing. Its reality is proved like other objects of the senses. There is even this advantage in that which concerns space; namely, that we could not imagine if

it did not exist in some manner. Thus Kant's brilliant discovery is seen to be a brilliant blunder.

Kant errs in his doctrine of beauty through once again mistaking subjectivity for objectivity, and with this I will pass on to more important points in Kant's philosophy. Kant's contention that the substantiality of the soul is indemonstrable is untenable, and it is absolutely false that we cannot know substances or noumena, to use Kant's terminology, but only phenomena. Without doubt, our mind, no more than our senses, cannot fully appreciate a substance at the same time real, and stripped of all modifications, but by experience, we can perceive a real substance under the modifications which affect it, and, by reason, we can know substance as substance, and recognize that it exists in the object of our experience.

Kant does not consider any of the proofs of the existence of God valid, except the one based on the sentiment of duty. He criticises and rejects all the others which he reduces to three: the cosmological; the physico-teleological, and the ontological proof. The last would be insufficient because it consists in drawing a conclusion from the idea of God to this reality, and we will not defend it. According to Kant the cosmological proof, that which is derived from the consideration of the necessary being would be equally null and void, because it would fall into the proceeding, and would only depend upon a subjective principle,—the principle of causality. Finally the physico-teleological proof would only prove the existence of an ordering intelligence in the universe, and not the existence of the creator of the matter of the universe.

In reply we say in so far as the cosmological proof is concerned, it does not consist in drawing a conclusion from the idea of the necessary to its existence, but rather from the real existence of the contingent to that of the necessary and in consequence of God. Kant likewise falls into error when he tries to refute the cosmological proof by supposing that the principle of causality upon which it is founded is subjective; this principle, in fact, is the law of things as well as of our minds, but it is only the law of our minds because it is the law of things. His refutation of the physico-teleological proof is equally futile, for it is sufficient for us to establish the existence of an ordering intelligence in the universe, and that this intelligence is one, infinite and truly divine, when we discuss the nature and attributes of God.

Kant has made a great mistake in his doctrine on the love of God. He thinks that the notion of God is too high for us, and that our love can not take for its object an invisible being. Today the Positivists hold nearly the same belief. But God is not unknowable, although the knowledge of Him may be imperfect, and, it is absurd to suppose that we can only love visible beings. We can know God as a supreme being and we must, therefore, love Him as such. Kant's error is all the more patent, as he admits a moral law which obliges us to love honesty above everything, and he regards this law as necessarily bound to the existence of God. If it is a natural duty to love moral good or honesty above everything else, it is evidently a natural duty to love God, who is the real and substantial good with the same love.

The "starry heavens above us, and the moral law within us are the only things worthy of supreme admiration." This was a favorite saying of Kant's, so let us examine Kant's moral law. He claims that the truly moral act must be absolutely disinterested, and that happiness must, in common justice, later recompense virtue. Kant does not recognize that happiness and virtue will coincide in a better life, but pretends that man must only be inspired with the idea of duty. According to him, duty is the foundation of moral good. In fine it is necessary to say that good is such because it is a thing due, and not that a thing is due because it is good. Good will is good in itself and not through the object to which it is applied or the end to which it tends. In other words, virtue is its own reward. Hence, Kant makes what he calls the "Categorical Imperative," and is founded on universality and necessity: "So act that you can will that the maxim on which your conduct rests should become a universal law." But we have only here a form of precept. Kant looks for an absolute end or end in itself. He finds it in man and humanity, which is not a simple thing, a simple means. Man is inviolable and worthy of respect for himself. Hence, this precept: "Act in such a way that you treat humanity, whether in your person or in the person of another, as an end, and that you never serve as a means." This theory Kant completes by his views on the "autonomy of the will." Man is not so much an end in himself as he is his own legislator, and the law which he makes for himself is law for all reasonable wills.

Despite his apparent depth, the metaphysics of morals proposed by Kant is absurd. It is false, in fact that it is an abso-

lutely primary idea. Duty is only such and is only known to us through good. The idea of God is before that of duty. Duty is an obligation, a bond. It is not conceived without an end to be attained, that is to say without a good to be realized. This is once again the error of confounding subjectivity and objectivity. It is good which manifests and creates duty, and not duty which manifests and creates good.

