



RIGHT REVEREND J. M .G. LEGRIS D.D.

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ALMA MATER'S GREETING

TO

Right Reverend J. M. G. Legris, D. D.

Hail to thee, exalted son!
In regal splendor clad,
A mother's heart goes out to thee;
Today her soul is glad.

Upon thy brow such glory shines,
Of honor, worth and power,
That unto all she would proclaim
Thou art her richest dower.

Hail to thee, exalted son!
Raised up by Christ's right hand,
To guide His faithful followers
Unto the promised land.

Thou art a beacon light set up
Within the church divine,
To shed bright rays of light abroad,
O'er stormy waves to shine.

In Christ's vast temple thou art made,
A pillar great and strong;
A teacher in that grand, old church
'Round which the nations throng.

Around thy chair young levites press,
With souls athirst for truth,
To drink from out the fountains, which
Renew eternal youth.

All these their voices now unite
In reverence and love
And pray with Alma Mater
To the God who rules above,

That He may long preserve thy life
Unto the noble cause
Of spreading truth among mankind
And teaching Christ's great laws.

W. J. B., '99.

THREE PRINCES OF THE MIND,

There are among those, who have exercised regal power, some who have been so distinguished for their justice and liberality that they compel our admiration and love; the mind delights to recall a Pericles, a St. Louis, a Garcia Moreno. Our humanity feels honored in these men; so, too, in the realms of thought are there princes, who swayed with a magic rod of light; princes whose rich exchequer was exhaustless wisdom and whose memories are enshrined in the hearts of every scholar, every sage, every lover truth and virtue. Such men were Plato, Aristotle and St. Thomas.

My purpose in this paper is to consider briefly the respective excellencies and defects of these three masterly minds. We will put, side by side, Plato and St. Thomas, Plato and Aristotle, and Aristotle and St. Thomas. First let us begin with Plato and St. Thomas. Both were of noble birth. Plato is a descendant of Codrus, last king of Athens, and Solon the great Lawgiver. St. Thomas is a descendant of the Count of Aquinas, a descendant of the Lord of Loretto and of the Count of Theata and also related to the royal families of Hohenstauffer. Both Plato and St. Thomas were grave from youth; both received an excellent education. A Dionysius, a Draco, a Metellus, a Socrates were Plato's educators and instructors.

St. Thomas was placed under the care of the Benedictines of Monte Casino to be instructed in the first principle of sciences and religion. Both showed great ability, both were designed by their parents to become great men before the world, but both were humble, gentle, meek, lovers of virtue. Both followed wisdom with intensity of devotion. Both had in later years an eminent teacher to perfect their education. Plato found Socrates; St. Thomas, Albertus Magnus, for the most renowned teachers of their respective times. Both Plato and St. Thomas had travelled extensively, whereby they obtained great experience. Plato was in Italy, Greece and Egypt. St. Thomas in Cologne, Naples, Bologna and Rome. Both accepted high honor against their inclinations. Plato was at the Court of Dionysius the tyrant of Syracuse. St. Thomas was councillor to Louis, king of France. Neither Plato nor St. Thomas were ever married; monastic solitary life they both professed in their respective measure. Both were remarkable for their self-control. Both were brave. Both passed their time in lecturing in the schools. Both held their audience spell-bound by their brilliant mental gifts. Plato alluded only twice to himself in all his dialogues and this was only for the sake of others.

St. Thomas was extremely objective in his method and never mentioned himself. Both men were ardent thinkers, deep dialecticians, keen in their powers of analysis and overflowing with well controlled emotion. Both wrote on morality, politics and religion. Both had this principle: "We ought to become like God as far as this is possible and to become like Him is to become holy and just and wise." Had Plato, the divine, been a Christian he would have been a monk, a doctor of the church. Had St. Thomas, the Angelical, been a pagan he would have been another Plato. The gulf which separated them was this: Plato had nothing but the earth to build upon while he was seeking to scale the heavens. He knew no revelation. St. Thomas had sublimity in his heart, the doctrine of Christ, whereupon he built a life, spotless and divine. Plato was guessing at the truth as a wonderful genius, but he could not avoid many a contradiction. St. Thomas had the full orbit of the revelation of Jesus Christ before his eyes, therefore symmetry, concord and scientific harmony prevailed in him. We see in Plato how little as well as how much the human mind is capable of. In St. Thomas we see a sample of how large a store of freedom, stability and light the Almighty can bestow on man. In Plato was perfection of human beauty; in St Thomas the human was enlarged, elevated and divinely purified. Plato, compared with the other Greek philosophers, is beautiful to look upon. Plato, by the side of St. Thomas, turns to earth and almost falls to clay. Man, though placed below, is made for heaven.

We have now compared these great geniuses let us go one step farther and see how Plato compares with Aristotle. As Plato had for his master in his studies the greatest and the most renowned teacher, so also Aristotle knew where to find the best educator and was three years waiting and preparing for this in Athens. We know that Plato was great as a man. His life was pure, his mind excelled in high spiritual ideas. His character was Christian like and most perfect, wherefore he is styled Plato the Divine. Aristotle, called the Intellect of the School by Plato his teacher, was born in Stagira. Hence his name "The Stagirite." He was a friend of Philip and Alexander, Kings of Macedon. Plato's youth was noble, Aristotle's youth is not praiseworthy, for we know him as a spendthrift, a military adventurer and a vender of drugs, and moreover, given to gluttony, sordidness and leading a licentious and impious life. Notwithstanding these faults he possessed the most gigantic intellect ever conferred on man. Aristotle was a thorough man of the world. Plato led a semi-monastic life. Aristotle was wealthy and looked sharply after the main chance.

Plato was comparatively poor and never desired to be rich. Aristotle was married and very inclined to voluptuousness. Plato as we know was never married, fixing his heart on wisdom as his spouse. We see that Aristotle, though twenty years a scholar of Plato, was the very antithesis of Plato. The more we know of Aristotle the less we love him. The more we know of Plato the more we admire him. The more we study Aristotle's works the more profoundly we are impressed with their accuracy and depth. The more intimate our acquaintance is with Plato's works the less scientific they appear. For example: Plato stated Dualism of material objects and mental ideas, or matter and God having an eternal co-existence in the universe. Whilst Aristotle stated Monism, a system which consist in this: The mind forms its ideas from experience and these ideas have objective truth. Plato said: God is above all intellect. Aristotle: God is an intellect being. The soul is separated from the body, Plato said. But Aristotle: The soul is not separated from the body, because it is the form of it. Plato: The good soul occupies a happy place after death. Aristotle says there is no such place. Plato wants to show the road to heaven. Aristotle shows the road to walk on earth as we ought to walk. It was the moral elevation of Plato and the spirituality of his temper which gained him so immense a sway. It was the intellectual sagacity and logical force of Aristotle which have earned him a lasting reputation. Noble and eminent was Plato's love. Eminent and noble was Aristotle's intellect. Plato by means of reminiscence and associations of ideas, could recall before the mind the whole existing world of thought. Aristotle required a sensible perception, a phantasm and an abstraction in order to explain the mental process and to reach an idea. Aristotle looked upon the really existing arch types of Plato as metaphors flying through the air.

