

# THE VIATORIAN

*Fac et Spera*

Volume 31

MAY, 1914

Number 8

## PERCY BYSSHE SHELLEY

LEO. J. McDONALD

Percy Bysshe Shelley was born in 1792, one year before the eventful "Reign of Terror" in France. The romanticism and emotionalism of Burns' Lyrical genius had already triumphed over the conventionalism and classicism of the Eighteenth century, and was at the time of Shelley's birth, paving the way for that individualistic and original mood which early in the Nineteenth century found expression through such enthusiastic poets as Byron, Keats, and Shelley.

Shelley attained his maturity after the French Revolution, as a political fact, had failed. But the spirit that had animated the fierce struggle, though gloomy and bitter in defeat, was still much alive, and in support of its ideals—Liberty, Equality, and Fraternity, the young poet applied his pen with all the fervor of his intense nature.

Among Shelley's earliest literary efforts was the small pamphlet entitled "The Necessity of Atheism." This work, which was the cause of his immediate expulsion from Oxford, set forth clearly his disapproval to the usual arguments for the Divine existence. The spirit of rebellion continued to actuate the young poet, and in the following year we find him in Dublin throwing from his window, to passers in the streets, copies of his "Addresses to the Irish People." The revolutionary views expressed in these addresses were so radically opposed to law and government that the police suggested to the author the propriety of his quitting Ireland.

Shelley's defiance to the established order of things is further shown in "The Revolt of Islam"; a story of the experience of human passion engaged in stirring and romantic adventures, in which all artificial opinions and institutions were contemptuously spurned. The purpose of the poem was to enliven the spirit that

# To Patrons of the Viatorian

Viators. Our list comprises firms whose reputation for reliability, integrity and promptitude are unquestionable.

We earnestly request our readers to consider our list of advertisements. Those who advertise with us deserve the patronage of every friend of St.

---

## GOTTMAN & KRETCHMER

MAKERS OF

"UPON HONOR" and "SURINAM" CHOCOLATES

Always Good



310-316 South Peoria Street  
CHICAGO

---

WHEN VISITING THE COLLEGE REMEMBER TO CALL AT

## THE COLLEGE STORE

For All Kinds of Confectionery and College Souvenirs

PENNANTS : FOBS : POST CARDS

---

## Onarga Nursery Company

Landscape Architects and Gardeners. Public and private grounds laid out and decorated. Plans drawn and specifications furnished.

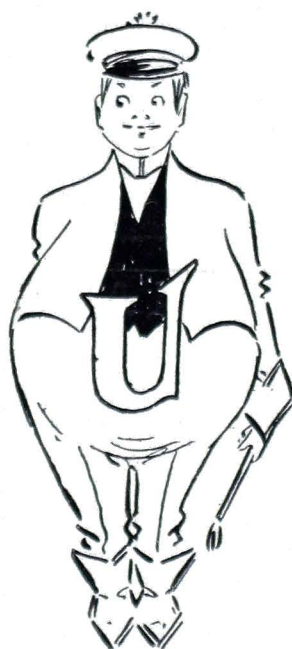
SHADE TREES, FRUIT TREES,  
FLOWERING SHRUBS,  
ROSES and PAEONIES.

REFERENCES: St. Viator's College, Bourbonnais Ill.; Egley Bros., Bankers Onarga, Illinois.

Address all letters to

Onarga Nursery Company  
ONARGA, ILL.

CULTRA BROS., Managers



We originate and reproduce anything the fancy desires, representative of college life. Pennants in felt, silk and leather; pillows in felt, silk and leather. Art leather goods, sweaters, etc.

CHICAGO PENNANT CO.

1224 E. 63d St.

"PLEASE PATRONIZE OUR ADVERTISERS"



# The McLAUGHLIN-MATEER CO.

PRODUCERS OF CRUSHED STONE AND GROUND LIME-  
STONE FOR AGRICULTURAL PURPOSES. CONTRACT-  
ORS FOR PUBLIC IMPROVEMENTS.

North Schuyler Avenue and City Limits

Both Phones No. 277

KANKAKEE, ILLINOIS

---

## DR. Z. J. PAYAN *DENTIST*

Crown and Bridge Work

Gold Filling a Specialty

Popular Prices

Excellent Work

Prompt Execution

175 Court Street, KANKAKEE, ILLINOIS

---

## H. H. TROUP & CO.

# **==LUMBER==**

KANKAKEE, ILLINOIS

---

## D. J. O'LOUGHLIN, M. D.

PRACTICE LIMITED TO

*EYE, EAR, NOSE AND THROAT*

Independent Phone 704

191 Court Street, Kankakee, Illinois

"PLEASE PATRONIZE OUR ADVERTISERS"

# ALL MEATS USED BY ST. VIATOR COLLEGE

*Are Supplied by*

The Hotel Department

**MORRIS & COMPANY**  
CHICAGO

Kansas City      E. St. Louis      Oklahoma City      St. Joseph      South Omaha

TELEPHONE 2287      CENTRAL (Reverse Charges)

*— We Specialize in —*

**ALTAR WINES and IMPORTED OLIVE OILS**

Order to-day and save delay

*RICHELIEU WINE CO.*

P. H. HEFFRON, Pres.

*7 West Randolph Street, Two Doors West State St.*

DANIEL J. SULLIVAN  
Manager

CHICAGO, ILL.

WALTER H. PROEGLER

A. M. ZERWECK

**PROEGLER - ZERWECK**

*Jewelers*

127-132 Schuyler Avenue

KANKAKEE, ILLINOIS

EXPERT WATCH REPAIRING

"PLEASE PATRONIZE OUR ADVERTISERS"



# J. C. ANDERSON

Wholesale and Retail

## *Fresh Creamery Butter*

Churned Every Day

Pure Ice Cream in Bricks, enough for six 25c

Special Flavors for Special Occasions—To Your Order

Plant 309 Schuyler Ave

KANKAKEE, ILLINOIS

Both Phones 927

Independent Telephone 472

*We do Repairing*

**F. A. LOTTINVILLE**

*Shoe Dealer*

All New Ideas in Fashionable Footwear

188 Court Street

KANKAKEE

**CHAS. WERTZ CO.**

*Coal - Lumber*

BRADLEY

## DISTILLED WATER

===== ICE =====

The Family Ice

F. D. RADEKE BRG. CO.

Absolutely Pure

Both Phones 132

KANKAKEE, ILLINOIS

**LEGRIS BROS.**

*Bankers*

KANKAKEE, ILLINOIS

**STITH BROS.**

*Restaurant and Lunch  
Room*

182 Merchant St.

Kankakee, Ill.

Telephones: Bell 237-R; Independent 4

**C. RÜHLE**

Manufacturer of Lime

Wholesale and retail Cement, Brick,  
Sewer Pipe, Sand, Etc.

Office and Warehouse  
12-16 West Avenue

KANKAKEE, ILL.

**W. J. Coghlan Bedding  
& Upholstering Comp'y**

MANUFACTURERS OF

**MATTRESSES  
and COUCHES**

Also Specialties in Feather Renovating  
Special Prices to Institutions

KANKAKEE, ILLINOIS

"PLEASE PATRONIZE OUR ADVERTISERS"

---

# Metropolitan College of Music and Fine Arts

Formerly known as Drake School of Music

Bell Phone 157

250 COURT STREET

Independent 1498

KANKAKEE, ILLINOIS

---

Catalogue sent on application

ELEANOR C. SCHNEIDER, Director

---

## KANKAKEE PURE MILK AND COLD STORAGE CO.

Wholesale and Retail Dealers in

Ice Cream and All Kinds of Dairy Products

OUR DIAMOND BRAND EVAPORATED MILK SOLD BY  
ALL OF OUR DRIVERS AND GROCERY STORES

184-309 Schuyler Avenue

KANKAKEE, ILLINOIS

Both Phones No. 15

---

**PANTAGRAPH**  
**PRINTING & STATIONERY Co.**  
**BLOOMINGTON, ILLINOIS.**

"PLEASE PATRONIZE OUR ADVERTISERS"



# American Packing & Provision Co.

(INC.)

BEEF AND PORK PACKERS  
HAMS, BACON and SAUSAGES OUR SPECIALTY

Phones: Bell 90; Independent 90

Kankakee, Illinois

## American State and Savings Bank

184 Court Street

KANKAKEE, ILLINOIS

## The Chicago Store

SELLS IT  
FOR LESS

KANKAKEE, ILLINOIS

MUSIC TEACHERS AND PUPILS WILL FIND OUR STOCK OF

*Music, Musical Instruments*

*Strings and Supplies* Most Complete

CARL FISCHER PIANOS

VICTOR VICTROLAS AND RECORDS

Intelligent and courteous clerks in attendance. Special attention given to mail orders. Catalogues sent to any address upon request.

LOUIS B. MALECKI & CO., - 337 S. Wabash Ave., Chicago, Ill.

THE BEST ROOMS IN THE CITY

## The Schuyler

McBROOM BROS.,  
PROPRIETORS

154 Schuyler Ave. Kankakee, Ill.

First-Class Restaurant and Cafe

## JERRY RIVARD

*Grocery and  
Feed Store*

FARMING IMPLEMENTS

Independent Phone 271

BOURBONNAIS, ILLINOIS

FOR THE LATEST AND BEST IN  
===== PHOTOGRAPHY =====

Call on I. W. POWELL, Kankakee, Illinois

"PLEASE PATRONIZE OUR ADVERTISERS"

had animated the French Revolution, and to renew opposition to the reaction which was directing Europe toward conservatism. The poet's sympathy with the cause of the Revolutionists is indicated in the introductory stanza:

*"When the last hope of trampled France had failed  
Like a brief dream of unremaining glory,  
From the visions of despair I rose, and scaled  
The peak of an aerial promontory,  
Whose caverned base with the next surge was hoary;  
And saw the golden dawn break forth, and waken  
Each cloud and every wave—but transitory  
The calm: for sudden the firm earth was shaken,  
As if by the last wreck its frame were overtaken."*

If idealism is the explanation that made Shelley such a passionate revolutionist, even more emphatically did his dream-world contribute to the inspiration of his poetical genius. We naturally expect that such a temperament in a poet would be productive of fervent lyrical verse. We are not disappointed, for his harmonic arrangement of words, with the ready response of some hidden tune, wayward and strange in accompaniment, but always rounding into a perfect whole, has justly earned Shelley the title as the greatest pure lyrist in English literature.

The most characteristic production of Shelley's lyrical propensity is his popular ode "To a Skylark." Subtly mirrored in the rhythm of the poem is an airy ecstasy and the rippling flutter of the lark's wings which wafts the imagination, in accordance with the musical soul of the poet, in pursuit of the gladsome bird:

*"Higher still and higher  
From the earth thou springest  
Like a cloud of fire;  
The blue deep thou wingest,  
And singing still dost soar,  
And soaring ever singest."*

Shelley was opposed to all that hindered or restricted liberty, hence the joy of his lark, "singing" and "soaring" in the "blue deep," is limited by no boundaries. The imagination, however, more easily follows Wordsworth's bird as it, in the most buoyant stanza of his ode "To a Skylark," sings and soars among the clouds:



*"Up with me! up with me into the clouds!  
For thy song, Lark, is strong;  
Up with me! up with me into the clouds!  
Singing, singing,  
With clouds and sky about thee ringing,  
Lift me, guide me till I find  
That spot which seems so to my mind!"*

The music here is not so appealing as that of Shelley's. The "soaring" of the lark is less free, but the substantial vigor of its upward sweep imparts to us a strength which enables us, when hearing the joyous song, to say with the poet:

*"But hearing thee, or others of thy kind,  
As full of gladness and as free of heaven,  
I, with my fate contented, will plod on,  
And hope for higher raptures, when life's day is done."*

Wordsworth's lark helps us to "bear those ills we have," and encourages our hope for a higher life hereafter. Shelley gazes in rapture after his lark and contemplates in it his ideal of the supremely happy.

