

THE VIATORIAN

Fac et Spera

VOLUME 27

MARCH, 1910

NUMBER 6

CATHOLIC PATRIOTISM.

Delivered by Rev. Wm. J. Clifford, C. S. V., at the Entertainment Given by
the Class of 1910, on Friday, February 21st.

 HERE is no topic upon which the average American feels better qualified to deliver an opinion than on the subject patriotism; and it may safely be added, that that there is no subject regarding which, the average orator is more indefinite, more vague or more hazy—yet this he by no means is willing to admit but he gives forth his opinion as the only original and necessarily true cause of the beginning of our glorious Republic or as the final and all embracing solution to the difficulties that threatens to tear down the flag; but fortunately for the nation the only effect such flights of eloquence have, is to make large holes in a Fourth of July atmosphere, which close up again, when the bolt has passed, leaving no evidences of the storm except in the mind of him whose only qualification for his self-appointed task was a questionable felicity in speaking or writing grammatically.

In order that not to be likewise censurable I will attempt to defend our patriotism, that is the patriotism of Catholics, by submitting to the tribunal of reason certain arguments which I believe will satisfy every one that we are patriotic, that we love our land and country and for it are willing to give up all that we hold near and dear.

That we Catholics are often accused by those who do not know us of being unfavorable to the existence of the Democratic institutions of the Land, and that our religion is opposed to the fundamental principles of our glorious Constitution; that we are not and can not be good Catholics and at the same time good

American citizens; that we are not patriotic, is a fact that needs no demonstration.

But in answer to this, I wish to show you this evening that a man cannot be a good citizen of any land, and especially of these United States, unless he is a religious man, and that the most religious man taking the word in its proper sense is the Catholic; and therefore the better Catholic a man is the better citizen he is, and in consequence here in the United States the Catholics are as good citizens, as loyal to the flag, as much in favor of our free institutions as the members of any other sect or denomination and much better than those who profess neither one nor the other.

Patriotism does not consist in waving the flag, nor in shooting off a few fingers with a cannon cracker every Fourth of July, nor is it manifested in loud boastings about the perfections of our government, but what it does consist of, is the desire to serve one's country by protecting its rights and maintaining its laws and its institutions in all their primal vigor and purity, and this desire is constantly manifested by a constant reverence and respect for duly constituted civil authority—for law and for order.

Now what is law—law according to St. Thomas, “is a rule dictated by reason, the aim of which is the public good, and promulgated by him who has the care of society.” Every command then that deserves the name of law, must flow from the intellect, and as the object of the intellect is necessarily truth, every law must be true: but a law is likewise the effect, an action of the will, for an act of pure reason without the co-operation of the will is a thought and not a command, the reason merely enlightens the mind but does not produce action. Now the object of the will as is clear to every one is likewise the good and the true, and consequently when the will issues a command, after it has been enlightened by the intellect, by reason we have a law, for it is good and true, for this is essential to its very notion, and therefore we conclude that every law is good and true, and every command that is not good and true is both unjust and illegitimate, and should not, must not be obeyed by any true, loyal, patriotic citizen.

To the Catholic then the law is something holy, something good, for he sees in it the will of his God, of his Creator, and obedience to that law is obedience to the Eternal God Himself, and on the contrary his conscience tells him that every breach of

the law is a crime, a sin against his God as well as against his country, and so by this knowledge he is prompted to obey it.

Now friends, the end and purpose of the Roman Catholic church is to direct its subjects to their eternal salvation, and this she can accomplish only by insisting upon obedience from her faithful children; obedience not only to her own laws, which are concerned solely with their spiritual end, but also to the laws of the state which are concerned with their temporal well being and happiness, and consequently throughout her history the Church of Rome has always inculcated in her children, and required of them an obedience to the laws of the government under which they live. This love of law and order, which in practice she carries out so perfectly, and preaches so uncompromisingly; this duty of obedience to lawful authority, so admirably illustrated within her and so conspicuously manifested in the loyal bearing of the true and faithful Catholic to his king or ruler, the voice of Peter has ever proclaimed and still proclaims to all the nations of the earth. In this as in every age, she echoes the teachings of the Great Apostle of the Gentiles; "Let every soul be subject to higher powers, for there is no power but from God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath but also for conscience sake." (Rom. XIII, 1-5.) This then is what the Catholic thinks of law, this is what it is to him, and he obeys and respects it, he maintains it and encourages it, because in his lawful superior, be he ecclesiastic and civil, he sees the representative of the Supreme Lawgiver, their laws are the laws of his God, to which he bows a humble submission, and in so doing shows himself more free, more virtuous than the slave who indeed obeys but not for conscience sake, not because prompted by reasonable motives but from fear.

Now do you think, that he who holds the law of his land in such high esteem, he who has elevated them up nigh unto the throne of God, do you think, I repeat that such a one can be said to be unpatriotic? If he can then I confess I know not what patriotism is, I know not what virtue is, I know not what liberty is. Friends, mere obedience to the law is not patriotism, else the prisoners confined in dungeon cells, are as patriotic, if not more so, than the free citizen who is allowed to walk the streets of the nation in the light of day. No, patriotism is more than this, it is obedience given to authority because of the reasonable motives behind it and in this respect, I want to say to you this evening,

that the Catholic is patriotic, he is filled with a love for his country, he is inspired by the desire to serve it and preserve it much, aye, more than they who in the name of patriotism, and who under the pretense of serving their country are ever finding fault with our loyalty to our land; and the reason we are more patriotic than they is this, they deny to us a right granted by our Constitution, and by so doing they would tear away the very foundation of our Government and take away that which makes its Constitution the protector of the rights of man; for when the Catholic is prohibited the free exercise of his religion, or when he is barred from suffrage or from office because of it, then the nation, the republic of Washington and of Jefferson and of Lincoln will have passed away; then too, law will be banished from our shores; then will the much prized and boasted American freedom take its flight from that which was once; "the land of the free and the home of the brave." But they who deny us this right, or rather would deny it if they could, attempt to defend themselves by saying that the laws of the Catholic Church are opposed to our free Constitution and that the Catholic will obey his Church before his State.

This I deny, and more over I defy anyone to point out, to show me only one instance, one case where the laws of the Church are opposed to the laws not only of these United States, but to those of any nation in the world which now exists or has existed; for remember our definition of the law, "a rule of reason," remember also that "a rule of reason" must necessarily be true. Now I don't think that it will need any long explanation to prove to you that "truth" is one and indivisible, and that truth is from God, as the law itself, as the Apostle tells us is from the same Almighty source, for God Himself is the Truth and apart from Him there is no truth.