The reason of this contrast between Plato and Aristotle, so far as I can see must be this, that Plato had his mind full of a supernatural love which led him always to a form of higher ideas and desires. Aristotle had an intellect that delighted in searching the facts of experience. What his keen sagacious brain could not reason out was for him worthless poetry. He dreaded the unwelcome incursions of the imagination upon the sacred ground of reason. But Aristotle surpasses Plato in his explanation of the origin of knowledge. It is more reasonable, more in accord with experience, less poetical, more philosophical. In his treatise on God he falls behind Plato—(the Providence.) Again though Aristotle wrote deeply on the soul, yet he is far from giving us the clear and consoling conclusions on the soul's immortality that Plato gives us. Plato makes the soul's immortality a shining

truth. Aristotle leaves it involved in such doubt that his most ardent followers have even been divided in their interpretations of the philosopher's meaning. Some even say, that Aristotle abstained from speaking more clearly on the subject because he did not think it possible to entertain any doubt about it after what Plato had taught. But even this admission would leave Plato far in advance of Aristotle on one of the cardinal points of philosophy whether we view the immortality of the soul from the psychological or the ethical standpoint.

Now, finally let us see what is the agreement and disagreement between Aristotle and St. Thomas.

As we already know Aristotle was fond of worldly pleasures. St. Thomas loved retirement and was a shining example of all the great virtues. Aristotle was deep and penetrating, but St. Thomas with the help of Christian virtue and Christian science, surpassed him in everything. Aristotle established a new system for finding the true and the good; with no less art did St. Thomas forge into the scholastic system the excellencies of both Plato and Aristotle, he baptized pagan philosophy and erected it into a standard which must be followed by every Christian scholar, who would search deeply into truth and avoid all errors. Aristotle, notwithstanding his keen intellect, failed in many things; St. Thomas could hardly miss the road because he was guided by the infallible teachings of Christ. Hence his immense advantage over the pagan sage. Aristotle, who did not know where to place that which he could not comprehend by experience, is defeated by St. Thomas who placed everything where it belonged, by the help of divine revelation and the tradition of the Church.

So St. Thomas, perfect in his works on Philosophy and Theology, surpassed both Plato and Aristotle, because he took from them only what was good and true, forming thus a man as man ought to be, that is, holy, just and wise. St. Thomas had the theologic bias, tendency, sense, or instinct of Plato, and the scholastic or scientific method of Aristotle without the errors of either. Because of his luminous exposition of the most abstract truths, because of his own virtuous life, which was a living realization of his teachings, he has been gloriously called the Angel of the schools.

His Theological Summa is the imperishable monument which he raised both to the honor of the Christian religion and to the glory of his own name. From it, as from truth's own citadel, he still eloquently teaches our age the beauty and loveliness of truth and virtue. Speaking of the Summa, a very judicious critic says: "No book has ever been written containing in so short a space such richness of prin-

ciple, such variety of argument and objection or such a compact accumulation of philosophical and religious truth."

From what has been said, we can easily see what we, as Catholics, as students of philosophy, owe to these three great leaders of minds, Plato, Aristotle and St. Thomas. We find in the pagan sages much that is sublime and inspiring, but we find also errors that shock even our human sense of truth and morality, we see much that is inconsistent with our christian beliefs and our Christian obligations. In St. Thomas we find a guide who himself bears in his hand the lighted torch of revelation, one who sees the way and can lead safely. We find in him a skilful artist who with delicate and firm hand mends the works of Plato and Aristotle, giving them the lustre and charm that baptism lends to the brow of the newly baptized.

When, therefore, we look upon these three commanding figures, these three princes of thought, we can promise but conditional obedience to the pagan philosophers, whereas we yield our complete allegiance to the Angelical Doctor, and with the most rational confidence we bid him lead us on even in our own age of busy philosophical inquiry and intellectual activity.

J. K. '01.

MARCUS BRUTUS.

I endeavored to show in a previous issue of the VIATORIAN that in assassinating Caesar, Brutus was guilty of the basest ingratitude; that there are no reasons assigned in the play which could give even a color of justification to the conspiracy and that Brutus is consequently a desperate criminal; that he is far from being the noble type of manhood he is so commonly represented to be. In the present paper I will show that in addition to all this, he is hypocritical, incompetent and false to his own principles.

If we mean by a hypocrite, one who pretends to be what he is not, then I know of no character in Shakespeare, to whom this term may better apply than to Brutus. Undoubtedly, throughout the whole play, Brutus is laboring under the delusion that he is a great and good man. Unhappily for him, however, we do not judge men by the opinions they have of themselves, but by their acts. This good opinion that Brutus has of himself, is nothing in his favor, since, as a great writer has said, "The greatest hypocrite is the man who has succeeded in deceiving himself." In fact, his whole appearance, in the play, is that of a hypocrite. When he is with others he frequently teaches

great moral truths and expresses grand sentiments, clothed in the seeming garb of sincerity, while all his acts rise before us as so many witnesses and proclaim him to be an unprincipled, dishonest and cowardly man. He pretends to be the friend of Caesar, yet he cowardly assassinates him without any reasonable cause. At other times, he protests loudly that he loves his country, yet he brings upon it a destructive civil war. There are many passages in the play that reveal to us in a most striking manner the downright hypocrisy of Brutus. Even a few moments before the assassination, Brutus threw himself at the feet of Caesar and uttered these words with all apparent sincerity: "I kiss thy hand, but not in flattery, Caesar," yet at that very moment he had a concealed dagger that would soon "do bloody execution" on the kind, noble and generous Caesar. It appears to me that the man who can assume a calm and sincere appearance, as Brutus does, in such an awful moment, must be a perfect master in the art of hypocrisy. It may be of interest to compare Brutus with Iago, who, I believe, is usually considered the greatest villain of Shakespeare. Iago always tries to make Othello believe that he really loves him, while he is working with the malice, the cunning and hate of a demon to bring upon the unlucky Moor misery and destruction. Brutus always protests that he loves Caesar, while he is seeking his ruin. Who can draw the line here and say which of these two men is the greater hypocrite, for myself it is beyond my ability? Does not the following passage smack of hypocrisy, dissimulation and deceit?

"Good gentlemen, look fresh and merrily;
Let not our looks put on our purposes,
But bear it as our Roman actors do."

