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## Victor's Heroic Dead

LIEUTENANT JOSEPH P. MUNDAY, CHAPLAIN, '05

CAPTAIN HARRY W. BURNS, '10

LIEUTENANT ANDRE A. GUNDELACH, '09

FRANCIS L. ADKINS, '15

PETER F. BOYLE, '14

SAMUEL N. CALKINS, '13

EDWARD B. CRANE, '09

BERNARD GORDON, '09

JOSEPH E. HARMON, '08

JOHN M. HEANEY, '18

ELROY N. LANGLOIS, '12

MAXIMILIAN J. LEGRIS, '13

FRANCIS J. LYNCH, '12

JAMES V. LYONS, '15

DENNIS P. McCARTHY, '13

FRANCIS D. SEYBERT, '18

"Greater love than this no man hath that a man lay down his life for his friends." St. John xv :13.

# The Viatorian

FAC ET SPERA

Volume 36

Purple Number, 1919

Number 4

## ST. VIATOR COLLEGE HISTORICAL

St. Viator College was founded in 1868, at Bourbonnais, Ill., for the higher education of catholic young men. Six years later it received its University charter from the State Legislature of Illinois. By virtue of this charter from the State of Illinois the institution is empowered to grant degrees in Art, Science, Letters and Philosophy.

On Feb. 21, 1906, the entire institution with the exception of the gymnasium was destroyed by fire. As this building was erected in 1901 the present plant consists exclusively of modern buildings. The college now has six large and perfectly equipped buildings upon its campus: *Marsile Alumni Hall*, facing east, 160 feet long and 80 feet wide and four stories high, a splendid stone memorial building; *Roy Hall*, with one hundred and ten private rooms, four stories high, 172 feet long, and 50 feet wide; *Gymnasium*, 153 feet by 97 feet, fully equipped; *Science Hall*, just east of the gymnasium; *St. Joseph's Hall and Infirmary*; and *Maternity Church*, all buildings well lighted and heated from a central plant.

### COURSES

There are nine courses of studies open to the applicant:

*The College Department* comprises six courses:

*Philosophy*, in which the divisions of Philosophy and their history are majored; *Letters*, literary criticism, rhetoric, modern languages, composition, oratory, history and philosophy; *Science* pre-medical, preparatory also for pharmacy, mechanical, civil, and electrical engineering; *Classical*—prepares for law, medicine, and theology; *History and Economics*; *Education*.

*The High School Department* so arranged that student may choose a group of studies that will best prepare him for the college course he may wish to pursue later.

*Commercial Department*—Two and four year courses comprising all branches needed for a finished business education. Graduates are awarded diplomas.

*Agricultural Course*—Comprises all branches necessary for effective farm work; together with a business education which every farmer should have.

*Special Students*—Course for those who have entrance requirements to make up.



VERY REVEREND J. F. RYAN, C. S. V.  
President of St. Viator College

# *THE PURPLE*

Esto Vir

To our esteemed and  
Very Reverend  
President, James H. Ryan  
and

To the Memory of our War Heroes  
we the Editors

Most respectfully dedicate anything of worth  
in the thirty-sixth volume of the *Victorian*  
completed by this "The Purple" number

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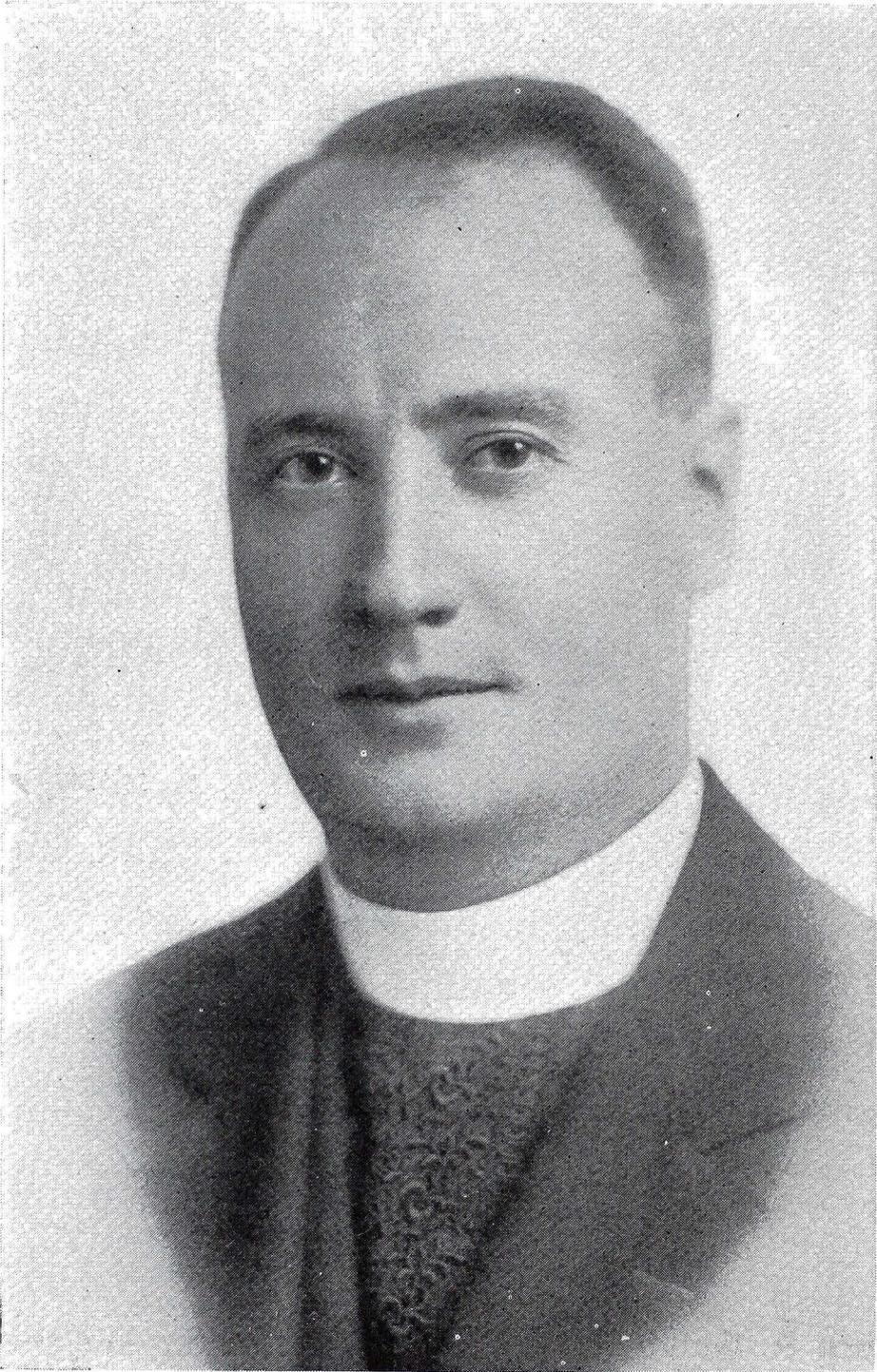
Editorial Staff of the Purple  
J. Joseph Smith, Editor-in-Chief

Associate Editors

Gregory A. Galvin

Arthur J. Landroche

Ronald L. French



REV. T. J. RICE, C. S. V.  
Vice President of St. Viator College

## J. JOSEPH SMITH, A. B. '19

ST. LOUIS, MO.

"Joe," "Bookie"

*"I never saw that you did pointing need  
Because thou art a fellow of excellent respect,  
Thy life has sublime honor in it."*



Baseball (3); Dramatics (3, 4); Viatorian Staff (3, 4); Class Officer (2, 3, 4); Commencement Orator; Class Prophecy.

In the day when St. Louis was the Mecca of imbibers and one of the fountain heads of life's golden elixir, it was noted for effusive and genial products. To our young and romantic minds we pictured it as the ideal spot in which to receive a primary education. We were curious to see a human product from such a famed metropolis. In the fall of 1916 our dreams were realized when a student of an aggressive appearance came to inspect the educational facilities proffered by Bourbonnais. After mature deliberation and conscientious research the blushing youth decided to remain. From the very first day of his educational career at S. V. C. the stranger armed with keenness of intellect and forcefulness of personality chiselled the enduring name of J. Joseph Smith on Viator's monument of fame.

Undaunted by his new surroundings, Joe easily initiated himself into all college activities. As a classman and scholar he towered above all competitors for intellectual laurels. His subtlety of intellect combined with dialectical ingenuity enabled him to assume an eminence in which he was the intellectual monarch of all he surveyed. His mastery of perfect phraseology lit the barren waste of philosophical knowledge and brought his class associates to his feet seeking for intellectual enlightenment. The power of words enabled him to express his ideas with such lucidity that his language enriched the mind of his reader.

During the latter part of his collegiate course Joe was the official speaker of the Senior Class. His melodious voice and choice words enthralled his hearers. He delivered his message with such effectiveness and clarity that the college students considered it an honor and inestimable privilege to hear him. However, Joe's supreme triumph was his histrionic ability. Without ever losing his naturalness he could easily pass from the tragic to the pathetic, even in his condescension to portray the ludicrous he raised it to the sublime.

During the last year of his course he was unanimously chosen as Editor-in-chief of the Viatorian. Due to the war he labored

under many difficulties but it is safe to say that under his guidance the Viatorian retained its enviable position in the field of college journalism.

As a true and tried friend, as a cheerful classmate, and diligent student, Joe set a high ideal to his fellow students. If we were prone to prophesy we could paint his future in roseate tints, but we must rest secure and say with Shakespeare,

“He was a man, take him for all in all,  
I shall not look upon his like again.”

### ARTHUR J. LANDROCHE

BOURBONNAIS, ILLINOIS

“Art,” “Arty,” “Toots.”

*“His form accords with a mind  
Lively, ardent, frank and kind.”*



Class Historian (4); Class Secretary (1, 2, 3, 4); Commencement Orator; Orchestra (1, 2, 3, 4); Viatorian Staff (4).

Arthur first saw the light of day in the flourishing little city of Chippewa Falls, Wis. That was away back in the middle '90's. However, not long was he destined to remain in the “old home town.” A few years later, Providence guided this youthful prodigy to the educational Mecca of Kankakee County, Bourbonnais. Here, in the quiet little Oxford of America, he entered the Seventh Grade of St. Viator College in which institution he remained

until he finally crowned his arduous studies by winning the Bachelor's Degree.

For his perennial smiles and perpetual dimples Art is well known. His good humor is proverbial; his silvery laughter infective. In stature Art strikes a happy medium, being neither a Lilliputian nor a Brobdingnagian. He has a military walk and never fails to impress one as having held in by-gone days a captaincy in St. Viator's famous Columbian Guards. To Arty, Dame Nature was very prodigal with her physical and intellectual endowments. She gave him a splendid inheritance of dark, wavy hair and flashing brown eyes to which she added the priceless treasures of a capable mind, tenacious memory and sure judgment.

Music is his hobby. For many years both in the orchestra and the band he has been Viator's champion drummer; he is also a versatile pianist. Whether interpreting Beethoven's “Moonlight Serenade,” or ragging the latest “Broadway Fox Trot,” he is equally well at home on the ivories. In athletics Art shines as a handball player. In this popular game his natural agility, wiry

frame and quick eye score for him many triumphs over his unfortunate adversaries.

Toots is by no means a bookworm. In exams he generally went well "over the top" and invariably came up smiling from those trying intellectual combats.

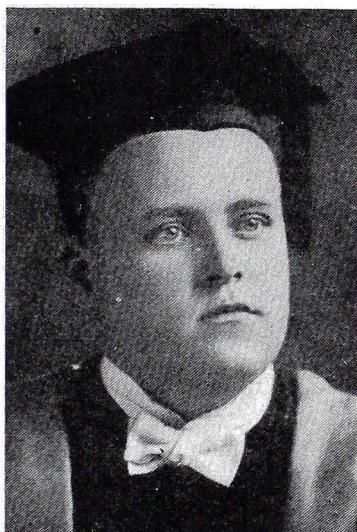
Having witnessed the sterling qualities which adorn Art's nature we predict for our amiable classmate a brilliant future in the vineyard of the Lord. Art, we greet you and wish you the best of luck.

### GREGORY ALOYSIUS GALVIN

ASSUMPTION, ILLINOIS

"Greg," "Fat."

*"He spake, and into every heart his words  
Carried new strength and courage."*



Managing Editor, Viatorian (3, 4); Varsity Football (2, 3); Debating Team (2); Dramatics (1); Class President (4); Winner of Oratory Medal; Valedictorian; Homecoming Banquet Speaker; Philosophy Medal; College Excellence Medal.

Indeed we have here a man of many parts, but little did we know it on that eventful day eight years ago when "Greg," a mere lad of thirteen years, entered the halls of Viator. He stole into our midst unheralded and unnoticed. As the years passed on, however, we found him to be a diamond in the rough. He soon gave

promise of the brilliancy becoming so precious a gem. A year was sufficient to make him one of the most popular and respected students in the College. Few honors were conferred that he did not carry off with the greatest ease. His high school career was a continual triumph in scholarly contests. With this admirable ambition he entered college and from his freshman year to his graduation "Fat" was in the field for everything, and he could ever say, "Veni, Vidi, Vici." In dramatics and oratory he was par excellence; well deserving the title of a second Demosthenes.

To these rare talents we may add the singular combination of athlete and business man. He had the strength of a Gibraltar while defending his own goal, and in offensive work he tore through the line like a modern war tank. Defeat never entered the minds of his team mates as long as Greg was on the job. The admirable success of the Viatorian during trying periods speaks abundant praise for his managing ability.

There is no doubt that Greg, in whatever field of endeavor he may enter, will continue to meet with like success and will be ever accompanied by the heartiest best wishes of his classmates.

RONALD I. FRENCH, A. B.

BIRKENHEAD, ENGLAND

*"By the fruit of his labors you shall know him."  
"He is truly worth his weight in gold."*



Oratorical Contest (4); Class Will (4);  
Commencement Orator.

At the beginning of the second semester of our Sophomore year a robust, sturdy and handsome young man was initiated into our ranks. He introduced himself to his new classmates as Ronald L. French. He told us that he was born in the great shipbuilding city of Birkenhead, England, which boasts of producing Britain's most formidable "Superdreadnaughts" and "Battle Cruisers." In this famous port his childhood days were spent. The Liverpool Jesuit School, St. Francis Xavier, saw him through his elementary studies. Like so many of his ancestors, filled with the desire of adventure and knowledge, Ron immigrated to Canada. With the completion of his normal course at Rigaud College, Ron distinguished himself as a scholar and subsequently as a successful teacher. In 1916 he came to the United States and entered St. Viator's where he began his Philosophy Course.

By his suavity, affableness and candour he has won to himself many loyal friends. The great success which attended his philosophical endeavors vividly points out the sincerity of his zeal for higher things. Rather than spend his leisure in playful occupation he devotes this precious time to reference work and intensive reading. His appetite for the hidden lore is so unrestrained that no one ever sees Ron without a book. That he paid the penalty of such arduous work is proven beyond a doubt by the fact that our friend has the reputation of being the best soporific gentleman in our midst; whether lying, standing, kneeling or sitting, nature's gentle nurse soon steps his senses into forgetfulness. This is especially true in the dear old philosophy class where, in spite of Willie's frequent nudges, Ron unconsciously slips into the alluring arms of Morpheus. Nevertheless, in spite of all the elfs and sprites in Dreamland, Ron cuts through his work just the same and brings "home the bacon."

This generous fellow has a hobby—sketching. Pencils and pens itch in his fingers. His masterly caricatures have drawn forth from the unsuspecting victims many bursts of ire and laughter. In ornate penmanship and engraving he excels.

Ron, our best wish to you is that success will continue to mark your future as it has stamped your college career.

# God and the Nations

CHARLES A. HART, A. B., '17

(Master's Oration)

TO-DAY is the child of yesterday. The twentieth century is but the legitimate descendant of the centuries that have gone before. Last from the womb of time it finds in its heritage all that is good and great as well as all that is ill and evil. The sins and blessings of the father alike fall upon the child. And to-day the nations of the earth standing upon the threshold of what is undeniably a new era, may well pause in solemn council to take stock of their possession. The serene self-satisfaction so prevalent in those halcyon days of early 1914 has fled. For life is shaken to its very depths in these years of heaped-up horrors. The world has become a huge interrogation. The question that has haunted the philosopher from time immemorial, now faces with an insistence that will not be put by amidst the desolate ruin of a civilization that was once considered well nigh perfect. Whither are we going? The old way is no longer a possibility. Stark destruction of fair lands, countless graves of the fallen dead, the misery and anguish of the maimed living cry out that we are traitors all to what they have sacrificed for, dare we think of returning to the old standards of our Modernism in which we had been wont to set our snug complacency.

It is but natural that civilized nations should experience a tremendous revulsion, an utter loathing against every force in the world that has made the last five years a logical necessity. So it is that in the mind of every thinker to-day there is but one thought that excludes all others. How shall we make such a nightmare as we have just passed through forever impossible in the future. The great masses everywhere in the common walks of life upon whom as always the burden of strife has fallen heaviest, are awake as never to the crisis and its right solution. They are demanding with a voice that brooks no trifling that never shall their children be, as they have been, the figures upon a diplomatic chessboard. They will no longer tolerate that system under which countless past generations have suffered, a system wherein they have no real say in deciding between peace and war but are ever at the mercy of some department—a Foreign office, a Chancellery, a High Command—which conducts their matters for them and suddenly confronts them with a situation from which there is no honorable escape but war. Therefore have they

charged that momentous Congress met to-day at Versailles with something more than a mere drawing up of a perfunctory peace treaty between belligerent powers. If no more comes out of those deliberations than the work of the representatives there assembled shall have been worse than a criminal failure. History's deadly parallel would force us to see in such an outcome only the sowing of the seeds of a desperate discontent and an ultimate overthrow of all existing order. Even now we hear the rumbling over the earth of an outbreak popularly styled as Bolshevism which must warn us that the old subterfuges of the diplomats will not satisfy, that it is but sane conservatism to stay positive anarchy with wise radicalism.

But the stage for August 1, 1914, was not set in a moment. The meaning of that day, which so evidently spelled the doom of our civilization as then constituted, must be sought in the thought, the ideals and the standards that impelled man for full half a decade of centuries when the era of our Modernism then began. For history is an inexorable logician that will not allow us to posit any action, even a thought, be it in the political, philosophical, religious, economic, or social sphere without also compelling us to bear every jot and tittle of the conclusion which flows from those thoughts and actions, whether they work themselves out in the lives of men in a year or a century or a decade of centuries. Too often we are apt to think of history with the mental perspective of an agnostic as "a chaos, a disorderly succession of meaningless movements, an empty and tumultuous agitation, some dream we carry on without knowing when it was begun nor whether we shall finish it, nor why we are dreaming it." It is then that we seem to lose the thread of the great drama we call life, a loss that leaves us helpless in the face of present difficulties and paralyzes in our attempt to banish our own acknowledged false standards from the future.

