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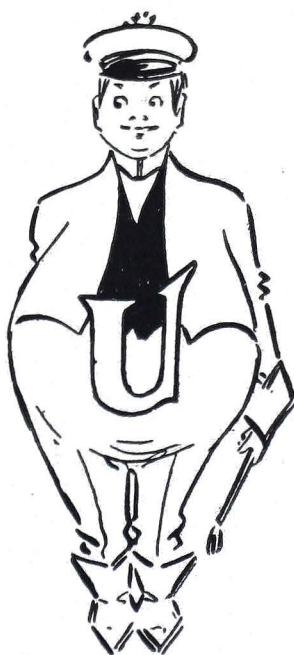
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*"He is not here, he is risen as he said. Come and see
the place where the Lord was laid."*

—St. Matthew XXVIII-6

THE VIATORIAN

Fac et Spera

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RELIGIOUS INFLUENCE OF THE IRISH PEOPLE

Ireland is essentially a missionary nation. From the very inception of Christianity among them the Irish people have been an apostolic race. Providence appears to have destined this nation to carry on the work of the early church in christianizing the pagan and bringing all men to a knowledge of the truth, a design made effective both by the nature of these people and by the peculiar circumstances in which they have been placed.

In the heart of the generous and impulsive Celt, there has been implanted an all enduring and unquenchable faith, vivified by boundless love and ardent zeal for souls. To these qualities so necessary for the dissemination of religion were added that astounding spirit of sacrifice and selfabnegation that has made this race the marvel of the world.

The political situation of Ireland, and the cruelty of her oppressors have forced the continuous emigration of the best blood of the nation, who departing to distant lands brought with them and infused into others their own lively and growing faith, encouraging and fortifying their newly found associates and disciples by precept and example.

The missionary labors of the Irish began shortly after the preaching of St. Patrick. As early as the sixth century, paganism had disappeared from the island, monasteries and churches had arisen on every land, and a vast number of schools had been founded whose fame quickly spread throughout the whole of Europe. During the fifth and sixth centuries, the Irish Church was the beacon light of the world. In those happy days, men of every clime and region flocked to the Holy Isle, there to devote themselves to study and practice of piety in the quiet and peace-

ful monasteries. "The Anglo-Saxon" in the words of Adhelm "came in crowds numerous as bees" and in that hospitable land, the abode of nobility and virtue, gleaned a knowledge of things human and divine that could be gained so admirably nowhere else. At the Irish schools all were welcome and all drank deeply of the fountain source of sanctity and learning. Here, where flourished the Gospel in all its pristine purity and vigor, where the names of heresy and schism were unknown, where dwelt the sweet all-abiding spirit of heavenly concord, men loved to linger and to learn.

During this prosperous and blessed period, Ireland, not content with educating the clergy of the nations, sent forth her own learned and holy sons to proclaim the faith abroad or to found institutions of learning in other lands. What the Irish had received from the apostles of Rome, they now transmitted to the Continent. Their devoted missionaries began by effecting the conversion of Scotland and completing in England the conquest begun by St. Augustine. St. Columkille became the apostle of the Picts, St. Aidon converted the Northumbrians, St. Fridolin labored successfully in France and St. Columbanus preached among the Gauls, in Burgundy, Switzerland and Lombardy. Many of the English sees and monasteries owe their foundation to the zeal of these early Evangelists. It has been estimated that from the sixth to the nineteenth century, the Irish monks held thirteen monasteries in Scotland, seven in France, twelve in Armorica, seven in Lotharingia, eleven in Burgundy, nine in Belgium, ten in Alsatia, sixteen in Bavaria, fifteen in Rhoetia, Helvetia and Suevia besides several others scattered along the Rhine.

Even from this brief account, it must be evident how all-important and far-reaching was the influence the Irish Church exerted upon the surrounding nations. While the effete and obstinate races of the East, so far from advancing the Gospel, were ever proving a stumbling block to the church, by their numerous heresies and schisms, Ireland reviving the Apostolic era was by her pure and sturdy faith and tireless energy building the foundation of a more glorious and enduring Church of the West.

Until the close of the eighth century, Ireland proudly maintained the right to be termed the Isle of Scholars and the Instructor of the Nations. Then over the fair and happy land fell a shadow from the North, the blighting influence of the

savage rapacious Danes. Sanctuaries, schools and monasteries were demolished or put to the flames by the barbarian invaders and learning and culture, thus harassed and impeded, gradually fell into a decline. The Danes who remained on the island and intermingled with the Irish were finally Christianized, but not without a lamentable injury to the piety and religious fervor of the nation. The intrusion of the uncivilized Northmen, threw the church into confusion; there was a gradual relaxation of ecclesiastical discipline and a marked deterioration in the lofty purity and inflexible morality which had hitherto characterized the Irish people. The innate virtue of the nation, however, finally reasserted itself and reigned triumphant through all the dark and gloomy periods of Irish history; but learning and culture thus effectually checked, never again attained its former glory. No sooner had the one time Isle of Scholars begun to recover from the first deadening blow directed against it, than she fell a prey to Anglo-Saxon spoliation. The internal tumult resulting from the constant struggles against Henry II and his immediate successors rendered all educational advancement impossible. Then followed the terrors and bloodshed consequent on the Reformation, the destruction of the monasteries by Henry VIII and the hounding persecution of the Irish clergy by the royal profligate and his despotic agents, all these circumstances constituting an effective bar to intellectual progress. The outrages and inhuman penal laws enacted under Henry's successors made the acquisition of knowledge in an Irishman, a crime. Schools were abolished, Catholic schoolmasters outlawed and the clergy with a price upon their heads were hunted down like wild beasts.

As a result of this Neronian policy of the Pseudo-Reformers, Ireland was obliged to establish and maintain schools on the Continent for the education of her clergy. These institutions, though mainly designed for furnishing priests for the Island, exerted, nevertheless, an unbounded influence upon the religious affairs of Europe. From the nurseries of learning were drawn Theological Professors for the various seminaries of the Continent whose sturdy christian principles and profound erudition produced a vivid impression upon their disciples. The University of Paris, the Irish stronghold on the Continent furnished to the church during the seventeenth and eighteenth centuries forty Bishops, while both the faculty and the student body rendered a signal service to the church by their pronounced

stand against the insidious errors of Jansenism. The Irish College at Rome the University of Salamanca and two Dominican convents in Portugal remain today as a testimony to the post-Reformation of the courageous Irish missionaries.

The tyranny and high-minded usurpation of the English kings placed Ireland in a pitiable condition. The avowed purpose of these supporters of the "new gospel" was to destroy the last vestige of Catholicism, to uproot the old religion by a combination of chicanery, unscrupulosity and force. The adherence of the true faith comprising five-sixths of the population were outlawed, their lands confiscated, and every form of enterprise upon the Island was, by a code of repressive laws unworthy even of Diocletian, completely and irretrievably ruined. Under such conditions emigration became a necessity for existence, and the best blood and talent of Ireland were dispersed throughout the world. These hopeless sufferers transported by the government for trumped up crimes, or forced by famine into exile, proved a blessing to other lands, for like the Hebrews after the fall of Babylon they diffused, in the countries of their adoption, the faith which they had inherited from their fathers.

The United States to which a constant exodus has been directed owes to the expatriated Irish invaluable service in the cause of religion. It would be tedious to dwell in detail upon the part played by the Hibernian element in the upbuilding of the church in America. It is moreover unnecessary to establish the strength of that influence by a circumstantial account; since Catholics of all nationalities, as well as non-Catholic Americans acknowledge with glowing tributes the magnificent labors of that exiled race. From the time of the first Bishop, John Carroll, of the See of Baltimore, to the present, the dioceses and archdioceses of the United States have drawn their prelates mainly from men of Irish birth or descent. In the beginning French Bishops held a large share in the government of the church, but with the sturdy accession of the Irish population, a marked preponderance has resulted in favor of the latter nationality. In 1908 nine of the fourteen archbishops and forty-eight of the seventy-eight bishops were of Irish blood. Another noteworthy fact is that all our Cardinals in the United States, viz: John McCloskey, former Archbishop of New York, Cardinal Farley, the present Archbishop of New York, Cardinal Gibbons, Archbishop of Baltimore, and Cardinal O'Connell, Archbishop of Boston, have come from the same race. A con-

servative estimate attributes to the Irish stock one-half of the Catholic population of the United States.

The French Jesuit Rev. A. J. Thebaud gives his acknowledgment to the work accomplished by the Irish Catholics in America by approvingly quoting the following from the pen of John Francis Maguire, M. A.: "What Ireland has done for the American church every priest, every bishop can tell. Throughout the vast extent of the Union, there is scarcely a church, an academy, a hospital, or a refuge in which the piety, the learning, the zeal, the self sacrifice of the Irish of the priest of the professor, of the sisters of every order or denomination are not to be traced. There is scarcely an ecclesiastical seminary for English speaking students, in which the great majority of those preparing for the service of the sanctuary, do not belong, if not by birth, at least by blood to that historic land, to which the grateful church of past ages accorded the proud title "*Insula Sanctorum*."

In Australia where the church has in modern times been making rapid strides we must again give the greater glory to the Irish. After the Declaration of Independence in America, England being no longer able to send her transported Irish across the Atlantic was obliged to form a new penal settlement for them. Botang Bay in Australia, accordingly, was chosen and here were exiled thousands of unfortunate people whose only crime was their fidelity to their God. The sufferings and barbarities inflicted on these desolate settlers were quite in accordance with the continuous policy of English misrule. A systematized effort was made to rob the Irish of their faith by forcing them into attendance at Protestant worship and by depriving them of the ministrations of their priests. Yet in spite of continuous persecutions the people clung to their faith, and Catholicism in Australia took firm root. In 1832 there were from 16,000 to 18,000 Catholics in New South Wales, nearly all of Irish birth or descent. About this time Father John McEnroe, who was one of the most energetic and zealous among the promoters of the Church's progress in Australia, had set his mind on the establishment of an Australian hierarchy and in writing to the Holy Father to this effect he incidentally gives us an idea of the extent of the Irish influence on this continent. "As in all new countries" he writes "so in this, few subjects can be found for the priesthood for many years to come; a few priests may be procured from the Catholic countries of Europe, but it

is from Ireland they should naturally be provided for this mission, as 95 out of every 100 Catholics in all these colonies are Irish or of Irish descent." One instance will suffice to show the zeal of these early settlers and their fixedness of purpose in preserving their faith; an Irishman, Thomas Poynton and his wife, the daughter of a Wexford Irishman, took their first child a distance of one thousand miles and their second two thousand miles to be baptized.

The estimate of a million Catholics given for Australia in 1910, evidences the present day strength of the church in that land and the statistics compiled, indicate that the Irish element is still maintaining the proportions of earlier days. Untroubled by the disabilities of the pioneer period, they have scope for untrammelled expansion, an opportunity they are putting to so good advantage that we are afforded an earnest of yet greater triumphs for the church in the one time prison-land of the exiled Irish.

As early as the close of the seventeenth century we discover Irish settlers making their asylum in Canada but it was not until 1821 that emigration to our sister country began in earnest. In 1847 there was a notable influx from the famine-stricken land and the emigration thus begun thereafter steadily continued. These early Irish were, however, gradually absorbed by the preponderant French population. Marrying into the French families the Irish adopted the manners and customs of their new kinsman, began to speak the language of the country, and so lost their former identity as to be recognizable by their Celtic names. By this happy interfusion of blood, the French gained not a little, and the resultant stock combining the most admirable traits of the two races was well qualified to successfully advance the cause of religion on Canadian soil.

In the last half century, the Irishmen, unaffected by the peculiar conditions that obtained in the earlier days, has developed a marked individuality. The Celtic population of the entire province now numbers over three-quarters of a million and is steadily on the increase. The Irish have now their own churches, schools, colleges and orphanages, and are ably represented by orders of both sexes, by Bishops, and a numerous body of priests.

As may be inferred from the foregoing, the Irish influence was never dominant in Canadian religious affairs. The magnificent structure of Catholicity in that country must ever re-

main a striking testimony of the noble missionary labors of the French. It was they who colonized the land, builded the first churches and hewed the way; it was they who largely bore the brunt of the battle for the faith in that land and it is they rather than the Irish who may point with proprietary pride to the finished edifice. Yet granting all this, it by no means follows that the Irish influence was a negligible one. Aided and protected in time of need by the generous and compassionate French, the Irish have faithfully repaid a debt of gratitude by cheerful sacrifice and loyal support toward their deliverers. In every storm that threatened the Canadian Church, in every obstacle that arose to bar its progress or diminish its power, the Gaulic Catholics have found in their Hibernian correligionists, a friend of quick and ready sympathy and wealth of timely and sagacious counsel. The amalgamation of the early settlers of the two races conveyed to the French a new force for carrying on their labors; a force to which they must give due credit for their success, while the accomplishments of the individualized Celtic population is too manifest to be overlooked. The French Catholics, however, have not failed to take cognizance of the assistance derived from their Irish brethren, and with their characteristic chivalry have fully acknowledged the value of that aid in founding and establishing religion throughout the Province.