In other words let us pretend to be what we are not, that is let us be hypocrites. Brutus expresses regret for his hypocrisy, but he is not enough of a man to do right. When he goes to the house of Caesar to bring him to the senate Caesar asks him to go in and taste some wine. Brutus is struck so much by the generosity of his benefactor, that when he sees his own foul heart he is obliged to give vent to his feelings in these words:

"That every like is not the same, O Caesar;
The heart of Brutus yearns to think upon."

There are many other passages in the play that can be taken to show that he is a hypocrite, but believing that I have sufficiently proved this, I will now pass to the second charge. That he is incompetent the whole play stands as a witness. From the first time he appears to the end he does nothing but blunder, and his blunders are most disastrous to his cause.

As soon as he has taken an active part in the conspiracy, he assumes the leadership, though he is unqualified for it. Cassius yields to him because he knows that he must either have him so or not at all. As long as the conduct of the conspiracy was under the direction of Cassius it had a most wonderful success, but when it comes under the leadership of Brutus it becomes a failure. Brutus alone is responsible for the failures. While they are planning the conspiracy it is proposed by some one, and strongly upheld by Cassius, that Anthony should die with Caesar, but Brutus opposes it and as usual prevails. Now, if the conspiracy was legitimate, as Brutus pretended it was, it was lawful for them to take all the measures necessary to insure its success. But Anthony, who loved Caesar, was a great general and ambitious, and would, as Cassius wisely said, be an annoyance to the conspiracy. Therefore, it would have been their duty to remove this danger at least by taking Anthony into custody. Moreover, subsequent events have shown the wisdom of the measure, since Anthony was the cause of the failure of the conspiracy. The reasons Brutus assigns for not killing Anthony are simply childish: "Our course will seem too bloody." Of course it was less bloody to wage a destructive civil war. Brutus again shows his incompetency in allowing Anthony to speak at the funeral of Caesar. Here again Cassius strongly opposed and even called him aside and told him that he did not know what he was doing, but Brutus, with his usual unlimited confidence in himself, replied:

"By your pardon I will myself into the pulpit first,
And show the reason of our Caesar's death;
What Anthony shall speak, I will protest,
He speaks by leave and permission."

He is of the opinion that his oration is going to be so convincing that whatever Anthony may say will have no effect. Well, we know how accurately he had formed his judgment. No sooner had Anthony finished speaking than the Romans were hastening through the city with fire and sword. They were determined to destroy all the conspirators, even the innocent were murdered if they had the misfortune of possessing a name similar to that of any of the conspirators. It was the same at the battle of Phillippi. If Cassius had prevailed that battle would never have been fought and it is quite certain that the conspiracy might yet have been successful. We see by this how incompetent Brutus was for such a great enterprise.

We must now prove the third charge we brought against him: that he is false to his own principles. Now, we mean that a man is

false to his principles when he lays down certain rules which he desires others to follow, but when it comes to him he refuses to follow the line of conduct which he had traced out. He is the man as the Bard somewhere else says, "that shows to others the steep and thorny way to heaven while they themselves take the primrose path of dalliance." Surely such men are most despicable. Brutus is just one of those men. He has grand principles that he would have others follow, but as to himself he refuses to abide by them, especially if it brings sorrows, pains and humiliation. After the assassination he said in his oration:

"As I slew my best loves for the good of Rome, I have
The same dagger for myself, when it shall please my
country to need my death."

If Brutus really follows out this line of conduct there is yet left some good in him, and after all he may have been led into this conspiracy by pure, patriotic motives, since he had killed Caesar for the good of Rome and that he will likewise sacrifice his own life for that beloved country. But alas! he does not follow this grand and noble principle. When he realizes that his country is not only pleased to need his death but even desires it, instead of offering himself as a victim for his country he even raises an army and opposes the desires of Rome by force of arms and brings upon it more evil than any king could possibly have done. There is another place in which Brutus shows in a most striking manner his disregard for his own principles. A little before the battle of Phillippi, while speaking with Cassius as to what they should do if fortune proved unfavorable to them, he said:

"Even by the rule of that philosophy
By which I did blame Cato for the death
Which he did give himself, I know not how,
But I do find it cowardly and vile.
For fear of what might fall, so to prevent
The time of life; arming myself with patience
To stay the providence of some high power
That govern us below."

Here is a man that really understands what a vile crime suicide is and has the courage to express his convictions on it, but he has not sufficient greatness of soul to do what he knows to be right, because it will bring upon him sorrows and humiliations. When all is lost, rather than be led in triumph, he commits suicide. It seems to me that if it be wrong for Cato to kill himself after the loss of a battle, it was likewise wrong for Brutus to commit suicide on a like occasion. Brutus, however, does not seem to entertain this conviction. He

thinks that it is "cowardly and vile" for Cato to kill himself, but for Brutus it is all right. Here is the man Brutus as he appears to me and surely there is nothing in him that calls for our admiration.

P. D. Dufault.

EXTERNAL CEREMONIES OF THE CHURCH.

In all ages of the world the great teachers of mankind have made use of symbolism and allegory. No doubt they did this because they perceived that it was easy and pleasant for the people to read in majestic and instructive ceremonies and in striking and clear allegories all the great truths and moral lessons which they desired to impart. Christ and the apostles were too wise to neglect a method of teaching of which the poor and the humble were so fond. Christ gloried in the fact that the poor had the gospel preached to them. He did not come only to convert philosophers. He insisted upon the worship of the heart first, for without this all external signs of piety would be more hypocrisy. The word ceremony itself means a visible out pouring of the heart.

External ceremonies which are holy and humble are approved of God and ought to be practiced. Ceremonies which are superstitious and absurd are odious in the sight of God and must be abandoned. To establish these propositions is the object of my remarks.

Do those who clamour for the abandonment of all external rites ever reflect upon the fact that they are trying to abolish a practice which is as ancient as religion, as old as humanity itself? Has not a custom which is thus consecrated by time a visible mark of true value upon its face? Can it be that all men at all times have erred in doing what their rational nature so strongly and wisely dictated? No! This is impossible. Let those think twice, then, who have doubts about the respect which is due to the outward forms of worship. Let them not set up their misguided opinion against the universal judgment and constant practice of mankind.

Did not Cain and Abel offer sacrifices to God? Did not Abraham build altars of stone and consecrate them with oil and perfumes? Did not God's chosen people make use of purifications and eat together of the victims offered in sacrifice?

And it was precisely in order to keep the Hebrews from the superstitious ceremonies of other people, that Moses prescribed so precisely all the external rites according to which it was fitting to worship Jehovah.