*"In the golden lightening  
Of the sunken sun,  
O'er which clouds are brightening,  
Thou dost float and run,  
Like an unbodied joy whose race is just begun."*

Shelley "pourest forth" his "full heart" in response to an imagination that knows no God save nature; hence in the things of nature the poet seeks to satisfy the longings of his soul. The careless joy and freedom of the lark attracts him powerfully, and in its boundless flight the yearnings of his passionate nature seem to find happiness. But with the realization of the truth that the things of this world cannot quiet his blind and restless soul the poet cries:

*"We look before and after,  
And pine for what is not.  
Our sincerest laughter  
With some pain is fraught;  
Our sweetest songs are those that tell  
Of saddest thought."*

Although Shelley idolizes nature, paints her amid a greater display of imagery and sings of her in more harmonious strains

than does Wordsworth, yet the latter is the greater poet of nature. The reason for this is that Shelley, carried away by his ardent unrestrained nature, becomes unconscious of the reality of things. His imagery is drawn from a world of dreams. In the wild flights of his imagination he leaps from peak to peak and enjoys from a distance the broad and beautiful panorama of nature, but he does not go down into the low valleys with the contemplative Wordsworth, observing actual beauties, penetrating the earth's secrets and learning the "story of nature from her own lips."

Shelley's delight in idealizing realities is well illustrated in his "Arethusa," and "The Cloud." In unequaled imaginative beauty he pictures the careless stream:

*"Arethusa arose  
From her couch of snow  
In the Acroceraunian mountains,—  
From cloud and from crag,  
With many a jag,  
Shepherding her bright fountains.  
She leaped down the rocks,  
With her rainbow locks  
Streaming among the streams."*

Rejoicing in her freedom, and amid the sound of her own music, she continues merrily on her way:

*"And gliding and springing  
She went, ever singing,  
In murmurs as soft as sleep;  
The earth seemed to love her,  
And heaven smiled above her,  
As she lingered towards the deep."*

Then "Alpheus" arose from his glacier home and pursued the fair mountain stream "to the brink of the Dorian deep," but the nymph's fleet flight safely carries her

*"Under the bowers  
Where the Ocean Powers  
Sit on their pearled thrones."*

"Arethusa" escapes the bold "River God" but the imagination of the idealistic poet continues to follow, as her scattered waters are gathered,

*"And up thro' the rifts  
Of the mountain clifts  
They passed to their Dorian Home."*



The careless freedom of "Arethusa" delights the poet, who like the radical revolutionist of his time, believed mankind to be hampered by conventional restraint, hence the rippling waters of the playful stream appealed to him as,

*"At sunrise they leap  
From their cradles steep  
In the cave of the shelvin hill;  
At noon-tide they flow  
Through the woods below  
And the meadows of asphodel;  
And at night they sleep  
In the rocking deep  
Beneath the Ortygian shore."*

In admiration of the imaginative power of the poet and in astonishment at the rapidity with which incidents succeed one another in "Arethusa," we turn with anticipated pleasure to the consideration of its sister poem, "The Cloud." In the exquisitely balanced lines of alternate rhymes the flying cloud sings the joys of its every changing life:

*"I bring fresh showers for the thirsting flowers,  
From the seas and stream;  
I bear light shade for the leaves when laid  
In their noon-day dreams."*

Rejoicing in its changing immortal nature the cloud continues its song:

*"I am the daughter of earth and water,  
And the nursling of the sky;  
I pass thro' the pores of the ocean and shores,  
I change, but I cannot die."*

Both "Arethusa" and "The Cloud" present a marvelous series of word pictures, but "The Cloud," in music and beauty of thought and language is perhaps superior.

Shelley's unique myth-making power is best illustrated in Adonais, a poem of pure imagination written in Spencerian stanzas. In this great elegy we find a sense of mystery which forms an essential notion of the poet's perception of life. Shelley's love for the ideal, as well as his passionate treatment of the theme, can be interestingly studied by comparing "Adonais" with Milton's elegy "Lycidas." Both poems were written in lament of friends who had been drowned; yet how differently the poets speak their sorrow. The self-possessed Puritan re-



servedly discloses his grief in an address to the Laurels, and Myrtles brown, with ivy never sere.

*"Bitter constraint, and sad occasion dear  
Compels me to disturb your season due;  
For Lycidas is dead, dead e're his prime,  
Young Lycidas, and hath not left his peer.  
Who would not sing for Lycidas?"*

Shelley, however, is immediately carried away by an unrestrained passion of grief:

*"I weep for Adonais—he is dead!  
Oh, weep for Adonais! tho' our tears  
Thaw not the frost which binds so dear a head!"*

Milton's is a grief of one who has learned to master his emotions; Shelley's is a lament of an untutored passion.

Milton questions, but does not rebuke the fates for allowing the death of his friend Lycidas:

*"Where were ye, Nymph, when the remorseless deep  
Closed over the head of your loved Lycidas?"*

And in his thoughtful mood the poet resignedly continues:

*"Ah me! I fondly dream—  
Had ye been there—for what could that have done?"*

Shelley, on the other hand, in his passion of grief cannot be easily soothed and in a censuring mood reproves Urania:

*"Where wert thou, mighty mother, when he lay,  
When thy son lay, pierced by the shaft which flies  
In darkness? Where was lorn Urania  
When Adonais died? With veiled eyes  
Mid listening echoes, in her Paradise  
She sate, while one, with soft enamoured breath,  
Rekindled all the fading melodies,  
With which, like flowers that mock the corpse beneath,  
He had adorned and hid the coming bulk of death."*

All nature weeps with Milton for his beloved friend:

*"And every flower that sad embroidery wears  
Bid amarantus all his beauty shed,  
And daffodillies fill their cups with tears  
To strew the laureat hearse where Lycid lies."*



The hope, however, that his friend has reached a happier home, moves the poet to bid the mourners cease their weeping:

*"Lycidas sunk low, but mounted high  
Through the dear might of Him that walk'd the waves;"*  
*"There entertain him all the saints above  
In solemn troops, and sweet societies,  
That sing, and singing, in their glory move,  
And wipe the tears forever from his eyes."*

Shelley, too, calls on nature to weep for one who is a "portion of the loveliness which once he made more lovely."

*"All he had loved, and molded into thought,  
From shape, and hue, and odor, and sweet sound  
Lamented Adonais."*

\* \* \* \* \*

*"Young Spring" in wild grief threw down her kindling buds,  
as if the Autumn were the lorn nightingale mourns not her mate  
with such melodious pain."*

Childless Urania for her dear "Adonais" came and wept and the mountain shepherds came, their garlands sere, their magic mantles rent.

Shelley, also, bids nature to cease lamenting, for Adonais has passed into a better life:

*"He is not dead, he doth not sleep—  
He hath awakened from the dream of life—"*  
*"He has outsoared the shadow of our night;  
Envy and calumny and hate and pain,  
And that unrest which men miscall delight,  
Can touch him not and torture not again."*

Adonais does not, however, rise in a glorious resurrection as does Lycidas; he does not hear the "unexpressive nuptial song in the blest kingdoms meek of joy and love." Saints do not entertain him in "solemn troops." Adonais becomes a part of the mystic evolving nature:

*"He is made one with Nature; there is heard  
His voice in all her music, from the moan  
Of thunder to the song of night's sweet bird;  
He is a presence to be felt and known  
In darkness and in light, from herb and stone,  
Spreading itself where'er that Power may move  
Which has withdrawn his being to its own."*

So deeply is Shelley imbued in Atheistic belief that not even in his profound reflections on the future state of his deceased friend is he moved to express, either hope or fear of a Supreme God. Yet within that veiled and mysterious soul lurked secret "questionings," vague notions of a spirit "moving about in worlds not realized." In such a mood the poet asks:

*"Whence are we, and why are we? Of what scene  
The actors or spectators? Great and mean  
Meet massed in death, who lends what life must borrow."*

In "Adonais," Shelley manifests his great delight in personifying, not only realities of nature, but even abstractions of the mind. "Like pageantry of mist on an autumnal stream" the winds and mountains, the birds of the air and the muse "Uranis," grief-clad mourning and wailing Spring, "Hopes and Fears" "and Sorrow, with her family sighs," gather to mourn over the dead body of Keats.

In his wondrous bursts of imagination, Shelley is carried from one extreme of emotion to the other. "Sometimes despair darkens all his imagination" but more frequently, in a state of ecstasy, he wings his flight toward the "Utopian land." But the mystic veil of unreality that closes round his flights seems to hide from view his idealized "new thought and order"

*"Like a star of heaven  
In broad day light."*

We must, however, admire in Shelley the genius that beguiles us with the imagery of a wonderful dream world, and sings of the beauties of that realm of the ideal in unequalled strains of delightful melody.

### A FALSE CHARGE

ALFRED J. REBEDEAU, '14

There is no better way of determining the truth of a thing than by comparing it with the facts in the case. From time to time reports of very pernicious nature issue forth from a biased, bigoted and slanderous press, vilifying the Catholic Church and her doctrines.

For the past few months a band of Socialists have been lecturing from coast to coast, charging the Catholic Church with



being anti-American in principle and her sons as disloyal citizens. But the test has come, and let us see whether these charges will square with the facts in the case.

We are now engaged in war with a neighboring country. Our flag has been insulted, and at the word of command our soldiers crossed the border-line to vindicate the wrong done. Our ships have anchored in foreign waters, they have fired on a foreign city, and our troops have entered it. Many of our loyal soldiers have been wounded and others killed. They fought as citizens and fell in battle loyal to our flag and our traditions. Their blood is red upon the streets of a captured city; and their heroic deeds remain as a living monument to their memory.

The first battle has been fought and won, and when the list of the dead was published, at the very head of the list stood the name of Daniel Aloysius Haggerty, a Catholic, and one of those against whom the villainous charge of anti-Americanism has been so unjustly alleged.

No better fact than this could be advanced to show the utter folly of the aspersions cast upon the Catholic Church by these wolves dressed in sheep's clothing. No better witness could be hoped for to disclose the malicious intent of these traducers, who parade themselves as the "GUARDIANS OF LIBERTY."

At present the Catholic soldier is facing bravely the shot and shell. He is dying in battle. It is he that has volunteered with thousands of others to uphold the cause of righteousness in the present crisis. And it is he and his brave compatriots that justly merit the name, "GUARDIANS OF LIBERTY."

Daniel Haggerty died in battle, as an American citizen, a true guardian of liberty and a true Christian. But where were these falsifiers whose words the noble and heroic actions of Haggerty belie? Were they in the front ranks fighting amidst a volley of shot and shell? Were they among the list of volunteers to defend this country? Emphatically, No! They were playing possum, while those whom they traduced were defending a principle of the American Constitution. To them the epithet of Bishop Gunn may be most favourably and aptly applied: "The invincible in peace and invisible in war."

Examining the list of wounded we find still further facts which contradict the false statements of the "Guardians of Liberty," and kindred organizations. Among the wounded were Edward Peterson, C. R. Harshbarger, Joseph Louis Kwapich, a Catholic Pole, William Mangels and Nathan Schwartz, whose names tell us that they are sons of immigrants and some Catholics.



In times of war, there is no distinction made between immigrants and Catholics. All muster under the one flag. All fight and die for the same cause. And in times of peace all are subject to the slanderous attacks of nefarious societies which endeavor to deprive them of civil and religious liberty. But in the ranks of the wounded and dead, there can not be found a single members of these secret, malignant "patriotic" orders, viz.: the Guardians of Liberty, the Junior Order of United American Mechanics, the A. P. A., and others, whose aim is to belittle as much as possible the Catholic Church and her constituents.

The Catholic Church does not uphold war as something desirable, nor does she condemn her children for participating in it when the war is just. She emphatically commands that a Catholic must do his duty as a citizen, and if his country calls him to defend its government, he must respond willingly. Yea, even more! The Church teaches that a man cannot be a Catholic and a traitor to his country. "Render to Caesar the things that are Caesar's, and to God the things that are God's," is a basic principle of Catholic doctrine.

The Church, however, strongly favours peace among all nations, and has diverse reasons for it. In war, hosts of able-bodied men are killed; women are made widows; and children are rendered fatherless. We are told of the glories of war, the heroic deeds and shining victories; but one who has had the experience will tell of the awful price that is paid for such honors. To the hardened soldier "WAR IS HELL." To the mother it is hateful. To the nation it is something to be avoided rather than hastily declared.

The fact remains, however, that despite all sayings to the contrary, Catholics as citizens are not forbidden to defend their country; but rather when necessary, they are bound to do so. They have done it in the past. They are doing it at present, and there is nothing to warrant that they will not continue to do the same in the future.

No mention is ever made by our calumniators, of the noble work done by the good Sisters of Mercy, the Sisters of Charity and numerous other orders, who administer to the needs of the wounded and the dying on the battlefield. No word of praise is ever spoken of the good priests, who not only volunteer, but ask to be sent to the front in order to serve the needs of a dying soldier.