The autonomy of the will taken literally is absurd. Man can discover universal and absolute truths, and especially moral and practical truths, but he cannot of himself give them the force of law. It is also false that the essence of morality is in the possession of autonomy, and sharing in liberty. Our liberty is implied in morality, but it does not constitute it.

More could be written in refutation of Kant's moral doctrines, but this must suffice. If we pointed out the leading errors made by Kant, we will conclude by saying that he accomplished nothing but the propagation of vicious errors.—D. G.



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Another year has passed into history. "Nineteen-thirteen" is no more. Conquered or unconquered, the realms of the departed year have enabled us to obtain a broader view of life. The thorns and thistles that have beset our pathways; the failures and disappointments that have been our lot; the pot of gold that we sought at the rainbow's end, and found was only ashes, have not disheartened us. They have been the means of adding to our storehouse of Experience. At present, the glorious sunrise of the New Year shines resplendent and fills us with hope. Broad vistas of Promise lie before us; the summit of Attainment is to be reached, and advancing with the cry "Finis coronat opus" we start life anew. The unfulfilled hopes of the departed year drive us on, and if the shadows image past failures and resolutions, we know Opportunity will be met in our advance. There is no need to ask the question "What does the New Year hold in store?" That lies with ourselves. Our actions constitute our success or failure, and if we do well our parts, favorable results will crown our efforts.

The Viatorian extends to its readers cordial New Year's Greetings and wishes that the coming twelve months may be full of the material prosperity that they need, and that the everlasting riches of the soul may be bestowed without measure.

Chief among the problems with which a college paper must contend is the lack of support on the part of many of the undergraduates. Every college magazine depends upon the interest of the student body to furnish their publication with articles, in order that it may fulfill its function of fostering literary talent and ideals among the students.

The College Paper

The Viatorian is the official publication of the Viator student body; it is YOUR book and by it YOU are judged by every college with whom it is exchanged. You take pride on the success of your athletic teams; you feel elated when they hold their own with your sister colleges; you are inclined too often to judge other schools by their athletic standards. But, a school is judged more by the scholarly attainments of its student body than it is by its athletics. The best way to learn the true character of an educational institution is to read its student publications. It is for this reason that your college paper is entitled to your support.

The Viatorian in starting the New Year calls upon all students for assistance. What we want you to do is to write. Bring in your contributions; short stories, poems, essays, whatever you have. This is YOUR paper, not the editor's, and your interest should be great enough to furnish it with standard articles. If we cannot awaken your interest in this matter of support for YOUR college paper, other schools will be forced to place a low estimate on the students of St. Viator. This thought should cause you to extend your hearty co-operation to the staff in this matter, and if you do nineteen-fourteen will be a banner year for your publication.

EXCHANGES

The December exchanges were replete with stories and poems dealing with Christmas as their main topic. A craze for short stories seems to have taken a firm grasp of many exchanges, and as a consequence instructive essays are eliminated. The well written essay yields more benefit to the reader than many of the silly stories appearing in the pages of several exchanges. It would be well if the censor would use a little more of his censorial power and relegate some of them to their fitting repository, the waste paper basket.

The "*Schoolman*" is a well-balanced magazine and comes to us full of interesting essays. "Sex Hygiene" is a bitter denunciation of that latest pedagogical freak and the writer agrees with the saner and more conservative part of the population, that the pestilential wave of immorality now sweeping over the country cannot be overcome by sex hygiene but by the infusion of true and christian principles into the impressive mind of the child. "*Shelley's Skylark*" is a good critical essay dealing with that purest of English lyrics, and gives us a true picture of Shelley's natural but inimitable music as displayed in the Skylark. In the essay "Wordsworth in Theory and Practice" the author shows that the poet was not true to his own definition of poetry when he came to soar aloft into the Elsyian fields of poetic thought. He did not come to the same conclusion as Byron when he characterizes Wordsworth as "That mild apostate from poetic rule." The rare bits of poetry scattered here and there throughout the pages of the "*Schoolman*" enable the reader to lift his mind from its critical and serious aspect and revel in the pleasures of the imagination. The editorials and the other various departments of the "*Schoolman*" are well conducted and present a very pleasing combination.