And when Christ came to teach all nations to worship in spirit and in truth, he retained what was best in the Jewish ceremonial and established by himself and through his apostles other and more perfect ceremonies; he established sacraments, all outward signs of invisible grace, he established a liturgy, a clergy and a hierarchy. And was Christ unwise in this? Was he then to leave those ceremonies which are so naturally and so evidently the expression of beliefs and of morality to be the makeshift of men who know neither the dignity, nor the origin and ends of religion? By no means. He traced out himself the great lines of the new ceremonial which under a supervision of the church has grown into a thing of beauty and grandeur which not only raises the minds of devout Catholics heavenward, but which is the admiration and envy of outsiders.

There is something regal in the pomp and grace, the elegance and splendor with which the church celebrates her most sacred office, the Holy Sacrifice of the Mass. In her mind there can be nothing too grand for the God who dwells with us. The cathedrals cannot be too high nor too splendid, the vestment cannot be too rich, the incense too sweet, the bows too graceful, the genuflections too humble, the prostrations too profound. If it is right that the majesty of earthly kings and emperors should be surrounded with splendor and approached with all the visible signs of respect, how much more is it true of the Divine Majesty? And in fact many of the most dignified ceremonies of the church and many of the styles of vestments had their origin in and were imitated from regal and imperial courts of olden times. This is no doubt what has made some authors say that the very ceremonies of catholic worship are a training in refinement, a schooling in good manners.

Certain it is that all the external signs of good will towards fellow man, which we may sum up in the word "courtesy" tend to soften and polish the manners of people; so, too, those outward demonstrations of respect towards the Divinity tend to make a people religious. These religious ceremonies are far from being mere trumpery, mere unintelligible mummary, mere empty show and ridiculous superstition.

Are these ceremonies superstitions, foolish and degrading, which constantly remind a people that there is but one God, and which effectually preserve men from the errors of polytheism and idolatry? Are these ceremonies foolish which ever recall to the people that God is not only the Creator and Master but the Legislator and supreme Judge of individuals and nations? Ceremonies which remind them of the promises that God has made and will certainly fulfill? Ceremonies

which are always and must always be the outward expression of the inward sentiments of the heart? No, we cannot call these foolish and hypocritical. Such were the sublime ceremonies of the Jewish people.

And now look at the ritual of the christian religion; it constantly places before our eyes God, the Father, Christ, Our Redeemer and the Holy Ghost, Our Sanctifier; it invites all souls into the communion of saints, to celebrate the birth and death and resurrection of Christ and the descent of the Holy Ghost. This ritual is a constant and solemn profession of our faith in all the great saving truths which Christ has taught the nations. This ritual is a speaking voice that teaches us the most salutary moral lessons, reminds us of the virtues we must practice and warns us against the vices we must avoid; it bids us be ever grateful and submissive to God. All this is positively helpful to the individual.

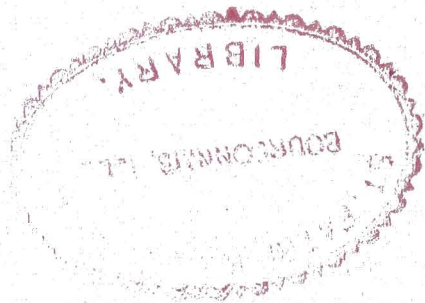
And now would you know what benefits society derives from these grand and inspiring ceremonies with which the church surrounds all the important acts of religion? These rites, you will easily perceive, have the effect of bringing all men together and of uniting into closer bonds of fraternal equality men of unequal social conditions. Thus by meeting at the foot of the same altars and participating in the same ceremonies, men gradually divest themselves of many of the proud and disorderly instincts which are the portion of our human inheritance. Is there an institution more sacred than marriage, is there one upon which the well-being and the very existence of society more directly depends? No. See then with what beautifully suggestive ceremonies the church surrounds this solemn and indissoluble contract of spouses. In these as well as in the ceremonies of baptism, the conservation and education of children are insured and the consequent well being of society.

So too, in our funeral rites there is much that speaks to and consoles the heart, that props the hope of resurrection; there is in the very refusal of these rites to suicides and other criminals a security for human life. Other social advantages no less great are derived from the very manner of administering the sacraments of Penance, the Holy Eucharist, Confirmation and Holy Orders.

Let these considerations suffice to convince you of the dignity and usefulness of our beautiful ceremonies, to inspire you with a great respect for all the sacred objects which these signs and symbols stand for. Whenever we see or make the sign of the cross, or hear or recite the "Gloria Patri," we shall be reminded of the sublime truth of the

Blessed Trinity; whenever we witness the joyous ritual of Christmas and kneel every Sunday at the solemn words "Et incarnatus est," we shall piously remember the mystery of the Incarnation; whenever we assist it the solemn rites of the Holy Mass we shall gratefully recall all there is of divine love and mercy in the death of Christ and in the ever adorable sacrament of our altars. Thus, my friends, shall we by participating in these ceremonies, mutually edify each other while we strive to render to the God of all majesty a worship which is in some way worthy of Him.

O. E. P.



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EDITORIAL.

DEMONSTRATIVE ORATORY.

Perhaps no influence has been more powerful in shaping the history of mankind and in forming the character of peoples than oratory. Hence all really great nations which have left their impress on the world's thought and action, have set a high value on eloquent speech. In classic Athens, no man could even hope to enter the service of his country in any capacity whatsoever who had not mastered, to some extent at least, this treasured art. By the power of his eloquence alone Pericles held the fickle Athenians to a stable line of policy and so wisely directed their splendid energies that his times form a period in history which is universally recognized to be one of the most brilliant and glorious recorded in the life of the race. It is not necessary to speak of the proud triumphs of that peerless orator, Demosthenes. His name and his fame are familiar to every school boy. But the Greeks were not the only people of antiquity who cultivated oratory with success. Cicero in Rome is second only to Demosthenes in Athens. By the magic of his eloquence he broke through the iron clad restriction of the Roman constitution which required that only a patrician should be promoted to the office of consul. But what advantages of birth could successfully establish a title to public honors when obliged to compete with that persuasive eloquence of which Cicero was master and with which he swayed the popular mind at pleasure. He was the first plebeian who rose to the highest office in Rome, the consulship, and never did Roman exercise a more powerful sway in that great republic.

But I am not now concerned with the triumphs of oratory inviting though this theme certainly is. I wish to consider only one of the species of oratory and to vindicate it, if possible, from the charge of being a mere form of idle amusement without any practical value or use and consequently unworthy the attention of serious men. I refer to Demonstrative oratory. I admit of course that demonstrative

oratory is not so universal in its application as Forensic and Deliberative oratory or so evidently useful that its value may be computed in dollars and cents, but notwithstanding this it may justly lay claim to a utility of a very noble and exalted kind. Demonstrative oratory is the medium through which excellence is presented so that an audience may perceive and be uplifted by striking worth and pass from admiration to imitation.

