

THE VIATORIAN

Fac et Spera

Volume 31

VACATION NUMBER, 1914

Number 10

CLASS POEM

I

*We stand on the shore of the Ocean of Life,
And gaze o'er the dark troubled sea;
We hold in our hands laurels of a past strife
And the keynote to all victory.*

II

*The cliffs and the mountains are now scaled and we
Have emerged from the battles with fame;
So now we embark o'er the dark troubled sea,
With the motto "SERVE FAITH AND SERVE NAME."*

III

*"Serve Faith" is the spirit that guided us on
To the nobler perfections of life,
"Serve Name" the standard of past battles won
Is the standard in our future strife.*

IV

*The unexplored evils that now wreath and foam
We will soon like the past, thrust aside
For Hope and Endurance will carry us home
With "SERVE FAITH AND SERVE NAME" as our
guide.*

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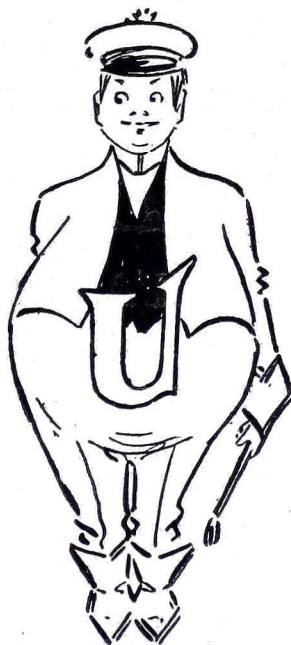
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V

*The oncoming evils seem worse than the past,
But howe'er they appear to us now;
We'll ne'er lose hope, and our Faith it will last,
Where our ship of life buries her prow.*

VI

*We will sail the dark sea with banners unfurled
And the weapons we use kept in sight;
For often the enemies out in the world
Will flee when we're willing to fight.*

VII

*The training endured in the struggles just past,
Have but aided us on the fore,
And the great flag of hope we have nailed to the mast
Will remain till the battle is o'er.*

VIII

*Our lone guiding star "SERVE FAITH AND SERVE
NAME"
Will keep us with God and with men
And keep from us perils oft incurred by wrath
Ere we plough through Deep's Mighty main.*

IX

*So onward brave soldiers, with heart and sword,
To defend and uphold what is truth
Fear not the Future and your great reward
As you return to the glorious youth.*

X

*Will be the admission to Heaven's bright throne
Far better than undying fame,
For he who serves faith and serves faith alone
Will always be serving his name.*

—W. I. Murray, '14.

**THE LABORER'S RIGHT TO A
LIVING WAGE****T. J. LYNCH, '14**

If we cast a glance upon the heavens that vault the firmament of modern society, we notice the dissimilarity that exists between its classes. Labor is the hub about which our social world revolves, and in this revolution we know that the modern social system is in need of reform. The countless inventions, the ceaseless building and perfecting of machines, and the centralization of labor and capital have given a new impetus to industry, called forth new social conditions, and created new relations between rich and poor. Thus mankind is being more and more distinctly divided into two large classes, capitalist and laborer, employer and employed. Capitalists blinded by the false gods of progressiveism have fallen down before the temple of Mammon and flaunt their excessive riches in the face of the laborer; whilst we find that the laborers work long hours each day for a wage upon which they can barely subsist. When we gaze about us and behold the condition of the laborer, we see much that brings to our brow the blush of shame, much that makes us sick at heart. Small wonder then, that the cheated and defrauded laborer demands a living wage. This suffering and injustice of the laborer is one crying to heaven for vengeance. Yes, the wretchedness of the laborer is the poison gnawing at the heartstrings of society, and for which some remedy must be found. They are not demanding utopian philanthropy; they are demanding justice when they demand a living wage to which they have a just right.

There can be no question of the laborer's right to a living wage. Even if we ignore the divine command, "that the laborer is worthy of his hire," man, by his own intrinsic worth has a right to life. But the right to life necessarily postulates the right to the means of life since the one without the other is impossible and absurd. Now it is perfectly obvious that the only means the laborer has of providing for the necessities, the comforts and decencies of life is his wages, and therefore, as this is below the living standard, his right to life is in so far violated, or, as Leo XIII. expresses it, "Every man has the right

to procure what is necessary in order to live, and the laborer can procure it by no other means than by work and wage." Reason and justice compel us to admit that the laborer is entitled to a living wage. Man is the lord of creation and the earth is his common heritage. From the products of the earth he must subsist, and all men base equal rights to live decent lives from this undivided heritage. Man is so constituted by nature that he must work for a living. He must, by the labor of his hands and the sweat of his brow, force from the earth the means of sustaining his life. Each one has the right to procure what is necessary in order to live, and to withhold the means of living decently from a person is to do him a gross and flagrant injustice. As wages is the effect of man's labor, it is right that it belong to the laborer, who is its cause and produces it for his own welfare. When by an accident the only means the laborer has of sustaining life, and the only means he has of sharing in the common heritage of the earth is his wages, the laborer has an indisputable right to a living wage. Each one has a right to procure what is necessary in order to live. But the only means the laborer has of procuring the means whereby to live a decent life is when he is given a living wage. Therefore, the laborer has a right to a living wage. Pope Leo XIII., the noble champion of the rights of labor, says, "That the presentation of life is the bounden duty of each and all and to fail therein is a crime. It follows that each one has a right to procure what is necessary in order to live and the poor can provide it in no other way than by work and wages."

But man is entitled to more than a bare subsistence. The beasts of the field are given this. The laborer must live as man and not as an animal. Man is the highest of beings and is therefore entitled to an amount that will enable him to develop those God-given faculties that enter in every man, and for the exercise of which God will exact an account. Man must have food, clothing and shelter, with sufficient pleasure to enable him to pursue the business of a man. Without a living wage man cannot attain to that exercise of his faculties and that development of his being which is worthy of man. When we contemplate and behold the countless men in this land of plenty eking out a bare existence in sweat-shops or before the scorching heat of furnaces, can we dispute the assertion that injustice is being meted out to the laborers of this land. Working until brains

reel and eyes grow dim, suffering laborer stands, a mute but eloquent protest against the iniquity of the present system. How can man live as man if he has not the means adequate for a bare subsistence? These men, from the fact that they are given less than a living wage, are not treated as men, but as somewhat less than men. Their personality is violated because the employer uses their life as a means to enrich himself. When man works a reasonable number of hours and performs his work with care, it stands to reason that the laborer must get sufficient wages to enable him to live a decent life. If he is deprived of this right by the employer the employer is guilty of injustice. How true the words of the great Pope Leo: "There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the laborer in reasonable and frugal comfort. If, through necessity or fear of a worse evil the workman accepts harder conditions, because an employer or contractor will give him no better, he is the victim of fraud and injustice."

Man is by nature a father. "Increase and multiply" was the command given to all men. Hence, man being the natural head and provider of the family, is, by every right of nature entitled to a wage that will keep his family in decency and comfort. The right to a living wage inheres in every man. When that man becomes the head of a family a living wage is necessary to satisfy the physical and spiritual wants of his children. Man is not only obliged to provide for himself, but it is his sacred duty to provide also for his family. The mere maintenance of a family and the happy and peaceful living together require the living wage. But how is family life possible if the father is not given a living wage? The husband's shoulders must bear the brunt of the battle of life, and it devolves upon him to earn a living wage. Justice decrees that compensation for the father's labor shall support a family in reasonable and frugal comfort.

When we contemplate the countless families in this land deprived of the right to a living wage, eking out a bare subsistence in sweat-shops, their lives untouched by the rays of God's sun, can we dispute the fact that the laborer is not getting a living wage? When we contemplate that child labor is the illegitimate offspring of the present wage system, then will it dawn upon us that the father is entitled to a living wage. It is a principle of equity that the laborer is entitled to what he carefully produces

and if he works a reasonable number of hours. "But the day is not born when the laborers begin their work, the night has fallen long before they cease," still they are defrauded of the means to live decently. Yet these men with a human heart are striving and yearning for the means to live and still it is denied to them. From the bottom of the child's heart we hear the pitiful wail ascend to heaven.

"Oh! God, that bread should be so dear
And human flesh so cheap."

In the name of justice and right grant the laborer a living wage, to which he has a right, and then the iniquity and injustice of the present industrial system will be righted.

WHAT IS A LIVING WAGE?

T. J. DONOVAN, '14

The speakers who preceded me have demonstrated that every man who does an honest day's work is entitled to a living wage, and that it is the duty of the state to secure such wage to every man. I shall endeavor to show what constitutes a living wage.

In order to arrive at any intelligent conception of a living wage, it is necessary to bear in mind that every man is, by reason of his manhood, entitled to live in frugal decency. Judged by their attitude towards their employees many employers seem to imagine they have discharged their duty when they pay a wage barely sufficient to keep body and soul together. Such men, however, forget that every man has been made in the image and likeness of God, that he is the temple of the Holy Ghost, that he has been created to behold the beatific vision, and therefore every man should be raised above the condition of the beasts of the fields, and live in some measure in accord with his high dignity. A man should not forever be struggling with the ghastly pangs of starvation, should not forever be tortured with the fear that his near and dear ones may be exposed to destitution and want, but should have time and opportunity to devote to spiritual and intellectual matters, in other

words, should have time and opportunity to live as a man and not as a mere animal. The interests and instincts of an animal do not rise above food and drink, and man, since he partakes of the nature of an animal, will find his heart and mind chained to these same things, unless he have enough of them to liberate him from the absorbing care concerning them. Until man is thus liberated, he can in no proper sense of the word be said to be living as a man. Every individual who labors in shop or field is as much a man, as far as his nature is concerned, as the wealthiest, most highly educated and refined employer of labor in the country. He is therefore entitled to be released from the degrading fear of squalid poverty and destitution, and is entitled to the opportunity to raise his face from the dust of this earth, and look towards higher things. A wage which does not accomplish this is not a living wage.

Again, we must not allow ourselves to be deceived by wages which, when put in terms of money, seem to be high. Money is only purchasing power, and if the purchasing power of money be low, then even wages which appear to be high may represent but little when exchanged for the necessities of life. Talking of wages without taking into consideration the cost of living is sheer nonsense. Within the last twenty years wages have risen 15 points, according to the reports of the United States census, but within the same period the cost of the necessities of life have risen $17\frac{1}{2}$ points. Can we conclude that because wages have risen fifteen points in the last twenty years the laborers of to-day are better off than those of twenty years ago? Manifestly we cannot, for their condition is evidently worse. Therefore, no treatment of this subject is adequate unless the purchasing power of wages be taken into consideration.

