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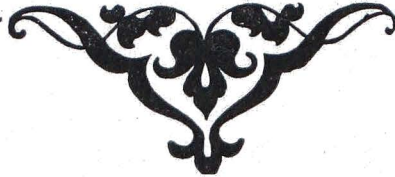
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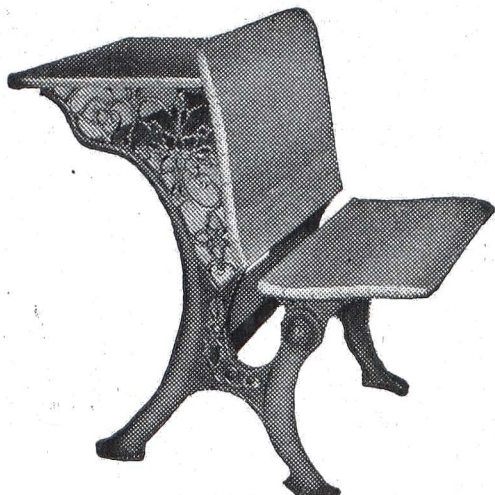
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SAINT VIATOR

THE VIATORIAN


“FAC ET SPERA”

VOLUME 28

OCTOBER, 1910

NUMBER 1

INFLUENCE OF ST. VIATOR

HILDHOOD is pre-eminently the age of dreams, the age when building castles in the air is legitimate and sweet, when plans for life are laid with little knowledge but unlimited confidence. The child blissfully ignorant of evil, except as personified in the books he has read as bad men and terrible dragons whom gallant knights kill, always imagines himself as the champion of right and the brave defender of the weak and innocent. Ambition, the constant companion of his imagination, ever takes the side of virtue, and has not yet learned to borrow the weapons of vice to attain its end. Beautiful dreams of childhood, who would have been without you? You remain with us years afterwards as the precious legacy of a time when each one of us carried his own fairy god-mother with him in his imagination, when a field was large as a world, and a day seemed a glorious eternity. Alas, that in many cases you have proved untrue, that a closer acquaintance has been made with evil, and that ambition has often proved a traitor to virtue.

In the world today ambition is chiefly directed towards the attainment of fame, wealth or power or of the three combined. Men imagine that no permanent good can be worked except by those who command at least one of this trinity, and flatter themselves that in desiring them they desire them only as means and not as an end. The child of yesterday who dreamed of heroic deeds for virtue's sake, as the man of today, may be engaged in relentless pursuit of fame, wealth or power under the fond delusion that he can thereby permanently benefit the world. No more cogent refutation of such an error exists than the calendar of the Church's saints. The greater majority of them were not famous during life, nearly

THE VIATORIAN

all of them were poor, and comparatively few of them exercised any power in the sense the world understands the word, yet no catalogue of the world's Great Ones represents as much permanent good as does the Roman Martyrology. The world points to fame, wealth and power, the Saints to obscurity, poverty and obedience as the royal means to the greatest benefit of mankind, and in this matter, as in others, the saints overcome the world.

We need not refer to the suns and moons of the firmament of saintdom to prove this; An instance of one of the obscurest, poorest and humblest of the saints will suffice, whose name was Viator, and who lived towards the end of the fourth century in the cathedral city of Lyons as a mere Lector and catechetical instructor, yet the result of his good deeds lives to this day, as the following pages will show.

History does not recall the names of St. Viator's parents, but their worth has been immortalized by the virtuous life of their son who, Adon, a reliable hagiologist, relates, sanctified himself while still quite young. St. Just, who was then Bishop of Lyons, attracted by Viator's remarkable virtue, elevated him to the rank of Lector, the second of the Minor Orders, and appointed him to teach Christian doctrine to the children of Lyons, and a beautiful legend relates that he was in the habit of going through the streets of Lyons, ringing a bell, to call the children to catechism. Humility and obedience, two virtues that go hand in hand, were ever practised by this young saint, who always recognized the will of God in the slightest wish of Bishop Just. When the latter decided to retire to the desert of Thebaid in order to give himself to penance and prayer, St. Viator determined that God was calling him to do likewise, and surrendered everything the world holds dear to embrace obscurity, poverty and the bond of obedience. Together the venerable Bishop, grown old in the service of God, and the boy just standing on the threshold of manhood pursued the toilsome journey to Scete, one of the numerous monasteries of the Thebaid desert, the home of so many remarkable saints. On their way they passed through numerous towns and countries, famous in the annals of history, literature and art, but God being their bourne, they turned not aside for a moment to examine even the greatest monuments of human genius. Arrived at Scete Just and Viator concealed their antecedents so that no man might know

the sacrifices they had made in order to answer the Divine call, "Go sell all that thou hast, take up thy Cross, and follow Me." Continual penance, prayer and mortification occupied the two saints for the few remaining years of this life, during which they had been united by the bond of love of God, and "in their death they were not divided," God calling them to their reward within a few months of one another.

Such is a brief sketch of the life of St. Viator which no one can deny was obscure, poor and humble, and yet the good deeds of this holy youth are bearing fruit to this day. When Father Querbes founded a religious community for the purpose of teaching Christian doctrine and the service of the Holy Altar he chose St. Viator as its patron, and this community has for three quarters of a century been spreading the kingdom of Jesus Christ throughout many lands. Here is casting bread on the waters and finding it after many days, here is forceful refutation of the error that posterity can only profit through fame, wealth and power. Let the Great Ones of the earth who flourished at the same time come forth and show where their fame, wealth and power are benefiting mankind to the same extent as St. Viator's obscurity, poverty and humility.

The youth of many lands today are reaping the fruits of St. Viator's exalted virtue. They are sitting at the feet of his spiritual children learning lessons of duty, nobility of character, and of a Wisdom that transcends and surpasses all earthly wisdom. They are learning that man was not made for earth, that earth can not satisfy the aspirations of his soul, that the rewards of earth are as vain and transitory as the very men who seek them. Upon their tender and receptive minds is impressed the truth that the good must always be sought and intrinsic evil ever shunned.

The secret of St. Viator's influence which has come down to us through centuries lies in his conformity with the will of God. Here is to be found the key-note to true success, the "open Sesame" to the door of Influence that can never die. Fame may be acquired, but will die; wealth may be amassed, but will be squandered in time; power may be gained but will dwindle, but even one good action done in order to be in conformity with the Divine Will will infallibly bring forth a hundred fold of everlasting good. Man's knowledge is limited, but God's is infinite, and the fame of the least good deed

reaches His ears, in His sight it is immensely rich in merits, and carries with it a power drawn from the Infinite. A good deed is a flower that never "wastes its sweetness on the desert air." Thus are the obscurity, poverty and humility of the Saints superior to the fame, wealth and power of the world, for they beget the only fame, wealth and power worth possessing.

The ambition of all should therefore be directed to attaining conformity with the will of God, for this is the only thing worth attaining, and this ambition should be strong and ardent enough to overcome all difficulties that lie in the way. Few students in these days are called to make the heroic sacrifices, to perform the bitter penances and submit to the austere mortifications of St. Viator, but all have their own pains, troubles and difficulties, and no one who has come under the influence of St. Viator should wish that these might be less, so long as they are the will of God. To quote the noble words of Browning:

"Then welcome each rebuff,
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain:
Learn, nor account the pang; dare, never grudge the
throe."

Practise this and care not whether success comes to you or not, for you are gaining a higher success that the world knows not of, and never will be able to understand.



THE PASSION PLAY

FRED F. CONNOR '13

THERE exists in the human heart an unquenchable desire, not only to put what moves the innermost soul into words, but also to express it dramatically in some form or other." This has been manifested in all ages, even among the most primitive people, for the Jews and Gentiles of old were acquainted with religious plays. The Roman Church waged a successful war against the glorification of the flesh practiced by the Roman Emperors; and introduced to her members a new and purged dramatic poetry to replace the former licentious act of the Romans. We can call this measure taken by the Church to protect the faithful from the abuses of the Roman stage, the real foundation of that historic dramatic production enacted at Oberammergau every ten years.

The whole liturgy of the Catholic Church is composed of higher poetry and sacred drama, from which our modern drama has sprung, for, in the sacrifice of the Mass, we have "a blending of symbolic action, Scriptural narrative, and outbursts of song; producing an artistic conception, a dramatic progression with pantomimic, epical and lyrical elements." This practice of presenting the lives of the saints or the events narrated in the Gospels to the illiterate became so universal, that, in the twelfth century, there was hardly a place in all central and western Europe which did not have a special religious stage. Many of the plays presented took the form of Passion Plays, which portrayed the Agony, Scourging, Crowning with Thorns, unjust condemnation, Crucifixion and Resurrection of our Lord. Fraternities sprang up, whose particular aim was the presentation of Passion Plays. Foremost among these was the Bavarian court in Munich, where sacred drama stood in special favor. A period of almost universal war led to the neglect of the Passion Play throughout Europe, and it was only when a terrible plague was raging in 1633 that the

people of a certain district in Upper Bavaria turned their thoughts again to the Passion Play.

