

# THE VIATORIAN.

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## DISCOURSE ON LIBERTY.

### INTRODUCTION.

J. DEVANE.

It has been said that the genius of liberty, once compelled to flee from troubled Europe, found an abiding welcome and resting place upon the virgin shores of America; that here it has rested secure in its new shrines and been honored with a constant and most reasonable worship. Indeed, it is said, in no land do we see liberty more highly prized than in America; nowhere do we find, as we do here, a people so capable of intelligently enjoying the advantages of freedom as do the citizens of the United States. The large measure of civil and religious liberty which we have, and which we peaceably exercise, is the despair of the political economists and the constitution builders of Europe, and it is the one coveted good which every year draws thousands of stalwart immigrants to our shores.

What, then, is liberty? Madame Roland, while being led to execution during the French Revolution, exclaimed, "How many crimes, O liberty, are committed in thy name!" It was not true liberty, then, that reigned in those days and for which so many innocent victims were sacrificed—it was liberty gone mad; it was license. To know, then, what liberty is, is of very

great importance; is very necessary for people who are called to make such frequent use of it, to defend, protect, and preserve it.

Psychological liberty is freedom from inward determination to any thing; it is the power to choose between two things thought to be good. Of this liberty we shall not speak, but we shall speak of civil and religious liberty, of the moral power to do, to act externally, without injuring the certain rights of others. Now, among the chief divisions of this individual and social liberty to act outwardly are the liberty of thought, of speech, and of the press, the liberty of conscience or of worship, and the liberty of teaching. Impressed by the sacredness of all these liberties, the graduating class of 1897 has thought it proper to present to you today the teaching of the modern Catholic schools upon these several divisions of liberty.

### LIBERTY OF OPINION AND EXPRESSION.

JOHN H. NAWN.

When the holy bishop, Thomas à Becket, was surrounded by his suffragans, who kept continually harping in his ears the word "Customs," he exclaimed, according to De Vere: "Oh! specious word, how plausibly abused!"

I think that this exclamation of Canterbury's martyr can be very appropriately applied to that word so



prominent now-a-days: liberty. Not only does the bald headed eagle screech it from her rocky eyrie, but every shaggy-headed anarchist is accompanied in his tirades by the voices of many so-called well-educated men—liberals, communists and others—until for liberty we have an impostor, whose real name is license.

What are the principal tenets of this liberalism, and how do its disciples defend it? Liberals establish as fundamental principles these: that man is free to hold any opinion, and that he is free to express his opinions in speech or in writing. They argue thus, that since there is in man, by natural right, the liberty of thought and opinion, it necessarily follows that man has the right to communicate his thought and opinions to others, either in written or spoken language; secondly, that this freedom is most useful in promoting science, and that, therefore, all topics should be publicly discussed; and, lastly, that restriction of it would only retard scientific progress and bring about abuses and inconveniences of every species; the issuing of necessary and useful works would be delayed by examinations, and indeed, it is claimed, that they would often be prevented from seeing the light by the prejudices of the examiners, who would often exaggerate minor defects or impute false ones. Now, what is the worth of these principles and of the arguments which support them?

In the first place, it is true that, physically, we may think of what we please, and are free to entertain the most ungodly thoughts; but that we

have the moral right to do so is absolutely false; for man, who is by nature wedded to truth, must in duty to his rational nature seek and foster truth, especially the truths of morals and of religion, which he is bound to know in view of his last end; but to commit ourselves wilfully to the danger of error is an abdication of the regal power of reason, and therefore wrong. Hence, moral or intellectual freedom of opinion is simply a nonentity. Now, if man has not the moral right to wilfully think wrong, how can he have the right to express those thoughts and opinions to others? Liberty of expression, based upon such reasons, is a false and pernicious liberty. As for the second reason urged in favor of free discussion and free publication of all thoughts or all opinions, namely, that of its utility in promoting the progress of science, we say that true indeed it is that free investigation and public discussion of matters that are still unknown is a source of progress. From the contact of various and sometimes contrary opinions, the light flashes, and in the light truth appears; but when once the truth appears, what would be the purpose of further discussion, unless to darken and obscure the light? Moreover, reason and experience teach that it is very easy to spread falsehoods among the people, and very difficult to have people listen to their refutations. The flowery language of an Ingersoll will cause his works to be received with acclamations, while the simple refutations of his infamous doctrines will be very much neglected, if not entirely ignored.



It is needless to say that liberty for the truth, liberty for those who have for the world a message of useful and necessary knowledge, should not only be tolerated, but fostered and encouraged; but we can concede no liberty of expressing opinions contrary to truths fully explored, especially when proposed by an infallible authority. Now it is claimed in the third place that restriction of the liberty of the press, would only cause abuses and inconveniences, on account of prejudices or errors of judges and the difficulty of examination; but when we have on one side a right with possible abuses, merely accidental, annexed to it, and on the other, a greater evil than the exercise of that right, who will deny that the right should be upheld and every possible care taken to reform its abuses? This is the case exactly of the censorship of the press, and if a sufficient number of honest learned, and active censors be established, and examination given only to those works which affect the religious, moral and social order, the pretended abuses will be greatly reduced. Civil authority is bound to protect the rights of citizens, and thus, by preventing the spread of errors, it will be safe-guarding society, strengthening its vitality and placing true liberty on its rightful throne.

This conclusion is no mere fanciful, no mere unworkable winding up of a school boy's syllogism. It is a teaching whose wisdom and necessity are acknowledged by our ablest thinkers, and our most capable statesmen. Who, then, having authority in the

political world, has ever spoken in this sense? Quite recently (April 4, 1897,) the Chicago papers commented, editorially, on a speech delivered in Washington, by Senator Morgan, in which this keen statesman lamented the free immigration into this country, of men destitute of moral principles, and holding in contempt all authority of God and men. These men he considers as a national menace. "They are social fire brands," says the senator, "all the more dangerous and odious, because not only they can read and write, but possess rhetorical skill to make the worse appear the better reason, to the discontented and the shallow." Therefore, he urges that they be excluded, and for the same reasons, do we say, should those who are already here be morally muzzled or gagged, and thus rendered powerless to kindle social conflagration; for the same reason have state and church the sacred right and duty to exercise censorship of the press, to establish an index of condemned works, so as thus to prevent the dissemination of social and moral poison throughout the masses. This liberty to commit moral or social murder, to commit moral and intellectual suicide, is an insane liberty; rather, it is license; it cannot be used without trespassing upon the rights of God and fellow-man; and a morally useless liberty is no liberty at all.

Now, I wish not to pose as an iconoclast; as one who would go about and shatter the altars and statues of all our dear liberties, liberties so hard fought and so justly loved. But it



will be granted that after acquiring liberty, it is very wise to learn how to use it properly. I have admitted, as you know, a large measure of freedom of opinion, a vast and fair field for intellectual tournaments; but these liberties of opinion, of speech, and of the press, I say, while they may and should be used as much as is consistent with social and scientific progress, cannot be used safely, without being regulated by a due regard for the inalienable rights of established truth, for social decency, religious duty, and national excellence.