It is certain that every nation depends for its existence and prosperity upon the honesty, the integrity, the patriotism and virtues of the citizens composing it and that no nation can even endure, much less flourish, whose citizens are not actuated by the principles from which civic and moral virtues flow. It must be evident, consequently, that whatever tends to promote, foster and enkindle such dispositions among citizens is most useful since it tends directly to conserve the very existence of a nation or to making the national life more vigorous and active. Now this is precisely the aim and end of demonstrative oratory. Nothing is more powerful in impelling men to act in a given manner than example and hence the proverb received as an axiom by the ancients. "*Verba docent at exempla trahunt.*" In every nation there are certain citizens who are shining models of all that is noble, grand and heroic in manhood. They are a nation's glory and it is to them especially that she owes whatever of greatness she may have achieved. Strike from the pages of Grecian history a half dozen or a dozen immortal names and that famous people would become as uninteresting, as un instructive, as unworthy of attention as the savage hordes that roamed the vast forests of America before its discovery by Columbus, or the rude Esquimeau who dwells amidst the everlasting snows of the Arctic regions. Blot out an equal number of names from the annals of Rome and this remarkable people, the rulers and civilizers of the world, would pass from the remembrance of men with not even a footprint on the sands of time to tell the antiquary that they had worked out their fitful destiny on the world's stage. And so, too, is it with every other nation. Thus it becomes clear, the history of every people is the history of its great men and nothing consequently can be of more importance to such peoples than a love, admiration for these glories of their race and nation. Since, therefore, demonstrative oratory is wholly concerned with creating enthusiasm, love and admiration for the life and conduct of such grand types, it is assuredly nobly and grandly useful. All history confirms this conclusion. In fact the prosperity and the decay of nations seem to depend upon the reverence they have for a high type of citizenship. So long as

Greece revered and honored her great heroes that little nation was able to bid defiance to the power of Persians and Macedonians, but when exalted patriotism and stainless life were no longer held in honor then she fell to pieces without need of any shock from without. The same story was repeated in the course of the centuries in mighty Rome and since history repeats itself we may fairly conclude that the same effects will continue to flow from similar causes.

Since then, demonstrative oratory is one of the most powerful factors in keeping alive in the hearts of the people an enthusiastic admiration for its representative men, and since admiration is near akin to emulation we are bound to conclude that demonstrative oratory is not only beautiful but that it is likewise highly useful.

RIGHT REVEREND J. M. G. LEGRIS, D. D

Once more the honor of the purple has been conferred upon an alumnus of St. Viateur, although I should rather say, the purple has been honored by a man whose nobility of life, grandeur of character, splendid mental endowments and large, acquired knowledge might have graced any office, for now as in the time of Sallust and unto the end it will remain true—"Quasi praetura et consulatus atque alia omnia hujusce modi per se ipsa clara et magnifica sint, ac non perinde habeantur, ut eorum, qui ea sustinent, virtus est."

There are some men who glorify and ennoble any occupation in which they may be engaged. By some species of subtle alchemy all things turn to gold under their hands. Their life may be passed amidst comparatively humble surroundings and they may be wholly unconscious of the powerful influence they exercise upon their fellow-men, yet they are the exemplars according to which the young, the enthusiastic, the high-spirited desire to mold their life. To know such men is a source of joy, to meet them occasionally is one of those privileges of life which we always remember with pleasure; to have intimate and familiar intercourse with them is an inspiration to higher and nobler life. Fortunate is the youth whose budding manhood is unfolded under the influence of the impressive personality of such men. From them he receives more comprehensive and exalted views of life and its purposes, he first feels himself impelled to admire and then to imitate the beautiful examples of loyalty to duty, placed before his eyes.

If, as Ruskin says, "The thoroughly great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making," these are certainly great men, wheresoever their lot may be cast, or how little soever the world may

know them, for it is precisely this thoroughness, this whole-souled doing of whatever they undertake, that is their most marked characteristic. Such men are naturally great, unconsciously so for the most part. Honors, titles, dignities, they seek not and when unsought honors are thrust upon them, they alone are surprised; they alone deem themselves unworthy. They are so accustomed to act nobly and unselfishly that they seem to themselves but ordinary men who are doing their own work in their own way: yet those who know them intimately and have felt the influence which such beautiful lives must needs exercise upon all around them, feel themselves impelled to exclaim with the apostle—"It is good for us to be here." Hence we can readily understand the sense of personal triumph his friends are sure to feel when such a man receives the honors due him on so many titles.

That Monsignor Legris has been just such an ideal to the large number of students whose good fortune it was to have him for a professor, I can assert without the slightest fear of exaggeration. Whether in the professor's chair or in the ordinary relations of life he has been to them ever the same; always kind, always courteous, always considerate; ever ready to reach out a helping hand to the struggling student; always willing and eager to smooth away difficulties and to make the road to knowledge, pleasant and easy. No student ever found him so preoccupied that he had not time to listen patiently and attentively to his questions and to give him the deserved assistance and counsel. His time, his talent and unwearied industry and research were ever ready at the command of the humblest student in his class. He made himself all things to all his students that he might assist and guide all.

No wonder, then, if he is held in enthusiastic and affectionate esteem by those whose character and mind he has been so instrumental in forming. They are bound to him by that strong, mysterious tie which unites the heart of the disciple to a beloved master; a bond which time has no power to sever. In the hurry and struggle of life most of the early associations of life are forgotten, but rarely does a student forget a great teacher to whom he owes even more than he suspects. We were not surprised, consequently, on beholding the large number of alumni and other friends who had come from far and near to join with the faculty and students in giving expression to the joy which filled their hearts on hearing of the honor which the venerable pontiff, Leo XIII, had conferred upon Dr. Legris.

THE PONTIFICAL MASS.

Right Reverend Monsignor Legris celebrated his first pontifical mass in the college chapel on May 8. He was assisted by the following ministers: Rev. J. Lesage, Aurora, Ill., deacon: Rev. J. Bollman,

Sag Bridge, Ill., sub-deacon; Rev. Dr. Laberge, professor of dogmatic theology at the college, first master of ceremonies; Bro. Paquin C. S. V., second master of ceremonies; Master Jos. Legris, miter bearer; Master Alphonsus Legris, Apron bearer; acolytes, Masters W. Keefe and B. Marsile. The mass was sung by the large college choir, composed of seventy carefully trained voices. The beauty, power and perfection with which the choir now renders difficult musical compositions in an eloquent tribute to the talent, painstaking care and unwearied patience of Prof. Kelly as a choir master. We gladly seize this occasion to tender him our sincere thanks for the grand vocal music with which the choir, under his efficient training, has delighted both students and visitors on every festal occasion during this scholastic year. Prof. Kelly may well feel proud of his choir. So excellently did it render the beautiful mass selected for May 8 that several of the visitors sought out Prof. Kelly to offer him their congratulations. We will not attempt to give an appreciation of the magnificent solo singing of Mr. Feeley. He has a voice of rare power, remarkable range and rich in melody. Anything like a just appreciation would sound like exaggeration to those who have not heard him, and for those who have no praise is needed. We are justly proud of Master J. Monaghan's rich soprano voice. His tones are pure and clear as a silver bell and his compass is a surprise to every one who hears him for the first time. Mr. F. Carleton and Dr. Rivard were at their best.