The "*Gonzaga*" which hails from Spokane, Washington, is a well-balanced magazine and must certainly prove interesting to its patrons. The essay on the "Notes on a Textbook of History" was found most pleasing and instructive. We thoroughly agree with the writer when he shows the materialistic tendencies of Myers especially when he treats of the world, man, and many

of the ancient religions, and we re-echo his sentiments when he says "that it is not a fit textbook to be placed in the hands of the young student of history." The stories have well-developed plots which hold the attention of the reader until he reaches the end. We are following the successive articles of *Historicus* and hope to refer to them more fully in the future. The editorials in the "*Gonzaga*" can compare favorably with any we have gleaned in the pages of a college journal, and the topics chosen are of paramount importance at the present day.

In the "*University of Ottawa Review*" we find an interesting article on G. K. Chesterton under the caption, "Author and Journalist" in which the writer treats his subject in a pleasing manner and brings out the paradoxical aspect of Chesterton in its true light. In "Christmas" the writer depicts several of the customs formerly in vogue in different countries and deplors the passing of these merry-making scenes. The "Early Germanic Community" is a historical sketch treating of the customs and life of that warlike people who have contributed more than any other race to shape the destinies of Europe. The writer also treats of their respect for womanhood although leading a warlike life. In the department of verse we find many excellent poems which can compare with any we have seen in a college magazine.

The "*Abbey Student*" comes to us brimful with instructive essays dealing with topics which are of importance to every reader taking an interest in present day events. The first to catch our eye is the "Value of Catholic Literature" in which the writer voices his sentiments in favor of a wider circulation and reading of Catholic books and periodicals. This must be done to counteract the slimy and filthy productions which tend to undermine the very fabric of our religion. The writer says that the reading of Catholic books will serve as an antidote against the pernicious influence of books whose authors are of atheistic tendencies. "The Decadence of Modern Song" is a well written article showing the demoralizing influence of many of the present day "rags" and that the average American song is drivel, if not something worse. "Religion and the Army" is an article of great interest and shows thoughtful consideration. The editorial department contains very impressive views of the subjects treated.

THE VIATORIAN also gratefully acknowledges the receipt of the following: *Flying*, *The University Symposium*, *Veritas*,

Collegian, Georgetown College Journal, The Catholic Junior, St. Thomas' Purple and Grey, The Creighton Chronicle, The Heli-anthos, the Magnificat, The Young Eagle, The Rosary Magazine, St. Vincent's College Journal, and many others.

INTER ALIA

On Sunday, December 21, the Rt. Rev. Edmund M. Dunne, Bishop of Peoria, laid the corner-stone of the new Church of the Visitation, Kewanee, Illinois. Rev. P. H. Durkin, formerly professor of Sacred Scripture in the Seminary Department of St. Viator's is the pastor of the Visitation parish, and it is due to his ambitious and energetic efforts that the most successful enterprise in church building in the Peoria Diocese for some time will be realized. The new edifice which will be of stone in the severely English Gothic style of architecture, will cost approximately \$100,000, of which amount more than one-half has already been subscribed by the members of the parish. The nucleus of the building fund was a bequest of the late Father Crowe, former pastor of the church, who died little over a year ago in Rome, Italy.

The new church is to occupy the site of the old. Before the removal of the old building, Father Durkin had the foundations of the new school laid, which has been roofed over and which is at present used as a temporary place of worship.

Father Durkin is to be congratulated upon his wonderful success in this new enterprise, and it is with the spirit of appreciation that the Faculty of St. Viators wishes the Reverend Father continued success in the future. Father Durkin, during his pastorate at Rantoul, was instrumental in the erection of a beautiful church edifice and parish house, and also a church at Paxton, one of his missions.

It was with mingled feelings of joy and regret that the many friends of the Rev. Patrick J. O'Leary, C. S.

V., Prefect of the Academy, learned of his appointment to the important office of Master of Novices of the Chicago Province of the Clerics of St. Viator. With feelings of joy, because his promotion to that all-important office of Novice-master is but a slight expression of the great confidence which the superiors have in Father O'Leary's ability as a moulder of character and as a trainer of young men for the Christ-like work of Christian Education; and with feelings of regret because his new office will necessitate his absence from St. Viator's where he has been near and dear to everyone.