But the laws of the Roman Catholic Church were given it by Christ, the Eternal Son of God and must be obeyed by the children of that Church, because of their truth: the laws of all lands too were given them by their Creator, the Eternal God Himself and must likewise be obeyed by all God fearing men because of their truth. Will any one then be so rash as to say that the God of Truth contradicts Himself, by giving to man two commands one of which is opposed to the other, or that the laws of the Church. His Church oppose the laws of the land? Why the very statement involves a contradiction, equivalent to the denial of His Divine Existence. No friends, God is the author of all law,

be it Divine, Ecclesiastical or Human and whenever a conflict has existed it was not a conflict of law; but a conflict rather between justice on the one hand, injustice on the other; between the legitimate and the illegitimate; between the just and the unjust; between truth and falsehood. And if injustice and falsehood gain a temporary victory, as it sometimes does, it is not a proof that the victors are more patriotic than the conquered, else "might would make right"; but that they are rather totally lacking in patriotism, because they are banishing law from their land and with a license they call liberty are driving God and truth from their Parliamentary Halls. Therefore as Catholics we apologize to no one for being American citizens, or for claiming the protection of that flag whose stripes were made red by the blood of the Martyred Patriots of 1776, for we were there to give our share to that blood, nor at any time since has there been found any more true, any more loyal to our country's constitution or to its institutions than the men and women of the Catholic Faith who have dwelt within its shores. Not only were Catholics found in the ranks of the Nation's Heroes when the battle cry rang out, this is only one phase of true patriotism, but also they were ever working for its rights, ever protecting and maintaining its institutions and its laws. Do you doubt this, then take a hurried glance over the pages of American History, visit the busy marts of trade visit every village and hamlet from Maine to California, from the Atlantic to the Pacific and you will behold on every hand evidences of Catholic patriotism and love for country, for you will see that Church through her members exerting her utmost influence to make a mighty and a powerful nation, for it is the only Church that has heeded in a practical way the parting injunction of the Nations Father, in respect to whose memory we are assembled here this evening, for he in his farewell address to the American people uttered the following words of warning: "of all the dispositions and habits which lead to political prosperity, religion and morality are inseparable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those great pillars of human happiness, those foremost props of the duties of men and citizens. The mere politician, equally with the pious man ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for even life itself, if the sense of religious obligation deserts the oath which is the only instrument

of investigation in courts of justice? Let us with caution," he continues, "indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education * * * * reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

These words need no further explanation, they are as clear and as forcible as language can make them, yet despite this how are they heeded in the nation today. Would that time permitted me to read but a few of the many newspaper quotations of lectures made by professors in our modern schools and colleges, to show you that every effort is being made to banish God, to banish religion from those institutions whose only purpose for existing is that they make men and citizens of the youth of the land who are confined to their care. Let me repeat again, that the Catholic Church alone has heeded them and applied them in the only practical way to her children, for she with the experience of ages knows only too well that education without religion is neither education nor religion, and in consequence has been and is making every endeavor in her power to have them go hand in hand. To this end thousands of men and women professing her faith, are giving their lives, their only reward the knowledge of duty well done. To this end also are the faithful and patriotic American Catholics giving up a portion of their hard earned wages, that the religious school and college may be maintained, for not one cent of government money do they obtain, and still they refuse not to do so, because they see the necessity, so prompted by their love of country and desire for its future welfare they continue year after year (and will do so as long as the nation lasts) to pay their substantial tribute to those institutions where true manhood and patriotism kept alive and sent forth to protect the flag of their fathers.

It would be difficult to praise sufficiently that Church for the services she is rendering the country in this respect alone. Nor does she wish praise for it, for a sufficient reward to her is the knowledge that she is giving dignity and permanence to the State; that she is doing her share to save it from internal dissension and rebellion, which have been the causes of the overthrow of kingdom and empire, and will destroy any nation in which they appear.

Yes indeed, the Catholic Church by insisting on religious education is laying solid and deep the foundation of our nation's wel-

fare; she is giving the only guarantee to our country's life and stability and for this alone she is entitled to the respect of every true and loyal American citizen, be he Protestant or Catholic, Jew or Gentile, and every one of them should consider her the greatest school of patriotism, for she alone makes patriotism a religious virtue; she alone tells her subjects that love of God and country are the means necessary to enroll them citizens of the one great and good country, presided over by the King of Kings, at the foot of whose Great White Throne we all hope to meet.



THE FRIENDSHIP OF ST. THOMAS AND ST. BONAVENTURE

J. A. LOWNEY, '11



WHEN man considers the many precious and magnificent gifts, with which the all Creative Hand has deigned to grace him he cannot but be filled with admiration for their beauty and at the same time be penetrated with a deep sense of humility. He feels humbled because he is conscious of his unworthiness to become a fit receptacle for such priceless and brilliant gems. But among the many dispensations which divine Providence has so lavishly bestowed upon man, there is none sweeter, purer and more ennobling than Friendship.

Friendship is a brilliant ray which illumines the darkest recesses of poignant sorrow. It is a pleasant shelter wherein to retire when buffeted by the storms and trials of this life. Sincere friendship is as rare as it is precious, and the purer the friendship the more transparently beautiful it will be. Alas there are innumerable friendships which cannot truly be styled sincere. Or it would be more correct to say that false or insincere friendship is not friendship at all, but a vile counterfeit. Analysis and experience constantly testify that these so-called friendships are mostly established on false grounds and last as long as self has advanced its interests. Still there have been beautiful and inspiring friendships. In reading history we come in contact with many instances of genuine, sterling, pure gold friendships. Often friendship has been a marvelous help either in advancing the standard of art, in enhancing the beauty of literature or in perfecting industrial enterprise. Friendship has waylaid fear and timidity, has sent down refreshing dews on noble souls which might have otherwise been barren wastes, has sketched in features of neverfading colors the characters of illustrious men who might have otherwise sunk into oblivion, it has welded together the ardent, and noble souls of a St. Thomas and a St. Bonaventure. How devotional, how spiritual was this saintlike attachment! It was as pure as the gold which flows from the crucible, expansive as the sea, calm and majestic as the starry canopy of heaven.

As one cannot reflect on the exalted gifts of these men without feeling that his own qualities are insignificant, so he cannot contemplate their limpid friendship without experiencing in some degree, envy of their inestimable happiness.

What shame and confusion must have afterwards covered those who cared not to associate with the young Aquino when in study at Cologne! As his bellowing soon reached around the circuit of the globe to their amazement, so also his soul became enkindled and leaping into flames of love and devotion melted the heart of the Seraphic Doctor into his own. Ah, how would they now, who at first shrank from him, love to bask in the warm sunshine of the Angelic's friendship? The union of these two souls became closer upon each succeeding visit. Now love was enkindled, they became as one. The opinion of the one for the other differed in this, that St. Thomas who possessed an extraordinary keen intellect peered beyond the veils and discerned the Saint in Bonaventure. When the Seraphic was writing the life of St. Francis Thomas called him "A Saint." On the other hand St. Bonaventure less keen but nevertheless discerning, discovered in the Dominican his extraordinary favors and was heard once to say that not only did Thomas receive light from his natural faculties but was aided also by the supernatural light of God.

On further study of the intimacy of these illustrious Saints, one may discover that it was established on the strong and powerful foundation of humility. This may be clearly seen from an incident related in the lives of each. Both were to receive the Doctor's cap on the same day from the hands of Alexander the Fourth. And "unlike others who crave the honor of precedence, these two saints had a vehement contest of humility, each endeavoring to yield the first place to the other. But Bonaventure prayed with such earnestness that Thomas was obliged to acquiesce to receive the degree first." What a glowing example is here set forth to demonstrate a friendship holy and true, and to bear the clearest evidence of the efforts of these illustrious religious to scale the heights of perfection in pursuit of the noblest aim of their existence, "the earnest love of the Supreme One."

But there is another narration which sheds brilliant light on the nature of their union, one which admirably reveals its stability, sweetness, and unselfishness. Both were invited by Pope Urban the Fourth to construct an Office for Corpus Christi. After hours of prayer both set to work but success crowned the efforts

of the Dominican. For when the Franciscan beheld the glorious results of his friend's labor he was so "overcome by its depth and sweetness that he returned home and cast into the flames as useless the work which he himself had been preparing."

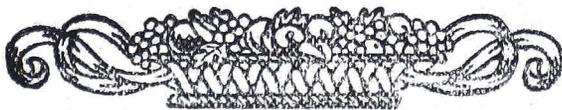
What greater devotion and unselfishness would one desire to have toward a friend especially when he thus beholds the broad and ardent genius of a Bonaventure humbly prostrating itself in the presence of a greater, keener and more vivacious mind? Although history does not bear testimony to this effect, yet we may safely say, that Thomas must have been extremely pained when he learned of the other's act. Undoubtedly here as elsewhere he would have desired to behold Bonaventure crowned with greatest success and would attempt anything to produce this result.