It is not always seen that our modern civilization has moved forward to the ultimate catastrophe of the Great War with all the perfect unity of the most faultless drama ever issued from the pen of a Sophocles, an Aeschylus, or an Euripides. About five hundred years ago the play began when we hailed the opening of the Modern Era with what we liked to call the Renaissance—a rebirth indeed, but a rebirth of pagan godless ideals and pagan principles and a corresponding breakdown of the Christian unity of nations and Christian standards of the Catholic Middle Ages as exemplified in the most selfish league of nations ever devised—the Holy Roman Empire of the thirteenth century. Should we seek to know whence came this monster of militarism that only now has met defeat after wrecking the fabric of our civilization, we shall find it in the Renaissance with its banishment of the distinctly Christian and Catholic political principles, so often and heroically defended by the heads of the Catholic Church namely,

the responsibility of the ruler to the subject. We shall find it in the Renaissance that deified pagan Roman law and Imperial absolutism, thus paving the way for that hyper-nationalism that scourges us to-day. Likewise in the moral and intellectual life this sane revival meant a complete abandonment of the spiritual standards of right and wrong, of justice and injustice that the previous universal Catholicism had always insisted upon. In its stead was set a purely material measurement for all the values of life well named the quantitative standard and destined to sink to those frightfully debasing levels when applied to the industrial revolutions of the eighteenth and nineteenth century and culminate in the rampant economic injustice of concentrated wealth in our day—a malefic growth that must inevitably be its own destruction.

The religious phase of modern life beginning with the Protestant Revolt of Luther is but a repetition of the destructive forces already at work in other spheres. It is well said that Luther with his cohorts has four centuries of German history to his account. With his political maxim that the land's ruler fixes the land's religion in full acceptance by the time of the Peace of Westphalia the Church in countries where Protestantism obtained a hold became nothing more than the creature of the state. It is this profoundly anti-Christian relation that finds its apotheosis in Lutheran Prussia of to-day, that has made the true worship of God little more than a hollow mockery. To-day Luther and his followers may behold the full fruitage of those seeds of sectarian chaos they sowed after tramping out the flower of Catholic unity and with it much of the spiritual and ethical force of religion that alone can hold in check the dominant passions of men, that alone keeps them from endless strife. Well does the four hundredth anniversary of the enunciation of those principles in politics and religion find a not unexpected commemoration in the blood debacle just closing. Such facts, however, are seldom forced by pseudo reformers, who loudly seek everywhere for the cause of the breakdown of our civilization but will not see the very obvious one which history lays before their very eyes.

So it is that the nations of the world are met in council to bolster up the shattered edifice which five hundred years of false building has reared. The utter failure of the past is recognized. Something for the future might be saved by the honest acknowledgement of the futility of the old order and a sincere effort to create a new ideal in keeping with man's right relation to his Maker as the end and object of his being. With eager anticipation did we look to our leaders who were to give the form to the new modernism to rise from the ashes of the old. But have the new prophets gathered at Versailles been equal to the tremendous task? Man can show his attitude of mind only by his mode of speech. If this be true, then a careful scrutiny of the work of

our major prophets must lead one to believe that the nations of the world are utterly pagan. The covenant of the league of nations may be taken as a concrete expression of our attempt to erect a new order under which common life might again be possible. That covenant in its original draft does not so much as mention the name of God. To all intents and purposes it might have been drawn up by pagan nations long before the Son of God came upon earth to restore to men the possibility of fulfilling the end of their existence. Indeed it has been openly debated whether our own nation should ever be classified as Christian. Such would hardly point to any change of heart or repudiation of those forces which during the last five centuries were slowly but surely spelling the doom of the existing order. The statesmen in whom one of the leading nations placed so much confidence must have been pleased that his exultant declaration of a few years ago, "We have turned out the light in heaven," had seemed actually to have to come to pass. Justice for all and a lasting peace with a banishment forever of all future wars is published with much acclaim but God, the Author of Justice and of Peace, who holds the universe in the hollow of his hand, finds not the slightest acknowledgement of His omnipotence and creature dependence in the proceedings that are to bring about this poet's dream of the "parliament of man, the federation of the world." Likewise the vicar upon earth of the Son of God is scornfully refused even an advisory position in the deliberations.

In the presence of such an attitude which can not but clearly indicate the mind of the world to-day we may well call to mind the awful warning that God Himself has spoken through the mouth of His own Revelation: But the Lord is the true God: He is the living God and everlasting King: at His wrath the earth shall tremble and the nations shall not be able to abide His threatenings.

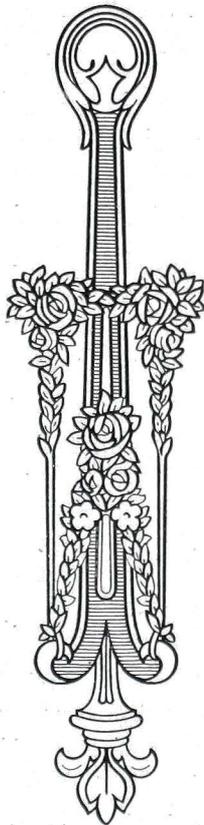
We can only hope that there may yet be a way out, that yet a true leader may be raised to bring the nations back to Him Who is the end and object of men and of nations without the attainment of Whom all other work is vain. And hope we shall join in the humble prayer of one who though blinded by many errors yet here has seen the right relation of God and the Nations.

The tumult and the shouting dies—  
 The captain and the kings depart,—  
 Still stands thy ancient sacrifice  
 An humble and a contrite heart.  
 Lord of Hosts be with us yet  
 Lest we forget, lest we forget.

If drunk with sight of power we loose  
 Wild tongues that have not Thee in awe—

Such boastings as the Gentiles use  
Or lesser breeds without the law—  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget.

The heathen heart that puts her trust  
In reeking tubes and iron shard—  
All valiant dust that builds on dust  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord.



## Independent Ethics

RONALD L. FRENCH, A. B., '19

EVERYONE is to some extent familiar with the subject matter of Ethics. For, roughly speaking, ethical speculation deals with what is right and wrong. It teaches men how to regulate their mode of living in view of a successful moral career. Consequently Ethics touches upon life. Life is an important matter. What is the real meaning and value of life? Has it any final goal—an ultimate end—a supreme good? Or is it a short, birdlike flight across the lighted chamber of existence, and then the unknown dark hereafter? This is the question which ethics attempts to answer and all its special problems in the last analysis focus on this one point. Ever since the dawn of civilization, the greatest minds of the universe have ceaselessly grappled with the complex problems of Ethics, because they realized the supreme importance of a right understanding in this science of sciences. Upon the proper solution of these moral intricacies depend the peace, happiness and prosperity of individuals, whole nations, aye, the world itself.

If to-day in the four quarters of the globe moral misery, blighting degradation and withering turpitude boldly stalk unchallenged, if at the present hour, throughout the length and breadth of every land international disturbances, strikes and lock-outs, social upheavals, and chaotic Godlessness are the order of the day, may we not trace their origin to a wrong conception of the correlative terms of rights and duties?

As agriculture cannot be independent of the soil and its qualities, neither can ethical culture without dooming itself to absolute sterility ever become oblivious of complete human nature which is the soil it is meant to improve and adorn. Complete human nature comprises the social, political and spiritual sides of man. Man is a religious being. He sees in the vast and glorious vault stretched over his head the name of God traced by countless multitudes of luminous stars. He sees how wise and powerful must He be who has made worlds as innumerable as the grains of sand on the seashore. He is ready to exclaim in the language of Scripture, "Every star makes haste to go where God commands it," and when He speaks they answer with trembling, "We are here."

Ergo Christian Ethics will tell us that God is man's last end and that all his free acts must harmonize with His laws. Schol-

astic Philosophy teaches us that morality, or the distinction between good and evil is founded on the natural conformity or non-conformity of our acts without supreme end.

In the light of these principles we see that upon the conception which a man forms of his final destiny essentially depends his criterion of morality. Hence from an ethical point of view men are divided into two great classes, according as they accept or reject God as a personal Being directing and governing by His Divine Providence all created things. The latter class of men are those who profess the doctrine of Independent Ethics. They declare themselves independent of God, consequently of the Divine Law, the Natural law, the Sacred Scriptures and of all Tradition. They glorify themselves in their theory of private judgment in all matters pertaining to morality. They really hold, as true, the falsehood told by satan to our first parents, "Ye shall be as Gods, knowing good and evil," that is, in order to know good or evil you shall not need to look beyond your own nature, nor to recognize yourselves as subject to, or dependent on, any authority above or distinct from it. "It is," says Brownson, "the one fundamental error that meets us in all gentile philosophy, and all modern philosophy and science, that holds itself independent of God.

This in a few words is the nidus of Independent Ethics. However, not always does it answer "adsum" to this arrogant title. Other misnomers it pretentiously assumes, such as Epicureanism, Hedonism, Utilitarianism, Ultraism, Egoism, Liberalism, Moral Evolutionism and Rationalism. But just as that deadly oriental flower botanists tell us about would be every bit as poisonous to the touch even though called by another name, so in the same way, this theory of Independent Ethics whether camouflaged by different high-sounding learned epithets would still remain the same deformed and unnatural ethical monster—a code of morality without God.

According to the ancient Greek philosopher, Epicurus, father of Independent Ethics,—pleasure is the supreme good at which man should aim. He taught that all animals from the moment of their birth, seek pleasure and avoid pain. This is the first principle of Epicurean ethics; avoid pain; seek pleasure. Apart from pleasure all the virtues taken together are worthless, says he. Never was an ethical system more voluptuous and more melancholy than this degrading sensualism. Not to be interested in anything but oneself or drawn to anything, to play as small a part in life as possible—this, according to Epicurus, was true wisdom, the only road to happiness.

Utilitarianism is another vile offspring of the Theory of Independent Ethics. Hobbes and Mills are its chief exponents. They teach that conduct should be regulated with a view to the useful. Self-love was the only rule they recognized. Hobbes and in general all the adherents of the Theory of Independent Ethics

consider man's well-being, that is, the pleasure of the present life, to be the sole motive-force of all our actions. In consequence, since the goodness of an action consists for everyone in its relation of conformity with his supreme end, pleasure and pain are the standard of right and wrong. Well-being thus becomes the ultimate criterion of morality. The latter disciples of lay or independent ethics such as: Littre, Herbert Spencer, and Huxley differ from Hobbes in this, that they have attempted to substitute the well-being of the community for the egotistic pleasure of the individual.

The Moral Rationalism of Kant advocates that man is absolutely self-taught and self-governing, that his reason is the measure and creator of truth and of right, the only standard of morality and that its dictates are the supreme standards and must be obeyed on their own account, insomuch that in complying with them out of mere respect for authority the very essence of morality consists. Again Kant says, "morality consists in obeying the law solely out of reverence for the law." But there are many acts which are morally good and which are not commanded by the law, for instance, charity, visiting the sick, instructing the ignorant, consoling the afflicted, returning good for evil. Hence Kant, to be consistent with his principles must judge these laudable acts as morally foul since they are not matters of obligation. The gist of Kantian Ethics is the deification of man, the revival of the luciferian promise made many centuries ago when our race had just begun its course: "Ye shall be as gods, knowing good and evil."

Now we condemn drunkenness and licentiousness, we look upon them as vices because they degrade and disgrace us, because they turn us away from our last end—God. Not so the men of Godless morality, they say these evils must be avoided because they are injurious to the health, or because severe chastisements are meted out by the state to those guilty of such crimes. We esteem temperance and chastity as true virtues because they ennoble us and lead us toward God. Not so the disciples of Independent Ethics, they say: Be temperate and chaste so as to live longer and enjoy more fullness of life.

Even in our own day we have our advocates of morality without God. Professor Dealy of Brown University declares that race morality and individual morality is a pure matter of human evolution and that heaven has nothing to do with humanity. In secular schools the young are taught that there are no absolute evils, that the highest ethical life consists at all times in breaking rules which have grown too narrow for the present circumstances. Prof. Sumner of Yale sees nothing in ethics but idle figments of speculation unworthy of a serious mind.

With these few examples I have attempted to give you an idea of the substance of this nefarious ethical system. All that

this Independent, positive or lay morality aims at is to suppress God and destroy religion. Now, a moral system without God is as erroneous as it is impracticable. To expect the moral law to be observed without recourse to the idea of God is a vain hope. For how is the observance of the moral law to be sufficiently guaranteed if man has no certitude that a just and powerful God will sooner or later establish an eternal harmony between virtue and happiness on the one hand, and between vice and misery on the other. A true moral law cannot be conceived without a sanction capable of guiding all men along the strait and narrow path of righteousness, without a sanction perfect enough to reach all men's most secret thoughts.

In his immortal work, the Republic, the noble-minded Plato, striving to make his friends understand the difference between metaphysical shadows and realities had recourse to the following parable: Behold! human beings living in an underground den, legs and necks chained so that they cannot move, and, their heads can only see before them. Above and behind them a fire is blazing at a distance and between the fire and the prisoners there is a raised way. Along this way, men, animals and figures are passing, but the prisoners see only their own shadows or the shadows of these men and animals which the fire throws on the opposite wall of the cave. On the contrary, continues the old Greek philosopher, those who live outside in God's sunshine gaze with love, reverence and thanksgiving upon the light of the moon, stars and spangled heavens. They see realities. Applying this beautiful parable to the matter in hand may we not say that those who advocate morality without God, as do our advocates of Independent Ethics, see but the shadows of things here below. They mistake shadows for realities. They are like unto human beings living in an underground den manacled by the chains of their passions and vices, spiritually blind to the harmony of the universe. They fail to recognize it as the architectural masterpiece of the author of all things noble and true, the omnipotent Lord of this visible world and the immediate source of reason and truth in the intellectual.

In closing, I say, sound ethics cannot stand without God and religion. Religion gives us the complete and final reason for the great struggle between our higher and lower selves. Why should it be so? For thy sake, O Lord, that we may prove ourselves worthy of Thee. Thou art the living Ideal of moral perfection for which we are striving. Thou art the Eternal Lord. Thou art the ideal of our souls. All human pleasure that separates us from you is worthless. We pass from time to eternity transcending the world of sense, little by little, by the very fire of our passions, our souls are purified till with innocent hands and a pure heart we come at last to Thee, the Eeternal Wisdom whom we have served,—our God and our All.

## Prussianizing the School

J. JOSEPH SMITH, A. B., '19

ONCE more our starry banner has been borne victoriously through a war fought in defence of the eternal principles of right and justice. The struggle against autocracy has been successfully waged. On the altars of democracy our youths' blood has been shed that the everlasting verities of freedom may not perish from the earth. We have proclaimed to the world that our ideals of government are based firmly upon the inalienable rights of all men to life, liberty and the pursuit of happiness. It was the fear of losing these cherished inheritances that aroused the young manhood of America, making it willing to immolate itself upon the altar of their country's freedom rather than tamely submit to any deviation from the ideals of the past. The God of nations has heard our prayers and rewarded our sacrifices with victory. But as we fought the tyrant of European absolutism and despotism, the sacred palladium of our own liberty was being insidiously menaced by our own legislative assembly. While our President in bursts of sublime and idealistic oratory said that "we were fighting for liberty, self-government and undictated development of all people, and the privilege of men everywhere to choose their way of life and obedience," in our senate chamber there was introduced a bill inconsistent with these words and with America's cherished ideals of government. This bill aims to erect in the United States an Educational Autocracy. I refer to the Smith bill introduced in congress for the first time on October 10th, 1918, by Senator Hoke Smith of Georgia. Since its initial appearance it has undergone a few insignificant modifications and has been called successively the Smith bill, the Smith-Towne bill and the Smith-Bankhead bill.

A brief outline of the measure as introduced in May will serve to clarify its fundamental principles. It is entitled, "A bill for the creation of a Department of Education, to appropriate money for Federal co-operation with the States in the encouragement and support of education, and for other purposes." The title at first sight seems harmless were it not for the possibility of evil that underlies the last phrase. But a closer scrutiny of it reveals a different story and gives every true patriot sufficient reasons to rise in protest against it. Briefly summarizing the important points we find that it creates a new executive department presided over by a Secretary of Education, who is appointed by

the President by and with the consent of the Senate. This secretary is to be aided by numerous assistants, and all matters pertaining to education, in any way exercised by the United States, are, at the discretion of the President, to be transferred to this department. It also requires the secretary to report annually to Congress, and to make such special investigations and reports as may be required by the President, or by Congress, or as he himself may deem necessary. It further prescribes that, "It shall be the specific duty of the Department of Education to co-operate with the States in the development of public educational facilities, including public health education within the respective States. In the operation of the bill we note that the large sum of \$100,000,000.00 is to be appropriated for the upkeep of this department. However, no allowance will be given to the respective States unless an equal amount has been provided by the States, and that it be used for certain specified ends." No money shall be used for the aid "of any religious or privately-endowed, owned or conducted school or college," but solely for schools entirely owned, controlled and conducted by the State, county, district or local authority, as may be provided for under the laws controlling and regulating the public school system of the said State. "Again no appropriation will be granted a State unless it provides a satisfactory system of preparing teachers." The course of studies pursued by the pupils and any plan adopted by the local boards must be submitted to this Department for approval. Even the untrained mind can recognize the sweeping usurpation of power and the superior influence which such a bill assumes.

It would be the most powerful executive department of our government. Such a department would exercise an unlimited right of investigation because it would extend an influence into the very homes and daily lives of every citizen. Any system that exercises such direct control over the thinking and training elements of the country has no limit to its power. Can we not see in it the grasping hand of autocracy striking down the initiative of the individual and making the State predominant?

We concede that the bill contains a beneficial endeavor in striving to unify our systems by expending money for the furtherance of our educational pursuits, but we cannot blind ourselves to the glaring and overbalancing evils which it contains. The able Jesuit writer, Paul L. Blakely, has set forth these evils in four points. First, it costs too much—calling for an annual appropriation of over \$100,000,000.00 from the Federal government, while almost an equal amount must be raised by the States. Secondly, it tends towards the suppression of private initiative in education and is consequently opposed to public policy. Thirdly, it is a complete reversal of the relations which have hitherto existed between the Federal government and the schools of the respective States. The last and most important is that it establishes at

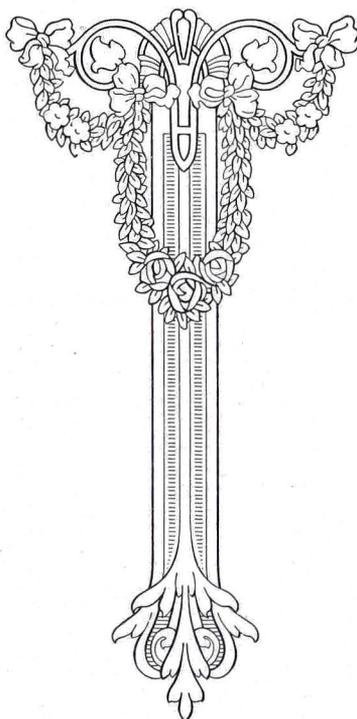
Washington a political bureaucracy dominating the free schools of a free people. Of these four reasons for opposing the bill none stands out more prominently and none is more appealing to the liberty-loving and patriotic American than that which tends to centralize under the control of a political machine the school system of our country. It would subject our schools to tyrannical bosses who would blight education and render the school system odious. But the pathetic part of it all is that few are fully awake to the possibilities for evil which the bill contains. Most of us are carried away by the idea of a more perfect system of education which will be aided by generous gifts from the Federal government. We do not see its tendency towards centralization of government which is adverse to our ideals of liberty. To centralize our school system by placing it under a political appointee at Washington is adverse to the principles of a democratic government; for it takes from the hands of the people a right and duty of private initiative which is the inalienable prerogative of every American citizen. This is the right and duty granted to man to mould the mind of his child, or at least to have a direct hand in selecting its tutors. Bismarck, the great advocator of autocracy, knew well the advantages of such a system to sustain his policies.