The case of Rev. Thomas Sherman, S. J., stands out as an evidence of the admirable loyalty which priests pay to their



country. Father Sherman, whose untiring zeal and patriotism gained for him such an enviable reputation during the Spanish American War, has requested to be appointed chaplain to accompany a regiment to Mexico.

But nowhere in the vast host of troops assembled to defend the stars and stripes, do we find the names of any such leaders as Spurdgeon, Brown, or Walker. Their work is of a different character. Their aim is destruction, and at present will be found preparing secret documents in secret chambers, to be sent like things of darkness, throughout the country to besmirch the names of honest Catholic American citizens, whose blood is being shed to defend their country, and to suppress a lawless nation. Nothing remains now for the vilifier, the calumniator, and the traducer to do except to retract his statements and to become an American citizen.

It is the hope of every serene and sober-minded American citizen that a prolonged war may be averted, and that peace will be a hurried consummation of it. But now that we are engaged in war let every Catholic American do his duty, and be a credit, not only to his church and country, but a living testimony of the falsities and slanders cast upon them.

### GALILEO

EDWARD S. DUNN

(Paper read before the class in Astronomy.)

It is a peculiarity of human nature, that whenever a new idea is advanced, it is nearly always repelled by the conservatism of society. Men are quite ready to argue at all times that an announced new discovery cannot be true. They do not like to give up their old beliefs for the new, and it is only after much demonstration and argument that they admit that the new belief is not nonsensical. On account of this, scientific truths have had an almost insurmountable barrier to overcome. Old scientific beliefs were rooted in the minds of men, and they submitted only when further opposition was futile. This condition has existed almost from time immemorial, and it is not novel that when Galileo advocated the heliocentric theory of the universe that he was rigorously opposed. Most of the learned men who opposed Galileo were clerics, but this is not at all strange when one



considers that nearly all the learned men of that time were found among ecclesiastics. Unfortunately, this condition has given rise to a current error in the minds of many, *viz.*: that the Catholic Church is opposed to science. On the contrary Religion does not oppose science, and while we admit that Galileo's condemnation was an unfortunate mistake, we must consider that his teachings were not in accordance with popular belief and tradition, and his theory was one that would revolutionize the whole field of astronomy.

In the main, Galileo adduced no real proofs. Certain analogies were all that he could contend for, and these did not exclude the possibility of the contrary. The best reason that Galileo could adduce was that his views corresponded to observed phenomena, but so did the Ptolemaic system in the shape which Tycho Brahe had put it. Consequently it is not strange that the attempt of Galileo to overthrow existing theory brought about his condemnation. This condemnation has been a favorite weapon in the hands of the opponents of Catholicity, to assail the Church, and even in this day of general information we find it used as a stock argument to prove the opposition of the Church to science, and the fallibility of the Pope. Upon this point Cardinal Newman, in his "Apologia," observes that the Catholic Church does not set herself against science, and the case of Galileo is the only stock argument to the contrary.

There is no manner of doubt that Galileo was condemned by the Roman Inquisition, but the fact that this was the only time that science was opposed shows that it was an unfortunate mistake and not a policy. I would be the last one to deny that it was a mistake on the part of the Inquisition to make a Church tribunal a judge of scientific truth, a function entirely alien to its character. The most that can be said, is that the decree was given just as much against Galileo for the way he urged his doctrines, as it was against his doctrines. M. Bertrand, Perpetual Secretary of the French Academy of Sciences, declared that "the great lesson for those who would wish to oppose reason with violence was clearly to be read in Galileo's story." Prof. Huxley says concerning Galileo's case, after looking into the affair while he was in Italy, that he had arrived at the conclusion "that the College of Cardinals had rather the best of it."

Galileo's trouble started in 1613 with his advocacy of the Copernican system as the only true one. Seventy years before, Copernicus, a Catholic priest and scholar, had brought forward his view concerning the heliocentricity of the planets—a theory



utterly opposed to the time-honored geocentric theory of Ptolemy. Copernicus had taught his theory positively, but owing to a false and anonymous preface to his book, his doctrine at the beginning of the seventeenth century was used only as a working hypothesis. Galileo took up the theory and brought it out strongly by stating that it was the only true theory concerning the earth and the planets. It was an inevitable consequence that he should be opposed by the defenders and believers of the Ptolemaic system, especially as the new doctrine was incompatible with the then accepted interpretation of passages of Holy Scripture. The attack upon Galileo became very bitter, and in his own defense he wrote a long essay on the relation of the Bible to natural philosophy, especially to the new astronomical theory. Thus as a result the original affair had lost much of its earlier character; it was no longer a mere philosophical or astronomical question; it had become a theological, an exegetical question, and it was necessary that some attention should be given to the affair by the Ecclesiastics, since new troubles were daily increasing between the opponents of the two systems.

The matter was finally laid before the supreme tribunal at Rome, and Galileo was least disposed of anyone to deny Rome's authority in the matter, for he said that he was ready "to subscribe entirely to the judgment of these wise divines—such particular disquisition not having been made by the ancient Fathers, the learned men of our age will be in a position to engage it, and after having first become acquainted with the reasons, experiments, observations, and demonstrations of astronomy on both sides of the question, they will be able to determine with very great certainty what divine inspiration will teach them." (Alberi II, 53.)

It was not until February 23, 1616, that a meeting of the eleven consultors of the Inquisition, called qualifiers, was held to decide on the proposition affirmed by Galileo that the sun was the immovable centre of the world, and that the earth moved about the sun. The committee rejected both propositions as philosophically false and theologically opposed to Holy Scripture. The Vatican Ms. under date of Feb. 26, 1616, shows that the Holy Office under the head of Paul V. decreed that Cardinal Bellarmine should warn Galileo to abandon the Copernican opinion, "and in case of refusal to obey, that the Commissary of the Inquisition . . . is to intimate to him a command to abstain altogether from teaching or defending this opinion or doctrine, and even from discussing it." Cardinal Bellarmine gently warned



Galileo, but Galileo continued even then to defend the Copernican theory. Galileo was bound by the decree made known to him to abstain positively and absolutely from asserting the Copernican doctrine but he was not forbidden to advance it, and employ it as a working hypothesis. Had he simply used this freedom, and remained in his speaking and writings within the limits prescribed by the decree, all further trouble would have been spared him. Instead, he occasionally gave vent to his feelings concerning the decree, and attributed his misfortune to his enemies. He did not complain, however, to his ecclesiastical superiors, who showed him many evidences of their special good will. It was not long before the decree of the Congregation became a disagreeable burden to Galileo, and to give vent to his feelings there appeared in 1623 his *Saggiatore*—a work which was covert vindication of Copernicanism and on many pages contained sarcasm and scorn for the adherents of the Ptolemaic system. This work was followed by his *Dialogues on the Two Chief Systems of the World*, and notwithstanding the assurance of Galileo in the preface, that he only intended to speak hypothetically, the whole work was a manifest defense of Copernicanism; and was filled throughout with bitter satirization of his opponents.

The *Dialogues* caused great excitement among the followers of both systems, and as a result of his disobedience, Galileo was ordered to Rome. The Inquisition took action upon the matter, and declared that its own official "Qualifiers" had qualified the doctrine of the heliocentric theory of the world as absurd and false, philosophically, and theologically considered is at least erroneous in faith, "this declaration the Inquisition now confirms and says that the heliocentric view is heretical and should be wholly rooted out as should all pernicious doctrines." Galileo was condemned and that his "grave and pernicious error, and transgression may not altogether go unpunished, and that you may be more cautious for the future, and an example to others, that they may abstain from such delinquencies, we ordain that the book of the *Dialogues* of Galileo be prohibited by public edict.

We condemn you to the formal prison of this Holy Office during our pleasure; and by way of salutary penance, we enjoin that for three years to come, you repeat, once a week, the Seven Penitential Psalms."

Galileo then abjured his doctrines, but the place to which he was sent after the trial was neither a dungeon nor a torture chamber, which many minds have pictured, but to the commodious



apartments of the Tuscan Ambassador, Nicolini—a time-honored friend of Galileo. Excited imaginations have pictured the horrible tortures to which Galileo was subjected, yet it took one hundred and fifty years to make these imaginations work before such a suggestion of torture was mentioned. We do admit that Galileo was threatened, but that he was tortured or even shown the torture chamber we deny. He was only threatened in word. Chas. Von Gebler, a Protestant Historian, says that torture “would have been a manifest violation of the Papal decree” which ordered only “the menacing of it.” Galileo retired to the palace of Nicolini on June 23 and on the 10th of July, through the intercession of the Ambassador, was allowed by the Pope to go to the residence of his paternal friend, the Archbishop Piccolomini at Vienna. While there Galileo was allowed to continue his scientific researches, and five months later was allowed to return to his own villa at Florence, where he spent practically the remainder of his life, engaged in scientific pursuits. The unfortunate philosopher, although he always remained under the surveillance of the Inquisition, continued in favor among many Ecclesiastics at Rome, and when he died, January 8, 1642—aged seventy-eight years—he was fortified with all the comforts of the Church. This in brief is the history of the Galileo case, and it will be my purpose in the remainder of this paper to show that the infallibility of the Pope is in no way affected by the Galileo case, and that the Church is not opposed to science, although the decision was a grave error.

To-day, no one can deny that the decisions of the Inquisition, in declaring the Copernican system to be opposed to Holy Scripture, were a mistake. Nor does the condemnation of Galileo simply mean that it was not lawful then to hold the heliocentric view of the solar system, because no sufficient reason had been advanced to warrant a different interpretation of Holy Scripture. The Congregation not only said that the doctrine could not be safely taught, as many seem to think, but condemned it as false and heretical. If the doctrine was condemned as merely unproved, they certainly would not have called it heretical; they would have said that it was rash to teach it as true. But they did not use the term rash, they stated explicitly that the doctrine “was absurd and false, and altogether opposed to Holy Scripture.” Hence they meant more than the supposition that there was not sufficient proof. Even though the heliocentric theory has been proven as the true one, the argument of the ebb and flow of the tides upon which Galileo laid great stress, and upon



which he based most of his proof, have been proven untrue, as have many other assumptions of Galileo. It does not, however, help the case one way or another and we must admit that the Congregation did err.

The Ptolemaic theory was in conformity with the then generally accepted meaning of the texts in Holy Scripture and there were not sufficient grounds to warrant any other interpretation. To say that the miracle of the sun standing still at the prayer of Josue was the way that the inspired writers adapted their speech to the ordinary language of mankind just as astronomers do in speaking of the sun, seemed to Theologians, who had seen much abuse of the Bible, too dangerous an innovation to be admitted without necessity. There was no necessity then of doing so, yet this does not undo the declaration of the Inquisition, that the doctrine was heretical.

The declaration, however, in no way affects the infallibility of the Pope. But in order to demonstrate this, we must decide upon the decree given, which will fully show that the infallibility of the Church is in no way undermined.

The power of infallibility is personal to the Pope, and he cannot transfer it. He can appoint vicars to act for him in certain cases, and this the Pope did in the Galileo case, when the Roman Congregation acted as a court. These Congregations may act and oftentimes the Pope appropriates their decisions and promulgates them as his own. When the Congregations make a decree, the Pope gives his sanction in two ways, viz.: in *forma communi* and in *forma specifica*. If the decrees are sanctioned in *forma communi*, they are still decrees of the Congregation, although the Pope often orders his sanction to be made in the decrees. If the decrees are sanctioned in *forma specifica*, they become the decision of the Pope himself, and in this case the Congregation cannot change them or depute others to do so, and the decree will be infallible if the conditions for infallibility are present.

In the Papal decrees concerning the Galileo case, there is lacking the *forma specifica* and decrees of 1616 and 1633 read "Decretum S. Congregationis illustrissimorum S. R. E. Cardinalium a S. D. N. Paulo Papa V. . . . Deputatorum." Hence the decree is of the Congregation and not of the Pope. The Inquisition—1633—makes this manifest not only of its own decrees, but also of the Index decree of 1616. Speaking of the Index it says "and in order that a doctrine so pernicious might be wholly rooted out . . . a decree was issued by the Holy Congre-



gation of the Index." Consequently the words of the Index and of the Holy Office make it clear that the decree was published as the decree of the Index. Every place that the Inquisition speaks of these decrees, they are spoken of as decrees of the Congregation and Index and not as a decree of the Pope. In the last decree when Galileo was sentenced to punishment, it read "We condemn you to the formal prison of this Holy Office during our pleasure . . . and so we say, pronounce, sentence, declare, ordain, condemn, reserve . . . So we the undersigned Cardinals pronounce."