This was at Oberammergau, a small village hidden away in the Tyrolese Alps in the mountain valley of the Ammer, two thousand seven hundred and sixty feet above sea level, and forty-five miles southwest of Munich. The plague had swept over all Bavaria, leaving sorrow and desolation in its train, for the people were dying by thousands. After about one hundred of the inhabitants of Oberammergau had fallen a prey to the pestilence, the village made a vow to God to restore the forgotten Passion Play, if He would free them from the death-dealing infection. From that hour the plague was checked permanently, as not another person died although several were suffering from the disease. Since that time the villagers have fulfilled their vow by performing a drama of Christ's life and sufferings every ten years; a duty which they have handed down from generation to generation as a sacred legacy. Thus we see that the Oberammergau Passion Play is not exactly a survival of a mediaeval mystery or miracle play, but owes its origin to the vow made by the inhabitants of the Bavarian village.

It is asserted that the Play was first held in the ancient Benedictine Monastery of Ettal as early as the twelfth century—and that the original text and arrangements were no doubt made by the monks of this monastery. The text has been revised several times, chief among which revisions was that of Father Ottmar Weiss, a Benedictine monk of Jese-wang, who removed unsuitable and inharmonious passages, and substituted prose for doggerel verse. The improved text, however, as now used, was compiled with great care by Father Daisenberger, the Vicar of Oberammergau. The text of the play has thus gone through successive alterations and revisions, until it has grown from the hard, even coarse, play of early days, to the excellent version used today, free from triviality, well-developed and full of life; making the Passion Play the greatest tragedy the world has ever known.

The performance takes place on the Sundays of summer. This year the first occurred on May 16th and the last on September 25th. The fact that two hundred and fifty thousand guests were expected to visit the quaint little village to witness the performance of the play this year shows that, with each succeeding decade, it is acquiring a wider reputation over the

world. The performance commences at eight o'clock in the morning and continues until five in the evening, with a short intermission at noon. The play, which is divided into three parts, with seventeen acts and two tableaux before each act, possesses two peculiarities; namely, the tableaux vivants or prophetic Old Testament types, and a chorus of Schutzgeister or Guardian Angels. Each scene from the history of Christ is prefaced by a tableau of typical import from the Old Testament, and is intended to foreshadow the following tableaux which are taken from the New Testament. The first act is Christ's entry into Jerusalem; the following acts follow the text of the Scriptures closely until the play ends with the Ascension of our Lord and the Hallelujah Chorus. The Chorus consists of nineteen persons, ten males and nine females, the leader being called the Prologue or Choragus. These spirit-singers, presiding as Guardian Spirits over the entire performance, prepare the audience for the coming scenes, and they explain and interpret in delightfully harmonious strains the connection between the type and the fulfillment. Their beautiful melody, floating up to heaven produces an indescribable sublimity of feeling in the audience as if celestial choirs of angels were adoring God.

The great auditorium in which the play is presented seats four thousand people at present, but if the concourse of people which pours into Oberammergau continues to increase, the preparations recently made will be inadequate. The stage, save for the central portion, the proscenium, is without a cover. At one end, on a blue background, are painted the figures of Faith, Hope, and Charity, and a pelican feeding her young from her heart's blood; while for a background there is the sky and the snow-covered Alps. There are five distinct places of action; the proscenium, for the chorus; the central stage, for the tableaux vivants, and the usual dramatic scenes; the palace of Pilate; the palace of Annas; the streets of Jerusalem. The whole presentation, even in regard to the smallest details is a faithful interpretation of the Scriptures.

Words cannot express the sentiments which are aroused in those who witness this play. They are lifted above and beyond the present time, and live in the emotions of the actors, who have a positive genius in the way they conceive and impersonate their roles. The scene of the Crucifixion is the most thrilling in the drama, for we seem to see Christ

Himself suffering and dying for us, in the person of Anton Lang, who hangs on the Cross twenty-two minutes, while all the details narrated in the Gospels are faithfully enacted. Lang is a man of noble character and majestic figure; and has a very refined conception of his role. To be able to see the various incidents solemnly and religiously represented under the open sky repays almost any sacrifices or inconveniences which the thousands of tourists undergo, for the sight lingers in the memory like a benediction.

The villagers regard the Passion Play as a solemn act of religious worship, and the performances are characterized by the greatest reverence throughout. The principal characters have usually been hereditary in certain families, and have been handed down from father to son; but all the characters are selected for their religious devotion and purity of life as well as for their dramatic ability. Life holds no higher honor for these peasants than to be chosen to enact the role of the Christus or the Virgin Mary. The proudest girl in all the world today is Otilie Zwick of Oberammergau, for she has been chosen from among the Oberammergau girls as pure in mind, soul, and body, and thus qualified to enact the part of Mary, the Mother of God. In the years between the presentations the villagers are carefully drilled in dramatic performances by their pastor, and, by combining their religious fervor and their artistic instincts, they are able to produce a play, the dramatic force of which is equal to that seen on any stage occupied by the greatest actors of which the world can boast. In both the village church and school the children are drilled in dramatic impersonation, and they are thus adapted and trained to enact certain parts with such marvelous enthusiasm and religious fervor that they are inimitable. The preceptor of the village school is a musician as well as a composer, and he teaches the children to sing passages from the Passion Play, which forms the Alpha and Omega of their lives; and they grow up to manhood and womanhood with the highest ideals of beauty and morality ever before them. The Passion Play is not meant as a literary or dramatic masterpiece, yet there is art, and high dramatic as well as deep religious feelings; and the world bows before the realistic faith of the people of Oberammergau, and honors them for the great truths they teach to strangers, who are lifted up to an acknowledg-

ment of their God through the humble piety of those lowly mountaineers.

Besides the instruction and practice which the people receive as they grow up, many other influences have been at work to produce the peasant players. The very nature of the country and their occupations conspire to give them an innate faculty which adapts them to the presentation of the Passion Play. All the more intelligent members of the community are wood-carvers and the religious subjects which they choose in their carving fit them for impersonation on the stage. They strive to put a soul into the piece of wood before them as a sculptor strives to carve out into real life his conception; and, in doing this, they unconsciously develop the art of realizing and portraying that which the mind conceives. Thus they live in the atmosphere of and their daily occupations are in line with religious life. When on the stage they strive to approach the characters they are portraying full of holy awe and passionate fervor; and we thus have a masterpiece of religious feeling, which has been preserved intact for more than two hundred and fifty years.

The country surrounding the place of performing the play lends inspiration and beauty to the whole picture. The picturesqueness of wood and river and mountain blends with the hallowed scenes. The placid blue waters of the Ammer, the castled crags of the lofty Alps with their wooded heights; the lordly pleasure houses, in contrast with the coquettish villas of the tiny villages; dignified by the time-tinted ruins of a monastery, make a natural background for the presentation of the play which defies the taste or skill of the most accomplished artist to supplant. High up on the peaks of the snow-capped mountains are miniature Calvaries with the three crosses standing out distinctly, while leading up to each Calvary are twelve stones, the Stations of The Cross. The sides of the road leading up to this unique spot are lined with images of the Madonnas for "The way to the presentation of the Passion Play should be a way of Penance." Overlooking all on the highest peak of the tall Kofl stands a great white Cross which the peasants erected more than two hundred years ago, shedding a Benediction over all. The faith of the peasants like the mountain air penetrating every nook and corner of their humble mountain homes, wafts into their

hearts and souls the balm of peace and happiness. They are through their realistic faith made worthy to offer up to God a sacrifice which is second only to that offered up on the altar during the Sacrifice of the Mass; and surely it must be a pleasing sight to God to see such an example on earth of real piety and worship unstained by any thoughts of worldly gain or betterment.