It cannot be denied that such a measure is in embryo the first giant stride towards educational autocracy. The essence of autocratic and paternalistic government is, that it sways the rod of supervision immediately over the head of the individual citizen. This is what the Smith bill aims to do. By means of this bill how close the Federal government will be brought to the individual? Instead of dealing through the States its influence, though apparently indirect, will be actually direct. Then we will not have the true democratic citizen, imbued with a rightful spirit of independence and dauntless love of liberty as the product of our school, but we will have the pliant sycophant of an autocratic rule looking for the ever guiding hand of a fatherland.

Aside from this most potent argument, Catholics especially, and other religious denominations have further reasons for taking decided action against the enactment of this bill. Its enforcement would spell complete ruin to the Church's system of education, because it would be impossible to compete with the public schools while being overtaxed to support them. Moreover, as the plans do not countenance any religion whatsoever it would necessarily oppose them, and thus it would lead to infidelity and the loss of our standing as a Christian nation.

Such a course of action is opposed to justice because "if the state," says Brownson, "acknowledges the law of justice, it must respect the conscience of the minority, as well as the conscience of the majority; and then if it decides to make provision at the public expense for the education of all the children within its territory, it must provide schools for the minority as well as the majority."

Now as the dawn of a new day of justice breaks upon the horizon of history there appear many new nations born to live a life of democracy founded upon the principles of justice which have made America great in their eyes. The United States have played a most important role in aiding these young nations. We are looked upon as the champions of a just cause and as the vindicators of the rights of the oppressed. We are hailed as the lovers of democracy and personal liberty. Yet with all this love for utopian humanity and the cause of freedom we are passive before the feeble task of opposing autocratic systems within our own gates. With one hand we extinguish the blasting exhalations of a cancerous autocracy and with the other we raise up as a tree to stifle our own individual liberty. The passage of the Smith bill would be highly inconsistent with the ideals and practices of justice of our country and it would be one of the surest and quickest ways of leading to an autocratic form of government. If we are to have a government founded upon the principles laid down by Lincoln, we must oppose with all our strength the passage of such a bill.



## Catholic Education vs. Neutral Education

ARTHUR J. LANDROCHE, '19

**T**HERE is no question to-day which has so directly affected the welfare and interests of every individual, and consequently the entire nation as that of Education. The importance of Education needs no emphasis, especially in this country at the present time for no people are more alive to its utility and necessity than the Americans. Furthermore, no other people have made more liberal provisions for its general advancement.

While agreeing on the utility and necessity of education, Americans totally disagree on an important phase of the question. In this fair land of ours there are two great factions, the Catholics and the Non-Catholics, who are diametrically opposed to each other regarding the manner in which education should be imparted to the students. The cry of both is: what kind of education will prove the more effectual, and the more beneficial for the youth of to-day and of to-morrow. The Non-Catholics in their attempts to solve this difficulty would have religious instruction barred completely from the classroom. To prove this, let me quote their own words: "Let the priests attend to religion . . . the schoolmaster has nothing to do with it. The teaching of religion is the work of the Church and of the Sunday School. The school hours are too short for acquiring the secular knowledge needed to fit the pupils for their respective places in life." Surely this is not a Catholic's ideal of true education; nor is it the ideal of any Christian denomination, whatever doctrines it may teach. The Church and Sunday School can do a great deal in the matter of religious teaching,—but what if this religious teaching is counteracted by that of the week-day school? Religion should not be a thing apart from education, it should be interwoven, as it were, in the whole system, for religion is a factor which regulates the entire mind and happiness of a people,—hence, education to be truly good and socially useful must be fundamentally religious.

The importance of religion and the difficulties attending religious training at present demand that religion should permeate the whole life of the child, and that whilst his mental faculties are developing they should be constantly kept under the influence of religion. The true aim of education is not the perfecting of the faculties of the intellect only but the development of man's moral faculties as well, that is, the formation of character. In fact character building is considered even more important than the mere training of man's mental powers. In one's scholastic career he encounters many circumstances which exert a positive influence

on character, The books read, the example of teachers and of fellow pupils, the teaching methods and the ethical atmosphere of the classroom; all have important moral bearings and it is necessary that religion be present "as a faithful guide and helpmate on the thorny road of school-life." "Take care in youth to form the heart and mind, for as the twig is bent, the tree is inclined."

Religious training must then be combined with secular education. However, it should not be taught in the abstract way, nor in theory only, but should be inculcated in practical ways. Reminders of the unseen world of graces, and inspirations of holiness and prayer should meet the pupil's gaze at every turn. As a result of this training, sound morals, the greatest fruit of religion would be deeply rooted in the youth's very soul.

Our opponents, the advocates of Neutral Education, would tell us that it is not the duty of the teacher to give the pupils religious instructions, that it is the duty of the priest. They err gravely in this doctrine. What is the teacher but the representative of the parents while the child is attending school? If the parents are obliged to look after the moral training of the child while in their care, it is only logical that the teacher, who assumes this responsibility as soon as the child is placed in his charge, should realize that he will be held accountable also for the moral well-being of that child. Nor is it beyond the teacher's scope of giving the youth religious instructions. It is considered the teacher's essential duty to train the child to form good habits; to administer timely word of advice and to give warning of threatening dangers.

Our opposing friends would still urge that this system of education does an injustice to the secular learning of the child; that the profane branches suffer greatly from the intrusion of religion. The objection surely cannot be based upon facts, for facts and statistics prove overwhelmingly to the contrary. Let me cite you a few instances which tend to prove the superiority of Catholic education over Non-Catholic education. Take, for example, this little village of Bourbonnais. Here in matters of education the Church and State work hand in hand. The public schools for both girls and boys are Catholic; both profane studies and religious doctrine are imparted to the children. Those who complete their preparatory course here, compete in an annual State Board examination. The papers are examined by members of the Springfield Board of Education and when the graded list returns it is invariably found that the names of our school children head the long list with general averages of 97 and 98 per cent. Just a few weeks ago in Chicago, there was an educational contest between the parochial or Catholic schools and the public schools. The final results show the Catholic children to be far superior in training. Hence, what better and more eloquent testimonial could there be of the great value of ethical education.

Let us now examine the results of secular education. There is no doubt that young men coming from these schools made

wonderful progress in profane studies. It is true again that a goodly number of them have attained positions of the greatest honor and respect, but it is also true very often only one side of their nature has been developed; that the other, namely, the moral side has been shamefully neglected. Where is this irreligious education going to lead? Such a godless system cannot fail to lead to infidelity and its blighting consequences. Man is human and possesses passions, and without a moral incentive to avoid evil he will follow the dictates of pleasure which lead to mental and physical ruin. Why is it that we have so many men and women in asylums, hospitals and sanitariums? Why, the whole country is literally filled with such institutions! Statistics taken from these institutions come out boldly and state that it was for the most part a lack of moral courage resulting from irreligious training. You will probably say: "Yes, but the majority are ignorant, they are not wholly to blame." To refute this let me quote you a few examples: In the person of Lord Byron, the great bard of the English language, we have a man of wonderful knowledge, a genius, second only to Shakespeare and with all that a man devoid of pure morals. What was his conduct, and what did he gain with all his knowledge? His moral conduct was so degrading that one refrains from even thinking of it. Again we have other geniuses as Rousseau, Voltaire, Gibbon, Fielding, all men of wonderful intellects, and yet lacking in good morals. What good did they impart to others? How thankful we would be if they gave us a semblance of good. But such is not the case, for so taken up with their passions and so marked were their failings in moral courage that far from inspiring us they are the objects of our pity. Now in the face of all these facts can our opponents honestly admit that their proposed system of education will prove more beneficial and effectual to the future career of youth? Surely if they will but reflect upon the question they will have to admit that education without religion is far from being an ideal system. Moreover, they are forced to admit that irreligion brings about disrespect for higher authority and therein is found anarchy, the greatest evil that can befall the social world.

How was the World War, the greatest conflict ever witnessed, brought about? If you will examine the causes which lead to it, you will notice that there was a shameful lack of morality among all the nations. That God, the Author of all things, temporal and eternal, was being forgotten. Man in his pride and conceit, thought himself sufficient and refused to render God his just dues, which drew down divine vengeance. In the midst of this great catastrophe man realized that his error, and readily acknowledged the hand of God directing all. He soon admitted God to be his Master and Supreme Good and then on bended knee he invoked Him to bring about Peace. The whole of humanity had learnt that great moral lesson that "Without God there is nothing and with Him everything."

# Maledictory

G. A. GALVIN, '19

WITH an impressive silence, similar to that which follows a mighty peal of thunder, the greatest war ever recorded on the pages of history came to an end. No longer do war-worn soldiers wait in anxious expectancy for the attack of the foe; no longer do silent sentinels keep strict watch as heroic armies lie in restless sleep; no longer do the cries of the wounded and dying render dismal the European battlefields; no longer do flaming and flaring shells light up the torn and ravaged plains of No Man's Land; no longer do mighty cannons belch forth tons of murderous steel; the sputter of machine guns with their never-ending message of death can be heard no more; implements of war are already rusting on battlefields but yesterday the scent of frightful carnage; broken field pieces, ruined homes, shattered cathedrals, ravaged plains, and innumerable graves are now but silent witnesses of a tragedy that once was, and is no more.

Peace has returned to a war-sick and tired, tired world. Courage and victory has led her back a captive to her former home. The innumerable activities of warfare, carried on with the greatest amounts of intensity and efficiency have relaxed. Peace smiles and bids sobbing earth dry her tears. At her sweet command the features of the earth distorted with four years of mourning gives way to an expression of joy and happiness.

Ships now sail peaceful waters; men crouch no more in trenches but walk erect and free of danger; clouds of black smoke from the mighty throats of war factories no more muddles the light of day; tired but happy laborers are wending their way homeward; military camps are being slowly deserted, and the rebuilding of devastated countries has been carefully planned; the terrible storm of blood and fire has spent itself; the world draws a sigh of relief and with lifted eyes towards the Mighty of Mighties breathes a prayer both of repentance and thanksgiving. Peace, what a sweet, sweet word. Never in the annals of history was ever a word received with greater demonstrations of joy. Never in the annals of history did ever a word spread with such lightning rapidity. As it sped from nation to nation, from city to city, from village to village, poor toiling, tired humanity ceased its labors and gave full vent to its feelings of joy. Humanity did well to rejoice for a cruel, heartless struggle has been brought to

a close. Humanity did well to rejoice for peace has returned to bless the earth with her numberless gifts.

Though war has settled one great question, Peace has raised many others. As an aftermath to the war noted statesmen and far-seeing professors of social science realize that a crisis has come, and that it must be met as bravely and as courageously as our soldiers met the enemy at Chateau Thierry. The terrible struggle of the last four years has brought about a mighty moral upheaval, and to-day the forces of discontent are demanding reform with voices loud as the huge guns that shook the impregnable forts of Metz. Peace has closed the work-shop of Mars and as a consequence thousands have been deprived of the means of subsistence. Our soldiers are returning in large numbers day after day and are in search of work. Violent contraction is bound to result from this enormous inflation; Bolshevism, the off-spring of Socialism, with its evil influence is constantly growing in power; high prices for the necessities of life along with the eternal question of wages are some of the problems that must be faced. The task of straightening out the tortured and distorted forms of civilization demands an acuteness of mind amounting to genius. A world filled with such perplexing problems is enough to strike fear into the hearts of the bravest and cause men, old in the school of world questions, to cry out, "more strength, more strength." But what of the college graduate, as he leaves his college home? With what fear and trembling must he go forth into a world whose weighty problems stand so many giants ready to grapple and destroy him? What will be his part; what will be, if any, his role?

Facts prove that the college graduate has always played an important role in the affairs of the world. College men have been leaders of progress and achievement for years. Review the names of our great men of to-day and with few exceptions you will find that they are all college graduates. Review the names of those who steered the ship of state through the angry waters of revolution, disaster and discontent and you will find that they were college men. Ask men who have been the benefactors of humanity—the answer comes, men who have made a college course. It is not strange that the college man should wield such a power, for he has been given opportunities and advantages which necessarily make him so—and with the arrival of this age he needs must be a giant.

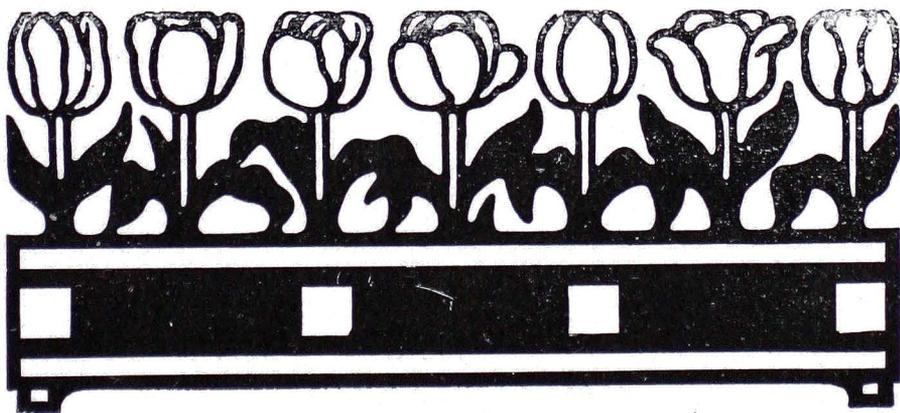
A crisis is here. A new age is here. A time of change is here and the college man is destined to prove a potent factor in bringing about a settlement of disordered conditions. The world is crying with a vengeance for political and industrial democracy. The men who died did not die in order that the world might remain as it was before. Just insofar as men permit themselves to think old thoughts and return to the old habits of personal and

national greed, insofar will the war have been a hollow mockery and a miserable failure. But the world must not fall back into the old regime of injustice and stupidity and the college graduate, the expert workman, must prevent this catastrophe.

Armed with the sword of justice, protected by the shield of truth, he must go forth conquering to conquer and fight for the political, social and economic independence of the world. The panacea for all our inequalities and evils of our economic system will be found only in wise government, based on a sound code of Christian Ethics. The state must protect the laborer and insure him the rights of a human being. If the state performs these duties then a powerful influence for good will be brought about in every branch of our national economics. A mutual understanding, based on principles of equality and justice must be established between capital and labor. With content and harmony brought between capital and labor both Bolshevism and Socialism will be uprooted. The growing power of capital and the influence of monopolies must be limited. The wage-earners must be given that to which he is entitled—in a word—justice must reign and then social and economic harmony will be attained.

Thus the college graduate may, by the application of the Christian teaching received and by a proper realization of what is right and just be able to bring about a union between capital and labor and thus help solve great problems of reconstruction.

Ladies and Gentlemen, this day we of the class of 1919 part—this day our college career ends,—this day we bid farewell to friends. For all the favors unmerited and unmeasured and for the inestimable gift of a college education which we have received from the faculty of this institution there is no return in our power but the sincere acknowledgement of grateful hearts.



## Class Memorial Presentation Speech

GREGORY A. GALVIN, '19

REVEREND Fathers, Ladies and Gentlemen: The word gratitude includes five things, first, a deep and lively recognition of benefits received; secondly, an ardent love and complacency in the benefactors; thirdly, an immediate beginning in repaying or at least in expressing our thankfulness; fourthly, a fixed purpose of heart to make better returns if ever in our power; and fifthly, a determined resolution to retain gratitude for benefits and favors received.

I have no doubts that the gratitude in the hearts of the Class men of '19 includes these five qualities. When we think of what St. Viator's has done for us in giving us the benefits of a college education how can we help being grateful. As a sign of our love and gratitude we bequeath you, our Alma Mater, a beautiful bronze statue six feet in height, surmounting an artistic Bedford stone base, which monument is to be erected on the campus during the latter part of July.

This memorial is to commemorate the lives of the sixteen Viator men who sacrificed their all for their country and also for the other Viator heroes who participated in the war. This gift was made possible through the earnest co-operation of all the students of the College and the kindness of friends, to whom we extend our sincerest thanks.

We hope by this little token to manifest some slight expression of the loyalty and love we bear for our Alma Mater in return for the priceless heritage of a Catholic College education. May this memorial which is to commemorate the deeds of those who nobly gave their lives for their country, teach us and the students after us, the lesson of duty nobly done. May we and the students yet to pass through the halls of Viator fulfill our duties as well as those men in whose honor this monument is to be erected and thus shed glory upon the school that gave us birth.

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Our Very Reverend President responded with inspiring words of praise and gratitude for the class of '19.

## Shakespeare's Ideal of Woman

JOHN G. POWERS, '21

(Medal Essay)

THE Grecians were the first to realize the depth of the human heart and the bewildering maze of the mind. They alone of all ancient peoples were the first to train and develop the intellect. Their genius laid the foundation of philosophy, unearthed the first wonders of science, and unfolded the beauty of art. But the true moral tone that Christianity has bestowed on man was not present to temper the flame of thought and chasten the almost garish brilliance of their philosophy. Without the restraint of true religion error crept into their schools, whilst her art degenerated into the sensual. The Grecian soul, benighted by Paganism, could not grasp the spiritual, the ennobling stimulus of the mind and heart. The Divine Spirit of Truth has broadened man's intellectual vision. He is no longer charmed by the things of sense. Mere physical beauty does not constitute the ultimate perfection. Man now sees in the transcendent perfection of creation the reflection of the attributes of the Creator. Literature, the eternal record of the advancement of the soul, is freed from the shackles of pagan ignorance and error and we may now study the effect of the spiritual upon the mental faculties in the Christian ideals, potent impulses that actuate our daily life and impel us to the development of our nobler natures. In the emancipation of thought from the servitude of the material, in this purgation of man's ideals woman has assumed her rightful position in society for a just and high concept of her is inseparable from nobility of soul. Christ raised woman to a high station in the moral world and His Church has maintained this standard. The next powerful champion of woman is Shakespeare, for he has enriched the literature of England beyond that of the other nations because he has eternally established a conception of woman that shall endure. He voices the emancipation of woman from the degradation of paganism to the lofty esteem of the Christian. He typifies the spirit that constitutes the divergent element of two civilizations.