These words make it palpably evident that the Cardinals acted in their own names, and even though the Pope transmitted copies of the Galileo sentence to all the apostolic nuncios, in order that these things may be made known to all, his action proves nothing, and in no way indicates that he made the condemnation his own act, or that it was an ex-cathedra decision. The decrees were not irrevocable, as the words of Cardinal Bellarmine show, and they were not of the Pope, himself. Hence, as the decrees contained none of these elements they can scarcely be called infallible and the argument against the infallibility of the Pope must fall to the ground. The Protestant astronomer, Proctor, has this to say: "The Catholic Doctrine of Papal Infallibility is perfectly definite, and it is absolutely certain that the decision in regard to Galileo's teaching, shown now to be sound, does not in the slightest degree affect the infallibility either of the Pope or the Church.

"In not a single point does this case illustrate the doctrine of Papal Infallibility as defined by the Vatican Council."

Furthermore, contemporary testimony of the highest value should be a great aid to us in the infallibility argument and this is found in the statement of Cardinal Bellarmine—prominent in the Galileo case. His opinion was that "when a demonstration shall be found to establish the earth's motion, it will be proper to interpret the Holy Scripture otherwise than they have hitherto been in the passages where mention is made of the movement of the heavens and the stability of the earth." To further substantiate the position that the decrees were not meant to be infallible, Fromond of Louvain, Descartes, Fabri, S. J., Riccioli, S. J., and Gassendi have all stated that no infallible decision was reached by the Roman authorities.

With the infallibility argument removed, we may now turn to the question "whether the Church opposes science or not?" Reason demonstrates that there can be no conflict between re-



ligion and science. There may be an apparent one, but not a real one. Religion is a body of revealed truths; science truths at which we arrive by the aid of reason, and to say that these two bodies of truths can conflict involves one in a *reductio ad absurdum*, for we would on this hypothesis say that God contradicts Himself. We would have to say at least that He was unwise, since it would show a lack of knowledge on His part to give us one body of truths as a guide and then let us discover by the aid of reason another body diametrically opposed to them. The whole question may be summed in the words of Prof. David Starr Jordan that the "whole conflict" between religion and science is a struggle in the mind of man. It existed in human psychology before it was wrought out in human history. It is the struggle of realities against tradition and suggestion. The progress of civilization would still have been just such a struggle, had religion or theology, or churches, or worship, never existed." The names of Pasteur, Ampere, Galvani, Volta, Faraday, Chevreul, and hosts of others, noted in science, and yet good Catholics, go further to prove that the Church is not opposed to science, and the stock argument of the Church's opposition based on the Galileo incident must fall of its own weight.

## BROWNING

CHARLES DOUGHERTY

On a first acquaintance with the works of Robert Browning one is pretty sure to be impressed with the singularity of his style. We are not likely to be suddenly fascinated with them after a first cursory reading. It is certain that we will not find ourselves speedily imbued with an appreciation for Browning's works, but let us peruse some of them with care and we must be convinced that there is game in them worth chasing for a considerable distance. Some of Browning's works, after remaining for some time comparatively unnoticed, at last came to be appreciated by eminent literary persons, and this revived interest gives us the idea that there is some true worth in them which has not been fully appreciated, because not fully known. It has I say been brought more prominently before our observation that



a man of such sane convictions as Browning, possessing fine moral and intellectual gifts, has bestowed on mankind productions which deserve our careful study.

Looking at Browning along with other British poets we can best define the nature of his works. Alexander Pope, a prominent representative of the Age of Classicism, supplied us with works in which the element of reason predominates, and we often see quoted in speeches and forceful harangues some of his apt and pithy couplets. Shelley, being imbued with the spirit of Romanticism, scorned to touch on the realistic conceptions of life, and carefully avoiding any intercourse with the less happy occurrences of human experience, glorified any theme he took up with productions which are the emanations of a soul penetrated with a profound love for the beautiful in nature. Browning on the other hand is not as choice as Shelley, to scrupulously choose as his theme nothing but the more happy experiences of life, but he is optimistic in whatever theme he takes up. This world as he sees it is not a place where man can build up anything like a full measure of happiness for himself. If anyone thinks so, he is grossly mistaken. Browning thinks that it is vain for one to make the endeavor to attain complete earthly happiness the ideal of his life. The only true felicity in this life, according to his idea, is strenuous effort on the part of the individual, who is constituted with body and soul, in that all-important work of helping the soul on through the darkness, to its ultimate end, where happiness without alloy is to be its reward.

Alfred Domett called him "Subtlest Assertor of the Soul in Song." He cannot be induced to believe that there is any phase of life so dismal as to bring gloomy despair on any human being. Strive, learn, dare, are words he makes use of, which express what he considers this life is for. He believes that we never should want to have our yearnings wholly gratified here. In *Andreadel Sarto* he teaches this:

*"A man's reach should exceed his grasp,  
Or what's a heaven for?"*

The boundless joys and treasures of heaven he feels firmly confident exceed the poor limited comprehension of our mortal humanity.

Browning has a very salutary idea of how the good things of the earth are to be used by man. So far is he remote from claiming that we should hold aloof from pleasure, as to believe that we should try to enjoy all the pleasure that earth can afford.



Man is, preeminently, above all other animals, the lord of the earth. Man should strive to attain all the earthly happiness that is attainable, and having realized the end he desired, let him see that it does not wholly satisfy him. Then he will see that his heart yearns for something more, and only when eternity is entered into will that thing be attained; when this life which is a preparation for eternity has been successfully gone through. These lines embody this idea:

*"The best is yet to be,  
The last of life for which the first was made.*

\* \* \* \* \*

*Youths shows but half; trust God, see all, nor be afraid."*

Man's nature, according to Browning, is a certain thing that is imperfect on this earth. It has an inclination to seek enjoyment and this striving after felicity is the impelling force which will guide the soul to that real enjoyment which is to come in the after-life. Its duty is to progress:—

*"Progress is man's distinctive mark alone,  
Not God's and not the beasts; God is, they are,  
Man partly is, and wholly hopes to be."*

Any disdain for enjoyment here, moreover, for the sordid reason that it is likely to bring disappointments in its train, is not the proper view of this life. The good gifts of this world were intended to stimulate and help on the spirit of man, reminding him of what that blissful enjoyment is like, in the world to come. There is danger that man will fail to attain that enjoyment for which he was made, if he is contented with confining his heaven to this world below, flattering himself that he can work out a state of happiness here which satisfies his every desire. On the contrary, effort and failure alternately are the stepping-stones whereby we may reach

*"The ultimate angel's law,  
Indulging every instinct of the soul,  
There where law, life, impulse are one thing."*

When we consider the strong impulses of the age in which Browning lived we have reason to be assured that these impulses affecting many of his contemporaries would be opposed to the conceptions of the spiritual life which dominated his mind; but these impulses had no power with him. Science was revealing to man secrets in nature hitherto unknown, and it became incumbent on the Sacred Scriptures to make their position clear in any



matter wherein they might be involved in the same questions about which Science treated. Some scientific men of the time were in an attitude of antagonism towards revealed religion in their blind enthusiasm for the wonderful discoveries of Science, but Robert Browning was none of these. While Tennyson, his contemporary, had more of a tendency to argue and battle with questions that might be raised against his belief, Browning, on the other hand, seemed to have a natural instinctive conviction that such questions in the light of Scripture, obviously presented so little difficulty that they were not worth reckoning with. The aspiration for something higher than ourselves fills Browning's soul with an irresistible hope and energy, and with this aspiration uppermost in his mind he sets at naught, by his example, the gloomy doubts and fears of those who would make Science their god.

What a contrast does the life of Browning offer with the life of Lord Cline, about whom he treats in one of his poems. Lord Cline, unable to see the glorious destiny in store for man, was the victim of a pessimistic gloom which was to him unbearable. Something inherent in his nature gave him a gloomy conception of life in his youth, and not even the splendid success which crowned his labours in his later years could pour a ray of gladness into his soul. Not even the distinctions which he won by gaining a new empire could teach his ungrateful heart that human effort has its rewards in this life, and much less did he hope for any reward in the life to come. But Browning sees this life offering many consolations, mixed though they are with trials, and these trials and consolations go hand in hand to guide man to his more happy state. His words intimate how both are coessential to help us to attain our end:

*"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."*

No wonder that Browning had not for some time been so widely known in proportion to his merit as some other British poets, such as Wordsworth or Coleridge, for example, for it is a known fact about him, that he could not, when the moment of poetic frenzy was over, explain his idea to friends who accosted him. A Browning Society, however, was established in order



that literary men might get at his meaning, and papers were issued in London in 1882, throwing light on the matter. Men proficient in literature subsequently found it fruitful to devote attention to his works, and they are more widely read now perhaps than at any period since he wrote. To explain further what I have said about the difficulty in understanding this obscure and inexplicable author, let us look back at the attitude of several learned men towards the poem, "Childe Rolande to the Dark Tower Came." The first stanza is sufficient to give any one an idea of the nature of the poem:

*My first thought was he lied in every word,  
That hoary cripple, with malicious eye  
Askance to watch the working of his lie  
On mine, and mouth scarce able to afford  
Suppression of the glee, that pursed and scored  
Its edge, at one more victim gained thereby."*

Mr. Arlo Bates, writing in *The Critic*, April 26, 1886, said he would not undertake to explain all the expressions in it, although he confessed that he had a great admiration for the poem. So when famous literary men will regard it presumption on their part to attempt a criticism of the poem, I will not propose such a task to myself, but will leave it to some literary Alexander who is ambitious of conquering all the difficulties he meets.

We cannot, however, censure Browning for appearing so mysterious to the ordinary view, since the language of the poet is not the language of the ordinary man. In his *Essay on Shelley* he makes mention of poets striving after "Not what man sees, but what God sees." His conception of poetry is not something to express what it is the business of prose to express. The "Invocation to the Ring and the Book" is regarded as a piece which is typical of Browning. There is something obscure in the personification which he addresses as Lyric Love, in the beginning. It seems to be some divine, or at least some heavenly, being which he addresses. Here he exclaims how incomprehensible heavenly things are to the poet who forsooth transcends other men in his intimacy with them:

*"Never conclude, but raising heart and head  
Thither where eyes that cannot reach but yearn."*

Though Browning possessed a precious dramatic gift, yet he was comparatively unsuccessful in his dramas. He was far from gaining such acceptance in this sphere as his great predecessor,



Shakespeare, and yet he was supplied with facilities which were not available to Shakespeare. Science and foreign travel had become more general in the time of the former, and Browning made use of the advantages of his time. But Shakespeare succeeded best in gaining the acceptance of the public. A little examination of their different manners of treating the subject of drama, will make the reason of this obvious. In the first place Shakespeare threw himself into sympathy with his most diverse individualities, and the result was that they all spoke through themselves, whilst Browning has the most ignorant and common characters speaking like sages and philosophers. Now Browning is reputed to have equaled Shakespeare in his experience of men and things, and this is said to have been most particularly a quality which Shakespeare possessed most lavishly; and, witness the contrast between the degree of success attained by each. It is not for want of dramatic genius that Browning failed, but he is so philosophical that he glorifies his characters more than is in proper keeping with good dramatic effect. Browning felt an impulse in himself, telling him that he had a lesson to expound to humanity, and he was not destined to attain that end by means of his drama. *Pipa Passes* is regarded as his most characteristic dramatic work, and it is worthy of much admiration, and yet, it did not succeed on the stage. If Browning is not successful in representing real life in drama, he is truly the representative of the sublime and religious in poetry.

