

ALMA MATER

CONTENTS

	PAGE
Summer	3
Commencement Orations	4-22
Biographies of 1912	24-27
Editorials	28
Obituary Notices	33
Exchanges	35
Inter Alia	37-45
Class Day and Commencement.....	46
Personals	50-52
Alumni	53-54
Locals	55
The Old Student's Return.....	56

THE VIATORIAN

Fac et Spera

VOLUME 29

VACATION, 1912

NUMBER 10

SUMMER

*Sweet Summer gracious, buoyant maiden blest,
Of seasons art most winsome and most fair;
Creation's gems of beauty deck thy crest
And heavenly music fills the pensive air.*

*Thy tresses are a woven mass of gold;
Thy cheeks are tinted as the blushing rose;
Thy grace and beauty, rare enchantment hold,
And thy fair face with sweet contentment glows.*

*Thy emerald mantle trails the meadows o'er,
Embroidered with bright shades of varied hues;
And twilight, lingering on the distant shore,
The pearly dew-drops in your pathway strews.*

*The birds are nesting in the forest trees;
The rippling brooklets sing their songs of mirth;
While honey-laden homeward fly the bees,
All Nature gladly hails with joy, thy birth.*

*Enshrined in splendor are the sylvan bowers,
Where songbirds chant their carols light and free,
Where sunbeams gently kiss the drooping flowers,
As Dawn comes dancing o'er the verdant lea.*

*The crimson sun reposes in the sky,
Like bleeding host upon an altar fair,
While rounabout, the clouds in worship lie,
And plants all are wrapped in silent prayer.*

*At e'en the proud, majestic queen of night
Attended by the myriad starry throng,
Triumphant, rides throughout the aerial height
And fills ethereal space with joyous song.*

*O rose-lipped, fair-haired, daughter of the year,
O happy maiden, of such mystic powers,
All men, thy sylphine beauty now revere,
And hear thee speak, in language of the flowers:*

—J. A. W.

COMMENCEMENT ORATIONS

THEME:—THE RIDDLE OF THE WORLD AND THE MATERIALISTIC SOLUTION

I. THE ORIGIN OF THE WORLD

JOSEPH M. LAREAU A.B. '12

IN nothing is man more clearly or more sharply distinguished from the other beings of this visible universe than in his eager desire to know the causes which lie hidden beneath the surfaces of external facts. The irrational animals are satisfied with the mere existence of things which surround them; they never question why or how the grass grows, why or how the flowers bloom, why or how day and night, summer and winter succeed each other. But with man it is different; in man there is some irresistible force which impels him to seek the why and the wherefore of all the beings which surround him. This fact unmistakably points to the conclusion that it is a law of his being to seek the why and the how of things just as much as it is a law of the physical universe for the planets to revolve round the sun. Without the least doubt the most important of the questions men have asked themselves are these: "Whence are we?" and "Whence is this universe of ours?" Three different solutions have been offered for this problem and they form the basic principles of three distinct schools of philosophy namely: Theism, Pantheism and Materialism.

Theism is a system of thought teaching that matter does not explain everything; that there is an all-powerful spiritual force back of matter and distinct from it; that this force is infinite eternal and intelligent and this force we call God; that this God is the one great cause of the universe.

Pantheism teaches on the other hand, that there is only one substance, and this is God; that all phenomena, i.e., all things which we see and can touch are modifications or forms in which the one substance, God, unfolds and asserts itself. With Pantheism this universe is the body and with the Supreme spirit, both form what is known as God.

Materialism upholds the opposite extreme and as Pantheism says everything is God, so Materialism says nothing is God. It

teaches that there is no God, no immortal soul, that there is nothing but matter. It pretends to prove the infinity and eternity of matter, that matter is self-sufficient and that everything including motion, space, time, and such facts as the origin of the world, the origin of life, the designed order of nature, the facts of sensation, consciousness and thought. Materialism teaches, I say that all these facts can be explained by matter and its force without the aid of any force outside of matter. The chief exponents of Materialism are Huxley, Tyndall, Spencer, Marx and Haeckel.

Now the commencement orators, today, have chosen to address you on Materialism. Besides being an interesting subject, Materialism is highly important and practical for us, not only as philosophers, but also as Catholics. Because our most deadly enemies today are the Materialists and with a correct knowledge of their teachings along with the possession of a clear and forceful method of attacking them we can best promote the interests of our church and at the same time better serve our country. These are the chief reasons why we have chosen to speak on Materialism.

This subject will be treated this afternoon from four points of view. First, it is my task to show that Materialism does not explain the origin of the world. The second speaker will prove that Materialism gives no satisfactory explanation of the origin of life. The third speaker will demonstrate that Materialism fails to account for the order and design of the universe. The last speaker will treat the question of miracles, the bugbear of Materialism.

It is the boast of Materialists that the Nebular Hypothesis fully accounts for the origin of the world. To start with, I will give a brief outline of the Nebular Hypothesis. This Hypothesis teaches that matter in the beginning was in a gaseous state. There was no sun, no earth, in short, there were no planets; the matter out of which they are made existed but in a vapor-like mass. Nothing existed save this immense cloud of gaseous substance, which was so large that it reached the utmost confines of the solar system. Now the force of gravitation began to work and causing the scattered particles of this gas to come together, thus forming a solid mass of matter of prodigious size, and heated to an enormous degree by the friction of its parts. Now, for some reason or other this huge mass began to rotate and it rotated with such speed that the centrifugal force ex-

ceeded the force of gravitation, with the natural result that large pieces flew off into space and from these were gradually formed the earth and the other planets. The central fiery mass was the sun.

Now, you may believe this theory if it appeals to you. Personally, I think it is highly probable that such was the development of our system; but I am unconditionally opposed to the Materialistic principle that this theory explains everything. In the first place, matter being in a gaseous form, the particles of it were far apart, but being subject to gravitation they came together. Note well, then, the question to be solved is this: *If the particles of matter had a tendency to come together what, then, is it that kept them apart before they actually came together?* It is obvious that there must have been a force outside of and distinct from matter that counteracted the force of gravitation and kept the particles apart and separate. Materialists might say it was the force of its own heat that caused the matter to expand and kept the mass in a gaseous form. But this is merely putting off the question, for where did this heat come from? Necessity itself demands the existence of an outside force that first heated the matter and caused it to expand. Here is where Materialism falls short, because it assigns no outside force that first heated the mass or that kept the particles of matter apart; and, moreover, it is impossible for Materialism to assign any outside force, for Materialism plainly teaches that there are no forces existing outside matter. Hence it is as clear as day that Materialism with the Nebular Hypothesis does not account for the origin of the world. We theists yield to necessity and admit the existence of the necessary force which we call God.

One of the basic principles of Materialism as given out by Haeckel is that "the universe is infinite and illimitable." Now note well that this statement is not a scientific conclusion based on observation and experiment, for Haeckel makes this statement without the least shade of evidence and in the face of plain, clear and strong facts to the contrary, and yet this bold assertion which has not one inch of foundation and which has not one single fact to substantiate it, is held to be scientific truth by the Materialistic worshipers at the vain shrine of modern progress of thought. On the face of it, it is a monstrous absurdity to say that matter is infinite and illimitable. From its very nature matter is not illimitable; we cannot conceive matter

without dimensions—length, breadth and thickness. There is no question how enormously large the mass of matter may be; it will always have dimensions; for matter without a certain length, breadth and thickness is unthinkable; it is a contradiction. It is undeniable, then, that matter has dimensions, and if it has dimensions it has limits which mean that matter is limitable and finite. This conclusion overturns the Materialistic contention that matter is without limits, infinite and illimitable.

Nor does Materialism explain the motion existing in the universe. No one denies there is movement; the earth revolves around the sun and the moon revolves around the earth; the different planets move in their appointed orbits.

Now where and how did motion originate? Materialism says there is no force outside matter; that matter alone existed. Then, if matter alone existed, motion can have had no other source than from matter itself. Materialists must say, then, that matter moved itself. But this is contrary to Newton's first law which says that matter does not move unless acted upon by some outside force. It is clear then that if Materialism were true there would be no motion in this universe. But our daily experience testifies to the contrary. There is motion. Hence, we are driven to conclude that Materialism cannot be the solution for the origin of motion.

We have seen that Materialism falls short in many respects when subjected to the searchlight of reason. There must be some force back of matter and distinct from it as Theism teaches otherwise we cannot account for the origin of the world. We have also noticed that the theistic doctrine of the existence of God is in strict harmony with science and reason; that materialism, not recognizing the existence of God cannot explain even the everyday facts of this universe.

A FRAGMENT

*From sable couch of night, ariseth rosy dawn,
Proclaiming advent of the new-born day,
And when it falls asleep on Nature's breast
Comes twilight soft and steals it's life away.*

—J. A. W.

II. THE ORDER OF THE UNIVERSE

RICHARD J. O'LAUGHLIN' A.B. '12

WHEN the dawn of reason first flickers in the morning of life, and youth gropes blindly in the dense fog of mystery which surrounds existence, this world of ours is apt to appear as nothing but a magnificent puzzle to the feeble searchings of his dimmed vision. But the light grows stronger and stronger, the fog becomes thinner and thinner, things of earth begin to unfold themselves, dim forms begin to take on at first shadowy, then tangible shape, until at last, the sun of reason bursts forth in all the splendor of his strength, the mist of doubt, the fog of ignorance melt away, and this world of ours in all its beauty of design and order stands revealed to the astonished eyes of the beholder. What was once looked upon as a puzzle, is now seen to be a magnificent structure, wonderful in design, delicate in construction, marvelous in its mechanism, harmonious in the workings of its parts, a work of science and art, proclaiming in language intelligible alike to the man of genius and the humblest artisan, the wisdom, power and glory of its Creator. While contemplating the stupendous work of His hands, great men of all ages have bowed their heads in humble acknowledgment of the Great Designer. Mere contemplation of the work, forces upon us belief in the existence of the Unseen Workman. Hence the energetic language of Holy Scripture which says, "All men are foolish in whom there is not the knowledge of God, neither by attending to the works, have acknowledged who was the workman." Even Voltaire, archangel of infidels, while pondering over this thought, was forced to exclaim, "As a watch implies a watchmaker, so the universe implies a God."

But there is a rift in the lute, a flaw in the crystal, a discordant note in this harmony of assent. There is a school of men called Materialists, who do not believe in the Designer, but ascribe the work of the universe to other causes. Materialism is a system of philosophy or school of thought, which contends that nothing exists but matter and its properties. "Matter alone," is their watchword, and since nothing exists but matter, there can be no God. That order exists in the world, order of the

most beautiful and complex kind, no one is insane enough to deny, and it is my task to show, as briefly as may be, that no explanation which Materialism can give, will fit the facts of the universe; that back of this beautiful and complex order, the reasoning mind is compelled to postulate an intelligent Designer.

Now since the positions of both sides are stated, let us proceed to the argument. Order defined, is, the adaptation of diverse things to a definite result. Once this definition is accepted it cannot be doubted that the visible universe in all its parts bears evidence of a most varied and complex order. Darwin himself, one of the great Apostles of Unbelief, being struck by this fact, exclaimed, "Nature's productions are far truer in character than man's productions; they are infinitely better adapted to the most complex conditions of life, and plainly bear the stamp of far higher workmanship." Everywhere around us we can see nature's machines each working out the end for which it was intended, and how well does it work out that end? The smallest particle of matter moves in its ordered course just as the planet traverses space. Therefore, it must be granted that order is everywhere present in nature.