Bearing in mind these two elementary principles, that a man is a man and not a beast, and that wages should always be judged by their purchasing power, we can pass on to consider what constitutes a living wage. Leo XIII. while discussing in his great Encyclical on the Condition of Labor the right of employers and employees to fix wages by mutual agreement, declared: "There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage earner in reasonable comfort." Hence we see that the Supreme Head of the Church considers that a living wage should enable a man to live in reasonable comfort. Note, my dear friends, he says

comfort, and where pinching poverty and threatening destitution prevail, comfort is afar off. Carroll D. Wright, president of Clark University, and probably the greatest statistician in the country, declares that the average wages in the United States are \$400 a year, and Allan L. Benson, a prominent social investigator, says that the annual income of the average working man is less than \$500. Considering the cost of living we can readily see that at the present time no man can live and bring up a family in frugal comfort on an income of less than \$500 a year. Such a sum does not buy comfort, but merely the privilege of dragging out a half starved, degraded existence through a few toil-laden years. It should be remembered that these figures I have quoted are an average, that many, many men receive much higher wages, with the awful result that many more receive less than \$400 a year. Just think of trying to live on less than \$400 in the United States to-day. Think of the squalid misery, the foul surroundings, the poor food, wretched in quality, and slender in quantity that such an income implies. Then contemplate the situation when even this slender income is stopped by reason of the sickness or death of the bread winner. And then in this age, when bread is so dear and human life so cheap, we pour the flattering unction on our souls that we are living in the most enlightened, highly civilized and humane age in the history of the world. Surely, we must have strange notions of the meanings of the words when we think it humane to pay wages of less than \$400 a year. But our apologists will say that we have charitable institutions, that our wealthy men give munificently to charity and the relief of suffering humanity, and that those who are underpaid can find relief in such institutions. In this country, which has been enriched in a thousand ways by the bountiful hand of Omnipotence, almshouses and charitable organizations for able-bodied men, willing to work, are imperishable monuments, not to man's charity, but to man's inhumanity to man. In such a country as this, which year after year waves and grows with yellow harvests, thick studded with work shops, "with industrial implements, with millions of workers understood to be the strongest, the willingest, the cunningest this world has ever had," with vast wealth, bounteous plenty and unlimited resources, charitable organizations and this kind are an anomaly, and the bitterest reproof America can have. No man who works should be compelled to have recourse to charity, for it was ordained from the fall, that man should eat bread in the sweat of his brow, and he should

not be compelled to beg his bread from others. Hence a living wage should be sufficient to enable the working man to be always independent of charity.

Father Ryan, an economist of national repute, declares that \$600 is barely sufficient for a living wage in our large cities, and Professor Small, who holds the chair of Sociology in the University of Chicago, is of the opinion that \$1000 a year should be the minimum. Allan L. Benson takes the strong position that considering the prosperous condition of American industry, \$2000 a year is not too much to require as a living wage. Those figures are based upon the present cost of living, and as the cost of the necessities of life changes with the fluctuations of trade these figures should be changed accordingly. If prices rise, wages should be raised, if prices fall wages might be reduced in the same proportion. These figures appear large, but after the experiment Ford has made in his automobile factory in which he pays at least \$5 a day to every man working therein, no one can say that such figures are absurd and impossible. Could the vast fortunes amassed by our millionaires ever have been acquired, had labor received a fair share of the product? And labor should receive every jot and tittle it produces. If every laborer were paid the full value of what he produces, there would still be no danger of our money barons being reduced to a state of miserable poverty.

These figures I have quoted are also based upon the principle I have already laid down that a man is entitled to live as a man. They take into consideration that every man should have leisure and opportunity for recreation, study, and self improvement, that he should be able to bring up his family in comfort and decency and educate them properly. A living wage, such as I have mentioned will eradicate at one blow, many of the social evils of to-day. It will destroy child labor, because if all fathers were earning sufficient there would be no necessity to take children of tender age from school to send them into factories and mines. It will also eliminate a great deal of the present underpaid female labor, which is an eyesore and a blot upon our civilization. Mothers will be enabled to attend to their children and home duties, instead of being compelled to go to work in factories and laundries, while they leave their babies in day nurseries and other institutions. It will also produce a stronger national feeling of patriotism, because no nation can be strong which is composed of underpaid workingmen, whose real condition is little better than that of the slaves.

When the greater number of our laborers become this economically independent, and begin to own their own homes, then this nation will be the strongest, and the most prosperous in the world.

Furthermore, these figures will allow a margin for periods of non-employment, for holidays and times of sickness, all of which must be taken into consideration. Every industry ought to pay its expenses, among which is a living wage to its employees. If it is an industry in which men are perforce idle part of the year, wage during time of employment should be higher, so as to cover the expenses for non-employment. Every man also should be able to take a holiday for a few days every year, and he should have enough money to enable him to do so. He should also be able to provide for himself and his family during times of sickness, and to save enough to support himself in old age. A living wage should include all this, because man's labor is all he has with which to support himself, and the returns of this labor should be sufficient.

We, who have spoken to-day, do not consider this an impossible chimera. We believe this country is wealthy enough to support in reasonable and frugal comfort all her sons and daughters, and we believe that the United States, the mother of liberty-loving men and women, will in time insist that industry shall pay a wage sufficient to maintain every working-man in a condition that befits his high estate, as a being created in the image and likeness of God.

**HAS THE STATE THE DUTY TO GUARANTEE
A LIVING WAGE**

LEO. J. MC DONALD, '14

The speaker, who has just resumed his seat, has proven to you that every man who does an adequate day's work has a strict and inalienable right to a living wage. I shall endeavor to show you that the state has a corresponding duty to secure this right to each of her citizens.

It is universally admitted that the state has the bounden duty to conserve the public welfare, and therefore, if a living

wage be necessary to the general welfare of the citizens, the state certainly has the duty to see to it, that each of her citizens secures a living wage.

The first duty of the state is to guarantee to every man his natural rights, and to protect him against those who would unjustly deprive him of them. This is the duty of every state, but this is in a certain sense the very special duty of the government of the United States, because it has been written into the Declaration of Independence, the sacred document of liberty, "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men." Note carefully, my dear friends, that here it is expressly declared that governments exist to secure the inalienable rights with which man has been endowed by his Creator, and among these rights are life, liberty, and the pursuit of happiness. The speaker who preceded me demonstrated that every working man has an inalienable right to a living wage, that this right arises from the fact that he has been created by God to support life in accordance with his dignity as a man made in His image and likeness, and the Declaration of Independence pronounces it to be the duty of government to secure such a right. Now I ask you, can any man who knows existing conditions honestly say that every man living under this government, founded upon the Declaration of Independence, is secured a living wage? If he is not, is it not a logical conclusion that the government of the United States is failing in one of the primary purposes for which it was founded? Let us face facts as they are this afternoon; let us put away for awhile the rosy glasses of false patriotism, and look with the naked, unprejudiced eye at economic conditions as they really are. Such an examination will disclose the appalling fact that the noble sentences I have just quoted from the Declaration of Independence are to-day but exploded shibboleths, empty, high-sounding formulae to be mouthed by politicians for the benefit of credulous people on the Fourth of July, but no longer principles of conduct to govern the actions of government.

This may sound like strong language, but can any language be too strong when we think on the one hand of the vast wealth of the country, and on the other of the squalid and festering poverty of thousands of men, women and children; when we look at the gilded, marble palace of the multi-millionaire, and

then at the ram-shackle, vermin-infested tenements and box cars in which a large portion of our population has to live? Did God breathe the spirit of life into flesh and blood in order to exist in the midst of lavish plenty suffering the pangs of hunger and the disgrace of partial nakedness? Did God ever give his authority to governments to sanction such conditions? As the English poet said:

*"Is it well that while we range with Science, glorying in the
Time,
City children soak and blacken souls and sense in city slime?
There among the gloomy alleys Progress halts on palsied feet,
Crime and hunger cast our maidens by the thousand on the
street.
There the Master scrimps his haggard sempstress of her daily
bread,
There a single sordid attic holds the living and the dead.
There the smouldering fire of fever creeps across the rotted
floor,
And the crowded couch of incest in the warrens of the poor."*

Can anyone deny that this language of Tennyson describes conditions which may be found in the large cities of the United States to-day? And yet, we boast of our prosperity, glory in our progress, vaunt ourselves in our Science and learning, look with pitying glances on ages gone by, compare them unfavorably with our civilization, and read the Declaration of Independence every Fourth of July. The saddest thing is that we can any longer dare to read this sacred document of truth and liberty, because such conduct seems to show that the sense of truth and justice burns not with its wonted brightness. How can we talk of the rights of life, liberty and the pursuit of happiness, when thousands and thousands are allowed almost to starve? Can such people be said to be enjoying the right to life? How can we glory in our liberty when countless hundreds have no liberty but to slave for miserable pittance or to wander through the country as outcasts of society? How can we mention the pursuit of happiness when millions have never known happiness, and are forever weakly grappling with the wolf of starvation? If we were imbued with the love of truth, if the love of justice were burning in our breasts, such things as these could not continue. But as things are, it may well be asked: "When was age so crammed with menace, madness, written, spoken lies?" This country was conceived in liberty and born of the great

idea that the protection of human rights is the primal function of government. But to-day we behold large numbers of men and women crushed and broken beneath the iron wheels of a heartless economic system. To justify these inhuman conditions, economists talk learnedly about the laws of supply and demand, and tell us that wages are as high as industry will bear. Again, the bitter words of an English poet are applicable:

"Step by step we gained a freedom known to Europe, known to all;

Step by step we rose to greatness; through the tonguesters we may fall."

It is the duty of the state to put an end to such injustice as I have described, because it is the duty of state to protect the rights of its citizens. In the eyes of the state all its citizens should be equal, the rich should receive no more protection than the poor. Under present conditions the state is very solicitous about the rights of the rich. The greater number of the laws on our statute books are laws protecting the right of property, which are by their very nature designed to protect the rights of the rich. The only right the poor man has is his right to receive a living wage for his labor, yet there is not a single law guaranteeing him this. Still, we boast that in this country all men are equal. Leo XIII. in his great Encyclical on the Condition of Labor declares that "wage earners who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the commonwealth." Do existing conditions in America afford any reason for believing that they are specially cared for and protected by the commonwealth of the United States? Look at Colorado, where wage earners and their wives and children had to fight for the right to organize, and when they were willing to submit to arbitration and demanded it, the principal owner of the mines and a multimillionaire declared there was nothing to arbitrate.

In face of the vast wealth of this country it is useless to urge that wages are subject to economic laws and cannot be artificially fixed by statute law. The state can certainly determine that there shall be a more equitable distribution of this wealth, that the laborers who help to produce it shall receive a larger share of it. The cry of paternalism will doubtless be raised should the government make any serious effort to secure a living wage to the laborers, but if paternalism means state interference with industry to the extent of securing to the wage

earners a living wage, so much the better for paternalism. The sooner it comes the better. Such action would not result in undue restraint or loss of liberty for industry, because no industry has any liberty in justice to pay less than a living wage. Should there be any industries which cannot pay living wages, the sooner they are defunct the better, because they are merely parasites upon society. Too long have we trusted to the economic world to rectify the existing evils through the natural laws of economics. Unfortunately the most influential law is the law of man's selfishness, which may be briefly stated as "Get all you can." This is the law which governs industry to-day, with the result that men are ground down by excessive labor and inadequate compensation to make money for those who are more powerful than they. This is not justice, this is not protection of men's rights. It is therefore time for the state to interfere and declare that these intolerable conditions shall exist no longer, that every man who does an honest day's work shall receive a living wage.

To find efficient means to secure the great end involves grave difficulties, but not insuperable ones, and all difficulties ought to be faced in the attempt to insure that justice shall be done to the needy. Too long has labor suffered at the hands of grasping capital, and now the state ought to extend its protection to her suffering children. Surely the spirit of our forefathers is not quite dead, the spirit that dedicated this country to liberty and to the equal treatment of all her sons and daughters. American hearts must still beat with indignation when they think of tyranny, oppression and injustice, and may it not be long before this indignation bursts forth in a righteous and general demand for a living wage for every American laborer. By the enactment of such a law let us show the world that we, as a nation, are willing to "follow Light and do the Right," that this country is still dedicated to Truth, Justice and Liberty, and that all men under the Stars and Stripes are insured in an effective manner the rights of life, liberty, and the pursuit of happiness.

. VALEDICTORY

EDWARD S. DUNN, '14

*"Sculptors of life are we, as we stand
With our lives uncarved before us."—Holmes.*

Within this hour Alma Mater will withdraw her tender, guiding hand and send us forth into a world, far different from that in which we have spent the past few years. Years ago when we beheld the first graduation class of our time step over the threshold of St. Viator's, we pictured this day as most auspicious, glorious and jubilant, little reckoning that fond and precious memories would arise to cast a shadow of regret over our graduation.