In the "Lost Leader," though the meaning is more clear than in many of his works, yet, the theme of the poem in accordance with Browning's custom, is enveloped in mystery. However, the person whom he glorifies in it is commonly taken to be Wordsworth, "the great and venerated personality." In it we are enabled to get a glimpse of Browning's opinions in political life. The great glorifier of the significance and destiny of man, the most important work in creation was in sympathy with the democratic tendency of his age. He admired that favourite poet of his age who acknowledged the significance of the common man:

*"He alone breaks from the van and the freemen,  
He alone sinks to the rear and the slaves."*



**THE FLOGGING OF THOMAS J. WHALL**NOLAN RYAN, FIRST ACADEMIC**THE REAL BEGINNING OF BOSTON'S  
PAROCHIAL SCHOOLS.**

A few weeks ago occurred the anniversary of the Real Beginning of Boston's Parochial Schools. For it was on the seventh day of March, in the year 1859 that Thomas J. Whall first refused to read from the Protestant Bible. Although this incident may not have been the sole cause of the erection of the first Catholic parochial school in Boston, yet it was the immediate occasion of the same and greatly accelerated the spread of parochial schools throughout the country.

On March the sixth, at a Sunday-School class in St. Mary's Church, Father Bernardin F. Wiget advised the boys in his class not to read the Commandments out of the Protestant Bible, but to read them out of their own Catechism. Among the boys upon whom the earnest words of Father Wiget made a deep impression was a little chap nine years of age, named Thomas J. Whall. Little Tommie—now one of Boston's prominent citizens—determined then and there to follow the instruction of his pastor.

On Monday morning, Tom went to school, and as was customary, Miss Abbie Shepherd, the teacher, who was a very religious woman, ordered each pupil to read the Commandments, that is, the Protestant version of them. When it came Tom's turn, he refused to read from the Protestant Bible, but quietly took his little green-covered catechism from his pocket and began to read from it. The teacher did not notice what Tom had done until he came to the Commandment which reads in the Catholic version: "The Lord blessed the seventh day and sanctified it." In the King James version it is "hallowed." The teacher corrected him, but Tom stuck to "sanctified." She then came down the aisle and demanded the book from which Tom was reading. Tom handed her his catechism. She looked it over carefully, threw it on the desk and demanded that Tom read from her Testament. Tom refused; so the principal, Mr. Mason, was summoned. The latter inquired why Tom would not read from the Protestant Bible. Young Whall answered that he was willing to read the Commandments from the Catholic Catechism,



but from no other book. Thereupon, Mr. Mason expelled Tom from school.

Tom went home and told his father what had happened. His father upheld him in his action and that same evening narrated to Father Wiget what had happened. Upon the advice of the pastor, a committee consisting of Mr. Whall, Mr. Gill and Mr. McGann called upon the principal, Mr. Mason, and informed him that the Constitution of the United States guaranteed freedom of worship to each and every citizen. The result was that Mr. Mason finally promised that in the future no Catholic pupil would be compelled to read from a Protestant Bible.

Accordingly Tom returned to school on the fourteenth. As usual, Miss Shepherd had the pupils read the Commandments. The first six boys read the Protestant version of them, but Tom read them from his catechism. The teacher was now very angry. She again ordered Tom to read them from her Testament and when he attempted to inform her of the agreement which had been made with the principal, she would not listen. The submaster, Mr. Cook, was summoned, but he likewise was unable to alter Tom's determination. By this time the entire class was in sympathy with Tom.

The submaster then took Tom to his room, and placing a Protestant Bible open on his desk, commanded Tom to read, saying "When you are in Rome you must do as the Romans do." Tom, however, was firm in his refusal. The submaster then seized a rattan cane and for thirty-five minutes beat Tom upon the hands, stopping at intervals to ask Tom if he were willing to read, to which Tom always gave a negative answer.

Of a sudden the door opened, and one of the school commissioners, a certain Mr. Hazeltine, rushed in with the startling news that Mr. Whall had sent word that Tom should read from the Protestant Bible. Tom was well-nigh dumbfounded; but mumbled through his tears the ten Commandments as he had learned them from his catechism.

When Tom returned home, he learned that the statement of Mr. Hazeltine was a lie. Tom's father was indignant at the cruel flogging administered to his son, but he was even more enraged at the baseness and treachery of the commissioner, Mr. Hazeltine.

Such is the incident which occasioned the erection of the first Catholic parochial school in Boston—an incident, apparently insignificant, but in reality, deep in meaning and pregnant with fruitful results.



# THE VIATORIAN

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

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

## EDITORIAL STAFF

Editor-in-Chief—E. S. DUNN '14

Exchanges—T. LYNCH '14

Athletics—J. DOUGHERTY '16

Alumni—A. RABEDEAU '14

Societies—G. ROONEY '16

Personals—L. WARD '14

Inter-Alia—T. SULLIVAN '17

Viatoriana—W. MURRAY '14

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

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

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

### Mary's Month

This is the glorious month of May, which is so closely identified in the mind of every Catholic with the name of Mary, the Mother of God. The Church has dedicated the month of May to the Virgin Mother, but a little meditation will reveal certain characteristics or qualities which link May with the name of Mary.

May's advent practically relieves us of a long winter's confinement, and awakens in us a new sense of liberty. May is mild; the severe cold and storms of winter are past; the excessive heats of summer are yet to be realized. May is hopeful, the bloom laden trees are suggestive of abundant harvest in the autumn. May is the mother-month of the year, the seeds, entrusted to her care, are tenderly nourished, and are kissed by the warm sun while in their tender youth.

Compare these qualities with those of Mary. The relation is so identical that one cannot help but notice this singular identity. Mary's birth liberated us from an age of bondage giving us the Christian Era, and arousing in us the hope of Eternal life.



Mary's mildness is to be found in her sweetness and gentleness. Mary gives us a new hope, which far surpasses the richness and the transientness of temporal fruits, an eternal harvest reaped beyond the grave.

Mary is the Mother of us all; the children entrusted to her care are carefully guarded, nourished by God's grace, and protected from the snares and wiles of temptation. It is the duty then of every Catholic youth to honor and venerate the name of Mary during this month, by having a special devotion to her, by dedicating the acts of the day to her protection, and by praying diligently to her—the Queen of May.

After months of calm deliberation, America has become involved in a war with a neighboring nation; our ships have been rushed to foreign waters; our army has crossed the frontier and has captured a foreign city; our commanders have declared martial law in this hostile city; and our arms have caused the blood of an enemy to flow. Now, that the struggle is on, it is the duty of every American citizen to be loyal to that cause for which our forefathers so bravely and valiantly fought and died. The war is not to be considered as a grain of salt. It should form serious meditations for sober-minded men who have the interests of the nation at heart. Our enemies are loyal and brave men, serene in their considerations and spirited in their actions. A prolonged and bloody war will be the result. Numerous battles will be fought, hundreds of men will fall martyrs to the cause of their countries; women will be made widows, and children rendered fatherless; and desolation will be spread over the face of a once glorious nation. Let us then show our loyalty in these distressing times, and reflect seriously on what is taking place. Pray to God that we may be able to bear the trial He has sent us, and that we may soon enjoy peace. But if duty calls us to the front, respond willingly to the cause of righteousness and justice, so that when the smoke of battle has abated, and the roar of cannons silenced, we may proudly say "Where right is might, right conquers."



## EXCHANGES

The last number of the "Helianthos" is well written and instructive. It sustains the splendid reputation it made for itself when first entering the field of college journalism. This number is enhanced by several poems of no mean merit. "Of Whom the World Was Not Worthy" is a splendid account of the missionary labors of Fra Juan de Padilla, a Franciscan friar who came to America in 1528. He was one of the pioneer sons of civilization who planted the cross in the Southwest, and his zeal for souls made fertile the soil for future missionaries.

The article is written in a most attractive style and bestows great credit on the author. "Foate, as an Element of Classic Pathos" is a well written essay, and the choice quotations not only add interest but show that the writer was well versed in her topic.

A study of "The Ancient Mariner," an appreciation of Coleridge's production, gives the excellent qualities of this poem in an excellent manner. The short stories in this number give variety to its make-up. There are many other articles in this number that deserve mention, but on the whole the magazine is good and will be a most welcome visitor to our sanctum.

In "The Purple and Gray Magazine" light and serious compositions are found in goodly proportion. "The Policy of Waiting" is as good a "disquisition" of the Mexican question as we have found in the pages of any magazine. This neatly written article shows more than superficial acquaintance with this present day political topic. The author is not carried away by the sensational editorials in the daily newspapers, but he shows a keen penetration into the deeper meaning behind the question. The editors of this magazine deserve praise for the selection of articles in this magazine. These articles are timely and deal with many of the political and financial problems of the day. We need not go into detail and criticise the several articles in this magazine; suffice it to say that it is one of the most interesting magazines that reach us. Several good poems are contained in this issue.



One should not be rash enough to judge the contents of a magazine from its size. Often we find that good material is packed in small parcels, which is true of the "Echoes." After a careful inspection of its contents we lay it aside with a smile of satisfaction, as the matter found in its pages easily permits of comparison with any production of its type. "Lord Byron" gives us an insight into the domestic and intellectual activity of Byron. The evil influences of his home training were not eradicated in after life, and it was this fact the writer shows that led Byron into an atheistic life. His poetry is to a certain extent egotistical, but he sometimes looked to God with reverent awe as can be detected from his description of St. Peter's at Rome and from Childe Harold. "Lamertine and Byron" is another excellent article which shows the effect of material influence in after life. The short story in this number has the merit of being brilliantly descriptive and holds the reader spellbound to the end. The only thing lacking in this number is poetry. The various other departments in this number are well edited.

The Viatorian gratefully acknowledges the receipt of the following:

The Catholic University Bullet, The University Symposium, The Master's Monthly, The University of Ottawa Review, The Exponent, St. John's University Record, The Patrician, The Laurel, The Labarum, St. Arusekn's Monthly and many others.

## INTER ALIA

Word has recently been received from Chaplain J. M. Kangley, who is stationed at Fort Mills, P. I., and for the benefit of the many friends of this worthy Alumnus, we take the liberty of quoting a portion of a recently received letter.

"I am contemplating an extended trip around the Islands, but at present I am quite busy with my work and must forego this pleasure for some time. The real dangerous part is down around Jolo where the Moros are, and there one has to go armed, and have a guard of soldiers with them as those fellows break out at any time. It is their belief that for every head of a white person they cut off they will get higher in the happy hunting grounds. I have now a nice collection of Negrito arrows and bow, three war spears, swords and head-axe of the

**News from  
Father  
Kangley**



Igorottes or the head hunters of Northern Luzon; a bolo, two krises, a compilan of the Moros, also a kris dagger of steel and one of pure silver made by the Moros. They are all vicious-looking weapons. I don't like to handle them as it is a custom among some of the tribes to heat the steel blades until almost white hot and then plunge them into poison so the pores of the weapons are filled with the poison so that when they cut it will poison a person. I also got six Moro spears. It is very hard to get weapons now as the natives are disarmed by the soldiers and the weapons destroyed. So one is lucky to get any at all. Most of these were captured in battle.

"On Sundays I have to duplicate in order to say mass for the soldiers and then go to the stockade and say mass for 1200 prisoners. There is no building, only the bunk houses so I have an altar erected outdoors in the prison yard. I have two murderers who serve mass for me. They stretch an old piece of canvas over the altar to keep the hot sun off, then spread two of their blankets on the ground as a rug. The altar boys take off their old shoes and serve mass in their bare feet. I have one fellow to read the Gospel and an explanation in Tagalog to the crowd who all gather around the altar and kneel in the blazing sun bare-headed. I say mass there two Sundays of the month and on the other two I go to a little Barrio where there is an old stone church with a beautiful marble altar. It is very hard to fast in this climate. You see it is almost 12 o'clock before I break my fast and the tongue begins to swell. I've stood that for six months and now I have blinding headaches on Sundays by the time I get home. It takes twenty minutes by horseback over the mountain trails to the stockade and one-half hour to the Barrio. The worst part is I have to hold an evening service at 7 p. m. so it makes it very tiring on Sunday.

"The weather is awful hot here now. It is over three months since we had a drop of rain. The end of this month starts the real hot weather and then I don't know what we will do as it is so hot now that you perspire even when you sit down. We have from the end of March, what is called the dry and hot season, for three months and then starts the wet and rainy season, when it rains every day for six months straight. In 1912, about a hundred miles from here there fell 92 inches of rain in 72 hours. Can you imagine it? They say it doesn't know how to rain here, it just comes down in torrents and oceans. For about three weeks every other day we have felt earthquakes. At night



especially you notice them. Often I have felt my bed rock for a minute.