The sermon was preached by Right Reverend Bishop O'Reilly, Auxiliary of Peoria. The subject of his discourse was "The Eternal Priesthood." He showed that from the very cradle of the human race, certain men and classes of men had been selected by God to be his spiritual ministers. The perfect priesthood was established by Christ, the perfect priest. He proved clearly from scripture, from history and tradition, that no body of men had rendered such signal services to the human race as priests, not only in the spiritual but also in the temporal order. When Bishop O'Reilly had warmed up to his subject, he was eloquent, original and profound in the treatment of his grand subject.

About half past one o'clock a banquet was served in honor of Monsignor Legris. The college refectory was gracefully decked with bunting whilst a profusion of cut flowers and potted plants adorned each table. During dinner, the college orchestra rendered several beautiful and appropriate airs. The most memorable thing about the banquet was Monsignor Legris' response to a toast proposed by Father Marsile, "Our Prelates." Even those who knew Monsignor Legris' power as an orator were surprised at the ready wit, the pleasant humor

and ferved eloquence of the speaker. His grand climaxes were frequently punctuated by prolonged rounds of applause. We will not mar such a splendid piece of eloquence by attempting a lame analysis. We quote the following appreciation from the KANKAKEE TIMES:

"Father Legris responded to a toast at a banquet at St. Viateur's college yesterday afternoon in a manner that evoked the admiration of the distinguished company of priests. Such wit, such eloquence, irony, such brilliant word pictures as came from the lips of the newly created monsignore were never before heard in St. Viateur's college. The interest of his hearers could not waver during the twenty-five minutes of his address. The remarkable thing is Father Legris could never before be induced to make a speech, yet one magnificent effort placed him in the first rank of notable after dinner speakers."

At a reception given in the college hall the college choir again covered itself with glory, and "bought golden opinions from all sorts of people" by its splendid rendition of a beautiful cantata, set to the grand chorus "Regna Terrae" by Professor Kelley. This was followed by two addresses, one to Bishop O'Reilly read by Mr. Cosgrove in the name of the students, the other to Monsignor Legris, read by Mr. Kangley in the name of the actual and former students. In reply the Bishop said that he had watched with interest the early struggle of St. Viateur's college and was proud to number himself amongst the friends of the institution. He had seized every opportunity of sending students here for which these students were the first to thank him. He enjoined upon the students the duty of gratitude and attachment to their Alma Mater. This gratitude should not be a mere barren sentiment devoid of practical results, but active and real, expressing itself in deeds rather than in words. Every alumnus should do what lies in his power towards promoting the growth and prosperity of his Alma Mater. Should fortune favor him with ample means, he could do no work more admirable or praiseworthy than to aid his college financially. He concluded by saying he hoped that on commencement day we would have the pleasure of hearing his own Bishop, the eloquent exponent of higher education in this country and the father of the Catholic University—Bishop Spalding.

At the request of the Rev. President, Father Muldoon made a short speech. Father Muldoon needs no commendation at our hands. He is admittedly one of the most eloquent speakers in the Arch diocese of Chicago, and on this particular occasion he clearly demonstrated that his reputation is well merited.

The day was brought to a fitting close by a carefully arranged and perfectly executed programme at Notre Dame Academy. The young

ladies of Notre Dame Academy do those things in a manner which reflects credit upon themselves, honor upon their zealous and efficient teachers and gives pleasure to those whose good fortune it is to be present. The following visitors were present:

- Rt. Rev. P. J. O'Reilly D. D., Peoria.
- V. Rev. A. Corcoran C. S. V., Provincial, St. Viators, Chicago.
- V. Rev. M. Weldon, V. G., Bloomington, Ill.
- Rev. P. J. Muldoon, St. Charles, Chicago,
- Rev. W. L. Kearney, St. Charles, Chicago.
- Rev. P. C. Menard, Escanaba, Mich.
- Rev. T. J. McDevitt, St. Columbkills, Chicago.
- Rev. C. A. O'Reilly, St. Columbkills, Chicago.
- Rev. A. L. Bergeron, Notre Dame, Chicago.
- Rev. J. V. Lamarre, Notre Dame, Chicago.
- Rev. E. J. Therien, Notre Dame, Chicago.
- Rev. J. B. Bourassa, Pullman, Ill.
- Rev. Dr. Bourassa, Pullman, Ill.
- Rev. C. P. Foster, Joliet, Ill.
- Rev. P. C. Conway, St. Mary's, Chicago.
- Rev. J. H. Nawn, St. Mary's, Chicago.
- Rev. P. McGee, Nativity, Chicago.
- Rev. J. M. Bowen, St. Pius, Chicago.
- Rev. F. A. Sixt, Kankakee, Ill.
- Rev. Wm. Hackett, Kankakee, Ill.
- Rev. F. Lanigan, Kankakee, Ill.
- Rev. A. D. Granger, Kankakee, Ill.
- Rev. J. Rouquier, Kankakee, Ill.
- Rev. T. F. O'Gara, Wilmington, Ill.
- Rev. J. C. Lesage, Aurora, Ill.
- Rev. J. A. Bollman, Sag Bridge, Ill.
- Rev. D. Meyer, Streator, Ill.
- Rev. J. H. Cannon, Gibson City, Ill.
- Rev. M. A. Dooling, Clinton, Ill.
- Rev. M. Letellier, Clinton, Iowa.
- Rev. H. P. Durkin, Rantoul, Ill.
- Rev. J. B. Surprenant, Traverse City, Mich.
- Rev. J. Thiele, Whiting, Ind.
- Rev. A. Labrie, Momence, Ill.
- Rev. J. W. Cummings, Tolono, Ill.
- Rev. M. P. Sammon, Peoria, Ill.
- Rev. D. J. Sullivan, Pekin, Ill.
- Rev. A. Mainville, Brimfield, Ill.