Graduation is not always an unmixed joy, for with the triumph of winning the rewards of study, comes the pain of parting from our Alma Mater, the sorrow of leaving our professors, friends, the joys of undergraduate days and the fearsome knowledge that we stand upon the threshold of life. We know nothing of the uncertainties which the coming years hold for us; for some they may contain a life in a world of hardships and temptations; for others they may allot a life of sacrifice and quiet meditation, but for this little group of college men, who issue forth to-day as graduates, the future contains some definite destiny. We know, in some small measure, something of what is before us, and what is expected of us. True, we may not have known for long or with any degree of certainty the definiteness of our careers, but each one of us has been absorbing those thoughts and ideas, those principles and convictions, which, no matter what our calling in life may be, are the guiding force that will steer us over the shoals of life.

For years we have drunk at this fountain of knowledge, which has been untainted by the poison of error; a fountain, whose crystal jet of pure truth has spurted copiously to slake our thirst for learning. We have imbibed deeply from its waters, a thorough Christian education which will fit us to enter the arena of life, to meet and overwhelm temptation, or to expound the most noble tenets of civilization. We have inhaled an atmosphere of noble sentiments and Christian manhood at

St. Viator's, and it is our greatest wish that we may be ever faithful to the instructions of faith and morals that we have received at dear old Alma Mater. With motherly solicitude she has warned us of the dangers that lie in our course; she has taught us how to meet them, and relying on her instructions, we go forth courageously to enter upon the great work which lies before us.

We are fully conscious of the inestimable boon it is to be educated at a Catholic college. We recognize the great gift of truth we have received, taught without any admixture of error, and backed by the rules of invincible logic. We have learned to prize the priceless heritage of our faith, the need of right thinking and virtuous living, and we alone, are to blame if, in after years, our lives are not as praiseworthy as they should be. It would be sad, indeed, if we did not live up to the high ideals which our good professors have placed before us. It would be sad if we, who have had the advantage of studying at a Catholic college—where are embodied the most noble tenets of Christianity—failed to appreciate the beauty of religion, truth and right living. Never will we give the loose thinkers of this age of many-sided beliefs an opportunity to scoff and say that our religion and education has been a mere sham and delusion and has made us men unfit for the serious duties of life. We have seen the beauty of Christianity and its ideals exemplified day by day among our professors, and it is our foremost resolution on this day, that when we leave the portals of St. Viator, we will ever remain true to the teachings which have been instilled by Alma Mater.

There are many thoughts which rise in us to-day, as we appear for the last time as seniors. Chief of these, is the thought that we owe a debt of gratitude to our Alma Mater. We have seen the faculty striving in every way to increase the efficiency of our course, so that it would be second to none, and we feel that when we depart we will go as well equipped as any previous class. We have felt the spirit of St. Viator, the spirit of devotion, of self-sacrifice, of work, communicate itself to us, until we feel that whatever efficiency is ours, it is the direct results of the efforts of our superiors. For this we are truly grateful, and we cannot underestimate the debt we owe to Alma Mater. We owe much to her, and her lofty and ennobling principles and whatever success falls to our lot in after years, can only revert to her honor and glory. We are grateful for the able assistance received from our worthy professors, and it is

the earnest hope of every member of the class of 1914 to see St. Viator and its men grow in strength and usefulness. As proof of our gratitude we pledge ourselves to do all that we can to spread her name, and on all occasions to manifest filial love and uncompromising loyalty to our Alma Mater.

There are others also to whom we owe a great debt—our parents and benefactors. You are the ones who furnished us with the resources which made our liberal education possible. You are the ones who sacrificed in order that we might enjoy the fruits of a Catholic education. Your sacrifices were generously and lovingly in our interests, and in the opportune moment, we thank you from our hearts for your loving care and generosity. We realize that we can never repay the great kindness and love which you have lavished upon us, but we offer as a slight token, our increasing respect and gratitude.

Companions, we must sever our college associations. We have come to "the parting of the ways." We have all been members of one large family, knit with the bonds of affection and friendship. A long term of happiness has ended, and we must enter into a greater field of activity. We are about to experience a test of our ability, and to taste the joys and sorrows of life. Companions, we have gone hand in hand, heart to heart, through several years of labor and study—often long and dreary we thought, but all too fleeting and evanescent. We have been rivals at times, but in a generous spirit, which brooks no envy, and now we are summoned with our kind mother's benediction upon us, with her words of good cheer ringing in our ears, to go forth and do with all our might the work we chose to do. Though separated we shall still be one; our friendship will remain intact; the cords of memory will bind us inseparably to each other, and our beloved college.

To you, Reverend President, and your associates, to all our friends and companions of our college days, we say adieu. To all the happy haunts of our college days, to the campus with its many associations—to all we say, Farewell, a fond Farewell.

"ROMOLA"**J. ALFRED RABADEAU '14**

Romola, perhaps the most ambitious effort of George Eliot's pen, deals with life in the beautiful city of Florence at the time when it was the intellectual capitol of the world. During this period the Renaissance was playing an important part in the history of Europe. At the same time certain reforms methods were employed to overcome the existing social evils. Savonarola, on the other hand by his powerful preaching and noble spirit, worked earnestly to reform the people from the throes of paganism and evil practices into which they had fallen. On the other hand the keen influence of the Renaissance was felt in the revival of ancient classical art and learning.

A better or more timely scene of action could hardly have been selected to contrast two great phases, the one of thought, and the other of social influence.

To the students of history Romola is most interesting, and contains much valuable information concerning the social life and environments of Florence during the Renaissance period. Like all other historical novels, it does not co-incide at all points with historical facts. It is the author's method of bringing out three points, of giving a picture of Florentine life, of showing the conflict between the Renaissance and Christianity; and finally of expounding certain ethical ideas through her characters.

The great conflict between Christianity and the Renaissance is brought out in the contrast between Savonarola and Tito Melema, names familiar to students of Italian history during the fifteenth century.

Savonarola is pictured as a reformer strongly actuated by political as well as religious motives, and represents the Christian idea. He is strong, pure and ascetic. He was a powerful preacher and wielded wonderful influence over the minds and hearts of the Florentines. He was a reformer at heart; but he failed in many ways as a true reformer. He saw the sad state of affairs prevalent in his age and deplored them; but his fanaticism blinded him in the accomplishment of what should have been his right aim.

In contrast to the prophet priest was Tito Melema, the representative of the Renaissance on its aesthetic and social side.

He was a Greek and manifests the Greek love of ease, self consciousness and personal gratification. He enjoyed life to his heart's content. Sensual pleasures and social relations seems to be his sole aim. He was versatile in character and felicitous in his treatment of the classics.

Another phase of the Renaissance was represented by Tito Bardi, for in him is found the cold, dry, spiritless criticisms of the classics which consisted of long drawn-out and tedious comments on the classics.

It is a well known fact that George Eliot is a great moralist. In her character are reflected the philosophical doctrines of altruism and retribution. In *Romola* there are striking instances of this; for in Tito are shown the antagonism between individualism and altruism, and the triumph of the former over a nature morally unstable.

In the heroine, *Romola*, on the other hand, this singular phase is developed. Her early life had been spent in an atmosphere of a profane culture; where abhorrence for religion, after coming under the influence of Savonarola, however, her pagan creed no longer satisfied her, and she gradually abandoned that which had taken the place of religious belief in her father and in her husband. For a time a life of renunciation appealed to her, and she became one of Savonarola's most ardent Florentine disciples. Still she was not satisfied. After some time she broke away from the ties that bound her to this life of renunciation to become an altruist.

In this, *Romola* reflects the moral ideas and tendencies of George Eliot herself. Her experiences in life are adjusted so as to bring out conspicuously the human truth, that in good done to others lies the secret of true happiness. The culture of her father had afforded her no peace. The doctrines of Savonarola had lost their charms. They were no longer a solace in her cravings for true happiness.

It is only in a purely humanitarian amelioration of mankind that *Romola* sees the altruistic aim of life. She enjoys no happiness as a follower of Savonarola, no abiding content in philosophy; but the love of others, and the administering to the wants of the poor, the sick, and dying brings peace into her soul. She had learned from Savonarola, that in this way lay life's true aim; but she went beyond the teachings of her learned and holy inspirer.

Savonarola, himself, met with a sad fate. His political and religious beliefs conflicted, and when the fall came, Savonarola

was no longer a great reformer but a political leader. His words bore no weight among the people, save as a politician's. In the story we are given a keen insight into the remarkable effect this fall has upon Romola. All had proved a failure; her hopes had been shattered; her friend and guide was no longer deemed worthy of her confidence; her husband was separated from her. The only thing left for her to do, she thought, was to flee. She took refuge among a plague stricken people, caring for them and she enjoyed a long sought happiness by administering to others.

In these words of Romola in response to her child's plea for pleasure is found one of the lessons the author was often at pains to teach: "That is easy my Lillo. It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world, as well as ourselves; and this sort of happiness brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good."

Another point of development worth noticing is the doctrine of retribution revealed in the character of Tito Melena. This character alone unfolds the most comprehensive and wonderful study of any of George Eliot's characters. It also gives us a clear idea of George Eliot's notion of retribution "of how the natural laws of life drag us down when we are untrue to ourselves and others."

Through the whole story is shown his gradual fall and the final degradation of his heart and mind. Death comes as a fitting close to a life so ill-spent. His evil deeds are shown to affect others, and to involve the innocent in his downfall. Here George Eliot shows the results of relationship upon others, and how the deeds committed by one bear a marked effect for good or for evil upon the lives of others; for as she says somewhere; "We can conceive no retribution that does not spread beyond its mark in the relations of unmerited pain."

Romola is a wonderful book. In it George Eliot unfolds all of her philosophical and ethical principles in a greater or less degree; and though it lacks in spontaneity, there is no doubt that it will continue to gain favor as one of her best works. It contains the most original of her characters, lays special stress upon her ethical teachings, and shows the ever increasing conflict advancing culture and tradition.

THE DREAM OF GERONTIUS

E. S. DUNN, '14

When the name of Cardinal Newman is connected with literary questions, it is his prose that one generally calls to mind. In the field of prose he is looked upon as a master; there his genius reigns supreme. But prose alone, did not constitute the literary endeavor of this brilliant writer, for he has written magnificent poetry. "Lead Kindly Light" is the best known of his poems, but the poem where his muse was at its height is "The Dream of Gerontius"—a poem, both magnificent in theme and in nobility of treatment. It contains a thought that is supremely interesting to all mankind—the destiny of the human soul. Eternity hangs upon the moment, which the author has selected to portray, yet with a loving heart, poetic imagination and characteristic genius, Cardinal Newman has described that awful moment with a skill that is second to none. The theme is tremendous, and no poet has ever presented the condition of the soul after death, as made known by the teachings of the Catholic church, so forcibly and appealingly as Cardinal Newman.

The condition of the soul, from the moment of its departure from the body to the judgment seat of God is an awful picture to attempt. It is a study of the physical—bold and strong. Yet throughout "The Dream" caution is evident, for the poem is given as a dream. Cardinal Newman was too reverential to present such an impressive moment as an actual fact.

Year by year, critics and readers admire the dream more than ever, for the poem yields the best that is in it, only after careful study. Not that the style and aim of the author is not clear, for there is never any perplexity arising over what the author intends. The elusiveness of the poem arises from its un-earthness. It contains a phase of human experience which we never feel or see—the full consciousness of what is about to happen, and the dread of failure that the soul has at the moment of leaving the companion of its earthly pilgrimage, and soars aloft to meet its Judge. The moment when it feels that it will "drop from out the universal frame into that shapeless, scopeless, black abyss, that utter nothingness," from which it

came. The moment when it fears the "Great Deep" and the dread of annihilation is upon it.