"Give my best regards to Fathers O'Mahoney, Bergin and others. As ever yours,

J. M. KANGLEY."

The Very Rev. Father E. L. Rivard, C. S. V., provincial of the clerics of St. Viator in the United States, spent the past week at the College. During his stay, he examined all the workings of the institution and visited all the different classes. On Sunday morning he delivered an instructive discourse to the student-body, indicating the golden opportunity that is afforded to those who attend a Catholic college, and the great necessity of constant application to duty. Rev. E. L. Rivard is now located at the Viatorian Novitiate, Chicago, Illinois, the Provincial Residence in America. We wish to express our happiest appreciations for his visit and sincerely assure him a hearty welcome whenever it will please him to visit us again.

#### **Provincial's Visit**

Word recently reached us that one of Viator's sons working in the "Cause of Christ" had received an appointment as pastor. Rev. Martin O'Connell, of Clinton, Iowa, who was ordained in 1912 and since of the diocese of Davenport, has been appointed to the pastorate of What Cheer, Iowa, by Rt. Rev. Bishop Davis. Father O'Connell, although ordained but a short time, has received rapid promotion due to his zealous integrity and unceasing efforts, to spread the "Word of God." He has endeared himself and has helped to successfully complete St. Patrick's church at Delmar, freeing it from all burden of debt.

#### **Father O'Connell's Appointment**

Father O'Connell made his theology at St. Viator's and then went to the Diocese of Davenport where he has since labored faithfully under the jurisdiction of the Rt. Rev. J. Davis, D. D.

To him does St. Viator extend her heartiest congratulations and wishes him forever increasing success.

On the evenings of April 22nd and 23d, the attention of the entire community was held by the twelve intellectually sturdy men who fought nip and tuck for the coveted positions on our varsity debating team—after two nights of bitterly sarcastic and shrewdly concocted arguments and rebuttals. The contest was closely fought on the first night and the negatives were given

#### **Debate**



the decision, while the affirmatives won the decision the second night. The arguments on both sides were well constructed and presented in a most convincing manner. Rebuttals were brief and to the point, being exchanged with deadly effect. The following men were chosen to represent the "Old Gold" against Notre Dame on May 12th: Edward Dunne, E. Smouthers, E. Dillon, affirmatives; T. J. Lynch, T. Donovan, and C. Hart, as negatives. J. Griffin and F. Sheen were chosen as alternates.

Again we write of the conquest of Cupid among the sons of St. Viator on April 22nd, in Notre Dame Church, Chippewa Falls, Wisconsin. Alphonse Legris was united in the sacred bond of matrimony to Eva L. Letourneau of that city, after a courtship of several years, which had its beginning when Mrs. A. Legris attended Notre Dame Convent, Bourbonnais, Ill.

### Wedding Chimes

The ceremony took place at ten o'clock with the Rt. Rev. Monsignor Legris officiating, and was most beautiful in appearance. Besides the simple grandeur bestowed by the church there was also an artistic semblance that helped to make it an exquisite scene of joy and happiness. The young couple took their places at the altar to the strains of Lohengrin, attended by Miss Gertrude Legris and Mr. Fred Legris, Jr. There were also in attendance six flower girls who accompanied the bridal procession to the altar. Those acting as flower girls were Isabelle Letourneau, Mary Louise Legris, Eugenia St. Louis, Beatrice Bergeron, Edith Velte, Marie Hebert.

Mr. Legris is the son of Harvey G. Legris, Bourbonnais, Ill., and is a young man of high character and integrity. He has proven himself worthy of the hand of his young wife. Mr. Legris is engaged in the banking business in Kankakee and is now assistant cashier in the American State and Savings Bank of that city.

Mrs. Legris is the daughter of Mrs. Mary Letourneau and the granddaughter of Mr. Jos. Lesage, of Bourbonnais, Ill., and is an accomplished and talented young woman, having graduated from Art and Music at Notre Dame Convent several years ago. She will indeed prove the happy helpmate for her young husband.

The young couple after spending their honeymoon in California will be at home to their friends in Kankakee after May 10th.



St. Viator wishes to extend to her son and his bride the happiest congratulations and sincerest wishes for a happy and successful journey through life.

## OBITUARIES

*"Blessed are they who die in the Lord."*

During the past month several of the students have suffered the loss of dear ones, because God has seen fit to recall the souls which He has created and whose earthly work was completed.

On April 8th, John Cox's grandmother, after living to a ripe old age was called by the Master; Robert Hilliard was called away several weeks ago due to the death of his grandmother. Thomas Cleary, who is now finishing his theology in St. Viator Seminary, and Michael Cleary of the Academy recently suffered the loss of a brother; and John Broderick's grandfather, Mr. M. J. Mahoney, was called to rest during Easter week. "May their souls and all the souls of the faithful departed rest in peace."

Mr. Thomas Carey, of Wilmington, Ill., passed away recently on his farm near that city. He had lived to become sixty years of age and was respected and loved by all his neighbors and townsmen. He leaves seven boys and two girls to mourn his death. Philip, his oldest son, is now attending college at St. Viator and to him and his brothers and sisters do we extend our heartfelt sympathy for the loss of their father.

*"Requiescat in Pace."*

Once again the sad news of havoc wrought by "The Leveller" reaches us. On April 9th, Death saw fit to snatch the father of one of our former students from earth and admit him to the great beyond. Fred Carter, a prominent and highly respected business man of Hammond, Ind., while crossing the Monon railway in the vicinity of Cedar Lake in his automobile was struck by a fast train and instantly killed. Mr. Carter leaves to deeply mourn his loss, a widow and three children, one of which, Fred Jr., attended St. Viator for three years, and proved himself a splendid student and a young man of high character. We extend to him and family the deepest sympathy and sincerest condolence in their time of sorrow.

Funeral service took place Easter Sunday morning at All Saints Church.



Recently Mrs. Margaret Flavin, the beloved mother of Mr. D. J. Flavin, '88-'90, and grandmother of Mr. John Cox, of the Collegiate Department, passed to her eternal reward. She was a woman of sterling character and genuine worth, and her demise has caused widespread sorrow among the many relatives and friends. Funeral services were held from Holy Trinity Church, Bloomington, Illinois, and interment was made in St. Mary's Cemetery. The Faculty of St. Viator's and student body wish to express their sincerest sentiments of condolence to the family of the deceased and pray that her soul may sweetly rest in peace.

### ALUMNI NOTES

Mr. Thos. O'Reilly, H. S., '12, formerly connected with the Illinois Traction Company at Springfield, Ill., but now managing the interests of the Cantrell Company office at Cantrell, Ill., spent a pleasant day at the college during the past month.

Mr. Hugh O'Donnell, '92, the famous lecturer, who recently delivered a series of lectures at Orchestra Hall, Chicago, gave one of his interesting travelogues on "Ireland" for the benefit of St. Viator's Church, Chicago. Mr. O'Donnell established quite an enviable reputation as a lecturer, in Chicago, and it is the wish of St. Viator's that he continue in his rapid strides toward the goal of fame.

Mr. J. B. Kissane, H. S., '11, a former Varsity athlete, spent several pleasant hours at the college, shaking hands with old friends. At present John is enrolled with the law department.

Father P. Dermody, the popular pastor of Sacred Heart Church, Aberdeen, South Dakota, recently spent several days as the guest of the college faculty. Father Dermody has just completed a magnificent parochial school for the use of his parish. The new structure is modern in every detail, and made of pressed brick and stone. It contains six large well lighted class rooms with accomodations for three hundred pupils. Father Dermody is to be congratulated on his wonderful success, for the school is one of the best in South Dakota, and his parish the most prosperous in the diocese of Sioux Falls.



Jas. Dougherty, A. B., '08, visited the college during the past month.

The Rev. H. M. Shea, assistant pastor of St. Thomas Apostle Church, Chicago, Ill., has been appointed to the rectorship of Holy Family Church, North Chicago. Father Shea was born in Kankakee, and made his classical course at St. Viator's. He was ordained by His Eminence, James Cardinal Gibbons in 1898 at Baltimore, Md. Father Shea has worked zealously in various churches throughout the Archdiocese of Chicago and has won a host of friends by his piety and kindness towards all. The faculty unites in extending the Reverend Father heartiest wishes for every success in his new fields of labour.

Mr. Arthur Lemar, Com., '97, who is engaged in the wholesale clothing business at Elkhart, Ind., paid a visit to the college shortly after Easter.

Mr. Ed. Quille, A. B., '12, a former foot-ball and baseball star at St. Viator's visited old friends and acquaintances at the college. Eddie is at present connected with the Illinois Tunnel Co., Chicago, Ill.

Among the recent clerical Alumni, who visited their Alma Mater, were Rev. J. LeMarr, St. Anne de Brighton Park, Chicago, Ill.; Rev. Harris Darche, Notre Dame Church, Chicago, Ill.; Rev. Fr. J. P. Parker, Chebanse, Ill.; Rev. A. L. Labrie, Momence, Ill.; Rev. Fr. White, Cullom, Ill.; Rev. A. Savary, St. Louis Church, Chicago, Ill.; Rev. Francis Tyrcha, St. Peters and Pauls Church, Chicago, Ill.; Rev. J. T. Bennett, Kankakee, Ill.; Rev. R. Pugny, Bradley, Ill.; Rev. William and Ambrose Granger, Kankakee, Ill.

## PERSONALS

Rev. J. W. MacGuire, who has charge of the High School debating team, has secured a challenge for a debate with the Bradley Polytechnic School, of Peoria, Ill. The debate will probably take place the latter part of the month.

In appreciation for the work of the local High School team against Kankakee High School debating team, Rev. J. W. MacGuire tendered the members to a banquet at the Schuyler hotel and an evening's entertainment at the Remington theatre.



On April 27th, 28th, and 29th, Rev. President J. P. O'Mahoney, C. S. V., and Rev. J. W. MacGuire, C. S. V., attended a convention of representatives of the Illinois College Association at Bloomington.

St. Viateur Council, Knights of Columbus, Kankakee, Ill., is preparing to stage Father F. A. Sheridan's well known play "*The Call*." The play was first staged at the college, and last year by several companies in Chicago. Timothy D. Sullivan of the college, who took the leading role in its initial performance at the college will aid the Kankakee Knights in their production.

Rt. Rev. J. M. Legris, D. D., Professor of Moral Theology, left May 27th for Europe, where he will spend the summer months, touring the old countries.

Through the instrumentality of Rev. J. W. MacGuire, their professor, the Sociology class visited the Kankakee State Hospital for the Insane. Miss Kennedy, head nurse of the institution, gave the members of the class an interesting and instructive lecture on the administration of the hospital and took them through the various wards. After visiting the wards they were taken to the lecture room and Dr. Singer, State Pathopsychologist, who is located at Kankakee, lectured to the class on the different forms and causes of insanity. Besides being a most beneficial trip on account of its sociological importance, it was also most enjoyable, and the class, through the Viatorian, wishes to thank the hospital authorities, particularly Miss Kennedy and Dr. Singer for their kind assistance. Rev. MacGuire is making arrangements for a similar trip to the State Penitentiary at Joliet.

The Very Rev. President, J. P. O'Mahoney, C. S. V., has secured the services of a competent landscape specialist to aid in beautifying the grounds around the college, and at present many new shrubs and trees are being planted.

The subject chosen for this year's Oratorical Contest is the prominent question "*Home Rule in Ireland*." This contest, which is confined to the Freshman and Sophomore classes, should prove very successful this year as there is more talent than usual among the contestants.

Among the students at St. Viator's are several members of the Illinois National Guards and they are prepared to leave on a moment's notice if their respective companies are called to assist in Mexico. Some of the guardsmen are H. Pemberton, Carl Wolz, Charles Fisher, Bernard Hagan, and W. Ryan.



The usual First Friday devotions were held the first day of May. Evening May devotions in the chapel were also begun.

On May 1st, the first anniversary Mass in memory of Rev. Peter Beaudoin, C. S. V., was held in the Maternity Church.

Two beautiful altars have been erected in the college chapel. They were donated by the Sisters of Notre Dame.

On May 10th, a number of the students, among them, E. O'Connor, J. Sullivan, T. Sullivan, J. Hughes, C. Fisher, and D. Quinn, were initiated into the Knights of Columbus as members of St. Viateur Council at Kankakee.

Brother A. N. St. Aubin, C. S. V., recently had the misfortune to be in an automobile accident but he was fortunate enough to escape with only a few minor injuries.