Father O'Leary was born in Mahoney Plane, Pennsylvania, and received his early education in the schools of his native city. Some fifteen years ago he entered the Community of the Clerics of St. Viator, and since then has held various offices in the several schools and colleges of the Congregation in the United States. For several years he taught in the Cathedral School of the Holy Name, Chicago, Illinois, after which he entered the Scholasticate to complete his studies for the priesthood. In 1908 he completed his courses in Philosophy at the College and received his Bachelor of Arts degree. In 1911 after completing his theology he was raised to the exalted dignity of the priesthood. After his ordination he was stationed at Columbus College, Chamberlain, So. Dak., and until his new appointment was the Prefect of the Academic Department at St. Viators. Father O'Leary while stationed at St. Viators in the role of teacher and prefect, has endeared himself to everyone with whom he came in contact, and it is needless to say that he will be greatly missed by both present and past college students. Before his departure for St. Viator Institute, Chicago, Illinois, a reception was held in honor of the Reverend Father, by the members of the College Faculty.

The heartiest wishes for success and happiness are extended to the New Master of Novices, and his confreres and many friends sincerely pray that God will bless his work and that, under his particular guidance, and through his ambitious efforts, the Congregation of the Clerics of St. Viator will "increase and multiply" a hundred fold. "*Ad Multos Annos.*"

On Thursday evening, December 18, J. W. Maguire C. S. V., Professor of Economics and Sociology at St. Viators College, delivered an excellent lecture on "Socialism" before the Knights of Columbus of the San Salvador Council of Pullman, Illinois. Professor Maguire is well qualified to lecture upon the all-important question "Socialism;" beside special work on the subject, he has just completed a course in Economics and Sociology at the Graham-Taylor School, Chicago, and for several years has occupied the Chair of Sociology at St. Viators. It is the intention of Professor Maguire to give a series of lectures on Socialism and kindred subjects, and he is at present working on a schedule of lectures. The next lecture will be given before the members of the Railroad Y. M. C. A. of Bradford, Ohio, during the earlier part of January.

Lectures on Socialism

Recently the members of the various classes of the Scientific Department of the college had the pleasure of attending a very interesting lecture delivered by Rev. J. A. Lowney C. S. V., Professor of Astronomy and Botany. The lecturer took for his subject "The Moon as a Telescopic Object," and discussed the origin of the earth's satellite, its mountains, craters, atmosphere, distance, diameter and density. A tyro, indeed, must that student have been who could not have understand the various phases discussed by the able lecturer. It is the intention of the Director of the Scientific Department to have several lectures given on Astronomical subjects in the near future, and be it said with all candor that if they compare with the one delivered on the "Telescopic Phases of the Moon" it goes without saying that the course of lectures will be well attended.

Lecture in Astronomy

O B I T U A R I E S

"Blessed are they who die in the Lord."

The members of the Faculty of St. Viators and the many friends of Mr. Richard O'Laughlin, A.B. '13, wish to express their heartfelt sympathies in the recent loss of his father. May he rest in peace.

The faculty of the college and their many friends wish to extend their sentiments of condolence to the family and relatives

of Mr. Telesphorus Rivard, who answered the summons of the Angel of Death on December 11, 1913. The funeral services were held in the Church of the Divine Maternity, Bourbonnais, and interment was made in Maternity Cemetery. May he rest in peace.

ALUMNI AND PERSONALS

Recently the Very Reverend President preached a series of sermons, at the Constantinian Jubilee exercises, held in the Church of the Visitation, Kewanee, Illinois. Rev. P. H. Durkin, formerly professor of Sacred Scripture in the Seminary, is the pastor of the Visitation.

Recently the Very Reverend E. L. Rivard, C.S.V., provincial, spent several days visiting the members of the community at the college, and at the Rectory of the Church of the Divine Maternity.

Very Rev. J. P. O'Mahoney, C.S.V., president, recently entertained Rev. A. J. Billman, O. Praem, of St. Willebrord Church, Chicago, Illinois.

The work on the new parochial school for St. Patrick's parish, Kankakee, Illinois, is progressing rapidly. It is the intention of the pastor, Rev. J. T. Bennet, to have the ceremonies of the laying of the corner stone take place sometime during the month of January.

The Christmas recess began on Saturday, the 19th of December, and ended on Sunday, January 4th. All the students report having spent a joyful vacation with relatives and friends.

On the first Friday of the month, December 5th, the student body made the exercises of the Constantinian Jubilee. The entire body received communion in the college chapel. Visits were made to the Parish church.