Now comes the question—"How did these orderly arrangements, this harmony, beauty and usefulness come to be?" "Who is the Workman in the workshop of the universe?" Aye, there's the rub, there's the question, and it is here that we see Materialists coming mystic phrased, juggling with words, manufacturing sophisms and using other legerdemain, to cross that great chasm, leap that mighty gulf, to answer the question—"Who is the Designer, who is the Workman?"

One of the first to offer a materialistic solution of the riddle was Epicurus, who whatever other faults he had, was to be commended for the plain manner in which he spoke. Epicurus ascribed the universe to chance, just happened, that's all. But his hypothesis cannot abide the simple test of common sense. It is more unreasonable to explain the complex order of the universe, its beauty of structure, its perfect adjustment of part to part, and of all the parts to the whole, by an appeal to chance, than it would be to expect to produce a great drama like "Hamlet" by the chance distribution of a case of type. No, the order and arrangement of this world, the creatures existing upon it, in all these things, wisdom and power are manifest, and to be the designer of it is far too great a task for mere blind chance to essay.

Another attempt at the solution of this great problem is sought in the "fortuitous concurrence of atoms" to govern and direct the machinery of the universe. The plain English of this mystic phrase, veiled in scientific terms, is that simple sounding word "chance." The fortuitous concurrence of atoms means nothing more than that atoms coming together by chance formed the universe. Like the last one, these arguments meet the same fate, inasmuch as this fortuitous concurrence would be uncaused, and everybody knows that there can be no effect without a proportionate cause; therefore, chance, mere blind chance, or the fortuitous concurrence of atoms, is hopelessly insufficient to explain the universe.

It is clear, then, that there must have been a cause for the formation of the heavenly bodies, and their arrangements into systems, a cause again, which on our own earth, grouped together the elements into organized structures, moving, growing, repairing themselves, and reproducing their kind according to definite laws. Where shall we find this cause? It is either inherent in matter that is, belongs to the elements of matter or it must be something outside of it. Whilst the newer school of Materialists points confidently to the inherent or innate forces of matter in answer to these questions, the common sense of the world, the voices of science and philosophy assure us that no blind forces can explain the wonderful mechanism of a blade of grass, not to speak of vast and wondrous universe.

In the name of reason how did senseless, inert matter execute such a masterpiece; what or who controlled, governed, directed her forces to such a sublime end?

Let us look around us and see whether fortuitous concurrence of atoms which means chance, or the inherent forces of matter, whatever they may be, can explain any of the truly marvelous things in the world. Is it, do you think, chance, or the so-called innate, inherent forces of matter that designed the flower of the field, or the bird of the air? See the flower growing in the field, springing from the rough brown earth; the chemist can analyze it, he can tell you what it is made of, the exact proportions, perhaps, but there he stops. Is it chance, then, or unconscious chemistry that combined the elements in such lovely form; its marvelously delicate structure, its wondrous beauty of form, its blending and toning of colors, the subtle fragrance of its breath, is it "Chance?" Is it innate forces of matter? Every faculty of our being rises up in anger

and denies it. Look at the bird in the air. He flits about, hither and thither, at his own sweet will, in that subtle element that has for so long defied the efforts of man. Now at last, in this great twentieth century of ours, this age of progress and enlightenment, man, after conquering the land and the water turns his hand with fair success to the air. What a mighty chorus of praise and acclamation went up the world over, in honor of the inventors of the aeroplane. They were feasted and honored, wealth was showered upon them wherever they went. Why? Because they were men of mighty genius; they had accomplished something great, they had made a machine that would fly. Yet, compare an aeroplane with a bird; what a poor, miserable, clumsy, awkward and frail makeshift of a contrivance is the aeroplane when compared to that marvel of design and mechanism, the bird. The only point of comparison is that the one is a very poor imitation of the other, and that it flies—sometimes. Yet Materialists will tell you that the aeroplane is the work of a mighty genius, while the bird, forsooth, is the result of chance. What a magnificent piece of inconsistency!

Let us go a step higher and consider that wonder of creation, that acme of perfection, that mystery of design, the human being. We ourselves are so intricately and wonderfully constructed that all our boasted science of modern civilization has but begun to find out a little about our bodies; every day we realize more and more how little we do know about the physical make-up of ourselves. Yet that is only our body, the least and most imperfect part of man; but how we exercise our internal faculties, how we think, how we reason, how we remember, is and will be, forever a supreme mystery to science. Yes, the human being is a work of art so great that it is far beyond our feeble comprehension. Michael Angelo, by reason of the beautiful productions of his chisel, shall stand forever enshrined in fame. He drew the human form from a block of marble and made it speak! Yet what is a cold, inert, dumb, lifeless statue when compared to a living, breathing, thinking, human being? Here again, the ravings of Materialism would admit that Michael Angelo's statues were the offspring of genius, while the almost divine, human being is the result of chance, or the so-called inherent forces of matter. What manner of men be these? and how they do pay homage to their God,—“matter?”

Now, from this cursory examination of only a few of nature's wonders, is it possible to attribute them to the blind god-

ness, chance, to the innate forces of matter, or to any other lame excuse wrapped in scientific fog?

No, indeed, we are compelled by common sense, reason, science, to believe that there is a designer of the plan, a workman in the workshop, a lawmaker, who makes laws, rather than relinquishing all hope, place ourselves at the mercy of chance, or these mysterious inherent forces of matter. Yes, we are compelled to believe that there is a Supreme Intelligence, who is the Author of our being, who watches over us and guards us, who will not let a single hair of our heads be touched without His willing it.

And thus you see, the light of sound philosophy only strengthens our faith, nourishes our hope in the Great Designer, the Great Chemist, Great Lawmaker, the Giver of Life, the Eternal and Omnipotent God.

A MATIN SONG

*The song birds of morning are calling,
 Calling to you and to me;
 Sweetly their carols are falling,
 Falling on meadow and lea.
 List to the message they're bringing,
 Bringing from regions of light—
 We can be helpful and hopeful,
 We can be cheery and bright.*

*Life can be spun out while singing,
 Singing so brave and so true,
 Like the beautiful angelus ringing,
 Ringing midst dark and midst dew.
 Lighten the burdens of others,
 Others whose twilight is here;
 Let us sing on through the journey of life,
 A song that the angels will hear.*

—S. A.

III. LIFE AND ITS ORIGIN

WILLIAM A. SAMMON A.B. '12

PERHAPS of all the creeds that have been flaunted before the people in recent years, none has arisen to such prominence as Materialism. It is the characteristic note of the present century, it pervades the atmosphere of the civil, political and commercial world. It finds ready acceptance from all skeptics, men who do not want to believe that there is a God, who in the next life will mete out his judgment upon the actions of this life.

So it will be my duty to counteract the pernicious doctrines of this creed, and to prove its utter falsity from the viewpoint of life.

First, let me define Materialism. Materialism holds that nothing does or can exist but matter and its properties. This means, if Materialists are right, that we need not hope for an after life, that we have no souls, that primordial life was not created, but sprang from inert matter and consequently that there is not a God.

This doctrine, ridiculous as it may seem to us who believe in God, has been upheld by a number of learned men who, arranging their arguments in a very plausible manner, have gained many adherents.

Geology and Paleontology prove a condition of the earth when life did not and could not exist on it. How then, did living things come on this earth? Materialists, to explain this, have to appeal to Spontaneous Generation, that is, that life sprang from matter and the forces of matter alone.

Then to explain the present condition of the world and the life upon it they adopt the theory of Evolution.

It was held by nearly all scholars up to a recent period that certain species of animals, such as mice, snakes and insects sprang from matter, but this was easily disproved after a careful experiment with these animals.

Materialists, however, were not to be disposed of so easily; they maintained that the animalcules derived their origin, if not from inorganic matter, at least from the organic elements which belonged to living beings.

Pasteur, the great French scientist, in answer to this demonstrated conclusively before the academy of science that no living cell, no matter how minute, could spring from matter alone.

Let us look back to the birth of scientific research and we shall find that the generation of life has always excited great interest among scientists. Some men have spent nearly all of their lives trying to discover what was the cause of life and whether or not it was produced by matter alone.

All men of any ability in the sciences, especially in those which treat of life in any form, have tried to fathom this inscrutable mystery, but with no success. Never has there been the slightest evidence to show that life was produced spontaneously from matter. Now, if these men who have utilized their vast knowledge to search for evidence tending to show that God did not create the first living things, have been unable to find the least shred which would indicate that inorganic matter, ever did produce the smallest living cell, what must we conclude? Since the laws of nature are invariable and matter never produced life from itself the conclusion that it never will, cannot be avoided.

Men well versed in the sciences who know what component elements are needed to constitute living beings can analyze a seed and ascertain its composition and what proportion of each element it contains. They can tell under what conditions this seed will flourish and grow. They can even make a seed similar to the one they analyzed, put together all the ingredients which composed it, plant it in the richest soil, but a plant will not grow. They might as well plant a rock and expect a rose bush to spring out of it; although men have spent an enormous amount of time in this pursuit never, in the history of science, has their industry been rewarded by the slightest sign of life.

Why have not these men been able to produce life, since they put all the elements which are needed into the combination. It is because they cannot impart to inert matter the most essential thing, the principle of life.

If we hold that life is produced by inert matter alone, we must admit the absurd conclusion which will follow, that matter can accomplish more by its blind forces than men can with all of their intelligence.

Of course, it would not be repugnant to suppose that God could create matter and endow it with all the necessary means to bring about this end. He could make matter produce the

smallest living cell and then have different forms of life evolve from it until man were reached.

There the evolution would have to stop, for it would be impossible for the human soul to come from matter. This evolution would reflect more glory on God, if such a thing were possible.

But the Materialists would not accept this explanation; they do not want to believe that there is a Creator and all of the logic in the world cannot make them believe in Him.

Let us suppose, for the sake of argument, that some great genius did appear in the scientific world, and that by his knowledge of the laws that govern matter, succeeded in combining certain elements out of which life sprang.

Would this prove that Materialism is true and that there is no God? No, it most certainly would not; it would prove, to my mind at least, that Materialism is false.

For if it took a genius, a man of superior intellectual faculties to produce a tiny living cell, what must we conclude? That there must be someone with intellectual powers and knowledge of the laws of nature, many hundred times greater than the genius to create this world. The genius created life in a simple cell only, while there are millions upon millions of cells and other species of life which had to be created and the Creator of these must have been an infinite genius.

Therefore, I will say in conclusion that the doctrine of Materialism is obviously false. It is built upon a false foundation. There has never been any evidence found which would show that life sprang spontaneously from matter either with or without the aid of man. Materialists cannot hold logically that life sprang from matter when the earth was young, because these same men would harshly criticize the slightest revolt against the laws of nature. It is universally admitted that the laws of nature cannot suffer a change. If up to the present time not the smallest plant or insect has come into life without a germ, who can hold that this whole beautiful universe was produced by matter alone?

But Materialists rather than admit that there is a Creator who has the power to breathe life into a dead lump of clay, would embrace the wildest dreams in order to prove themselves right.

Therefore, according to the Materialistic doctrine all forms of life on this universe at present cannot be explained, and since they cannot explain this phenomenon we must conclude that Materialism is a false and absurd doctrine.

IV. THE BUGBEAR OF MATERIALISM

JOSEPH A. GORDON A.B. '12

THE school of thought we have been considering this afternoon has not been satisfied with constructing a system of philosophy to explain the origin, development and order of the universe, but it has carried on a systematic and vigorous warfare against many of the doctrines of Christian Faith. We, as Christians, must combat those objections, on the grounds of reason and science. It is not only a right or opportunity, but it is an obligation, a duty placed upon our shoulders by the law of conscience.