#### LIBERTY OF CONSCIENCE—WORSHIP.

W. J. BURKE.

If there is a liberty that has been lauded above all other liberties, it is what we usually call religious liberty: the liberty of conscience, the liberty of worship. This liberty has always been most highly prized by men; for its sake have been fought the sharpest intellectual battles, and for its love fields of war witnessed the fiercest combats that men have ever engaged in. But what is this liberty? How define it? What do its apostles, the liberalists and rationalists, make it consist in? What boon do they mean to have granted me by saying that they have awarded me liberty of conscience? Is it the right, the power, the faculty, the freedom to think and act as best seems fit to me or as suits me best in matters that relate to God or religion? Would you prefer to define it as simply the right to glorify God? or again, to say that religious freedom is the liberty to worship God according to the dictates of conscience?

Take, if you will, this last and most generally received definition and look closely into it, and you must admit that in starting to apply this liberty, it is very important to distinguish between conscience and conscience—that is, between a conscience that is enlightened and one that is ignorant, between one that is right and certain and one that is in error and doubtful, a conscience that wills to ignore duty and another which knows and is ready to obey its right dictates. To grant equal rights to both these consciences is to give equal honor to ignorance and knowledge, equal rights to error and to truth.

But is this real liberty? Is it a power which can be exercised without prejudice to any necessary duty? A liberty or freedom which cannot be used except by violating the real and pre-existent rights of another, by consequently neglecting a necessary duty and doing evil is *not* liberty but license. Does this so-called liberty of thinking and doing what pleases us best in matters pertaining to God and religion square with, or derogate from any certain duties we have towards God? In other words, am I, are you free, as really free and as much to be protected and commended in thinking and declaring with Ingersoll that God is a myth to be scoffed at, as you are in reverently believing with all Christians, with all reasonable thinkers that God is the intelligent cause of the universe and father of all men?

Now, unless one chooses to be a religious skeptic, a doubter, or a blind fanatic, he must admit that there is a



religious truth, that this truth is ascertainable and visible; he must, moreover, admit that truth as such is intolerant of all error; that truth, because it is identical with goodness, is tolerant of persons who err, but it can not look with complacency upon their error, or their wilful ignorance. Now, this being admitted, as it necessarily must be, it follows that since religious truth exists, it is to be sought after and when possessed it must command obligations and consequently those who possess it and know its obligations must have the liberty to act.

When we examine this question of liberty of conscience we must consider it in a twofold aspect: first, as a right invested in the individual, and second, viewed in the individual living in society.

With regard to the first of these queries, it is certain that liberty of conscience considered solely in itself is an unreality. But how? If a man believes that a God exists, he is in duty bound by the natural law to think and to know the truth about God and religious duties. Does not man owe it to his rational nature to strive to know the truth? The natural law commands this. But to voluntarily neglect or omit, to disregard an absolutely certain duty is not to use liberty, it is to commit one's self to license and thus to rob God of his due honor is unreasonable and lawless.

Socrates, the divine Plato, and Aristotle, maintained that our highest duty is to honor God and to strive to assimilate ourselves to him. We have

not, therefore, the liberty to ignore God or to think out gods of our own fabrication. We, the favored children of revelation, are bound by the most evident and positive obligation to acknowledge God as He shows Himself to us, and to honor Him in the way that he demands, but to lay claim to liberty of conscience in its absolute sense is to plead for a nonentity. Truth is for our intellect and absolute necessity and to demand freedom from any truth is to abdicate the throne of reason.

I have spoken of obligation. What obligation does religious truth lay upon us? God is essentially truth. He is absolute wisdom and perfect goodness; He is all sanctity, power, and justice. Being such, and being our creator, He cannot be indifferent to our manner of thinking and acting as moral and responsible agents. Has He not in revelation shown himself to us, and has He not through His church determined the manner of external worship that is pleasing to Him? Are we free to belittle Him and to compel Him to be satisfied with our arbitrary worship? No. Truth imposes upon us the obligation of thinking rightly of God, and of giving Him honor according to the rites He approves.

Freedom of thought, therefore, in matters pertaining to God is an error, but in many instances it becomes necessary to tolerate it as a lesser evil than the entire disruption of social tranquility. But to tolerate this liberty of conscience in society, to suffer it as a necessary evil, or to admit it as a relative good, does not mean to ap-



prove, preach, and sanction it. The materialists and so-called liberals who have erected this social liberty of conscience into one of their cardinal dogmas, find it impossible to avoid inconsistency in the practical application of their principle. For this unrestricted liberty of conscience is either a right or it is not. If it is not a right, why do they proclaim and sanction it? If it is a right, why do they limit it? It is in this limitation, especially, that stands their self-contradiction; for, behold! after proclaiming the rights of free conscience, the rationalists most vehemently clamor for implicit acceptance of and obedience to the laws of state and of king, thereby placing king, state, and the right of the stronger above God.

Duties toward God are paramount—infinitely above all social duties, and unless they be rightly acknowledged man can logically recognize no other duties. There is a liberty that is sacred because it is a natural right, and this is the power of doing externally what a right conscience commands; and no authority has the right to compel men to do acts which they are by the natural law bound to omit, nor may that authority forbid men those acts which their right conscience commands. This sacred immunity from coercion is the divine right to think and know the truth—to do right. For the free exercise of this religious liberty is every Catholic thankful to the Constitution of the United States.

But, you will ask, how deal with a conscience that is certain, yet in error, and this, too, in good faith? Such a

conscience is not to be driven by external violence, but must be corrected by reason and suasion. If a conscience, however, is in wilful error and chooses to remain so, it loses its rights as an enlightened and safe dictator of human acts, and can be forced to abstain from externally executing its erroneous mandates. These conclusions we must inevitably accept, unless we wish to grant equal rights to truth and error.

The socially necessary toleration of error in religious matters can, therefore, be admitted only as a relative good and can never be admitted as the absolute good, as the most perfect condition of social and religious life attainable by men.

This perfect state will be reached when no other liberty than that of truth will be necessary; when all minds will be united in the luminous acknowledgement and loving embrace of the one all-saving truth which alone can lead society to the highest summits of divine contemplation and adorn it with qualities that make all men godlike.

#### LIBERTY OF EDUCATION.

W. P. BURKE.

One of the proudest boasts of our young American Republic is that it has popularized education; that it has brought much helpful knowledge within the reach of the masses; and it requires but a casual glance at the respective conditions of the various nations of this continent, and of the Old World to ascertain the justness of this claim, that in the United States there is a most general and wide-



spread diffusion of knowledge. Whether this universal spread of science, this popularizing of knowledge, such as it is, is such an unalloyed good as it is claimed to be by some, is another question, a question which is occupying and dividing our most serious minds.