In the intellectual order as in the spiritual, we can feel the power and force of their united geniuses, and can recognize in the embodiment of each argument the deep breath of the one and the pulsating activity of the other. And if from St. Thomas there flows that stream of crystal thought and science, yet in its leap over the high precipice of the past we can see reflected in brilliant colors the light of the "Bright and ardent nature of his friend." In them theology was raised to her sublimest heights and as Vaughan aptly says, "Dogma in her purest, and mysticism in its best, met and embraced, with something like that transport which draws nature as nearly as possible, into one."

Both make a clear distinction between theology and philosophy, yet as regard the latter there are a few points on which they are not agreed. But as a whole the philosophy of the one is the philosophy of the other. It would not prove beneficial to them if they were unanimous in all things, for the delight of both was to enter into discussions of various kinds. Prevalent theories, philosophical dissertations and theological questions occupied the active mind of each. No person, but one, had attempted openly to assail the truth of the Church while these gigantic leaders were up in arms. This one, William of Saint Amour, must have undoubtedly admitted, if conceit had not deranged his mind, that it was an inopportune time for him to sally forth and attack the church through her religious orders. The narrow minded enemy poured forth most vicious invectives against the Dominican and Franciscan orders. But sad for him that he had sounded his blast for as its echo still resounded in the air, another trumpet from distant quarters was heard and thus was the signal given for

battle. The fight was a short one and as the victors were departing from the scene of the fray, St. Thomas and St. Bonaventure, the two leaders, could be seen clasped in a fond embrace.

Surely this was a friendship as pure, as sincere and as saintly as any recorded in the annals of history. It is one well worthy the minutest attention of a Raphael, a sublime theme from which can be developed sufficient matter for a grand painting. There in front one can behold the noble figures of these two illustrious religious men each vested in the habit of his respective order. The keen Angelic Doctor, in sitting posture, clasps the hand of the fiery Seraphic who is kneeling at his side. The former is gazing at the starlit heavens above, the latter is looking out across the peaceful sea beneath. The Dominican is aroused by the striking resemblance between the effulgence displayed in the heavens, and the ardent nature of his friend; the Franciscan is stired by the "awful stillness" of that boundless breathing sea and recognizes in it the depth of the Angelic's genius. And as the serene countenance of the sea is flushed with the shining splendor above her, we may also conclude that the tempered, keen, and boundless genius of St. Thomas borrowed some glow and fervor from the Seraphic Bonaventure.



THE PRANKS OF THE DAYLIGHT HOURS.

W. A. J. '10.

When Day the sable veil of Night,
Withdrew from Earth below,
Twelve radiant joyous hours sprang forth,
And toward the earth did go.

This dancing, prancing little band,
That frolic all the day,
Began at once their naughty pranks
As they sped on their way.

They waked the Lord Sir Sleepy land,
And told him haste retreat,
That fairest Dawn had come again
And would not Dreamers meet.

They chased the glorious King of day
O'er banks of clouds on high
And captured Him before he wheeled
High upward in the sky.

They pushed Him up the zenith line,
Albeit he begged to go,
They held him captive in their might
Just for a second though.

They turned his chariot from its course,
Of upward flight through space,
And merrily down the day's decline
Compelled old Sol to race.

They kept him on the downward path,
And heard him heave a sigh,
For as they brought him to the earth,
He knew that he must die.

The hours grew sad and touched by pain
And though they weened he'd die,
They knew that he would rise once more
In some far distant sky.

But Night was angry with the hours
Their wild and boist'rous flight
She sent her trusty Ebon band
To clear them from her sight.

But Twilight overheard Night speak
And instantly she went
And told the gaysome day light hours
Of Night's unkind intent.

And so the frisky brilliant hours
Before the Darkies came,
Had just 'nough time to blaze the sky
And in the flush of glory die.



† The Handmaid of Theology †

M. J. MUGAN, '10



NY remarks that might be offered to show the great help that reason renders to faith in aiding man to better understand the truths of religion would be incomplete were they to exclude mention of St. Thomas. This famous doctor of the church, who labored during the thirteenth century to formulate a system of logic which might serve as a powerful barrier against the onslaughts of infidels, is justly considered after seven centuries of intellectual progress, the greatest intellect that ever strove to throw light on the beauty and mysteries of God's Holy Church. A great lover of truth he exerted all the talents at his command to advance its standard. With a clearness of vision he saw that the church of Rome was the off-spring of the author of all truth; that within her portals the principles of justice and righteousness must prevail, and that her majesty and grandeur as the chosen representative of Christ to mankind must be upheld and defended. "The distinguished Father of the middle ages, who was at once the pride of the church and the admiration of the world; whose apprehensions were quick as lightning and whose development of truth was so luminous; whose arguments no change of circumstances could embarrass; whose knowledge appeared intuitive; and who, by a single glance and with as much facility as the eye of the eagle passes over the landscape, surveyed the whole field of controversy, saw in what way truth might be most successfully defended and how error must be approached." And above all he saw the great aid which reason could render Faith in making clearer its truths and its principles. He placed infinite confidence in the instrument of reason guided in proper channels, to serve faith in the cause of truth. And it is as the founder of that system which unites Philosophy to Theology in bonds of natural kindred that we commemorate the memory of the great Saint today.

It is beyond my power to form any adequate estimate of the great service reason renders to Theology when applied to questions of our day. The greatest principles of religion are being

assailed with a tenacity and determination which only hate and prejudice can muster. At no period in the progress of Christianity has the need been more urgent to wield the weapon of reason repelling the attacks of adversaries. The Naturalist, the Materialist, the Atheist are assuming a powerful attitude against religion. Powerful is their menace because, in these days of unexampled business activity, men do not stop to consider the righteousness of a cause but are led onward by a false appearance of truth. What can be the argument of Faith against these malignant enemies? Shall an appeal be made to the Scriptures to vindicate religion and her laws! Fie on Scripture, they will say, it is but the fanciful creation of the dreamer. Can the cause of faith be advanced by asserting the able testimony of the early Fathers? They will not admit it. Such truths, they will say, were well and good in the dim ages when superstition ruled the world and man had not as yet shaken off the deep lethargy of the ages! Away with this trumpery of the past, these feeble appeals of the monk and the ascetic! We have raised civilization to its most brilliant height, we have caused the world to teem with industry, life and action! Why should we bind ourselves to the rigid mandates of religion, why should we heed the admonitions of a church speaking to us from the shattered relics of institutions of the past! This tendency of the age cannot be mistaken nor can we doubt its ultimate end. The fate of religion itself hangs in the balance. The champion of faith must descend to meet these men, must battle with them on their own ground and on their very threshold. By the force of reason alone can Atheism be met and conquered. The ultimate fate of Christianity depends upon the use its champions, aided by the power of heaven, make of this splendid advocate of truth. Perhaps in no country is this tendency toward Atheism assuming such marked proportions as here in the United States where a recent census shows, that out of a total population of eighty-five millions, fifty millions profess allegiance to no religious sect whatsoever. As a barrier against existing conditions the church bids her defenders exert all the influence of reason to halt the wanderings of the faithful Christian and bring into the fold those who bid defiance to her laws and mock her sacred institutions. Although deluded and led into error by the skillful sophisms of the Atheist, reason must finally force man to acknowledge the church of God as the final source of earthly truth, as the strongest pillar of eternal justice on earth.