The Irish missionaries, as has been observed, were responsible for the conversion of Scotland and that part of England which had not been preached to by St. Augustine. The apostolic monks of England, however, did not draw with them the laity of the island. There was, in fact, no Irish colony in Great Britain before the middle of the sixteenth century while the immigration then begun did not assume any considerable proportions before the middle of the nineteenth century. The first immigrants, who were forced from home by a combination of circumstances that made existence unendurable, were wretchedly poor since they were drawn from that class who had not sufficient means to take them to some more distant countries. Carrying with them their sacred traditions and a faith unsullied and unquestioning, these devout poor were able to create a profound impression upon the English Catholics. Writers of this period laud the virtue of the Irish youth of both sexes in London, dwelling particularly upon their freedom from immorality, of vice that had become undisposed among the poorer

classes of this city. The nobility of mind and staunchness of character was the best treasure that the emigrants could bring to their new home, for the English spirit was sadly in need of just such influence as the incoming race afforded. Indeed, it is claimed, and with justice, that it was the new life and vigor infused into Catholicism in England by the emigrants that led to the re-establishment of the Catholic hierarchy of the nation. It is noteworthy also that the head of this recreated hierarchy was the son of Irish parents, at the present time, the Archbishop of Westminster, his bishop auxiliary, vicar-general and one of his canons are of Irish descent. Of the other prelates and ecclesiastics of distinction in England, the Irish may lay claim to "four Bishops, two Abbots, a Prior, two Rectors of colleges, two Provincials, a Cathedra administrator, a preacher of the papal sermons at the Vatican Council, several domestic prelates and numerous canons."

What has been said of the Irish element in the Catholic affairs of England will apply with little variation to Scotland. Here also it was the Irish who agitated the movement for the re-establishment of the hierarchy and who gave might to the cause of the church. Of the two present Archbishops of Scotland one is of Irish descent, while from the compiled statistics we may fairly assume that the majority are of Irish extraction.

The missionary labors of the Irish in Africa have been confined to the southern part of the continent where they comprise the majority of the Catholic population. In 1832 there was but one priest in South Africa; but in 1837 an Irish Dominican, Rt. Rev. Patrick Griffith was sent as Vicar-Apostolic to Cape Town and the impetus given catholicity in Africa by this prelate and his Irish successors in office, put the church of the colonies upon a firm basis, and opened the way for its steady and prosperous development. Today there are in Cape Town 298 priests, 1,929 religious men and women, while the statistics of the other colonies give equal evidence to the thriving condition of their catholicity. The church of this region includes within her communion a considerable number of blacks, but of the white members, 90% are Irish. The South American countries were colonized and evangelized by the Spanish and Portuguese who have also always constituted the majority of the population. The Celtic missionary zeal however is in evidence even here. The Irish have on this continent a respectable array of religious orders and educational institutions to their

credit, and the historical records of South America evidence their yeomen service in successfully combating, often without the proper support of their co-religionists, every form of ir-religions or impurity that appeared in their environs; nor can we well attribute it to a coincidence that the church in Buenos Aires, where the Irish have concentrated their strength, is more vigorous and flourishing than on the other South American countries.

From the foregoing we may form some notion of the extent of the service rendered by the much suffering Irish race to the church. It is to be observed, however, that the abundant fruits of their missionary labors is attributable not only to the expanse of territory they have exercised their labors upon, but also to the eminently spiritual quality that characterized their every effort. In many places they have been in the minority, as has been shown, but what they lack in numbers, they have compensated by zeal. From the land of his birth the exiled Irishman bore with him a fortitude that feared no cross and a faith that never wavered. No one had been more thoroughly schooled in the lessons of adversity than he and his innate unquestioning trust in God has been intensified by the saintly lives and glorious deaths of countless martyred compatriots. Reared among a pious and sainted brethren unsullied by a clergy of undoubted sanctity, zeal, and steeped in the sublime traditions of his heroic land he was furnished with a mental and moral equipment that fitted him above all others to disseminate the divine wisdom in every land and perpetuate it in the hearts of men.

There is yet another aspect of Ireland's religious influence that might be considered; the moral effect of her sturdy stand for the faith upon the world at large and the value of her incessant martyrdom in continuing the demonstration of the divinity of the Catholic faith against the man-made dogmas of the reformers. How like, were the agonies of the Irish people to the tortures inflicted upon the christians of the early church, how like the heartless and Vandalic kings of England to the despots of pagan Rome! Can we attempt to estimate the extent of the influence of the Irish Bishops, who to a man condemned the presumptuous oppressions of Henry VIII, when so many of the English Bishops, the ones above all others who should have condemned the adulterous monarch, betrayed only a contemptuous irresolution and a disgusting pusillanimity! Undivided by schism, unaffected by heresy, the Irish have always

maintained an unbroken front against the enemy. It is the strength of their character and the sublimity of their actions we must always enumerate among the forces which checked the spread of the Reformation and recalled the halting Catholics to lives of righteousness and peace within the pale of the Church of Christ.

T. A. C.

THE RELATION BETWEEN ART AND SCIENCE

It is popularly supposed that Art and Science have little in common, that they are almost diametrically opposed to each other, and that where Science enters, Art is destroyed, and where Science reigns, Art cannot live. This common error is supported by the fact that we often find the artist speaking of the scientist as a man of no heart and feeling, a cold, calculating machine; and a scientist condemning the artist as a mere dreamer and unpractical theorist. All this is true, but these common misconceptions arise from the fact that very often the artist knows and understands little about Science, and the scientist is equally ignorant concerning Art. If both had a better mutual understanding concerning each other's work they would find that Art and Science have much in common, and it is the object of the following paper to point out some of the relations, as well as some of the differences between Art and Science.

Art may be defined as the expression of the beautiful through human genius, and the Arts taken in this sense are; Painting, Sculpture, Music, Architecture and Literature. Science is knowledge amassed, severely tested, co-ordinated and systematized regarding anything, but more especially those wide generalizations known as the laws of nature. From these definitions it is easy to deduce that Art and Science have a common object, the attainment of truth, and the only difference between them is the method of accomplishing this object. It is evident that the object of Science is the truth, for we cannot have knowledge of the false, for this is a contradiction in terms, but it requires some demonstration to prove that the object of Art is also the truth. Art has been defined as the expression of the beautiful, and it can easily be proven that whatever is beautiful

is also true. It is difficult, nay, almost impossible to give a definition of objective beauty, but it seems perfectly evident that whatever is beautiful must have perfection, due proportion, order and clearness. From the fact that whatever is beautiful must have perfection, and that the more perfection it has the greater is its beauty, it follows that whatever is beautiful must also be true, for truth is implied in all perfection, and here it is proven the Science and Art are one in their end or object.

It has been said that the difference between them lies in the respective methods of attaining this object, and it will not be amiss to examine into these differences to see whether they are as great as they at first appear to be.

Science is satisfied with the truth. When she has attained this, her mission is ended, and she cares for nothing further than the truth. Art on the other hand goes beyond the attainment of truth, to its depiction with all the splendors of order and clearness of expression that beauty implies. Beauty is more than mere truth, for what is only true need not necessarily be beautiful, for truth is only one of the attributes of beauty, and thus it is seen that the range of Art is wider and higher than that of Science. This meaning may be illustrated by a forcible example. Science says, "The sun has spots upon its surface." Here is truth attained, and Science ceases for her work is done. Art says, "The orb of day is dashed with wandering isles of night." Here the same truth is expressed, but beauty is added, that is, splendor and clearness of expression. The expression, "Orb of day," is a more vivid picture of the sun than the mere word itself and, "Is dashed with wandering isles of night," describes sun spots more clearly and realistically than the cold dead words of the scientific formula, which is the bald expression of the truth. It may be said in a sense that Science is the handmaid of Art, and again that Art is to a certain extent the handmaid of Science. Science discovers the accurate truth and Art expresses it, which is a relation of no small importance.

Another and more grave difference, and one which almost divorces Art from Science, is that Art is essentially personal and concrete and Science is essentially impersonal and abstract. This is a difference much emphasized by the eminent Cardinal Wiseman. A little thought will show that Art must essentially be personal. One of the underlying principles of Art is unity, and hence unity must be in the expression of the beautiful, which

we call Art. It is impossible that two persons should obtain unity in the expression of the beautiful or anything else, and therefore it follows that every work of Art is the product of one man. It is unknown in the history of Art that two persons ever collaborated and produced a great masterpiece of Art, and the partial success of some literary collaborators is to be accounted for by the fact that one of them sank his personality in the other, or the other thoroughly assimilated his ideas and made them his own, the resulting work being, practically speaking, the product of one personality. Two men could not have painted Michael Angelo's "Last Judgment," two men could not have written Dante's "Divine Comedy," two men could not have realized in their mind's eye St. Peter's vast Cathedral, so that it may almost be said that it is the note of personality that constitutes a work of art as such. From this we may deduce that Art implies the expression of one person's ideas and feeling, that belong to him and no one else, though others may have similar ones, and therefore, that art expresses as a rule subjective truth not objective truth, or to sum up in Cardinal Newman's words, "Thoughts not things."

Science on the contrary deals with objects which have actual physical existence entirely outside the mind of the scientist or of any other man, and which have their being entirely independent of man. In this sense, science is entirely impersonal, for it does not depend upon individuality for expression. This difference is a wide one, but even here Science and Art have a relation, for Science here again, can furnish the artist with material and may almost cease to be Science and be transformed into Art. Law, Theology, Philosophy, Ethics, History, Physics, Civics, Political Economy, are all, when treated severally and coldly with a sole view to objective truth, properly speaking Science, but when some individual takes one of these subjects and treats it from his own viewpoint, and portrays it with the coloring of his own mind, it ceases to be Science and becomes Art; but Science has furnished the material and Art lends its better expression to the original truth. Take for example, the scientific truths of the Immortality of the Soul. When proven by the cold syllogisms of the philosopher with the sole object of attaining and establishing this objective truth, we have Science, but when the poet, Wordsworth, seizes hold of this truth, ponders it in his mind, colors it with his rich imagination and commits it to the virgin page in noble verse we have Art, not because

the truth is different, but because the element of personality has touched cold Science with its magic wand and transformed it into warm and living Art. Consequently, we see that even here Science and Art can be related and can mutually assist each other, even though Art is personal and Science is impersonal or universal.

Art is concrete, and Science is abstract, which statement surely needs little proof, for Art has been defined as the expression of the beautiful, and every expression is by nature concrete, since everything personal or individual is concrete. Science deals with the universal, as already proven, and therefore must be abstract, and here again the difference is bridged over in the same way as the difference between the personal and impersonal elements was bridged over.

Another difference between Science and Art worth noting, is that Science is essentially analytic and uncreative, while Art is synthetic and creative. It is evident that science is analytic, for she tears things to pieces to see of what they are made, and how they are constructed, is everlastingly dipping into the causes, and is never satisfied until she has torn molecule from molecule, and atom from atom, in her quest for the hidden secrets of nature. Science is also uncreative, for its object is the truth concerning things that already exist and has no true power nor inclination to make new things. Art on the contrary is synthetic, she builds, constructs and paints. While science takes the rose, tears it to pieces petal by petal, and analyzes its smallest fibre, and most delicate bloom; art builds these up one by one, and creates for us a new rose. The painter with his brush dipped in the rainbow, depicts for us the glories of the rising sun, which will shine for us when the blinds are drawn and the lamps are lit, the poet creates for us the glistening joys of the summer meadows, with the lark high above us, pouring forth "it's full heart in profuse strains of unpremeditated art," so that we forget that the snow is lying inches deep outside, and that it will be months before we see a violet again; the sculptor makes the cold marble live, so that we think we are looking on godlike men and women; the musician embodies the roar of battles and the song of the thrush, in his waves of harmony so that we feel we are standing beside the cannon's mouth or out in some quiet vale, when we actually have never heard any report louder than that of a pistol, or are miles away from the most unmusical of strains; the architect builds a house of worship as nearly as

possible worthy of the living God, so that we have a better realization of the awful majesty of Him, Who is at once the Supreme Artist and the Truest Scientist; even here, great as the apparent difference is, Science and Art have a relation, for Science by its cold analysis and discovery of truth, prevents Art from leaving the sacred bounds of truth, and preserves for it this great attribute of beauty. One more consideration: It is universally admitted that there are things beyond the reach of the human intellect, secrets that nature has hidden away in her bosom and never fully reveals. The scientist with his acids will never discover the secret of the living blush of the rose, or of the utter purity of the snowdrop, or of the intoxicating joy of the skylark, or, of the rippling laughter of the brook. He picks the rose and brings it home to his laboratory, but the living bloom is gone. Nature has snatched back her secret, just as he was about to seize it. He captures the skylark, puts it into a cage, hangs it in his sunniest window, but it sings no more. He makes an artificial stream in his garden, but this stream does not laugh and gurgle like the mountain brook, by the side of which, he sat with such joy the summer before. Again nature's secret eludes his proofs, and he asks himself why, and receives no answer. If he turn to the painters and the poets, they will tell him it is because he has not discovered the oneness, unity, and indivisibility of nature. They are nature's prophets to whom she whispers her revelations, though not even to them does she tell all, and they go out and paint with brush or words—the rose, the snowdrop, the skylark and the brook in their natural setting, the arms of nature. That is why the painter and the poet know the secret of the rose's blush, the snowdrop's purity, the song of the lark and the laugh of the brook, and can bring them back to their rooms, and keep them, for they have brought Nature along with them. They have fathomed the secret the scientist never will learn, the absolute and inviolable unity of nature.