## ATHLETICS

### THE TEAMS.

With ideal weather assisting, Coach St. Aubin has collected a bunch of baseball artists that bid fair to develop into a team of '08-'09 caliber. Pemberton and Dunne, of football fame are out to gain more honors as baseball pitchers. Both are experienced men. Pemberton pitches with the wrong arm and has an assortment of curves that is as varied as the articles in a five and ten cent store. Dunne is a veteran right hander. He uses a fast one and control to good advantage. Sullivan and Butler take turns receiving and both perform with equal grace hitting and fielding a la Archer. Lawlor is the only veteran on infield duty. "Bill" has been moved from third to second and has not suffered a bit by the change. He fills the clean-up spot in the batting order in real "bang up" style.

F. Shea, last year sub, and Warren, a youngster, are still fighting for possession of the initial sack, and the fight waxes hotter every day. Mat Kiely is taking Lawlor's place at third and is showing all the class in the world. Besides being a sterling fielder, Kiely has a powerful arm and is quite a sticker. "Eddie" Kearns however is the real find of the season. "Eddie" labors out around the short field and the only way to get one through



this part of the diamond is to sneak it through in a pocket. The outfield requires no introduction. Gartland in left, Mortell in center and Monahan in right. All reliable fly chasers, and dangerous hitters. These are the men who are working hard to make our baseball season as successful as was our foot-ball and basket-ball seasons.

St. Viator 8; Northwestern 3.

The local Varsity proved themselves able ball players, also mud horses, on the afternoon of April 25th, by walloping Northwestern College 8 to 3. Kluckholm, the nemesis of last year's team, essayed to trim the Purple and Old Gold on their initial 1914 appearance, but happy to relate he could not accomplish the task. He was touched for ten safeties, one a triple and four doubles. "Scoop" Pemberton, pitching his first game for St. Viator, had the visitors at his mercy throughout the contest, only three hits being gathered off his southpaw slants.

Only sixteen visitors faced our blond heaver in the first five innings. The extra man, Seder, got a walk in the fourth and scored on a passed ball and a wild heave by Butler. An error in the ninth gave Seder another life. Kluckholm's triple scored the visiting left fielder. Spitler dropped a short hit back of third and scored Kluckholm. Pemberton whiffed Hill for the last out. St. Viator started right away. Kearns walked. Gartland fanned. "Mick" Butler did a martyr stunt and Kearns pulled up at second. Lawlor tripled to left, scoring Kearns. The tow-headed second sacker scored a second later on Kiely's double. The latter was out when he tried to stretch his hit into a triple. In the third the locals annexed two more with the aid of an error, a walk, a hit and a passed ball. Doubles by Butler and Lawlor produced another in the fifth. Shea and Mortell beat out bunts in the sixth and scored on Kearns two base wallop to left. Butler and Kiely hit safe, but Pemberton forced the former at third. Kiely went to second on the play and scored from there on a wild pitch.

The feature of the game was the hurling of Pemberton. "Scoop" was never in trouble and his assortment of twisters made the Northwesterners look rather ludicrous at times.



Lineup:

## ST. VIATOR.

	R	H	PO	A	E
Kearns, ss .....	I	I	5	0	0
Gartland, lf .....	0	0	I	0	0
Butler, c .....	I	2	8	3	I
Sullivan, c .....	0	0	I	0	0
Lawlor, 2b .....	2	2	I	2	0
Kiely, 3b .....	2	3	0	0	0
Pemberton, p .....	0	0	I	6	I
Shea, 1b .....	I	I	6	I	0
Warren, 1b .....	0	0	4	I	0
Mortell, cf .....	I	I	0	0	0
Monahan, rf .....	0	0	0	0	0
Roberts, rf .....	0	0	0	0	0
	8	10	27	12	2

## NORTHWESTERN

	R	H	PO	A	E
Seder, lf .....	2	0	3	I	0
Kluckholm, p .....	I	I	I	4	0
Peters, 3b .....	0	0	2	0	2
Spitler, ss .....	0	I	I	0	0
Hill, 2b .....	0	0	I	I	0
R. Kienholtz, rf .....	0	0	I	0	0
Fehr, c .....	0	I	7	0	0
Griesemer, cf .....	0	0	0	I	0
B. Kienholtz, 1b .....	0	0	8	0	0
	3	3	24	7	2

St. Viator .....	2	0	2	0	I	2	I	0	x—8—10—2
Northwestern .....	0	0	0	I	0	0	0	0	2—3—3—2

Summary—Three base hits, Lawlor, Kluckholm; two base hits, Lawlor, Butler, Kearns, Kiely. Struck out by Pemberton 7; by Kluckholm 8. Base on balls, off Pemberton 3; off Kluckholm 2. Double play, Seder to Spitler. Umpires, Daley and Sullivan.



St. Viator College 20; Lewis Institute 0.

The game scheduled with Wheaton College for May 2nd was called off by that institution on account of the ineligibility of some of their players. Coach St. Aubin got the wires busy and secured Lewis Institute to fill the date, which was about all they did fill, as their batting and fielding averages were both detracted from. To give a detailed account of the scoring would be an imposition. But suffice to say that 18 hits, 8 bases on balls, and 7 errors aided the local Varsity in laying the calcimine on so thick. The last three innings were, for the Purple and Old Gold, largely a matter of experiment. The infield experimented with dummy double plays whenever the visitors hit one to said infield, and by the time the ninth inning arrived Kearns, Kiely, Lawlor and Butler had become most proficient in two ply killings, the only trouble being there was no one to kill. It was good practice anyway. Mortell, Lawlor, Pemberton and Butler copped the batting laurels with three hits apiece. Butler was the fielding star of the game; this was "Mick's" first game on the initial sack but the way in which he speared wide and low ones marks him as a comer. Pemberton suited his pace to the ability of the visitors, but only two could connect even though he ran on low speed.

#### ST. VIATOR

	R	H	PO	A	E
Kearns, ss .....	5	2	1	.5	0
Mortell, cf .....	4	3	0	0	0
Butler, 1b .....	3	3	16	0	1
Lawlor, 2b .....	3	3	4	2	1
Kiely, 3b .....	2	2	1	2	1
Pemberton, p .....	2	3	0	7	1
Sullivan, c .....	0	0	4	0	0
Gartland, lf .....	0	1	0	0	0
McGee, lf .....	0	0	0	0	0
Roberts, rf .....	1	1	1	1	0
	20	18	27	17	3

#### LEWIS INSTITUTE

	R	H	PO	A	E
Jelinek, ss .....	0	1	1	1	2
Weiss, rf—p .....	0	0	0	0	0
Lawlor, 1b .....	0	0	4	0	0



Mangod, c	0	0	7	1	0
Barrows, cf	0	0	3	0	0
Hassker, 2b	0	0	2	1	2
Dibble, 3b	0	0	4	1	1
McDaniels, p—rf	0	0	1	0	2
Schneider, rf	0	1	2	0	0
	0	2	24	4	7

Summary—Two base hits, Kearns (2), Butler, Lawlor, Jelinek. Stolen bases, Kearns, Mortell, Lawlor, Pemberton. Struck out by Pemberton 5; by McDaniels 2; by Weiss 3. Bases on balls off McDaniels 4; off Weiss 4. Double play Roberts to Butler. Umpires, Daley and James D. Sullivan.

Chinese U. 5; St. Viator 4.

Unmindful of the fact that charity begins at home the local Varsity presented the Chinese U. with a ball game on the afternoon of May 6th. The score was five to four. In the first inning a pass to Kearns, a hit by Mortell, Butler getting on through an error and Lawlor cleaning up with a double to center and scoring on Kiely's out produced four runs. St. Viator could not increase the lead through the remainder of the game as Foster, who relieved Ayau, held the Viatorians at his mercy all the rest of the way, only one hit being gathered off his delivery. Pemberton's hurling however eclipsed that of the Oriental twirler. "Scoop" held the foreigners to two hits and with good support would have easily shut out the visitors. In the fifth, with two down and Apau on first as the result of a pass, Mister Pung "punged" one out to left, Gartland was there waiting for the leather to drop in his hands, but in his "watchful waiting" he forgot that there was a possibility of the aforementioned leather dropping out. This possibility became a reality and what should have been an out was a home run giving the "Chinks" two runs on no hits. In the eighth, errors by Kearns, Kiely and Butler stocked the bases. Mark produced the first hit of the game, a two bagger to left, and scored all hands, bringing the laundrymen's total to five. In the ninth Chin unloaded a texas leaguer over second but it was no use in the scoring.

Foster, Pung and Mark were the whole show for the yellow men, but Pemberton was the real hero of the game. The loss of such a conflict does not detract from "Scoop's" prowess. Five



runs on one hit. That's not the pitcher's fault. Lawlor and Sullivan were "Pem's" strongest backers.

St. VIATOR

	R	H	PO	A	E
Kearns, ss .....	I	I	I	I	I
Mortell, cf .....	I	I	0	I	0
Butler, 1b .....	I	0	12	0	I
Lawlor, 2b .....	I	I	2	3	0
Kiely, 3b .....	0	0	0	0	I
Pemberton, p .....	0	0	I	4	I
Roberts, rf .....	0	0	0	0	0
Gartland, lf .....	0	0	3	0	I
Sullivan, c .....	0	0	8	4	0

4 3 27 13 4

CHINESE U.

	R	H	PO	A	E
Chin, 2b .....	I	I	I	3	0
Ayau, p—ss .....	I	0	0	3	0
Foster, ss—p .....	I	0	0	7	0
Mark, c .....	0	I	12	I	0
Kan Yan, 3b .....	0	0	0	0	3
Akana, 1b .....	0	0	12	I	0
N. Ayau, cf .....	I	0	I	0	0
Alvin, rf .....	0	0	0	0	0
Pung, lf .....	I	0	I	0	0

5 2 27 14 3

Two base hits, Lawlor, Kearns and Mark. Double plays Butler to Pemberton to Sullivan. Struck out by Pemberton 10; by Foster 11. Base on balls off Pemberton 4; off Ayau 1; off Foster 4. Umpire, McAvoy.

St. Viator 3; St. Josephs 2.

St. Joes from Rensselaer put up one of the stiffest arguments ever seen on the local field on the afternoon of May 9th, when they compelled the St. Viator nine to go 13 rounds to get a 3 to 2 decision. The visitors led, 2 to 1, up to the ninth spasm. In that round Butler's walk coupled with Kiely's double, knotted the count.

Things "breezed" along merrily until the 13th. In the hoodoo inning Maloney walked Pemberton. Kearns sacrificed and Lawlor scored the pitcher with a two base wallop to center.



Lynch started for the home talent and even though it was his first game he got along nicely for the first three innings. Kihm started the fourth with a hit and stole second, an error by Roberts and a passed ball allowed him to register. Lynch whiffed the next three. In the fifth an error by the newly elected captain, Lawlor, gave Deery a perch on second. Maloney sacrificed him to third, and while Fitzgerald was stealing, after being passed, Deery scored. Pemberton took up the hurling in the sixth and as far as St. Joe was concerned the game was over. In the seventh Kearns hit to right and stole second. Kiely's drive to left scored the short stop with our first run. The other two came in the 9th and 13th. The feature of the game was the Viatorians inability to hit when hits counted, no less than 19 Viator boys being left stranded on the sacks. Kihm was the stellar performer for St. Joe getting three of their five hits and accepting eight chances at second without a miscue.

## ST. VIATOR

	R	H	PO	A	E
Kearns, ss .....	I	2	2	0	I
Mortell, cf .....	0	I	4	0	0
Butler, c .....	I	0	12	I	0
Lawlor, 2b .....	0	I	4	3	I
Kiely, 1b .....	0	2	11	0	I
Leonard, 3b .....	0	I	2	I	0
Roberts, rf .....	0	I	0	0	I
Gartland, lf .....	0	2	2	0	0
Lynch, p .....	0	0	0	3	0
Pemberton, p .....	I	2	I	3	0

---

3	12	39	11	4
---	----	----	----	---

## ST. JOE

	R	H	PO	A	E
Kihm, 2b .....	I	3	5	3	0
Schelly, 3b .....	0	0	I	5	0
Annen, cf .....	0	0	3	0	0
Deery, 1b .....	I	0	19	0	I
Maloney, ss—p .....	0	I	2	I	I
Fitzgerald, rf .....	0	0	0	0	0
McGinty, lf .....	0	0	2	0	0
Roof, c .....	0	I	7	2	0
Ricks, p—ss .....	0	0	0	8	0

---

2	5	38*	19	2
---	---	-----	----	---

\*G out when winning run was made.