The intellectual education of the masses, it is said, is the highest good. It is the panacea for all social evils. Upon it alone rests the entire edifice of our national prosperity and prestige. It is the handmaid of liberty, of justice, of patriotism, of morality; in a word, it is our new faith—this goddess of culture, who holds aloft the beacon light of science; and leads all men to the paths of truth and virtue.

Now, all this sounds very plausible. There is a magnificent ring in it, which cannot fail to please, but thoughtful minds have probed more deeply its purport, and found it to be shallow and false.

It is not knowledge, but character, that is the highest good, and "character," says an American prelate, "is formed more by faith, by hope, by love, admiration, enthusiasm, reverence, than by any patchwork of alphabetical, and arithmetical symbols. The young know but little, but they believe firmly, they hope nobly, and love generously, and it is while knowledge is feeble, and these spontaneous acts of the soul are strong, that character is moulded." "The curse of our age," says the same divine, "is that men will believe that in education, to spell, to read, to write, is what signi-

fies, and they cast aside the eternal faith, the infinite hope, the divine love, that more than all else make us men."

What but religion can give us these noble traits? She it is who endows us with character, more precious and enduring, more noble, more godlike, than all the hoarded erudition of the sage.

Of paramount importance, therefore, is the function of teaching. It is full of responsibility, and of results affecting all society, individuals, families, state, and church. Consequently, of equal importance is the question, who shall teach, who shall not teach, what shall be taught and not?

A free school is that which is organized and maintained and taught by the free choice and action of the interested parties, of those whose function it is to teach. Now, to teach is, by the natural law, the right and duty of parents who are constituted by nature to rear and educate their children. This natural right is sacred and inviolable. This obligation is the most stringent. How are parents to properly fulfill this weighty obligation? Will they have done enough when they have armed their children with the weapons of secular or profane science and clothed them in the livery of worldly wisdom? No! this is good, but it is not enough—they must yet clothe them in the garments of morality and deck them with the gems of virtue.

Parents will not be able to do this well without the aid of religion. It is



especially in view of this all necessary knowledge, that the church has received her mission to go forth and teach all men. Hence it is clear that the function of teaching is primarily and by nature that of parents and cannot be properly fulfilled except under the guidance of religion. The function of the state is to govern, to assist citizens in the exercise of their rights and the unhampered use of their liberties, to promote institutions that facilitate the actualizing of liberties; but to attempt to control or coerce its citizens by physical or moral means, is a downright encroachment upon their liberties; it is Cæsarism, pure and simple.

Constitutional liberty of conscience, if it means anything, must include the unhampered freedom of teaching the young those doctrines which parents feel it their conscientious duty to impart to them. If the exercise of this liberty is to be bought by additional taxes, we cannot call such liberty the complete and perfect freedom which we have every right to claim.

We say, therefore, that private or free schools, or denominational schools, have a right to exist; that they have a right to demand their share of governmental assistance, not only negative assistance, viz., toleration, but positive and solicitous provision in their proportionate share of the school taxes levied by the state. And not only must this right be recognized and practically secured in the matter of elementary education, but all through to the highest summit attainable by human reason.

The state has the right to grant diplomas; thus, our high schools and our colleges and universities can and do grant their students diplomas of capacity in the various branches of science they have pursued. Now, we admit that in view of the public welfare the state has the right to require a certain standard of excellence from those who enter the liberal professions, as, for example, law or medicine, and can award diplomas to successful candidates. But we say that the state does not grant these diplomas in view of the method by which science was acquired, nor out of regard for the persons who taught, but in sole consideration of the evident ability which candidates possess, and hence we claim that the state is in honor and duty bound to recognize the practical value of diplomas given by all institutions which enjoy the fair reputation of being in all these practical respects fully equal to the educational institutions of the state. In this we would have the crowning of the liberty of teaching.

We grant that in a state in which the unity of the true religion is not the basis of government, a state in which most divergent modes of religious belief and worship are allowed, it becomes necessary, for the sake of social peace, to tolerate the existence of schools which are absolutely neutral, non-committal, even atheistic or godless. In such a state these neutral schools may be a relative good, and hence the state may even promote or encourage them. This does not mean, however, that a state can ever toler-



ate schools which are openly immoral or pagan.

Far be it from our intention to impugn our public or national schools with regard to the mental training which they afford. We fully recognize the excellence of their course so far as they go, but it is from the fact that they do not go far enough, it is because they sedulously exclude from their curriculum the one thing necessary, that widest and deepest of all the elements of civilization, viz, religion, that we feel constrained to plead for something more complete. It is for the sake of this complete education that Catholics of this and other countries are maintaining their own separate schools with a generosity and an energy that border on heroism. Is it not adding insult to injury to accuse such people of being enemies of education? For very grave reasons do these conscientious people dread the imperfect teachings of neutral schools. The results of the omission of religious training are manifest. Every day it is becoming more and more patent that education at the hands of the state is a failure. Witness the appalling increase of juvenile crime in countries where religious and moral training has been banished from the state schools. In France, for instance, from the year 1820 to 1880, Mr. Fouille informs us that the number of youthful criminals between 16 and 21 years of age, relatively to the population, was quadrupled. In like manner from 1880 to 1893 the number was again quadrupled. What a ter-

rible picture of juvenile depravity! And indeed here in our own America in spite of all of our philanthropies, our vaunted "culture," our proverbial smartness, our "patent remedies for social evils," who can deny that crime and infidelity are in the ascendant, and that our moral atmosphere is becoming more and more tainted by irreligion? Consider for a moment our American literature. How it teems with sophistry, skepticism, and all that is anti-Christian. God is the unknowable, heaven, an illusion, religion, a superstition, and all this is culture, is enlightenment, is liberty of thought and social progress?

In view of such a lamentable state of affairs is it to be wondered at that the church, the zealous guardian of truth, raises her voice to warn her own children not to allow themselves to be tempted by the fair, but poisonous apple of mere secular education? She who has taught and civilized every nation tells us, and tells the world, that Christian education alone can insure real progress, and teach true liberty, for it aims at the symmetrical development of both the intellect and the will, the harmonious blending of mind and heart, and it is in this that will shine forth more luminously the beauty and perfection of individual character. Christian education alone will teach society those virtues which are the atmosphere in which peace and prosperity will thrive, virtues which will insure the right exercise of every sacred liberty and insure alike the true grandeur of nations.



## CONCLUSION.

JOSEPH RAITH.