All honor, though, to the scientist who by patient toil, long study and much observation has unearthed for us the material and objective truths of the world around us, and thus made us realize more the greatness of the might and power of God, and the puny insignificance of man.

J. M. R.

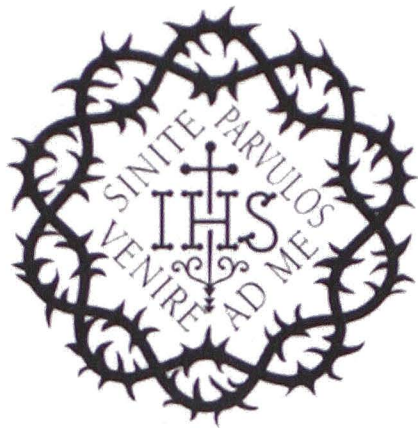
**"THE MORNING STAR OF CHRISTIAN
PHILOSOPHY"****F. A. C.**

In this day of many and ever changing whims and fancies, when men vie with men in the perversion of truth or the transgression of her order, we are daily face to face with new problems and new creeds. The world does not know at what hour her course may be altered, or at what moment some element may be torn loose from her bosom to satisfy the cravings of some new device or invention. Man blindly plays with these elements while the world looks on in awe, or perhaps in fear and trembling, lest through some unforeseen cause, his pranks will arouse the ire of Mother Nature whose mood is quite as changing as that of man, and whose anger, when aroused, will shake the very foundations of the earth. Man's fickle brain seizes each caprice and freak of fortune in attempting to offset the established laws of nature. So it is, with the truths of Holy Mother the Church through the entire history of her triumphs. In the midst of trials and suffering, she has withstood the assaults of her enemies and marched victoriously along towards God's chosen Kingdom. As we pause, therefore, to survey her long list of successes, to gaze upon the living monuments she has left at each milestone of history, to beckon on, the coming generations of men in the same path which she has followed, we are greeted with the inspiring view of her noble saints, those men whose deeds have been recorded in the annals of centuries, whose works have ever been the works of God. We are astounded by the amazing array of intellects; we are inspired by the wealth of sanctity in which their memory is forever clothed; and we never tire of the narrative which relates their deeds, for they were the brilliant sons of truth, who, when the storms of heresy were raging, gathered into their arms the children of the faith, and protected them when darkness overshadowed them.

They were, likewise, the defenders, who when the ramparts of Mother Church were bowing under the awful blows of her assailants rose up to strengthen her bulwarks, to tear asunder the false prophets who essayed to scale her barriers. When the heat of battle was at its highest, when the Church was as-

saulted by schism and error, these Saints of God were there at every instance to enter the lists in defence of her rights. No shining sword or burnished armor, save the escutcheon of truth, to shield them, and drive error to the earth. It is then, with no little awe and much reverence, that we recall these venerable men of God; and hence the Church has set apart, as a commemoration for the faithful, the various days which solemnize their feasts. The month of March in it's list of feasts records that of St. Thomas of Aquin, philosopher, theologian and doctor of the Church. This saint of the early part of the thirteenth century is perhaps the greatest master and defender of the Faith which the Church has ever known. Distinguished for extraordinary patience and equity in all his controversies, gentle in his condemnation of those who upheld false principles, clear-sighted in his reason, this master mind not only of the thirteenth century, but of all time, rank him as the Prince of human teachers. His doctrines were the firm, concise and convincing principles of the Scholastics combined with the luminous and everlasting teaching of the Fathers, with which he erects a magnificent edifice of faith, over a firm foundation of persuasive truth, and establishes arguments and principles, perfect, stable, and irrefutable. His philosophy, is, as it were, a synthesis which schoolmen of the earlier centuries had gathered together, and he was the first to formulate a complete system of Christian Aristotelianism. The true relation between faith and reason, was for all time determined, and the exact trend of thought which was to guide Christian Philosophy found in St. Thomas a worthy exponent.

With piety unsurpassed, with a definiteness of purpose well defined, Thomas, accomplished a most stupendous and everlasting work, and sunk deep into the foundations of human thought, a system which no later day has ever excelled. His thoughts were the rare gems which he extracted from the deep rooted principles of a God-given genius, taken together with the rich material he obtained from Holy Scripture, the teachings of the early Fathers, and the great philosophers of Greece and Rome. In every instance we note that out of the works which his predecessors had left for him, he perfected greater principles and moulded loftier ideals for Christian philosophy. His work was the work of a master, his mind, the mind of a genius; every thought which emanated from his resourceful intellect was in itself a clear conception of some living truth. His mode



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CHRIST TAKING LEAVE OF HIS MOTHER

*"And Jesus went about all Galilee teaching in the
Synagogues and preaching the Gospel."*

—St. Matthew IV-23

of procedure, besides being sympathetic, was analytic, and in all instances sympathetic, and tended to move all minds, no matter how repugnant or unwilling they might be. It is for this reason, that our modern day thoughts and methods find in St. Thomas's teachings a most powerful antidote to their corruptible poisons. His wisdom is the golden gleam of infinite truths; his teachings are the intelligible defenders of the strength and beauty of Catholic Faith. He is in a word, the Christian Aristotle and possesses the best that the world has ever known, both in Philosophy and in Theology. With his seraphic wings, he has, as it were, carried reason through the highest regions of human thought and from here he has transported her to the very throne of God Himself, the source of all reason and truth.

He has sounded hitherto unknown depths of thought, he has penetrated seemingly impenetrable regions of mental endeavor, and has scaled the heights of human reason with an agility unsurpassed by the greatest luminaries of all time. From a spark which he found flickering in the storm beset field of troubled thought, he has enkindled the everlasting fire of faith and reason. He has inflamed a mighty furnace of philosophical and theological principles, wherein, forever burns the unquenchable fires of eternal truths. He has mouldered a true conception of faith with science, and reason with theology. From a tangled mass of confused theories and opinions he has brought forth, clear and concise expositions of truth and right reason. Soundness and completeness mark his every teaching, strength and soberness, his judgments, and accuracy of expression distinguish his doctrines. "The Summa Theologica" is Christian doctrine in scientific form; it is human reason rendering it's highest service in defence and explanation of the truths of the Christian religion. In it St. Thomas has summarized all Christian philosophy, and magnificently exposed theology, and nowhere can be found today, an equal, or surpassing work, as regards the principles formulated by the Angelic doctor. For scientific depth and precision, purity of doctrine, and argumentative truth, it has perhaps no equal. With him, Faith was above all else, and he taught that no matter how great, might be the power of the human mind it could never soar, above the faith of God, and in his teaching concerning the true relation of reason and revelation, we may sum up his doctrine under the propositions that "The domain of faith is distinct from the domain of reason," and that "The former is a continuation of the latter."

On these points St. Thomas has accomplished what no other contemporary could attempt, and so marked were his teachings that no adversary could ever refute them.

With a majestic swing of his hand he has swept aside the raging torrents of error, he has stilled the tempest and restored peace to the troubled mind. Throughout his every work it has been the same steadfast adherence to principle, and recognition of a supreme truth. With a singularly blessed genius, and indefatigable yearning for labor, this saint has approached nigh unto the acme of perfection. He has for this reason become the model of everyday practice, an exemplar of sanctity and humility, and a genius which all minds may admire. His influence has been carried down from the field of medieval thought, to modern times, with just as forceful precision as influenced the people of those years, when Thomas so well discussed the philosophy of life, and the truly classical expression of what the true Christian society and state should be. For, he was far more thorough in his presentation of social and economic relation, than were the Fathers before him. Though there are many instances treated of in these writings, which would to-day present a different aspect to the holy doctor, still, if we examine his works on these points, we find clear and well defined views which strike our modern day field of social and economic endeavor. It is for this reason, that St. Thomas to-day holds such powerful sway in the workings of human reason, and imparts to the generality of mankind, a dowry of universal ideas applicable to the most noble traits in man. As he himself, taught, 'the end and purpose of all human life, is the supreme happiness of God;' and for this reason, he declares that the true worth and utility of man's effort is proportionate to the manner in which he strives to attain this end. Today, this is just as true as when St. Thomas, himself, lived.

"The proper act of everything is it's end, as being it's second perfection, hence, what is well disposed to it's own proper act, is said to be virtuous and good. To understand the most perfect intelligible object, which is God, will be the most perfect instance of the activity of understanding. To know God, then, by understanding is the final act of every subsistent intelligence." Thus St. Thomas exposes his views upon man and the world, which views, when surveyed by the range of present day thought, leave a most noticeable mark upon man's existence. It is well then, that we be not unmindful of this great doctor

of the Church, and as we pursue the chosen paths which God has elected for us, strive, in some measure, to imitate his lofty ideals, to practice his irrefutable principles of life and society. With hammer and chisel St. Thomas has moulded out of the shapeless mass of mountains, the magnificent forms of thought, and through his untiring efforts, bequeathed to man the secret of all success, the key to all knowledge, and the material with which genius moulds her fabric.

Among the saints of the Church, St. Thomas stands pre-eminently the great doctor of them all, from whose angelic countenance there emanates the radiant beams of everlasting truth, and upon whose brow there rests the crown of all intellectual achievement. Rising up like a mighty beacon light from out the centuries of blindness and error, this saint of God, gleams forth effulgent in the light of faith and reason, guiding past the shoals and straits of schism and error, the human soul upon its stormy way, into the peaceful haven of eternal truths, where the eyes of the soul will forever gaze upon the beatific vision in undying bliss.



THE HEAVENLY TWINS**JAMES J. DALEY, '13**

They were as inseparable as the legs of a pair of trousers for they had roomed, palled and gone to class together for the past two years. But for some reason or other they were now on the "outs." And the "why" no one could ascertain. Their icy behavior towards each other was even more conspicuous when one remembered their erstwhile close intimacy, which had led them to be christened with the adequate nick name—Heavenly Twins.

This almost incredible break in their friendship lasted one long week, when Tom Weekly and Tim Curley mutually and tacitly decided to seek a separation. But the reason not even Father Heady—prefect of dicipline—who granted it, could determine. They built their plea on the same grounds. "Could not live with each other any longer—and preferred any kind of an existence to spending another such week."

They obtained the decree on condition that either of them could find another roommate, who would be willing to change places with him. Weekly being the more sociable was the first to start out earnestly in quest of the required third party. It took him that afternoon to arrange matters, and it was to be "his move" the next morning. Tom was to depart and a Richard Wether, friend of both parties, was to live with Tim. Both, of course, looked with no little inward dismay and sorrow on the consequences of their misunderstanding—whatever it was. But each was equally determined not to budge an inch from his position. So both grimly, but apparently joyfully assented to the sought-for change. Straightway their former happy home was thrown into an unrecognizable state which fact cut the two erstwhile friends to the very heart. But stubbornness, or better still, ordinary bull-headedness—ever invincible and unreasonable—served as the magnetism to keep the two like poles asunder.

But in the meantime Father Heady had accidentally discovered the cause of the rupture between these once firm chums—which happened to be that each held opposite side in the question for the Annual Debate, on "Woman Suffrage"—which by the way was the first question upon which they had ever disagreed.

Father Heady chuckling to himself under breath remarked—"well, well, it seems that after all its the sempiternal woman that always is causing trouble, so I'll arrange that all right. I understand." He devised a simple little plan to weld the broken links of friendship together. After chapel on the evening before moving day, as the Twins filed to their room the prefect "sprung the surprise."

"Here Curley," he said with a twinkle in his eye and handing Tim a sealed envelope, "is a note for you."