The poem opens with a vivid picture of Gerontius on his death-bed. He is strengthened by the prayer of his friends and the rites of holy church. *Novissima hora est*, and "I feign would sleep," sighs the wearied Gerontius. He falls asleep and awakes refreshed.

"A strange refreshment; for I feel in me an inexpressive lightness, and a sense of freedom, as I were at length myself, and ne'er had been before.

* * * *

I had a dream; yes, some softly said, "He is gone," and then a sigh went around the room, and then I heard a priestly voice cry "Subverite," and they knelt in prayer.

The passing of the soul may not have occupied a second, as we reckon time, yet the soul seems to live through what seems like "Lengthening measurements of space." The soul knows, but not how it knows

*"That the vast universe, where I have dwelt
Is quitting me, or I am quitting it."*

The disembodied spirit finally becomes aware that he is borne aloft by his Guardian Angel and it is only then that he realizes how near he is to the awful moment when he must be judged. He hears the mad rage of the thwarted demons as they cluster about the "Judgment Court," the awful sound is followed almost immediately by the choirs of the angels. The Angel Guardian and his charge approach the Judgment seat, and eagerly the spirit of Gerontius darts forward alone to the feet of God. There the Angel of Agony pleads for the soul. Gerontius is judged, and passes to purgatory. Here Gerontius is left in charge of the Angels of purgatory and as they receive him, the Angel Guardian lovingly says:

*"Angels of purgatory, receive from me
My charge, a precious soul, until the day
When from all bond and forfeiture released,
I shall reclaim it for the courts of light."*

The soul knows now what was denied it upon the earth—real happiness of heaven. It suffers terribly in measuring the distance that separates it from God. The soul loves Him now with all his being, but it must remain in purgatory until reclaimed

for the course of heaven. The poem finishes with the farewell of the Guardian Angel:

*"Farewell, but not forever, brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake on the morrow."*

The theme of the poem is deep and powerful. It was Cardinal Newman's ideal of a Christian death; the death of a man who dies not alone, but it is fortified by the prayers of his friends. The situation was as real to the author as though it were of actual occurrence. The poem is great spiritually—calm and clear, and characterized by the simplicity of expression. There is no recourse too bold, striking or vivid images. The few figures used are so mild that attention is scarcely attracted by them. The simple prayer of the dying Gerontius illustrates both the spiritual element and the unaffectedness of the language.

*"(Jesus have mercy! Mary pray for me!)—
'Tis this new feeling, never felt before,
(Be with me, Lord, in my extremity!)
That I am going, that I am no more.
'Tis this strange, innermost abandonment,
(Lover of souls! Great God! I look to thee.)"*

Again, in that simple, yet all suffering act of Faith, Hope and Love, which the dying soul makes:

*"Firmly I believe and truly
God is three and God is one;
And I next acknowledge duly
Manhood taken by the Son.
And I trust and hope most fully
In that manhood crucified."*

* * * *

*"And I love supremely, solely,
Him the Holy, Him the strong."*

The perfect ease with which the poet describes the feeling of the soul before and after death almost removes from our minds, the idea that he is describing what one would almost say was indescribable.

In its way, the poem is unique, and while it may be classed as a sister-poem to Thomson's "Hound of Heaven" there is none of the brilliant imagery which characterizes Thomson's

work. A comparison between a passage from "The Hound of Heaven" and "The Dream of Gerontius" will illustrate what I mean. In the former, as the soul tells of its flight from God, it says:

*"To all swift things for swiftness did sue;
Clung to the whistling mane of every wind.
But whether they swept, smoothly fleet,
The long Savannahs of the blue;
Or, whether, thunder-driven
They clanged his chariot, thwart heaven,
Plashy, with flying lightning round the spurn o'
their feet;—
Fear wist not to evade as Love wist to pursue."*

In the latter poem, when the soul wonders whether it is still in the body, we have a very vivid description without the use of a single metaphor:

*"Am I alive or dead? I am not dead,
But in the body still, for I possess
A sort of confidence which clings to me
That each particular organ holds its place.*

* * * *

*And yet I cannot to my sense bring home,
By very trial that I have the power.
'Tis strange; I cannot stir a hand or foot,
I cannot make my fingers or my lips
By mutual pressure witness each to each,
Nor by the eyelids' instantaneous stroke
Assure myself I have a body still.
Nor do I know my very attitude,
Nor if I stand, or lie, or sit, or kneel."*

Even when the soul was mocked and laughed at by the demons in their madness and impotent rage at the loss of their prey, the language still retains its simplicity, yet still conveying most horribly the restless panting of their being. They express the pride of those who defy God, crying out:

*"Virtue and Vice
A knave pretense,
'Tis all the same;
Ha! ha!
Dread of hell-fire
Of the venomous flame,
A coward's plea."*

Nothing could be more appalling to imagine than the moment of death, when the soul feels that it is alone bereft of all support. The moment is terrible, and the soul wild with dismay seems to pass through an interminable period.

*"And worse and worse,
Some bodily form of ill
Floats on the wind with many a loathsome curse
Tainting the hallowed air and laughs and flaps
Its hideous wings."*

The whole poem has been conceived and clearly executed. It was the author's aim to give us a conception of the thoughts that surge through the soul during the interval comprised by the poem. In depth of insight and emotion the poem is superb, and well merits the study that is lavished upon it. In nobility of treatment the poem is simple, profound, and elevating; three constituents, which, according to Lacordaire, makes a thing sublime.

THE TRIUMPH OF HOME RULE (Medal Oration)

CHAS. A. HART, '16

Now that Robert Emmett's epitaph will soon be written, since his country is about to take her place among the nations of the world, to hold erect once more her proud head after a hundred years of bondage, it is surely not amiss to review with you to-night the status of Home Rule in Ireland. For even as Erin would quaff the cup of her achievement she sees dire dregs afloat upon the surface, dregs which must be removed 'ere she partake of her well-earned reward. And surely we, who are living in an age whose moving spirit is greater democracy everywhere, must feel a thrill of deep interest in the struggle of this little island for her rights, this country which has given birth to the forefathers of so many of us.

It was in October, 1171, that the history of Ireland as a separate nation came to an end and the flag of Henry the Second of England was unfurled on Irish soil, soil to be wrested from its rightful owners and given to the minions of the king.

For over six centuries she suffered under as ignominious a yoke as ever a vanquished nation endured; suffered cruelties which a far less enlightened people than the English might hesitate to inflict.

But in the dawn of the nineteenth century an event occurred more disgraceful than many others—the abolition of the Irish Parliament by Act of Union with Great Britain, passed July, 1800. Many are the accounts given of how these representatives of the Irish people for a price in gold, sold their country to its greatest enemy, sold their national birthright and their sacred trust. Then, indeed, did the patriots of the isle from the anguish of their souls cry out with the poet:

*“Let Erin remember the days of old
'Ere her faithless sons betrayed her,”
For “Erin, the gem of the western world,
Was set in the crown of a stranger.”*

Resistance to this act which had never received the assent of the Irish electorate, began immediately under the young Robert Emmett, who so soon gave his young life's blood his last full measure of devotion to the cause,—one of the first martyrs in this new regime of British tyranny. Then followed Daniel O'Connell, through whose efforts the Catholic Emancipation Act of 1829 was passed, giving Catholics the right for the first time to represent their country in the British Parliament without detriment to their religion.

From the death of O'Connell in 1847 until 1870 the movement passed through its darkest period; indeed, was entirely forgotten in the awful black '47, when potato crop failures, bringing plague, disease and famine in its wake with attendant immigration, reaped a terrible harvest of two and one half millions of people. Then it was that England looked on unmoved while she beheld her down-trodden subjects devour the black roots of the drought-stricken potato plants, and at that very time from out the famished isle she took ship load after ship load of the life-sustaining corn to fill to overflowing her plentiful granaries. Past generations have not, and coming generations cannot remove that blot from the pages of English history.

But the darkest night must have a dawn. The Lord of Hosts had not deserted his most faithful children, for in the later seventies there entered into the political arena, where the hopes of his country lay dead and dying, a young man who was destined to do much for the cause. This man was Charles Stewart Par-

nell. Gathering about him a strongly organized party of Irish Nationalists, after a ten years' struggle, he obtained the balance of power between the two great parliamentary parties, the Liberals and the Conservatives. By a process of unlimited debate in Imperial matters he so blocked all legislation as to force Prime Minister Gladstone to introduce the first Home Rule bill in the British Parliament, giving the Irish the right to their own parliament for government of local affairs. This bill was introduced in 1886 but was rejected after its introduction, which brought about a split in the Liberal party. In 1893 a second bill was introduced by Gladstone, but was contemptuously rejected in the House of Lords by a vote of 19 to 41 after having passed the lower house. Since then no bill was introduced until April, 1911, but agitation had continued without cessation under the leadership of that great statesman, John Redmond, who has placed his name high in the list of immortals of the Irish race. The bill has three times received the approval of the lower house and must now go upon the statute books of Great Britain for the House of Lords can no longer veto a bill which has three times passed the House of Commons.

And now we come to the Ulster question, the only obstacle to Erin's final success. Shall a small minority of less than one-sixth of the Irish electorate defeat a measure which even the majority of the British themselves know to be for the greater good of Ireland? Three of the four provinces, Munster, Leinster and Connaught are overwhelmingly in favor of home rule and even a majority of the Ulsterites favor the bill, for that province returns 17 Nationalists and but 16 Unionists. Of the nine counties in Ulster the five Catholic ones are vigorous Home Rulers. Londonderry, Armagh, Down and Antrim, in which Protestant Orangemen predominate, are the only opposition in the country, practically speaking.

These latter raise the old, old cry that under the Irish Parliament at Dublin, which would be predominantly Catholic, they would be persecuted and treated unjustly. So under a Sir Edward Carson and a Bonar Law they have raised up volunteer forces to resist their country's progress, to pour maledictions upon the head of the pope and the Catholic church. One moment they are shouting vigorously, "God Save the King," and the next are resisting the laws passed by the British Parliament. But it did not take long to find that these pampered aristocrats were instituting a monumental bluff and so, unable to defeat the measure entirely, they demand separation from Ireland. By

that very act they show a lack of faith in the belief that a parliament at Dublin would persecute a Protestant minority, for the Ulster Unionists are very willing to leave the Protestants of the other provinces to this parliament and yet will not join themselves. Further, by the terms of the bill religious liberty is guaranteed to all classes and any law establishing a state religion or favoring any sect is absolutely forbidden. But Redmond and his Nationalist followers, with infinite patience and hoping for a peaceful settlement, ever willing to conciliate, to sacrifice their fond hopes, the most cherished desires for a united Ireland, proposed that the four Ulster counties shall remain outside of the operation of the bill for six years. Then the Tory cry is raised for a general election on the question or they promise a civil war shall follow. But during these six years of exclusion there will be two general elections on which the question may be voted upon. Defeated finally in all of their conspiracies against their own country, these Tory Orangemen with a narrow and biased view dominated by self-motives, make their threats of civil war. They realize that a general election will do no good, for Ireland has waited long with shackled arms for that which has been denied her.

From the time that Oliver Cromwell, and later, William of Orange, dispossessed the rightful owners of the land in Ulster to give it to their followers, Ulster ideals and Ulster bigotry have dominated Ireland with ruthless hands. No country has ever been governed so relentlessly or brutally by a small selfish minority. With the gibbet, the fire and the sword, backed by British partiality, that ascendancy has been accomplished. They have deprived the Irishman of everything save his religion, and here their determined effort was futile, for the faith that was given to him by his glorious Apostle is his only possession which to-day remains intact. Is it any wonder, then, that this spoiled child of Ireland, this ungrateful offspring, after centuries of favor, should resist the efforts to establish a parliament wherein equal justice may be obtained by the other five-sixths of the people?