We may consider Shakespeare's ideal of woman from two viewpoints; the first as she exists in herself apart from the influence of environment; the second, her sphere in society and the force within her that fashions her character. Woman existed in his mind as the noblest creation of God. He visualized her as a

creature endowed with a soul enriched with the choicest gifts of the Creator, a heart capable of the most refined and elevated emotion, of an adroit and talented mind. This ideal he reverently enshrined in the most secret recess of his intellect. It was an inspiration to him in his struggle for perfection in the delineation of her character. He was too intimate a student of human nature to permit the imperfections of man to destroy his faith in woman, because the reality failed to conform to the ideal. At her creation she had embodied the perfection of the Divine mind but sin and the weakness of fallen nature has sadly marred the handiwork of God. This consideration strengthened Shakespeare's faith in her. If the perfection of God's thought could be incorporated in her she was capable of re-embodiment the ideal of the finite mind. But this did not lead him to clothe the ideal in the form of his characters. His concept was a creature of the mind preserved by the environment of thought, an atmosphere as ideal as the being itself. It could not retain its absolute beauty in the surroundings of actuality but would be influenced by forces beyond its control. Hence, we may say no single female character of Shakespeare is the embodiment of his ideal, it was rather the power that preserved him from the disillusionment of reality and guided him in the study of womankind. He was unable to perpetuate this perfect creature in a single character but he did this more admirably by rendering some virtue of it the predominant trait of one heroine. Were we to combine, in one creation, the principal characteristics of his women, such as the innocence of Ophelia, the fidelity of Desdemona, the gladsome heart of Rosalind, the intellect of Portia, we would have the concrete presentation of Shakespeare's perfect woman. Even his villainesses have something in common with her. His wicked characters are usually distinguished by the intellect, the wit and the vigor of the emotional nature, forces of the mind and heart that enrich character when turned into the channels of virtue. What, then, was the purpose of this ideal figure of woman if she was not presented in each characterization? It quickened his sensibility and trained his perception in the study of man and woman in every day life. It inspired in him those delightful delineations of woman that he has left us. His knowledge of human nature tempered the fire of enthusiasm in the work of creation.

From the heroines of his play we glean the knowledge of the ideal that he formulated regarding woman's station in society and the forces that shape her destiny. No female character usurps the commanding position in any play; she is rather the element that completes the fullness of the hero's delineation. She is a creature that must love and be loved. Her love is the basis of her idealism. It is her nature to surrender herself totally to the power of her passion. This characteristic was the all-powerful influence, not only in the formation of her own character, but in

contributing to the elevation or fall of the hero. If the object of her love was base and ignoble there was a corresponding corruption of her nature; if it were high and noble, it heightened the beauty of her soul. The woman that failed to entwine her heart and soul in those of the lover received no character development. She was a failure in the realization of her own object in life and contributed to the ruin of another. We see Rosalind the goddess of destiny to three pairs of lovers. Her love gave her the courage to seek Orlando in the Forest of Arden, an action that sets in motion the entire series of events that terminate in the happiness of all concerned. Had she failed to comply with the dictates of her heart she would have frustrated the end of the play. Were we to pour through all his plays we would find the same inevitable conclusion confronting us. We shall content ourselves with the study of two, for of all the characters that move across the Shakespearean stage they most forcibly impress this conviction on us. The first is Lady Macbeth whose love centered on a base object; the second is Ophelia who failed to act as duty prompted her.

Lady Macbeth was a woman of resolute will and determination but this power of soul was perverted and exercised in the practice of evil. Her ideal in life was false for she loved a moral weakling, a creature even more vicious than a soul given to sin. The vacillating character of Macbeth created an atmosphere that nurtured the seed of ambition in her soul. Woman is susceptible to temptation and liable to the weakness of our nature but her innate horror for sin coupled with her deep moral sensibility renders her stronger than man against the attack of evil. But there is another power that sustains or weakens her moral fibre and that is the domination of her beloved. Macbeth's will was not strong against the subtleties of temptation; his character was a weak fabric of good and evil impulses in which the latter were held in check through the fear of the consequences of detection.

“What thou wouldst highly,  
That wouldst thou holily, wouldst not play false  
And yet wouldst wrongly win.”

Hence, Lady Macbeth's ideal, her love for a craven soul, brought out the evil side of her nature instead of impelling her nobler instincts.

Woman loathes sin and clings tenaciously to the good. Repeated sin has not a deadening effect on her nature. There are flashes of emotion in the acts of a fallen woman that could be inspired only by noble aspirations of the soul. These fleeting evidences of her virtuous impulses are the results of the ceaseless struggle of her better nature to assert itself. Lady Macbeth deliberately chose an evil course. In this dreadful resolution she strongly attests her womanly nature. This assertion seems at first paradoxical but the truth is present in the further action of

the play. As it progresses on its tragic course blood, brims and overflows its pages. In the carnival of murder Lady Macbeth looms like another Medusa. She is the guiding spirit of the murderous hand of Macbeth for she spurs him to the deed by the sting of her scorn and ridicule. We shudder at this fury fearlessly entering the death chamber of Duncan and dabbling in the blood of the murdered king. It seems impossible that this cruel, relentless woman bears any resemblance to an ideal unless it be that of a fiend. Nevertheless she is a striking confirmation of Shakespeare's ideal.

Lady Macbeth surrendered herself to the forces of evil through her love for a depraved weakling. Her abandonment to her debased ideal is absolute and complete. Despite this, in the treatment of her character and action we perceive the guiding hand of Shakespeare's ideal of womanly perfection. Though we hear Lady Macbeth's prayer to the powers of evil, though we are present in those scenes where she appears the very incarnation of a fiend, though we are cognizant of her share of guilt yet, as the play progresses, we are convinced that she did not succeed in abandoning her nature. This was the ultimate aim of the sinful forces contending within her but the better nature overthrew the evil in this regard. Lady Macbeth died the victim of conscience, that merciless instrument which stung her to despondency when she thought of her past actions.

Lady Macbeth compelled herself to the performance of crime by a supreme effort of will. Her state of mind at the murder of the king is not characteristic of her, but is rather a hysterical suppression of the true promptings of her heart restrained by force. The lines,

"That which has made them drunk hath made me bold,  
What has quench'd them gives me fire,"

testify that she is sustained by a strained and false courage such as bolsters the wine-bibbler after the consumption of liquor. The voice of conscience is buried in frenzied thought and hurried speech for,

"These deeds must not be thought  
After these ways! so, it will make us mad."

But the consciousness of her guilt cannot be stifled. Remorseful broodings engross her mind. The mental struggle to strike down the insistent promptings of the heart exhausts her. The poignant agony of her soul breaks out in the incoherent speech of the sleep-walking scene.

"Out, damned spot, out, I say!—  
Fie, my lord, fie! a soldier and afeared.  
When have we to fear when none can call our power  
To account."

She continually lives again the scenes of horror she has

passed through. Her attempt to dissipate these recollections and strengthen her spirit by the constant repetition of the arguments she advanced to Macbeth is futile. The shallow assurance of their security from detection does not satisfy. The warring instincts of her nature gain the victory over will. The anguish and remorse of her despair rings out in her sigh, "Oh, oh, oh!" Truly here is a heart "sorely charged." Lady Macbeth did not unsex herself; her nature dominated her to the end. Despite her ruthlessness and cruelty we cannot but feel a certain sympathy for her. The possible beauty that would have been hers had she moved in a different environment, had she been under the ennobling love of a strong, moral character gives her something in common with Shakespeare's ideal. Her nature was brought under the tainting power of forces outside her control. She had to conform to the unswerving demand of her ideal to the detriment of character.

Woman must surrender herself wholly to her love or fail in her mission in life. The vocation of wifedom and motherhood transcends in grandeur the noblest callings of man. In these two positions she wields a mighty power over man and she shapes his destiny. They embody the ultimate end of woman and she must fit herself to comply to the obligations of both. She must sacrifice all to the stern demands of duty or she will cause disruption in the eternal scheme of creation. This is the essence of the catastrophe of Ophelia for she failed to see and meet her obligations. Her mission in life was to remain at the side of Hamlet to guide and sustain him in all the vicissitudes of his life. Hamlet loved Ophelia for he had "of late made many tenders of his affection" to her. Ophelia loved him in return but through the incapacity of her nature she was unable to fulfill her obligation. The mutual love of man and woman for each other is the outward evidence of God's call. They are predestined for each other. And the trials of Hamlet were now compelling his recognition of the greatness of his love. The great sorrows that burdened his heart filled him with the intense desire to open his heart to some person. He turned to the woman he loved, for it has been ordained by God that she shall soothe the troubled spirit of man, assuage the bitterness of his disappointments and failures, and sustain him in the every day life struggle by her faith and love. Hamlet found but a rebuff where he should have received sympathy and confidence. Ophelia was unable through the incapacity of her nature to step in the place destined for her. Hamlet was too keen a student of human nature to be ignorant of her character. This one incident aroused suspicion in his mind, which poisoned the well springs of trust and confidence. Because of this fatal weakness Ophelia abrogated her station in life and pronounced the doom of Hamlet in her own catastrophe, because she lacked the courage to strive to fit herself to be the guide of Hamlet when he needed her most.

Her weakness lies in her inability to sever the bonds that bound her to her father. The love of husband is more sacred than the love for parent. God has set His precept for the woman must leave all and cleave to her husband even as the husband must remain steadfast to the wife above all others. Ophelia lacked the moral courage to take the step. Her better nature prompted no defence to the scandalous attack of Laertes and Polonius upon the pure love of Hamlet. To the insulting question,

"Do you believe these tenders as you call them?" she offers no protest to the mocking tone and mean spirit that prompts them, but the meek rejoinder,

"I do not know, my lord, what I should think." She vacillates between the voice of God calling her in her love for Hamlet and the command of her father. She accedes to the demands of the father above the will of God.

"I shall obey, my lord."

Her supreme surrender of principle is reached when she accepts the role of deceiver to Hamlet to whom she should have cleaved. In the "nunnery" scene that follows her disgraceful fall the love of Hamlet is killed and with it dies his last vestige of faith in human nature. Ophelia poisoned the soul of Hamlet. The catastrophe of Ophelia has reached its climax. The death of Polonius destroys the support for which she bartered the noblest influence of her life. The grief and remorse unseats the weak mind, and the gentle, but credulous, Ophelia moves through the haze of insanity to her death. She lacked the strength of acting as duty demanded. She had not the courage to respond to the Divine call and in forfeiting her mission on earth she evolved her own catastrophe and precipitated that of Hamlet. Had he enjoyed the assistance and confiding love of Ophelia, had he been fortified by her fidelity and strengthened by that cry of pain,

"But break my heart for I must hold my tongue,"

would never have been spoken. Had there been one, more closely knit to him than by the bond of friend, to whom he could have unburdened his heart the catastrophe of Hamlet would have been averted or it would be different. The place Horatio filled was the place which Ophelia imperfectly filled. Ophelia sinned, and sinned mortally, against the ideal of woman as laid down by Shakespeare because woman is the embodiment of the love of God. Her heart alone is capable of that fire which is the nearest approach to the affection of God for man. He has endowed her with a delicacy of conscience, a refinement of soul, a spiritual depth and conception beyond those of man. Though physically inferior to man she is capable of a fortitude and heroism that towers immeasurably above his bluff courage. But to arrive at a true conception of woman we must analyze love. She is a

creature whose entire being revolves about this grand emotion of the soul. It is the ultimate charm of her being for she is the embodiment of Divine love for man. The love of God created man; it stayed His anger; it preserved His belief in fallen nature; it impelled Him to redeem this fallen creature at the cost of suffering and death to Himself. Woman alone is inspired with love like to this. Her love fashions man's life and moulds his character in youth; it enables her to bear the ingratitude of a wayward son or husband; it keeps alive her eternal faith in the object of her love; it leads her to suffer poignant grief, mental anguish, and heart-breaking sorrow with the passive heroism that finds no comparison but in the passion and death of our God. Her love can drag her down to the depth of ignominy or raise her to the heights of sublime virtue. Her love is the greatest power for good in the world. We may say that the love of woman is a sacrament, the ever present tangible sign of God's enduring love for us. If all degrees of her love cannot be considered in this light we can unhesitatingly assert it of a mother's love. Like this great wells of spiritual strength that Christ has left man in the ministry of His Church, this great sacrament of woman's nature must be revered by man. That man or that people that depraves woman commits a sacrilege that not only blasts the moral nature of the individual but destroys the moral stamina of the nation. Woman carries in her very nature a punishment against the degradation of herself or her position in society that has undermined the power of great peoples. Her fall is more ruinous than that of any other earthly or spiritual force because the depth of her fall is proportionate to the perfection of her nature. This was the ideal of the great dramatist. An ideal that all men must adhere to if they seek the higher and more ennobling plane of truth in thought and act. An essential ideal that can raise man above the material and carnal.



## League of Nations

MYLES J. HOARE, '19

(Medal Oration)

THE League of Nations is about fallen from the womb of opportunity—a dead thing—still born! There is a monstrosity which bears a distant outward semblance to a league of nations; but there is no life in it. Whatever activity it possesses comes from a process of galvanization. The beat of its heart is artificial; its nerve centers respond to a force from without.

The world yearned for a league of nations. Never before in all history was there such a war; never before was humanity so strained and tried. Men have learned to hate war and the vision of suffering and misery which it conjures. The great heart of the world throbbed at the prospect of an alliance of the nations which would banish war forever. The mighty hymn of a new-found democracy floated over the earth, blending with the Christmas message, "peace on earth to men of good will." Men hugged to their souls the beautiful dream. Starving nations started singing, buoyed up by the hope that hate and war were gone forever. The brotherhood of man was upon them; the war flags were to be furled for aye. Universal Democracy! Universal Justice! Universal Peace! The tongues of men lingered on these honeyed words. But alas! The league of nations is but the strong will of four strong men. Liberty is but heavier chains. Democracy, a word-symbol of cheat and dilusion. Peace, the ominous lull before the forces of civilization are rent asunder. The curse is upon the handiwork of man, because they have not known God nor His Christ. There is no soul in this heralded league of nations. It is all dry, insipid materialism. Barnum-like, the world will exhibit this monstrosity. Later, sore, sallow and dry, it will enter the cabinets of the museum of history, because the nations have begot but a clanging curse.

This deadly British device was constructed with the three-fold purpose of holding Ireland in perpetual bondage; of depriving the American commonwealth of its sovereignty as an independent state, and of abolishing the Monroe Doctrine.

For nearly three centuries Europe has been governed by what is generally known as the "Concert of Europe," a body composed of the representatives of the great states whose duty it is to guard what is called "the balance of power." Earl Grey once said that "the poorest peasant in England is interested in the bal-

ance of power, and that England ought to interfere whenever that balance appeared to be really in danger." I do not exaggerate, therefore, when I say that the right of every American, the right of every Irishman, to self-determination has been jeopardized because the balance of power has been suddenly overthrown. Just before the great war began the guardians of the European balance of power were Great Britain, France, Germany, Austria, Italy and Russia. Out of these six great powers two triple alliances had been formed, the one composed of Germany, Austria, and Italy, and the other of Great Britain, France and Russia. Thus matters stood when the struggle of the Titans began.

The startling outcome of the great struggle has been the complete overthrow of the Concert of Europe and the consequent collapse of the balance of power; and what is more startling, more unexpected still, is the fact that out of the wreck there has arisen a well-defined domination in England, which, with her sea power encircling the earth, now menaces the future peace of the world. Russia, the colossus of the East, has fallen, and Turkey lies prostrate at her side; the mighty military monarchies, Germany and Austria, are grovelling in the dust, starving and begging peace of the Entente. What do I mean when I say the Entente? I mean the British Empire with its dependencies, France, Italy and Japan, all bound together in the mystic ties of treaties, many of them secret, in which we have no part.

Do you know that while this exhausting struggle has been weakening every other power, the British Empire has been expanding and growing stronger than ever before. She holds in her hands the surrendered German fleet, the German colonies, and the long-coveted Dardanelles, besides the Suez Canal, and a kind of over-lordship over our own Panama Canal, which can be defended only by sea power. When to all this is added the combined sea power of her allies, France, Italy, and Japan, she is not only the mistress of the seas, but empress of the world, in a way in which no world power has ever been since the fall of the Roman Empire.

The imminence of the peril has been confessed frankly by the confidential adviser and official mouthpiece of the President, Senator James Hamilton Lewis, who, after stating that Germany "can not in fifty years have a new navy that can oppose Great Britain," makes an urgent public appeal for an independent navy that can compete with that of England on equal terms.

I have indulged in these preliminary statements because it is impossible for us to grasp the conditions that confront us, until we first accept the fact that through some strange disposition of Providence the great war has given to England the over-lordship of the world. With France, Italy, and Japan bound to her by treaties in such a way as to make them quasi-vassals, there is no power capable of becoming a troublesome rival of the Colossus but ourselves. With that fact staring them in the face, do you think it strange that British statesmen should have set themselves

to the task of constructing a yoke under which they can hold in bondage the strong giant of the West, who has unfortunately far more material strength than diplomatic brain and experience? The yoke in question is called the league of nations and it was made in Downing Street by Viscount Grey. Do not imagine for a moment that President Wilson had anything whatever to do with devising this British league of nations of which he is now the aggressive champion. The famous newspaper correspondent, Mr. Frank H. Simonds, who has watched the entire proceedings at Paris says that the so-called league of nations is purely a British invention. It is essential to face the fact that so far as President Wilson and European expedition are concerned, the President went to Paris with no definite or clear or coherent program for a league of nations. Certain ideas, certain phrases, even certain principles were expressed in various of his speeches, but only in the vaguest sort of way. He went there to plead his cause, but he did not go there prepared to present any working basis of an organization for a league of nations. In a very marked degree the President, then, went to Paris empty-handed. British statesmen, like Lord Robert Cecil, like General Smuts, like Mr. Asquith, had in recent times outlined specifically and definitely certain sketches of a machine to be called the league of nations. All these various tentative suggestions and proposals confronted Mr. Wilson on his arrival. It was supposed by many that he in turn would present for his country the American view of what a league of nations should be. In point of fact, he had no scheme, and a situation approaching paralysis resulted during a certain period of time. Thus the President's position developed rather into an inactive attitude. So far from proposing, he remained silent. His real contribution, it would seem, was to veto the British plan in various points, where suggestions conflicted with his principles proclaimed in his American speeches.

After a certain length of time, however, it became clear that if real progress was to be made, it would be necessary to cease discussion of abstract principles and get down to actual construction of machinery, and at this point the President was helpless, and his associates in the American Commission were useless, and it fell to the British, logically and inevitably, to begin the task of constructing some framework.

The substance of what I have just said the President himself confirmed at the famous White House dinner given after his return, when he said very frankly that the British had drafted the scheme then pending.

There is a calamity represented by this Trojan horse contrived in Downing Street and called the league of nations. Its provisions are insulting and degrading to this Republic and our anger should be patriotically aroused when we read them. We should rather call it a league with the devil. If it is ever adopted that will be the name given to it by every patriot in Ireland be-

cause the primary purpose of Article X is to hold her in bondage forever, by cutting off all possible aid from her faithful children in the United States.

If such a league of nations had existed in 1776, there could have been no United States, because it denies absolutely the right of revolution. And more, it would have denied the right of France to give us any help whatever. If under such conditions the colonies had ventured to appeal for help to the league itself, they would, no doubt, have received the reply given by President Wilson to certain Senators who, after they had questioned him regarding Ireland, were told: "That is not an international question, but one to be settled by the parties concerned."