After what has been said upon the various liberties which man enjoys, we must conclude with Cicero that the noblest human liberty is *slavery to the law*. But how is liberty this slavery? Man, being a rational creature, never acts more nobly than when he freely conforms with the dictates of his reason and acts up to his nature. But as law, in its most correct meaning, is nothing but the expression of reason and justice, man is most reasonable, most nobly human, most free, when his actions are in conformity with the law. Without doubt, we must grant man a certain measure of freedom, else we should deprive him of all real merit and honor. But we repudiate as unworthy of man, as dangerous to society, the senseless liberty preached by liberalism, a liberty which is nothing less than the absolute freedom from all restraint. It is in this sense that we positively reject liberty of conscience and religion, liberty of opinion and of the press, as also liberty of education. All this smacks of revolt. To en-throne all these false gods seems to us the anarchy of unreason set up against the government of reason. You have heard it proved that these absolute liberties are either in themselves unreal and false, or that they are otherwise untenable and pernicious. Would you still be free to speculate as to the source and course of the Congo river? or would you claim for Europeans the liberty to think, as they did before Columbus,

that there may not exist a continent in the West? Every new discovery of truth necessarily limits liberty of thought.

And again, would you perpetuate a liberty which claims the right of invading, daily and hourly, the sanctuary of your own home, under the form of an infamous book or a scandal-bearing newspaper, and there sowing amongst those dearest to you the pestilential germs of moral sickness and death? Why should every social ulcer be thus exhibited to every eye? Will not this, in the end, rob you of every beautiful sentiment of modesty and of the fear of evil? No more reasonable is it to say that religious truth and religious duty is a matter of choice, and that education without moral and religious training is as good as education, that both arms man with the weapons of science and adorns him with the graces of virtue. In view of the skeptical and liberalizing tendencies of the age, a more dispassionate acceptance of truth, known and knowable, is necessary; a more loyal adherence to the laws of truth, and a more faithful obedience to its obligations are demanded. It is by this means, and not by unreasonably claiming and using all sorts of sham liberties, that a higher standard of individual worth, of social morality, and of national excellence will be obtained. The fuller growth and the completer and most beautiful development of all the possibilities of America, together with the realizing of her glorious destiny as queen of the nations, will come through the safe ways of conservative progress,



and not through the mazy and uncertain path of liberalism. It is for this greater national perfection and glory, for this social and individual advancement, that we have spoken of liberty and its uses. Confident of the winsome power and beauty of truth, we look into the future and see the times when its charms will have subdued all hearts and made all men free, for truth alone will make us free.

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### VALEDICTORY.

D. N. DENEAU.

Progress, advancement, are the watchwords today. Men were never so active, never so anxious to move forward to higher and better things. Naturally, education plays a prominent part in this scheme, and all think it essential to true advancement.

Unfortunately, the means most necessary to man's advancement are only partly drawn on, and helps most necessary to his betterment are neglected.

Never were there more schools than there are today, and never did more men take advantage of them. Still complaints come that college men very often fail, and that only the few succeed.

The claim is no doubt true. Young men with splendid talents and fine opportunities, after years spent at college, return to the outer world only to show their weakness in every walk of life. There must be a reason for this. It is not all the fault of the young man. The fault begins at home

in that neglect of training so necessary to youth, and without which aftergrowth is deformed. Then, too, most of the institutions of learning exclude religious influence, and thus deprive the boy of the only power that is strong enough to stem the tide of youthful inclinations. Can we wonder, then, that so many young men fail, under such conditions, to become what a college ought to make them, and that they should succeed so poorly in acquiring knowledge? And if they should succeed, they become the more dangerous. It is a fearful thing to put the torch of learning in the hands of an irreligious man. As a scholar, he will wield great influence over many, who will fall victims to his deadly learning, and thus one of the most sacred gifts becomes the instrument of disorder, and a destroyer of men's souls.

It is the glory of our Catholic schools that they have been true to the mission of real education, whose end is to develop man spiritually as well as mentally, and they consider their work incomplete until the pillar of science is capped by the crown of faith.

We, who today leave these halls and go forth to do battle on the plains of life, go strong in the hope that the joining of mental and moral acquirements will form a perfect shield against the pursuing of false methods for worldly gain and will teach us to despise honors that must be purchased at the sacrifice of justice and manly dignity.

If we fail in life we shall do so because we have been untrue to the les-



sons we have learned here. Knowledge and faith have here gone hand in hand, the one being ennobled by faith, and the other in turn purified by knowledge.

But though we hail with gladness this auspicious day, there is a tinge of sadness in our joy. If we leave the confining influences of college, we leave too, the helps that enabled us to attain mental and moral vigor. We leave a home wherein we were free from responsibility, to face a life of care and trial; to enter a world that is filled with evil, where even the best men are too often the victims of false principles and the dupes of sham and pretense.

But a brave soldier does not think of danger when duty calls him. Anxious to be of service to his country he goes forth to battle inspired by the hope of victory in a just cause. So, too, we go to fill up the ranks depleted by time's ravages—we go to replace those who have grown old in life's conflict—we go to join the many valiant warriors who have left these halls and stand side by side with them, in a courageous effort to achieve success by earnest, honest, and manly endeavor.

However, it is with strong feelings of sorrow that we part forever from these loved scenes and from the company of those who have given their lives to the service of education. Everything here has become doubly dear to us, and only now do we fully realize what it means to leave them behind. But such is the inevitable decree, and in accepting it we make the first struggle against inclination and strike the first blow in life's battle.

Today we can in a measure realize the great debt we have contracted with those who have done so much to prepare us for after life. Mere words of thanks seem vain and empty sounds in the face of obligations so great. A life's devotion to the welfare of *Alma Mater* will not repay all, but a loving interest in her welfare will at least manifest a noble heart and render us dear to her and to all who appreciate a grateful child.

Here we renew our devotion to *Alma Mater* and pledge ourselves to be worthy children of this institution, faithful followers of our holy religion, true and honest citizens of our glorious country. We now take our final farewell of our directors and teachers, and of these hallowed walls that have so long sheltered her favored children. May the benedictions of devoted men and the memory of happy days spent here follow us in life, and keep fresh in our minds the grateful feeling that is ours today. And may the remembrance of the virtuous lessons here learned keep us strong against evil influences and from aught that would bring shame on us or dishonor on this institution.

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A sure means of overcoming a dislike which we entertain for any one is to do him a little kindness every day; and the way to overcome a dislike which another may feel toward us is to say some little kind word of him every day.—*Golden Sands*.



## THE VIATORIAN.

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### EDITORIAL.

The VIATORIAN sends out its best wishes for a pleasant vacation to all!

If one thought seriously of how he passed the days of the scholastic year, he would easily see how he would, in all probability, spend vacation.

Life without a purpose and the courage to direct earnest effort to its attainment is a failure, and men realize it to be such when it is too late to change.

Studies will be resumed Tuesday, September 7. This gives a long vacation. We hope that all the students and faculty will greatly enjoy the pleasant days ahead.

It is a pity to see young men lacking the one point that is needful to success. Where nature has bountifully given talents and health, and made easy the road to prosperity, those who fail through idleness are justly condemned,

and it is no wonder that men cast out such drones from amongst them.

There is this danger in vacation, that the leisure it affords may appeal so strongly to the purposeless as to destroy the little energy he has, and so fit him to join the great throng that marches steadily on to nowhere, and who, when life's prizes are awarded, will draw blanks.