It is to be regretted that the sentiment in favor of keeping the Passion Play in Oberammergau is dying out. The impression that "like a mountain flower it would not bear transplanting" seems appropriate with the original idea of the Play. All advances or outsiders to make of it a modern drama have been religiously and sternly refused. In the early history of the play, the presentation was often beset with many obstacles, and, at one time the play was forbidden by the Bavarian government, on the grounds that it was not conducive to the enlightenment of the people, and not in keeping with the existing non-belief. The parishioners, however, showed what a strong spirit for the Catholic faith dwelt amongst them by presenting petition after petition to the government, until permission was granted allowing the performance of the Passion Play. Now we fear not that the presentation of the Play will be forbidden, but that the concourse of fashionable visitors who throng to the performances, will gradually have the effect of impairing its genuineness and simplicity. Then too, the fact that a short time ago the Passion Play in twenty-one acts was presented in the Coliseum at San Francisco, by a cast of one hundred characters, aided by three hundred supernumeraries, a chorus of two hundred voices, and an orchestra of forty pieces, to an audience which filled the vast structure to its doors, increases our fears that the Play will be commercialized. The Passion Play of the West was written by Father Joseph Krous of the Franciscan Order. The effect on the audience was one of the most reverent attention; and at times it moved them to tears and even sobs, which could not be restrained. It is a good thing that so many thousands can receive the benefits of witnessing this Play, commemorating the Passion of Christ, but it is to be feared that this most sacred of all dramas will be made commonplace and commercial, as a result of mercenary methods. When the Passion Play originated the people decided to give the Play only once in ten years, in order that it might not

be cheapened by frequency, but if the Passion Play becomes universal in America, it will frustrate the hopes of the people of Oberammergau. The profits of the Play are divided into four parts, the first part going to the poor, the second to defraying the expenses of the play, the third for the hospital, the school, and other institutions of the village; the fourth is an honorarium for the actors. So far little attention has been paid to the money accruing from the Play, but the great profits which undoubtedly will be received this year and ensuing years may mar the genuineness of it. Thus we perceive many things conspiring against those simple devout peasants of Oberammergau to rob them of their unique and solemn act of worship which still possesses all the strength and purity of its first presentation.

Therefore let us all earnestly hope that the Passion Play of Oberammergau may continue still unblemished and untainted by worldly motives, as a mountain flower indigenous to that country; that this Play which has for its subject none other than the Passion of Christ may serve to keep the people of Oberammergau, as well as all those who are fortunate enough to witness it, ever faithful to the trust God has placed upon them in this life. Let us trust that any desire on the part of speculating men to corrupt or commercialize the Play as a money-making scheme, will be firmly and religiously frowned at; that the villagers will continue to hand down from generation to generation the Passion Play as an inviolable trust; and that all who witness the Play may be able to respond to Anton Lang's call, "Betet, betet mit uns,"! pray, pray with us!



WELCOME TO FATHER HICKEY

W. J. STEPHENSON, A. B. '10

Delivered on Class Day, June 19, 1910



AS WE measure the greatness of an individual by the influence he has exercised for the betterment of humanity according to the standard of Christian ethics, so likewise do we measure the greatness of a nation by the part it has played in the advancement of civilization through the deeds of its Christian men and women. According to this criterion we unhesitatingly assert that no other nation in proportion to area and population has contributed more to the betterment of humanity, than has "the little Island beyond the sea."

From that sacred soil, oft bedewed with the blood of consecrated virgins and other holy martyrs, millions of most generous, God-fearing, Liberty-loving souls have gone forth into almost every part of the known world, souls that have been nurtured and strengthened by that sublime Faith, which centuries of relentless persecution in their native land have failed to pervert or destroy.

We need only confine our vision to the limits of this glorious republic in order to realize the wonderful influence of Ireland's Sons and Daughters. Whether you gaze toward the frozen north, or the balmy south, the cultured east, or the bustling west, you will find that in every sphere of honest toil and noble endeavor, Ireland's children have left the undeniable impress of their Christian manhood and womanhood.

In every department of commerce, labor and science, their influence and power have been felt. Their willing hands have constructed railroads, built our industries, and now their brilliant minds direct them. Their appreciation of American freedom is evidenced by their valor in war, their virtue in peace and by their sentiments of lofty patriotism, which frequently resound through the halls of Congress. It is not necessary to particularize in any special department of human endeavor, in order to demonstrate the ability and the

energy of Catholic Ireland in promoting the welfare of human society.

But tonight our thoughts are turned towards a brave and gentle soul who enters the intellectual arena, clad in the humble garb of a Cistercian Monk, to battle for truth, against the destructive forces of false philosophy. From his peaceful home, in old Mt. Mellery, where the atmosphere is ever laden with holy thoughts and devout aspirations which constantly ascend to the throne of Mercy in behalf of a world deluded by vanity and shame—yea, a world all unmindful of man's real purpose and his ultimate end—from out those consecrated halls wherein none but the holy may dwell Rev. Father Hickey through the pages of his work, emits brilliant rays of philosophic thought, which show forth the beauty of that Truth ever ancient and ever new.

When we consider the eminent position which this humble Cistercian has already attained amongst modern philosophers, our minds are carried back to the days when another Cistercian was obliged to leave his monastic peace in defense of truth to encounter and crush the most famous dialectician the world had ever known. Most of you are familiar with that famous meeting at which the leaders of thought were assembled to witness what they expected would be the greatest intellectual combat of all times. The rationalism of the mighty Abelard had swept across the entire continent, his fame was the topic of the day; he had destroyed schools of long established reputation and his doctrines had pervaded almost every sanctum of thought, until even some of God's elect were deceived by his skilful sophistries.

Quietly and unostentatiously comes that holy Cistercian, the humble St. Bernard; invoking the aid of Divine Assistance; his countenance shining with the refulgent rays of enlightened faith, conscious of his own native weakness compared to the trained intellect of his opponent, yet strengthened by the armour of that Faith which overcomes the world, and totally demolishes the theories, and challenges the champion of rationalism to defend his pernicious doctrines. But the haughty Abelard could only reply "I will not answer the Cistercian."

This is the same answer which the rationalist and materialist of today make to the humble disciple of St. Bernard,

whose voice comes to us, across the Atlantic. They will not, for they cannot answer, because truth ever remains as unassailable to forces of error, as does the rockbound shore, to the splashing of the waves.

And as the lovers of truth in the twelfth century, welcomed St. Bernard, so too do we of the twentieth extend affectionate greetings to Ireland's latest champion in the cause of truth. Would that the veil of prejudice and bigotry would drop from before the vision of many noble souls, who are deluded by vain and pretentious sophists, whose blatant mouthings disseminate falsehood instead of truth; produce disturbance in place of peace and dispense mental poison where they should produce intellectual vigor.

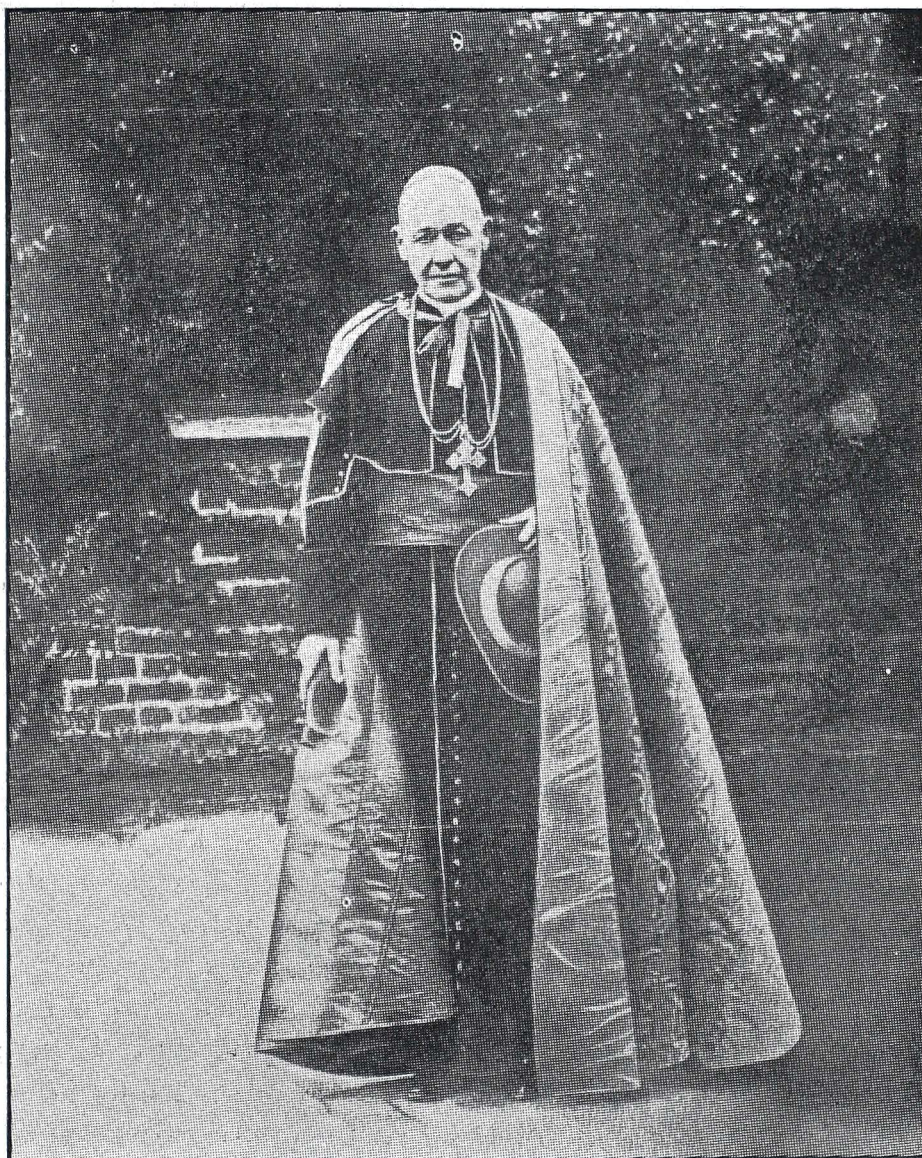
But the cause of truth will never lack defenders so long as we have a Zigliara and a Hickey to mould the weapons for its defense and a Rivard and a Bergin to teach us how to use them. To all the classes that are to follow us up to the coveted heights of College Graduation we cheerfully commend Father Hickey. With him for their guide through mazes of philosophy, they need not fear the quagmires of doubt, the ambuscades of error nor the devious paths of sophistry.