Summary—Two base hits Kiely, Lawlor. Base on balls off Lynch 1; off Pemberton 4; off Ricks 6; off Maloney 3. Struck out by Lynch 6; by Pemberton 7; by Ricks 4; by Maloney 1. Umpires, Daley and Jim Sullivan.

### OBSERVATIONS

Pemberton *some* pitcher!

Kiely looks pretty good on third but is not hitting the leather in approved style.

“Patsy” Mortell is the demon bunter of the squad. He lays them down along third in fine style and the best of it is the diminutive fielder often beats them to first.

“Willie” Lawlor was recently elected captain to fill the vacancy left by “Red” Kelly. This is “Willie’s” third captaincy this year. He led the basket-ball team and will lead the next year’s football team. The “cap” is playing a stellar game at second and leads the team in hitting, his average to date being .750.

There is some brilliant material in the second squad for next year; namely, Lynch and Ostrowski, pitchers, Warren and the Clancys brothers, infielders and McGee, Leonard, Roberts and Liston for picket duty. “Big Bob McGuire” is developing into quite a receiver and should land a place in the Varsity squad next year.





## VIATORIANA

*After several weeks of waiting,  
And some mighty hard debating,  
I now return to stating  
With relief  
A page or two of "locals"  
And some funny sort of Jokels,  
That I hope will please the blokels  
On the reef.*

Why do I say, "On the reef?"  
Simple—"Reef" means "Chain of rocks."  
Sometimes found in water other times in head.

One of our students, called "Bib," whose last name is "McGuire" was listening to the debate in the gymnasium; after hearing the fourth speaker, he turned to his neighbor and solemnly asked: "Which side is the affirmative?"

"No Bob," I'm not sore, I can stand kidding once in a while, but I'm peeved for I was an affirmative, and furthermore I thought I had an argument in favor of the I & R; but I guess you're right 'twas "All Negative."—Applause.

Recently, *i. e.*, during the Easter vacation, the Editor of the "Societies" took a trip to Chicago. When there, he was introduced to a friend of mine—Hum-Hum. He began to praise me to the skies telling her about the "Viatoriana." You know fellows I could tell the same things of the "Society" department if I lied like he did but to get to the point, as "Biddy" Machree used to say when asked why she sharpened her pencil with a razor, the young damsel said: "Oh *Yas*—I see the Viatorian once in a while and I think those remarks of his in the 'Viatoriana' carry some weight."

Later "George" turned to me and said: "The poor boob don't know they're *supposed to be jokes*." His next words were: "Where am I?"



*Arguments to left of us,  
 Arguments to right of us,  
 Arguments in front of us,  
 Loomed up like giants,  
 We of the affirmative  
 Had no answers to give,  
 Our's was to let them live  
 In proud defiance.*

*But ere the side was through,  
 What did the Negative do,  
 But say what wasn't true.  
 Just then they blundered,  
 And then we came back strong  
 Showed them where they were wrong,  
 Cheering came loud and long,  
 From the "Six Hundred."*

*Talk about your ladies,  
 "Whaddabeaut" that Notre Dame,  
 If I could borrow Memphis Tenn,  
 I'd treat her to a game.*

We notice that they have some "pressing engagements" in the Kankakee Tailor Shops lately—Dances are great things.

After reading all the "contribs" in this number one would be surprised if it were called the "Local" number, wouldn't he?

The selection of the "Twelve" and the final selection of the "Eight" leads us to believe that we are going to have *some* debate with the accent on the "Eight."

The gentleman who called me "Abe Lincoln" could not be referred to as "Geo. Washington" considering that Washington couldn't lie.

*How's that for a comeback?*

We have a new book called "Ziggy's Island" printed in Reb's room containing all the inside dope, and showing remarkable headwork. We advise you to procure it although we admit of a few bald statements made by the author,



"WHO WAS IN WHEN I WAS OUT  
WHO THREW MY COAT AND SHOES ABOUT  
WHO MADE MY ROOM LOOK INSIDE OUT?  
I DUNNO!"

Sounds funny—Let's call it so.

"When it's *dandelion* time in Bourbonnais."  
"Debaters are not to be disturbed."

We notice that our ball team is rounding into shape. We soon hope it will round into a good nine, figuratively speaking of course.

A little story told on the bench.—"When I was playing in the———league, I heard of a new coach that soon was to take the place of the old veteran, who was coaching the "Fenmore" team of which I was a member. We were forbidden to smoke but I thought I was excluded so I hiked back of the stand and *lit up*. A young gentleman approached me and thinking him a new ball-player I said: "What is your name?" Now the new coach's name was "Dodgin" so I never caught on when he said: "I'm Dodgin, the new coach." I then said: "So am I; Let's have a smoke."

From the looks of Northwestern I should judge we have a magnificent ball-club.

*Scoop* had an off day I think—Northwestern getting 3 runs and 3 hits. Our rescuing crew of pinch-hitters was rushed forward in the Eighth and made *Gluckholm* look good.

Too bad Notre Dame don't sign *Gluck*.

"What's that! no home runs?"  
Wade up fellows, you're slumpin.

It often hurts a fellow's *rep*, to be called upon for something and fail, better not look for flaws in the sayings of some of our rooters—they're good. Better-be-keerful-son.



He called upon his friend did Hank

*A beautiful friend indeed,  
The bestest looking one in Kank,  
For Hank's a judge of speed.*

*But ere they had been long beside  
Hank heard a footstep near  
He knew that Father was inside  
And trembled—"full of fear."*

*The door opened and Pa came out  
And, when he saw such bliss  
He turned to Hank his foot thrust out*

And Hank

went

down like

this



## SUMMER SCHOOL

Open on and after May 4. A number of public school teachers have made arrangements to enroll at that time, although students may enter at any time. Special attention given to methods of teaching the Commercial branches.

### HEADQUARTERS OF THE STENOTYPE

The wonderful shorthand writing machine you have heard about; also, the unsurpassed GREGG SHORTHAND, and TOUCH TYPEWRITING.

Write or call for particulars.

## Brown's Business College

KANKAKEE  
ILLINOIS

### Kankakee Book Store

116 EAST COURT ST.

Everything College Boys wish  
in the line of Pennants, Pil-  
lows, Etc.

GIVE US A CALL

### Geo. Arseneau

### BAKERY

Specialties: Pies and Cakes

BOURBONNAIS, ILLINOIS

## ST. VIATOR'S COLLEGE USES MAJESTIC COAL

WHY NOT YOU?

DISTRIBUTED BY

CRERAR CLINCH & CO.

CHICAGO

ST. LOUIS

### J. P. HICKEY

*Funeral Director and Embalmer*

DEALER IN ALL GRADES

C A S K E T S

Metallic, Copper, Bronze Cases a Specialty. A complete line of Couches, Divans and Davenport. All colors. Calls answered to any part of the country. Black, gray or white Hearse furnished. Auto service. Fine Ambulance and Lady Assistant.

KANKAKEE, ILLINOIS

College Men who desire  
to be in Style can be fit-  
ted with the Quality  
and Tailoring that will  
keep them stylish, at

**Vanderwater's**

186 COURT STREET

KANKAKEE, ILLINOIS

"PLEASE PATRONIZE OUR ADVERTISERS"



Mrs. D. H. Kammann

H. Handorf

**MRS. D. H. KAMMANN & CO**

Manufacturers of

MINERAL WATER, CHAMPAGNE  
CIDER, BELFAST GINGER ALE

KANKAKEE,

ILLINOIS

**Gas, Electricity and  
Accessories**

STUDENT LAMPS OUR SPECIALTY

PUBLIC SERVICE COMPANY

**Alcide L'Ecuyer Company**

MERCANTILE JOBBERS

Confectionery and Cigars  
a SpecialtyEastern Illinois Trust and Savings Bank Building  
Both Phones 60

KANKAKEE, ILLINOIS

**NORRIS & FRITH**HARDWARE and  
SPORTING GOODS

Kankakee, Illinois

**AMEDEE T. BETOURNE*****DRUGGIST***

PRESCRIPTINS FILLED CORRECTLY

Stationery, Perfumes, Pipes, Tobacco

Eastman Kodak Agency

119 E Court Street, KANKAKEE, ILLINIS

**JOHN J. DRURY*****Plumbing***Steam and Hot Water Heating, Hot Air Furnaces, Gas Stoves  
and Ranges, Coal Ranges, Hard and  
Soft Coal Heaters

Both Phones 72

276 Schuyler Avenue, KANKAKEE, ILLINOIS

**RIELY & RICHERT*****Electrical******Contractors***

Independent Phone 923, C. U. Phone 270 R

222 Court Street, - KANKAKEE, ILLINOIS

"PLEASE PATRONIZE OUR ADVERTISERS"



You will be accepted as the "right sort" if you wear one of our  
**YOUNG MEN'S SUITS**

Clothes that fit your mind as well as your body; clothes that tingle with strength and personality, and carry real weight with them

FIT AND PERMANENT SHAPELINESS  
 ABSOLUTELY GUARANTEED

THE J. G. KNECHT CO., "Kankakee's Greatest Clothiers"

STRICTLY FIRST CLASS

OPEN DAY AND NIGHT

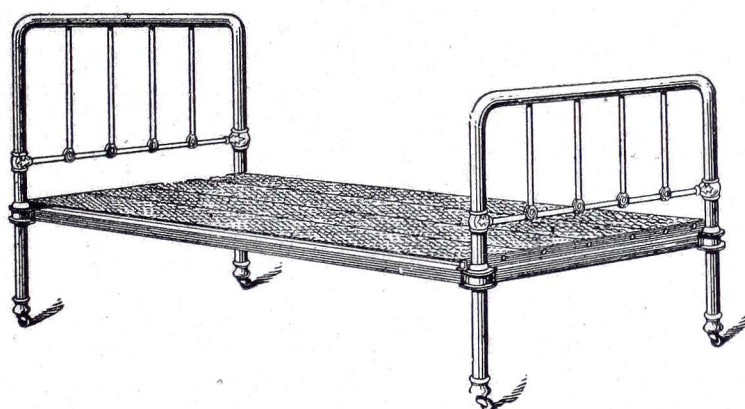
*O'Keefe Restaurant*

LEGRIS BUILDING

J. O'KEEFE, Proprietor

278 Schuyler Avenue

KANKAKEE, ILLINOIS



JOSEPH TURK  
 MFG. COMPANY

BRADLEY  
 ILLINOIS

Makers of

Columbia Iron and Brass  
 Bedsteads

Special attention to Furnishing  
 Institution BEDS

PRICES AND ILLUSTRATIONS  
 ON APPLICATION.

**W. S. QUINBY COFFEE CO.**

Importers

-

Roasters

-

Jobbers

**High Grade Coffees and Teas**

BOSTON

-

CHICAGO

Samples sent free on request.

Correspondence respectfully solicited

42 East Kinzie St., CHICAGO, ILLINOIS

"PLEASE PATRONIZE OUR ADVERTISERS"



## Henry E. Volkmann & Son

*Diamonds, Watches  
and Jewelry*

Watch Repairing and Engraving

KANKAKEE, ILLINOIS

GELINO BROS.

## The Big Store

Corner Schuyler Ave. and Court

KANKAKEE, ILLINOIS

## BOSTON SHOE REPAIRING CO.

SHOES REPAIRED WHILE YOU WAIT  
BEST WORK NEATLY DONE

Men's Half Soles - - - 45c

Boys' and Ladies' Half Soles - - - 40c

ALL WORK GUARANTEED

JOE SHAPIRO, Proprietor

Phones: Bell 1386-2

225 Schuyler Ave., KANKAKEE, ILL.

## ERZINGER BROS.

*Fancy Grocers*

Fresh Fruits, Confectionery and Bakery Goods of All Kinds  
a Specialty

226-232 Court Street, KANKAKEE, ILLINOIS



## STANDARD QUALITY

There is no quicksand more unstable  
than poverty in quality, and we avoid  
this quicksand by standard quality.

TENNIS, GOLF, BASE BALL, CRICKET, FOOT BALL,  
ATHLETIC EQUIPMENT. CATALOGUE FREE.

A. G. SPALDING & BROS.

28-30 South Wabash Avenue

CHICAGO, ILLINOIS

"PLEASE PATRONIZE OUR ADVERTISERS"