Perhaps no point of Christian belief has been made the object of such persistent and violent attack as the possibility and fact of miracles. Materialists speak in glowing terms of the majesty and constancy of Nature's mighty forces, and they laugh to scorn what they are pleased to term the Christian assumption that these laws are wantonly set aside by every miraculous intervention. A few brief extracts from the writings of some of the recent exponents of this school of thought, will make their attitude towards miracles clear and unmistakable. Prof. Lake in a recent work entitled "Historical Evidence of the Resurrection of Christ," says: "The miracles recorded violate the best known laws of physics, chemistry and physiology. And it would be impossible to accept the testimony for these events, were such testimony fifty times stronger." Now I would have you note carefully the reason assigned by Prof. Lake for his sweeping rejection of all evidence in favor of the miracles recorded in the Gospel. The professor gives as his reason for rejection that they are a violation of the best known laws of physics, chemistry and physiology. For the sake of argument let us grant that if miracles are a violation or abrogation of nature's laws, then their claims are not to be admitted. But on the other hand, if it turns out, on investigation, that miracles are not and cannot be a violation of nature's laws, then he must concede to us that his whole objection falls to the ground.

Let us go forego the advantage which a metaphysical discussion of this question might give us and meet Prof. Lake, fairly and squarely on his own favorite grounds of physics and

chemistry. Neither Prof. Lake, nor any of his school will deny that the primal law of all forces is this: "An inferior force must always and everywhere yield to a superior force." They will further concede that in thus yielding the inferior is not abrogated or suspended, but on the contrary, that it thereby obeys the highest law of its being. Now let me make this clear by a simple illustration. Suppose I hold a book in my hand; do I abrogate, violate or suspend the law of nature called gravitation? Most assuredly not, for whether I hold the book in my hand or let it fall to the ground, the force of gravity is operating constantly and uniformly in either case. It happened in this case that the force exerted on the book, by my arm, is greater than the force of gravitation, and therefore in accordance with the universal and supreme law of nature, the force of gravity yields to the greater force of my arm. Now, whether I suspend a book in the air or the Almighty lifts a human body into the clouds, there is absolutely no difference in principle. In neither case is there the slightest abrogation, violation or suspension of the law of gravitation. In both cases there is the verification of the supreme law of force, "that always and everywhere an inferior force will yield to a superior force."

Now let us apply this principle to several miracles recorded in the Gospel and you will see, that there is no ground for the confident glib assertions that miracles are a violation of the best ascertained laws of physics, chemistry and physiology. Take the miracles that Christ performed when he walked on the waters of the sea of Galilee. There were two forces at work. Gravitation was acting to draw him beneath the surging waves, while the infinite power of God was operating to keep him walking erect on the tumultuous sea. Now, according to the laws of nature and of reason what should be the result here? Should finite force have drawn him into the water in spite of infinite power? No! Far from it! The only result possible is that the highest law should be obeyed; otherwise we would have to come to the absurd conclusion that infinite force yields to the finite, and the law of force which the Materialists are continually and earnestly upholding will fall to the ground.

This law is verified in every recorded miracle, as will be made manifest by its several applications. Consider the Ascension of our Lord. When Christ ascended into heaven there were two forces operating on his body. One was the force of gravitation, which is constantly operating on all bodies to hold

them on the earth, and the other was the divine power, acting to raise the body into the heavens. Can any reasonable man suppose for an instant that the body of our Lord should have remained on the earth in obedience to the law of gravitation, when this law came in contact with an overwhelming power? Certainly not; anyone who has the slightest idea of what infinite power really is, cannot admit the "Law of Forces" and deny that it was possible for the body of our Lord to ascend into heaven. Here we simply have the infinite unlimited power overcoming the finite and limited force.

Let us now apply this same principle to a different species of miracles and show how it fits equally well. When our Lord cured the lepers he simply said, "Be ye cleansed," and they were made clean. I am sure that all will grant that the curing of such a disease without medicine or treatment of any kind is certainly beyond natural power. Here again we have two forces at work. One is the corrupting germ of leprosy, which is eating the flesh of the victim, bringing him nearer and nearer to the grave, and the other, the infinite healing power of God, working to restore health, to build up the disintegrated organs and tissues, and thereby drive out the deadly germ of leprosy. The only possible result to be obtained in such a case is that corruption will be washed out by the healing waters of divine power. Suppose that leprosy would be the victor, there you again come to the absurd conclusion that the universal law of forces has been violated, you have again the inferior reigning on the throne of the superior.

Another striking example of the overcoming of nature by the supernatural is brought out forcibly, in the miracle, of the three young men in the fiery furnace. The powerful and consuming principle of fire was operating to lay waste all that entered its boundaries to destroy and leave in a disfigured mass those bodies that once possessed a soul which gave them form and beauty. But, as in the other cases mentioned, there was a power superior to this finite force. An infinite force that poured the cooling waters of divine power on this burning mass and prevented the fire from performing its function. Does this involve a contradiction and violation of nature's laws? It certainly does not. It was simply the recurrence of what was happening every day and every hour. Simply the weaker yielding to the stronger. Even man, a finite being, can by the reunion of certain chemical elements overcome the force of fire. For

example, man can by saturating wood in a certain chemical preparation, prevent the properties of fire from acting on it. Now if the limited power of man can overcome certain forces of nature, there can surely be no repugnance involved in the fact that infinite power can do so.

Thus, you see that the possibility of miracles hinges on one point, and that is the existence of infinite power. Once this is admitted the possibility of miracles cannot be denied. Deny miracle and you deny the dictates of reason, you deny the basic principles of philosophy, and the natural law of forces. Deny miracles and you place your intelligence at stake and can no longer hope to be respected as a logician. Prof. Lake's bold assertion must then fall to the ground. He has no reason whatever for holding that miracles violate the laws of nature, for those laws form the fundamental basis of our argument to prove the possibility of miracles. Christianity has nothing to fear from the assaults of Materialism on the broad field of reason and intelligence. She has met and conquered such men during all the past centuries and she is still meeting them as bravely and powerfully as ever. Her God-given truths are enshrined in a sanctuary by invincible logic, through which the shafts of craft and sophistry are unable to penetrate.

A VESPER SONG

*List! for the night birds are calling,
Calling o'er moorland and lea,
See where the shadows are falling
Over the great silent sea.*

*Voices are borne on the night winds,
Peacefully murmuring low;
Hushed like the folding of pinions
Slumberland guardians know.*

*Soft purple evening is stealing
Over the dale and the hill;
Musical vesper bells pealing;
They ceasing, all things are still.*

*Darkness is folding around me
Garments of shadow and light,
Moonbeams steal down through the shade-trees
All is the prelude to night.*

—S. A.

VALEDICTORY

GERALD T. BERGAN, A.B. '12

IT is a happy day for the student when his Alma Mater sends him forth a graduate. It is a happy day for him, when crowned with the laurel wreath of victory and flushed with his first success, he takes leave of his books and studies. He is happy in the thought that he has reached the goal, the end of all his youthful endeavors. His smiling countenance, beaming eyes, and merry laugh tell us plainly that he is glad he has won the victory. And why should he not be happy? Has he not attained something for which he has been zealously striving? Yes, it is a treasure we have been seeking, a treasure that means much, and the search for which has been long and painful.

Many times the youthful adventurer has been led astray by false guides and wayward paths; many times the road was rough and stony, and our bruised and weary limbs felt like resting; many times our throats were parched, and many times our brows were burning. Sometimes we would see a mirage, a false resting place, and when we arrived, careworn and weary, we again took heart, lifted the heavy burden on our bleeding shoulders and stumbled onward. Many times we faltered, many times we thought the goal a little beyond our weak and frail reach, and thoughts of turning back to ease and comfort came as specters to drive us backward. Many times we thought of the pleasures we were missing, of the splendor of the city, of the cheering words of friends, of the love of parents, of the beauties of home, and then in contrast we pictured ourselves alone on the rough path, with storms surrounding us, and many times we began to grow sad. For four long years we pushed on, our eyes ever fixed on the goal, and our wills determined to reach it; and after a four years' search we arrived at our destination, the priceless jewel is ours. The end of our youthful endeavors is here; today is our commencement. This is why we are happy, we are now in possession of the prize we so much desired.

Still, though we are happy in the possession of our treasure, yet there is a feeling deep down in our hearts that tells us more strikingly than words, that there is something else, a feeling of

sorrow there. It may show itself in a faltering of the voice, in a halting of the step, a bowing of the head, or in a tear. Yes, down in our hearts there is a feeling of sadness, a touch of gloom at the thought of leaving home. For four long, yet short; difficult, yet easy; painful, yet happy years, this little class has labored and striven to do the best it could. In four long years we have learned to love St. Viators, its teachers and students, and we have learned to love each other. We have been children of one large family, bearing each other's pains and pleasures, joys and sorrows; and now, when the thought comes to us that we, brothers, must part, there is something deep within us that cannot be expressed. Now we are to leave home, our little resting place and oasis in the desert of life. Here for four years we drank the cool waters and ate the ripe fruit of a sound Catholic education. Here we have tarried, but now we must leave refreshed, replenished to cross the drifting sands of the desert of life. This is why we are sad; for young though we may be, still we realize that the happiest days of our life are past and now earnestness and strife and struggle begin.

We know in some small measure what is before us, and what is expected of us. Life, we know, is not one continual springtime with budding trees and blooming flowers; after springtime comes the hot, searing rays of summer, when we will be fatigued and weary; and after summer comes the falling leaves and moaning winds, all to be hushed up 'neath the snowy blanket of winter. We do not expect our path to be strewn with roses; we know the pale blue of the sky, the singing of the birds, the rippling of the merry laughter of children will not always greet us. Now looking at the heavens, the sky seems blue and clear, yet casting our vision at the horizon we see a tinge of gray. We are now living in the springtime. Life does seem sweet and we are glad we are members of the joyful chorus. Friends smile on us, parents cheer us, teachers praise us, yea, we are in the springtime, but about to face the summer.

Still, the thought does not terrify us, for we are prepared to meet the battles which are before us. For four years our teachers have labored earnestly and zealously to equip us with the armor which will protect us. They have given the best that is within them, to mould us into worthy citizens, worthy men. No expense was spared, no time was lost, nothing was too tedious as long as it was done for us; and we in return offer our sincerest thanks, and tho' we all hope to be successful and at

this time look forward to a glowing life, still, if we fail the fault will be our own, not our teachers'. If we have wasted the precious time which we should have expended on our books, if we have been shams, then failure will be our fault, and no one else will be to blame.

But be we successful, or be we otherwise, still we will always be one thing, the best and noblest thing in life, Catholic gentlemen. This is the thought I want to impress upon you, and this is the heritage we leave to St. Viators. No matter what may be our station in life, be we rich or poor, visit us in castle or hut, still you will always find us Catholics, ever will we be gentlemen. And being Catholic and being gentlemen, naturally we will be good citizens. We are prepared for the battle altho' no army may call us for service; tho' the world may seem to be slumbering in peace still there is constant warfare, the ever continuous struggle of good and evil. And if we remain faithful to our pledges as Catholics, we will battle for the right, and our lives will be a living torch, a finder to our fellowman. This is our promise and ever will it be uppermost in our actions; we will ever remain faithful and true to the grandest institution, the noblest organization, the greatest treasure, the Catholic church.

Now that we have pledged our faith the time arrives when we must part. Time is passing, it is but a speck compared to eternity. The yesterday is passed, the tomorrow is before us, and until that day when we, tired with the travel, the insult, the scoffs, the burdens of our journey, with weary step and tear-bedimmed eye shall meet at the final oasis at the end of life's journey, until that day when we will meet all again, until that day, one long, lost, lingering farewell.