Ulster's present opposition is not new. Like a crown of thorns piercing her country's brow she has opposed every Irish reform for the betterment of the island since the Emancipation Act of 1829. Too long has Erin worn that painful crown, too long has she had to submit to every form of ignominy from the pampered aristocrats of three or four counties in the north-eastern part of Ireland, and now with the help of that great

giver of justice, she shall wear that painful crown no longer. Scourged and bleeding through the centuries she has stood; in her thirst, given gall and vinegar to drink, yea, crucified upon a cross of British and Ulster tyranny for these past seven hundred years. So to-day the whole world is glad, and rejoices with her in her resurrection from that black and infamous past, in her ascension to better things.

She is asking no redress for past inhuman penal laws, brutal religious persecutions, massacres, landlord rule with its wholesale evictions, and divers other forms of civilized cruelties, but only a fair chance to redeem her stolen prosperity, to build up a home-land of happy and contented people, to toil, to strive, to achieve, in her own name, on an equal footing in this family of nations. And from across the waters this day the little island of "saints and of scholars" speaks to her loyal, liberty-loving friends in America in a voice at once so pathetic and yet so expectant:

"No treason we bring from Erin—nor bring we shame nor guilt!

The sword we hold may be broken, but we have not dropped the hilt!

*The wreath we bear to Columbia, is twisted of thorns, not bays;
And the songs we sing are saddened by the thoughts of desolate days.*

*But the hearts we bring for freedom are washed in the surge
of tears,*

And we claim our right by a People's fight, outliving a thousand years."

Now what are the hopes for the future, hopes so long delayed, yet which to-day are more alive than ever in the breast of every true Irishman, because they are on the threshold of achievement. They are hopes which find expression in the words of her immortal national bard, Thomas Moore:

"The nations have fallen, but thou still art young,

Thy sun is but rising when others have set,

And though Slavery's cloud o'er thy mourning hath hung,

The full moon of Freedom shall beam round thee yet."

THE VIATORIAN

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

PUBLICATION OFFICE, 219 WEST JEFFERSON ST., BLOOMINGTON, ILLINOIS

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Entered as second-class matter February 28, 1913, at the Postoffice at Bloomington, Illinois, under the Act of March 3, 1879

*All correspondence must be addressed "The Viatorian," Bloomington, Ill.
Subscription price One Dollar per year, payable in advance. Single
copies, Fifteen Cents.*

*All business communications should be addressed to "Business Manager,
The Viatorian, Bloomington, Illinois."*

It would be but to emphasize the obvious to remark with the much misrepresented bromide, "How time does fly." Nevertheless the innate truth of that statement was brought home to us on June 15th when vacation days were hailed with delight. The busy hours of college life brought with them many pleasures and rewards, but vacation has a multiplicity of attractions. It has its round of pleasure, and perhaps too enticing, for it is true, that underneath the fair flower oft lurks the serpent. Yet notwithstanding this fact it likewise has its healthful joys in store for those students who have while at college learned something of the discipline, self control and discretion necessary for those who would be truly successful in life.

Vacation

Vacation should not be a time of idleness. It must remain true that success for most of us, in fact, practically all of us, can only follow honest labor. The young man who hopes to succeed must remember—no labor—no reward—and there is no better preparation for the coming year than to lay aside the mental grind and take up good physical exercise. For as the strength of the athlete is increased by the conquest of physical endeavors so also is the mind of a student made capable to enter the contest for mental supremacy by good physical exercises.

L. D. S.

<h2 style="margin: 0;">E X C H A N G E S</h2>

“AS OTHERS SEE US.”

With undissembled pleasure we perused the worthy articles of *The Viatorian*, published at Bloomington, Illinois. The initial poem, though not original with any one of the present students of St. Viator is happily selected and expresses the pious feelings of a mother in Ireland toward her absent son, saying his first Mass. An article of genuine worth is “The Contract Social,” which analyzes the baneful teachings of Rousseau and points out their falsities. The oration entitled “Minimum Wage for Women and Girls” is sound and bespeaks the author’s sense of justice and far-sightedness. “A Thanksgiving Victory” is a fine specimen of a good interesting story. As a whole, *The Viatorian* can compare favorably with other papers of its class.—*Pacific Star*.

* * * * *

The leading article in the February number of the *Viatorian* is a thoughtful study in government. The view taken is conservative. Moreover, it is timely, owing to the unsettled condition in our sister republic to the South. We dissent, however, from the author’s estimate of our diplomatic corps, and we aver that our diplomatists are, as a rule, the best men available for appointment. That they are not better qualified for their positions may be due, as the author says, to the lack of special training. But, then would not a school of diplomacy in the United States prove unpopular among our democratic anti-aristocratic Americans? “Delusion,” “Reminiscence,” and “Turn of the Tide” make pleasant, captivating reading. The editorials on patriotism and public speaking are strong and convincing. In advocating these subjects by persuasive argument, St. Viator’s takes a long step toward supremacy in the educational world.—*Mount St. Charles Scholastic*.

* * * * *

The *Viatorian*, vacation number, is a welcome exchange hailing from St. Viator’s College, Bourbonnais, Ill. The number at hand agreeably differs from many other magazines inasmuch as it contains deeper literary work than is found in them. The

essays are devoted to excellent subjects, exhibiting clear, distinct thought, and are well expressed. We would suggest, however, that a story or two, or a descriptive narrative increases interest, and a line or more of verse would be in place. We notice and appreciate the acknowledgment of the acceptance of the *Fleur-de-Lis*.—*Fleur-de-Lis*.

* * * * *

The Viatorian is fortunate in being able to number among the ranks of its contributors the author of "The Application of George Washington's Farewell Address to Our Present-day Government." The writer shows, in an able manner, that in the lofty ideals to which Washington gave expression in his famous "Farewell Address," there are contained the solutions of many present-day issues in the United States, and the means of calming most of the "varied storms which are wont to arise on the troubled sea of our international life." "The Power of Love," and "Delusions" are likewise worthy penningings.—*The University of Ottawa Review*.

* * * * *

THE VIATORIAN.

We were pleased to read the contents of the latest issue of the Viatorian. Among the contributions we note three worthy articles, "The Dawn of Ireland's Freedom," "Is There a God?" and "The Destruction and Burial of the Maine." The flowing style and good wording of these essays show much skill on the part of their respective authors. The story department is well attended to, containing one story of especial merit, "The Swan Song." We can truly say of the author of the poem, "Life's True Voyage," that he has displayed the feelings of a true poet in these excellent verses.—*The Patrician*.

The opening installments of the vacation number of the Viatorian from Bourbonnais, Ill., are in the form of commencement orations, each bearing upon one or more phases of Modern Socialism. The triad of papers on the intricate subject compares favorably with—we might say surpasses, any series of articles we have yet culled from the pages of an undergraduate journal. As far as technique is concerned, we find the conclusion of the third oration a masterful piece of art-work—in fact it towers in eloquence somewhat above its preceding rivals. But we beg to take exception to its tendency. Does the author mean to imply that he would direct all the Christian powers of intellect at his disposal directly against the soap-box fortifications and not

rather reserve a goodly number to meet the enemy on more philanthropic grounds? Would it not be more advisable to find means which would improve the conditions of the sweat-shop laborer and thus render the position of the class-conscious soap-boxer a ridiculous and untenable one? But, to proceed. The addresses delivered on commencement day throb with life and interest and hence fascinate even an outsider. On the whole, we take pleasure in congratulating the students at Bourbonnais, not only on their peerless set of champions in the debating arena, but also on the splendid issues their knights of the quill have turned out during the past year.

* * * * *

The Viatorian, for October, is well worth reading. The article, "St. Viator, a Lily of the Sanctuary," is an especially well-written account of the life and work of St. Viator, the patron of Catholic Youth. Under the title of "The Columbian Knighthood," the works of the Knights of Columbus are shown and new fields of labor are pointed out to this worthy organization. In the story, "The Voice of God," the author weaves a clever plot around the conversion of a non-believer during a grave sickness, which is both interesting and instructive.—*The Manhattan Quarterly*.

* * * * *

We were much pleased to greet the Viatorian Magazine this month, and read its contents with interest. It contains a number of most instructive articles. Its essay on "Humanism" is especially educational, while "The Prioress' Tale" and "Ireland's Greatest Novelist" are well written and show careful study. "The Hyperbolical Man" is very exciting, and there undoubtedly is a lesson in it for all adventurers, if there are any, so rash as to begin, at an age so inexperienced, to make a tour through the jungle.—*Loretto Magazine*.

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The Viatorian—This publication, issued monthly by the students of St. Viator College, Bourbonnais, Ill., is one of the handsomest and one of the most interesting magazines which come to the office of The Pilot.—*Boston Pilot*.

* * * * *

The "Viatorian" and the "Lignorian" are two excellent Catholic monthlies. The first is a college publication; the second is the high class, monthly of the Redemptorist Fathers.—*Catholic Register*.

The Viatorian—Published by St. Viator College, Bourbonnais, Ill. The current issue is the Spring Number and is a very handsome, most creditable publication to all concerned.

* * * * *

Of the magazines on our table this month, the Spring number of the Viatorian carries off the palm. The issue before us is replete with excellent essays. To begin with, we have the essay entitled "The Dawn of Erin's Freedom." Of all the papers on this subject which we have read, this is by far the best. The writer gives a short summary of how Ireland lost her Parliament and a description of the fight she has since made for Home Rule. He also deplores the fact that the Ulsterites, who are in the minority, are to some extent controlling the Irish Catholics, who are clearly in the majority. He lucidly proves that there is every hope of Home Rule for Ireland, since the bill can be passed in spite of the veto of the House of Lords. Other contributions worthy of special praise are "The Swan Song" and "The Triumph." We regret, however, that this magazine is not a regular visitor to our Sanctum, for we always look forward to its arrival with great pleasure.—*The Duquesne Monthly*.

* * * * *

A new exchange is The Viatorian, from St. Viator's College, Bourbonnais, Ill., to which we give a most sincere welcome. While it is an interesting paper and has well-chosen material, a few more essays would improve the number.—*St Anselm's Monthly*.

* * * * *

The choicest numbers in the late Viatorian were "A Thanksgiving Victory," and "Minimum Wage for Women and Girls." The latter deserves special praise for it brings forth the life that some young girls are leading in its truest light.—*The Nazarene*.

* * * * *

We receive a copy of the Viatorian monthly and are always glad to note its arrival at our exchange desk, as it is one of the "livest" college publications that we receive. With best wishes for the continued success of The Viatorian, we are,

Yours very truly,

THE TABLET PUBLISHING CO.,

By J. A. CUMMINGS.

* * * * *

THE VIATORIAN.

In perusing this interesting exchange we note a very well written article entitled "The Character of King Lear." The author evidently has a thorough knowledge of this Shakespearean character, and brings out that knowledge in a clear and artistic style. An excellent story, "The Son," is published in this number. The author describes in a touching narrative the history of a young man, head-strong and disobedient to his parents; knocked about through the cold world for five years; and finally treats of his return and the kind reception given by the parents to their prodigal child. While the material of this number is very well-selected a few more articles on history or travel would greatly improve the issue.—*The Patrician*.

* * * * *

The Viatorian, though not the first alphabetically, comes nearest to hand, so with it we begin. Its excellent and timely articles on Socialism furnish much food for thought. Could some of the Socialists be convinced, these papers would point out for them the path to follow.—*Loretto Magazine*.