- Rev. J. J. Jennings, Presentation, Chicago.
Rev. J. A. Kelly, Gilman, Ill.
Rev. J. F. Kirsch, McHenry, Ill.
Rev. E. J. Kramer, Chicago, Ill.
Rev. M. B. Krug, Chicago, Ill.
Rev. J. J. Morrissey, St. Rose, Chicago.
Rev. F. N. Perry, Chicago, Ill.
Rev. F. J. O'Connor, St. Louis, Mo.
Rev. P. P. Suerth, South Chicago, Ill.
Rev. D. E. Walsh, Carthage, Ill.
Rev. C. A. Poissant, Chicago, Ill.
Rev. D. O'Dwyer, Chebanse, Ill.
Rev. Jos. Flanagan, Cullom, Ill.
V. Rev. P. Beaudoin, C. S. V., Bourbonnais, Ill.
Rev. C. Fournier, C. S. V., Bourbonnais, Ill.
Rev. L. G. Langlois, C. S. V., Beaverville, Ill.
Rev. M. T. Dugast, C. S. V., Beaverville, Ill.
Rev. F. X. Chovinard, C. S. V., St. George, Ill.
Rev. A. Martel, C. S. V., Chicago, Ill.
Rev. J. J. Cregan, C. S. V., Chicago, Ill.
Rev. L. Legris, Bourbonnais, Ill.
Rev. J. Laberge, Bourbonnais, Ill.
V. Rev. M. J. Marsile, Bourbonnais, Ill.
Rev. Dr. E. L. Rivard, Bourbonnais, Ill.



EXCHANGES.

It has been our good fortune to secure an exchange with the "Laurel." We regret that this paper did not come under our notice sooner as we find that it ranks among the best college Journals. The essays in the "Laurel" show careful preparation and study, while the poetry is of a very high standard. There is also a rather lengthy story entitled "*A Hero Unknown to Fame*" which possesses many excellent features, but which is, in some places strained by the author's attempting something above his ability. It is the story of a son, who on the point of leaving home to join the patriots fighting for Independence, tells his mother of his intention, whereupon she exclaims: "O, my dearly beloved Maurice, you the idol of my heart, the pride of my thoughts, and the blessing of my declining years, do you now intend to abandon your poor mother? Behold your darling sister May, now booming as a sweet lily. O, Maurice, do not expose your vigorous youth and precious life to such grave dangers. Oh, I entreat you, dispel these warlike thoughts." And his sister calls him, "my life and blessing, my joy and bliss." This and the language in which the mother's advice is given is too dramatic, too studied, for the occasion and instead of strengthening, greatly weakens the narrative. It is needless to say that a mother bidding farewell to an only son going to war, would hardly be supposed to search for rhetorical phrases and florid sentences in which to express her sentiments. The story, however, as a whole, is well written and displays talent. The editorials are clear and forcible and to the point, especially, that on the "Importance of Elocution" which is rich in argument and makes a strong plea. The Exchange department is ably conducted. Our only regret is, that as the "Laurel" is a quarterly, we shall receive its visit but four times a year.

"*The Negro Problem*" in the "College Index" shows great carelessness in preparation. The author seems to ignore the existence of such a thing as unity. The article on *The Evolution of Religion* shows little logic and no force. The author is also somewhat careless in his statements. Speaking of the "Reformation" he says: "It could not justly be called an evolution. It was rather a reversion to the religious standard that prevailed under Christianity during the first two or three centuries after Christ. The truths were once more established * * * that God alone was capable of absolving man from sin." * He must be either devoid of regard for truth or ignorant of history,

for we know that the early Christians believed in Confession, Absolution, Communion, etc., which the so-called "reformers" reject. Nor was it necessary to re-establish the truth that God alone is capable of absolving sin, for Catholics, at the time of the Reformation as well as at present, believe that God alone can absolve man from sin, but they also did and do believe that he can and does absolve him through the ministry of his priesthood to whom he has said, "Whose sins ye shall forgive, they are forgiven and whose sins ye shall retain they are retained." We know not what was the object of the author in writing this article. He seems to imply that the perfection of a religion depended upon its evolution. Still he says Protestantism was good because it had reverted to the teachings of Christ, and that Catholicism is bad because it has evolved from them. What logic! It is easy to see that the author is not capable of treating his subject, since he does not even know what religion is, for if he did, he would not make its perfection depend upon its evolution. He regards religion as a natural institution, the offspring of man's desire of rendering homage to power rather than a divine institution for leading man to God. As to his implication that Catholics are "under the dictation of earthly power in spiritual affairs," he should remember that Catholics recognize no earthly power in spiritual affairs. True, they are subject to the Pope, but only inasmuch as he is the representative of Christ, on earth, and they but obey Our Saviour who on addressing the Head of the Church said: "Who hears you hears me." A little more care in the choice of his subjects and in their treatment would preserve the author from many gross and ridiculous blunders. The story "On the East Bayou" is well told, but, as a rule, the articles appearing in the "College Index" are either "Selected" or carelessly written and show very little work. The Exchange Column which opens with the interesting, critical remark that "A complete new line of muslin underwear has just been received at Olin's" consists of jokes and ads.

We also acknowledge the receipt of another new Exchange, the "Buff and Blue." Judging from the copy we have received it is a carefully edited Journal, but as it is an Alumni number we cannot judge of the students' work and shall reserve our praise until the next number.

"In the Path of the Conqueror" in the *Western University Courant* is a well written sketch treating of a subject seldom touched by the historian; the hardships and trials of the soldier in the ranks. The editorial on Queen Victoria differs a great deal from the many notices

that have appeared since the English Queen's death. The writer does not try to convince his readers that Queen Victoria was an angel and still does not refuse her the praise that she deserves.

The Easter number of the "Egypti" contains an art supplement consisting of reprints from several great masterpieces, accompanied with notices on the paintings and their executors. It greatly beautifies the paper.

One of our valued April Exchanges is the "College Review." The March number contains some very good reading. The poem "When Days were filled with Joy," treating of the happiness of childhood, denotes feeling. Nor is the "College Review" lacking in good prose as is easily proved by the well written essay "The Ultimate Ground of Moral Obligation" and the interesting sketch "Ten Thousand Miles an Hour" which recounts the adventures of a trip to Mars. The editorial department is well cared for, but the exman believes in taking the humorous side of life, judging from the column of jokes labeled "Exchanges." Some time ago we criticised rather severely the general make-up of the College Review. We believe that the faults which we then pointed out were real and grievous, but we are happy to say that the April number is up to the standard which the College Review maintained in days of yore.

A. I. Girard.



BASE BALL.

St. Viateur's, 11—St. Vincent's 3.