CLASS 1912



J. LAREAU
SEC.



J. GORDON
VICE-PRES.



G. BORGAN
PRES.



R. O. LOUGHLIN
SERG. AT ARMS.



W. SAMMEN
TREAS.

"ANIMO ET FIDE"

Biographies of 1912

*"Their cause I plead—plead it in heart and mind;
A fellow feeling makes one wondrous kind."*

Gerald T. Bergan

*"A man so various, that he seemed to be not one,
but all mankind's epitome."*

Gerald's lusty voice was first heard on the Feast of the Epiphany, in 1892. His precocity was so extraordinary that he made his presence distinctly felt on this auspicious occasion, and has since, never neglected to make a strong impression on everyone with whom he has come in contact.

He attended the Washington and Franklin schools of Peoria, his native city, for his primary courses, and finished his academical studies at Spaulding Institute in 1909. He enrolled at St. Viators the following year, where, after finishing a brilliant college course he was granted the Baccalaureate degree and received the Philosophy Medal. However, he was not only a brilliant student, but also a prominent athlete. In basket ball he was a star at "forward" and was a potent factor in obtaining many victories for the "Old Gold and Purple" quintet, and received the "V" in recognition of his ability in this particular sport.

Realizing his managerial abilities, he was made Treasurer of the Athletic Association and chosen by the Faculty to be Manager of Athletics, which posts he held with honor and marked success. Among his other arduous duties he was Editor-in-Chief of THE VIATORIAN, a task requiring no little time and skill, and was one of the most prominent "actors" of the Thespian Club. He also was President of the class of 1912 during the entire college course, and on Commencement Day delivered the Valedictory. Gerald will study for the Priesthood and has been chosen by Rt. Rev. E. M. Dunne, D.D., Bishop of Peoria, out of a large number of candidates, to pursue his Theological studies at the North American College in Rome.

William A. Sammon

"None but himself can be his parallel."

Bill Sammon was born in the Evergreen City in the memorable year of 1889, memorable on account of the fact that he was born on the 9th of December of that year. As an infant in arms he kept his parents in convulsions of laughter by his amusing antics, and ever since his countenance has worn such a congenial smile, indicative of his good nature that he is general favorite with all persons with whom he comes in contact. In spite of his abbreviated stature "Fish" was a "stellar" attraction on the gridiron, and in baseball all that need be said is that he ably filled "Shorty" Conway's position in the left garden. "Fish" received the College Monogram for football for two successive seasons and was also a "V" man in baseball. On account of his popularity and also on account of his ability as an athlete, he was chosen President of the Athletic Association, and the manner in which he acquitted himself of his trust has won the deserving praise of all. Besides being Treasurer of his class, he was an able member of THE VIATORIAN staff, was also a very active member of the Thespian Dramatic Club and wrote the class history. He finished primary and high school studies at St. Mary's High School in his native city, entering St. Viators in 1908. After successfully completing his philosophical studies he was awarded the Baccalaureate degree. Bill intends to follow the legal profession and to this end will enter the Law Department of the Catholic University at Washington, to delve into the mysteries of Blackstone.

Richard J. O'Loughlin

*"To those who know thee not no words can paint
And those who know thee, know all words are faint."*

Richard J. O'Loughlin is a native of the beautiful Emerald Isle and first learned to say his prayers in the romantic language of the Gael. Born in Cohir, County Tipperary, in the year 1891, he received his primary and secondary education in the Convertual and National Schools of his native city. His college preparatory work was received at Rockwell College, after which he crossed the briny blue Atlantic and began his classical studies at this institution. He has been with us for four years and received his degree in June.

"Dick" was a prominent member of the Thespian Club and always pleased the audience by his realistic portrayal of character. He was Secretary of the Athletic Association, and was the champion billiardist of the college, as well as an expert tennis player. He was Sergeant-at-arms of his class; as a Baccalaureate orator he was a distinct success, and by compiling the Prophecy of his class added a new victory to his already long list of successes. Dick is another member of the class of '12 who has heard the voice of the Master and will enroll in the Seminary Department in September to begin his Theological studies.

Joseph A. Gordon

*"True as a needle to the pole
Or as the dial to the sun"*

Joe first developed his ambulatory proclivities in the little village of Gifford, Illinois; this event was of such paramount importance that the place of his nativity has ever since been found on the map. He attended St. Mary's Parochial School, Champaign, until he completed his grammar school course; then he entered St. Bede, where he completed the academical branches, after which he came to St. Viators and completed his collegiate work, receiving his A.B. degree. Joe is comely youth of 23 summers and expects to vote for the democratic nominee in the coming election. He is of a very attractive personality and pleasing appearance and in this regard we cannot help but recalling Whittier's poem entitled "The Barefoot Boy," for undoubtedly the original was such a one as Joe. Joe is of a retiring disposition, and on account of his bashfulness in the presence of ladies he was given the nick-name "Heartbreaker" early in his college career. While with us he demonstrated his prowess in basket ball, and in that particular branch of athletics was one of the best guards St. Viators ever had, winning his "V" for two successive years. He was Vice-president of both his class and of the Athletic Association, and as class poet was quite a sensation. Next year Joe will be in our midst as a member of the Seminary Department.

Joseph M. Lareau

"Thou wert guide, philosopher and friend"

Little "Joe" first saw the light of day in the humble village of Beaverville in the year '89. He boasts of being a real Amer-

ican, for he is able to trace his ancestry to a certain Lareau, who came to Canada in the capacity of surveyor for the Grand Monarch, Louis the Sixteenth, and married an Indian maiden. Joe first attended the convent and public schools of his native village and having absorbed all the knowledge in that particular region, came to Kankakee, looking for new worlds to conquer. His stay at the Kankakee High School was short, after which he came to St. Viators, where he carried off several honors by his proficiency in study. As an infant he impressed his attendants by his surprising vocal ability and further demonstrated this talent while at college, by winning the oratorical medal in 1910, by brilliantly defending "Local Option." He was president of the Lajoie Society, and Secretary of his class, and the most proficient student in the histrionic art. He is a general favorite among the student body, for instead of being the grave and haughty, he was the grave and gentle senior.

Joe is a Seminarian and we have good reason to believe that he will be a very popular and very successful priest, because of his amiable qualities.

SUNBEAMS

*Silent the sunbeams are stealing
Into my darkened room,
Flooding the place with brightness,
Chasing away the gloom.*

*Into my soul are stealing
The blessed rays of grace
Filling my heart with the glory
Reflected from His face.*

*On me the Master is smiling
While the sunbeams play on my head,
Do I interpret it rightly?
May I be comforted?*

*When sunbeams are gone from my window
Will thy holy grace remain?
If I pass with the fading sunlight
Will I have lived in vain?*

—S. A.

THE VIATORIAN

PUBLISHED MONTHLY BY THE STUDENTS OF ST. VIATOR COLLEGE, BOURBONNAIS, ILLINOIS

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Entered at the Bourbonnais Postoffice as Second Class Matter

*All correspondence must be addressed "The Viatorian," Bourbonnais, Ill.
Subscription price One Dollar per year, payable in advance. Single
copies, 15 cents.*

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

Vacation, that happy time of cessation from study, and the inception of mental recreation for the student, has come and is now almost gone. Vacation is, indeed, a magic word, for it inspires in the hearts of all a feeling of jubilation, which makes the dull brain and weary eye forget the seemingly endless hours of work and study, especially at the close of the scholastic year. Of course, it is a foregone conclusion that all students cannot and will not derive all the possible good, or even a greater part of the benefits, out of the few short months of the vacation period; and this for several reasons. Some students there are, who by their persistent application and industry, well deserve a few months of mental relaxation; if they be in prosperous circumstances they will undoubtedly be able to spend their holidays in traveling, sightseeing, or in happier pursuits, such as reading, resorting and the like. However, there may be others who on account of financial difficulties will be unable to spend much time in the pursuit of pleasure, but who must work to obtain the sufficient means for the further pursuance of their educational career. These, however, will enjoy their vacation after all, and derive much in having spent it in manual labor, for work is nothing more or less than mental recreation.

There yet remains a class of students to be dealt with, and to this particular set vacation means absolutely nothing. These are they who are the black sheep, as it were, of every educational institution; those students who are by no means noted for their mental attainments or for their proficiency in studies, but are noted rather for their slothful habits and for their lack of appreciation of what education means. These will not appreciate, or be able to enjoy their vacation, for it will not be a radical change of routine for them, because the scholastic year to them has been a sort of a vacation, a period of intellectual ennui; and what for ordinary students would be a blessed release from the grind of the class-room, will be but a continuation of their slipshod manner of procedure, and extended period of idleness and slothful ease. The former classes of students will return in September much refreshed by their few weeks of mental rest, even if they have found it necessary to spend much time in bodily labor. These will be received with a hearty welcome when they return, for it is upon men of this caliber that the reputation of all institutions of learning is based. To students of this type we wish to extend our best wishes for a joyful and exceedingly pleasant vacation.

When a Catholic takes issue with an enemy of the church, comparatively little interest is aroused. First, on account of the fact that every educated Catholic knows that

A Defender of Truth the teachings of the church are never in danger from the blatant mouthings of false prophets; and secondly, because Protestant bigotry will never read anything that is favorable to Catholicism.

But when a non-Catholic wields a vigorous pen in defense of the church, then considerable interest is aroused, both in Catholic and in non-Catholic communities. For the past few months every lover of truth and justice, who has read Braun's Iconoclast, cheerfully acknowledges a debt of gratitude to Mr. C. A. Windle for his scathing denunciation of Tom Watson's ranting bigotry. THE VIATORIAN desires to contribute its mite of praise and admiration for Mr. Windle's lucid exposé of putrid Protestantism. Mr. Windle is neither Catholic nor Protestant, but simply a defender of truth, and an enemy of falsehood. If the secular press was influenced more by principle than by policy it, too, would denounce in vigorous language all such blabbering bigots as Watson and Walker. We need a few more Windles

and a few more Iconoclasts to expose and demolish the fallacious and rancorous schemes that are being used throughout the country in the attempt to arouse persecution against the church and Christ. We believe that Mr. Windle's pamphlet should be read by every American who loves the truth, whose mind is unbiased and who wishes to preserve the integrity of the nation and shield it from the mendacious doctrines of the defunct A. P. A.'s.

As the waning vacation draws slowly to a close, a glance at any of our Catholic newspapers reveals the fact that in the **Why This Discrepancy?** advertising department for Educational Institutions the number of institutions for young women greatly outnumbers those for young men. This surprising fact is substantiated by statistics from the Catholic Directory which gives the total number of Convent Schools and Academies as seven hundred and nine, and only two hundred and seventeen colleges for boys. Surely a large discrepancy. Naturally the question arises, 'why is there such a condition of affairs?' A little reflection on the subject makes one feel that the boys are getting "the worst of it." The writer by such a statement does not wish to disparage in any way the praise which the various teaching Sisterhoods have just received for the wonderful and surprisingly successful work which they are doing in the United States, but he feels that in matters of education, the welfare of the boy is underestimated, and that the boy is too often neglected as far as educational matters are concerned. Too frequently parents do not consider the boys' interest, when the question is education. Many boys feel that working for pay is manly, and so it is; but unless a boy's support is really needed at home, or unless it is plainly evident that he will not profit by further study, he should be kept in school. Often the boy is allowed to work while his sister continues her educational pursuits. This is gross injustice to the boy, not that we would deprive his sister of the opportunity, but rather that the boy should be given the same chance. America is in sore need of priests, yet how many vocations to this exalted state, are lost on account of the fact that the boy is allowed to discontinue his studies and is thus drawn from the necessary religious training and wholesome influence that would awaken his soul to the duty of his life. When a

young man casts aside his books and steps forth into the hustle and bustle of the commercial world, the opportunity of returning to school seldom if ever retruns. The boy does not think of the golden opportunity that he will loose, but the parents should think for him, for they are bound by the particular obligations of their state, to advise, counsel and guide him right. Even after a boy has made his minor studies in Catholic schools, he is too frequently taken from the sheltering walls of the religious institutions and allowed to attend secular universities. There he comes in contact with persons who find no place for God in their system of education and with men whose only "God is Mammon." In such secular institutions the mind of the youth alone is educated and he runs the risk of having God plucked from his heart.