In conclusion, we express the hope that every earnest student, seeking for the truth, may take for his companion and guide, this cloistered sage, whose soul, illumined with the light of Faith, finds constant joys in meditating on the supreme Truth and in the contemplation of supernal Love.



CARDINAL VANNUTELLI RECEIVES VIATORIANS.

The community of St. Viator is one of several religious congregations over which Cardinal Vincenzo Vannutelli presides as protector. To these the personality of the great Eucharistic Cardinal is especially dear, for it is upon them that the gracious churchman lavishes his most constant care, and in their behalf he spends a large portion of his busy time. The Viatorians esteemed it no slight privilege then to have an hour set apart for them by his Grace, our thoughtful archbishop, during which they might have their beloved Cardinal



HIS EMINENCE VINCENZO VANNUTELLI
Cardinal Protector of the Clerics of St. Viator

Protector all to themselves while on his brief visit to Chicago. A peculiar circumstance which still enhances the singular favor was the fact that the sons of St. Viator were invited by the archbishop to be the first to greet the cardinal after his arrival in the city. With eager joy and filial reverence Fathers and Brothers from far and near assembled in the parlor of the archbishop's residence at 9 o'clock a. m. Sept. 26.

They had not waited long when the good archbishop came accompanying the venerable cardinal; it was an impressive moment, not so much by the majesty of authority as by the charming goodness and the simple kindness of these two great churchmen. The archbishop presented the visitors to the cardinal as members of a brave battalion of his ecclesiastical militia and withdrew. The cardinal found among his callers several old and very dear friends. The V. Rev. Father Robert, C. S. V., of Brussels, recently elected vicar of the community; the V. Rev. Father Ducharme, C. S. V., provincial of Montreal; the V. Rev. Father Charlebois, C. S. V., provincial of Chicago; the Rev. Fathers Dugas, Rivard and Laplante who all had the privilege of calling upon his Eminence in Rome.

The cardinal in his allocution to the little group of Viatorians urged them to continue by their energetic efforts to deserve the approbation and encouragement of the great archbishop in whose diocese they are working. He had but congratulations for the results accomplished by this little band of Christian educators in this part of the immense field that America unfolds to apostolic activity. "How encouraging is the past, how inspiring the future! Continue to send forth from your schools and colleges good men for the church, the state and the home. Redouble your efforts and your numbers. The Christian school is an indispensable means for the renewal of all things in Christ. The age needs you, your great country needs you, the Church needs you and thrice blessed will be the home where the father and the sons have learned the lessons that you teach to childhood and youth."

The cardinal, upon the request of V. Rev. Father Charlebois, C. S. V., imparted his special blessing to all the members of the community of the province of Chicago, to their pupils and parishioners.

RECEPTION TO V. REV. FATHER ROBERT, C. S. V.

Vicar General of the Clerics of St. Viator

Very Rev. Father Robert, Vicar General of the Clerics of St. Viator, arrived at St. Viator college September 29, accompanied by Very Rev. Father Ducharme, C. S. V., Provincial of the Canadian Province and V. Rev. Father J. A. Charlebois, C. S. V., local Provincial. Father Robert is visiting the institutions in charge of the Clerics of St. Viator as representative of the Superior General, whom old age prevents from making such an extended trip. The students were assembled on the steps of Marsile Hall to greet the distinguished visitor on his arrival, the Columbian Guards acting as a guard of honor.

On the following day a formal reception was tendered to Father Robert by the students in the gymnasium. Francis A. Cleary, president of the senior class, read an address of welcome which was replied to in feeling terms by Father Robert, who granted the students a "grand conge," and then shook hands with every one of them.

The address of welcome and Father Robert's reply were as follows:

Very Reverend Father Robert:

To me the signal honor has been assigned of extending to you the greetings of the students and faculty of St. Viator college. The student body knows and feels that a Cleric of St. Viator is at home whenever he comes within the influence of what in the parlance of this institution is known as the Viatorian spirit; hence to say that you are welcome by the faculty were superfluous. We rejoice with our teachers and superiors in knowing that your advent will lighten their cares and increase their joy. Your coming is that of a father to his expectant children, for in your person is represented that grand old man whom Providence has blessed with a length of days even beyond the scriptural years in order that his young and vigorous community may prosper under the direction of his wisdom which grows more fruitful every day by reason of his constantly increasing experience and sanctity.



VERY REV. FATHER ROBERT, C. S. V.

Vicar General of the Clerics of St. Viator

As the representative of the Superior General of the Clerics of St. Viator, the venerable and the beloved Father Lajoie, we greet you and bid you welcome. Since we cannot greet in person that fatherly father, that exemplary religious, that wise and prudent ruler, that just man who for nigh a quarter of a century has stood at the helm, guiding the bark which was launched by the saintly Father Querbes, we earnestly beg of you Very Reverend Father, to bear our message of love to him and tell him that the students at Bourbonnais of the present generation have but one desire, namely, to be worthy exponents of the teaching of the sons of St. Viator. Tell him that what the college has ever gloried in is our glory and our pride. It is our aim to maintain and perpetuate, with that increase which evinces vigorous life and healthy growth; the noble traditions, the fair name and the grand spirit which has ever characterized this institution since it was begotten by a Beaudoin, baptized by a Roy, and confirmed by a Marsile. Just as adversity in the form of persecution in France has exposed the valor and virtue of your confreres in that country and as a consequence has made your community more extensive and prosperous in Europe, so too the trials which Providence sent to this institution has only tested the mettle of the Viatorians in this field of labor and by proving it unalloyed has made it more effective. While we sympathize with your community in France and deplore the state to which the enemies of our holy religion have brought the eldest daughter of the Church, we feel confident that right will prevail over might, that the regeneration of the land of Joan of Arc is in the sword of truth wielded by the exiled religious and faithful clergy of that historic nation. May the God of might, the God of right make you and your community stout of heart, strong of arm, and keen of intellect in the struggle which the exiled religious are waging in defense of principle. We know, Very Reverend Father, that your zeal, your talent and your virtue placed you in the forefront of the battle when, as Provincial of Vourles, the cradle of the Viatorian Order, you directed your subjects when the hand of the despoiler was raised against them. You proved yourself then a good fighter, fighting the good fight for Christian education, for truth, for God. This gives you one more title to our hearty welcome, and a strong one, for our admiration goes forth to a brave soldier, especially a soldier of Jesus Christ. We are

glad that your visit to America was so happily timed that you were able to witness that splendid world profession of faith in the Eucharistic God, which only such a Catholic country as Canada could call forth. To participate in such an event must make you feel that you have contributed in a special manner to that voice which has caught up the echoes of the past, made them resound in the present, and reverberate through the centuries to come, proclaiming that God reigns in the heavens by His might and upon our altars by His love. The diamond jubilee of your Order in Canada which gathered around the devoted Superior of that province, our esteemed guest Very Reverend Father Ducharme and his zealous co-laborers so many loyal alumni, friends and benefactors, has shown to you how fruitful the mother of our province has been. We take this occasion while congratulating and welcoming you Very Reverend Father Robert also to felicitate and greet your distinguished companion Very Reverend Father Ducharme. We want to tell Father what he already knows that the students as well as the faculty of St. Viator college rejoice in the prosperity of his province as manifested in the recent jubilee and that they hope and pray that the Lord may extend his wise and paternal administration into the distant future. Your kind face has mirrored itself in our souls before, dear Father, and we have felt, whenever, in conjuring up the memories of the past that image has come back to us, an inspiration to think kindly and to act charitably. We have other reasons to be grateful to you dear Father Ducharme, and the strongest is the interest which you manifested in our welfare when despite the sacrifice which it entailed you willingly acceded to the desires of your Superior General in giving your able associate Very Reverend Father Charlebois to this province as its head. We appreciate the sacrifice which you made not only because through it the influence of the Viatorians has been extended in our country, and other students in new colleges have been made the fortunate recipients of its blessings, but principally because in the two years that Father Charlebois has been with us he has made us feel that he is not only a true father to the religious who are the immediate object of his care but that he is likewise a good father to every Viatorian student. We would consider our filial duty far from fulfilled Very Reverend Father Charlebois, did we not profit by this occasion to con-

gratulate you upon the healthy growth which has taken place in your province, mainly by reason of your prudent zeal. We appreciate your kindly visits and we hope that during the year they may be frequently repeated.