Lovers of Liberty, do not deceive yourselves. If this deadly contrivance called the league of nations, concocted by British statesmen with the future of the ancient sovereign state of Ireland, one of the primary sovereign states of Christendom, clearly in view, is ever adopted it will be the death warrant of the freedom of Ireland because it will arm the British Empire with the power bitterly to resent any action taken in her behalf by the Government of the United States.

Apart from our genuine friendship for Ireland we, the American people, must join with her in defeating this British device, because it strikes directly at our liberty. The constitution of this league to make eternal the power of the British Empire, purposes seriously to impair the sovereignty of the American commonwealth as an independent state, to compel Congress to declare war whenever called upon to do so by an external sovereignty, to compel Congress to accept the mandate of an external power in regulating the size and composition of our army and navy, fortifications and armaments, to compel Congress to send armies overseas against its will, to deprive the United States of the right to preserve its neutrality in case of war between two or more foreign states, and last, and worst of all, to compel the United States upon the outbreak of a foreign war, to suspend its commerce with any states even against the will of Congress. All these tremendous sacrifices we are called upon to make in order to advance European interests and European ambitions. We are asked to surrender our precious birthright of isolation and independence, without receiving even the traditional mess of pottage. But that is not all; there is still another tremendous sacrifice we are called upon to make which is of the gravest importance. On the East coast of Asia there is a kind of duplicate of the British Isles, equally imperial and equally aggressive, known as Japan. That rising power has just said to our beloved America. "I demand of you that you amend your immigration laws so that the yellow man of the Orient, with their cheap labor, may come in waves and overwhelm the western coast of the United States." Certain dark schemers at Paris know perfectly well that that deadly design against our integrity as an Independent Nation cannot be carried

out without an abolition of our moral Gibraltar—the Monroe Doctrine.

When we look back upon the events of the past two years our love of country should compel us to call out: "Would to God that a great national leader could be sent to us who is at once a full-blooded and full-hearted American." In fancy let us go back to the fateful day when the Continental Congress found such a national leader as we now need in the person of General George Washington. After serving for eight years without pay in a terrible war against this same British Empire, he surrendered his commission to the Congress and retired to private life without accepting a single present from anyone at home or abroad. He was not a present-taking President. All he accepted was the thanks of his countrymen, and in return he gave in his farewell address a priceless admonition to them to keep forever free of entangling alliances with European nations. General George Washington thus became the first bitter and outspoken opponent of any connection whatever with a European league of nations.

Only a few words more which shall be confined to the question of questions so far as Ireland is concerned. Now that the smoke screen called the league of nations has floated away, we will soon have the Treaty of Peace in which the real business will be done. A vital part of that Treaty of Peace will consist in the recognition and guarantee of the right of self-determination, so far as the newly created nations with hard names are concerned. In that list of small nations the name of brave and ancient Ireland will not appear. Will the United States Senate place it there as a condition precedent to ratification? It has the power to do so, if it will. That is the only way, in my opinion, in which Ireland can hope to win the right of self-determination. There is one great party in the Senate which will, I am sure, be favorable to our just and righteous aspirations. If the other party, for which we have done so much in the past, forsakes us at the critical moment, the blame will be at its door. Let us not listen for a moment to the cowardly and hypocritical declarations of certain people who are now attempting to carry water on both shoulders by pretending that the adoption of the so-called league of nations will actually advance the cause of Ireland.

Against this British invention called the league of nations we must present a united front; we must stand or fall together. And last, and most of all, every patriotic American must see to it that no Peace Treaty shall be ratified by the Senate of the United States which does not include on the list of small nations to be guaranteed the right of self-determination the name of ancient and long-suffering Ireland.

## De Valera, the Irish Nobleman

S. P.

THE recent war, in which the blood of two great continents freely mingled to swell the tide that was to irrigate an arid world of autocracy with the fructifying waters of what we were told was "democracy," has been the means of bringing America in closer contact with an aristocracy whose influence every American war (excepting the latest) was fought to destroy. All ranks of nobility have graced our country, even princes and kings announce the desire to do honor to the United States by visiting its shores. It may be of advantage to the American people to have a democratic and plebian atmosphere charged with an air of aristocracy; their customs, morals, manners and even their laws may take on a tone more congruous with the dignity of manhood. Whether or not royal blooded and titled Europeans, as the term "royal blooded" and "titled" are commonly accepted, can give to American institutions that much needed elevation, the future alone can reveal. But there is in our midst one whose visit to America cannot but leave Americans better for his coming. Without title, as titles go in Europe, without royal blood, as blood is reckoned royal in Europe, he bears a title greater than which there is not and in his veins flows blood more truly royal than which there flows not. The chosen leader of a strangled but never dead race, the chivalrous knight of real democracy, with a heart throbbing with the royal desire and unshakable determination for freedom from the last vestige of autocratic rule Eamon de Valera, the spokesman of the "far-flung Gael," comes to America to teach Americans *Americanism*. He bears none of the earmarks of an unscrupulous politician nor the serpentine craftiness of an intriguing diplomat. Upon justice as seven hundred and fifty years of unpunished injustice has taught him to know justice and upon right as God has given him to see the right he pleads with the American people to recognize Ireland's cause in its true light, stripped of the gloss of propaganda with which stolen British gold has so long tried to cover seven centuries of wanton exploitation of a sister race. His personal appearance as the embodiment of his own dear land tells to Americans, what Americans since 1775 and 1812 are apt to have forgotten, what hardship and cruelty a liberty loving race has suffered and is still suffering from the arch despot of the world, the last trace of Kaiserism. The tall, great, powerful frame, clothed in wasted

flesh, speaks of the tortures the English government, a champion(?) of "democracy," can inflict on a lover of liberty; the drawn, haggard features tell of a brutality which English gaolers with seven hundred and fifty years of experience to guide them can bestow on one who dares vindicate justice. But the darkness of British dungeons have only enkindled a brighter flame in flashing eyes, the darkness of imperial prisons have only added greater heat to blood coursing wildly for freedom, the atrocities of English gaols have only chiseled deeper the lines of grim determination that mark a countenance bent to look on the light of a new dawn. Typically representative of the Irish people who although beaten, robbed, and ravished for the past seven centuries, are only strengthened the more in their resolution to wring from England's thieving hand what other nations have wrung from her Teutonic cousin, Eamon de Valera, President of the Irish Republic, stands before Americans as a living example of pure American Idealism. He asks their profession of faith in principles handed down by the God of justice and truth and long ago enunciated by man. If they do profess he will bring back to the last white nation in subjection a message of encouragement; if they reject his plea and prove traitor to the principles upon which their government was founded and preserved he returns to a people empty handed and disappointed to face the champion of imperialism single handed and alone with as much determination as if the millions of pseudo-knights of democracy were at his back. Like the true nobleman he spurns all but honest means to gain an honest end, convinced, as the Irish race has always been convinced, that "there is a certain nobility even in failure when the cause itself is great." The result of President de Valera's visit to the United States will be a test whether or not the democracy of America is but a lying hypocrisy other nations have practiced on an unsuspecting and credulous people.

S. P.





REV. P. ROBERT, C. S. V.

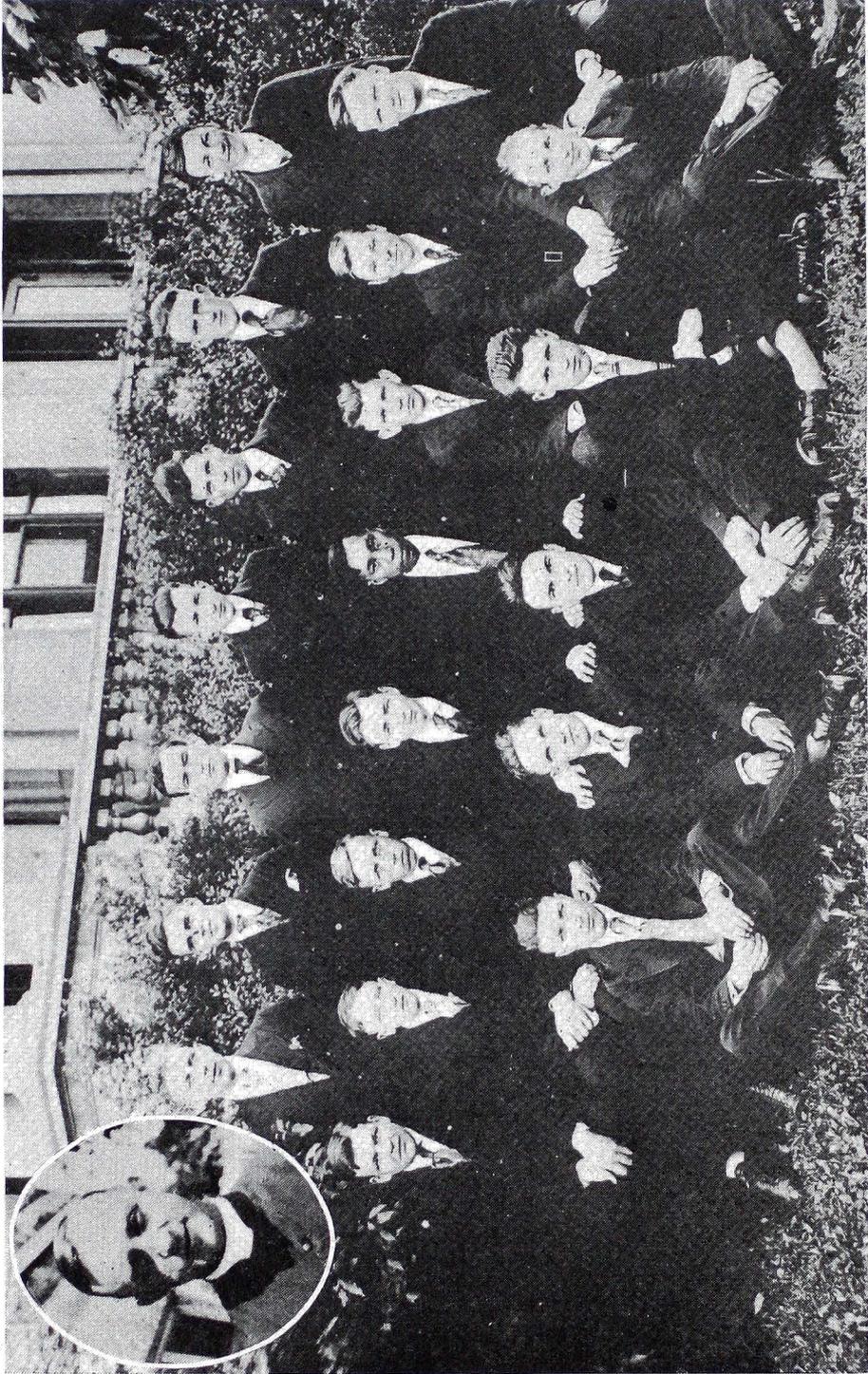
**The Very Reverend Pierre Robert, C. S. V.  
Superior General**

ON May 22nd, 1919, at the general chapter of the Community of the Clerics of St. Viator held in Brussels, Belgium, the Very Reverend Pierre Robert, C. S. V., was elected Superior General to succeed the Very Reverend P. D. Lajoie, C. S. V., who died in February of the present year in the ninety-third year of his age and the twenty-ninth year of his generalship. Very Reverend Father Robert had been chief assistant to Father Lajoie and Vicar of the Community since 1909. He has also for many years been closely identified with the government of the Community of St. Viator as a member of the general administration and as Visitor General. Previous to his entrance into the governing body of the entire Institute he had won distinction as an educator in the capacity of president of St. Michel College, Paris, and as administrator of community interests in the office of Provincial of Vourles. It was from this latter function that he was in 1909 elevated to the position of Vicar to the Superior General. During his vicarship Father Robert visited the provinces of Canada and the United States, thus making himself personally familiar with the religious and educational conditions, the needs and the aspirations of the Viatorians in America. Upon the occasion of his visits to the different institutions on this side of the Atlantic, Father Robert was liberal in his appreciation of America and generous in his praise and admiration of the work accomplished here by the members of the community. He could but wonder at and heartily bless the precious liberty we here enjoy to undertake and carry out enterprises which are so often hampered by iniquitous laws in other lands. A man of lofty religious and educational ideals he is therefore in cordial sympathy with whatever spells advancement in spiritual worth and real progress in intellectual culture. The students of the Viatorians in America, we are sure, will reap a large share of the blessings of his enlightened and zealous leadership. This sturdy son of Aveyron, still in his fifty-ninth year, with his inherited combative love of France, will continue to apply his splendid energy in uniting the impaired forces of the French Viatorians in victorious reconstructive efforts against the Goliath of infidelity. With thankful delight Father Robert will prosecute the constructive work so auspiciously commenced in Belgium and in Spain during the last decade.

From the year books of the Community we find that Father Robert has published a life of the founder of the Viatorians, the Very Reverend J. L. M. Querbes. This publication, besides giving evidence of the thorough scholarship of its author, gives assurance that under his guidance the Community of St. Viator will not be allowed to stray from the spirit of the saintly founder and from the traditions of the pioneer members. Father Robert, as many other Europeans, speaks several languages. Students of St. Viator College who were here on the occasion of Father Robert's visit thankfully remember that he spoke to them in very good English.

In offering our respectful homage to Very Reverend Father Robert we students of St. Viator College express the hope that he will give us the opportunity of welcoming him among us and of extending to him in person our filial greetings and felicitations.





HIGH SCHOOL GRADUATING CLASS

Montenegro, Pio, Philippine Islands.  
 McEnroe, John J., Kewanee, Ill.  
 Pluth, Louis, Bradley, Ill.  
 Reincke, Norman, Bradley, Ill.  
 Sees, James, Indianapolis, Ind.  
 Smith, Anthony A., Chicago, Ill.  
 Daly, Joseph, Chicago, Ill.  
 Brennan, John, Chicago, Ill.

The commercial diploma was conferred upon Harry W. Moore, Indianapolis, Ind.

Having successfully completed the Course in the Preparatory Department, certificates were awarded to the following:

Artery, James  
 Burkhart, Philip  
 Dooley, Clayton  
 Hanley, Thomas  
 Scherer, William  
 Whittaker, Francis  
 Bradley, John

### Medal Awards

#### Philosophy Medal

Donated by The Rev. J. J. Hurley, Chicago, Ill.  
 Awarded to Gregory A. Galvin, Assumption, Ill.  
 Next in Merit, Ronald L. French, Bourbonnais, Ill.

#### College Excellence

Donated by The Rev. Wm. Burke, Peotone, Ill.  
 Awarded to Gregory A. Galvin, Assumption, Ill.  
 Next in Merit, Arthur J. Landroche, Bourbonnais, Ill.

#### Oratory Medal

Donated by the Rev. J. H. Nawn, Park Ridge, Ill.  
 Awarded to Myles J. Hoare, Bradford, Penna.  
 Next in Merit, Daniel O'Connor, Holyoke, Mass.

#### English Essay Medal

Donated by Rev. M. J. Marsile, c. s. v., Bourbonnais, Ill.  
 Awarded to John Glenn Powers, Chicago, Ill.  
 Next in Merit, Robert L. Russell, Decatur, Ill.

#### Latin Medal

Donated by Rev. James J. Shannon, Peoria, Ill.  
 Awarded to Robert L. Russell, Decatur, Ill.  
 Next in Merit, J. G. Powers, Chicago, Ill.

#### 4th High Excellence Medal

Donated by the Rev. Thomas I. Shannon, Chicago, Ill.  
 Awarded to John Lustig, Bradley, Ill.  
 Next in Merit, Louis Pluth, Bradley, Ill.

**Mathematics Medal**

Donated by the Rev. J. P. O'Mahoney, Chicago, Ill.  
 Awarded to Harold J. Botschen, Chicago, Ill.  
 Next in Merit, John J. Brennan, Chicago, Ill.

**Physics Medal**

Donated by M. J. McKenna, Chicago, Ill.  
 Awarded to Felix Mooney, Philo, Ill.  
 Next in Merit, Harold J. Botschen, Chicago, Ill.

**3rd High Excellence Medal**

Donated by the Rev. J. J. Morrissey, Chicago, Ill.  
 Awarded to Victor Cardosi, Kankakee, Ill.  
 Next in Merit, John Brennan, Chicago, Ill.

**Chemistry Medal**

Donated by Rev. Thomas McDevitt, Oak Park, Ill.  
 Awarded to John J. Brennan, Chicago, Ill.  
 Next in Merit, Victor Cardosi, Kankakee, Ill.

**History Medal**

Donated by the Rev. Z. P. Berard, St. Anne, Ill.  
 Awarded to Louis Pluth, Bradley, Ill.  
 Next in Merit, John J. McEnroe, Kewanee, Ill.

**2nd High Excellence Medal**

Donated by the Rev. Richard F. Flynn, Champaign, Ill.  
 Awarded to John A. Ryan, Elmhurst, Ill.  
 Next in Merit, Andrew O'Laughlin, Springfield, Ill.

**Catechism Medal**

Donated by Rev. P. Dufault, Irwin, Ill.  
 Awarded to Andrew O'Laughlin, Springfield, Ill.  
 Next in Merit, John A. Ryan, Elmhurst, Ill.

**1st High Excellence Medal**

Donated by Rev. P. O'Dwyer, Chicago, Ill.  
 Awarded to James Thulis, Chicago, Ill.  
 Next in Merit, Wm. McGavick, Libertyville, Ill.

**8th Grade Excellence Medal**

Donated by Mr. J. J. Condon, Bloomington, Ill.  
 Awarded to Thomas E. Hanley, Milwaukee, Wis.  
 Next in Merit, Wm. Scherer, Alton, Ill.

**Penmanship Medal**

Donated by Rev. H. Van Pelt, Joliet, Ill.  
 Awarded to James P. Foley, St. Charles, Ill.  
 Honorable mention deserved by James Keough, Arthur Dufault, Lambert Paulissen, Xavier Larrea, Norman Danner, Harry Stull, Michael Artery, Arthur Long, Thomas Sullivan.

**Senior Conduct Medal**

Donated by the Rev. Michael Dermody, Aberdeen, S. Dak.

Awarded to James J. Sees, Indianapolis, Ind.

Honorable mention deserved by Lawrence B. Poudrier, Eugene Surprenant, Joseph Weiss, John Ryan, Leo O'Brien, Elroy Freehill, John McEnroe, John Korkey, James Creighton, William Bunge, John Lyons.

**Academic Conduct Medal**

Donated by the Rev. J. M. Reily, Reddick, Ill.

Awarded to Robert Heintz, Chicago, Ill.

Honorable mention deserved by William McGavick, Thomas Gallagher, Thomas Sullivan, Harry Graetz, Michael Artery, James Artery, James Thulis, Manning Ahern, Vincent Brady, Joseph Cosgrove, John Killian, Walter Shea.

**Politeness Medal**

Donated by the Very Rev. James F. Ryan, c. s. v.