With a "Thank you Father," and without asking any questions the receiver quickened his pace to his former happy home. Soon Tom appeared and dropped into the prefect's room in his usual happy-go-lucky way. Father Heady expected this, and after a cheery "Have a seat Tom" handed him a note, without saying a word. Then the prefect left the Twin to himself. A minute later the prefect met Tom walking down the corridor with an ineffable expression of joy on his broad-grinning face, and the note triumphantly waving in his hand. The priest said nothing. But no sooner had Tom closed his door behind him than the prefect clapped his hand over his mouth and literally shook with internal laughter.

In about ten minutes two figures slowly and cautiously made their way to the prefect's room each carrying a small slip of paper. They entered with a rather sheepish yet joyful look upon their surprised faces. The prefect looked up from his work and smiled, as much as to say, "Well I guess I slipped one on you." The notes fluttered to the floor, for the now smiling Twins understood. After profuse thanksgivings and hand shakings, the Heavenly Twins left Father Heady's room—friends once more.

When they left, the priest picked up the two notes and read in his own hand writing, the plan which had been so successful. Chuckling to himself, and muttering something about April fool jokes, he read:

Dear Tim:

I am sorry for any injury I may have done to you, and have changed my mind about votes for women. They should vote.
Tom Weekly.

Dear Tom:

I am sorry for any injury I may have done to you, and have changed my mind about votes for women. They should not vote.
Tim Curley.

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During the month of March we celebrate the joyous season of Easter and bid farewell to winter. How few are the remaining days of Old King Winter. The time is near at hand when the naked trees upon which the wailing winds now draw a mournful chord, shall be decked with the verdure of spring time and resounding with the blithe carols of silver throated songsters; when the sun shall revive, with his animating touch, all slumbering nature, when bickering showers shall quicken and soft zephyrs shall caress the bud and bloom of early spring, with which the earth adorns herself; when decay is no more and when life and beauty shine again with new grandeur. This is the setting our Lord chose for His glorious Resurrection. Thus the winter passes away; the cloud turns to us its silver lining; sunshine follows; life comes after death. Christ's Resurrection proves to us the same thing that spring typifies; that there is another life awaiting us, that as the buds of spring time whose blighted blossoms are scattered in the autumn breeze, have the assurance of another life, so too, are we assured of a life beyond the grave. But our new life shall not be as that of the floweret of spring, born but to die in the very height of its beauty. Our new life shall be one eternity of perfection.

Easter

The Viatorian extends to all its readers, heartiest wishes for the joys of Easter, the greatest feast of the Church.

Another happy memory of the month of March is the celebration of the feast of St. Patrick, the patronal feast of Ireland.

**Saint
Patrick's
Day**

St. Patrick's day is one on which we celebrate a great national and religious event, the conversion of a whole race to the true religion, and hence it is a day worthy to be held in honor by all people who can appreciate the great work which so advanced Christian civilization. However it is much to be regretted that in some places the true significance of this great day is forgotten. St. Patrick's day is not a day for making the illustrious Apostle of Ireland and the people who have been so true to his teaching, subjects for ridicule and laughter; but rather it is a day on which all who love and admire true greatness should put forth the best efforts to do the day the honor which is justly due to it.

March 4th, marked the beginning of the administration of Woodrow Wilson, the first Democratic President to occupy the

**President
Wilson**

White House in sixteen years. No president ever entered office under more favorable circumstances than those under which Mr. Wilson takes up his duties. His party is in power in all departments of the legislative government, the nation has expressed a desire for a change in party and policy, and Mr. Wilson, having at his back, not only the two houses of Congress, but also the American people almost as a unit, has great opportunities to bring about the change which the American people so earnestly desire. When four years have dragged their course over our heads, Mr. Wilson can, if he choose, hold the place of love and admiration in the hearts of his fellow countrymen. Let us hope that President Wilson will not disappoint us in our estimate of what he will do. The VIATORIAN firmly believes that Mr. Wilson will be in his new office, the same cultured gentleman and honorable statesman, that he has been in the other office of public trust which he has held and with sincerity extends to him best wishes for a successful administration.

The greatest Catholic literary work of the age has been completed. We speak of the Catholic Encyclopedia, the final volume of which some weeks ago was given to the world. The completed Encyclopedia is a magnificent example of the triumph of perseverance and labor. When this undertaking was first discussed it was predicted that it would require a generation to complete the work and that financially it would prove a failure. Less than ten years, finds this work completed, and successful financially as in all other ways. We can not but admire the perseverance of those who had charge of the work. It is gratifying to note that Protestants as well as Catholics commend this work and express themselves as being well pleased with it. Let us hope that it will find place in our public, as well as in our private libraries, where it will do much, to enlighten those who wish to know, and to clear up the mists of bigotry and prejudice.

**Catholic
Encyclopedia**

EXCHANGES

"Humanum est errare, divinum est dimettere!"

What element in the makeup of the average college journal most influences the mind of the ex-man in determining the rank of that magazine? Is it the prose? Or is it the poetry? Or is it the combination of these two elements? Probably the latter would be the more logical method of classification in the minds of most ex-men. The ranking of a college paper according to its poetry, besides being no easy task, would be constantly changing. One month, the poetry in a college magazine soars to lofty heights; the next month, it hugs the ground. In our opinion, there is an element of the subjective entering into the beautiful in poetry as well as in any other art. Else, why saith one mind, "That is beautiful," while another saith, "That contains no element of beauty." It is evident, then, that opinions differ as to what constitutes beauty in poetry. It is chiefly the beauty of the thought expressed or is it mainly the beauty and gracefulness of the metre that causes the intellect to affirm, "That is beautiful?" However this may be, each one is entitled

to his or her opinion. And it is largely due to this difference of opinion that such great variety is to be found in the character of the poetry adorning our exchanges. Now as ours is nothing like a universal mind, in which are contained all the various theories concerning the beautiful in poetry, we do not wish to force our individual opinion upon any of our readers. Form, therefore, ye who peruse these columns, your own opinions on the various poems which we have selected for your pleasure and entertainment, from our many highly-cultured and erudite exchanges. If they please you, well and good? If they do not please you—well, be pleased any way—for we will not attempt to dispute your opinion.

FRIENDS LIKE SHADOWS.

Some friends are like your shadow,
Which follows you as long
As luck's bright sun smiles on you;
They leave you, like your shadow,
When storms begin to gather,
And evening twilights fall.

—Malley, in St. John's
University Record.

TO-MORROW.

When everything is dull and drear,
And quite as dark as night,
When life's bright side does not appear,
But keeps well out of sight,
When things go wrong about us,
And pains and woes entwine,
Cheer up, for on the morrow
The sun is bound to shine.

All things at times with dreariness
Seem in a dismal plight,
And we ourselves by weariness
Have shut all good from sight;
In midst of cares and troubles
When every woe is thine,
Be cheerful, for to-morrow
The sun is bound to shine.

—J. A. Lamorelle, in Georgetown
College Journal.

INFIDELITY.

A maiden star
 In the western sky
 Awaits her lover nightly;

A lonesome cloud
 Like a ghost flits by,
 And stoops to kiss her lightly.

Morrison Conway, in
 Notre Dame Scholastic.

The nearest approach to the poetry of F. A. Daly that we have witnessed for some time is the following—likewise by a Fordhamite.

DA BASKABALL.

I talla you, Meester Offeecer,
 Da beeg meestak' I mak;
 Jos' now I got awak;
 So theek, no ondrastan;
 I theenk to got da Blacka Han;
 What shoota ma frand, da 'Merican.

I justa run da peanutta stan;
 Right by da college gate,
 I roast my peanut' een da morn,
 An' whole day long I wait.
 Wall, wan day, Jack, da College boy,
 He weenk to me an say,
 "You salla yo' peanutta at day game
 An' Joe, you maka good pay."
 To-day I pack ma baska, Gee!
 Da mon I theenk to gat,
 Da pretta girls buy peanutta, an,
 Dey smila to me, you bat!

Dey lat me enn to see da game
 Of—what sa dat you say?
 Da baska' ball? Dat's right. Oh, Wall!
 You know, than how day play.
 Dey runna like dees an' jump an' yall,

An' Jack, he runna too,
 An' me, Oh, I got all excite;
 I dont know what for do.
 Den some wan blow da whees'le, 'n
 An' dey all beegen da scrap
 I no could tall you how dey shouta
 An' say, "Now lot sa pap."

Den some wan say "Hold, hold heem—Jack!"
 An' odra wan say "Shoot,"
 Oh, my I run, so fast away,
 Justa look! I losta wan boot.
 I meeta dees poleecaman,
 An' tell heem of da plot,
 To shoota Jack an' keel heem. What!
 You say I talka rot?
 Dees cop run to day colleege
 Soon he come more queeck to me
 Oh, so mad! he shaka mia nack
 An' say "Long time 'fore you'll gat free."

I talla you, Meester Offeecer;
 Da beeg meestak I mak'
 Jus' now, I got awak'
 So theeck, no ondrastan'
 I theenk to gat da Black Han'
 What shoota mia frand—Jack Flaneegan.
 Joseph B. Lynch, in
 The Fordham Monthly.

"TO BABY"

Baby, tell me, are your eyes
 Fragments of the summer skies?
 Did you catch their bonny hue
 From the arching vaults of blue
 In the realm of Paradise?

What is it that hidden lies
 Neath their languid guise
 Sparkling like the diamond dew
 Baby tell me!

Do thy limpid orbs disguise
 Some rare gleaming jewelled prize
 That is shyly peeping through—
 With thy blythsome bubbling coo
 Soft and sweet as seraph's sighs.
 Baby tell me!

James B. Murphy, in
 Creighton Chronicle.

INTER ALIA

The Reading of the Notes

The public reading of the notes of the second quarterly examinations of the scholastic year took place on Wednesday evening, February 26th, in the College Assembly Hall. After the reading of the averages by the Rev. Prefect of Studies, Father J. V. Rheams, and the conduct notes by the Rev. Prefect of Discipline, Father T. J. Rice, the Very Rev. President J. P. O'Mahoney made a brief address to the students on the "Necessity of Application to Study." He exhorted them to put forth renewed efforts during the coming few months of school, so that they would be able to say that the year had been a successful one, and in being able to do so, they would not only please their parents and teachers but also would be doing an honor to themselves and to their Alma Mater.

Board of Examiners

The Board of Examiners, composed of members of the college faculty, is more than pleased with the results, obtained in the quarterly examinations by the majority of students. The board of examiners has done much to bring the proficiency of the course of study to the standard of excellence. Weekly meetings are held in which the best up to date methods of pedagogy are discussed and besides the experience of the individual members of the board, it avails itself of the work outlined by the Standard Board of Examiners, throughout the United States, whose methods are given considerable attention. The members of the Board outlines the matter to

be covered by the various classes for each quarter and draws up the set of examinations to be given in each department during the scholastic year. The board also has exclusive charge of the semi-annual examinations. The board is composed of the following members: Very Rev. J. P. O'Mahoney, Pres.; Rt. Rev. Mgr. Legris, D.D., Rev. J. P. Munday, D.D., Rev. W. J. Bergin, C.S.V., Rev. J. V. Rheams, C.S.V., Rev. W. J. Maguire, C.S.V., Rev. J. A. Lowney, C.S.V., Rev. C. A. Marino, C.S.V., and Rev. J. R. Plante, C.S.V.

The course in Scripture for the second semester was begun at the conclusion of the Annual Retreat, under the direction of Dr. J. P. Munday, Professor of Dogmatic Theology, who as a Fellow of the Catholic University of America made a comprehensive course in Exegesis and Hermeneutics and also

Scriptural Studies

did much private research work in matters concerning Holy Scripture while studying in Rome. Special stress has been laid upon the study of Scripture by the Council of Trent, and by the Council of the Vatican, and the necessity of careful and systematic study of the word of God was clearly and forcibly outlined by the late Sovereign Pontiff Leo XIII in an encyclical on this matter. Hence Dr. Munday is strictly conforming to the will of the Pope in this matter and owing to the utmost importance of the Scriptural studies in modern times, the Rev. Instructor insists upon a careful and thorough acquaintance with the teaching of the Church and especially the earnest study of all the decrees issued by the Biblical Commission. The students of this class have been occupied for some time considering the recent decrees of the commission, also making a comprehensive study of the Encyclical—"Providentissimus Deus" of the canons of "Lamentabili" against Modernism the Motu Proprio of Pius X on the Decisions of the Biblical Commission and censures and penalties effecting those who neglect the observance of the prescriptions against the errors of the Modernists. The course as further outlined by the Rev. Doctor embraces the principles of Hermeneutics and Exegesis, Introduction to the Bible, Origin of Holy Scriptures, Scripture as the Word of God, the Teaching of the Church on Inspiration, the Canon of Holy Scripture, Original Texts of Holy Scripture, the Masora, Various Scriptural Manuscripts, Translations of the Holy Bible, Septuagint, Targumim, Syriac Translation,

Pentateuch, Itala, Vulgate, the Vulgate in the Middle Ages, Council of Trent, and a comprehensive study of the Old and New Testaments, and a thorough study of the History and the contents of each individual Book of both Testaments together with various interpretations of Sacred Writ.