We hope Very Reverend Father Robert that your sojourn in the United States may be very pleasant and that when you return you will cherish as one of your most pleasant memories your visit to St. Viator college.

Reverend Fathers and Brothers. Dear Friends:

I am very confused, at the hearty and beautiful welcome which you gave me yesterday, and at the lovely words which you just addressed to me by the lips of this young but already eloquent speaker. In turn for your kind compliments, I should be delighted, if I could easily express you the feelings of my heart. Unfortunately, as you observe, I cannot speak English well. Excuse me, please, and be indulgent for my strange and barbarous pronunciation, which will annoy your ears.

About four months ago I was sailing from Cherbourg (France) to New York, on the great German liner, Kaiserin Augusta Victoria with over three thousand passengers, emigrants for the most part, coming from all the countries of Europe, to settle here in the United States. There were Germans, Poles, Russians, Bohemians, Italians, Greeks, Syrians, Jews and many others. Those people manifested no mark of sorrow, or sadness, not even an apparent regret. Old men and young men, poor and rich, all appeared to be glad and hopeful. Why this? thought I to myself. Did they not leave their native land, their sweet home, their dear parents?

How could it be, that they appeared without any care? Why? Because, if they left all behind them, they saw before them a land of irresistible attraction, the well named land of intense life, large horizons, wide hopes, and true freedom, your own land. That attraction I now feel in my turn, and I sincerely declare that I am, if not perhaps totally American, at least half American.

Land of freedom! How strongly thrills a French heart at this word. It is France that helped your forefathers to win politic freedom. It is a French artist—you are aware of it—who cast that allegorical and gigantic statue which towers above the immense harbor of New York, Liberty enlight-

ening the world. But now alas! it is France whose government strangles liberty, drives away the religious orders, closes the Catholic schools, and deprives the Church of her property. Oh, my friends, after having seen, as I did, so many schools, colleges, seminaries closed, so many monks and nuns robbed and forced to exile, so many flourishing establishments falling into ruins, what pleasure, what joy to experience at meeting you here, free teachers, free students in a splendid and really free college, happy and free citizens of a great and really free republic. Learn how to appreciate your good fortune for what it is worth.

And now, let me tell you that I was loving you before seeing you. The newspapers, the Viatorian and the New World, often brought to me beyond the ocean your names, your successes, the games which you win every year at baseball, and, what is better, your good spirit, your piety, your attachment and devotedness to your Alma Mater. I loved you again, because long ago I personally knew several of your zealous and distinguished professors. Fr. Rivard, Father Laplante, Father O'Mahoney, your present and so kind president, your former and never-to-be-forgotten President, Father Marsile, your active, good and virtuous Superior Provincial, Very Rev. Father Charlebois. They became my friends as soon as I knew them. You, pupils of my best friends and of my confreres, you are almost my own pupils.

For all these reasons I greet you with joy, pupils of St. Viator; I greet you in my own name, and in the name of the Right Rev. Superior General, Father Lajoie, the great and venerable old man, who sent me here from Belgium. I will remain a whole week in the midst of you, living your life, sharing in your joyful amusements, trying to go back to your careless age, and recollecting the happy times during which I presided over a college like this, in Paris. I greet you and thank you not only for your reception and your address, but yet more for the pleasure which you will procure me during my visit.

Permit me, in finishing, to add one word of advice. You are here, at the college, according to what I read in the annual catalogue of the college, principally to build up your character, to realize that at all times right conduct is essential to manhood. Remember this faithfully. It is character that

matters in life. A man is not what he has, but what he is, not what he says, but what he does. Make it your principal business to build up patiently, courageously, with the help of the Divine grace, your character. You will be useful to your fellowmen in the measure in which you are true to yourself, to the principles of reason and faith which must inspire and actuate your life. Yes, work this, build up your character, a character, which can defy all action of time, a character that can stand the tests of this low world, a character that will deserve the reward of God, and secure you, after time, a glorious eternity in the land beyond the stars.

I forgot something. There is indeed a thing, which the pupils in Europe are very fond of, and, I suppose, in America too. I willingly grant you a "Grand Conge." You will take it according to the judgment of the Rev. Father President.

CHILD FANCIES.

When yet I dwelt in childhood's realm,
By fancy's power swayed,
I thought the moon a silver ball,
With which the angels played.

I thought the myriad stars above,
Were diamonds sparkling bright,
The jewels set in crowns of saints,
Reflecting heaven's light.

And when the gentle teeming rain,
Besprinkled glade and glen,
I deemed perhaps the angels wept,
For sins of wicked men.

The fleecy snow I long believed,
Was down from cherub's wing,
The whispering winds blown o'er the lea
The psalms that angels sing.

But childhood's dreams now long have fled
Disrobing me of mirth,
My happiness was greater then
When Heaven seemed on earth.

J. A. W.

DEATH OF FATHER LAMBERT

Father Lambert is dead, Christianity has lost a champion, and the New York Freeman's Journal mourns an editor whose place can never be filled. Christians of all denominations feel they have sustained an irreparable loss, as they go back in memory to the days shortly after the close of the Civil war, when Colonel Ingersoll, like an impudent Goliath, was challenging the Christian hosts to war, and Father Lambert, like another David, issued from the obscurity of a small country parish where he was tending his flock to do battle with this blatant Philistine, and slew him by means of the sling of simple, forcible English and the pebble of logic made smooth in the brook of Faith. We of the Church Militant, mourn, but the Church Triumphant is rejoicing, for a conqueror has gone to his triumph. From habit the prayer, "Requiescat in pace," rose to our lips when we heard of his death, but almost changed to "Ora pro nobis" when we thought this gallant soldier stood before the Wounded Judge whose cause he had always bravely defended.

The sad news of Father Lambert's death only reached us as we were going to press, so space forbids an extended appreciation of his life and work, but this deficiency will be supplied in our next number.

THE VIATORIAN

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

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Editor in Chief—FRANCIS A. CLEARY, '11.

Exchanges—J. P. O'MAHONEY, '11. Societies—FRED CONNOR, '13.
Athletics—GERALD BERGAN, '12. Personals—RALPH LEGRIS, '11.
Alumni—TIMOTHY A. ROWAN, '13. Locals—PETER J. CURLEY, '14.

Entered at the Bourbonnais Post Office as second-class matter

*All correspondence must be addressed "The Viatorian," Bourbonnais, Illinois.
Subscription price One Dollar per year, payable in advance.*

*All business communications should be addressed to "Business Manager,"
The Viatorian, St. Viator College, Bourbonnais, Illinois.*

EDITORIAL.

Once more do we come forth fresh from the press to greet the old, and to meet the new, at this, the opening of another scholastic year. As editors of an up to date journal, we shall endeavor to cover every phase of student activity, and with a renewed energy put forth every effort to encourage all branches of literary endeavor. *Salutatory.* Our voice, then, will sound the note of student effort and with the support of real live students, our monthly issue should contain nothing save real live interest.

Montreal, the most Catholic city on the American continent is to be congratulated upon the success of the first Eucharistic Congress held on the western shores of the Atlantic. In this old Canadian city was witnessed a gathering, such as the Catholic Church alone could assemble, of world figures, bishops, scholars, preachers, monks, priests and laymen, all giving testimony to their belief in the Eucharistic God. Under the banner of faith, the *Eucharistic Congress.*

Cross, assembled men and women of all callings and stations in life in the sacred streets of Montreal whence have gone forth noble missionaries to cope with the dangers of the untrodden wilds, to attest that the truths of Christianity are still a living force in the world, and that the belief of the Apostles is the belief of the greater part of the Christian world today. Such a gathering can not fail to give a new impetus to Catholicity on the American continent, and we trust that God in His mercy may make the Congress fruitful in a great harvest of souls. May we soon have another Eucharistic Congress in America.