We look to the American Catholic youth as the safeguard of America, as the only true loyal defender of the nation against such disorders as anarchy, socialism and irreligion, and unless the American youth is sent to Catholic schools where he will be under the refining and exemplary influence of religious educators where he may be taught the tenets of his Faith together with all the sterling qualities that go to make him a good honest citizen, the Faith in America has much to fear.

We need to consider more seriously the advantages of education from a religious standpoint as regards our boys. America needs educated Catholic laymen, the secular university does not stand for such, so send your boy to a Catholic institution and it will not be many years ere the discrepancy between the number of boy's and girl's schools will be wiped away. Not that we have too many academies for girls, but we must look to our boys.

The time has come, that when a young man marches forth from his college home, the fact that he is a college graduate, that he carries a diploma under his arm, is not a sufficient passport and guarantee to obtain for him a lucrative and responsible position. That the young man has successfully mastered the various branches contained in the college curriculum, certainly speaks well for him. Today, however, in this age of commercialism, much more is required for success in life, for unless a graduate has influence behind

**Convention
of
Viatorian
Colleges**

him, possesses personal popularity and can boast of social standing, he cannot possibly attain to a satisfactory level in the commercial world. Happily this condition of affairs has been realized by educators and several movements have been made to conduct the novice graduate directly from the class-room with its rules, principles and theories to the real world of commerce and the professions, with all their practicality. Our Alumni Associations are stepping stones toward the attainment of this end, and do much, by their systematic efforts and wholesome measures to introduce the college man to the world of business. But with all their successful procedure, and systematized mode of action, there is still lacking much system and method in the various modes of procedure. In order to devise a means for bridging this difficulty and to cement more closely the bonds existing between the Alumni and their Alma Mater, a systematic movement was inaugurated last June in Canada by the commercial graduates of the various schools and colleges of the Clerics of St. Viator. On the 8th, 9th and 10th of June, a Patriotic, Social, and Collegiate Congress was held at the school of St. John the Baptist in Montreal. At this meeting at which about one hundred representatives of the Alumni Association of the Viatorian schools were present, many ways and means were discussed, concerning the welfare and interests of college graduates after they have completed their education. An inter-alumni association was formed for the sole purpose of assisting the inexperienced graduate and resolutions were drawn whereby the aforesaid alumni were to be united in loyal support of their Alma Mater, by giving a helping hand to the inexperienced graduate, to assist him in obtaining a suitable position, to uphold the Catholic standard of morality by avoiding prevalent abuses common to young men, such as cigarette smoking, intemperance, reading immoral literature, impure speech and the like, and to continue the practice of religious duties, wherein their character was moulded while at college such as frequent communion, subscribing to good reliable Catholic papers and periodicals, to vote according to the dictates of their conscience, and to support Catholic education. Naturally such an association cannot but be productive of good. Catholic laymen cannot but spread throughout the country the splendid religious and disciplinary effects which are the distinctive heritage of the Catholic colleges of Canada.

It would indeed be a most laudable movement if our own American boys of the United States would imitate their brothers of the Dominion across the border in the most salutary movement, for it is only by this method of helping the graduate that the spirit of a college will be spread, and its influence be felt in the secular world in all the walks in life and throughout the professional world.

Success to you, therefore, young men of Canadian Viatorian Schools! May your efforts bear fruit and may your ideals be realized, so that you will be able to merit the eulogies of your former teachers and live up to the expectations of your Alma Mater.

OBITUARY NOTICES

"Blessed are they who die in the Lord"

MRS. MATHEW PLUNKETT

(July 4, 1912)

Mrs. Mathew Plunkett of Central City, South Dakota, died July the fourth as the result of the injuries which she received by falling from the porch at the back of her home. The news of her death will be received with sorrow by her many friends who loved her dearly for her many womanly qualities and kindness of heart. Mrs. Plunkett before her marriage to ex-Sheriff Plunkett had been a resident of Lead. Besides her husband, Mrs. Plunkett, whose maiden name was Miss Margaret Cunningham, leaves to mourn her loss four children, James, Mathew, Mary and Martha. Members of the faculty and also the fellow students of Mr. Plunkett wish to extend their expressions of sympathy to him and to the family on the sad occasion of the death of his mother.

SISTER MARY SALVATORA

(August 6, 1912)

On August 6th, after a lingering illness of several months duration, the pure soul of Sister M. Salvatora of the Sisters of

Charity of the Blessed Virgin Mary took its flight to God. Sister M. Salvatora's religious life was brief, but it left an example full of the odor of sanctity. During her painful and trying illness, she bore all her sufferings without murmurings or complaint and was ever resigned to suffer all for the love of her Heavenly Spouse, whose name she bore in religion.

"Sister Mary Salvatora, known in the world as Jeanette McCaffery, was born in Chicago in 1889, entered religion Sept. 8, 1908, and was professed March 19, 1911. After her profession she taught for one year in the Holy Family School, Clinton, Iowa, when on account of failing health she was taken to the Sacred Heart Convent, Boulder, Colorado; but the change of climate not affecting the improvement hoped for, she returned to the Motherhouse at Mount Carmel, Dubuque, Iowa, where she died August 6th.

The close of the Sister's life was most edifying. On the day of her profession she had given herself wholly to God, and when soon afterwards it was seen that He would claim her through death, she was as an expectant bride awaiting with holy joy, the coming of her Heavenly Bridegroom; for not merely in patience did she suffer but with a spirit of gladness which caused a radiance of peace and joy to emanate from the cloister-cell. Her last words were "God's Holy Will be done" and these words epitome all that we can say of her holy life. Her life in religion was short and hidden, but it was a life consecrated to the fulfillment of God's Holy Will and one which received its hundredfold reward in its closing. During the last hours of her life she expressed a desire to repeat her holy vows, which she did with great earnestness and feeling; then from the Tabernacle always within her view, came to her, He for whom her soul longed, to accompany her on the way; and with all the blessings a Priest of Mother Church. could give her, surrounded by her praying Sisters, in the fullness of consciousness her soul went forth to meet its God." The obsequies were held in the beautiful chapel of the Motherhouse at Dubuque, and the remains were solemnly laid to rest, beside her departed Sisters in the community cemetery, to await the dawn of the Resurrection morn. Sister Mary Salvatora was a sister of Phillip McCaffery, of the Senior department, and a daughter of Mr. and Mrs. J. McCaffery of Chicago. The deep-felt sympathy of the college faculty, of the student-body and of the friends of the family

goes out to the relatives of Sister M. Salvatora and to her consecrated Sisters in religion. All unite in offering prayers for the repose of her pure soul.

MR. CORNELIUS SULLIVAN.

(August 21, 1912.)

The death of Mr. Cornelius Sullivan which occurred August 21st, made sorrowful the hearts of a host of friends and admirers. Cornelius Sullivan acted as postmaster at Riverside, Ill., for the past eighteen years. He was buried from St. Mary's Church, Riverside, where requiem high mass was sung by one of his seven sons, the Rev. Father James S. Sullivan of St. Ambrose Church, Chicago. His six other sons—Richard, John, Thomas, Joseph, Frank and Robert served as pallbearers.

EXCHANGES

As a general rule the task of correcting others or refuting error is a thankless one. The one corrected or refuted is seldom in a humor to return thanks, and onlookers generally think it is none of their business, and that it is better to keep out of other people's quarrels. The result is that he who would champion Truth must not expect that his brow will be unduly burdened with laurels of praise, or that the world will go into ecstasies over his gallantry, but he must usually content himself with the consciousness of duty performed, and of one less lie prowling round the world uncontradicted. This consciousness is always sufficient reward for the real champion of truth, and he looks for no other. Truth to him is ever beautiful, ever noble, ever worth the stress and sweat of battle, when Falsehood rears its ugly figure as a rival to his mistress. To him the fight for truth is the breath of his nostrils, the life of his soul, the pulse of his heart. If he can fight for her, he cares for nothing else. The praise, criticism, or reproof of the world matter not at all to him, although in many cases the first may sometimes encourage his flagging efforts when the fight is long and earnest.

THE VIATORIAN has ever tried to be in its own sphere a champion of the Truth. It does not wander into the higher realms of abstruse and deep philosophical controversy with the intellectual giants of this world, for it does not feel itself equipped for the task, but it has always in the little world of College Journalism endeavored to aim a well directed blow at the ugly head of any lie that might try to dethrone Truth from her eminence in this world. It is but seldom that THE VIATORIAN has been commended for this conduct, though criticism galore has fallen on its head, even from those who belong to the same camp, but THE VIATORIAN has gone serenely on its way, conscious that Truth has been vindicated, and that a lie has been pushed part of the way back to the unsavory place whence it had wriggled. Last January we felt called upon to administer a rebuke to a certain Bernard Trotter, a sophomore of McMaster University, for defiling the pages of his university's magazine with a scurrilous piece of verse concerning the alleged unchastity of a nun of the Catholic Church, and we did not expect to receive any praise or encomiums for what was a common act of ordinary decency, but we were much surprised, as well as gratified, to receive several letters from Sisters commending us for what we had done. To tell the truth, these letters embarrassed us a good deal, as we did not recognize ourselves in the picture of the noble persons addressed in these letters, and we felt as if we were reading letters that did not belong to us. We do not think that we are worthy of praise or thanks for defending the noblest of women, and all we pray is that God will ever give us the strength and ability to do so. One letter which was signed, "A Group of Merry Nuns," said that "a monument ought to be erected to the one or ones who riddled that poem, "The Merry Nun." No, gentle Sisters, nothing was done worthy of a monument, but if you insist on erecting one, the only one we desire is the monument of your holy prayers mounting unto heaven, pleading for us poor sinners. We would feel well repaid for any trouble that we might have taken to rebuke Master Trotter, if as a result, we had won the prayers of even one saintly nun. This, we hope, will be our reward, and we ask for none better or more enduring, for the result of pious prayers reaches far forward into the aeons of eternity.

INTER ALIA

**The
Retreat** The annual retreat of the Clerics of St. Viator of the Obedience of Chicago was held at college, beginning on the evening of June 27, and ending on the morning of July 4. The Rev. William T. Kinsella, D.J., of Creighton University, Omaha, Nebraska, preached the retreat. At the beautiful and impressive ceremonies of profession which closed the spiritual exercises, Brother Elias Kelly, of Chicago, pronounced his five year vows, and Brother William Stephenson, of Boston, Massachusetts, and Brother James Lowney, of Butte, Montana, renewed their vows. Rev. P. E. Brown, of Chicago, was elevated to the rank of Major Catechist of the Order. Very Rev. J. A. Charlebois, C.S.V., Provincial, was celebrant of the mass, assisted by Very Rev. J. P. O'Mahoney, President of St. Viator, and by Rev. Fr. Hamelin, of Montreal, Canada. Brother John Koelzer was master of ceremonies. Rev. Fr. Kinsella preached a very touching and eloquent sermon in connection with the inspiring ceremony of profession, and after Solemn Benediction of the Most Holy Sacrament, he imparted the Papal Blessing to the members of the community. The exercises were closed by chanting in choro the soul-stirring hymn of thanksgiving, the "Te Deum."