The lectures of Dr. Munday, upon this important study are supplemented by the text book used, i.e. Seisenberger's "Practical Hand Book for the Study of the Bible."

Ever since the establishment of the Viatorian Seminary, many years ago, March 7th, the feast of Saint Thomas, the Patron of Theologians and Philosophers has been celebrated by the members of the Seminary Department in a befitting manner. This year was not an exception. Since the Angelic Doctor is perhaps the greatest intellectual light that ever lived, a more befitting manner of commemorating the Saint's birthday could not have been had than the literary program given in his honor. Two well written papers, one on St. Augustine by Mr. Hogan, the other on St. Ambrose by J. Baltutis were read, after which the Reverend Doctor Munday gave a very instructive lecture on the "Life and Life Work of St. Thomas." A special mass was said in the college chapel, by Rev. M. J. Breen, director of Seminarians, at which the Seminarians received the Sacrament or Holy Eucharist.

Education, indeed does not only mean the training of the will and understanding of man, but includes the more Godlike functions of training the heart and moulding the character of those who fall under the care of the educator. Hence it is not surprising that the devotional exercises at St. Viators are numerous and varied. The greatest devotion of course, is the practice of frequent and daily Communion among the students, a practice concerning which our present most Holy Father Pope Pius X has written several encyclicals, and which is a devotion dear to our President's heart. During the Penitential season, although many private devotions were practiced, the Stations of the Cross were made by the entire student body in common every Friday evening, in honor of Christ's Passion. During March, the month dedicated to St. Joseph, special prayers were said every evening, besides Benediction of the Most



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CHRIST BLESSING LITTLE CHILDREN

Holy Sacrament given every Tuesday evening in honor of the Saint. St. Joseph has ever been one of the special patrons of the college and since he so prudently and wisely guided the Holy Family, he has been chosen the Foster-father of this institution which is placed under his special guidance in all things that pertain to the ruling of such a large Christian family, as every Catholic Educational Institution necessarily is.

On Thursday evening, March 13th, the class of Patrology held its last session of the scholastic year, preceeding the final examination in that branch of study. The study of Patrology is a very important one and is taken up in connection with the study of Dogmatic Theology and deals with the life and writings of the various Doctors, Fathers and Ecclesiastical writers of the early ages of the Church.

Great profit has been reaped by the members of this class, as each individual member was required to write a comprehensive appreciation of one of the early writers, taking up the author's entire works, treating various controversies and explaining various dogmatical questions concerning which each particular author wrote. The various works were also thoroughly discussed by the class at each session and much knowledge was thus acquired that otherwise could only have been obtained from private sources, which in itself would have required much personal research and labor. That the class was a marked success, is evident, since it was under the direction of the Rev. J. P. Munday, D.D., who has given great impetus to this branch by his own brilliant lectures, and especially on account of his intimate knowledge of the lives and works of the writers in question. Bardenhewer's Patrology has been used as a text book and the English translation of the works of the Anti-Nicene and Post-Nicene Fathers were used as collateral texts.

Since the holiday season the following authors and their works have been discussed: Tertullian, C. A. Marino; Hyppolitus, J. Downs; Origen, L. J. Pommier; Lactantius, L. J. Stevenson; Gregory Thaumaturgus, R. J. Plante; Theodoret of Cyrus, S. Carew; Gregory of Nyssa, J. O'Mahoney; Cyril of Jerusalem, F. Cleary; St. Athanasius, F. Shea; St. Cyprian, J. A. Williams; St. Leo the Great, J. Kulczyk; St. Jerome, J. Heney; St. Augustine, J. Hogan; St. Ambrose, F. Baltutis;

St. John Damascene, A. Dumont, and St. John Chrysostome, Thomas Cleary.

Under the able direction of the Very Rev. President J. P. O'Mahoney, C.S.V., the curriculum of the Commercial department has been changed. Several new text books have been introduced and the individual work of each particular class has been outlined more explicitly. Thus the students will be equipped with a working knowledge of the most modern business methods that eventually will enable them to win the coveted C. P. A. degree. A new Commercial Society has been formed under the direction of Professor E. G. Ashe, the aim of which is to promote a greater interest in the work connected with the commercial branches; to study the workings of a modern financial institution and to become acquainted with many intricate details of the business world, by a thorough exposition of the inner workings in vogue in the largest mercantile firms. The commercial course as formerly outlined, although up-to-date was found deficient in many ways, but since this revision by Rev. J. P. O'Mahoney it ranks with the best courses of our Business Colleges.

For several weeks the Philosopher's Debating Club has been considering the very important question, "Woman's Suffrage." Each member of the society was appointed to deliver an oration on the subject, and after a series of debates, two teams were selected to defend the "Old Gold and Purple" in inter-collegiate debates which will be held with other educational institutions in the near future. The final debate before the selection of the representative team will take place at St. Viator's in the early part of April. At present four schools are on the lists for debates, viz.: Notre Dame University, South Bend, Indiana, DePaul University, and Cathedral College, Chicago, and Bradley Polytechnical School, Peoria, Illinois.

The debaters who will strive for places on the representative team are: J. O'Brien, Peoria; J. Daly, Chicago; E. Dunne, Farmer City; J. Brady, Ransom, E. J. Unruh and T. Rowan, Chicago. J. Monahan, Chicago, and J. Griffin, Dublin, Ireland, are the alternates.

"Blessed are they who die in the Lord!"

It is with heartfelt sympathy that the faculty of St. Viator College and the student body at large wish to express their sincere condolence to the various students of different departments who lost relatives by death during the past month.

Obituaries

On February 21st, Christ, the Great High Priest called unto Himself His faithful servant, the Rt. Rev. John Joseph Hogan, First Bishop of Kansas City, uncle of Mr. J. Hogan of the Seminary Department. Bishop Hogan was born in Limerick, Ireland, on May 10th, 1829, and was ordained for the American missions on April 10th, 1852. After arduously fulfilling his priestly office in the northern portions of Missouri, he was elevated to the Episcopacy by Pope Pius the ninth, as first Bishop of Kansas City, on September 13th, 1868. From the day of his consecration, Bishop Hogan successfully labored for the faith of Christ in the Middle West and indeed the schools, churches and even dioceses which he was personally instrumental in erecting are living monuments of his all-consuming zeal for the glory of God and the salvation of souls. During the last three years, Bishop Hogan led a retired life, preparing for the summons which he knew soon would be his, for at the time of his death the distinguished prelate was 84 years of age, being the eldest member of the American Hierarchy. He was called on February 21st, after a fatal attack of pneumonia and gently answering laid down his mitre and crosier to receive an immortal crown as a reward for his faithful guardianship of the vineyard over which Christ had appointed him steward. He is succeeded in the episcopacy by Rt. Rev. Thos. Lillis, D.D., coadjutor of Kansas City.

The obsequies were held in the Cathedral of the Immaculate Conception and interment was made in Mount St. Mary's Cemetery.

May his soul rest in peace!

On February 19th the Angel of Death called to her eternal reward the mother of Mr. E. J. Unruh of the Seminary Department, after undergoing a serious operation at the Augustana Hospital. The funeral services were held in Chicago on Sunday, February 23; interment was made in Waldheim Cemetery.

On February 11th, Dr. J. Detrana, father of Master Joseph of the Academic Department, died at the family residence at Cragin, Illinois. The funeral services were held in St. Stanislaus Church, Chicago; interment was made in Mount Carmel Cemetery.

On March 2d, Mrs. Mary Lebeau, mother of Arthur Lebeau, student of 1909-10, passed to her heavenly reward at Kankakee, Illinois. Mrs. Lebeau was born in Bourbonnais on December 8, 1857. She is survived by several children and grand-children. Funeral services were held at St. Rose Church, Kankakee, on March 5th, and she was buried in Mound Grove Cemetery.

The faculty and students of St. Viators and the many friends of these deceased, pray that they and all the souls of the faithful departed, may rest in peace. R. I. P.

PERSONALS

The many friends of Mr. Jerry Lynch, captain of the Varsity baseball squad of 1912, had the pleasure of a visit from him on Washington's birthday. Jerry is looking prosperous and evidently is getting along well in the business world.

Mr. J. F. Mombteau of Chicago, recently spent a few pleasant hours visiting Rev. J. A. Williams of the college faculty.

Mr. John Condon, manager of the Pantagraph Printing and Stationery Company of Bloomington, Illinois, recently visited the college on business connected with the firm which he represents.

Rev. Mathew Schumacher, C.S.C., of Notre Dame University, South Bend, Indiana, was the guest of the Very Reverend President and faculty recently. Father Schumacher is Prefect of Studies of Notre Dame University.

The Easter engagements for various members of the college faculty were as follows: Rt. Rev. Mgr. Legris pontificated at Maternity church, Bourbonnais, Ill., Rev. J. A. Charlebois, pastor acting as deacon, Rev. J. A. Williams as subdeacon and

C. Marzano, master of ceremonies; Rev. Dr. Munday, St. Edward's Church, Chicago, Ill., Very Rev. J. P. O'Mahoney assisted Rev. James McDonald of Audubon, Iowa, during Holy Week; Rev. W. J. Bergin, Our Lady of Lourdes, Chicago, Ill., Rev. T. J. Rice, St. Ambrose Church, Chicago, Ill., Rev. M. J. Breen, St. Mary's, Sterling, Ill.; Rev. F. A. Sheridan, St. Mary's, Utica, Ill.; Rev. J. J. Corbett, St. Peter's, Antioch, Ill.; Rev. C. J. St. Amant, St. Rose, Kankakee, Ill.; Rev. W. J. Remillard, St. Stanislaus, Kankakee, Ill.; Rev. J. P. O'Leary, St. Mary's, Westville, Ill.; Rev. J. V. Rheams, St. Patrick's, Joliet, Ill.; Rev. V. U. Leclair, St. Francis Xavier, Chicago, Ill.; Rev. J. W. Maguire, St. John Baptist, Chicago, Ill.; Rev. J. R. Plante, St. Louis Church, Pullman, Ill.; Rev. C. A. Marino, St. Mary's Church, Kankakee, Ill.; Rev. W. J. Stephenson, St. Bridget's, Hobart, Ind.

The Rev. J. P. O'Mahoney, C.S.V., the College Faculty and Rev. J. A. Charlebois, C.S.V., pastor of the Maternity Church, had the extreme pleasure a few days ago of welcoming to America two members of the order belonging to the Obedience of Canada, Reverend Fathers Charbonneau, C.S.V., pastor of St. Viator Church, Montreal, and Louis Ledger of Joliette. After enjoying the hospitality of the community at Bourbonnais, the Reverend Fathers journeyed to Chicago to visit Very Rev. E. L. Rivard, C.S., provincial, at the Motherhouse.

Congregational singing has become quite a feature at the chapel exercises this year. When it was first introduced some were rather skeptical as to the results, but under the direction of Rev. F. A. Sheridan and Professor C. Jochem, it has proven very successful. Song cards are used and the singing at all services is excellent. Tuesday evening of each week is devoted to practice for all the students of each department.

Mr. Leo Walsh, of Rantoul, student of '11-'12, who is following agricultural pursuits in southern Illinois, spent a few days at the college during the past month.

Mr. Taylor Wedge, '06-'10, of Flint, Michigan, spent a few days visiting acquaintances and friends at the college. Since his departure Taylor has continued the teaching of music, and expects to take charge of several classes in the near future.

A L U M N I

Rev. F. A. Sheridan, C.S.V., and J. M. Carey, C.S.V., who were confined to their rooms on account of sickness, for several days, are again able to continue their work in the class room.

Mr. Richard O'Laughlin, A.B. '12, spent a few days at the college during the month. Dick is employed by Benziger Brothers' Establishment in Chicago, and is in charge of the Latin book department.

Mr. Eddie Quille, A.B., '11, who was one of the most popular athletes of the college for several years, has signed up with the Appleton Club of the Wisconsin Illinois League. We hope "Ed" will not be long in the Minors but will soon take rank with McCarthy and Stack in the Majors.

Rev. H. Darche and Rev. A. Savary, both of the famous '09 class visited their friends among the faculty during the earlier part of the month.

Rev. Peter Brown, C.S.V., Superior of the Viatorian Missionary Band, was the guest of the faculty for several days recently. Father Brown is now stationed at the Missionary Headquarters at 3208 N. 40th Ave., Chicago, Illinois.