We know, indeed, that a strong foundation must support the massive edifice. We know that, however powerful may be its walls, however skillful may have been the hands which raised its steeples and pointed its spires toward the heavens, unless its foundations lie buried in the solid earth, the structure must tumble in ruins to the ground. We know that the pillars which support its walls must be sunk beneath the surface before the superstructure may be reared. Likewise must the strong foundations of belief be firmly planted in the breast of man before the splendid edifice of Faith may fashion itself into shape. It is the glorious prerogative of reason that it strive to fulfill this mission. Here lies the great duty that Philosophy owes to Theology. To teach man the beauty and truth of those basic principles of religion which must precede the contemplation of the great truths of revelation, is the field of endeavor wherein reason must battle for faith. Such facts as the existence of God, His veracity, and the important truth that revelation has been made and that the mission of Mother Church is no figment of the imagination, are some of the out-works of faith which must be proved to the incredulous before he can look with complacency on the great mysteries of the Holy Eucharist and The Trinity. When reason has succeeded in sinking deep the foundations of belief, when it has taught man the greatness, the mighty power, the munificence, and the boundless knowledge of the Eternal Being he is ready to bend his knee before the majesty of Heaven and pledge obedience to his laws. Taught that the creator of the universe is the source of all knowledge he contemplates with veneration the sublime mysteries of the Holy Eucharist, the Trinity and the Incarnation. The work of reason is accomplished in his soul, the foundations of belief have been planted strong in his breast, and the splendid temple of living faith in the mysteries of God's revealed truth-fashions itself into shape, massive in the beauty of endurance and in the fullness of strength.

And while reason may not pierce the depths of such great mysteries as the Trinity and the Holy Eucharist, it can successfully refute the arguments brought against these on the charge of their being opposed to right reason or sane philosophy. Here again reason comes to the aid of faith in the cause of truth. This power of reason was manifested in the controversy concerning the existence of the accidents in the substance after the consecration. This attack directed against the Holy Eucharist and conclusively answered by an appeal to principles embodied in philosophic teach-

ing shows the great force and power of reason in repelling the attacks of adversaries against sacred truths. Again this power became evident in the attacks of rationalists against the Holy Trinity. It is a noteworthy fact that while Christ has entrusted these sacred truths of revelation to the keeping of his church He has given her ample power to defend them against every attack of malignant enemies! The mysteries of religion are indeed beyond the prying search of human minds for their ends are made fast in eternity. But beyond the taunting word of the Atheist and the blind thrust of the Materialist man is forced to acknowledge the conformity of these great truths with sound reason. Their rais is the legitimate purpose of philosophy. This greatest of human tional character is unassailable. The defense of these great truths- sciences should be employed, with all its power to produce conviction in man, to throw light on the mysteries which are the crowning hope and merit of our religion. No one can mistake the trend of true philosophy towards noble ends. Like the aim of its sister science, like the inevitable result of all quest for truth it possesses the happy faculty of leading the mind straight to God. Beginning at the bottom of creation the genius of reason compells man to behold in the splendid order of the universe the love of God for his creature. It aims to inspire in man those feelings of love, respect and obedience which are due to God as the lawful sovereign of all things. This masterful science, starting in its upward course from first causes, works its way through every development to final results and leaves the individual firm and strengthened at the footstool of faith. With no break in her forcible march, with no opportunity offered to point the finger of doubt at her progress she finally stands by the side of Theology in a cause as great as the cause of faith—the cause of truth. Philosophy forces the Atheist and the Materialist to acknowledge the greatness and the durability of the eternal Being. And above all there at the feet of faith, reason forces him to utter that act of respect and homage which blind instinct could never force from his lips. Credo.

Because St. Thomas saw, as no one else has ever seen, the great power of reason in defending sacred truths he is revered as the patron of scholastic schools. And when we consider the almost universal use of the scholastic system in Catholic colleges, what a powerful bulwark this method has become in repelling the encroachments of infidelity and rationalism, we may understand, in some measure, the greatness of St. Thomas.

THE VIATORIAN
RECOLLECTION.

The blossoms deck the hedges,
And the lambs skip o'er the green,
The daisy and the buttercup,
Make bright the Shamrock's sheen.

All nature is now living,
Round my home beyond the sea,
Mid those scenes of happy childhood
That are ever dear to me.

'Tis now the Celtic heart goes back
To days of long ago,
E're sorrows lines had marked the brow,
Or the spirit felt life's woe.

Once more we live those happy days,
When with hearts full of glee,
We plucked our native emblem,
For some loved one o'er the sea.

And when that emblem we receive
Though faded be its hue,
It brings the tears kind thoughts and prayers,
For that land of hearts so true. —J. '10.



† George Eliot as a Moralist †

G. BERGAN, '12

HAT the Nineteenth century produced the greatest novelists is no longer a debatable question. Novelists of the stamp of Dickens, Scott, Eliot and Thackeray were unheard of before, nor have later times produced their superiors. To choose the greatest from these four, all things considered, is indeed a difficult task, but one who surely takes rank with the best is George Eliot. Her excellent works have given her great renown, and her position as one of the leading women geniuses the world has ever produced is no longer assailable. When one takes into consideration her surroundings and mode of living, it is really surprising that she wrote such excellent volumes. Leading a life full of blasted hopes and disappointments, we well might expect a melancholy set of works, but this is far from being true. Her books contain men and women possessed of a heart to feel and a mind to contemplate as ourselves. Her characters are not mere figments of an excited imagination, but the characters she draws are such as walk among us, and we associate with similar personages every day. They are all true to life and for this reason they make a lasting impression on our minds.

In direct contract to Scott and the other illustrious writers of this period, who took chivalry as their settings, she opened a new field by going into the highways and hovels and taking peasants as her heroes. In *Adam Bede*, the principal character Adam is of lowly station in life. Tom and Maggie in *Mill on The Floss* are also of the lower class. This indeed makes a difference, for when an author depicts a scene in the palace, the tournament, or a decisive battle, are we not moved by these settings alone? Yet, on the contrary Eliot makes us love and appreciate her characters more from their own virtues, than from their surroundings. Still giving Eliot her just praise and acknowledging a few faults, we come to that often discussed question. Is George Eliot a moralist?

According to definition, a moralist is one who so presents virtue in his characters, that we are moved to love the virtuous; and depicts vice in all its hideousness in order that we may shun the

wicked and hate the evil. Writers of a moral type are needed in days such as these when vice is becoming so rampant. There must be a check to it, and one of the best ways to accomplish this, is to place good moral literature in the hands of our readers. In Adam Bede we are especially convinced that Eliot is a moral teacher.

In the greater majority of our novels there is entangled around the main plot a sale of love. In many this is a simple affair, where everything is innocent and pure. Still in some an uglier side is presented and, the manner in which this is depicted stamps that authors moral feelings. When a dangerous subject is undertaken great care and skill must be exercised so as not to offend the reader or hearer. To do this requires the skill of an artist. Many authors present scenes in so rude and shocking a manner that they cannot possibly be read without injury.

In Adam Bede a scene occurs which borders on very dangerous ground. How would have Milton, Scott or "The Immortal" Shakespeare have treated it? I dare say in not near so delicate a way as Eliot. Compare similar scenes in "Quo Vadis" or any novel, with Adam Bede and you will clearly note the superiority of Eliot. The situation is presented in such a masterful way that the purest mind might read it without any injury whatsoever and in thus presenting these things, George Eliot proves herself to be a moralist. For, remembering the definition that a moralist is one who presents virtue for our admiration and imitation, and depicts vice for our detestation, George Eliot does this by upholding virtue in keeping the wicked from our ears. She has had much respect for virtue and will not give occasion to offend us. Most authors would not take the pains to preserve the reader from offense. Here therefore is a point in favor of Eliot as a moralist.

After sufficient thought on this subject we may now cast our glance at the characters. Let us first take the novel Adam Bede. As is proper we will take the hero Adam as our model and in him try to prove Eliot to be a moralist.