On the following day, according to a long established custom, the members of the community journeyed to the College Grove near the Kankakee River, and enjoyed a delightful outing.

**St. John
the Baptist
Celebration** One June 22 a grand celebration in honor of St. John the Baptist, the patron of Canada, took place at Notre Dame Church, Chicago. On that day an illustrious assemblage was gathered together to honor that saint and celebrated personages prominent both in the ecclesiastical and political world, journeyed from far and near to be present in order to show their devotion to Holy Mother, the church, and to manifest their patriotism and love for their mother country, in a forcible manner. Among the distinguished guests were Most Rev. James Edward Quigley, D.D., Archbishop of Chicago; Rt. Rev. Joseph M.

Emard, D.D., Bishop of Valleyfield, Canada, and Honorable Aram T. Pothier, Governor of Rhode Island. The Solemn Pontifical Mass, coram episcopo, was celebrated by three alumni of St. Viator: Rt. Rev. Mgr. J. M. Legris, D.D., celebrant; Rev. J. V. LaMarre, of Brighton Park, Deacon, and Rev. Jules Fortin, of West Pullman, Sub-deacon. The Bishop of Valleyfield preached the sermon. Very Rev. J. A. Charlebois, C.S.V., Provincial, represented the Clerics of St. Viator; Very Rev. J. P. O'Mahoney, President of St. Viators, represented the college, and Rev. Dr. Rivard, D.D., C.S.V., represented St. Viator Normal Institute on this occasion. Other members of the Alumni who were present in the sanctuary were: Rev. A. L. Bergeron, pastor of Notre Dame Church; Rev. A. Granger, Kankakee; Rev. P. C. Conway, Chicago; Rev. Z. P. Berard, St. Anne; Rev. W. Granger, Kankakee; Rev. H. Daube, Chicago; Rev. J. Fortin, Pullman, and others.

For many years it has been the pious custom of the Catholics of the surrounding cities to make a pilgrimage to the miraculous shrine of the Mother of the Blessed Virgin at St. Anne, Illinois, on the 26th of July. This year was not an exception, and although the thousands of pilgrims from Chicago were absent on account of special devotions being held in many of the city churches, nevertheless between five and ten thousand were present at this year's celebration. Rev. J. P. O'Mahoney and Brothers V. U. LeClaire and C. A. Marino, members of the college faculty, were present, and assisted in the Sanctuary during the various ceremonies of the day. Father O'Mahoney carried the sacred relic of Saint Anne in the procession, which marched through the town after the celebration of the mass.

Honorable Aram L. Pothier, the Catholic Governor of Rhode Island, who came to the west to be present at the celebration in honor of St. John the Baptist, while visiting places of interest throughout Illinois, paid an informal visit to this institution. The Governor and his retinue motored out to the college from Kankakee and passed through the beautiful parkway of the institution. While at the college the Governor met several members of the faculty, and after visiting the Church of the Divine Maternity and Notre Dame Academy, he returned to Kankakee.

We are sorry that the Governor could not remain longer at the college, but we hope that at some future time we may have the pleasure of formally receiving Governor Pothier and entertaining him in a manner befitting his high office of Catholic Governor of one of the United States.

Master Russell Wilkins, son of the matron of the college, has returned from Chicago, where he took the Pasteur treatment for the prevention of rabies. Master Wilkins, while playing with other children, was attacked by a vicious dog and severely bitten about the hands and face. The animal was shot soon after, and as a matter of caution the brains were sent to specialists in Chicago for examination, and it was found that the dog had hydrophobia. In consequence of the investigation the attending physician advised the taking of the Pasteur treatment. We are glad that no serious consequences followed as results of the bites, and are especially pleased to learn that Russell is now enjoying perfect health.

On the 28th of July, Rev. Fr. Bennett, Pastor of St. Patrick's Church, Kankakee, an alumnus of St. Viators, celebrated the nineteenth anniversary of his ordination to the Priesthood. About 600 of the members of St. Patrick's Church were in attendance and showed their appreciation of the good work that Father Bennett has done during the years of his pastorate by presenting him a substantial purse with which to purchase a new cork carpet for the hall and aisles of the church. During the evening an excellent musical and literary program was given under the direction of Prof. L. B. Foster, after which an elegant luncheon was served by the young ladies of the parish. The rectory lawn was beautifully decorated with flags and bunting and lighted by one hundred lights. THE VIATORIAN extends to Rev. Fr. Bennett heartiest wishes and sincerely hopes that he will spend many more years of usefulness in the parish of St. Patrick and that this celebration will be but a beginning of many more of a like nature.

**Improve-
ments**

During the summer many improvements have been made in and around the college. Under the direction of J. M. Carey, C.S.V., a complete system of inter-communicable telephones has been installed in the various halls of the several buildings. This improvement was a much needed one, and does away with many inconveniences heretofore unavoidable. All the class room furniture, study hall desks, and the chapel pews have been revarnished and repainted, and the recreation halls and many of the private rooms in Roy Hall have also been painted. This gives the institution an added appearance of comfort and cleanliness. The oval around which the college buildings are beautifully grouped, has been surrounded by a continuous walk; a part of which is of cement and the remainder made of cinders and crushed stone. This makes a delightful promenade of about three-quarters of a mile in length. The brick hand-ball courts are being encased in a covering of matched lumber, and the cement floors are being covered with hard wood. This will be a delightful change for the lovers of this manly sport. The athletic fields are also being improved and the Senior diamond is kept in perfect order so as to be of immediate use in September. The Junior and Minim baseball fields are being enlarged to the regulation size and are being filled in. When completed these fields will even be better than the excellent Senior diamond. The lawn and parkway are, indeed, much improved this year, and under the care of Rev. Brother McEachen, rival in beauty any park in the city.

Perhaps the greatest improvement that is being made is the installation of a complete laundry. It has long been the desire of the institution to possess their own establishment and by the time that school opens in September a complete laundry will be established in the ground floor of Roy Memorial Hall. Many other minor improvements within the buildings and around the grounds have been made which have greatly improved the appearance of the lawns and enhanced the beauty of the magnificent buildings.

On September 12 the Very Rev. P. D. Lajoie, Superior-General of the Clerics of St. Viator, will celebrate the Diamond

Diamond Jubilee

Jubilee of his ordination to the priesthood. Extensive preparations are being made at the General mother house in Brussels, Belgium, for this extraordinary event, and delegates from the various provinces throughout the world will be present on this grand occasion. Very Rev. J. A. Charlebois, Provincial, and Rev. Brother St. Aubin will represent the American province. Rev. Fr. Munsch, who is attending Oxford University, will also be present at the celebration. A full account of the Jubilee Celebration will appear in our next issue.

New Catalog

The new 1911-12 catalog of the college is perhaps the most attractive bulletin yet issued by the faculty of St. Viators, and surpasses all others in point of artistic arrangement and excellence of typographical style. The reading matter, consisting of 80 pages, is interspersed throughout with photographs of various interior and exterior views of the six different college buildings, and also scenes of several of the many natural beauty spots which abound in the vicinity of the college. The custom of portraying scenery in the catalog was in vogue some years ago, and it was deemed advisable to re-establish the custom after due consideration, and indeed, greatly enhances the aspect and general appearance of the bulletin. The booklet is printed by the Pantagraph Printing and Stationery Co. of Bloomington, and they are to be congratulated for the excellent work, which has resulted in producing such a beautiful catalog.

President Blesses Bell

On Sunday, August 5, the Very Reverend President, having been delegated by the Most Rev. Archbishop Quigley, presided at the ceremonies of blessing the bell at St. Peter's Church, Antioch, Illinois, of which Father J. Lynch, former professor of the college, is pastor. The bell was donated by Charles Venn, M.D. Father O'Mahoney was assisted by Rev. J. D. Kirley, Rev. E. L. Rivard, Rev. J. J. Corbett and Rev. J. Lynch, and at the conclusion of the ceremonies he delivered a very impressive sermon entitled "The Voice of Christ." During the religious ceremony of the blessing of the bell vocal solos were rendered by Mrs. Mary O'Brien, Miss May Farrell and the Misses Anna and Emma Zelinger, assisted by the church choir.

During the month of June several of the Fathers of the college delivered baccalaureate sermon at various Catholic educational institutions throughout the state. Very Rev. J. P. O'Mahoney delivered the baccalaureate sermon at Routt College, Jacksonville; Rev. W. J. Bergin delivered the commencement address at Sacred Heart Academy, Springfield.; Rev. M. J. Breene rendered the address at St. Angela's Academy, Morris; and Rev. P. F. Brown spoke at the closing exercises of St. Dominics Parochial School, Chicago.

**Baccalau-
reate
Sermons**

On the 15th of August, the Feast of the Assumption, Mr. Ralph Legis, A.B., '11, received the habit in the Order of the Most Holy Redeemer. After passing through the period of probation at the Novitiate he will begin his theological studies in the Redemptorist House of Studies at Ottawa. Mr. Joseph Legris, A.B., '08, a brother of Ralph, joined the same order a few years ago and will soon be ordained. We extend to Ralph our best wishes and hope that his life as a Redemptorist will be filled with naught but joy and happiness, and that he may labor with success in the Lord's Vineyard, "ad multos annos."

**Enters the
Redemp-
torists**

On July 26 Father Durkin, pastor of St. Malachy's Church, Rantoul, and teacher of Holy Scriptures in the Seminary, stopped at the college with a band of pilgrims from his parish and mission, Paxton, on their way to St. Anne's Shrine. On account of poor railroad connections the pilgrims heard mass in the college chapel and received communion during the Holy Sacrifice. They were entertained by the president and faculty during their brief visit.

**Pilgrims
Visit
College**

The Catholic Educational Association, which is the Catholic counterpart of the National Educational Association, held its annual convention this year at Pittsburg, Pennsylvania, on June 24-27 inclusive. That this federation of Catholic Educational Institutions is doing a great and good work for the betterment of Catholic education is a well known fact to all educators. Each year representatives of various institutions of

**Catholic
Education-
al Associ-
ation**

learning under the management of the laity, clergy and various religious communities, assemble for the discussion and solution of vital questions concerning the furtherance and improvement of methods of teaching, the advancement of education, and other vital questions connected with school management. This year the Very Rev. J. P. O'Mahoney, C.S.V., former secretary of the Association, and now a member of the Executive Committee, represented the Viatorian institutions of the United States at the convention.

Several prominent Alumni of St. Viator and many former students of the college, all residents of Peoria and members of the Spalding Institute Alumni Association, were present at the ninth annual banquet of that organization, which was given on the 24th of June at the Jefferson Hotel in that city. One of the literary "hits" of the evening was the response to the toast entitled "The S. I. A. A.," by Gerald Bergan, A.B., '12, (St. Viators.) Rev. Father Bergin, C.S.V., professor of Philosophy here, also gave a very excellent talk. Among the Alumni and old students present were Rev. William Irish, Chaplain of the Society; Father James Shannon, V.G., of the Peoria Diocese; Father M. P. Sammon, St. Bernard Church; Father W. J. Bergin, C.S.V., St. Viator College; Father J. J. Burke, St. Mark's Church; Messrs. Gerald Bergan, A.B., '12; James Fitzgerald, A.B., '11; Clarence Jacobs, Clarence Fischer, John O'Brien, E. Roche, and others.

The President of St. Viators is at present engaged in the revision of the College Alumni Directory. All members of the Alumni and old students are cordially requested to assist the Reverend President in making this revision a success by sending their names and addresses to him at their earliest convenience. Any information concerning themselves and deceased Alumni will be gratefully accepted.