It will be well at the beginning of this scholastic year to speak briefly of the spirit which should animate the student body. This spirit may be called the college spirit and consists in an esprit de corps which causes the individual to overcome his private inclinations for the sake of the public good. Every student should feel proud of his college, and should do everything to advance its interests both on the athletic field and in the class room. Let all unite for the success of the college, and if there be some who do not like some members of the teams, for instance, let them work by their moral support for the success of the teams, for these latter do not represent individuals but the college, and the success of the college reflects back on every student. Unite then, in everything for the general good of the college.

The editors of the Viatorian feel deeply obliged to the students who have subscribed in such numbers for the college magazine this year. Every student should support the Viatorian, for without financial aid in the form of subscriptions it can not exist. All students, at least the older ones, should endeavor to contribute articles for publication. Bring in your stories, poems, essays, etc. Perhaps the fires of genius

are burning in your breast without any one knowing it. Do not be ashamed of the productions of your pen. We receive much worse contributions than yours.

The Viatorian desires to thank the Rosary Magazine for the use of the cuts of the Blessed Joan of Arc which appeared in the Midsummer Number. Such courtesy on the part of such a prominent publication is a great assistance to college journalism.

Patronize the firms who advertise in the Viatorian. In doing this you are losing nothing, and helping your college and worthy advertisers, as the Viatorian only takes advertisements of reliable goods.



PHRONEMATA.

"This is the noblest thing yet discovered under God's sky," wrote Carlyle of hard work, and this is one of the noblest and truest sentences that ever flowed from the pen of perhaps the grandest of all English writers. Work of all kinds is exalted, but as brain and mind are superior to brawn and matter, mental work is superior to manual work. The student is called to this noblest of work, and with the key of good will and honest effort can unlock the golden door to the court of the Immortals. He is called to intimate converse with minds that can not die, and to live in the realms of intellect raised almost to infinity. This is the vocation of the student, and has he right therefore to complain of hard work, when numberless men are daily paying far heavier toll to enter the courts of wealth and birth? Hard work is worship, and when it is of the mind, it makes man more like God, for in his intellect man is almost Divine.

Is it not strange that some men should find difficulty in believing in the Divinity of Christ because of the very abasement of His humanity? If He had come on earth as a prince or potentate, they would instantly assent that He was God, but does not the lowliness of His station as man prove that He was divine? If man wished to invent a God-man, would

he ever have dreamed of having him born in a stable, and leading a life of poverty and obscurity, and dying the ignominious death of a criminal? The Jewish idea of the Messiah is the expression of how man's unaided reason would depict God as man. God alone could think and endure the uttermost abasement, and surely in this very fact we have an additional proof of the Divinity of Christ.

Another school year has begun, and in the course of a few months will have ranged itself beside many others in the history of the past. How many vain regrets, how many lost moments, how many wasted opportunities will this year leave behind to reproach us in years to come? The passage of time, especially in youth, is a solemn thought, which should have its salutary effect on all. Other things stop, but the stream of Time rushes on, bearing us to the Ocean of Eternity. At the end of this year we shall be one year nearer the solution of all the questions that vex our curious hearts, but shall we be one year better fitted to receive the true solution? This rests with each individual. Time is short and rapid, but Eternity is long with no beginning and no end, and therefore God being eternal is the only Being who can afford to be slow in doing what should be done. Man not being eternal has to hasten, lest he be lost in Eternity's Sea before his duty has been accomplished.

S. U. N.

OBITUARY.

The prayerful sympathy of the faculty and entire student body goes out to Frank Lynch of the Senior department who in the death of his beloved father sustained a severe loss. Very Rev. J. P. O'Mahoney, C. S. V., attended the funeral services and acted as deacon at the mass.

Mr. M. Donahue of the Seminary elicits the heartfelt condolence of the faculty and students in the untimely death of a devoted brother who was suddenly killed.

In the death of Rev. J. Hennessy St. Viator's loses a friend and benefactor. Rev. J. P. O'Mahoney, C. S. V., Rev. W. J. Clifford, C. S. V., and Mr. O'Brien of the Seminary attended the funeral ceremonies.

Requiescant in Pace.

ALUMNI

In re-opening this department, we wish to inform our ever loyal Alumni, that it will afford us much pleasure to publish whatever items concerning their activities they may wish to appear in these columns. "The Viatorian" offers an exceptional opportunity of speaking, not only to the legion of fellow members, but also to the countless admirers both in and out of college. We hope that this mild appeal will be sufficient to cover our table with responses.

Walter Nourie, '10, of Beaverville, Ill., last year's star full back is having the hardest game of his career at Michigan University, this year. Walter's opponents are not frail flesh and blood, but huge volumes of Blackstone's Commentaries. However, Walter will not have to fight the battle alone as Harry Karpen will be on hand to help him go through the line.

The Rev. W. Joyce spent his vacation at Portland, Oregon, with Bishop Carroll. Fr. Joyce was ordained from our Seminary in '08.

Mr. Emmett Conway, '08, is engaged in newspaper work in Sioux City, Ia. Old readers will remember Mr. Conway as a contributor and associate editor of The Viatorian.

Rev. J. Munday, '05, took his degree in theology and a fellowship at Washington, D. C. Fr. Munday completed his course with highest honors.

Mr. James Dougherty, '08, of Piper City, Ill., will soon begin the practice of law. For the last two years Jim Dougherty has been studying law at the Catholic University of America.

Melchior Corcoran spent Thursday, Sept. 15th, among old friends at the college. This year will find Melch's name on the register at Illinois University.

Rev. John Flanagan, recently ordained is now secretary of Bishop Muldoon and assistant Chancellor in the Rockford Diocese.

Mr. Joseph Legris, '08, one of the greatest football and baseball stars ever produced by St. Viator's, made perpetual

vows in the order of the Most Holy Redemer on August 15th. A large delegation of friends and relatives from Bourbonnais attended the ceremonies

"Red" Kelly, '07, who since leaving St. Viator's has been attending the law department of Notre Dame University, has been drafted by the Chicago "White Sox." Red successfully captained the Notre Dame Varsity last season.

Rev. J. B. Shiel entertained the altar boys from St. Mels, Chicago, at the college during the summer. Since his ordination last June Fr. Shiel has been assisting Fr. McDonnell at St. Mels.

The Rt. Rev. Mgr. Legris, teacher of Moral theology in the Seminary is sojourning at Carlsbad, Germany, where he is undergoing a course of treatment for his health. Latest reports are most favorable.

Mr. S. J. Morgan, '09, who has been employed in the traffic department of the Illinois Central Railroad Co., for some time will enter Notre Dame this fall.

Mr. Al McCarthy, the lightning third sacker who played on the 'Varsity for several seasons has signed up with the Pittsburg Pirates. We begin to see pennant hopes for the Pirates in 1911.

Our old friend Troy Munson is at last coming in for his rights. Latest reports are that he will make the Michigan 'Varsity this fall. This however is no great surprise to those who saw him in action on our 'Varsity in '08.

Mr. Leo Koenezer has entered the mercantile world. Viewing the business like manner in which Leo conducted the bowling alleys last year we can see nothing but success for him in his new venture.

Mr. Eugene Corcoran, last year's vice president of St. Patrick's Literary and Debating Society will this year display his oratorical powers at the University of Notre Dame.

We are pleased to note that Mr. Francis Donovan, who was some time ago compelled to give up his studies on account of ill health, is much stronger.

Mr. Louis Bachant, former catcher on the 'Varsity, has had a season of ill luck with Des Moines. In breaking

two fingers he has been out of the game for most of the summer.

Rev. Joseph Pilon, who finished his Seminary course in '09, is doing good work building up four missions around Winter, Wisconsin.

Imas Rice was with us for a few hours on Sunday, September 25th. "I" will attend the Physicians and Surgeons College at Chicago this year.

Mr. Arthur Bergeron is pursuing his course of studies at Loyola University this year. Our best wishes attend "Doc."

Rev. Jas. W. Friederich, '01, has been appointed state Catholic chaplain for St. Charles schools for boys, and the Geneva school for girls.

PERSONS AND PLACES

Rev. J. F. Ryan, C. S. V., who for many years directed the finances of the college has been promoted to the office of Provincial Procurator. Before becoming treasurer of the college Father Ryan had also held the responsible positions of Prefect of Discipline and Director of Studies, both of which offices he successfully managed. Uncommon business ability, address and execution were the characteristic marks of Father Ryan as treasurer of the college, as was plainly shown by the manner in which he mastered the difficult position of the college immediately after the fire. Congratulations and wishes for success attend Father Ryan from his host of friends.