The faculty of St. Viator's wishes to congratulate the Rev. John F. Lockney, former pastor of Sacred Heart Church, Rock Island, Illinois, upon his appointment to the irremovable rectorship of St. Mary's Church, Champaign, Illinois. Father Lockney, although not an alumnus of St. Viators, has always been an esteemed friend of the institution and hence it is that the faculty wishes to extend heartiest best wishes for success to the Reverend Father in his new charge.

During the holiday season, Rev. Joseph A. Dewe, M.A., professor at Duquesne University, Pittsburgh, Pa., was the guest of the Very Reverend President, and other members of the college faculty.

Recently Rev. F. J. Brady, C.S.V., former professor of English and History in the Academy, was appointed to a like position, at Columbus College, Chamberlain, So. Dakota. Brother Thomas Phelan, C.S.V. of St. Viator's Institute, Chicago, Illinois, has entered the Viatorian Scholasticate to continue his studies for the priesthood.

On Christmas Day, Mr. Francisco Gueterrez, of Sant Andre, Spain, student of '12-'13, received the religious habit of the Clerics of St. Viator, and began his novitiate at the motherhouse in Chicago. After his noviceship he will continue his studies for the priesthood at the college. The many friends of Brother Gueterrez, extend their heartiest well wishes and sincerest congratulations to the young cleric, and pray that peace and happiness, joy and success, will ever be his, in the exalted ranks of Christian Education—"ad multos annos."

The Christmas appointments for the various priests of the faculty were as follows: Rt. Rev. J. M. Legris, D.D., Maternity Church, Bourbonnais, Ill., Very Rev. J. P. O'Mahoney, C.S.V., President, Sterling, Illinois; Rev. J. P. Munday, D.D., St. Ambrose Church, Chicago, Ill.; Rev. W. J. Bergin, Our Lady of Lourdes, Chicago, Illinois; Rev. F. A. Sheridan, Odell, Illinois; Rev. J. V. Rheams, Marseilles, Illinois; Rev. J. P. O'Leary, Rantoul, Illinois; Rev. W. J. Suprenant, Maternity Church, Bourbonnais, Illinois; Rev. J. J. Corbett, Westville, Illinois; Rev. T. J. Rice, Utica, Illinois; and Rev. A. J. Gagnon, Manteno, Illinois.

Rev. A. J. Gagnon, C.S.V., professor of French and Belles Lettres at St. Viators, has succeeded to the office of assistant pastor of the Church of Divine Maternity, Bourbonnais, Illinois. Rev. W. J. Remillard, former assistant, will be added to the college faculty. At present the Reverend Father is spending a few weeks with his relatives and friends in Lake Linden, Michigan.

On the feast of the Immaculate Conception Rev. J. P. Munday, D.D., in a beautiful sermon on the Mother of God, paid a splendid tribute to the Most Blessed Virgin, and in a forceful manner exhorted all present to have great devotion to her whom Wordsworth so well describes as "Our tainted natures' solitary boast." The mass was sung by Rev. J. J. Corbett, C.S.V., and special music by the College choir was rendered on the occasion.

Rev. Richard D. O'Laughlin, assistant of St. Mary's Church, Moline, Illinois, has recently been appointed to the pastorate of St. John's Church, Galva, Illinois.

Rev. J. F. Moisant, C.S.V., formerly connected with the faculties of St. Viators and Columbus Colleges, but who has been doing mission work in the state of Oregon for the last two years, recently visited the college. After the Christmas holidays, Father Moisant will be stationed at Columbus College, Chamberlain, So. Dakota.

The many friends of Rev. S. J. McMahon at St. Viators, had the pleasure of entertaining him for a few hours recently. Father McMahon is assistant pastor of the Church of Our Lady of Lourdes, Chicago, Illinois.

Among the recent clerical visitors at the college were, Rev. J. P. Parker, Chebanse, Ill.; Rev. J. A. Dewe, Pittsburgh, Pa.; Rev. T. J. McCormack, C.S.V., Portland, Ore.; Rev. J. F. Moisant, C.S.V., Jamesville, Ore.; Rev. J. D. Kirley, C.S.V., St. Edwards, Chicago, Ill.; Rev. P. E. Brown, C.S.V., St. Viator Institute, Chicago, Ill.; Rev. J. E. Belaire, Beaverville, Ill.; Rev. A. Labrie, Momence, Ill.; Rev. Stephen McMahon, Our Lady of Lourdes, Chicago, Ill.; Rev. A. G. Quille, St. Mary's, Evanston, Ill.; Rev. C. A. Danz, Kankakee, Ill.