The editorial staff wishes to extend their heartiest thanks to the publishers of *Rosary* magazine for their kind consideration in loaning to the VIATORIAN the beautiful cut of the Sacred Heart of Jesus, which appeared as the frontispiece of the Senior number. This is not the first time that the *Rosary* has favored us in this manner and we hope to be able at some future time to return them a like favor.

Alumni Attend Banquet

Alumni Directory

Vote of Thanks

**An
Alumnus
Honored**

On June 12, at the Commencement Exercises of Mount St. Charles College, Helena, Montana, an alumnus of St. Viator's was highly honored by Rt. Rev. John P. Carroll, Bishop of Helena. On that day Very Rev. John L. McMullen, A.M., was appointed president of Mt. St. Charles College, of which institution he had actual charge during the scholastic year of '11-12 during the absence of the president. The faculty of St. Viator's and the countless friends of the new president wish to congratulate Mt. St. Charles on the fact that such a capable and energetic priest has been chosen, by the great educator, Bishop Carroll, to guide the destinies of this ever growing and prominent institution of learning. They also wish to felicitate Father McMullen on his new appointment and sincerely wish him unbounded success and prosperity *ad multos annos!* The following appreciation of Fr. McMullen is taken from *The Mt. St. Charles Scholastic*.

Very Rev. Jno. L. McMullen is a native of Wisconsin and received his early education in the district schools. He graduated from the Mineral Point High School in 1895 with First Honors and entered the State Normal School at Platteville where he remained one year. After teaching in the Public Schools of the state in 1900, he went to St. Viator's College, Bourbonnais, Ill. In 1902 received the degree of A. B. and was chosen to deliver the Bachelor Oration of that year. Two years later the degree of A. M. was conferred upon him. Father McMullen was ordained for the Peoria Diocese by Rt. Rev. P. J. O'Reilly, D.D., in St. Patrick's Church, Peoria, Ill., June 21, 1905.

Shortly afterwards he was appointed pastor of the Parish of Pesotum, Ill., and remained there until coming to Montana in the fall of 1908. Upon his arrival in Helena he was appointed pastor of St. Mary's Parish and Chaplain at St. Joseph's Orphans' Home and remained there until appointed Vice-President of Mount St. Charles College, Sept. 8, 1911. Father McMullen has been in active charge of the College for the entire year and on June 12, 1912, at commencement was appointed President of Mount St. Charles.

Father McMullen is a Fourth Degree Knights of Columbus, actively interested in the welfare of the Columbianism and a

general favorite throughout the state with K. C.'s. He is unassuming, claims no honors for himself, intensely interested in his work, convinced of the complete and ultimate success of Mount St. Charles and declares that to his co-workers on the faculty is due the entire credit for the successful year just closed and is proud beyond expression to be known not as "The President" but to be saluted and considered by everyone as "*Our President.*"

On the 28th of July, Father H. Durkin of Rantoul; Father J. Frawley of Champaign, Rev. J. P. O'Mahoney, Rev. W. J. Bergin and Brothers C. A. Marino, V. U. Le-Claire and F. Brady motored out to Rock Creek, where they spent a delightful day at this beauty spot of Illinois. The day was spent in bathing, fishing, rowing, and in exploring the natural wonders of Rock Creek. The visitors report having spent a very enjoyable day. After their return they spent a few hours at the college as the guests of the other members of the faculty.

**A
Pleasant
Outing**

St. Viator's College was the scene of a pleasant outing for the altar boys of St. Mel's Church, Chicago on the 20th of August. Accompanied by Fr. Shiel of that church, about thirty acolytes spent the day in a delightful manner at the College Grove, where they had dinner. During the afternoon they visited the college and before their departure they were the guests of the faculty at a luncheon served in their honor. All report having spent a very pleasant day and promise to return again next year. We hope they will be able to fulfill their promise, for we derived as much benefit from their visit as they did.

**Altar
Boys
Picnic**



CLASS DAY AND COMMENCEMENT

The seventh annual class day and forty-fourth annual commencement exercises at St. Viator College took place on June 12 and 13.

These two days of celebration, so full of pleasure and activity, were a befitting close to the very successful scholastic year of 1911 and 1912. In point of splendor and orderly execution this year's exercises of class day and commencement rivaled those of previous years.

Much time and labor were devoted to the decorating of the college building and grounds. The exterior and interior of the buildings were deftly adorned with drapery of old gold and purple, the famous S. V. C. colors, and of green and white, the colors of this year's graduating class. The college lawns and prospering flower beds lent their beauty to aid in completing the decorative scheme.

Although the solemn high mass, which is the inaugural ceremony of the class day festivities, was celebrated at nine o'clock, still many visitors and friends had already arrived. The mass, which was celebrated in Maternity Church, was sung by the Rt. Rev. G. M. Legris, D.D. Assisting him were Rev. E. L. Rivard, C.S.V., deacon, and Rev. H. Darche, A.M., sub-deacon, and C. A. Marino, C.S.V., master of ceremonies. The college choir gave a praiseworthy rendition of Gounod's mass.

Rev. M. L. Sammon, of Peoria, Illinois, who had accepted the invitation to deliver the baccalaureate sermon, performed his portion of the program with a zeal and earnestness which lent double force to his cogent words. The places of honor in the church were occupied by the masters of 1912, and the senior graduates, each wearing a cap and gown, the insignia of his exalted rank.

At one o'clock a sumptuous banquet was served in the college banquet hall. About six hundred persons were seated at the tables. Many Alumni were present besides the parents and friends of the faculty and students.

When the tables had been cleared and coffee and cigars were in order, Mr. Gerald Bergan, of 1912, the toastmaster, arose. After the introductory remarks of welcome, Mr. Bergan called upon the various speakers to respond to the following toasts:

"Our Masters," Mr. J. A. Williams, '10.

"The New Recruits," Rev. P. H. Durkin, '89.

"Animo et Fide," Mr. M. J. Lareau.

"Those to be," Mr. T. C. Harrison, '13.

"And Now," Rev. E. L. Rivard, C.S.V.

"Climbing the Ladder," Mr. E. A. Marcotte, '00.

"The Little Five," Very Rev. J. P. O'Mahony, C.S.V.

Rev. Dermody, of Aberdeen, South Dakota, an Alumnus and steadfast friend of St. Viator College, was called upon to give vent to his loyal feelings. As evidence of his loyalty he asserted that he undertook the long journey from Aberdeen, South Dakota, to Bourbonnais, for the sole purpose of being present at the commencement and class day exercises and to renew, or rather to cement, more firmly his many friendships. After bestowing abundant eulogies upon the faculty of the college for the great work they were doing, he spoke with great ardor of the prosperity and healthfulness of the west, and gave great proof that he is "a booster" of the right sort.

The banquet and speeches having been dispatched, the many visitors were escorted about the college campus and through the various buildings. Many were the comments upon the rapid strides and improvements St. Viator is daily making.

The evening exercises were to be held on the college campus, where hundreds of electric lights and lanterns were strung. However, owing to the rather chilly atmosphere the plans were changed and hence the large gymnasium was the scene of the evening's performance. The program for this occasion was somewhat brief, but if lengthiness was lacking there was no small amount of wit and humor displayed. Wm. A. Sammon read a paper entitled "Class History." Many and laudable were the incidents which he related regarding the past history of each member of the graduating class during his respective stay at the college.

To Richard J. O'Loughlin was assigned the task of peering into the future, and as a true prophet to describe the fortunes

or mishaps which were to befall himself and his colleagues. As Mr. O'Loughlin is the possessor of a rare and flighty imagination he found no difficulty in foretelling the successful career of each member of his class.

Mr. J. A. Gordon fulfilled the honors of class poet. His poem contained "real poetry" and was the subject of many favorable comments.

Mr. G. T. Bergan, in handling the subject, "The Meaning of Senior" jocularly insisted that the dignity of a senior was worthy of all respect and gravely admonished the members of the junior class to resolve never to lower the standards of senior dignity.

The last number of the program was the investiture of the junior class.

The College Orchestra, under the leadership of Rev. F. A. Sheridan, C.S.V., furnished the music for the evening's entertainment.

The exercises of commencement day were held in the College Theater.

At one o'clock a fancy drill was given by the Columbian Guards in the big gymnasium. The little zouaves had mastered a number of difficult formations and drills and were heartily applauded for their performances.

His Grace, Most Rev. James Edward Quigley, D.D., Archbishop of Chicago, presided over the commencement exercises which took place at 2:30 P. M. Following is the program:

Selection	College Orchestra
Oration—Theme—The Riddle of the World and the Materialistic Solution.	
"The Origin of the World"	Joseph M. Lareau
"The Order of the Universe"	Richard J. O'Loughlin
"Life and Its Origin"	Wm. A. Sammon
"The Bugbear of Materialism"	Joseph A. Gordon
Selection	College Orchestra
Conferring of Masters' and Bachelors' degrees	
Valedictory	Gerald T. Bergan
Awarding of High School and Commercial Diplomas and	
Awarding of Medals	
Address	Most Rev. James Edward Quigley, D.D.

In this address the Most Rev. Archbishop thanked the faculty of the college for the great aid which they were giving him in cultivating his portion of the vineyard, by educating young men in the principles of true manhood. He likewise encouraged the parents to give their children a complete and thorough education. In commenting upon the speeches of commencement day he said that great praise was due for the selecting of such important subjects. For since the present age has such a strong tendency towards materialistic and socialistic ideas, the hope and welfare of the nation rests upon the abilities of the true thinking man to refute and wage war against these so-called exponents of modern thought.

The degree of Master of Arts was conferred upon the following gentlemen:

Augustus Dumont, New York, N. Y.; Michael Mugan, Chicago, Ill.; Louis Pommier, St. Anne, Ill.; James A. Williams, Lead, S. D.; Edmund Kelly, Chicago, Ill.; Walter Nourie, Beaverville, Ill.; Wm. Stephenson, Boston, Mass.; Joseph Kelly, Washington, D. C.

The degree of Bachelor of Arts was conferred upon the following, who successfully completed the college course:

Gerald T. Bergan, Peoria, Ill.; Joseph Lareau, Kankakee, Ill.; Wm. A. Sammon, Bloomington, Ill.; Joseph Gordon, Gifford, Ill.; Richard O'Loughlin, Cahir, Ireland; Thomas Cleary, ElPaso, Ill.; Charles A. Marino, Chicago, Ill.

High School diplomas were awarded to:

William Cheffre, Kankakee, Ill.; Leo McDonald, Hardin, Ill.; Wager Mulcrone, St. Ignace, Mich.; John Carey, Symmer-ton, Ill.; Philip McCaffrey, Chicago, Ill.; Michael Madigan, Long View, Ill.; John Dougherty, Piper City, Ill.; William Roy, Bourbonnais, Ill.; Ed Riley, Minonk, Ill.; Myron Wilson, Pana, Ill.; Thomas O'Reilly, Springfield, Ill.; Lawrence Ward, Otterbien, Ind.

A diploma for the Commercial Course was awarded to Joseph Kalt, Milwaukee, Wis.

Many visitors, friends of the institution, alumni and relatives of the graduates were in attendance at the commencement exercises, and nearly one hundred clergymen were guests of the faculty on this happy occasion.

PERSONALS

Rev. J. Ahern of the Immaculate Conception Church, Mattoon, Illinois, recently spent several pleasant days at the college as the guest of Rev. M. J. Breen and other members of the faculty.

Mr. Sidney Dillon and his mother visited the college during the first week of August. Sid is now completely recovered from the effects of his recent severe illness and expects to return to the college in September.

Rev. Father Hahn, a member of the Seminary Department in 1905-06, is at present assistant pastor of the Visitation Church, Kewanee, Illinois.