During the early part of the month the faculty had the extreme pleasure of entertaining two of the prominent Alumni, Father Pugny of St. Joseph's Church, Bradley, Illinois, and Father B. Tarsky of Visitation Parish, Chicago, Ill.

Recently Rev. Fathers Bennett of Kankakee, Rimmels of Askum, and Parker of Chebanse, visited the college.

It may be of interest to many of the former students, throughout the entire country, to know that dear old Father Beaudoin, retired pastor of Maternity Church, Bourbonnais, is still in possession of the vigorous mind and youthful heart, that made him a well known character in college circles during his long service in Illinois. Father Beaudoin has been leading a retired life for nearly five years in silent communion with God and his conscience, and although over 80 years of age and

apparently in good health, yet he is failing day by day from diseases consequent to old age. Father Beaudoin was one of the members of the Canadian Viatorians who were sent to Bourbonnais in 1865, to take charge of Maternity School, which afterwards became St. Viator College. May God bless and keep Father Beaudoin with us for many more years, for although he is not in active service, yet we are sure that his prayers are still more efficacious and pleasing in the sight of Almighty God.

Mr. Jack Hickey, one of the prominent business men of Kankakee, and a member of the famous class of '06, reports that a new member of the Alumni Association, a son and heir to his name, has made his appearance at the Hickey residence, Kankakee, Ill. It is needless to say that Jack is wearing a broad smile these days and congratulations are in order.

SOCIETIES

FIRE DAY.

On Thursday evening, February 20, the seventh anniversary of the destruction of the Old St. Viator College, was celebrated in a novel way by the Senior class. Many visitors, friends of the college, old students and the entire student body and faculty assembled in the college theatre at 8 p. m. to enjoy the evening's entertainment. The novelty consisted in the presentation of a musical comedy entitled, "Plantation Days," written by Rev. F. A. Sheridan, C.S.V., who lately met with success and gained an enviable reputation as a playwright on the occasion of the successful production of "The Call" a few months ago. After several patriotic airs played by the college orchestra, Mr. Thomas Harrison, president of the class of '13, made an address; he bade the assembly a hearty welcome, and explained the nature and origin of the evening's celebration, after which the comedy was presented by the Thespians.

"Plantation Days," the title, is indicative of the tenor of the plot, which is laid in Louisiana, just preceeding the terrible Civil War. It is a touching story centered about the life and hardships of the negro slaves, who were forced to labor in the cotton fields of our southern states, and brings out very forcibly

the lamentable condition of the majority of slaves prior to the rebellion. One cannot lose sight of the fact that though being slaves, yet the colored people after all are human, and that they are bound together by a bond of sympathy, made the more strong on account of the utter degradation of their race. The owners of the plantations at times are shown to have overlooked this fact and to have resorted to cruel measures in dealing with these unfortunate people. Scenes of southern life and a clear portrayal of the condition of negro, such for instance as the evening gatherings about the cabin doors, singing the songs of happy yesterdays; of the lores of their youth, of the fond recollections of their old homes and families and of the terrible sales into bondage, indeed, were very touching and impressive. Father Sheridan has admirably portrayed conditions in the South prior to the war and the manner in which comedy, pathos, and realism were blended in the play certainly reflect much praise upon the young composer. The favorite old southern songs were interspersed throughout the comedy and indeed added much to the strong sentimentality of the play. Taken all in all the comedy was as brilliant success both as to its staging and composition, and was highly interesting and most instructive.

Mr. Eugene Leinen was easily the star and scored the "hit" of the evening in his forcible renditions of popular melodies, and his negro comedian stunts held the attention of the audience throughout. He deserves especial praise for his excellent intepretation of the beautiful melody "Angel Gabriel" and for the clever execution of an imaginary poker-game, performed with the skill of a Bert Williams. Mr. Daniel Sullivan as "Sleepy Sam" was a close second for first honors and won new laurels in histrionic achievements. Mr. James McMurchy as "Miss Bess" was a perfect southern beauty and was aptly called the "white angel" by her adoring slaves. Uncle Joe was indeed another "Uncle Tom" and was the main source of "pathos" throughout the entire play. His singing and acting were both masterly and touching. Mr. L. Fey, a new Thespian, in the difficult role of the overseer, was one of the most powerful and really dramatic actors of the evening. John Warren as "Mammy" was indeed a typical old negro mammy, and Mr. J. McKenna as Mr. Henry Creighton, the new northern master, indeed made a hit when he released the slaves from bondage, as any other northern master undoubtedly would have done under like circumstances. Master Francis Colby and Harold Vicory, as the two pickaninnies, were both humorous and

pathetic, and their songs and dances were certainly clever. Mr. T. Welsh, as "Raphael" was humorous and Mr. Lawler as "Bill" won much applause for his pleasing rendition of the song "Susan Jane." Master Hilliard, an expert in rendering various dialect recitations, especially the negro twang, was easily the best colored female actress on the stage in the difficult role of "Nellie Gray," while Mr. Houlihan was peerless when it came to acting the part of the Deacon. The remaining members of the cast did exceedingly well and each fulfilled his role in a credible manner. Taken all in all the Senior Class and Rev. F. A. Sheridan are to be congratulated on the novel entertainment given on "Fire" day, which was a happy substitution for the customary program which generally consisted of a recital of different phases and experiences relative to the "Fire."

The following is the cast of characters of the comedy, "Plantation Days."

CAST OF CHARACTERS.

Rastus.....	J. A. O'Brien
Bob.....	E. A. Kekich
Dan	C. B. Jacobs
Andrew.....	E. T. Leinen
Bill.....	W. J. Lawler
Sleepy Sam.....	T. D. Sullivan
Mammy.....	J. M. Warren
Nelly Gray.....	R. J. Hilliard
Uncle Joe.....	E. J. Unruh
Miss Bess Demsey.....	J. T. McMurchy
Mr. Davis.....	L. C. Fey
Mr. Henry Creighton.....	L. J. McKenna
Suzan Jane.....	J. F. Kane
Deacon.....	F. G. Houlehan
Mr. Geo. Demsey.....	A. J. Shea
Auctioneer.....	E. C. Leonard
Mr. Lenox.....	W. A. Azukas
2nd Bidder.....	J. A. Dougherty
The Mother.....	F. Fallon
The Child.....	J. Franks
Mr. Wilbur.....	C. G. Fischer
Raphael.....	T. L. Welch
George.....	B. C. McGann
Henry.....	B. McGuire
James.....	O. H. Merz
1st Pickaninny.....	F. T. Colby

2nd Pickaninny.....H. D. Vickory
Just Plain Niggers.....L. Moynihan, L. Ward, C. Kelly

SYNOPSIS.

Act I—Cabin Scene on the Demsey Plantation. Time—Before the War.

Act II—Same as Act I. Time—The same evening.

Act III—Same as Acts I and II. Time—Six months later.

“ST. PATRICK’S SOCIETY.”

On Thursday, March 13th, St. Patrick’s Literary and Debating Society gave an interesting programme, including a very instructive debate on the question “Resolved—That Woman is Intellectually Equal to Man.” The various participants evinced the salutary effect that this society is producing among its members. It is worthy to note that the members of this society are developing into actors and debators of no mean ability, and it might not be amiss to note that the majority of the best actors and debators of the college department were at one time, members of this society, a fact which reflects much credit upon the moderator, Rev. F. A. Sheridan, C.S.V.

Mr. Eugene Leinen, who is developing into an actor of the first water sang “Bumble Bees,” it is needless to say that he was compelled to respond to several encores. Mr. W. Kennedy read a very interesting and well written paper on “Foreign Titles.” The debate was the most interesting number on the program and caused much rivalry; the rebuttals, being exceptionally good, and it was a draw between D. Wall and G. Rooney, who was the better. The affirmative side won. The excellent programme was as follows:

Orchestra—Serenade.

Recitation—J. Sullivan.

Paper—“Foreign Titles”—W. Kennedy.

Song—Bumble Bee—E. Leinen.

Debate—Resolved, That Woman is Intellectually Equal to Man.”

Negative—A. Gearin, G. Rooney; Affirmative—D. Wall, W. Walsh.

Judges—J. M. Cleary, C.S.V., Prof. Roach and Mr. Holly.

St. Patrick’s Society has planned a program to be given during April, and judging from the success of other open meet-

ings, we can candidly predict that this meeting will not be an exception. At present the members are occupied, preparing the popular playette entitled "April Fools," and are also spending much time practicing "Irish Airs" that will be rendered on the occasion. A paper will be read by L. Lawson upon the subject, "The Benefits of the Crusades." The crowning event of the evening, to which all are looking forward with pleasure, is the promised lecture by Attorney Smith of Kankakee on the subject, "My Experience as a Lawyer."

"THE SOPHOMORES."

"A good thing never comes too late," at least this is what the Sophomores say, and to clinch the argument, they have chosen this as their motto. At a recent meeting of the "Sophs" they organized, electing the following officers: C. B. Jacobs, President; W. J. Lawler, Vice President; B. C. McGann, Secretary and Patrick Buckley, Treasurer. Plans are now under way for the giving of several social events and it is the intention of the class to tender a banquet to the entire Collegiate Department during the month of April. Success Sophomores!

BOOK NOTES

The Autobiography of Benjamin Franklin. Edited by George B. Alton, State Inspector of High Schools for Minnesota. Illustrated with four half tones, and line drawings by Homer W. Colby. Cloth, 314 pages. Price, 45 cents. Rand McNally & Company, Chicago and New York.

A good biography of a man of strong character admittedly is one of the most stimulating of books for the young reader. In the "Autobiography of Benjamin Franklin" the English language possesses one of the very best biographies ever written. The fact that it has been so little appreciated and used in the public schools of this country is undoubtedly due in large part to the dearth of good editions. It is believed that in the addition of this book to the well-known Canterbury Classics a definite need will be met and that the work will be warmly welcomed.

The Autobiography of Franklin is both a vivid historical document and a revelation of the most brilliant and versatile character in American history. The rise of the printer's apprentice to the most honored place among the statesmen of his time, his devotion to the cause of American liberty, his inventive skill, and the homely wisdom of "Poor Richard" have thrilled and delighted readers for generations. But above all, the merit of the Autobiography lies in the account of how, as a boy, Franklin laid the foundation of his later successes by persistent self-discipline, marvelous direction of purpose, and unceasing application to duty.

The illustrations in the Canterbury Classics edition are unique. Gleaned for the most part from contemporaneous sources, these rare old prints and portraits, specimens of Franklin's handicraft, and other original material cannot be too strongly recommended as important aids in the appreciation of Franklin's life and the significant period in which he lived.

A brief conclusion summing up that part of Franklin's life which is not recorded in the Autobiography has been added by the editor, George B. Aiton. Several pages of the "Sayings of Poor Richard" and a chronology supplement the usual notes and suggestions that are recognized as the particularly valuable features of this series of readers.

Abraham Lincoln, the Man of the People (Little Lives of Great Men Series), by William H. Mace, Professor of History in Syracuse University. Illustrated with four half tones, and line drawings by Homer W. Colby. Cloth, 191 pages. Price, 35 cents. Rand McNally & Company, New York and Chicago.

More and more each year we are coming to love Abraham Lincoln. For, more than any other man, he embodies the American ideal of democracy; more than any other man's, his life, with its strong faith and deep sympathies, has won our admiration. His was a character so great that even a child must recognize its greatness, and the story of his life is one of the finest stories that can be told to growing boys and girls.

In "Abraham Lincoln, the Man of the People," the latest volume in the series of "Little Lives of Great Men," Professor Mace has written a sympathetic biography that will go straight to the hearts of children. Like the other books of the series, it was written with the child in view, and presents those sides of the great man's life which find their counterpart in the life

of every boy. Lincoln's life particularly, with its homely influences and meager opportunities—that were nevertheless sufficient for the development of noble character and for final great achievement—should be an inspiration to every American boy and girl, and Professor Mace has made very clear its dominating principles.

In style the work is well keeping with the subject—simple, straightforward, and full of feeling, its earnestness emphasized and at the same time relieved by frequent characteristic anecdotes. Although historical associations are properly subordinated to the biographical facts of Lincoln's life, the peculiar appeal in the pathetic boyhood and youth of Lincoln cannot fail to impress upon young readers the stern conditions of early pioneer life, while around the man of the hour is woven a simple summary of the causes and events of the Civil War.

The book is illustrated with drawings from a wealth of original material—photographs of Lincoln's time, intimate personal souvenirs, and pictures of his surroundings at various periods of his life. A map serves to locate the places mentioned in the biography. An illuminating preface, a helpful chronology, and a carefully selected list of kindred books also add to the value of the work for schoolroom use. Altogether it is a book which well deserves a place among the child's own books.