To youth there is hardly a pleasure to be compared to the one he anticipates in the ease of vacation. Still, doing nothing is hard work, and the lazy pupil is often the most active boy outside of class. The great secret in life is to direct one's energies to some purpose. The lazy fellow fails to do this.

The year just closed has been a happy one. A good feeling prevailed throughout and there must be many happy memories clinging to the days which have just ended. But to those who have worked faithfully and listened to the voice of duty, there is, besides, the recollection of tasks well performed, the silent reward accruing to the conscientious worker in the thought that for him college life has not been in vain. Whatever may come to obscure his after life, there will be always one bright spot whence hope will come—one consoling thought: that when at college he was faithful to duty and begun life well. We hope that the many will be cheered by this thought and that delinquents will be roused to healthful, manly activity.



VERY REV. P. D. LAJOIE, C.S.V.  
SUPR. GEN.

Very Rev. P. D. Lajoie, C.S.V., of Paris, France, comes to America to celebrate the fiftieth anniversary of his religious profession.

Rev. P. D. Lajoie was born in St. Jean de Rouville, Can., March 29, 1826. In 1847, Rev. Father Champagneur, C.S.V., of Lyons, France, having, at the invitation of the saintly Bishop Bourget, of Montreal, opened the first novitiate of the community of St. Viateur's, in Joliet, Can., Father Lajoie was among the first novices to enter, and made his religious profession in 1847. He finished his ecclesiastical studies at the Grand seminary of Montreal, and was ordained September 12, 1852. Immediately after his ordination, he was appointed president of Joliet college, and of the Commercial academy of Chambly, in which capacity he acted until the year 1859, when he was called to France, after the death of the venerable founder, J. M. Querbes.

For three years he served the community as master of novices in the province of Lyons. In 1863 he returned to Joliet to resume the presidency of Joliet college, and the pastorship of the parish of St. Charles Borromeo. In 1870 he was elected provincial superior of Joliet province, in place of Rev. Champagneur, who had returned to France.

The celebration of Father Lajoie's silver jubilee as a priest at Joliet college in 1877 amidst an immense concourse of former students was a feast of unprecedented brilliancy, and now

the same city and the numerous spiritual children of this kind Father are awaiting with anxiety his return to celebrate the Golden Jubilee of the religious, of the cleric of St. Viateur, who has proved himself such an apostle in the cause of religion, such a zealous and successful worker in the cause of education.

Very Rev. Father Lajoie began to occupy an important office in the community of St. Viateur when he was called to France by the Very Rev. J. M. Gonet, to act as assistant superior general. While thus vicar general of the community he visited the American obediences in 1888 with Rev. Charles Sorin, C.S.V., and in 1893, the great World's Fair year, he visited us with Rev. J. Constans, C.S.V.

In the General Chapter held in Lyons, 1890, Very Rev. P. D. Lajoie was elected superior general of the community of St. Viateur, to succeed the Very Rev. Gonet, C.S.V., who had resigned on account of ill health. It will be interesting and edifying to note the virtues that shine most luminously in the character of the Rev. Jubilarian. As president of Joliet college he showed himself a capable guide of the young in the ways of profane and sacred knowledge. He was ever on the alert to adopt the best methods of teaching and thus to place upon the best working basis the important institution which he had in charge.

Although at that time Joliet college was still in its infancy, yet it soon became favorably known and students began to be reckoned by hundreds.



As Rural Dean of Joliet, which office was confided to him by Bishop Bourget, he was consulted often and with the highest satisfaction by the priests of his deanery, on account of his great discretion and his rare gift of counsel. As pastor of the principal parish in Joliet in the diocese of Montreal, his career was likewise marked by most zealous and successful work. His preaching of the divine word and his fatherly manner with all the members of his flock, his especial care of the poor, of the aged and disabled and of helpless children, for whom he founded a home under charge of the Sisters of Providence, endeared him to all.

It is not surprising that the citizens of Joliet were loath to see him go when he was last called to France, and that they protested against his departure. Years of absence would not efface the remembrance of such a man. That his memory was cherished in Joliet was made evident by the magnificent ovation given him there in 1888, when Father Lajoie revisited the former scene of his labors.

The entire city was splendidly decorated and illuminated, to welcome the return of one who still had a firm hold upon the best affection of those he had so well served. The people had turned out *en masse*, and followed with exulting shouts of welcome Mayor Guilbault's carriage, which carried Father Lajoie.

While blinding streams of fire from sky rockets, Roman candles, and torches from every side shot through the sky, the four milk-white horses became unmanageable; at this junct-

ure, Dr. Boulet, of Montreal, exclaimed, addressing the crowd: "Are there not arms here capable of drawing this carriage?" Immediately the horses were loosed from the carriage, which the citizens themselves drew along through the magnificent illumination, and the triumphal arches of the line of procession.

This reception was a veritable triumph. His qualities as superior general of the entire community of St. Viateur's are no less noteworthy. We may note, in the first place, that he is, perhaps, the only foreigner, the only American, who has ever been elected to the first position of a community whose headquarters are in Europe. This exalted position he has merited solely by his qualities of heart and mind. His administration has been marked by mildness, firmness, justice, and discretion.

He has displayed especial wisdom and energy in dealing with the educational laws of France. To his fearless policy is undoubtedly due much of the precious liberty that remains to the community as a teaching body in France. And he has ever been a just appreciator and a sincere admirer of the liberty of education we enjoy in America, and is ceaseless in his endeavors to provide our schools with men fully equipped for the arduous and responsible mission of educating the young, of fitting them for all the requirements of our social conditions. Such is the man whom the young province of Chicago received and entertained, and whom the province of Joliet, Can., is now welcoming and feasting.



The Very Rev. Superior arrived in Chicago May 25, and was the guest of the Provincial Father Fournier, C.S.V., until June 1. During his stay in Chicago, Father Lajoie paid his respects to Archbishop Feehan, and also visited Rev. J. J. Cregan, at the Holy Name school.

Accompanying the superior are Rev. A. Corcoran, C.S.V., who is the superior's assistant, and Rev. Bro. Guillerierman, C.S.V., assistant visitor of the community in France. The visiting party also spent some time in going over the great city of Chicago, and were delighted at the many astonishing features it presents.

On Tuesday, June 1, our little party, in company with V. Rev. C. Fournier, C.S.V., Rev. J. J. Cregan, C.S.V., and Rev. F. X. Chouinard, came to the college, where they were tendered a most cordial welcome by the Faculty and students. In the evening the Very Reverend Father General was brought to the College Hall, where a reception was held in his honor. Addresses in French and English, embodying the high estimation in which our common Father is held, were read, to which Father Lajoie responded in French and Rev. A. Corcoran in English. Several beautiful presents, among them a fine album, containing many pictures of the college and surroundings, as well as the classes and societies of past years, were given the Father General as a slight remembrance of his visit to America.

All the visitors expressed themselves highly pleased with their reception, and were especially delighted with the

military exhibition which formed part of the fine program.