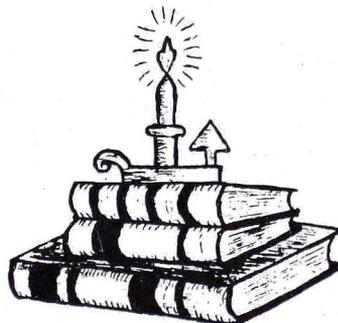
Awarded to Pio Montenegro, Philippine Islands.

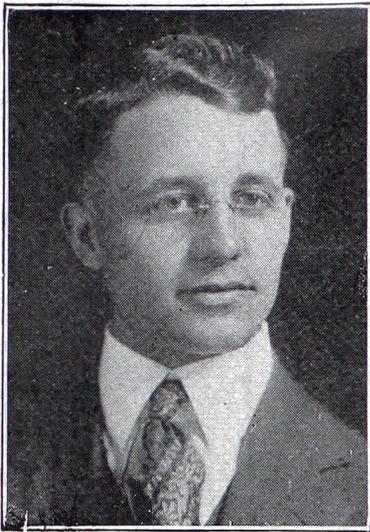
**French Medal**

Donated by the Rev. J. A. Charlebois, c. s. v., Outremont, Canada.

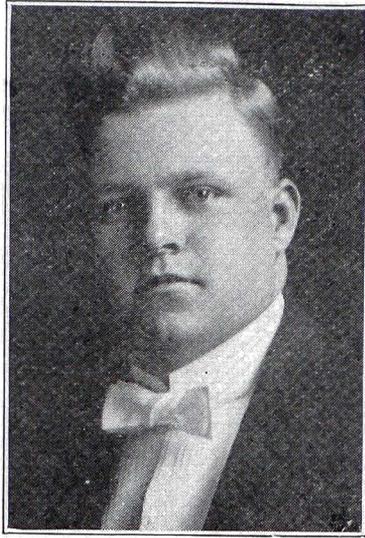
Awarded to Sarto Legris.

Next in Merit, Lawrence Raiche, Kankakee, Ill.; Arthur Dufault, Kankakee, Ill.

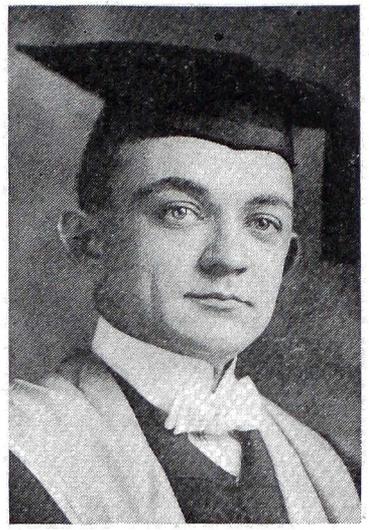




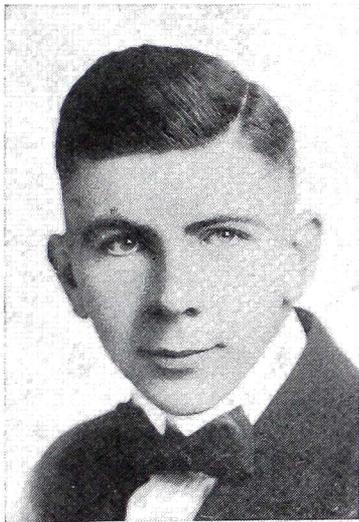
**J. JOSEPH SMITH, '19**  
Editor-in-Chief



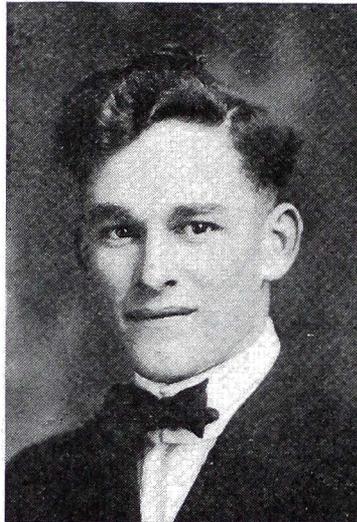
**GREGORY A. GALVIN, '19**  
Business Manager



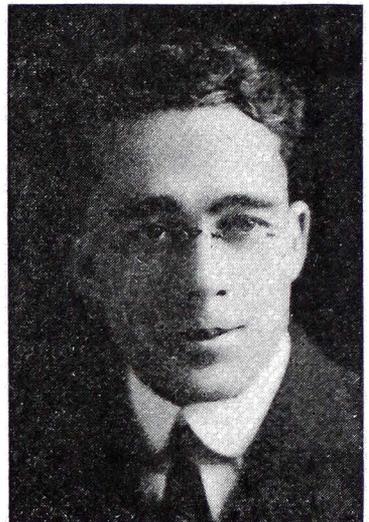
**ARTHUR J. LANDROCHE, '19**  
Alumni



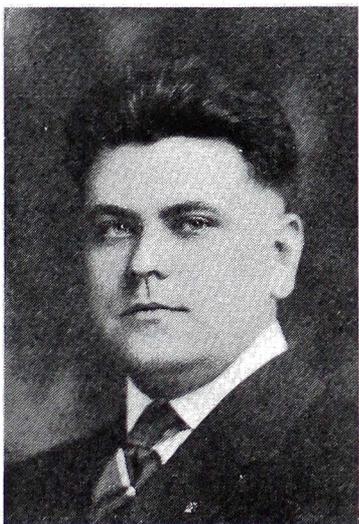
**JOHN H. NEWMAN, '21**  
Athletics



**ROBERT L. RUSSELL, '21**  
Alumni Assistant

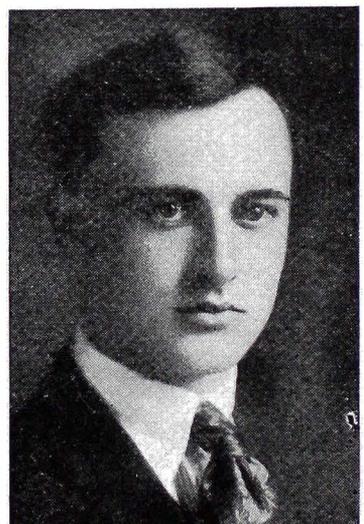


**DANIEL A. O'CONNOR, '20**  
Exchanges

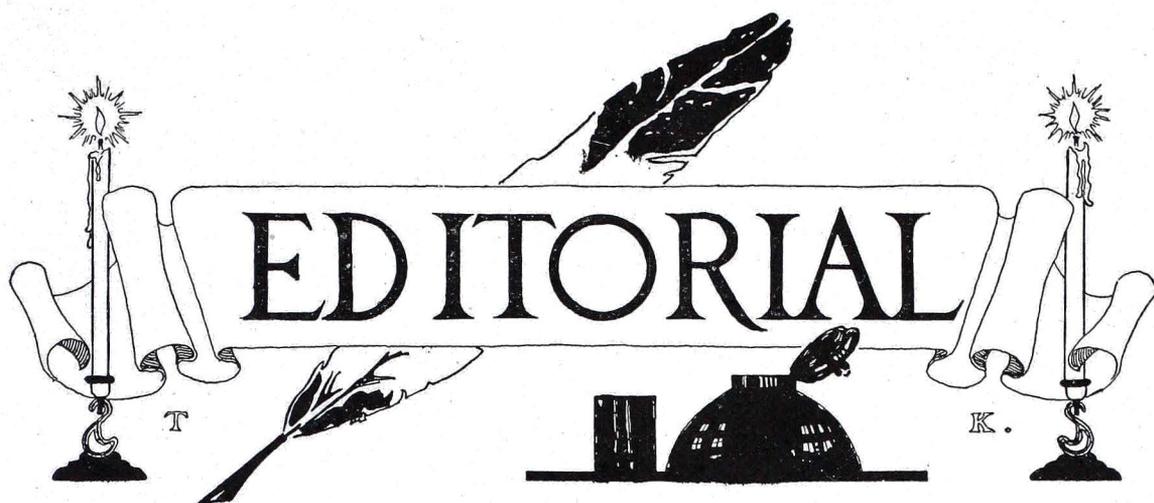


**J. ROBERT ELMSLIE, '19**  
Inter Alia

THE  
VIATORIAN  
STAFF  
1918  
1919



**J. GLEN POWERS, '21**  
Viatoriana



# The Viatorian

Published Quarterly by St. Viator College, Bourbonnais, Illinois

PUBLICATION OFFICE, BOURBONNAIS, ILL.

## EDITORIAL STAFF

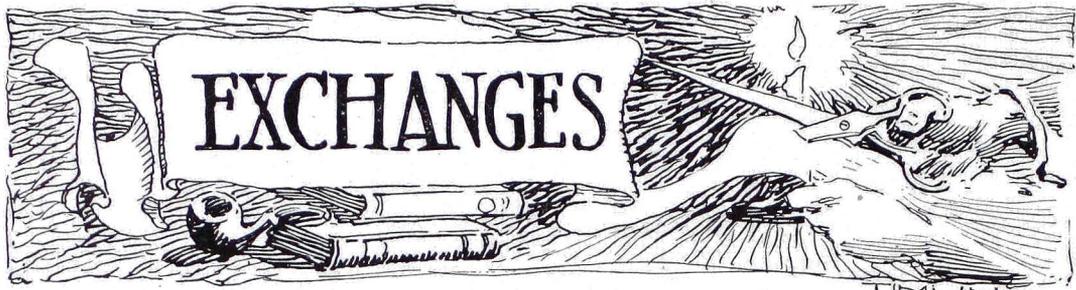
Editor-in-Chief.....	J. JOSEPH SMITH, '19
Exchanges.....	DANIEL A. O'CONNOR, '20
Athletics.....	JOHN H. NEWMAN, '21
Viatoriana.....	J. GLEN POWERS, '21
Business Manager.....	GREGORY A. GALVIN, '19
Inter Alia.....	J. ROBERT ELMSLIE, '19
Alumni.....	ARTHUR J. LANDROCHE, '19
Alumni Ass't.....	ROBERT L. RUSSELL, '21

Entered as second-class matter January 12, 1917, at the Postoffice at Bourbonnais, Illinois, under the Act of March 3, 1879.

*Subscription price, One Dollar per year, payable in advance. Single copies, twenty-five cents.*

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

**F**INIS. With this issue of the Viatorian we complete the thirty-sixth volume of our college magazine. The volume may be looked upon as a binding chain bridging over a period fraught with trials and difficulties most trying to supporters of such publications. A student body sadly depleted by the necessities of war, financial difficulties most embarrassing, together with inexperienced hands to guide the destinies of the paper were the dull prospects under which the staff took up the work of editing this year's Viatorian. In consideration of these drawbacks what added praise may be given the dauntless laborers to whose untiring efforts is due this inspiring volume. It is our fond hope that the united efforts and the unstinted sacrifices made by the staff will be to our successors an ever ready source from which they may draw renewed courage in their difficulties. We extend to them every good wish and hope that the blessings of peace may aid them in the good work.



ANOTHER scholastic year has slowly descended into the west of yesterdays, and there remains only the brilliant afterglow of tasks well accomplished to tell us that all has not been in vain, that another epoch of our life has indeed passed, but that its cherished memory will ever linger, and its fruits will remain a source of pleasure and profit. It has been our good fortune during the year to pass in friendly review many of the publications of our brother and sister colleges, and to record such remarks as we thought fitting and proper. We hope that we have not offended or unjustly criticized any of them, but if we have unwittingly done so we hereby take advantage of this our last opportunity to beg the humble pardon of those whom we have wronged. And now in the glad fellowship of perfect reconciliation, we may proceed with a joyful spirit to the fulfillment of the duty that has been laid upon us.

For many months we have been listening to the Chimes of St. Mary's, and their message has ever been one of joy and gladness. There is an atmosphere in "St. Mary's Chimes," published by St. Mary's College, Notre Dame, Indiana, which gives it a distinct personality, and makes it unlike any other college publication. What this atmosphere is, we are unable definitely to decide. Perhaps it is the name, perhaps it is the form and arrangement of the paper; but whatever it may be we are conscious of its pleasing presence. And it seems to us that St. Mary's Chimes is written for the primary purpose of pleasing its readers. But this does not mean that the primary end so predominates the paper as to exclude other worthy ends, such as the progress of learning and the spread of enlightenment. The very first article in the May issue of St. Mary's Chimes proves our point, for it is entitled "A Study of Mythology in the Inferno." The author of this paper shows clearly how the great Dante has used the ancient legends of gods and goddesses to serve the purpose of his work, without at the same time debasing his dignity as a Christian—a believer in the one only true God. "In the Spring—" is an amusing story that well illustrates the carefree joy that is characteristic of the "Chimes." The master skill of Poe as a correct writer is well brought out in the article entitled "Poe as a Master of Technique." Great skill and insight into

character is shown in the development of such simple subjects as "A Kindergarten Circle," and "Windows." Childlike simplicity is the keynote of the short story, "The Apple of Discord," and yet when we reflect that men are but grown-up children, we realize that the true love which made Hyacintha Marie conquer every obstacle opposed by the superior beauty of her rival, Mary Ellen, will also conquer many a struggle for men and women. Evidently the girls of St. Mary's do not take English Themes very seriously judging from the comments contained under the heading "English Themes." Well, if we examine ourselves on the subject we may be inclined to agree in large measure with our friends. From a student viewpoint, at least, themes are a nuisance, but they may be classified under the heading of "Necessary Evils." "For the Honor of His House" is a patriotic story that awakens our interest and arouses our enthusiastic sympathy. It may be summarized by saying that there were heroes in the recent war besides those who fought and died on the battlefield. The editorials are just what we would expect from St. Mary's. Lightheartedness, seriousness and piety are exemplified in them. The editorial against "Socialism" especially is a timely one. Adieu! St. Mary's Chimes.

"The Villanovan," coming from Villanova College, Villanova, Pa., measures up to our standard of what is required for a serious, sensible college paper. "The Mystery of Rexford Keep" proved to be an interesting anecdote, in which the horrors of a ghost story are well relieved by the fascination of a love story. "Etymologically Speaking" awakens us to an appreciation of the value of the study of words and the roots from which they are derived. We were especially impressed by the closing remarks relative to "this highly abbreviating age of ours." We fully agree with the author that there can be no real and helpful improvement in the spelling of words or in anything else unless sanity gives the impulse and the guidance to the movement. To illustrate our point: we recently saw a sign in a college town which read as follows: "Dot Pak here." Evidently this is an attempt at phonetic or some other kind of spelling. Could anything be more absurd? If we had a few men in the country like Clem Hains, a character in the short story, "Prohibition," it is quite safe to say that the liquor trade would not now be in the throes of its death agony. Abstinence from liquor, we admit, is a good thing for those who care to make the sacrifice, but we cannot approve of the prohibition which is being forced upon us. "The Queen's Abdication" is a fascinating love story. We especially commend the cleverness of the writer in arranging and explaining the final meeting between Vivian and Vernon. The editorial on "Health Insurance" is one that should arouse the interest of everyone who is interested in social problems. Indeed something should be done to improve the condition of the work-



ingman, along this line, and we think the plan outlined by the editor is a very feasible one, chiefly because it properly distributes the burden of the insurance on the three parties concerned, viz., the community, the employer and the laborer. "Word Pictures" is a subject akin to Etymology, and interested us greatly. The "Splinters" of the Villanovan merit our especial approval. The jokes are real laugh-producers, and the jingles contain true humor. What is lacking in quantity in the way of poetry is well made up in quality. The poem entitled "The Soldier," if we judge correctly, has the true poetic ring. The style reminds us of Joyce Kilmer. Almost equally deserving of praise are the poems, "The May Queen," and "Twilight Reverie." We read your poetry with real pleasure, Villanovan.

"A thing of beauty, and a joy forever." Such is our appreciation of "The Labarum" from Mount St. Joseph College, Dubuque, Iowa. A tasteful cover design, a beautiful frontispiece, and a neat arrangement of material, with good clear type, are the features that help to create a favorable first-impression, which proves to be a lasting one. "Leaders of Men" is a character study worthy of a serious student. We agree with the author in the conclusion that Ferdinand Foch no less than President Wilson and Cardinal Mercier is entitled to an honored place on the pages of history, as one of the greatest men of our century or any century. The war story, "Old and New," makes a strong appeal to our sympathy. The meeting between Jim and his "Grandad" well illustrates how strong men dislike to show their true emotions. "A man is known by the company he keeps," says an old "saw." This is perhaps the reason why the author of "Horace and His Friends" succeeds so well in revealing the character of the master poet, by bringing us in touch with some of his friends. True friendship, we know, should be between equals. Horace knew this too, and while he was consorting with those who were greater than he by birth and wealth, yet he ever recognized that his accomplishments of mind and heart placed him on a level with or perhaps elevated him above those whom he called friends. Hence it was that Horace ever maintained an unpretentious, respectful equality even toward his patrons. "A House Divided" is an interesting story of the Civil War days. Its especial merit lies in the fact that it reveals the prejudice which existed in the Southern States during the war, and shows how some of this prejudice was broken down during the war. A touching Indian story is that entitled "Watiwa." The effect of civilization and religious training on the savage heart is clearly brought out in the case of the heroine, "Watiwa." She was a real heroine because she sacrificed her all, even her life, for the sake of justice and right. It is a regrettable fact that civilization and religion do not make more "Watiwas." One of the best appreciations of Joyce Kilmer we have read is that entitled, "A Glorifier of the

Commonplace." The author has evidently found the keynote of Kilmer's noble character. His simple soul did indeed glorify the commonplace. Among other things the short story, "The Revolt of Number Four," presents a good expose of the sham and hypocrisy of so-called "swell" society. We believe the editor is quite correct in saying that the "men who sit at the Peace Table" need the wisdom of King Solomon in order to assist them in effecting a just and lasting peace. But we must not overlook the fact that Solomon obtained his wisdom from God, whereas the men at the peace table seem to be wiser than God. Our President might well be flattered if he read the appreciation of his statesmanship and gentlemanliness contained in the "Labarum." Admitting all President Wilson's great qualities, and admiring his suavity, there is yet one bitter thought in our heart which will not permit us to enshrine him alongside of Washington and Lincoln. President Wilson had it in his power to do a great act of justice toward an oppressed small nation. It is hardly necessary for me to say that I refer to Ireland. Had he performed that one act, it alone would have been sufficient to immortalize him, and to signalize him as a man who loved honor and justice better than all the pomp and prosperity, all the pride of place and position which the world could offer. He failed to do that act which was dictated by the principles which he had declared before the world, and in so failing he was guilty of an act of injustice which whole oceans of high sounding words and professions of lofty principles cannot wipe away. You have a beautiful magazine, for all that, "Labarum," and we sincerely hope it will keep up and even improve its quality in future years.

We wish to offer our sincere thanks to the many other colleges that have sent us their publications during the year. Space will not permit us to review each one at length as we would like to do, but we feel called upon to append this brief note of thanks to the excellent college journals that have exchanged with the "Viatorian" during the last year.

### **Book Reviews**

"The Most Beloved Woman," by Father Garesche. Published by Benziger Brothers, New York, Cincinnati, Chicago. Price, \$ .90 net.