In the very outset of the novel, we notice particularly and take special liking to that person. A large man, with broad shoulders, coal black hair, and dark eyes, busy with his work meets our curious gaze. His pleasant face, as the author says.—"The face was large and roughly hewn, and when in repose had no other beauty than such as belongs to an expression of good humored, honest intelligence"—is the principal object of our attention. This is indeed the picture of an honest, upright and virtue loving man.

His whole spirit and energy are centered on his work, and he dislikes the idea of departing without completing his task.

The first time we see his manly spirit is when Adam was eighteen years old. His father came home in an intoxicated condition and the shame struck Adam so deeply that he decided to run away. He remained from home one day, but the thought of his mother and brother having to bear the heavy burden, was too much for him, so he returned. He expresses his feelings thus:—"My back's broad enough and strong enough; I should be no better than a coward to go away and leave the troubles to be borne by them as aren't half so able." Does not this quotation impress us as being a noble and manly thought? Again he gives vent to his feelings in these words. "But if you've got a man's heart and soul in you, you can't be easy a making your own bed and leaving the rest to lie on the stones." Of his father's shameful acts and habits, and of the trials and troubles of the family he shows his spirit by saying "I've got the health and the limbs and the spirit to bear it." Surely these few extracts are indeed the proper sentiments of a courageous virtuous man. Would there were more men in the world today like Adam Bede! Still in reading these words are we not moved to love Adam, and in loving him we love that for which he is the symbol—virtue.

As the novel unfolds his character to us we notice how great is his detestation for anything mean and low. He despises all base and underhand work. He is out in the open, straightforward, and a man who has enough courage to stand up for his principles. As the story progresses we love Adam more and more until finally the crisis is reached, when he meets Arthur Donnithorne in the woods. In this part we get an insight into Arthur's character as well. Heated words are exchanged in the encounter and the following words came from Arthur's lips—"Every man likes to flirt with a pretty girl, and every pretty girl likes to be flirted with." Is not this the sentiment that is growing among the impertinent youths and maidens of today? One can scarcely walk along the street without seeing several examples of it. Adam answers in this manner,—“I don't know what you mean by flirting, but if you mean behaving to a woman as if you loved her, and yet not loving her all the while, I say that's no action of an honest man, and what is not honest does come to harm.” After reading the above one must feel confirmed in his belief that George Eliot is really a moralist. In all our hero's actions we see clearly and distinctly how opposed he is to vice, and for this reason alone we

love him. And Eliot in, thus arousing a real love for a virtuous character has preached a powerful sermon in behalf of virtue.

Directly opposed to Adam stands Arthur. In the beginning of the book we seem to admire him. He has all the accomplishments a gentleman could desire. Wealth, beauty, friends are all at his disposal and he seems to have the requisites for a good character. We see no real wickedness in Arthur, but gradually and almost imperceptibly we discover in his makeup the great adoration of self. That great monster selfishness obtains a firm hold upon him, and becomes the ruler and supreme master of him. He cares for no one save himself. His only desire is to satisfy every petty whim and whim his imagination creates. We see him going from bad to worse. His actions toward Adam and Hetty excite in us a feeling of dislike which soon grows into detestation. The ruination of Hetty settles it forever. We hate the man and that for which he stands—Selfishness. But if Eliot begets in her readers a real hatred of selfishness is she not a moralist?

In a similar manner we might compare the two leading women characters, Dinah and Hetty. They are opposed to each other, almost in the same way as Adam and Arthur. In Dinah we see George Eliot's idea of a saint. She cares not for the goods of this world but gives all her time and energy for the benefit of others less fortunate than herself. Though poor in worldly goods she has immense store houses of natural virtues. Dinah is indeed a very beautiful personage and we admire and respect her.

Hetty on the contrary cares only for herself. In her own eyes she is a goddess and worships self to the exclusion of every body else. Arthur and Hetty are well mated and we are not sorry for them; but rather hate and detest them. In Seth Bede we see many admirable qualities and in consequence we love good, honest Seth. Also in Mill on the Floss many examples may be taken to prove Eliot a moralist. Tom, Maggie and Lucy impress us with great love for them and the virtues embodied in their character. In Middlemarch Dorothed stands unexcelled. Lydgate is a man of rare qualities. Let us have Mary Garths instead of Rosamonds. Hence it is that we discern in Eliot something more than a clever story teller, we see the traces of a genius who deeply conversant with human nature, its virtues and vices, portrays them in their true colors.

THE VIATORIAN
WORDS OF COMFORT.

199

Tim _____
T. Rowan, '13.

What aids us bear the keenest pain,
And suffer untold wrong?
What soothing words for us contain
A balm to make us strong?

• What melts our sorrow into joy,
And makes our burdens light?
What words the fear of Death destroy,
And put his hosts to flight?

When Death removes fond loving friends,
And all is darkest gloom,
These words then God from heaven sends,
Above our grief they loom.

These words the lowly sinners breathe,
Engaged in mortal strife,
"I trust God's mercy and believe
In everlasting life."

=====

GOOD BYE EDDIE. *Stack*

—

We shall miss you from the class room,
Where your wit was known to all,
We shall miss you from our socials,
Where your voice did charm us all.
We shall miss you from the "smokers,"
Held in Roy's new stately hall;
But we most of all, shall miss you,
When the umpire yells "play ball."

B. O. T

"EDDIE" STACK



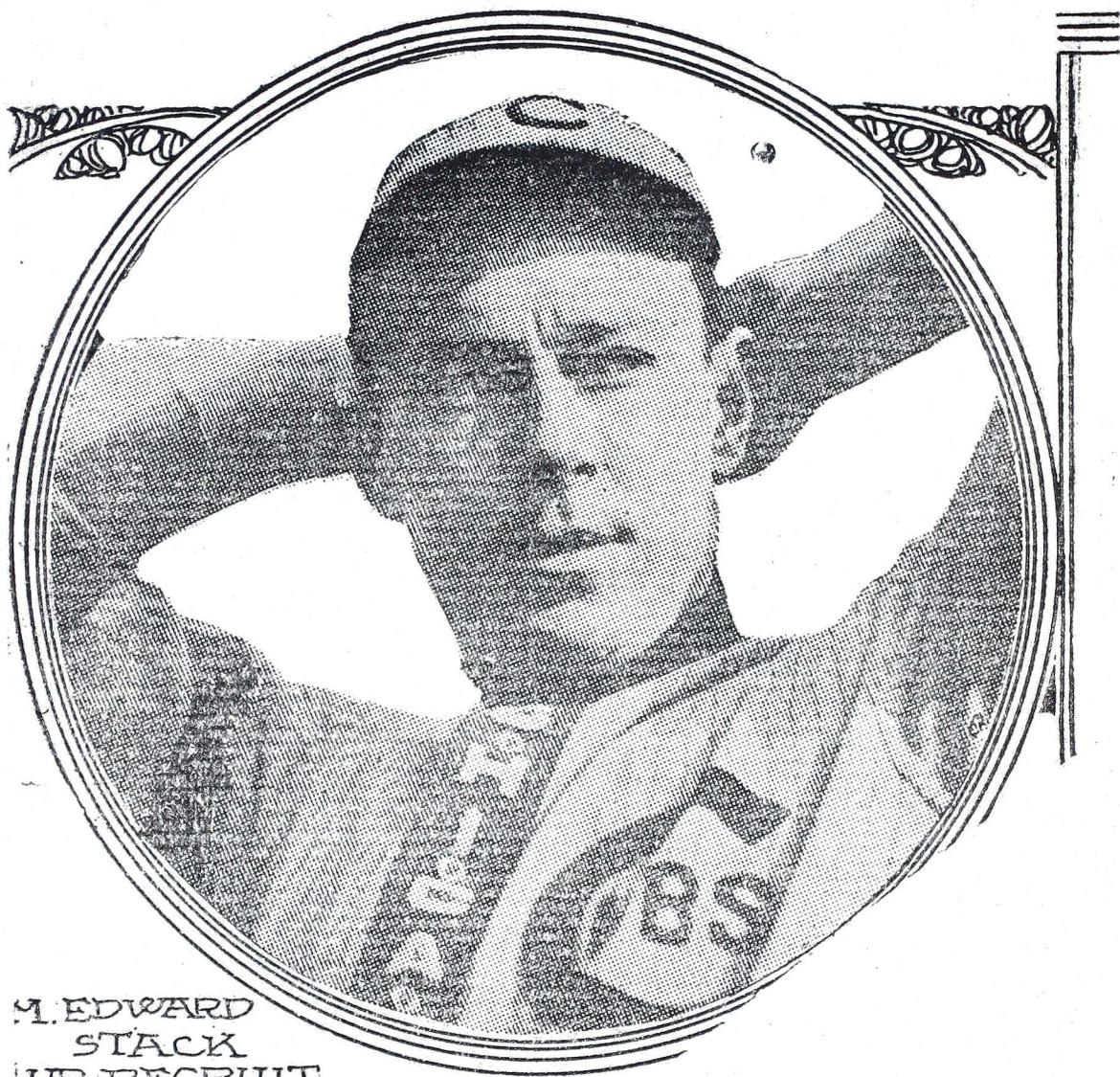
ON the twenty-sixth of February Mr. Edward Stack, premier pitcher and captain of the '09 'Varsity Baseball team, left with Chicago's famous Cub baseball team for the South, where spring training will commence preliminary to the season's starting. His success in attaining to such heights of athletic prowess are hailed with outbursts of joy and enthusiasm by every student, old and new, at St. Viateur's, as well as by his myriads of friends elsewhere. Especially, however, is this joy felt in this place, for it is here, amidst Viateur's classic halls, shadowed by the murmuring stillness of quaint old Bourbonnais, that Eddie started and completed his entire classical course.