* * * * *

In the February Number of the Viatorian, among others the paper entitled, "The Application of George Washington's Farewell Address to Our Present Day Government," particularly attracted our attention and we found it well worth perusal. The author adduces very striking and appropriate arguments to show, that the tension prevailing to-day among the powers of Europe ought not to be looked upon as a matter of little or no concern in America. For, as he very rightly concludes, "If there is anything salient in our recent history, it is the fact that we are being swept more and more into the main current of international life, and consequently have need to consider its unescapable responsibilities and relations, its dangers and difficulties." The author's purpose is to show "the necessity of following such principles as Washington has laid down in his address," and he points "the need of cautious and farsighted statesmanship," for the proper settlement of our present day problems. In conclusion, bemoaning the "low standard of our diplomatic corps," he advises that we return, like the prodigal son, to the father of our country and receive from him the blessings which will follow upon our practice of those virtues, and bids us beware that we may never be tempted by the wiles of foreign influence, and Heaven will continue to us the choicest tokens of its beneficence."

The variety but more particularly the quality, of topics treated in this issue, and their thorough and exhaustive handling, render them highly valuable from a literary and educational standpoint.—*Abbey Student*.

* * * * *

As we peruse the pages of *The Viatorian* we are impressed with the seriousness that pervades the whole magazine. "Humanism," "The Prioress' Tale," and "Immanuel Kant" are splendid specimens of student work. In the last named article the doctrines of Kant are concisely stated and effectively refuted. There is, however, one thing lacking in this number of *The Viatorian*, and that is sufficient variety of subjects. We agree with the exchange editor that some magazines put too much stress on short stories, but in our opinion a college paper should be representative of every department of student composition. Both interest and completeness demand this, and moreover the Catholic college should aim to develop writers of Catholic fiction, of which there is great dearth at the present day.—*The College Spokesman*.

* * * * *

The Viatorian is a magazine which we could not, as a rule, call a well-balanced one, on account of the fact that it seems purposely to be composed of one good, long essay which always heads the list of titles in the Contents, plus one or two articles of lesser merit. The March Number is, however, an exception to this rule, as it consists of three essays of nearly equal excellence. The predominant one is entitled "The Religious Influence of the Irish People," and encloses within comparatively small compass an account of the Irish missionary achievements in Europe, England, the United States, Canada, Australia, and Africa. The essay in question is a scholarly article, an excellent treatment of an engaging subject. The second of the essays mentioned above is "The Relation between Science and Art." This is a philosophical essay and as such is to many persons uninteresting, but it contains some very fine sentences and passages and well repays a perusal. The quotation of a few sentences and principles laid down in the essay will convey more of its worth than we can in pages of endeavor. "Art may be defined as the expression of the beautiful through human genius." "Science is satisfied with the truth; Art goes farther to its depiction with all the splendors of order and clearness of expression that beauty implies." "Art is essentially personal and concrete. Science impersonal and abstract." "Science is essentially ana-

lytic and uncreative, Art is synthetic and creative." Maxims and principles of this sort might be multiplied, but these are sufficient to show the deep, philosophical thinking employed in the composition of this article. The third of the three essays to which we had reference is "The Morning Star of Christian Philosophy," a short and comprehensive account of the life and work of the Christian Aristotle, St. Thomas of Aquinas. This, in our humble opinion, is the best of the three articles.

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THE VIATORIAN.

The February number of this exchange is indeed composed of choice literary matter. The opening article, "The Application of George Washington's 'Farewell Address' to Our Present-day Government," is treated in a thorough and interesting manner. Evidently the author has comprehended the necessity of adhering strictly to the admonitions of "The Father of Our Country." The story columns are well represented. "The Power of Love" particularly engaged our attention, fascinating as it is in its plot and development. It would be well worth the consideration of all readers. "A Delusion" shows the skillful way in which the author handles his subject. He has succeeded in holding his readers in suspense until the very climax of the story. "The Turn of the Tide" is also carefully written. The editorials are well chosen. The material and arrangement of this journal go to make up an excellent issue.—*The Patrician*.

INTER ALIA

Still Ahead of Notre Dame

On the evening of May 12 a dual debate took place between Notre Dame University and St. Viator College with the negative teams of each school defending the subject for debate on their own floor. The question of the debate was, "Resolved that Initiative and Referendum should be adopted in our several states." The defenders of the "Old Gold and Purple" divided honors with Notre Dame, incidentally the strongest team in the middle west, by winning on

the home floor. Messrs. T. Donovan, C. Hart, and T. Lynch composed the home team and defended the negative side of the question, while Messrs. E. O'Connell, C. Smith and T. Galvin contended the affirmative. The debate proved to be of the first order because of the polished eloquence, thorough knowledge and keen rebutting power of the debaters. Sharply at eight o'clock Hon. A. W. DeSelm, chairman of the debate, called the house to order and introduced the speakers in the order previously mentioned. Thomas Donovan opened for St. Viator, laying down the line of argument that would be supported by his colleagues. Mr. Donovan proved himself an orator in the true sense of the word; he explained clearly the points to be proven and gave both judge and audience a clear idea of the negative contention. He was followed by E. O'Connell, of Notre Dame, who likewise introduced the affirmative line of arguments and who indeed showed the earmarks of the trained orator. C. Hart spoke next for Viator and in his convincing manner and delivery sustained strongly the arguments laid down by bringing striking facts to prove his contentions; then in order came Clovis Smith of Notre Dame, Thomas Lynch, of St. Viator, and Timothy Galvin of Notre Dame, the last man closing the construction speeches. In rebuttal too much praise cannot be given to Mr. Lynch for his keen ability in picking the weakness in Notre Dame's argument. In this he proved himself a star. By his logical and witty attack he managed to destroy practically the entire argument, built up by the affirmative. Mr. Smith proved himself the running mate for Mr. Lynch in rebuttal. The judges presiding at the debate were: Hon. W. H. McSurely, Hon. Joseph H. Fitch, and Hon. Richard E. Burke, all of the Superior Court of Chicago, Illinois. The result at Notre Dame was a decision given in favor of the Negative. Mr. E. Dunn, Mr. E. Smothers and Mr. E. Dillon represented St. Viator on the opponent's floor and proved themselves capable of their commission. Although the decision was against them, they presented a strong line of argument which required great skill on the part of Notre Dame to break down. The judges presiding at Notre Dame were: Hon. T. Schonensun, Br. F. G. Leggand.

The great success that has been achieved by our debating team, is, in a great part, due to the zealous work of Rev. W. J. Bergin, C.S.V., and Bro. J. W. Maguire, C.S.V., who have succeeded in keeping us just one ahead of Notre Dame.

**The "Call"
Staged by
K. of C.**

On Monday evening, May 11, 1914, at the Remington Theatre, St. Viators Council, 745, Knights of Columbus, presented the "CALL," written by Rev. F. A. Sheridan, C.S.V. This is the second time that Kankakee people have had the opportunity of seeing this powerful piece. The cast was composed of the best talent Kankakee could afford, which proved a brilliant cast. They were well able to bring out the force and meaning of the great lesson that the play teaches. The particular stars were Mrs. A. L. Granger, who played the part of the mother, Mr. A. E. Smith, who played with much vigor the part of the father, Miss F. McAnnalley, the Dominican sister, was indeed the picture of kindness and love, Mr. E. A. Marcotte looked and interpreted with great force the role of the priest.

All the cast showed the polish that characterizes the professional and indeed made the play a grand success. Rev. F. A. Sheridan directed the cast and no little share of credit is due him for its success. A dress rehearsal was staged at the college, the day previous to its being played in Kankakee and the College boys were given the opportunity of seeing it presented.

**Altars for
Notre Dame
Convent**

Three new and beautiful altars have been erected to the chapel at Notre Dame Academy, and were unveiled on Sunday, May 3, with solemn ceremony. The main altar is the donation of Mrs. Mary Kilbride, of Chicago, and the side altars were given by two members of the Alumnæ. Rev. J. J. Corbett sang the mass, assisted by Rev. J. P. O'Mahoney and Rev. Plante. Rev. J. P. O'Mahoney blessed the altars and preached the sermon for the occasion. The convent choir of sixty voices furnished the music. After mass a delicious luncheon was served in the Convent dining-hall. In the afternoon there was an exhibition of the work in sewing and painting done by the pupils of Notre Dame Academy.

**Appointment of
E. D. McCabe**

E. D. McCabe, a graduate of St. Viator in 1887, has recently been appointed by President Wilson, Internal Revenue Collector for the district of Peoria. Mr. McCabe is a prominent lawyer of Peoria, and is a most capable man for the position of trust to which he has been ap-

pointed. The College faculty wishes to congratulate Mr. McCabe on his new appointment and sincerely wishes that continual success will be his in his new office "Internal Revenue Collector."

Holy Name Society in Montana

Again we write of the achievements of Viator's sons. Rt. Rev. J. P. Carroll, D. D., Bishop of Helena, Montana, who is perpetuating the spiritual cause of the Society of the Holy Name. The Rev. Father was the first to establish a branch of the Society in Montana. In 1911 Bishop McMullen erected senior and junior branches of St. Mary's parish, Helena. The cathedral parish followed his example, thence to Mt. St. Charles College, which is under the direction of Rev. Peter McDonald. The Rt. Rev. Father is a zealous worker and much loved by his parishioners. His hope is that its spiritual influence will radiate to every part of the state of Montana.

Visit of Bishop Lillis

On May 20, St. Viator was the happy host of the Rt. Rev. Thos. F. Lillis, D.D., of Kansas City, diocese, who was enroute to Rome on his 'ad limina visit'. This was his first visit to the college, and he expressed his delight and praise as to its splendid standing, and promised to return sometime in the future. During his stay he adopted one of the seminarian, namely Mr. Dawson J. Byrne.

Oratorical Contest

The Freshman oratorical contest took place in the college Auditorium on June 3. The following qualified for the contest: Charles Hart, Fulton Sheen, Thomas Hackett, John Cox, Frank Hughes and Daniel Sullivan. The medal is awarded to Charles Hart, next in merit being Daniel Sullivan. The subject of the contest was the present "HOME RULE" bill.

Home Rule Celebration

On Tuesday morning, May 24, news reached St. Viators that the Home Rule bill had been passed. This caused great rejoicing among the loyal sons of Erin at the College. The Rev. President gave a talk on the subject and finished by granting a holiday to the entire community.

Many instructive speeches were delivered with great vivacity and force. Among those who spoke were Rev. Bro. W. J. Stephenson, C.S.V., Messrs. Griffin, Lynch, and Burne. A cablegram was sent to Hon. John P. Redmond, extending the heartiest congratulations of St. Viator.

K. of C. Initiation

On Sunday, May 18, the annual K. of C. initiation took place in the hall of St. Viator's Council, 745, of Kankakee, Ill. Six students from the college were taken into the order. After the initiation an elaborate banquet was spread in Radeke Hall, with an attendance of five hundred.