The day following our guests were invited to Notre Dame Convent, where a splendid entertainment was given to Father General, with that grace and finish which marks the work of the Academy.

Father General was also tendered a banquet at the College on June 2, and was royally feasted at the hospitable board of Rev. P. Beaudoin, C.S.V., the following day.

During his stay in this vicinity Father General was the guest of Father Beaudoin at the parish residence. He also made calls on the neighboring clergy.

On Sunday evening, June 6, the college Thespians presented the drama, "*Les enfants Clodomir*," a classic work from the pen of our poetic president, Father Marsile. This was the third presentation of the piece, and it was an entire success, creditable to those who took part in it and a source of great pleasure to the audience. Following this came the side-splitting farce, "*Le Bourgeois Gentilhomme*," of Moliere. Its last appearance was, if possible, more laughable than on its first presentation. One of the pleasing features was the *entre acte* song, "*Les pieds ma Seour*," by Dr. Morell.

Altogether, it was a memorable event, and by no means the least entertaining of the programs gotten up to honor our very reverend visitor.

Very Rev. Fr. Lajoie left for Canada June 15, where he will spend about three months visiting the many flourishing institutions of that prosperous



province. We wish our distinguished party the fullest pleasures of their journey, and a safe return to the shores of *la belle France*.

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#### COMMENCEMENT EXERCISES.

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The exercises of the twenty-ninth annual commencement took place Wednesday afternoon, June 16, at 2 p. m. As usual a large audience gathered to greet the retiring students, as well as to witness the imposing ceremonies which attend the closing hours of a collegiate year.

In the absence of Arch-Bishop Feehan, Very Rev. P. Beaudoin, C.S.V., presided.

After the orchestra had played a selection—*Si j'étais Roi*, the Salutatory—"A Wish," in which the following minors took part: Masters Louis Hurd, Horace Southard, James Murphy, Harry Cassady, Richard Gahan, Paul Legris, and Harry Keiffer, opened the regular program and these gifted little speakers were appreciated by all, no less for their good speaking than for their promise of greater efforts in the future. Following the salutatory was a "Discourse on Liberty," in which five members of the philosophy class took part: Mr. John Devane opened the discussion by defining liberty in its real sense; Mr. John H. Nawn explained liberty of "Thought and Expression," refuting skillfully the false teaching that man because he *can* think anything, he is at liberty to express the same in words or writing; Mr. W. J. Burke dealt with "Liberty

of Conscience," showing that man can not be and is not free to follow any religion, but is bound to take means to know and follow the true religion; Mr. W. P. Burke considered liberty as it applies to "Teaching," and while he gave due credit to the mental work of our public school system, he found fault with an institution which neglects the best part of man, his spiritual side, showing that most of the evils of our time flow from our evil system which turns out men devoid of religious influence which alone can save them in perilous moments. In conclusion Mr. J. Raith showed the evils of the false liberties as he also strikingly exhibited the grandeur to be attained by our glorious republic under the reign of true liberty, when religion working freely shall have power to teach and maintain virtue, without which no man is great, and whose absence means death to a nation by the awful way of anarchy.

After a beautiful canata "Vacation," in which nearly all the students took part, Mr. Joseph Granger recited a poem, "Napoleon at St. Helena," Mr. D. N. Deneault followed with the valedictory.

Then began the most interesting part, the conferring of degrees and the distribution of medals. The degree of Master of Arts was conferred on the following: W. H. J. Donovan, New York city, N. Y.; Mr. A. Granger, Bourbonnais, Ill.; Mr. J. V. Lamarre, Montreal, Canada; Rev. J. Leclair, C.S.V., St. George, Ill.; Mr. T. Legris, Bourbonnais, Ill.; Rev. M. J. Leonartz, C.S.V., Geneva, Ill.; Mr. P.



June 16, 1897

Meehan, North Adams, Mass.; Mr. H. Ruel, St. George, Ill.; Mr. J. B. Surprenant, Alpena, Mich.; Mr. D. Walsh, Rochester, Minn.

The degree of Bachelor of Arts was conferred on Mr. John Devane, Chicago, Ill.

The degree of Bachelor of Letters was conferred on Mr. W. J. Burke, Ottawa, Ill.; Mr. W. P. Burke, Ottawa, Ill.; Mr. J. H. Nawn, Lowell, Mass.

Commercial diplomas were awarded to Mr. Arthur Caron, Bourbonnais, Ill.; Mr. John Cleary, Momence, Ill.; Mr. D. N. Denault, Fulton, Ill.; Mr. W. J. Griffen, Chicago, Ill.; Mr. Charles Growney, Clyde, Mo.; Brown Katzenbach, Indianapolis, Ind.; Mr. Anthony McNulty, Paton, Iowa; Mr. Evariste Marcotte, Bourbonnais, Ill.; Mr. Clement Murphy, Lamont, Ill.; Mr. Michael O'Toole, Chicago, Ill.; Mr. Narcisse Marcotte, Bourbonnais, Ill.

The Lockney medal, for the best essay in the rhetoric class, was awarded to Mr. M. J. Brennan, Chicago, Ill. The Beaudoin medal, for general history, was won by M. P. Hansl, Chicago, Ill. The Hagan elocution medal was awarded to Mr. J. St. Cerny, Lincoln, Ill. The McShane elocution medal, for the minim department, was awarded to Master Geo. Methe, Chicago, Ill. The Griffen Latin and Greek medal was awarded to Mr. H. Hildreth, Chicago, Ill. The Chouinard belles lettres medal was awarded to Mr. J. Granger, Bourbonnais, Ill. The Legris United States history medal was awarded to Mr. W. J. Griffen, Chicago, Ill. The Morel science medal was awarded to Mr. J. Granger,

Bourbonnais, Ill. The Feeley spelling medal was awarded to Mr. W. J. Griffen, Chicago, Ill. The Marsile excellence medal, for minim department was awarded to Master N. Maher, Chicago. The Sammon medal, for highest average in the classical course, was awarded to Mr. A. L. O'Sullivan, Lamont, Ill. The McCormick music medal was awarded to Mr. W. Northway, Bradley, Ill. The Bennett oratorical medal was awarded to Mr. P. Hansl, Chicago, Ill. The Sixt German medal was awarded to Mr. A. Stamphel, Joliet, Ill. The Morrissey penmanship medal was awarded to Mr. W. J. Hunt, Decatur, Ill. The Lavasseur philosophy medal was awarded to Mr. J. J. Raith, Bourbonnais, Ill. The O'Brien swordsmanship medal was awarded to Master H. Kieffer, Chicago, Ill.

The Francis A. Moody military medal, for proficiency in military tactics among the privates and non-commissioned officers of the S.V.C. battalion, was awarded to Mr. R. Maher of Joliet, Ill.

The Rowan military medal, for proficiency in military tactics among the commissioned officers of the S.V.C. battalion, was awarded to Lieut. L. Mullins, Bloomington, Ill.