His athletic fame commenced almost from his arrival and every sport found him a star. However, his love for baseball dominated over all others. His career began as a pitcher while a member of the Junior department and this same position he has held on the V'arsity for the past three seasons.

St. Viateur's never boasted of a greater athlete, a more loyal student, a kindlier gentleman than Eddie. Possessed of an unswerving loyalty to his Alma Mater, no one could induce him to leave her halls, however great might be other's desire to have him.

Our baseball history is one of great boast and many a grand team have we turned out to defend the Old Gold and Purple, but with all truth, must we say that never before was such superiority attained by a St. Viateur's team as when Eddie graced the mound. For three consecutive seasons we have boasted of a Western College Championship and surely this is a great and proud boast.

As a captain he was master of every point of the game as well as being master of his men. That calm nerve and cool-headedness, so essential to a ball player, were always in evidence and with these went the marks of a true field general. Never actuated by personal motives he moved always in a way which meant betterment to the team. Then this move was made only with proper deliberation and just motives accompanying it. Always offering a kind word to his teammates, fair and open to all, he won a place in their hearts equaled only by the great respect and esteem of the



M. EDWARD
STACK
SUB RECRUIT
PHOTO BURKE
CATWELL

—Courtesy of the Inter Ocean.

entire student body. Wherever Eddie shall be our thoughts will dwell and surely he has left behind him, not only a record crowned with athletic wreaths and laurels, but a name whose influence will long be felt. He was always one of the boys, the ever-smiling, good natured Eddie. The smallest Minim even to the greatest Senior will follow and watch his career with undying interest. As last year's predictions, that he would this year grace the majors, were so strikingly verified, so once more do we plant a hope and prophecy that next fall will find him not only one of the great major league luminaries, but likewise one of the World's Champions.

In appreciation of his efforts, so willingly expended in St. Viateur's behalf, and as a token of esteem, the student body presented him, on his departure with a beautiful traveling bag.

THE VIATORIAN

Published monthly by the students of St. Viator's College, Bourbonnais, Illinois.

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Personals—W. SAMMON, '12.

Societies—W. NOURIE, '10.

Entered at the Bourbonnais Post Office as second-class matter

All correspondence must be addressed "The Viatorian," Bourbonnais, Illinois.

Subscription price One Dollar per year, payable in advance.

All business communications should be addressed: Rev. J. F. Ryan, St. Viator's College, Bourbonnais, Illinois.

EDITORIALS.

Now that the Talbot Smiths, the Reppliers and the Guiney's have laid down their literary arms, and the smoke of the battle has cleared off the timid collegian steps out to see the result of the war. "The carnage is frightful." He sees strewn on the field of battle his hopes and dreams. While he was building great plans to go out and zealously work on the Catholic press, olic literature, he is painfully told that entrance into the Catholic field means complete failure in his lofty aims. The Catholic press appears to be on the brink of dissolution and various causes are assigned. This is no market wherein the Catholic young writer may sell his wares and consequently unless he wishes to give his goods away he must seek other marts of trade. All this will no doubt be a revelation for many enclosed within college walls. Still the optimistic student will hope. Although things may look gloomy just at present, perhaps too, the picture is slightly overdrawn, at any rate better times may be in store, when Catholics aroused from the lethargy of indifference will create a great demand for Catholic writers and then let the supply come.

**Collegians'
View.**

There is implanted in the soul of every individual a desire to advanced himself in the great struggle of life. The most careless as well as the most serious student has felt this desire, this ambition, which urges him to push his way through the hard and rough road of his classical or philosophical studies. This ambition may be, as is often the case, a desire to acquire knowledge just in order to excel one's fellow students, to appear greater in the eyes of the crowd, to capture the prizes, to become the oracle of the school. This sort of ambition is nothing more than a desire for superiority, it has shattered the brightest hopes and ruined, what might have been, useful lives. The only true ambition is that of acquiring knowledge not for the little momentary rewards it may bring, but for the love of knowledge itself which is nothing more than truth and hence far superior to petty rewards. This should be the ambition of every student worthy of the name. It brings lasting results.

**Student
Ambition.**

COLUMBUS COLLEGE BURNED.

News of this sad event reached here at a time when all were recalling to mind a like misfortune which occurred here four years previous. According to the reports of the Chamberlain papers the fire was discovered early in the morning by the President Very Rev. W. J. Surprenant, C. S. V. The flames had then made much headway and seeing it was useless to fight the fire he gave the signal to abandon the building. As the exits were cut off by smoke and flame, escape was effected by ladders. Providentially no lives were lost though Father L. J. Goulette, C. S. V., was rescued from very imminent danger.

The main building with all its effects including a splendid library was completely destroyed. Class was resumed two weeks afterwards in one of the adjoining buildings. The fidelity and loyalty of the students in adhering to their stricken college was one great source of consolation to the young President.

At a meeting of the business men of Chamberlain held shortly after the fire the handsome amount of \$6,000 was generally subscribed and surrounding cities have likewise promised help. A new building will be erected thoroughly modern consulting for the safety, comfort and service of the students.

The Viatorian, expressing the feelings of the faculty and students, tender deep sympathy to the Very Rev. President and his assistants, and wishes New Columbus College Godspeed.

OBITUARY.

On Sunday, February 20, a benefactor and staunch friend of St. Viateur's passed away in the person of Alexander J. Moody, Sr., of Chicago. Death came quite unexpectedly after a very brief period of illness. Deceased was buried from St. Jarlath's Church on Wednesday, February 23. The family has the prayerful sympathy of the college.