Ordinations

Saturday, June 6, ¹⁹¹⁴ marks the day on which Viator will send a number of persons to labor in the causes of Christ. In all parts of the country ordinations will take place, and on Trinity Sunday the first high masses will be read by the newly ordained priests. Those who have completed their theology at St. Viator and are to obey the order of Melchisadech are Stephen J. Carew, born in County Tipperary, Dundrum, Ireland. He attended elementary school in his native city. Afterwards he attended Mount Mallery Seminary, Cappigan, in County Waterford, Ireland, until 1910. Thence he went to St. Patrick's College, Carlow, and finally to St. Viator, where he has been for three years. His appointment is to St. Joseph, Missouri, and will be ordained by Archbishop Quigley in Chicago. He will sing his first mass at the St. Viator Novitiate. Mr. Patrick J. Ryan, born in Newport County, Tipperary, Ireland. He attended school in his native city until seventeen years old, thence he went to Rocknell College, Castletipperary. He made philosophy at Thurles, and finished his course at St. Viator. Mr. Ryan's ordination will take place in Chicago. He will sing his first mass at St. Algotha's Church, Chicago, and will then be stationed at Davenport. Thomas F. Cleary, born in El Paso, Illinois, where he received his early training in the public schools. He next attended Notre Dame, where he equipped himself for college, and then made his course at St. Lawrence, Canada. He completed his theological studies at St. Viator, and will be ordained in St. Mary's Cathedral, Peoria, by the Rt. Rev. Edmund M. Dunne, D.D., and will sing his first mass in El Paso, Ill. Mr. Jeremiah P. O'Mahoney was born in Skillberren, County Cork, Ireland. He attended at an early age the

Vincentian school in Cork. He spent three years at Niagara University, New York, then came to St. Viator, where he received an A. B. in 1911. He made his theology here, and will be ordained in St. Patrick's Cathedral, New York City, New York, by Rt. Rev. Thomas F. Cusack, D.D. He will sing his first mass in Lawrence, Mass., and will then be stationed in the diocese of Louisville, Kentucky. Mr. Patrick Hogan was born in County Limerick, Ireland. He was for a number of years a Christian Brother in St. Louis. He studied classics at several renowned institutions and made philosophy at St. Boniface College. He made theology at St. Viator and will be ordained by Bishop Quigley in Chicago. Afterwards he will sing his first mass in Sacred Heart Church, Kansas City, Missouri. He has been appointed to Sioux Falls Diocese. Mr. Robert E. Graham was born in Conception, Missouri. He studied the classics and philosophy at Catholic University, and then attended St. Viator, where he completed theology. He will be ordained by Rt. Rev. Maurice Burke, of St. Joseph Diocese, and will sing his first mass in Conception on Trinity Sunday.

O B I T U A R I E S

"Blessed are they who die in the Lord."

Shea Killed

— Shea, twenty years old and brother of Thomas Shea, St. Viator, was killed by a train in the railroad yards at Ottawa, Ill. After having his limbs severed from his body the young man was taken to a hospital, where he died shortly afterward. We extend our deepest sympathy to Thomas in the loss of his dear one.

**PRIEST'S ANNIVERSARY FITTINGLY
OBSERVED**

Aug. 1914

A fine and deserved tribute was paid this morning at ten o'clock to Rev. A. D. Granger by the large attendance of his parishioners and fellow priests at a high mass in St. Rose church, upon the occasion of the celebration of his twenty-fifth anniversary in the priesthood.

The church was as full as comfort would allow with parishioners and friends of Father Granger and the sanctuary was filled with visiting clergy, many of whom had come from a distance to congratulate the reverend father and show their respect by their attendance at his celebration mass.

An impressive mass was sung by St. Rose choir, accompanied on the organ by Rev. J. E. Bourget of Irwin, who is considered one of the best artists on the pipe organ in the state. Father Granger acted as celebrant at the solemn high mass, made more than usually impressive by the excellent singing, the handsome altar decorations and lights, and the spirit with which the mass was celebrated. Rev. M. J. Marseille, until recently pastor at Beaverville, and formerly president of St. Viator college, now at Chicago, acted as deacon of the mass and Rev. Gelino, pastor of the St. John the Baptist church in Chicago, acted as sub-deacon. Father Le'Vasseur of L'Érable delivered the sermon.

Immediately after the celebration of the mass a big dinner was served at the rectory to about forty priests, practically all in this county and several from adjoining counties and from Chicago.

This afternoon the sisters of the convent and hospital are tendering a reception to their pastor and this evening at convent hall a public reception and program will be given.

Father Granger, with the exception of five years in Chicago, has always been a resident of Kankakee county, having been born at Bourbonnais, December 21, 1863, where he was reared and educated. Following his graduation from St. Viator's college he was ordained by Archbishop Feehan at the age of twenty-five and assigned to the assistant rectorship of Notre Dame in Chicago, after which, in 1894, he was appointed rector

at St. Rose church, which now has a parish of almost 800 families, a parochial school of over two hundred boys and a convent of about three hundred girls. In the parish is also the Emergency hospital built through the instrumentality of Father Granger, ably assisted by the citizens of Kankakee generally, without respect to creed or nationality.

Father Granger is personally regarded with love and respect by the entire community, which is today offering him their happiest congratulations and well wishes for many more years of successful work in Kankakee.

PERSONALS and ALUMNI

The president and faculty of the college wish to express their appreciation to the Rev. A. Mainville, Brimfield, Ill., for the Index volume of the Catholic Encyclopedia. This completes the set which Father Mainville so generously donated to the student library last year.

Rev. Francis Munsch, C.S.V., A.B., '08, who has been studying abroad for the past three years, has returned to the United States. After spending several weeks at the Motherhouse in Chicago, the Rev. Father returned to the college, where a right hearty welcome awaited him. Father Munsch will be connected with the college faculty.

Recently Mr. Eugene Graveline, of the high school department, and for several years a student at the college, left for Mount Holy Sepulchre, Washington, D. C., to enter the novitiate of the Franciscan Fathers. The friends of Mr. Graveline wish him eminent success and happiness in his chosen life work. Among other former students of the college to enter various congregations we may mention: Messrs. Joseph Legris and Ralph Legris, members of the Congregation of the Most Holy Redeemer; Ernest Burtle and John McIntaggart, of the Congregation of the Passion; T. Navin, Congregation of the Mission; J. W. Maguire, E. M. Kelly, S. Swikoski, J. Bradock, E. Fitzpatrick, J. Brady and T. Guiterriez, in the Clerics of St. Viator. Of the old alumni, among the Viatorians, we find Father

Phillip Dube, Father Munsch, Father Lemartz, Father Breen and Father Daly, a Jesuit.

It is always pleasing to see a great number of former students returning to visit their Alma Mater. Since our last issue we have had the extreme pleasure of welcoming among others the following: Messrs. H. Baker, H. Kaminsky, Charles Harris, Paul Galligher, A. Shea, E. Leinen, John Mulligan, A. M. Reilly, Mel Corcoran, all of Chicago, and J. Wheeler of Pontiac, Ill.; F. Claren, B. Gulshen, Dan Boyle, of Ottawa, Ill.

Recently Ed Kennedy took part in an amateur production in Kankakee, and as usual, crowned himself with glory.

Rev. Thomas O'Brien, pastor of St. Catherine Church, Genoa, Ill., recently visited Alma Mater. Father O'Brien was en route to Ireland, where he will spend the summer months with relatives and friends.

Recently Arthur Lyons was operated on at the Emergency Hospital, Kankakee, Ill., for appendicitis. The operation was successful and Arthur has completely recovered, although he will not return to school until the autumn term.

Among the recent clerical alumni and friends to favor us with a visit are: Rev. J. D. Kirley, C.S.V., St. Viator's Mission, Chicago; Rev. J. E. Cregan, C.S.V., St. Edwards Church, Chicago; Rev. Thos. Costello, St. James Church, Arcola, Ill.; Rev. A. L. LaBrie, St. Patrick's Church, Momence, Ill.; Rev. Stephen McMahon, Our Lady of Lourdes, Chicago, Ill.; Rev. J. Armstrong, Sacred Heart Church, Farmer City, Ill.; Rev. A. L. Gerard, St. John, the Baptist, Chicago, Ill.; Rev. John T. Power, Dwight, Ill.; Rev. Z. P. Berard, St. Anne's Church, St. Anne, Ill.; Rev. T. Tyrcha, St. Peter and Paul's Church, Chicago; Rev. Jno. Kulczyts, St. Josophat's, Chicago; Rev. H. A. Darche, Notre Dame Church, Chicago, Ill.; Rev. A. Savary, Chicago; Rev. J. Bourdeaux, St. Joseph's, Manteno, Ill.; Rev. P. LeBonn, St. Peter's Church, Clifton, Ill.; Rev. Wm. P. White, St. John's, Cullum, Ill.; Rev. M. Enright, Immaculate Conception, Chicago, and Thos. Fennessay, Springfield, Ill.

CLASS DAY AND COMMENCEMENT EXERCISES

The ninth annual class day and the forty-sixth annual exercises were held on June 15 at St. Viator's College.

These two days of celebration so full of pleasure and activity were a befitting close to a very successful scholastic year of 1913-1914.

The solemn high mass which is the inaugural ceremony of the class day festivities was celebrated by E. L. Rivard Provincial with the Rev. P. J. O'Mahoney as deacon and C. A. Marino as sub-deacon.

The Rev. James J. Shannon vicar general diocese of Peoria preached the baccalaureate sermon. He performed his portion of the program with a zeal and earnestness which lent double force to his cogent words.

The places of honor in the church were occupied by the masters of 1914 and the senior graduates each wearing a cap and gown the insignia of his exalted rank.

At one o'clock a sumptuous banquet was served in the college banquet hall. About six hundred persons were seated at the tables. Many Alumni were present besides the parents and friends of the faculty and students.

Forty-sixth Annual COMMENCEMENT EXERCISES

St. Viator College Auditorium
Monday, June 15, 1914

PROGRAM

Commencement Exercises, 2 P. M.

His Grace, Most Reverend James Edward Quigley, Archbishop
of Chicago, Illinois, Presiding

March College Orchestra
Overture College Orchestra

ORATIONS—THEME: THE LIVING WAGE

- Has the Laborer a Right to the Living Wage?.....
Thomas J. Lynch, '14
 Selection College Orchestra
 Has the State the Duty to Guarantee a Living Wage?.....
Leo J. McDonald, '14
 Selection College Orchestra
 What Is a Living Wage?.....Thomas J. Donovan, '14
 Valedictory Edward S. Dunn, '14
 Distribution of Medals Conferring of Degrees
 Awarding of Diplomas
 Address.....Most Rev. James Edward Quigley, D. D.

PROGRAM NINTH ANNUAL CLASS DAY

ST. VIATOR COLLEGE

Sunday, June Fourteenth, Nineteen Fourteen
 Nine-thirty A. M., Solemn High Mass, College Chapel
 Baccalaureate Sermon
 Rev. James J. Shannon, Vicar General, Diocese of Peoria

BANQUET

One P. M.—College Refectory

Toastmaster—Edward S. Dunn, '14

"The After Man".....Chas. A. Marino, '12

"I would that my tongue could utter

The thoughts that arise in me".....W. Irvin Murray, '14

—Tennyson

"Fond memory brings the light

Of other days around me".....Wm. C. McKenna, '06

—Moore

"I feel like one who treads alone

Some banquet hall deserted".....Edgar R. Smothers, '15

—Moore

"How charming is divine Philosophy!

Not harsh and crabbed as dull fools suppose,

But musical as is Apollo's lute,

And a perpetual feast of nectar'd sweets,

Where no crude surfeit reigns".....Lawrence Ward, '14

—Milton

"Finis coronat opus".....Very Rev. J. P. O'Mahoney, C.S.V.

EVENING EXERCISES

Seven-thirty O'clock—College Campus

Overture	Band
Class History	J. Alfred Rebedeau, '14
Class Prophecy	J. J. Farrell, '14
Selection	Band
Class Poem	W. Irvin Murray, '14
Class Will	Lawrence Ward, '14
Selection	Band
Investiture of Class of '15	
Conferring of Monograms by Athletic Board of Control	
Selection	Band

CLASS OF 1914

Edward S. Dunn, President	Thos. J. Donovan
W. Irvin Murray, V-President	J. Alfred Rebedeau
Lawrence Ward, Treasurer	Thos. J. Lynch
John J. Farrell, Secretary	Leo. T. McDonald

Class Motto: *Nomen Servare Fidem*

Class Colors: Purple and White

<h2>ATHLETICS</h2>

ST. VIATOR 2.