SOCIETIES

FRESHMAN CLASS.

Since the beginning of the scholastic year many new societies have been organized at the college, prominent among these stands the re-organized Freshman Class. The destinies of the "Freshies" are in charge of Mr. Timothy Sullivan, president; Mr. Fulton Sheehan, vice-president; Mr. John Cox, secretary, and Mr. C. Marzano, treasurer. The Freshies intend to make things talk this year—so we are anxiously waiting to hear a big howl from them soon. Success, Freshmen.

ALTAR SOCIETY.

On the eve of the departure of the students for the Holiday Recess the Altar Society held its final meeting of the old year. At this meeting several new members were enrolled. The moderator, Bro. C. Marzano, gave the boys a practical talk and thanked them for the excellent work which they had done during the past and exhorted them to keep up the good record which they had established. The plans for the coming term were outlined and the moderator expects even greater things from the members for 1914, than were accomplished in 1913 as the enviable record shows.

VIATORIANA

How did you spend the holidays?

"Spend much more?"

"Well spent now, eh?"

O, course Santa Claus was around!

How long did you keep your resolutions?

Did you quit smoking?

"Early to bed and early to rise" might be a good resolution for a few.

They met but once, they never met before,
Her eyes were fastened on him all the while
And yet no meaning glances did they bear
They showed him no dislike, but did not smile.

He felt that he had erred and from her sadly turned,
I do not doubt that he regrets it now;
He had not done her harm, yet oh! he had been spurned,
She likes no one, this gentle little—cow.

H.—See those two fellows over there?

I.—Yes.

H.—Don't they look amazingly alike?

I.—I noticed that, especially the fellow on this side.

Overheard at the banquet—

That Capt. Dunn had the best line
That the most esteemed —beloved, etc.—was some there!
That the lad from Momence was handing out a few things
for a few moments.

That there was enough emphasis put on the last car.

J.—Who filled your stockings?

K.—I did.

J.—You did?

K.—Yes, I put 'em on.

Some people know more about parliamentary law than Parliament does.

Some practical game—"Eh, Ned?"

You bet Monahan was so sore he could have thrown (Fitz) fits!

A three-Act Comedy—

I. Enter Cabery. II. Enter Varsity. III. Exit Cabery.

A.—Hughes is some cheer leader.

B.—He'll be better after the holidays!

A.—Oh! I don't know—he's used (Hughes) to it.

The Peripathetic Quintet—
Sullivan-O'Connor-Shea-Quin-Kiley.

The election of officers in the Junior class has been postponed on account of the absence of most of the members. Toot-toot.

Prof.—What band of Italians is always starting trouble?
Student—Creatore's band.

One trait omitted in the "Hyperbolical man" is that HE used to wake up every morning and put his hand out of the window to feel if it was "light."

It pays to have an old army veteran in Astronomy.

Bill—What does a billiard ball do when it stops rolling?
Yard—I don't know, what does it do, Bill?
Bill—It looks round!
(Enter pallbearers; exit Bill.)

A spectator at the recent conflagration in 225, when he overheard the stammering excuses of the occupants, softly said—
"If you fellows were a little more careful with your 'snipes' you'd have no fire!"

O, gee, enough of this—"I should fidgit!"

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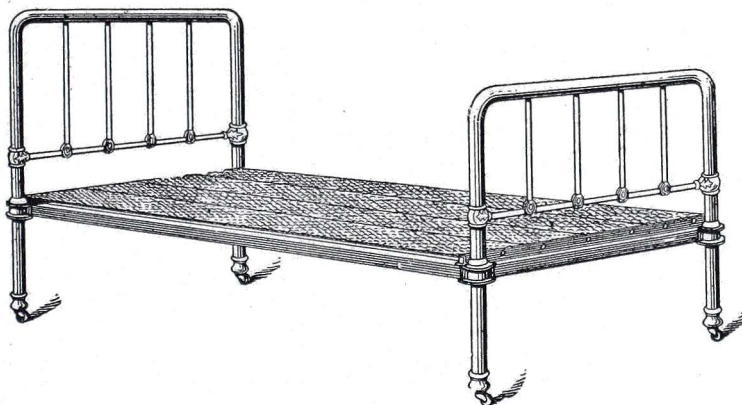
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