The dedication of Rev. C. E. McCabe's splendid new church took place Sunday, Oct. 2. Rt. Rev. Joseph Alerding Bishop of Ford Wayne officiated. Many distinguished clergymen and laymen assembled to celebrate the event and congratulate the pastor on the successful issue of his efforts.

The fiftieth anniversary of St. Columbkille's Church, Chicago, was observed with due solemnity and impressive ceremonies. The celebration covered three days. Almost all the clergy who officiated were priests ordained from the parish. St. Columbkille's boasts of giving more priests to the church than any other parish in Chicago. The pastor, Rev. P. J.

Tinan is to be congratulated not only on occasion of the Golden Jubilee but because of the many improvements he erected in the short time he has been pastor. The magnificent marble vestibule and staircase, new marble altars, and the general improvement of the premises put St. Columbkille's among the first class churches of the city.

The enrollment of students at present exceeds that of any former year. The number is still increasing and bids fair to tax the capacity of the college to the utmost.

The foundations of a building to be used as an infirmary which will be in charge of sisters have just been completed. Next year sisters will be here to care for the students in sickness.

Rev. J. E. Belair, C. S. V., has succeeded Rev. J. F. Ryan, C. S. V., as treasurer. Father Belair's ability renders him thoroughly fit to direct the finances of the institution.

Rev. P. F. Brown, C. S. V., left recently for the Catholic University at Washington, D. C. Father Brown will take up a special course in Theology, and likewise pursue a course in missionary work. The many friends of Father Brown at the college wish him success in his studies and will be anxious to welcome him back at the end of his course.

Rev. C. J. St. Amant has been appointed assistant at Maternity church, Bourbonnais, to fill the vacancy left by the removal of Rev. J. E. Belair, C. S. V., to the college.

From across the plains we received glowing reports of Columbus College, Chamberlain, So. Dakota. The student register of last year has been doubled. The new building is well under construction and will soon be ready to meet growing demands.

Rev. J. D. Kirley, C. S. V., and W. J. Clifford, C. S. V., returned from their European trip just before the opening of school. We may expect illustrated lectures occasionally from the Reverend Fathers during the long winter months.

Rev. J. V. Rheams, C. S. V., has been promoted to the position of Director of Studies. The well known abilities of Father Rheams leave no room for doubt that the high stand-

ard and efficiency of the courses offered by the college will be maintained and even improved.

Charles Shea, student of '09, after having undergone an operation for appendicitis at St. Margaret's hospital, Hammond, Ind., is still lying dangerously ill. That he may safely issue from danger and have a speedy recovery was the prayer offered by the entire college body.

Among the recent visitors were: Rev. J. Sammon of Peoria; Rev. P. H. Durkin, Rantoul; Rev. J. E. Meyers, Goodrich; Rev. J. T. Bennett, Kankakee; Rev. W. Granger, Kankakee; Rev. Fr. McGuire of Batavia, Ill.; Rev. J. Labrie, Mommence; Rev. Fr. Otrowski, Kankakee; Rev. Fr. Hayes of Chicago; Rev. J. Armstrong, Farmer City; Rev. J. B. Shiel, Chicago; Mr. D. F. Curley, Mr. A. Marston, Mrs. J. O'Leary, Mr. F. Fisher, Mrs. W. Walters, Mr. and Mrs. Frank Murphy, Mr. Charles Brown, Mr. John Winsor, Mr. and Mrs. Cashen.

SOCIETIES.

The Class '11 is starting forth upon the last lap with enthusiasm and confidence. They have kept their ranks intact for three long years and they bid fair to continue a guiding star to the lower classmen. They have already begun class activities, as they are making preparations to appeal to the social side of the collegiate students in the way of a banquet. Now that the Seniors have "started the ball rolling," the Juniors and "Sophs" will not be long in falling into stride. The Freshmen, true to their name, will soon be organized and be soliciting attention from their dignified upper classmen. The following program will be rendered at the Senior's banquet in the College Auditorium:

Salve, Francis A. Cleary, '11; Class Spirit, James M. Fitzgerald, '11; Piano Solo, Ralph Legris, '11; Social Union, Jeremiah P. O'Mahoney, '11; Violin Solo, Fred F. Connor, '13; Sidelights on Philosophy, Elder Souligne, '11; Vocal Solo, Harry Keeley, '13; Promising Lights, Gerald Bergan, '12; Vocal Solo, Clarence Jacobs, '13; Views of Hickey, Rev.

E. L. Rivard, D. D.; The Student, Rev. W. J. Bergin, C. S. V.; Travels in Europe, W. J. Clifford, C. S. V.; Closing Remarks, V. Rev. J. P. O'Mahoney, C. S. V.

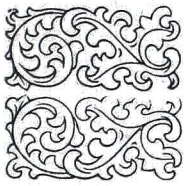
The old members of the Scientific Society have held a meeting at which they formulated their plans for the coming year. An important question discussed was the admittance of the many new members, who are anxious to indulge in the frequent excursions to the ravine and other places of interest in quest of botanical and zoological specimens. Last year these visits resulted in the acquisition of many rare specimens, and the Society hopes this year to be able to add to its large collection. Under the able direction of Father Brown the society should progress in scientific work, and should be an important factor in increasing the interest of the students in the sciences.

We cannot overlook St. Patrick's Literary and Debating Society, which, although confined to the second year high school, has an enviable record both in numbers and in literary merit. The importance and the good work of this society in the high school is inestimable, and we look forward to the time when it shall include the whole high school department. The Moderator of the society, Brother Sheridan, expects many new members this year, and he is making plans for a most successful year.

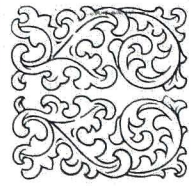
Those who admire the genius and power of a Demosthenes will enjoy the debates of the Rivard Literary and Debating Society, which is composed of members of the Senior and Junior classes. They will soon be winning our applause by the force of their logic.

The zealous supporters of the Thespian Club are looking over the new talent. Those who are able "to render an old thing new" will be most welcome in this society, which will stage a number of college plays during the coming year for the entertainment of the student body.





Exchanges



Once again have the doors of the Viatorian sanctum opened and sent forth the trusty scribes who will guide the destinies of the now unlettered pages of 1910-11. It is with a sense of responsibility the exchange editor adjusts his pen to record the merits or defects of the exchanges that are daily arriving in the sanctum. Fully, indeed, does he realize the important role he is called upon to play in the arena of literary criticism, and he will endeavor to have his pen ever in harmony with the laws of truth and justice. To those whose exchanges have already graced our sanctum the same hearty welcome is extended, as also to those whose acquaintance it will be our privilege to form during the coming year. That our relations may be most pleasant and profitable the exchange editor will devote his best efforts. But should our policy not meet with universal favor the Ex. Ed. will not grow discouraged as long as his pen is conformable with strict impartiality. This is what is expected in return when criticising the productions that will grace our college paper.

While we do not class the "Catholic School Journal" among our college list of exchanges, yet there is sufficient matter of a high grade in it to make it a useful and valuable paper. The September issue is replete with useful information for pupils and teachers. A brief account of the Educational Convention at Detroit is one of the many articles of this issue. Brother Philip F. S. C. contributes an able paper on the duties and relations of a principal with his school. While the advice given seems commonplace yet many incidents mentioned are often practically overlooked and hence the necessity of the paper. The study of a great picture is a history of the "Last Supper" by Leonardo Da Vinci. The writer touches upon the history of the artist and offers a few remarks on the excellence of his work. A study of Gray's Elegy is a comprehensive article and possesses high literary merit, doing full justice to that excellent poem.

The Society of the Divine Word, Techny, Ill., is to be congratulated on the excellent production of St. Michael's Almanac for 1911. This household favorite contains instructive and interesting reading matter embracing religious and secular subjects. Many of the contributions are by well known writers. A copy of this valuable Almanac may be had, in either German or English, from Techny, Ill., Society of the Divine Word.

Many of the September exchanges contain echoes of commencement day. The "Young Eagle" has its quota. The commencement address of the Right Rev. Thomas O'Gorman, D. D., Sioux Falls, So. Dakota is, indeed, a masterpiece and invites serious study. The Baccalaureate Sermon, too, deserves the publicity which was extended it on the occasion of its delivery at Sinsinawa. In poetry the Young Eagle excels itself this month. Who can read that perfect gem "To the Lord of Hosts" without pronouncing it the product of an unusually gifted pen?