On April 28, the baseball season was opened by a game with the strong aggregation of ball tossers representing St. Vincent's College of Chicago. The day was one for baseball and long before the game was called by Umpire Armstrong, the stand was crowded to its utmost capacity with lovers of the game from Kankakee and vicinity. The visitors came down on the morning train with a formidable list of victories to their credit and were consequently quite confident of taking us into camp also. While they proved a lively set of youngsters and figured in some neat playing at times, it was evident after a few innings that they were clearly outclassed by our heavier and more experienced players. Conley pitched his first game for us and proved a tower of strength in that capacity, for no less than nine of the Chicago boys fell victims to his deceptive curves. He was back-stopped in fine style by Caron who was ever active gathering in everything in his territory. Carey proved to be the best of the day with the bat, securing three hits, one a three bagger. Martin, Jones, Smith, Legris and Reilly also aided in achieving the victory for our team by their good work both at the bat and in the field. For St. Vincent's Britt caught a good game while Gorman, Griffin and Daugherty did good work. The game in detail:

In the first inning Conley retired Walsh and Daugherty on strikes, both failing to connect with his twisters, Ubeny, the next man up went out from Jones to Legris. For St. Viateur's Carey singled. Jordan reached first on Lejerune's error, Carey going to second. Smith struck out, Jones was presented with a free pass to first. Martin went out from A. Lejerune to Kersten.

The second started more favorably for St. Vincent. After C. Lejerune's out, Griffin was hit by a pitched ball, took first and advanced to second on Britt's sacrifice, stole third and came home on passed ball by Caron, Lejerune struck out. Legris flied out to Lejerune, Caron did the same to Griffin and Reilly repeated the performance an instant later in going out to Gorman.

In the third Gorman reached first on Jones's error. Walsh sacrificed and Daugherty went out from Martin to Legris. Ubeny struck out. Conley opened up the inning for St. Viateur by going out from Ubeny to Kersten. Carey lined out a three bagger, Jordan reached second on a line drive over short, Carey scoring. Jordan scored on Smith's single. Jones caught one of Gorman's slow benders squarely, sending it over the left field fence for three bases and scored on Martin's single, Legris went out, Lejerune to Kersten. Caron ended the

inning by going out from Ubeny to Kersten. Lejerune came to bat in the fourth and flied out to Smith. Griffin fanned while Britt went out, Jones to Legris, Reilly went out to Ubeny. Conley reached first on Kersten's error, Carey singled advancing Conley to second, who reached third on Ubeny's error and scored on Jordan's single. Smith cracked out a two bagger scoring Carey and Jordan, Jones popped up fly to Britt, Martin went out, Lejerune to Kersten.

Kersten opened the fifth by going out from Jones to Legris, Lejerune flied out to Reilly, Gorman struck out. Gorman was replaced in this inning by Kersten, Legris sent up a little fly for Gorman, Caron and Reilly took kindly to Kersten's delivery, each following with a single. Conley struck out and Carey was thrown out by Lejerune.

Walsh struck out in the sixth. Daugherty went out Jones to Legris. Ubeny and Lejerune both singled. Griffin struck out. Jordan was put out Daugherty to Gorman. Kersten caught Smith's fly. Jones followed Smith with a two bagger. Martin reduplicated the feat of Jones. Legris shattered the atmosphere. In the seventh Britt fouled out to Caron. Kersten sent the ball out for two bases. Lejourne dumped a fly into Caron's glove and Gorman did the same for Legris. Caron scored in this inning through his single, a stolen base, Carey's sacrifice and Daugherty's error. Reilly went out to Gorman. Conley reached first on Gorman's error.

St. Vincent scored in the eighth. Walsh gained first on error of Jones. Daugherty struck out. Ubeny scored on Martin's wild throw. Griffin struck out. Smith flied out to Griffin. Jones struck out. Martin reached second on Griffin's error and scored on Legris' two bagger. Legris stole third. Caron gained first on C. Lejerune's error and Legris scored. Reilly flied out to Gorman.

In the ninth Britt singled scored on Kersten's two bagger. Lejerune singled. Gorman went out to Conley, who caught Kersten off second a moment later. Walsh flied out to Reilly and the game was over. How they lined up:

St. Vincents.

Walsh, cf
Daugherty, 2d b
Ubeny, 3d b
C. Lejerune, Capt, ss
Griffin, lf
Britt, p
Kersten, 1st b and p
S. Lejerune, rf
Gorman, p and 1st b

St. Viateurs.

Carey, cf
Jordan, lf
Smith, 2d base
Jones, ss
Martin, Capt, 3d b
Legris, 1st b
Caron, c
Reilly, rf
Conley, p

Subs for St. Vincent—Murphy, Casey; for St. Viateur's—McShane, Cannon. Three base hit Carey; two base hit Kersten, Jordan, Martin, Smith, Jones 2; stolen base, Griffin, C. Lejerune, Conley, Caron, Legris; base on balls by Conley none, by Gorman one, by Kersten none; passed ball Caron.

St. Viateur's 21—Physicians and Surgeons 6.

Saturday, May 11th, the Physicians and Surgeons of Chicago came down to cross bats with our team and although having suffered defeats at the hands of the Universities of Chicago and Wisconsin, they were confident at least of taking our scalp, but in this they were sadly disappointed, as they returned home ignominiously defeated by the outrageous score of 21 to 6. Although we were obliged to make several changes in our team owing to the loss of Captain Martin, every man played a good game, considering the fact that they had not practiced much and that it was the first or second time they appeared together as a team. Conley officiated in the box for us and pitched a gilt-edged game, compelling twelve of the visitors to bite the dust, while he presented but two of them with a free transport to first. Fusick, the opposing pitcher, did not fare as well at the hands of our batsman, retiring in the sixth inning after he had been touched for a total of ten clear hits. Wicks, his successor, did not do much better, our boys securing five safe hits from his delivery in the remaining three innings. The feature of the game was the catching of Caron, the batting of Carey, Captain Smith, Botheny and the fielding of Reilly, Jones and Legris.

Physicians and Surgeons.

Seidel, ss
Wicks, p and 1st b
Botheny, cf
Cupler, Capt., c
Hilger, rf
Patera, lf
Wilson, 3rd b
Poorman, 2nd b
Fusick, p and 1st b

St. Viateur.

Carey, lf
McDonald, cf
Smith, Capt. 2nd b
Jones, ss
Reilly, 3rd b
Legris, 1st b
Caron, p
Conley, p
McShane, rf
Cannon, rf

Summary—Two base hits: Carey, Conley, Botheny, Wilson, Wicks, Smith, 2. Struck out by Conley, 12; by Fusick, 5; by Wicks, 3. Base on balls by Conley, 2; by Wicks, 1. Hit by pitched ball, Botheny. Stolen bases, Smith, 3; Reilly, 2; Caron, 2; Carey, Conley, Cupler, Patera. Sacrifice hits, Caron, Hilger.

J. F. SULLIVAN.