We wish to tender our sympathy to Rev. E. L. Rivard, C. S. V., D. D., in the loss he has sustained of an esteemed uncle, Mr. Wm. Fraser, of Kankakee, who died on February 17, and of a beloved aunt who departed this life on February 18. Father Rivard sang Solemn Requiem High Mass for Mr. Fraser, at St. Rose's Church. Very Rev. J. P. O'Mahoney, C. S. V., acted as deacon and Rev. Wm. Granger as sub-deacon. Father Rivard also celebrated Solemn Requiem High Mass for Mrs. Wm. Fraser, Rev. Wm. Granger was deacon and Rev. J. E. Belair, C. S. V., sub-deacon.

It is our sad duty to chronicle the death of Edward F. Mast. Edward was compelled to leave college over a year ago, and after a long and painful illness death finally bore his soul to its eternal reward. Rev. P. F. Brown, C. S. V., celebrated Requiem High Mass and preached the funeral sermon at St. Peter and Paul's Church, Huntington, Ind.

Requiescant in Pace.

INTER ALIA.

All the talk about Catholics not supporting their press is surely wrong in the case of Rev. R. F. Flynn of Ohio, Illinois. And long before Father Bernard Vaughan ever spoke of loyalty to the Catholic press Father Flynn disseminated Catholic literature among his people. His yearly announcement tells us that at present he has a free parish library, and that one hundred and seventy-five copies of monthly, semi-monthly, and weekly Catholic magazines circulate in the Parish.

The newspapers of Kalamazoo speak highly of the presentation of the play "The Outing" staged by the students of Gibbons Hall. The success of the play in a large measure was due to the untiring efforts of Father Brown assisted by Bro. J. Perdzoack.

Rev. Joseph M. Kangley and Rev. W. P. Burke well known

missionaries of the Peoria Apostolate are ever actively engaged in preaching retreats and missions. They have just brought to close a two weeks mission given in the Church of St. Mary of the Lake, Chicago.

Rev. J. T. Bennett of Kankakee is likewise striving to spread Catholic literature. He is managing successfully a circulating library of Catholic books. Moreover he has interested himself in procuring for the philosophers and theologians of the college, copies of Breen's Scriptural works at greatly reduced rates. For this he has the sincere thanks of the students.

Dr. T. C. Gaffney as President of the Western Catholic Writers Guild is displaying great activity in furthering the interests of the Guild and in striving to make it a strong and useful organization. We read with interest his talk on the Fairbanks incident published in the Record-Herald of Feb. 15.

We have received our first copy of the Annals of St. Anne de Brighton Park, Chicago. This is a devotional magazine issued quarterly and imparts much good to its thousand devout readers. The reading matter is very pious and full of spiritual comfort. We congratulate its editors, Father Lamarre and Father Dufault and wish them unbounded success with their little publications.

We were pleased to welcome Rev. Richer O. P., '04 who recently visited the changed scenes of his college days.

As we are getting off to press successful rehearsals of the Son of Romero are in order. This augurs well for Bro. J. F. Roche's presentation of a drama written by himself.

SOCIETY NOTES.

On February 12th, Lincoln's birthday, the oratory class entertained the other classes of the Collegiate department. The censor, Rev. Dr. Rivard had carefully arranged a select literary program dealing with the life and character of Lincoln. James Fitzgerald '11, delivered a well written biographical sketch of Lincoln. E. Kelly '10 read an excellent poem which depicted the many noble qualities of Lincoln. W. J. Stevenson '10 delivered an able address on "Lincoln, the Ideal Citizen," while J. Williams '10 related many amusing anecdotes of the martyred president's life. The speakers did full justice to the topics which had been assigned them. After a few remarks from the worthy censor the assembly dispersed, all satisfied that the oratory class fittingly observed Lincoln's birthday.

February 21st was the fourth anniversary of the burning of the old St. Viator's College. The day was fittingly commemorated by the faculty and students of the new St. Viator's. A carefully selected program prepared by the Senior philosophy class was rendered in the Auditorium. Mr. M. Mugan, president of the Senior class acted as toastmaster and delivered the address of welcome. A. O'Connell '09 spoke on "The Loyalty of the Five Students." J. B. Shiel '07 related many humorous incidents of the fire which never appeared in print. H. Tiffany spoke on the "Minims of the Fire Year." J. Williams '10 delivered an excellent oration on "Ruins." Rev. W. J. Clifford, C. S. V., kept his hearers spellbound by his excellent address on "Catholic Patriotism." F. A. Sheridan and Fred Connors rendered a violin duet "Fraumerci." Very. Rev. J. P. O'Mahoney delivered the closing remarks in a few well chosen words. The Rev. President also on behalf of the students presented a beautiful satchel to Eddie Stock '09 who has joined the Cubs squad. Eddie who was taken by surprise thanked his student friends for their thoughtfulness.

On February 18 St. Patrick's Literary and Debating Society spent a very profitable and enjoyable evening. The following program was rendered: Selection, "Alagazam," orchestra; address, President H. Tolbert; "Our Great Men," L. Richert; song, Caroline L. Knoerzer and F. Manynihan; recitation, "Afraid of a Gal." H. Cashin; violin duet, "Traumerei," F. Connors and F. Sheridan; "The Discovery of the North Pole," Ed. Lawler; recitation, "One-Legged Goose," L. Knoerzer; violin solo, F. Sheridan. In the debate, "Resolved, That gold is more useful than iron," J. Coughlin and A. Bergeron defended the affirmative and J. Canavan and F. Manly the negative. Rebuttals, J. Canavan and J. Coughlin. Closing remarks were made by E. Corcoran, vice-president.

On the 27th an informal meeting was held. W. Phelan read a paper on "Education." Ed Reily read one on "Music" and W. Roy gave a humorous recitation. Music and song were delightfully interspersed.

At the regular meeting of the society the following resolutions were adopted:

WHEREAS, In the death of Edward F. Mast our society has lost a conscientious and faithful member, it is fitting that we as classmates recognizing our loss should make permanent record of

our appreciation of his character and of our sorrow and regret at his early death, Therefore be it:

RESOLVED, That the sad and untimely death of Edward F. Mast has taken a friend whose place none can fill and whose memory the Society will always cherish; Therefore be it further

RESOLVED, That these resolutions be printed in the Viatorian and a copy thereof be engrossed and transmitted to his mother and the members of his family as an expressions of our respectful sympathy and sincere sorrow.

St. Patrick's Literary and Debating society of St. Viateur's College 1909-1910.



Considerable comment is elicited in the sanctum each month as some of our worthy contemporaries in saying pleasant things about the Viatorian persist in spelling us **Victorian**. It seems strange that the ex-man's glance should be so hasty as to overlook the correct spelling; or perhaps the fault lies with the printer who is at times, guilty of very painful misprints. However that may be, let us be known hereafter as the V-I-A-T-O-R-I-A-N.

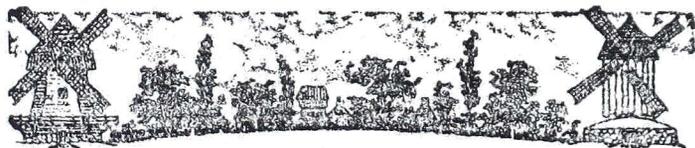
We have before us a copy of the **Mercury** which comes on winged feet from historic Gettysburg. It is one of the few exchanges that are faithful in arriving on schedule time. It contains a very careful and detailed presentation of Socialism which, while it does not refute it, nevertheless demonstrates the true position of this growing canker. Short stories with interesting plots, poems and well conducted departments all unite in pronouncing the Mercury a college paper of excellence and ability.