N. B.—“*The Stock Exchange From Within*,” by William Van Antwerp.

This book is a valuable treatise of a subject long misunderstood by the general American public, and should be read by every fair minded man. It no doubt will go a long way towards vindicating the great stock exchanges of our country from the calumnies heaped upon them by the unthinking public. Price \$1.50. Published by Doubleday, Page & Co., New York City.



ATHLETICS

BASKET BALL.

ST. JOSEPH 20—ST. VIATOR 21.

February 8th the Varsity had rather a hard time of it at Rensselaer against St. Joseph College, but eventually took the contest 21 to 20. Because of the latter's apparent ignorance of the rules and sportsmanship, especially displayed in the second period, the gold and purple was unable to pull away from their opponents by greater than one point. At the end of the first half St. Viator led by the comfortable margin of seven points. The second half was characteristically rough, and on the part of the Hoosiers crude, to say the least, they taking occasion to dispute every official decision. Captain Fisher hit his stride of old. McGee did brilliant floor running. The lineup was as follows:

St. Joseph		St. Viator
Derry	L. F.	Gartland
McCardle, Capt.	R. F.	McGee
Sindlar	C.	Fischer
Moran	R. G.	Lawler
Barth	L. G.	Cleary

Goals—Deery 3, McCardle 2, Sindlar 4, McGee 3, Fischer 4, Lawler 1, Gartland 1. Free throws—Fischer 3, Deery 2. Referee—Jacobs. Umpire—Till. Time of periods—20 minutes.

SEWARD 20—ST. VIATOR 26.

The gold and purple added one more to its strive for unbroken string of wins, by winning from Seward, 26 to 20, on the local floor February 12.

McGee was out of the lineup, hence the dangerous looking score. Fischer gave evidence of being in perfect form and with that the quintette seemed to work out better team play. The Chicagoans handled their argument neatly, and commanded our wholesome respect. Lineup:

Seward		St. Viator
Carlson, Berster	L. F.	Gartland
Olson, Capt.	R. F.	Monaghan
Kohn, Johnson	C.	Fischer
Lisy	R. G.	Lawler
Corcoran, Kohn	L. G.	Cleary

Goals—Olson 4, Carlson 1, Corcoran 1, Johnson 1, Kohn 1, Monaghan 2, Gartland 3, Fischer 5. Free throws—Olson 4, Fischer 6. Referee—Jacobs. Time of periods—15 minutes.

X MOORE 26—ST. VIATOR 20.

The Varsity had its second defeat of the season when the X-Moor Club from Evanston, in the last two minutes of the game, suddenly darted beyond reach by hitting the ring four times. The contest took place on the local floor and was exceedingly slow, St. Viator being unable to find itself in the last half, due to the main absence of McGee. Captain Fischer and Flint gave a rare exhibition of brilliant shooting. At the end of the first period the Varsity lead eleven to seven and managed to keep just ahead or just within reach of the "men from Evanston" until in the very close, they suddenly broke altogether allowing X-Moor to win. Lineup:

X-Moor		St. Viator
Flint	L. F.	Gartland
Griesel	R. F.	Monaghan
Cochrane	C.	Fischer
Huth	R. G.	Lawler
Kallenberg	L. G.	Cleary

Goals—Flint 9, Cochrane 2, Fischer 6, Monaghan 1, Gartland 1. Free throws—Flint 3, Greisel 1, Fischer 4. Referee—Jacobs. Time of periods—15 minutes.

ONARGA 10—ST. VIATOR 53.

The gold and purple handed a goodly portion of defeat to Grand Prairie Seminary at St. Viator gymnasium, February 21. The game was very lax and consequently uninteresting, although better was expected from the opponents. Fischer played a remarkable game, shooting 25 of the total 53 points.

Onarga		St. Viator
Boman, Capt.	L. F.	Gartland
Peters, Danforth	R. F.	Kelly
Ward	C.	Fischer
Scherr	R. G.	Lawler, Monaghan
Whiteside, Reed	L. F.	Cleary, Merz

Goals—Boman 3, Reed 1, Gartland 7, Kelly 5, Fischer 11, Lawler 2. Free throws—Whiteside 1, Danforth 1, Fischer 3. Referee—Jacobs. Time of periods, 15 minutes.

WHEATON 10—ST. VIATOR 43.

On February 22nd, at St. Viator gymnasium, the Wheaton College five took a heavy swamping from our quintette, 10 to 43. Because of injuries previously befallen to Wheaton's line up, the tilt was not what was expected. The varsity lagged in the first period and felt secure with only a small margin over Wheaton. But in the latter half, the famous up-staters were dazed by the splendid play of Captain Fischer who netted as much as 31 points by his brilliant shots at goal.

Wheaton		St. Viator
Cork	L. F.	Gartland
Rogers	R. F.	Kelly, Monaghan
Moneland	C.	Fischer
J. Mills	R. G.	Lawler
H. Mills	L. G.	Cleary, Merz

Goals—Rogers 1, H. Mills 3, Gartland 6, Fischer 15. Free throws—H. Mills 2, Fischer 1. Referee—Immenhausen, Central Y. M. C. A. Time of periods—15 minutes.

NORTHWESTERN COLLEGE 31—ST. VIATOR 19.

The gold and purple lost its last game of the season after a hard fight against Northwestern, the contest being played on the evening of February 28th on the local court. Because of injuries sustained to his knee Captain Fischer was sadly on the outs with the "game," and our best were needed to play against that Naperville bunch, as they were easily the fastest article this year on our floor. The first half ended 16 to 5 in favor of the visitors, but they had the upperhand by a wide margin almost the whole latter half. Kluckhohn was the starring player of the clash.



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THE AGONY IN THE GARDEN

*“My Father, if this chalice may not pass away,
but I must drink it, Thy will be done.”*

St. Matthew, XXIV 42

Northwestern College		St. Viator
Kluckhohn	L. F.	Gartland
Sedar	R. F.	Kelly, Monaghan
Hanneman	C.	Fischer
Beister	R. G.	Lawler
O'Berhomer	L. G.	Cleary, Merz

Goals—Kluckhohn 6, Sedar 2, Beister 2, O'Berhomer 2, Hanneman 1, Fischer 6, Gartland 2, Kelly 1. Free throws—Sedar 4, Fischer 1. Referee—Harris, U. of C. Time of periods—15 minutes.

THE ALLEYS.

Tuesday evening, March 4th, the Senior bowlers rolled a thrilling game on the Y. M. C. A. alleys at Kankakee. The game was very interesting and showed some real "come back" spirit for the college five. After being defeated by a large score in the first of the three games, the boys started to rip up things when the second game started but the lead of 210 pins acquired in the first was too large. They could come back only 150 pins in the two succeeding games and thus the overwhelming lead in the first resulted in their downfall.

L. B. Taylor was the star for the Kankakee Y. M. C. A. five. He started with seven strikes and a spare bowling 234 in the first game. The college boys were slightly handicapped on the strange alley and the marvelous showing of Taylor was not at all encouraging. Kreeb was high man for the college with an average of 150. Wall scored the same difficult spares that have made him famous at the college. Fischer also showed flashes of skill that made the opponents sit up and take notice. Aszukas and Fey also proved themselves valuable men and lived up to their usual high standing.

Manager E. C. Leonard was well pleased with the good showing of his men and announces several more games on the schedule in the near future.

Their averages are as follows:

St. Viator.		Y. M. C. A.	
Wall	138	Taylor	165
Kreeb	150	Mueller	124
Fey	122	Garish	137
Aszukas	125	Pottinger	112
Fischer	130	White	144

In the most spectacular game, rolled on the college alleys this season the Senior Five defeated the Y. M. C. A. from Kankakee by the score of 141 pins on Tuesday, March 11th. The College team showed their superiority at all stages of the game and at no time was there any fear of the ultimate results. Wm. Azukas was the star of the College Five with the grand average of a hundred and fifty-four pins. He together with D. Wall, L. Fey and L. Kreeb kept the audience in continual applause by making the most difficult spares. The boys were at home, they had their own crowd, were confident, which accounts for their wonderful showing. R. White was the best of the visitors with an average of 143 pins for three games, L. B. Taylor coming second with an average of 141. Both showed flashes of speed and threatened to come in for first honors at any moment. Their excellent work however, was out-done by Fisher, king of the college alleys by Azukas, our marvellous speed man, by Wall conscientious and cool at all times, by Fey skillful at showing the curves of bowling and Kreeb, young but reliable and sure. The following averages insure Manager Leonard of success when he may put his team against any opponents.

S. V. C. Seniors		K. K. K. Y. M. C. A.	
Wall	146	Ganish	128
Kreeb	147	Schmidt	122
Fischer	144	White	143
Azukas	154	Laylor	141
Fey	129	Pattinger	116

THE BASKET BALL SEASON.

Well, the basket ball season has been a success and a grand one, out of ten games, only three, losers.

With this average, let it be marked that the play of the team as a whole has struck the highest standard of basket ball since the advent of that sport at St. Viator. Throughout the schedule the games were close and hard, and good team play was a necessity to win,—by reason of this and accurate basket shooting, the Varsity of '13 will always stand among the best of St. Viator's basket ball productions. In Lawler, Monaghan, Cleary, Capt. Fischer, McGee, Gartland, Merz, Kelly, we have had players, constant runners, to be well praised individually and as the five. No coach has given his ardent and best efforts

towards the team more than Kelly and to him and the players we extend congratulations.

IN THE LIMELIGHT.

C. B. Jacobs of "Millikin fame" refereed the greater part of the season with utmost satisfaction.

'13 has been lucky in basket ball, but will she deign to bless us thus wise in national pastiming. Hope so.

Everybody thinks good of the coming base ball team, and why shouldn't they—new uniforms, good schedule—"Red" Leinen pitching.

"And ye recruits, remember that we have no need of another first sacker!"

The time just after the close of winter and before the opening of base ball hangs heavy, nothin doin'. Hence nothin to write of. But be with us in our struggle on the diamond.

BASE BALL.

Cage practice and drill in use in former years, has been discontinued by coach Kelly as unproductive of right results and preparation for the base ball season is beginning rather late. As yet the coach has no full line on his men, but according to general outlook the Varsity will be as good, if not better, than any yet. There seems to be plenty of material, new and old, which will be handled by one of the ablest men in the business, Coach Kelly, former Sox player and coach of N. D. U. base ball. Manager Harrison is getting new uniforms and a very heavy schedule remains to be fulfilled:

April 11, Olivet College, at St. Viator.

April 19, Depaul University at St. Viator.

April 22, Arkansas University at St. Viator.

April 26, Wheaton at St. Viator.

May 3, Cathedral College at St. Viator.

May 6, Lombard at Galesburg.

May 10, Loyola "U" at St. Viator.

May 12, Hawaii "U" at St. Viator.

May 17, Northwestern Col. at Naperville.

May 19, DePaul "U" at Chicago.

May 23, Lombard at St. Viator.

May 24, Northwestern Col. at St. Viator.
 May 30, Notre Dame Pending at St. Viator.
 May 31, Illinois Ineligible at St. Viator.
 June 7, Notre Dame "U" at South Bend.

ACADEMY BASKET BALL.

The St. Viator's Academy basketball teams played several very interesting games while on a three day's trips to Chicago, during the latter part of February and both teams, the heavy weights averaging 120 pounds and the light weights averaging 105 by several brilliant victories clinched their claims to the championship titles in their class. On February 20, the Academy heavy weights played a snappy game with the Armour Square "Five" and won by a margin of 10 points. Kissane and John Cassidy starring in the classy contest.

Academy heavy weights 26		Armour Square 16
Fitzpatrick	R. F.	Gardner
Dandurand	L. F.	Wachte
Cassidy	C.	Cunningham
Kissane	R. G.	Bedore
Sanesac	L. G.	Russette

Baskets: Cunningham 4, Dandurand 4, Cassidy 3, Fitzpatrick, Kissane, Bedore, Senesac 2, Gardner. Free throws—Wachte, Cunningham.

On the same day the light weights defeated the Midgets of Armour Square after a fast and gruelling battle. Dillon and Carrol's guarding for the Academics and Flynn's speedy work featured. The game was marked by some clever plays and both teams played well.

Academy 19		Armour Square 9
Flynn, Capt.	R. F.	Schroeder
Arseneau	L. F.	Smith
McCarthy	C.	Yazeck
M. Dillon	R. G.	Dillon
W. Carroll	L. G.	Peterson

Baskets: Flynn 4, Arseneau 2, McCarthy 3, Schroeder 3, Free throws: Peterson 3, Arseneau 1.