In his latest book entitled, "The Most Beloved Woman," Father Garesche brings before the minds of his readers the ideal, the most exalted type of Christian womanhood, the Blessed Mother of God. The author's purpose in writing this book, as he himself sets forth, is to stir up a more ardent love for the holy Mother, and fill men with a desire to read more of the Marian literature. Truly this is a worthy motive for undertaking such a task of love. And like a true son, Father Garesche has succeeded

in portraying all the charm and loveliness of the Blessed Mother. In the pages of his book he has unfolded to us the compassion and the love of the heart of Mary. He has indeed established her in the minds and hearts of his readers as "The Most Beloved Woman." He has glorified the Most Holy Virgin as the exemplar of womanhood, and invited all women to follow in her blessed footsteps. And this little volume should appeal to men no less than to women. For, who among us can contemplate the sublime virtues of the Mother of God and our own mother, without feeling enkindled in his heart a greater respect for all women, and without arousing in his soul some desire, however slight, to be a more worthy son of so exalted a mother. The form of the book is similar to Father Garesche's other recent books. It is divided into short tracts, convenient for daily reading. We earnestly commend this volume to our readers.

"Whose Name is Legion," a Novel, by Isabel C. Clarke. Published by Benziger Brothers. Price, \$1.35 net.

"Whose Name is Legion," the latest novel of the talented Catholic writer, Isabel C. Clarke, is one of the best "exposes" on the subject of Spiritualism. The legislation of the Church is clearly against the diabolical practice of Spiritualism, but even this is not enough to prevent some of our so-called Catholic people from tampering with this dangerous subject. To those who are curious to know more about Spiritualism and just why it is that holy Mother Church forbids this practice, we would recommend the careful reading of "Whose Name is Legion." This will not prove either a difficult or an uninteresting task for the book is written in novel form by one who has been acclaimed the greatest Catholic novelist of the present time. The first part of the story is centered in rural England, and later the scene of action is transferred to Algiers, in Africa. The author brings out her subject with thrilling realism, and gives a clear idea of the effect of Spiritualism. One of the characters is Father Benedict, a Catholic priest, who, in the course of the story, expounds very clearly the Catholic doctrine on Spiritualism and other magic practices. He warns Catholics lest their curiosity should lead them to meddle in these forbidden zones so fraught with evil for all men, and especially for those who treasure the priceless gift of Faith. A charming love story runs through the book, and the great skill of the author in telling a story keeps up the interest to the end. On the whole it is a work that every intelligent Catholic should read for his pleasure and profit.

"Our Own St. Rita." A life of the Saint of the Impossible. By Rev. M. J. Corcoran, O. S. A. 12 Mo., cloth, illustrated, net, \$1.00. Published by Benziger Brothers.

This is an age of heroes. From the battle fields of Europe resound the names of men who have fought and died for one of

the noblest of human ideals—patriotism—the love of country. But there is another kind of hero—a hero about whom we hear, alas! far too little in these modern times. The hero we refer to is the patriot of God, the saint who has fought the good fight against the world, the flesh and the devil, and died that the name and the cause of God upon earth might be glorified. All the saints of God, then, in the truest sense were heroes. And this is especially true of St. Rita, “The Saint of the Impossible.” If anyone doubts this we recommend that he read the life of this saint by Rev. M. J. Corcoran, O. S. A. He will be simply amazed to note the heroism of Rita in all the various stages of her life—in girlhood and womanhood, as maiden, wife, mother, widow and nun, she proved herself to be heroically holy. And none but the grossest sceptic will deny that it does take great heroism to be holy, to grapple with unseen dangers and win the victory when every odd seems to be against one. Father Corcoran has a charming and interesting style and pictures St. Rita as “a living, breathing, loving personality, thoroughly sweet and thoroughly good, yet thoroughly human.” Much is added to the charm of the volume by the beautiful pictures which illustrate various stages in the life of the Saint. St. Rita is called the “Saint of the Impossible” because of the wondrous favors which she secures for her devout clients. One has but to read her life in order to be convinced of her merit before God, and then he will be led to invoke the good St. Rita with confidence.

### Alumni Association of St. Viator College

#### Officers 1919-1920

Honorary President	
Rt. Reverend A. J. McGavick, D. D., '85.....	Chicago, Illinois
President	
Hon. James G. Condon, '91.....	Chicago, Illinois
Vice Presidents	
Reverend Robert J. Pratt, '89.....	Kokomo, Indiana
Reverend George A. Williams, '96.....	Ontario, Canada
Richard B. Bradley, '90.....	Peoria, Illinois
Rev. Joseph A. Casey, '95.....	Chicago, Illinois
Joseph W. Cremin.....	Chicago, Illinois
Reverend Maurice P. Sammon, '95.....	Peoria, Illinois
William J. Ryan, '92.....	Danville, Illinois
Rev. John L. McMullen, '02.....	Gibson City, Illinois
Reverend Edward J. Dillon, '15.....	Chicago, Illinois
Lowell A. Lawson, '14.....	Chicago, Illinois
Treasurer	
Frederick E. Legris, '81.....	Bourbonnais, Illinois
General Secretary	

James L. Dougherty, '07.....	Kankakee, Illinois
Resident Secretary	
Reverend A. A. Bracken, '19.....	Bourbonnais, Illinois
Trustees	
Ex-Officio	
Very Reverend James F. Ryan, c. s. v., '95	President of the College
Honorable James G. Condon	President of the Alumni Association 1919-1920
Reverend Patrick C. Conway, '84.....	Chicago, Illinois
Dennis M. Carroll, '94.....	Chicago, Illinois
Reverend Thomas C. Harrison, '13.....	Rock Island, Illinois

### Class Day and Home-coming

MONDAY, JUNE SIXTEENTH

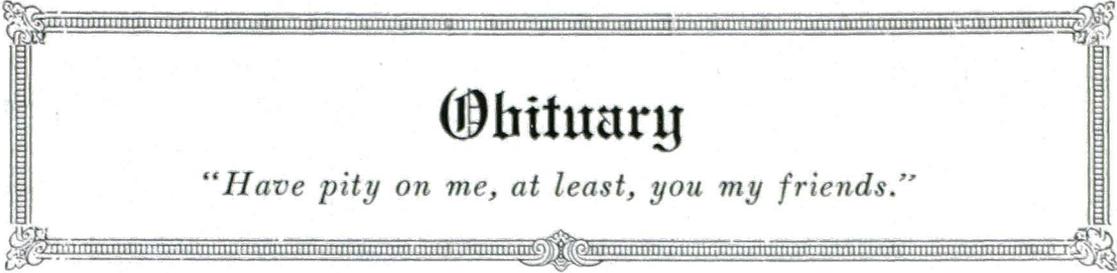
10:30 A. M.

#### SOLEMN HIGH MILITARY MASS

Celebrant.....	Lieutenant Harris A. Darche, U. S. Marines
Deacon.....	Chaplain J. B. Shiel, U. S. Navy
Sub-deacon....	First Lieutenant Adhemar J. Savary, U. S. Army
Baccalaureate Sermon.....	The Rev. John L. McMullen, A. M., '01
Blessing of the Flag.....	Rev. J. F. Ryan, C. S. V.
12:30	

#### BANQUET

Selection .....	College Orchestra
Toastmaster.....	Hon. James G. Condon, '93
Welcome.....	Rev. J. F. Ryan, C. S. V., '95
Our Holy Father.....	Rev. J. T. Bennett
Our Country.....	Captain John L. O'Donnell, '08 Chaplain 132d Inf., U. S. Army
Reminiscences—	
1874-1880.....	Right Rev. Msgr. G. M. Legris, D. D.
1880-1890.....	Very Rev. M. J. Marsile, C. S. V.
1890-1895.....	Joseph W. Cremin
1895-1900.....	Dr. Daniel B. Hayden
1900-1905.....	First Lieutenant A. L. Girard Chaplain 132d Inf., U. S. Army
1905-1910.....	Edward J. Stack
1910-1915.....	Rev. Edward Dillon
Class '19.....	Gregory A. Galvin
Finale .....	College Orchestra



## Obituary

*"Have pity on me, at least, you my friends."*

### Requiescat in Pace

The sympathy and prayerful mementoes of the Faculty and student body are extended to John F. Cox, of the Class of '17, in the loss of his precious friend and devoted mother.

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The Faculty wish to express their heartfelt sympathies to the bereaved family of Mr. Oliver Fraser in the sad death of their devoted mother, Mrs. Oliver Fraser. May her soul and all the souls of the faithful departed through the mercy of God rest in peace.

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With a deep sense of sympathy we chronicle the death of Mrs. Philip McDonald, the pious and kind aunt of Reverend Brother John Lynch. To him and his relatives we offer our condolence in this their sad moment of loss.

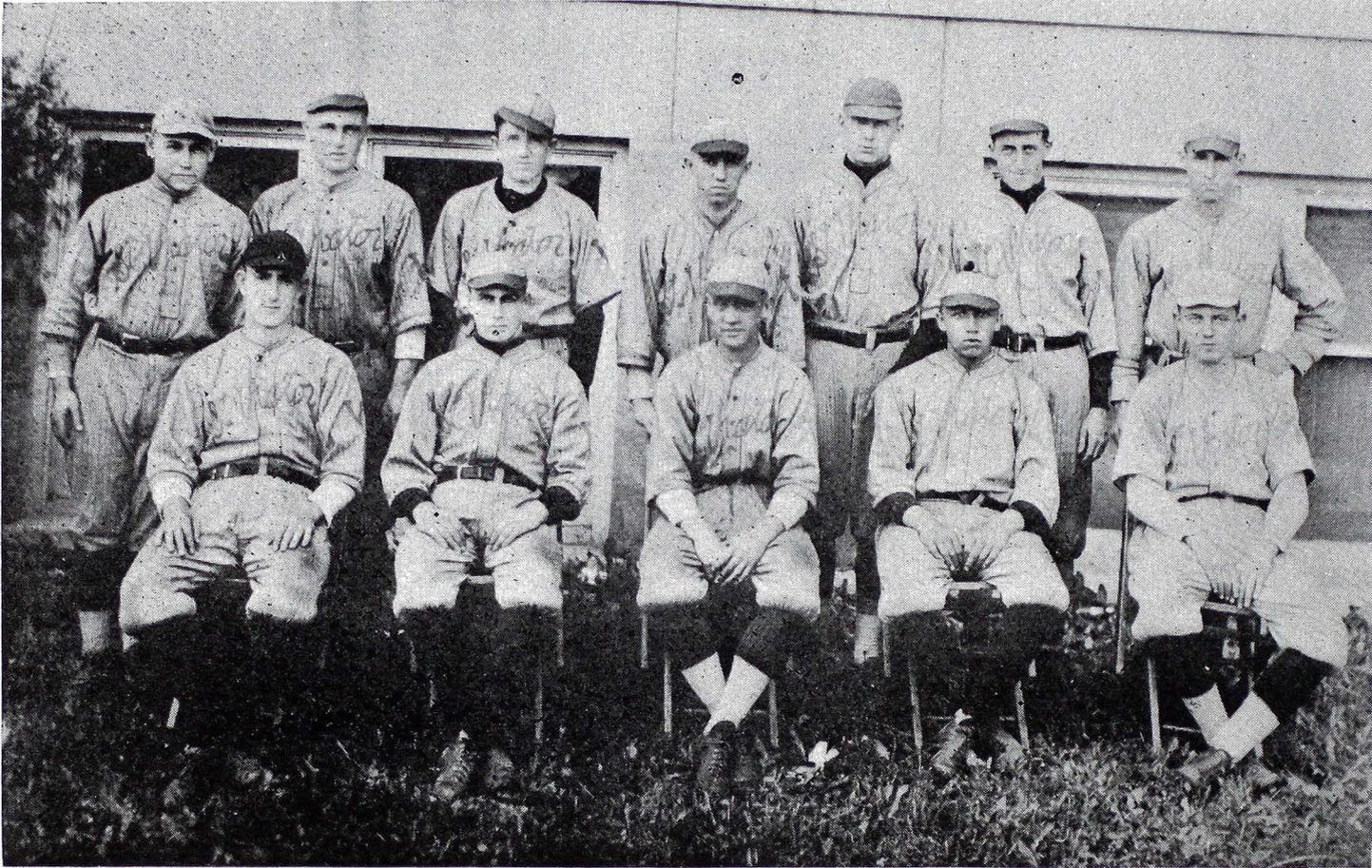
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To the parents and relatives of Charles McKenna, the Faculty of St. Viator wish to extend their heartfelt sympathy at the loss of their beloved one. May his soul rest in peace.

Blessed are the dead who die in the Lord.

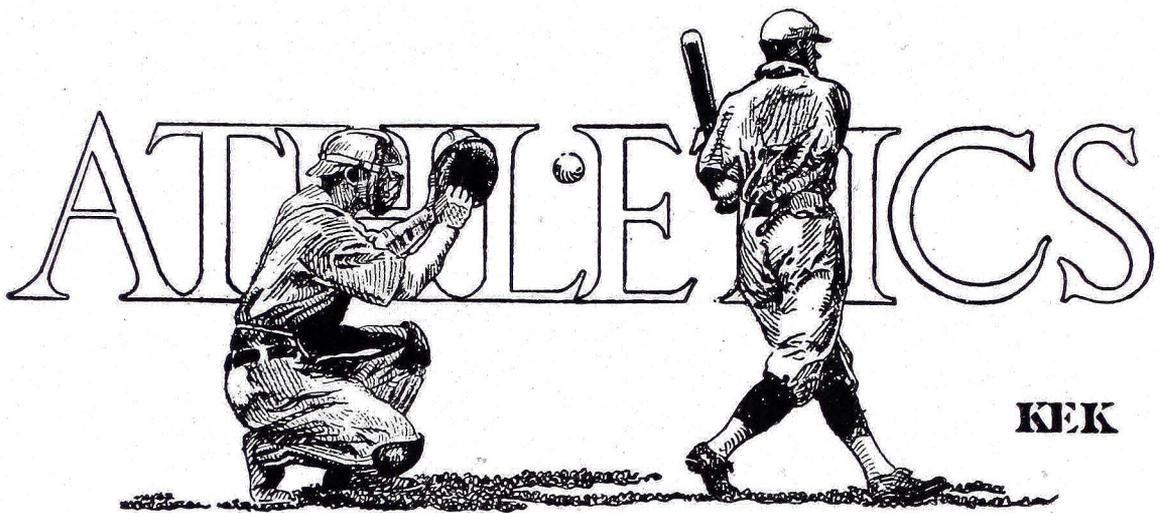




Varsity, '19

CHAMPIONS OF LITTLE NINETEEN CONFERENCE

Top row, left to right: Baer, Francis, D. Walsh, Barrett, Smith, Bolger, Sweeney  
Bottom row, left to right: Delaney, Lyons, Bushell, Capt., Fitzgerald, H. Walsh



St. Viator 7—Illinois Reserves 8

The first game at home was lost to the Illinois Reserves from Champaign. The visitors were really outplayed but won by timely hits coupled with costly errors. The Viator team showed real base ball ability which was to lead them to future victories.

	Score									R	H	E
	1	2	3	4	5	6	7	8	9			
St. Viator .....	0	0	1	0	0	1	1	2	2	7	7	5
Ill. Reserves.....	0	1	0	1	3	0	0	1	2	8	10	5

Batteries—St. Viator, Sweeney and Baer; Ill. Reserves, Heikes and Quaid.

St. Viator 1—Detention Bears 8

Altho considerably handicapped by age and experience our youngsters fought till the last against the prize team from the Great Lakes, but succeeded in registering only two safeties.

	Score									R	H	E
	1	2	3	4	5	6	7	8	9			
St. Viator .....	0	0	0	0	0	0	0	1	0	1	2	4
Detention Bears.....	1	6	1	0	0	0	0	0	0	8	6	1

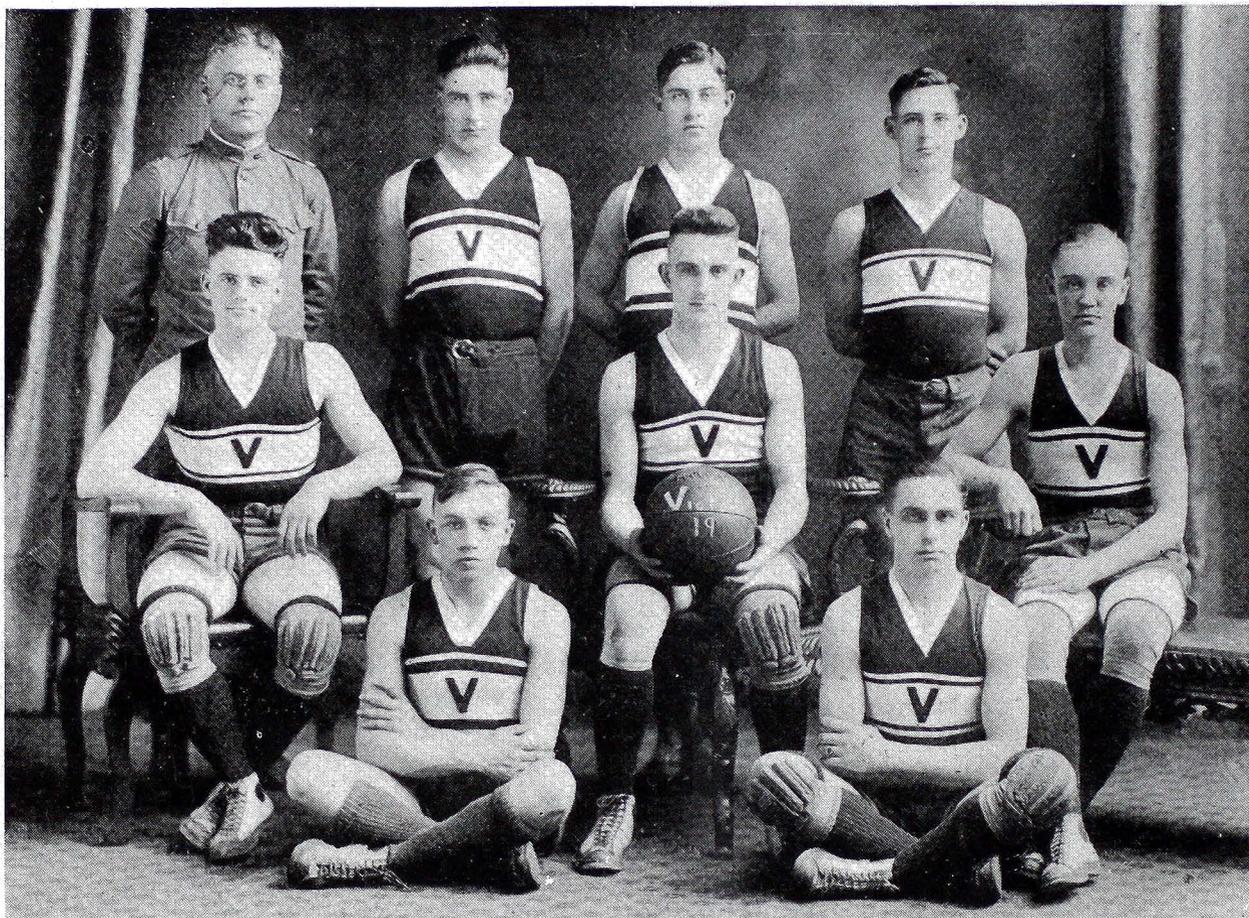
Batteries—St. Viator, Sweeney and Francis; Detention Bears, Friedman and Carr.