Distinct from the Mercury yet in no way inferior to it, stands **The Mountaineer** likewise hailing from ground made famous by the Civil war. The very atmosphere of this venerable war veteran exhales an odor of intellectuality and refinement. It has been said, that the editorial is the judge of a paper hence, if you would judge its merits, turn to that department of the Mountaineer and see for yourselves how alive to the needs of the day it really is. "Here surely is food for reflection."

The Abbey Student is always well stocked with matter of a high literary merit and this month's publication is no exception to the rule. Essays, among which might be mentioned as holding first place "Labor the Key of Knowledge" verse and stories, prove beyond a doubt that neither time nor labor is spared to make the Abbey student a success in the realm of college literature.

The Exponent is ever a welcome visitor and needs not the eulogy of others to tell us of its merits. One has but to glance behind the cover to convince himself of an intellectual banquet. An article of interest to scientists may be found under the title, "Atmospheric Nitrogen." The discussion is scholarly and denotes a mind versed in the intricacies and finer distinctions of the field of chemistry. A rather touching episode of life is cleverly portrayed in the story under "Reunited." The development of the plot is nicely done and the more tender descriptions are carefully and quietly worked out without jar or break.

We acknowledge: Echoes from the Pines; St. John's Collegian; Mt. St. Joseph's Collegian; St. John's University Record; Notre Dame Scholastic; The Collegian, St. Mary's, Oakland, Cal.; The Dial; The Hedding Graphic; The Columbiad; Georgetown College Journal; Niagara Index; St. Vincent College Journal; The Searchlight; The Xavier; University of Ottawa Review; The Schoolman; The Young Eagle; The Queen's University Journal; The St. Thomas Collegian; Holy Cross Purple; The Laurel; not The Redwood; The Buff and Blue and the Fordham Monthly, The Nazarene, Labarium.



Athletic Notes

Baseball.

Baseball stars are beginning to scintillate. If the cold weather insists on staying with us the batting cage will be working overtime. Immediately after the first of the year Coach Stack issued his call for candidates. A large squad responded to the call. It is rather early to say anything definite as to the calibre of next year's team but according to form sheets the team of "ten" should hold up the standard bequeathed by former teams.

On the firing line this year we have "Coss," the sturdy left hander who proved himself a good running mate with big "Ed." He ought to do wonders for the team. "Lefty" will be assisted by Bergeron. It is yet uncertain who will be behind the bat, that position is left open by the departure of Bachant who went to Des Moines of the Western league. Nourie last year's utility infielder will make a strong bid for the position. The initial sack will be held down by O'Connell who proved himself a star there for the past three seasons. "Bo" Berry, this year's captain, will hold down second base in the same wizard-like manner as he did last year. Third base is left open by McCarthy, who is taking up his studies at Notre Dame, and in all probability this position will be filled by either Lynch or Mortell, both of whom are showing class. In leftfield Conway, the fleet footed outfielder, will be seen there again. "Nuff sed". The other two gardens will be fought for by Warner, Kennedy, Morse and Quill. The shortstop position which is left open by Shiel will be taken care of by Colbert, the auburn haired youth from Sunny Tennessee, who showed class last year when called upon to replace the injured Shiel.

The schedule is not completed as yet but the management hopes to have it ready for publication in the next issue.

The basketball team dropped a game to De Paul University by a score of DePaul 46, St. Viateur's 19.

Two more games remain to be played with Culver Military Academy and St. Bedes.

Minims 15, Palmer Park 12.

A hotly contested game between the Minims and Palmer Park team of Chicago was recently played. Owing to the fact

that both teams were equally matched a lively game and a close score was expected. The visitors had a fast team and were it not for the splendid guarding of Fitzpatrick of the Minims they would have captured more baskets. The Minims excellent training under their efficient coach was noticeable all through the game. The Minim forwards played splendidly.

Minims 15.

Edgar
Magruder
Quinlan, Landroche
Fitzpatrick
Dandurand, Pepin

R. F.
L. F.
C.
R. G.
L. G.

Palmer Park 12.

J. Crowl
A. Swing
A. Linder
F. Osborne, C. Morta
W. Greuter

Field goals—Minims: Edgar 2, Magruder 2, Dandurand 1, Fitzpatrick 2. Palmer Park—Swing 3, Linder 3. Fouls—Magruder 1. Referee—Shiel. Twenty minute halves.

Palmer Park 23, Minims 14.

The Minims, on February 19th, journeyed to Chicago and played a return game with the Palmer Park team. The excellent basket throwing and field work of Linder was the feature of the game. The Minims after a well played game were forced to submit to defeat. The Palmer Park boys entertained the Minims to a dainty spread after the game.

Minims 14.

Edgar
Magruder, Dandurand
E. Fitzpatrick
E. Pepin
Quinlan, Landroche

R. F.
L. F.
R. G.
L. G.
C.

Palmer Park 23.

J. Crowe
A. Swing
W. Grueter
C. Martin, F. Osborn
A. Linder

Baskets—Edgar 2, Magruder 1, Fitzpatrick 2, Landroche 1, Crowe 1, Swing 2, Linder 8. Free throws—Edgar 2, Linder 1. Referee—Mahwin. Time of halves, 15 minutes.

The trip to Palmer Park will always be remembered as a genuine exhibition of good fellowship and hospitality. Nothing was too good for the Minims, the guests showered kindness and cordiality upon them, and the little banquet they prepared would do credit to a graduating class. The Minims take this occasion to thank their Chicago friends and their princely coach, and hope to entertain them again at St. Viateur's.

LOCALS.

- Now for the grand March—Let's Spring.
- Ivory is so cheap these days or rather Ivories.
- Oh, why does he walk around so often? B. Kuz!
- Minim—Doctor thed I got a cold in my barnacle tubes.
- “By the light”—and then the power failed—To Sing Sing.
- Walking is such a pleasant pastime, a passing fancy as it were—Dick.
- Teacher—What is a gallant?
- Dick, blushingly—I'm surprised sir, that you'd ask such a personal question.
- And almost time for the wearing of the Green.
- N. B.—This doesn't concern Freshmen.
- Speaking of Halley's comet, airship navigation should have a fine chance i. e., in regard to the light question.
- When the blonde heard of the coming, of our dark complexioned athlete: “I'm just going to leave this here baseball team.”
- The baseball team, formerly known as the Orioles will this year carry the cognomen of Mud Hens—(Subject to a dry weather change.)
- Notice—A choice selection of shoes, old and new, “bric a brac” brown and blue can be had for a song on the 2nd corridor—Silvery Moon.
- After many months of tedious research the Sump key has at last been discovered—Something will surely follow (Perhaps a Padlock opening to the Mysteries.)
- Quille on his banjo
Karpen's mandolin.
Jackie singing solo
What an awful din!
- Soon we'll hear the birdies singing
And we'll feel the springtime call
On its joyful breezes bringing
Umpires' shouting Play Ball!
Then the would be's get their tryouts
And assume the hero's role
Then they make their hits or strikeouts
Then they please the fans or roll.

—A. G.—Where can I find Pop?

Eddie—On the ice, I suppose.

—When oysters abandon the shell and crackers are in the soup
—(Then we'll all do what?) Just drink.

—The Junior track team journeyed to Altorf as the first outdoor tryout. They saw many things there.

—Likewise remember your Easter bonnet, as there will be nothing doing afterwards (all the lids will be on.)

—Now that the spring is coming we must expect other callers from the south besides birds—Sidetrack callers.

—Student—I've just tried my hardest, and failed.

Prefect—No you haven't, use your head.

—Forlorn Student—I've failed again.

Sympathizing Friend—Why, how's that?

Forlorn One—You know, heart failure.

—If water runs

And time flies

And trees leave

And buds start

And winter goes

And the sun sinks

What will Halley's comet do?

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