The Hackett Christian Doctrine medal was awarded to Mr. G. Whittle, Covington, Ky.

The medal for commercial excellence, presented by Rev. J. A. Kelly, Gilman, Ill., was awarded to Mr. W. J. Griffin, Chicago, Ill.

The Dooling conduct medal, for Junior and Senior Departments, was



won by Mr. John Cleary, Momence, Ill.

The Fournier conduct medal, for Minim Department, was awarded to Master H. Lambert, Bradley, Ill.

The Rev. P. C. Conway, an old student of St. Viateur's, then arose, and in the name of the Archbishop delivered an eloquent address to the graduates. Father Conway is well and favorably known as one of the most eloquent young priests of the Chicago Archdiocese. During the Columbian Exposition he was selected to deliver the address of welcome to Princess Eulalia of Spain.

On several occasions he has represented the archbishop, and those who have ever had the pleasure of hearing him need not be told of his ability as an orator. He reminded the graduates of the debt of gratitude which they owe to their *alma mater* and to those who have sacrificed all that men hold dearest on earth in the cause of Christian education. He showed them, in a strain of animated eloquence, that the only education worthy of the name must embrace the whole man—mental, physical, and moral. In conclusion, he exhorted them to bring to their work in after life manliness, honor, and a noble ambition for the good, the true, and the beautiful, assuring them that if they did this they would be loyal to their country, an honor to their *alma mater*, and a glory to God.

Very Rev. Father Marsile, C.S.V., then formally declared vacation, and the shadow of the past settled on the scholastic year of 1896-97.

The following is the

#### PROGRAM.

- Overture—*Si j'étais Roi*.....Adams  
Orchestra.  
Salutatory.....A Wish  
Louis Hurd, Horace Southard, James Murphy, Harry Cassady, Richard Gahan,  
Paul Legris, Harry Kieffer.  
Liberty, Introduction.....John Devane  
Liberty of Thought and Expression...  
.....J. H. Nawn  
Liberty of Conscience.....W. J. Burke  
Liberty of Teaching.....W. P. Burke  
Conclusion.....J. J. Raith  
Cantata—*Vacation*.. Extract from Lucretia  
Borgia  
Napoleon at St. Helena, Poetry .....  
.....Joseph Granger  
Orchestra—*Oberon*.....Weber  
Valedictory.....D. N. Denault  
Conferring of Degrees and Diplomas.  
Awarding of Medals.  
Address to the Graduates .....  
.....Rev. P. C. Conway

Among the visitors we noticed the following: Reverends P. C. Conway, W. Kearney, J. J. O'Callighan, R. Dunne, T. J. McDevitt, J. Lesage, A. L. Bergeron, J. J. Cregan, C.S.V., M. Bourassa, and D. Tinan, all of Chicago. Rev. C. Guendling, La Fayette, Ind.; Rev. S. O'Sullivan, Lamont, Ill.; Revs. A. Hackett, F. Sixt, A. Granger, and D. Poissant, of Kankakee, Ill.; Rev. A. Mainville, Papineau, Ill.; Rev. J. Bourdean, St. George, Ill.; Rev. J. Labrie, Momence, Ill.; Rev. J. O'Dwyer, Merna, Ill.; Rev. P. Griffey, Cullom, Ill.; Rev. J. Dillon, D.D., Fairbury, Ill.; Rev. M. Touhey, Lincoln, Ill.; Rev. J. Kelly, Gilman, Ill.; Rev. J. Flannigan, Flannigan, Ill.; Rev. P. C. Roche, LaFayette, Ind.; Senator Mahoney, Chicago; ex-Mayor Haley, Joliet, Ill.; Mayor



Murphy, Lamont, Ill.; Mr. C. H. Hildreth and wife, Mr. and Mrs. Daniher, Mr. and Mrs. Griffin, Mrs. Southard, Miss Martin, Mrs. Moran, Mrs. Menkins, Mr. A. Hansl, Mrs. Jutten, Miss Schofield, Miss Rainey, Mr. J. Patten, Mr. F. O'Rielly, all of Chicago. Miss O'Dwyer, Merna, Ill.; Miss Grifey, Cullom, Ill.; Mrs. Barrett, Oak Park, Chicago; Mrs. Hansl, Kankakee, Ill.; Mr. Stampel, Joliet, Ill.; Mrs. White, Indianapolis, Ind.; Mr. E. J. Coady, Clinton, Ill.; Mr. W. H. J. Donovan, New York city; Mrs. Parish, Momence, Ill.; Mrs. Clary, Mrs. Keough, Chicago; Mr. T. Rowan, Miss K. Cleary, Odell, Ill.; Miss M. Canovan, Momence, Ill.; Mrs. Maher, Joliet, Ill.

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#### THE ORATORICAL CONTEST.

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The contest for the McShane oratorical medal took place Friday, June 4, and was an effort not surpassed by any class of former years.

There were seven participants, and each one deserves special mention, did space permit. Of course, the relative merit was pronounced, and it was evident to all that the contest lay between two.

Mr. P. Hansl spoke on "The Cretan War," and was the victor in the race. The features of his address were his fine elocution, distinct enunciation, and a clear division of his subject. Coming second was Mr. L. Mullins, who took as his subject, "Joan of Arc." Mr. Mullins presents a fine appearance, has a good voice, but lacks the elocutionary art of his successful rival.

His division embraced rather too much, and introduced many minute features hardly necessary to a thorough development of the theme. His language, however, was well chosen, and in this he gave evidence of his good literary taste, as he also showed that he had in him the powers of a pleasing and persuasive speaker.

Mr. J. Granger was awarded third place. His speech, a "Eulogy on Literature," while it contained many beautiful things, aptly chosen, was, on the whole, to no purpose. Choosing a subject too broad in its scope, he had no chance to bring out anything definite in the short time allotted him. His delivery partook too much of the dramatic, and hence the exaggeration, too apparent, when we compare the subject with the manner of speaking. Under proper management, Mr. Granger promises to be a forcible speaker, having both the earnestness and application so essential to success.

For the others, we have only words of congratulation. The time and effort they spent in preparing themselves, and the good work they did, went far to show that they did not labor in vain. The experience acquired, with the success attained in this contest, will, we hope, inspire them to further effort, confident that many of them will make their mark as orators.

The following is the list of speakers, with subjects. We give their names in the order of merit:

P. Hansl, "Cretan War."

L. Mullins, "Joan of Arc."

J. Granger, "Literature."



P. F. Daniher, "The Crusades."  
 P. Dube, "Mission of France."  
 E. Kromenacker, "Shakespeare."  
 W. Granger, "Secret Societies."

The judges of the contest were Rev. P. Corcoran, C.S.V., and Mr. W. H. Savary, of Kankakee. The latter gentleman warmly congratulated the speakers, assuring them of the success that was theirs, if, following the lines now traced out, they persevered in study of oratory, and in the virtuous ways that make a good man and a real orator.