NORTHWESTERN 1.

On May 16th, "Cap" Lawlor's men fought and what is more important won their first battle on foreign soil. Northwestern entertained and for nine innings they did it royally but in the ninth the entertained put across a win. Lynch worked for the locals and proved himself master of the situation at all times. Six hits were gathered off his hawk-eye stuff but not more than one came in on running. Neither did our recruit hurler issue any passes and seven Napervilleans breezed at his offerings. Our hit-smith Lawlor got his two customary wallops. Kluckholm was in rare form but erratic work by Spitler in the pinches lost the game for him.

ST. VIATOR						NORTHWESTERN					
	R	H	PO	A	E		R	H	PO	A	E
Kearns, ss ..	1	0	2	2	2	Spitler, ss ...	1	0	1	0	2
Mortell, cf ..	0	0	1	0	0	Kluckholm, p	0	1	2	3	0
Butler, c	0	0	9	1	0	Fehr, c	0	1	12	1	0
Lawlor, 2b ..	0	2	2	1	0	Seeler, lf	0	3	3	0	0
Pemberton, rf	0	0	0	0	0	Peters, 3b ...	0	0	1	1	0
Kiely, 3b ...	1	0	1	4	1	R Kienholz, rf	0	0	1	0	0
Roberts, 1b	0	0	11	0	0	Hill, 2b	0	0	2	1	0
Gortland, lf ..	0	0	1	0	0	Pherhelm'n, cf	0	1	0	0	0
Lynch, p	0	0	0	8	0	B Kienholz, 1b	0	0	5	0	0
	2	2	27	16	3		1	6	27	6	2

SUMMARY.—Two base hits, Lawlor. Struck out by Kluckholm, 11; by Lynch, 7. Bases on balls off Kluckholm, 3.

NOTRE DAME 6.

ST. VIATOR 4.

True to ancient custom St. Viator lost its annual game to Notre Dame by a 6 to 4 count. Newnings doubtful homer with the bases staggering coupled with seven Viatorian errors was enough to give the South Bend school the psalm. Pemberton and Kelly, both wrongside pitchers, locked horns in a beautiful pitchers' battle, while one received good support. Kelly's backers were the steadier and had "Scoop" been assisted in the pinches as Kelly was the score would have been different. Our blond hurler was reached for four wraps and it is doubtful whether one, Newning's circuit wallop was fair or foul. Lawlor got two of our five hits, and Butler helped things along with a triple, with Kearns and Mortell on the paths.

NOTRE DAME						ST. VIATOR					
	R	H	PO	A	E		R	H	PO	A	E
Phska, rf	1	0	1	0	0	Kearns, ss ..	2	1	3	0	2
Dugan, cf ...	0	0	1	0	0	Mortell, cf ..	2	1	2	0	0
Forrell, 1b ..	1	0	6	1	0	Butler, c	0	1	5	1	0
Mills, 2b	2	1	3	4	1	Lawlor, 2b ..	0	2	2	3	0
Newning, 3b .	2	1	0	2	1	Pemberton, p.	0	0	0	2	0
Bergman, lf .	0	1	2	0	0	Kiely, 3b	0	0	3	1	3
Meyers, ss ..	0	0	1	0	0	Roberts, 1b ..	0	0	7	0	1
Kenney, c ...	0	0	13	2	0	Hackett, rf ..	0	0	1	1	1
Kelly, p	0	1	0	2	2	Gortland, lf .	0	0	1	0	0
	6	4	27	11	4	Leonard * ...	0	0	0	0	0
							4	5	24	8	7

*Leonard batted for Pemberton in ninth.

SUMMARY.—Home run, Newning. Three base hits, Butler. Struck out by Kelly, 13; by Pemberton, 3. Bases on balls, off Kelly, 4; off Pemberton, 1. Passed ball, Butler.

ST. VIATOR 10.

LOMBARD 4.

Not in the least discouraged by the Notre Dame game, the purple and old gold pastimers came back after one day's rest and handed Lombard college a 10 to 4 defeat. The visitors lit among us with only one defeat to mar their record, also in the midst of a batting rampage, but "Slim" Lynch marred their record some more and stood their batting rampage on its right ear; the visitors getting only three hits. The jamboree started with A. Fischer catching Pickerel and ended with A. Fischer catching Trumpy, for in the "lucky seventh" the local swat artists fell for the fact that Pickerel was fish and that he was too far removed from his natural element to be of any service so they applied the skids and Pickerel ended up under the water. When the Lombard coach saw that Fischer did not know how to catch Pickerel he rushed Trumpy right into the game and told him to Turner loose, meaning his fast one. He did, but even so, hits by Clancy and Kiely produced another run in the eighth. Kearns, Lawlor, Kiely, Clancy, and Gortland each got two hits. While Gortland and Roberts starred on defense, McKee was the whole show for the visitors, making two hair-raising catches of flies produced by Lawlor.

ST. VIATOR						LOMBARD					
	R	H	PO	A	E		R	H	PO	A	E
Kearns, ss ..	2	2	3	3	1	Fisher, c	1	0	8	1	0
Mortell, cf ..	0	0	2	0	0	Mustain, ss ..	1	0	1	3	2
Butler, c	0	1	6	0	0	Rush, 2b	0	1	1	2	1
Lawlor, 2b ..	1	2	2	2	0	McKee, rf ...	1	1	2	0	1
Clancy, rf ...	2	2	0	0	1	Turner, lf ...	1	1	0	0	1
Roberts, 1b ..	1	0	9	0	1	Leonard, 1b .	0	0	11	0	0
Kiely	3	2	1	0	0	Wright, cf ..	0	0	1	0	0
Gortland, lf .	1	2	4	0	0	Pickerel, p ..	0	0	0	1	0
Lynch	0	0	0	3	0	Trumpy, p ..	0	0	0	0	0
						Nelson, 3b ..	0	0	0	2	0
	10	11	27	8	3		4	3	24	9	5

SUMMARY.—Three base hit, Turner. Two base hits, Lawlor, (2). Balk, Pickerel. Base on balls, off Lynch, 1; off Pickerel, 7; off Trumpy, 1. Struck out by Lynch, 4; by Pickerel,

5; by Trumpy, 1. Stolen bases, Kearns, (3); Roberts, (2); Kiely; Rush. Umpire, Daley.

ST. VIATOR 2.

ST. JOSEPH O.

Jupiter Pluvius interceded in behalf of St. Joseph's on May 27, when St. Viator journeyed to Renssalaer, at the end of the fourth inning when the Viatorians were leading 2 to 0. "Old Jupe" gummed up everything with a generous supply of H₂O. Clancy's home run was the feature of the curtailed conflict.

ST. VIATOR 2.

CATHEDRAL 1.

The '13-'14 athletic year closed most auspiciously for St. Viator on June 4th, when they defeated Cathedral College at the Fed park in Chicago, 2 to 1. This victory gives the Purple and Old Gold squad a percentage of .777 as they lost only two games, and both of them were presented not lost to university teams, viz., U of Hawaii and Notre Dame. No state school team could take the measure of "Bill" Lawlor and the records show that St. Viator may claim the state championship in base ball as a companion for the foot ball championship. The records of the Cathedral game were lost so a box score is impossible. Mortell starred for St. Viator while Kelly and Dillon were the Chicago team's brightest.

HERE THEY ARE

"Crab" Lawlor Capt and 2 b: Early in the season Lawlor was chosen to fill the job of captaincy and Bill did it to a queen's taste. His hitting and fielding bordering on the phenomenal. The "Cap" hit .433.

"Scoop" Pemberton: After Whysochi had left school the job of finding a suitable hurler confronted Coach St. Aubin. His worries were soon dispelled by the appearance of "Scoop" who made such an enviable record in foot ball last autumn for the stuff "Pem" showed was real goods as any one who batted against him well testified.

"Tim" Sullivan caught the first few games but the cruel fates and a tight shoe disabled Tim's left wheel and he was crippled for the greater part of the season.

"Mick" Butler took up the catching job where Sullivan left off and covered himself with glory. At times the "Mick" did not use the best of judgment, especially when hitting in a pinch,

for then he'd knock it out of the lot necessitating the purchase of a new ball.

"Em" Kissane graduated from the academics' team of last year and took his post graduate course on the varsity this year as its first sacker. "Em" was rather light on the stick but he made up in the field.

"Eddie" Kearns led off in the batting order and proved a valuable man as he hit over .300 and scored in every game but one. He also played a great defensive game as Lawlor's mate at short.

"Mat" Kiely completed the inner defense at 3rd. While Kiely's work in the field was rather erratic his "pep" and clouting propensities were always to be feared.

"Koke" Gartland played the sunfield in master style this year even though he was never in the best of form. "Koke" did not find his batting eye until late in the season but in the last few games he raised his average over the .250 mark.

"Patsy" Mortell grabbed off the high ones out in center and fielded .1000. His hitting also characterized the wee fielder's playing. "Patsy" was in the sacrifice place and after doing the martyr stunt nine times he hit .400.

Right field offered a problem and in attempt to solve it Coach St. Aubin used Clancy, Leonard, and Hackett, but says he could make no choice from this trio.



BASE BALL

Standing—Left to right—St. Aubin, Coach, Kearns, Hackett, Kiely, Pemberton, Gartland.
Sitting—Sullivan, Lynch, Butler, Clancy, Lawlor, Capt. Mortell, Kissane.

WM. J. LAWLOR

For many years St. Viator has been fortunate in having an all around man, but this year we had Bill Lawlor who led the victorious basket ball and base ball teams and in the fall Bill will resume his job at right end and in addition will assume the captaincy of the foot ball team to succeed E. Dunn. Lawlor's feat of making all three teams and the style in which he acquitted himself in all branches of sports gives him a place on St. Viator's athletic role of honor with Stack, Fitzgerald, Berry, Quille, Moynihan, and Kissane.

Pemberton and Butler also served on all teams this year but were "subs" in basket ball.

Just at the beginning of what promised to be his most successful season, Louie Bachant '07-'09, had the misfortune to sustain a broken leg. Louie was doing backstop duty for Winnipeg and was considered their most valuable man. Much consternation is caused by the fact that Bachant may be out of the game all season. Bachant was the receiver on the famous '08-'09 team and his many admirers at St. Viator express their sorrow at his being disabled in the height of his career.

FINIS

The base ball banquet marked the culmination of St. Viator's most successful year in athletics. The following men were awarded base ball V's: Lawlor, Pemberton, Sullivan, Butler, Kissane, Kearns, Kiely, Gartland, Mortell, and Lynch. William Lawlor of Peoria was re-elected captain for '15.

SUMMER SCHOOL

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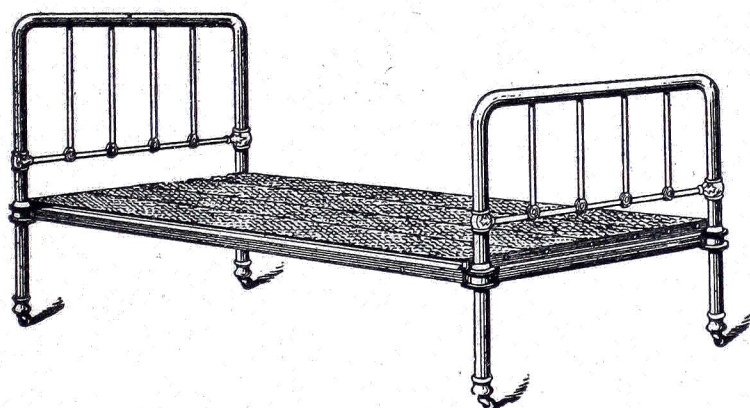
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