The Notre Dame Scholastic is one of our regular and most welcome visitors. Its spicy articles interspersed with rare bits of verse give it a flavor that is not found in many college journals. A recent issue contains an excellent article on "St. Francis of Assissi—Poet." The majority of people are ignorant of the fact that St. Francis possessed wonderful poetic genius. "He was a saint," the writer says, "and because he was a saint, he was a greater poet for he more truly understood nature, and could speak from this knowledge." We shall read with pleasure the continuation of this article in successive issues. "A Hard Fall" is a cleverly written story. It has a local tone. "The Bruces in Ireland" is an historically correct article. The editorials, though brief, deal with topics of interest to students. It is easy to understand the sorrow which the Scholastic experiences in announcing the death of the mother of the V. Rev. J. Cavanaugh. The Viatorian extends a note of sympathy to the beloved president of Notre Dame.

The Catholic Home Annual is in its 28th year of publication. The 1911 number is veritably a little encyclopaedia, and, moreover, is beautifully illustrated. It is published by Benziger Brothers, New York.

Athletic Notes

OUR COACH.

Both Manager Cleary and St. Viator college are to be congratulated upon securing the services of Mr. L. J. Marks to coach the football squad. To all lovers of the college game the name of Mr. Marks is by no means a strange one. For the past three years he has been the star of the strong Dartmouth college eleven and by his stellar work of last season was selected as fullback on Walter Camp's second All American Team. His thorough knowledge of the new style of play, coupled with his aggressiveness and popularity with his players, stamp him as a coach of whom St. Viator or any other college might well be proud. In the short space of time he has been at St. Viator's he has worked wonders with the team, and promises a most successful season. Coach Marks was the one man needed, and the already rosy prospects only become brighter every time he drills the defenders of the Old Gold and Purple. The Viatorian in the name of the student body extends Mr. Marks a warm welcome.

FOOTBALL.

Hardly had St. Viator begun the new year, when Capt. Fitzgerald issued a call for all football candidates to report. His summons was answered by the largest and best array of football talent hitherto seen at the college. In all the preliminary practices thus far, both the veterans and recruits are showing themselves to be moleskin artists of first rate calibre. The rivalry for positions on the team is so intense, and the places so closely contested, that no predictions of a probable lineup can be made until the first game. Of the veterans of last year, we have the indomitable and ever persevering Capt. Fitzgerald who by his stellar work last season was again elected to lead this year's aggregation. Sherman, the powerful center, Darche and Sullivan the star guards and Quille at quarter are still with us and seem to have their positions secure. Amongst the recruits Storr, Moynihan, Sammon, Bergan, R. Legris, Welch, and Brenza are showing surprisingly good form. Cashin, Trainor, Canavan, Harrison, Kissane,

Dougherty, Gordon, Wall, O'Leary, Ledwell, Warner, Duffy, Waters and McDonald are improving daily and are sure to be heard from. The team appears to be the best that has ever defended the Old Gold and Purple, and the student body is overflowing with enthusiasm about its chances.

Manager Cleary has been very busy compiling a schedule and thus far announces games with Hyde Park Athletic Club, Wesleyan, Millikin University, DePaul, Loyola, and probably with Dixon or Bradley "Poly," giving one of the best schedules our players have had.

ATHLETIC ASSOCIATION.

During the first week of school, the St. Viator's Athletic Association held a rousing meeting, laying plans for the ensuing year and electing the following officers:

President—J. M. Fitzgerald.

Vice-President—E. J. Quille.

Secretary—R. Legris.

Treasurer—F. A. Cleary.

The association is in a flourishing condition and gives promise of a successful year.

BASKET BALL.

Although it may be a little early to issue a forecast about basket ball, yet the prospects loom up so rosy that this little notice could not be suppressed. From last year, Capt. Fitzgerald, Moynihan, Cleary and Kissane remain, and with the new luminaries appearing on the horizon, a fast, speedy quintet is assured.

While football naturally is the main attraction at present, nevertheless the other sports are receiving their due support. Both the handball and bowling alleys have been put in first class condition, and these coupled with the pool and billiard tables are being used to their full limit.

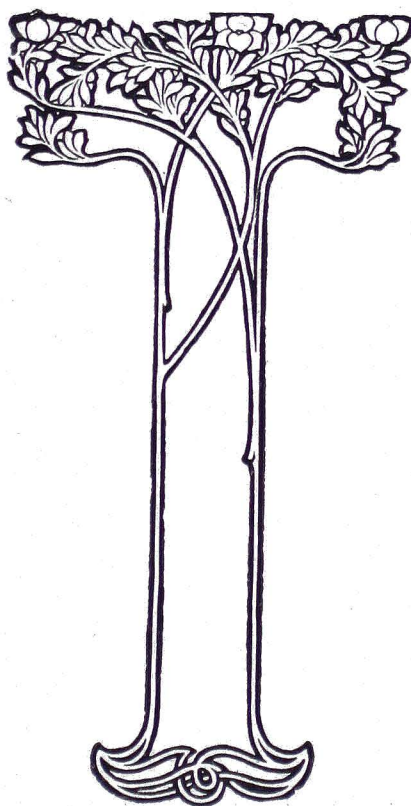
THE JUNIORS.

The Juniors under the direction of Coach Quille are adapting themselves to the new style of play with great rapidity. The team while not as heavy as last year promises to be the fastest and best in years. The most promising candidates are, Conklin, McGee, Zorilla, O'Connor, Shea, Kelly, Primeau,

Magruder, Udel, Forgie, Holt, Whysocki, Richerts, L. Mortell, Moynihan, Kennedy, McAndrews and Boisvert. Games are being arranged with the best high school teams in the vicinity and the season is sure to produce some fine football.

THE MINIMS.

Coach McDonald's team is progressing nicely. Though several of his old stars have left and can be found in the Juniors he promises a squad that will uphold its reputation as the 95 lb. champions of Kankakee to all comers. The team will be picked from the following: Pepin, Campbell, Senesac, G. Kane, Camp, Kissane, Fitzpatrick, Dandurand, Dillon, P. Boyle, D. Boyle, J. Kane, Baker, E. Flynn, Kekich and Cyrier. The Minims also showed their usual baseball ability and in a double header overwhelmed the village team 23-3 and the Bradley "Husks" by a score of 24-4.



THE VIATORIAN LOCALS

—"Thalt down."

—Heinz! Heinz! What's the matter with Pickles?

—Bill (at table)—"Why do they call this watermelon"?

Frank—"Put me wise."

Bill—"Because it is planted in the spring!"

—"Fish" Sammon had better take to the deep water. Four Fishers after one fish.

—Keeley has broken into local politics—Oh, Harry! Why?

—"Thoy" Rainbow is here!

—Large party arrived from Riverside. Hail! Hail! The gang's all here.

—Willie—"I denies the nomination."

—A. L.—"He's so thin you can see the ribs in the back of his neck."

—Art—Tie your little pony outside.

—His broken heart no more is pining,
He hums no more those love-lorn airs,
Dick vows that all bids he's declining
That take him near convent affairs.

—Fitz (on gridiron)—"What can you play"?

Mike—"Well, I'm purty good on the accordin and fine on the mouth-organ."—Exit Mike!

—Piper City returns to the fold. Leo, Jawn and Louis and the Kelly twins this year.

—Upon investigation it has been found that "Gus" and "Red" make a good-sized shadow when placed back to back.

—Izzy—Well, how do you feel Red?

Red—Like seven days.

Iz—How's that?

Red—Kind of weak!

—Well, now that the "Coach" is here we will begin to "train" and try to "engineer" a few plays. Resolved to make no bad "brakes."

—Iz—"Gosh darn you Muggins! Quit snorin'."

—A young man from the town of Momence,

In attempting to hurdle a fence,

His coat caught on a nail

And he turned very pale,

As he said, "I can't stand this suspense!"

—No more visits in the gloaming,

In your room you must remain,

In the halls there's no more roaming,

Curfew has rung once again!

—For Sale—One perfectly good, slightly used banjo. Apply E. Q. Third corridor.

—Personal Notice—Not responsible for grinding and gnashing noises proceeding from Room 219 after dark. J. F.

—P.—Looking at his low shoes on a cold day in October, Gee. I look like a summer resort.

—Raven is a "bird" of a pitcher and has a peach of a "wing."

—Who used to ring the morning bell to wake us from our sleep?

Pickles!

Who used to "jerk the tint for eats" as birds began to peep?

Pickles!

Who used to call us all to class? Who used to wake us

all for Mass? Who called us to our noon repast?

Pickles!

Come back! Oh, come back! and jerk the old cow-bell once more,

Make juniors howl and seniors scowl as you have oftentimes done before.

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