#### BASEBALL.

Wilmington..... 8  
 St. Viateur's.....13

Sunday, May 29, the Wilmington Unions played the college team on the college diamond, and were defeated by a score of 13 to 8. The game was devoid of interest, it being evident from the start that the visitors were out-classed. The Shamrocks batted Darcy out of the box in the fifth. B. Kelley took his place, and kept the Shamrocks from making any more scores. The features of the game were the batting of Corcoran, the pitching of Legris, and the first-base playing of Kearney.

In detail: The first three Wilmington batters struck out. In the second, a base on balls, a hit, and a wild pitch scored one. The third, fourth, and fifth were blanks for the visitors. In the sixth, a combination of hits, wild pitches, and free passages to first netted five runs. The seventh and eighth saw the Wilmingtons go out in one, two, three order. In the ninth, a hit

and two errors gave them their last two runs, making their total eight.

The Shamrocks opened up in whirlwind style; Corcoran singled; Smith made a home-run; Sammon flew out; Martin singled; Rainey sacrificed; Denault singled and E. Legris flew out; three runs. The second was blank. In the third, Corcoran's three-bagger and Smith's sacrifice added one more to our score. In the fourth L. Legris' three-bagger and Kearney's single sent another run across the plate. The fifth was the Waterloo for Wilmington; Corcoran singled; Smith sent him home with a three-bagger and scored a moment later on Sammon's double to right; Martin's hit scored Sammon; E. Legris' double sent Martin to third and both scored on Rainey's single past third; Denault singled, sending Rainey to third; L. Legris sacrificed Rainey home and put Denault on second; Kearney scored Denault on a double to left center. Corcoran, in his second time at bat during the inning made a double and sent Kearney home with one lost run. Darcy then left the box and Keeley took his place, the game, however, was won and the Shamrocks took matters easy for the remaining four innings in which they were blanked.

The score:

	1	2	3	4	5	6	7	8	9
Wilmington	0	1	0	0	0	5	0	0	2
St. Viateurs	3	0	1	1	8	0	0	0	0

Batteries. St. Viateurs, L. Legris and Sammon. Wilmington, Darcy, B. Keeley and J. Keeley.

Hyde Parks..... 4  
 St. Viateurs.....13

The Hyde Parks, fresh from the Windy City suburb, crossed bats with





"SHAMROCKS"



the Shamrocks, Sunday, June 6, on the College diamond, and were worsted in a one-sided contest by a score of 13 to 4.

Owing to the threatening weather, a very small crowd witnessed the slaughter. The features of the game were the third-base playing of E. Legris, the batting of Corcoran and Smith, and the pitching of Lionel Legris, who allowed the Hyde Parks but two singles, while he gave six bases on balls.

The game in detail:

The Hyde Parks opened the game at bat and scored two runs on two bases on balls and a wild throw. In the eighth they scored two more on two singles and two bases on balls. This ended their run getting. Excepting the first and eighth innings, but two of the visitors reached first, and there they went as gifts. Thirteen of the suburbanites shattered the atmosphere around home plate.

For the Shamrocks, Smith, first man up, single; Corcoran flew out to right; Sammon secured a homer into left center, tying the score, the next two were relieved on infield hits. In the second, E. Legris, opened with a single, L. Legris sacrificed, and Corcoran sent the Shamrocks ahead with a home run drove into deep right, scoring two runs. Smith's line hit counted for a three-bagger, and Sammons delighted the crowd by hitting into deep right for another homer. McAndrews, the Hyde Park pitcher, then retired and was succeeded by French, who relieved the side without further damage.

The third saw no Shamrock cross the plate. In the fourth Martin's three bagger and E. Legris's single added another to our score. In the fifth and sixth the college team were blanked.

In the seventh, singles by Sammon, Martin, and E. Legris, and a two bagger by Rainey added three to our score. The eighth was productive three more. Corcoran, single; Smith, two bagger, and Martin's three bagger aided by a few errors were responsible for our last runs in the ninth.

The score by innings:

	1	2	3	4	5	6	7	8	9
Hyde Parks..	2	0	0	0	0	0	0	2	0—4
St. Viateurs..	2	2	0	1	0	0	3	3	2—13

Batteries—McAndrews, French, and Wilson, for Hyde Park; L. Legris and Sammon, for St. Viateur.

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#### PERSONAL.

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Rev. J. F. Ryan, C.S.V., attended the first Mass of Rev. D. Sullivan, at Bloomington, Ill., June 20.

Rev. J. Laberge, D.D., will spend his vacation at Manchester, N. H. He left for there the latter part of June.

Rev. M. J. Marsile, our President, left for Calumet, Mich., June 21, where he is to preach a sermon on St. John the Baptist, June 24.

Messrs. John Surprenant and P. Meehan, '95, now attending the Grand Seminary, Montreal, Canada, were, at their own request, made recipients of the degree of master of arts. Both of our old friends report a very successful year.



Rev. G. Hauser, '92, was ordained June 27, and celebrated his first Mass at his home, Burlington, Iowa, June 27. We wish our former classmate a very successful career.

Mr. H. J. Donovan, '96, who spent last year at St. Mary's Seminary, Cincinnati, was with us on Commencement day. Mr. Donovan reports a very successful year.

We learned recently of the marriage of Mr. Francis J. Lennartz, '96, to Miss Grace Evangeline Gould, at Geneva, Ill. The young couple will for the present live in Dakota. We tender them our hearty congratulations.

Mr. John Maguire, '94, who was compelled to interrupt his studies the past year returned to the seminary and finished his year. He received minor orders with his class June 17. We wish our former fellow student the health and strength necessary to complete successfully his studies.

Rev. Daniel Sullivan, '94, was ordained a priest at Mt. St. Mary's, Cincinnati, Ohio, June 17, and said his first mass at Holy Trinity Church, Bloomington, June 20. Father Sullivan was a diligent student and a faithful young man and will be a blessing to the parish wherein he may be called to labor.

## NOTES.

The college is at present undergoing many needed repairs, which will tend to improve and beautify it.

Rev. E. L. Rivard, C.S.V., D.D., is spending some time at Ottawa, Ill., where he replaces Rev. M. Quirk, pastor of the new and flourishing parish at that place.


The pastors of the archdiocese of Chicago will have their biennial retreat at St. Viateur's College, commencing Monday, July 5. This retreat will also be conducted by a Jesuit Father whose name we have not learned at this writing.

We have had two very ordinary ball games up to this writing, played by the Kankakee "Indians" on our grounds against teams from Chicago. The honors as to winning were divided, but great merit accrued to neither team so far. Smith, the Shamrock's second baseman, played in both games.

The members of St. Viateur's Community assembled at the college in Bourbonnais for their annual retreat, Monday, June 28. The exercises were conducted by Rev. E. D. Kelly, S.J., of the Holy Family Church, Chicago. At the close of the retreat, several promising young novices took their first vows in religion.

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