St. Viator 7—Millikin University 6

In the first conference game of the season Millikin, our last year's rival, met defeat. With two men on in the ninth inning, Lyons tripled to right field, turning an apparent defeat into victory. Sweeney allowed but 7 hits and struck out 11.

	Score									R	H	E
	1	2	3	4	5	6	7	8	9			
St. Viator .....	0	2	2	0	0	0	0	0	3	7	5	2
Millikin University.....	2	0	0	0	0	0	0	4	0	6	7	4

Batteries—St. Viator, Sweeney and Francis; Millikin, Bennett, Young and Ping.



### Varsity, '19

Top row, left to right: St. Aubin, Coach, Quigley, Korkey, Sweeney  
Middle row, left to right: Kearney, Delaney, Capt. Bushell  
Bottom row, left to right: Fitzgerald, Lyons

St. Viator 9—East. Ill. State Normal 1

This proved to be the best game of the season. Sweeney allowed but 5 scattered hits and whiffed 15 of the teachers. Not an error was made by the team, while they were credited with 12 hits. The dexterity shown by the team in this game was a sign that they were to be the victors of the "Little 19."

	Score										R	H	E
	1	2	3	4	5	6	7	8	9				
St. Viator .....	0	0	2	1	4	0	0	2	x	9	12	0	
E. Ill. State Normal.....	0	0	0	0	0	0	0	1	0	1	5	2	

Batteries—St. Viator, Sweeney and Francis; E. I. S. N., McKenzie, Moore and Hiles.

St. Viator 25—St. Joseph 5

St. Joseph College was again overwhelmingly defeated, our boys affording the Hoosiers some excellent track practice. Capt. Bushnell did the twirling and his hitting is worthy of mention, reaching the initial sack in safety 7 times out of many trips to the plate. Lyons secured 4 hits, one a circuit drive, while Bulger and Fitzgerald contributed 3 each.

	Score										R	H	E
	1	2	3	4	5	6	7	8	9				
St. Viator .....	0	0	3	2	14	4	1	1	x	25	16	4	
St. Joseph .....	0	0	0	1	2	1	0	0	1	5	5	8	

Batteries—St. Viator, Bushnell, Delaney and Francis; St. Joseph, Harbor, Fehrenbach, Wellman and Vonderharr.

St. Viator 6—Indiana State Normal 2

In a fast, clean game Indiana State Normal was donated the small end of the score. Timely hitting and brainy base running was the main feature of the game.

	Score										R	H	E
	1	2	3	4	5	6	7	8	9				
St. Viator .....	0	0	0	0	5	0	1	0	x	6	7	1	
Ind. State Normal.....	0	0	0	0	0	1	0	0	0	1	6	3	

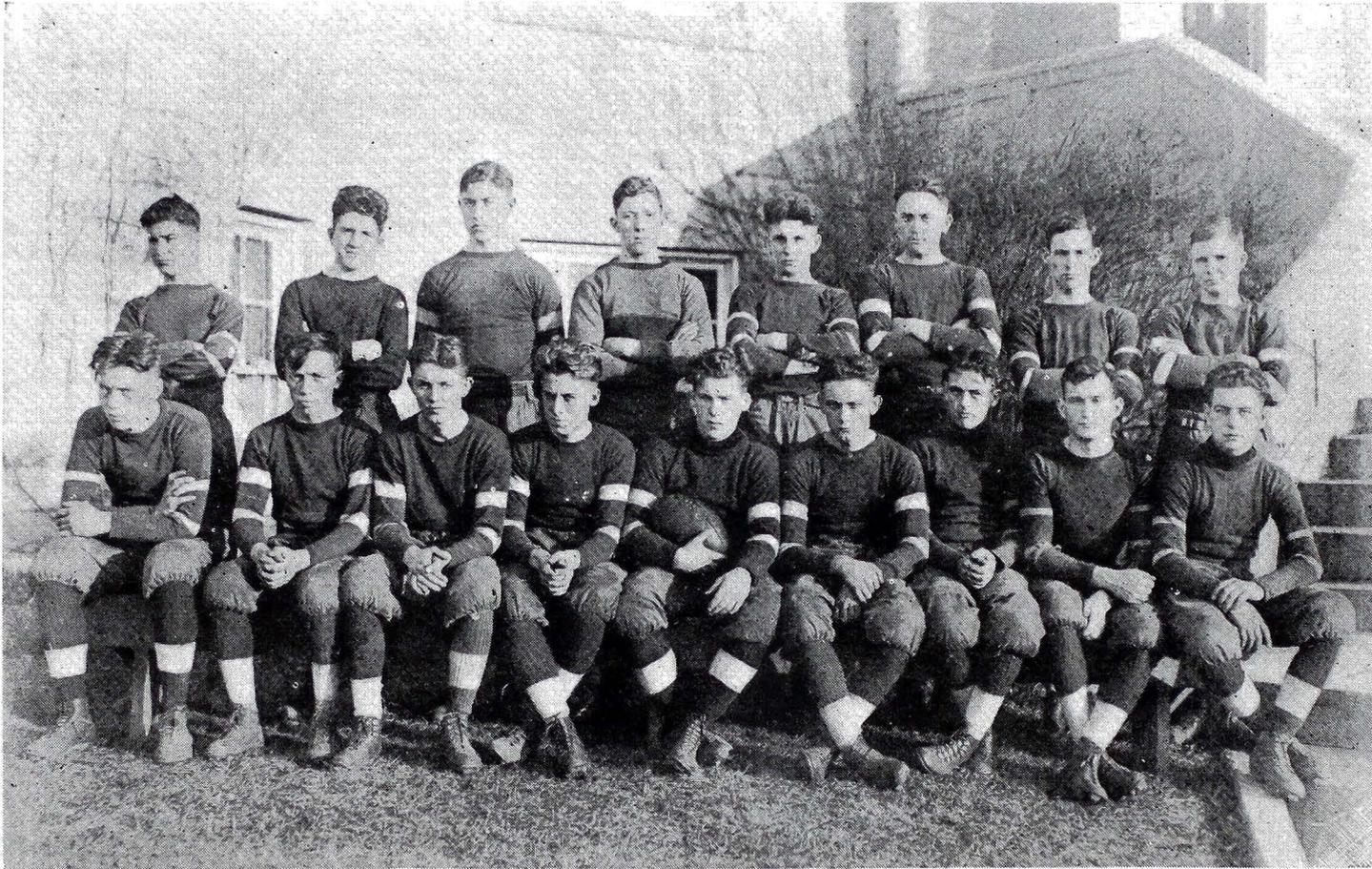
Batteries—St. Viator, Sweeney and Francis; I. S. N., Kerr and Clark.

St. Viator 19—Illinois Wesleyan 1

In the last game of the season we met Illinois Wesleyan, whom we found "easy picking." This victory assured us of the Little Nineteen Championship. Sweeney allowed but two hits, while our boys used the hickory to good advantage, gathering a total of 14 hits.

	Score										R	H	E
	1	2	3	4	5	6	7	8	9				
St. Viator .....	4	2	4	1	5	1	2	0	x	19	14	2	
Ill. Wesleyan.....	0	0	0	0	0	2	0	0	0	2	2	4	

Batteries—St. Viator, Sweeney and Francis; Ill. Wesleyan, Abrams and Kibler.



### ST. VIATOR ACADEMY

Top row, left to right: McCormick, Walsh, Korkey, Bunge, Owczarzak, McGreal, Sweeney, L. O'Brien  
Sitting, left to right: Korkey, Fitzgerald, H. Walsh, O'Connell, O'Connor, Capt., Anderson, M. Walsh, Sees, Boos.

## Season Scores

St. Viator.....	0	Illinois University.....	11
St. Viator.....	7	Illinois Reserves.....	8
St. Viator.....	1	Detention Bears.....	8
St. Viator.....	7	Millikin University.....	6
St. Viator.....	11	St. Joseph College.....	2
St. Viator.....	9	Eastern Ill. State Normal.....	1
St. Viator.....	25	St. Joseph College.....	5
St. Viator.....	6	Indiana State Normal.....	2
St. Viator.....	19	Ill. Wesleyan University.....	2

## THE TEAM

## Capt. Bushell

Undoubtedly the best short stop in the Little Nineteen, "Bush" contributed largely to the success of this year's Varsity, setting his team mates an excellent example. His ability to reach the initial sack in safety is surpassed only by his stellar fielding. He also aided "Pat" on the mound, twirling in big league form.

## Francis Sweeney

Pat, alias the King, our husky pitcher, is deserving of much credit for the year's work. His "benders," coupled with his wonderful control, are responsible for the great number of strikeouts he attained.

## Raymond Francis

Possessing all the earmarks of a great catcher, Ray took care of the receiving end in a manner "par excellence." He has an option on the half-way mark and fortunate are they indeed, who succeed in purloining this sack.

## Harold Walsh

"Wiggie's" first year with the team saw him holding down the initial sack in true Sislerian style. Altho young at the game, he gives evidence of superb work in the future.

## John Lyons

Since the Millikin game, the nick name "Bananas" has been superceded by "Three-bagger." John handled second in a creditable manner and his triples were big factors in several victories.

## Walter Fitzgerald

"Wallie" completes our exceptionally good infield quartet, taking care of his corner in a manner a la Grah. He is a timely hitter, clean fielder and possesses a line of lingo that helps to win ball games.

## Russell Delaney

"Abe" took care of the large garden in perfect style, not an error being chalked up against him. He possesses a good arm, unerring judgment and his hits are like letters from home, "come when most needed."

Anthony Smith

"Tony" co-operated with "Abe," and by his wonderful reach and fleetness of limb, robbed many a batter of a would-be hit. He has a good eye and is right there with the willow.

Jacob Baer

"Jake" took care of the right field garden in a style characteristic of big leaguers. Altho the heaviest member of the team he was exceptionally fast and a hitter of no mean ability.

Joseph Bulger

"Joe," a synonym for speed, demonstrated his ability as an all-round ball player from the start. He can play almost any position and as a base runner ranks among the top-notchers.

John Barrett

Johnnie sustained a broken ankle during the first part of the Millikin game, which eliminated him from base ball for the remainder of the season. It was certainly hard luck for he had proved his worth as a fast little infielder.

Dale Walsh

Dale Walsh, although the youngest member of the team, is an excellent fielder, hard worker and we look for him to be a "comer" in the future.



## Coach Finnegan



In the distant days of 1915 and 1916 when we mentioned the name, Tom Finnegan, immediately the idea of foot ball became uppermost in one's mind. In those days Viator had a college foot ball team second to none in the Middle West, and Finnegan will ever be associated in the minds of Viator men as the chosen leader who placed her in such an enviable position. In the Little Nineteen the name of Finnegan was a power to be feared for he had toppled the ambitions of many teams of that circle and contributed not a little to the defeat of the state's best schools. By reason of his powerful offensive work and his strong defensive playing Tom stood a peer among the ends of '15 and '16. At all times cool, scrappy, and aggressive, his unerring diagnosis of plays, his shifty, unswerving attack, his deadly tackling, and ability to judge the forward pass marked him as a defensive player par excellence. All interference crumbled when it reached his wing, he never failed to drop the half that attempted his end, and his plunging closed many a hole before a charging full. Speedy, shifty and heavy, Tom did fine work in advancing the ball.

His uncanny ability to snatch a pass from the air brought, time and again, the crowd to their feet, tingling and cheering. He was a terror to the receiver and the fastest man on the team under a punt. Tom was an admirable leader, peppery, cool-headed and aggressive. And he was acclaimed the strongest defensive player in the Conference. Finny hated a yellow streak more than he did the Hun and we may say that his "sand" did much in smashing our way to the championship. The playing ability of this resourceful and hard-

hitting player may be summed up in these few words—for the both seasons that he played he was chosen by critics as the best end in college ball in the Middle West.

But then America entered the European War and Tom changed the campus for the camp and the pig-skin for the sword. He was one of the first of Viator's men to enlist and he was one of the first American soldiers to reach France with the famous 1st Division. Tom is reticent about his exploits on the European battlefields but from his previous record as a foot ball player Tom's associates may know what he did. His record was such that he became a sergeant of the Presidential Guard.

Just as we go to press Tom—just back from France four days—visited his Alma Mater, the scene of his exploits. The result of the visit was that the Athletic Director has signed Tom as foot ball coach for the ensuing year. To the old students we know that it will be a pleasure to hear that Tom is to be the leader of the foot ball team. They can feel confident that under Tom's tutelage Viator will reap many a victory. To the new students who have not known Tom except by name, we say that you have a foot ball coach of whom you may well be proud. If the future can be measured by the past then the men of Viator may feel confident that they have a foot ball leader who has proved himself both on the campus and the battlefield.



## Alumni

### Lieut. Harold W. Burns

"Greater love than this, no man hath, than to lay down his life for his fellow-man."

This, in all truth, may be said of Lieut. Harold Burns, '11, who gave up his life on the battlefields of France, just nine days before the signing of the armistice.

While at school his zeal for industry marked his success in his studies. While at Harvard University, the same traits were predominant in him.

When the "Call to Arms" was first sounded Harold eagerly joined the 308th Battery Trench Artillery. After an intensive training in the tactics of frontline warfare he and his regiment were ordered across. Harold saw immediate active service and proved his bravery and valor by the decorations which he received, such as the Croix de Guerre with Palms and the Distinguished Service Cross.

We grieve with the bereaved mother in the loss of an only son, but again we rejoice with her in the fact that he died for his God and Country, and that he died in the act of performing heroic deeds.

Lieut. Chaplain John L. O'Donnell, '11, has recently returned with the 33rd Division to which he was greatly devoted. For this meritorious service displayed to his men especially on the battlefield, Chaplain O'Donnell was decorated with the Distinguished Service Medal. Of him General Pershing says: "As regimental Chaplain he was ceaseless in his efforts to better the welfare of the men and during the period of operations accompanied the attacking waves in every action in which the regiment took part.

"Exposing himself to artillery and machine gun fire to care personally for the wounded, organizing parties of stretcher bearers, going without a thought to personal danger wherever he was needed, he set an example of courage and heroism appreciably raising the morale of those with whom and for whom he worked." Such men as he are deserving of all the honors bestowed upon them.

Another son of Viator to receive the Distinguished Service Medal was Colonel J. R. McAndrews, General Staff, "for ex-

ceptionally meritorious and conspicuous service. As senior officer in the small group of the Operations Division, General Staff, designated as the Section in Charge of Priorities of Equipment and Shipment, he was charged with the handling of the whole matter of preparing units for movement to the ports for oversea service, and is now engaged in the reverse process of moving returning units from the ports to camps for demobilization, all of which has been marked by conspicuous ability and meritorious service to the Government."

On Saturday, May 3, 1919, Harry Weiss, '00, was joined in the bonds of Holy Matrimony to Miss Pearl D. Ranke, of Logansport, Indiana. To them the Faculty of St. Viator extend their sincere wishes that a life filled with success and happiness may attend them.

It is most pleasant news to the Faculty and older students to learn of the success of William M. Moran, Jr., of Mattoon, Illinois, in his chosen profession of the law. He has made a most creditable showing in the State Attorney's office of Coles County from 1912-1916 and about two years ago was honored by the Hon. Edward J. Brundage in being appointed by that official as a member of his staff as Attorney General of the State.

Mr. Moran is a fine orator and is District Deputy of the Knights of Columbus. At the last state convention of the order at Alton he was chosen, by the highest vote of that assemblage, as the delegate from the State of Illinois to the Supreme Convention to be held next month at Buffalo.

Mr. Moran is active in the republican politics of his section of the state and is closely identified with the Congressional organization of the Hon. William B. McKinley. He represents his home ward as committeeman and is Secretary of the Mattoon Township Republican Central Committee. Although still a very young man we predict for him a most brilliant future.

Lieut. Chaplain A. L. Girard, '05, has recently returned from active service overseas with the Prairie or 33rd Division. His career as Chaplain, although arduous and trying, was so pleasing to him that he asked to remain in service in the camps "over here." His wish was granted and now he is stationed at Camp Lee, Virginia, as Chaplain of the R. O. T. C. Infantry Camp.

### **Reverend Robert Pratt**

Thursday, June 19th, marked the twenty-fifth anniversary of the ordination of the Rev. Robert J. Pratt, now pastor of St. Patrick's Church, at Kokomo, Indiana.

This privilege feast is of great interest to all those who knew Father Pratt and especially to the Faculty of St. Viator's.

Father Pratt attended St. Viator's in 1889 where he pursued his Philosophical course. While at college, through his amiable

disposition and winning personality, he claimed for himself many staunch friends. To our Silver Jubiliarian, the Faculty wish to extend their congratulations. It is their earnest wish that Almighty God be pleased to bestow upon him the grace of continuing his good work "ad multos annos" in the Vineyard of the Lord.

On May 30, 1919, the Rev. Andrew J. Burns, an old Alumnus of St. Viator, and now pastor of Sterling, Illinois, was called upon to deliver the Memorial Day address to the people of Dixon, Illinois. To him much praise is due for the beautiful ideals which he embodied in his address. Father Burns spoke in glowing terms of the accomplishments of the young soldiers of the world war. He paid a glorious tribute to those who sacrificed their all that their fellow-man might live. He exhorted those who remained at home to help the returning victors and last but not least he pointed out to them the necessity of virtue and religion; for these are two factors which are absolutely essential to a government. Quoting the words of the greatest English statesman, Edmund Burke, he says: "There are no qualifications for government but virtue and religion."

Word was received recently that the Rev. Chaplains W. J. Bergin, c. s. v., W. J. Stephenson, c. s. v., and J. W. Maguire, c. s. v., enjoyed the singular privilege of a most pleasant interview with His Eminence Cardinal Mercier of Belgium. Before their departure Cardinal Mercier promised them that during his visit in the United States he would make it a duty to visit St. Viator College.

The names of Chaplain Francis E. Walsh and Chaplain Lucien G. Libert were unfortunately omitted in the article, "Viator and the War," written by Gregory A. Galvin.



# VIATORIANA



## THE PREFECT'S LAMENT

As I walk down the corridors of silence  
 Re-echoes are brought to my ken;  
 The joys and the boys are all parted  
 And stark as a tomb stands the gym.  
 I sit and I sleep mid the rustling leaves,  
 And there is no one to solace my woes;  
 And before my mind's eye flit the phantoms of those  
 Who but yesterday reeled beneath my blows.

Bill: Say, what size underwear does Mullins wear?

Sam: (B. V. D.) 2.

Jim: He wields a wicked trowl.

N.: Do you know anything of Father Hazen's whereabouts?

Miss B.: Yes, they're in the laundry.

B————— W—————

I am the monarch of all I survey,  
 What's in line of vision and what floats away.  
 The rod of my empire with rubber is tipped.  
 And in the realm's mansions is every day dipped.

A.: What are school colors?

S.: Gold and purple. Why?

A.: I don't see any signs of either.