On February 21st a game with St. Philips High School was played and the excellent playing of the heavy weights against great odds won for them another victory over their old rivals. The team work of the Academy squad was of the usual high class although the same cannot be said of the opponents for they played a very rough game and seemed to lack sufficient knowledge of scientific basket ball to make the contest a spectacular one.

Academy 15		St. Philips 4.
Fitzpatrick	R. G.	Denver, Larkin
Dandurand	L. G.	Gearen
J. Cassidy	C.	Ogden, Kane
Kissane	R. G.	McGee
Senesac	L. G.	Martin

Baskets: Dandurand 3, Fitzpatrick 1, Cassidy 3, Denver 1, Gearen 1. Free throws—Senesac 1.

On the evening of the 21st of February the light weights took a "Fall" out of the second team of St. Philips and in a fast and exceedingly interesting game, featured by Dillon and Carroll's speedy work as guards and Flynn's spectacular basket throwing managed to get away with the heavy end of the score. The light weights played as a unit against the High School quintet, which outweighed our stars 15 pounds to the man, and although the High School weighed much more and used rough tactics the feather weights easily showed them what scientific playing was able to accomplish. The speedy work of the Academy boys and their perfect playing won for them much praise and continued applause from the large and appreciative crowd that witnessed the game. When time was called the score stood 16 to 2 in favor of St. Viator's Academy.

Academics 16		Palmer Park 2
Flynn, Capt.	R. F.	Bitters
Arseneau	L. F.	Carroll
McCarthy	C.	Allen
Dillon	R. G.	McGee
Carroll	L. G.	Demer

Baskets: Flynn 4, Arseneau, McCarthy, Dillon, Bitters. Free throws: Flynn 2.

The last game on the trip by the Academy teams took place at Palmer Park on Washington's birthday. In the first game the light weights playing the usual style of ball and in the pink of condition took a hotly contested game from the Palmer aggregation by the score of 17 to 12. Flynn and Arsenau, the two fleet forwards, McCarthy the clever center and Dillon and W. Carroll the two plucky guards, played well during the entire game and increased their already numerous laurels of victory by their brilliant work.

Academy Light Weights 17		Palmer Park 12
Flynn, Capt.	R. F.	Osborne
Arseneau	L. F.	Dixon
McCarthy	C.	Winner, Sloger
Dillon	R. G.	Weldrake
Carroll	L. G.	F. Osborne

Baskets: Flynn 3, Arseneau, McCarthy, Dixon, Osborne 2, Weldrake 2, Dillon. Free throws: McCarthy, Weldrake 2.

On the same day the heavy weights met their first defeat at the hands of the Palmer Park quintet, but only on account of the fact that the Academy were not in condition, being almost disabled by the rough treatment they had received at the hands of the S. Philips High School team on the previous day. This defeat cannot really be called a defeat because it was played under adverse circumstances and since the percentage of the game won by Palmer Park was far inferior to that of the Academics, no real difference was had regarding the state championship. The Academics, although handicapped, played well and fought like tigers throughout, as the close score testifies. Had they been in their accustomed condition the score would have been far different. At it was, the final reckoning was 13 to 12, favor of Palmer Park.

The last games of the season were played at the College on March 2. On that day the light weights defeated the strong team from Sherman Park by the score of 20 to 14, and by winning took from the Chicago squad the city championship, which the Sherman Park boys had won during the preceeding week.

Light Weights 20		Sherman Park 14.
Flynn, Capt.	R. F.	Ryan
Arseneau	L. F.	Spnake

McCarthy
Dillon
Carroll

C.
R. G.
L. G.

Gallagher
Reise
Kelly

Baskets: Spnake 3, Ryan 3, Flynn 5, Arseneau 2, McCarthy, Dillon, Carroll.

The other game played on March 2, was against the Mark White Square. On account of the excellent work of the Academic heavy weights, the Mark White Square boys were totally outclassed in all departments of the game as the following score will testify.

Academy Heavy Weights 57	Mark White Square 9
Fitzpatrick R. F.	Feeley, Ryan
Dandurand L. F.	Stress
Kissane C.	Heilman
F. Cassidy R. G.	D. Feeley
Senesac L. G.	Girklater

Baskets: Fitzpatrick 12, Dandurand 6, Kissane 6, Senesac 3, F. Cassidy 1, Feeley 4, Heilman 2, D. Feeley 3. Free throws: Dandurand.

COACH ST. AUBIN TENDERS BANQUET TO ACADEMICS BASKET BALL TEAMS.

The Academics basket ball teams, both the heavy weights and the light weights, secured the state championship for the 120 and 105 lbs. teams, respectively. As a fitting climax to a successful season Coach St. Aubin on the evening of March 13th, tendered the members of both teams an elaborate banquet in the College dining hall. The hall was artistically decorated with College pennants and streamers of old gold and purple, the College colors. The menu was of a high order and was most appetizing. No labors, pains or expenses were spared to make the banquet the most successful. The Very Rev. J. P. O'Mahoney, C.S.V., President, Rev. J. A. Williams, C.S.V., Rev. J. Carey, C.S.V., and Mr. Jeremiah O'Mahoney were the guests of Coach St. Aubin and the Academics on this occasion Coach St. Aubin acted as toastmaster. Captain Flynn of the light weights made a most interesting speech and related the manner in which his men secured victory after victory over older and heavier opponents. Captain Pepin of the heavy

weights told of the great work of the Academics heavy weights, the first basket ball team to represent the Academic's department. P. Boyle, ex-captain of the light weights voiced the sentiments of Captain Flynn. E. Kissane spoke of the harmony existing between the members of the team. Rev. J. Carey, C.S.V., congratulated the members of the team on their successful team work. Rev. J. A. Williams made an interesting address and promised the support of the "VIATORIAN" in giving publicity to all games played by the Academics. Mr. Jeremiah O'Mahoney congratulated the team and assured the members that he was always at their service in the capacity of news correspondent.

The Very Rev. J. P. O'Mahoney, C.S.V., president, brought the evening's entertainment to a close by a complimentary address. He spoke of the excellent work accomplished by the teams during the season and of the untiring efforts of Coach St. Aubin to promote the success of both teams. Father O'Mahoney urged the members always to fight for home, for country, and for God with the same determination that marked their contests and they would be assured of the same victory that crowned their efforts in basket ball.

The following members secured sweaters:

Heavy Weights—E. Pepin, Captain, E. Fitzpatrick, Y. Dandurand, J. Cassidy, N. Senesac, E. Kissane and T. Cassidy.

Light Weights—E. Flynn, Captain, G. Arseneau, J. McCarthy, M. Dillon, W. Carroll.

The following are the schedules of the games of both teams:

120 lbs.	Heavy weights.	105 lbs.	Light weights.
Manteno24	Academics...27	Palmer Park 4	Academics...44
Kankakee 5	Academics...43	Kankakee 5	Academics...43
Chebanse H.16	Academics...50	Hamilton Park...20	Academics...37
Kankakee 5	Academics...72	Kank. Y.M.C.A... 6	Academics...50
Palmer Park ... 8	Academics...48	Kankakee Club... 2	Academics...70
Chebanse H. 6	Academics...54	Kank. Y.M.C.A... 0	Academics...58
Hamilton Park..32	Academics...36	Mark White Chi..13	Academics...46
Armour Square..20	Academics...56	Arm. Sq. at Chi. 9	Academics...19
St. Cyrill's Coll..22	Academics...30	St. Philips	
Trainer A.C.Chi..19	Academics...64	(115 lbs.) 2	Academics...17
Arm. Sq. at Chi..16	Academics...26	Palmer Park12	Academics...17
St. P. H. at Chi. 4	Academics...15	Sherman Park ..14	Academics...20
Pal. Pk. at Chi..13	Academics...12		
Mark White Mar- roon (125 lbs.)..19	Academics...57		

VIATORIANA

I guess Spring's here all right!

Nine Rahs for the Emerald Isle!

Nine Rahs for the Harp.

Beware the Ides of March.

Sixteen days of preparation and one big day of celebration.

O U sleigh ride!

Swat the Sixes!

Get off my neck!

O my leg!

A—Do you get the drift?

—B—No—But I hope this snow keeps on so I can.

Gee fellows I drove in a cab around here for twelve years,
but I never drove in a snowbank like this in all my born days.

Hogan has again taken up Athletics.

Pass out there.

Put your clothes away!

Cab—Cab—Lady.

Have you seen a robin yet?

No—do I look as if I worked on the police force.

An exemplification of the principles of contradiction—A
blond haired Irishman on St. Patrick's day.

Charles Sherman has again left for his annual visit to the
Dormitory.

One idea of Lenten sacrifice, stop smoking and start c—g.

Monie—Listen to my dog bark.

Dog—Meo—o—o—w.

Return all wigs at once for they are badly needed.

Red—I heard we were going to have chicken for dinner
today.

Bolivar—Don't say that, its a fowl word.

Dog gone you fellows—why don't you go up to class!

Trig. Student—This room is too cold to have class, it is just like a refrigerator.

Teacher—It could not be otherwise with such a bunch of hams in here.

Believe me I'll be glad when I get back to civilization—We wonder what kind this poor individual refers to.

Please pass the mail.

Bill—When do the lights go out?

Prefect—At 10 o'clock, of course.

Interested Bystander—And when do the boys go out!

Jno.—I should worry about Greek.

Jim.—I shouldn't—I've been making use of a "stall" so long that I am going to get a "pony" now.

Teacher to stubborn student.—Say youngster you'd better get over being a "bull head," you know a man isn't a man if he's a bull head.

Voice in the distance.—No I guess he's a fish.

Mac.—Jack there's a town in our state named after you.

Jack.—What is it?

Mac.—Marblehead, Maine.

I wish my name was Kelly
Oconnor, Walsh or Lynch,
Instead of Burkhardtsmier which
To spell is not a cinch.

I'd like to smoke a strong clay pipe
And wear a tie of green
And heave some bricks, like sporty micks
On March—date—seventeen.

(Sung by the German Quartette.)

Kalt, Burk-etc, Merz, Kasper.

The novelty of the 3rd floor.—A new method of getting into training for moving pianos.—A. Shea, L. Moynihan.

At the meeting of the "What Next Club" on February 20th, the following officers were elected: President, John O'Brien, Vice President, J. O'Brien, Secy. John O'B., Treasurer, J. O'B

NEW BOOKS.

Dr. Yak and the Pep—F. Cleary.

Beauty Secrets—Ida Ryan.

One Day in Town—Bart McGann.

Ten Nights in the Dormitory—(Sequel to the preceeding)
B. McG.

Advantages of Attending Class.—E. Leinen.

How to Live on \$60 per and Expenses—Joe Kelly.

Taking Out a Marriage License—O. Merz.

How to Feed a Tapeworm—T. Cannon.

My Intimate Knowledge of American Politics—Price \$.02
Joe G.

Twenty-four hours on a Bun—"Missouri Slim." Alias 'Missouri McLaughlin.'

Bill Posters Union—A new society operating on the doors of second corridor—here are a few examples of their abilities.

Door of Room 216.—"Hog." "Don't say you can't eat." "Stage Struck." Bumb—Oh dear no but hobo—proud of it—Take Baths. Inquisitive pup. Think of whats inside.

217.—Farmers beware—Henry—the New Sargeant—Money to Loan. Iowa lands for sale. Rexall Store.

220.—Lovers League—Gold Dust Twins.

222.—Board and Education—He came from Milwaukee—Lazy I should say not. A laugh like six minutes to six.

225.—Liar—Do you want work? Handsome youth goes insane from study. Insomnia.

226.—Social season closed. Learn to Entertain. Wind Merchant.

228.—City Hall—Internationals—Tommy's lunch room. Old suits for sale.

229.—"Girl kidnaped"—Ideal man. His name is John. Concerning temperament of blonds. What next?

(Continued in our next.)

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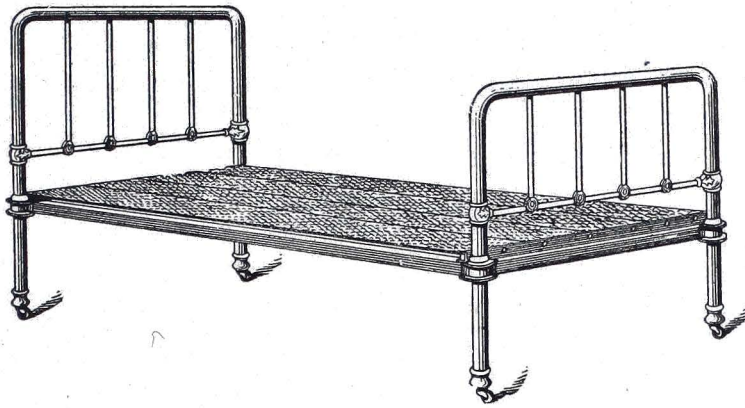
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