Very Rev. J. A. Charlebois, C.S.V., Provincial, is visiting at various houses of the Clerics of St. Viator, in Canada. He expects to leave for the General Motherhouse in Brussels, Belgium, during the month of August to be present at the grand celebration in honor of the sixtieth anniversary of the ordination of the Superior General on September 12.

Brother A. N. St. Aubin, prefect of the Minim Department, sailed from Boston on July 13 en route to Naples, Italy. He will spend the summer traveling in Europe and will return to the college the latter part of September.

Rt. Rev. Mgr. Legris, D.D., professor of Moral Theology, is spending his summer vacation at the famous shrine at St. Anne-de-Beaupre, Canada.

Father J. V. Rheams, Prefect of Studies, is spending the summer months in the city of St. Paul, Minnesota, visiting relatives.

Rev. Father W. J. Remillard is at present replacing the Chaplain of the Oak Park Hospital, who has gone on an extended vacation. Recently the Rev. Father and Mr. LaDouceur of that institution spent a few days at the college.

Several of the college priests are doing parish work during the summer. Rev. J. J. Corbett is stationed at Our Lady of Lourdes Church, Rev. W. J. Clifford is assisting at St. Gene-

vieve's Church, Father P. E. Brown is assistant at St. Dominic's Church, all of Chicago while Rev. C. J. St. Amant is stationed at St. Bernard's Church, Alpena, Michigan.

Brother E. Kelly is representing the advertising department of THE VIATORIAN in Chicago this summer.

We are pleased to announce that Brother Koelzer, Director of Maternity Parochial School, who recently underwent a serious operation for goiter, has left the hospital and is now fully recovered from the effects of the operation. At present he is visiting relatives in Chicago.

Brother Leo Thaldorf is spending a few weeks of his vacation visiting relatives in Detroit, Michigan.

Brothers J. R. Plante, A.M., and J. A. Lowrey, A.B., are at present attending the Chicago University summer school, where they are specializing in Sciences.

Brother C. Marzano is attending Greggs' Business College, Chicago, specializing in the Commercial Branches.

Word has been recently received from Leo Kenoerzer, ('08-'09) at present in the employment of his father, who is in charge of the Champion Potato Machinery Co., at Hammond, Indiana.

Mrs. E. Marino, mother of Brother Marino, and Mr. and Mrs. E. Decker and child recently visited at the college, where they spent a delightful holiday.

Friends of Raymond Gordon of the Junior Department will be glad to hear that he is now fully recovered from the severe injuries which he received some time ago, when the horse which he was driving became frightened and ran away.

Father W. J. Bergin, Father J. E. Belair, Father M. J. Breen, Father F. A. Sheridan and Father T. J. Rice are filling summer engagements in various parishes in the diocese of Chicago and Peoria.

Rev. T. J. Rice is representing the college this vacation in Chicago. His office is located at St. Viator Institute, 3208 N. 40th Ave.

Brother W. Cracknell, who was forced to undergo an operation for appendicitis some time ago, is now convalescing at St. Viator Normal Institute, Chicago.

Brother W. J. Stephenson spent a few pleasant days visiting Brother Michael a few weeks ago at Notre Dame, Indiana.

Rev. Peter Brown, C.S.V., the Superior of the Viatorian Mission Band, is at present acting pastor of St. Mary's Church, Gorans, Maryland. The Rev. Father has just completed his second year of post graduate work at the Catholic University. He will take charge of the Mission Band in September.

Word has been received from several members of this year's graduating class, and in each case the news has been gratifying. Gerald Bergan will pursue a theological course of four years at the American College in Rome; three others, Joseph Lareau, Joseph Gordon and Richard O'Loughlin, will return and enroll in the Seminary Department at St. Viator, while Bill Sammon will study law at Columbia University, New York City, New York.

Former pupils of the Very Rev. J. E. LaBerge, at one time Professor of Dogmatic Theology at St. Viator, and now Chaplain of the historic Ursuline Convent, Quebec, will be pleased to learn that he is rapidly recovering from the effects of a severe operation, which he was forced to undergo during the latter part of July.

Rev. Father Hamelin, C.S.V., who has been replacing Rev. Father T. Dugas as pastor of Maternity Church, Bourbonnais, since the Fourth of July, has returned to Canada, where he has been appointed to the directorship of the Commercial College of St. Remi-de-Napierville, in the diocese of Montreal.

Rev. H. Durkin and his nephew Harry Durkin, spent several days at the college as guests of the faculty.

While touring the United States during the summer vacation, Very Rev. A. D. Richard, C.S.V., president of Bourget College, Rigand, Canada, accompanied by Rev. C. Cheney, also J. Rigand, visited the college for several days.

Mrs. K. Houlihan, sister of Rev. J. P. O'Mahoney, and her daughter, visited the college during the month of August.

Brothers J. Drain and F. Brody canvassed throughout the southern and western sections of the state during the latter part of vacation. They have reported many applications from these regions, so we expect a large number of students from these parts next September.

Word has been received from LeRoy Scott, former student of '08-'09. He is at present in the Marine service of the United States Navy and is stationed in the Philippine Islands. Arnett Wyland, '08-'09 and William Sutton, '09-'10, are also in this particular department of the Navy, being stationed on battle-ships of the Atlantic squadron.

ALUMNI

Rev. Father Shiel has returned from his visit to Bermuda, and we are pleased to learn that his health has been completely restored.

Rev. R. P. Pugny, '99, former assistant of St. John the Baptist Church, Chicago, has been promoted to the pastorate of St. Joseph Church, Bradley, Illinois, to succeed Rev. J. F. Stukel.

Mr. M. J. Mugan, A.M., '12, underwent a successful operation for appendicitis recently. We are glad to learn that Mike is rapidly recovering and will be able to leave the hospital soon.

Rev. Martin Hayden of St. Anselm's Church, Chicago, spent a part of his vacation touring through Canada.

Very Rev. W. J. Suprenant, C.S.V., formerly Prefect of Studies of the college, and now President of Columbus College, Chamberlain, South Dakota, recently spent a few days at the college visiting the president and faculty. Father Suprenant is in the east on business connected with Columbus College.

Brother Maguire is at present visiting friends at Bessmer, Michigan.

Rev. Emmett Conway, until recently stationed at the Cathedral of the Epiphany, Sioux City, Iowa, is at present in Albuquerque, New Mexico, in quest of health. We sincerely hope that the Rev. Father's health will soon be sufficiently improved as to warrant his return to the north in the near future.

Rev. F. E. Munsch, who is pursuing a course in Letters at Oxford, University, England, is at present touring through Germany, where he will spend his entire vacation.

Rev. F. X. Hazen, C.S.V., Prefect of Discipline of Columbus College, was in the east during the summer. While visiting in Oconto, Wisconsin, he officiated at the weddings of his two brothers.

On the 1st and 2nd of August the time appointed for the gaining of indulgences of the Portinnacula, many who attended Maternity Church, which has this particular privilege, took this opportunity of visiting the college. Names of many members of the Alumni, as well as of friends of the institution, appear in the visitor's register.

Mr. Felix McShane, student here during the years 1900-01, was elected sheriff of Douglas county, Nebraska, recently by an overwhelming majority. The many friends of Mr. McShane among the faculty, and also his old classmates, are pleased to learn of his brilliant success and hope that his term as sheriff will be a prosperous one.

Rev. Joseph Munday, D.D. of the class of 1905, recently visited the college on his return from Rome, where he received the Doctorate of Divinity at the Roman University. Previous to his studies in Rome he received the Licentiate at the Washington University, at which institution he held a Professorship in Dogmatic Theology. Father Munday is one of the most illustrious Alumni of this institution, and while here won the Philosophy medal and was the baccalaureate orator of his class.

Rev. George P. Mulraney, C.S.V., Chaplain of the College and Academy of the Incarnate Word, San Antonio, Texas, recently visited the college. Father Mulraney has been spending the summer months at his home in Oconto, Wis., and expects to return to Texas early in September.

Rev. Henry Weber, who has been located at the Church of the Sacred Heart, Texarkana, Arkansas, since last January has returned to Chicago, greatly improved in health. As yet he has not received his appointment.

Mr. A. Mauly, '10-'11, who is employed as an interpreter for a firm of Mexican capitalists interested in New York real estate, is spending his vacation at his home in Monterey, Mexico.

Mr. Martin Spaulding, who is pursuing his philosophical studies at the University of Louvain, Belgium, is touring the Rhenish provinces during his summer holidays.

During the latter part of July, the college faculty had the pleasure of welcoming Rev. Pratt, an alumnus and stanch friend of St. Viator's. Father Pratt is at present pastor of church.

LOCALS

Note from the Editor:—It had been decided to eliminate this column from the present issue, but owing to the fact that the editorial board had given Richard O'Loughlin a substantial guarantee that his name would appear in every issue throughout the year, it was found impossible to dispense with the locals.

We wonder how many of the old boys are looking back through the mist of years to dear "old St. Viator's, and are now convinced that school days" were the happiest days of their lives.

If any of our graduates have left our halls under the impression that the world was going to receive him with open arms, he has undoubtedly by this time received its "cold shoulder" often enough to dispel this pleasant fallacy.

A.—Who was Albertus Magnus?

Wise One—Albert, the great, of course.

If that fellow's brains were ink, he wouldn't have enough to sign his name.

See Leo at Lincoln Park!

Oh, you good old summer time!

Is it warm enough for you?

Richard H. O'Loughlin, A.B., '12, Cahir Co., Tipperary, Ireland.
(His name has been inserted as per guarantee.)

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THE OLD STUDENT'S RETURN

I wandered back to Bourbonnais
And roamed the campus o'er,
Recalling many boyish pranks
In the good old days of yore.

I strolled into the dear old "Gym,"
But silence now held sway
Where oft the good old college yell
Rang out in boisterous play.

I stood upon the baseball field
And to my mind came back
The memory of our brilliant stars,
Of Little Sol and Stack.

Then to the gridiron I now passed
Recalling some fond names
Of men like Fitz and Eddie Quille,
Who helped to win our games.

Then to Roy Hall my gaze was cast,
Where many a fervent hope
Of going down to Kankakee
Was spoiled for lack of rope.

Oh! if those old walls could only speak!
About the pranks and tricks!
Concocted by those "angel boys"
As daring as old Nick's!

I could not miss the study hall,
Where oft in durance vile
I spent the conje afternoon
For "bumming" class awhile.

There, to my 'stonished gaze appeared
The faces of the past,
Of classmates dear, and prefects too,
As I had seen them last.

The class rooms are deserted now,
The students long since fled,
But memories sweet come flooding back
Like spectres from the dead.

But dearest spot of all to me
Revered in memory's thrall
Is the chapel where I often prayed
And heard God's pleading call.

Cruel time has left me old and frail,
My days are nearly o'er,
But happy days were those I spent
At dear old Viator.

—*An Old Student.*





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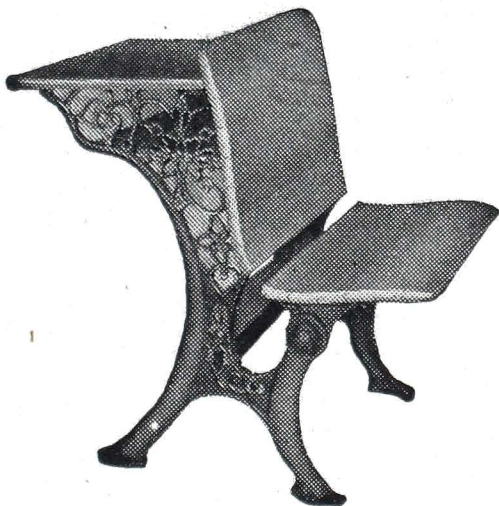
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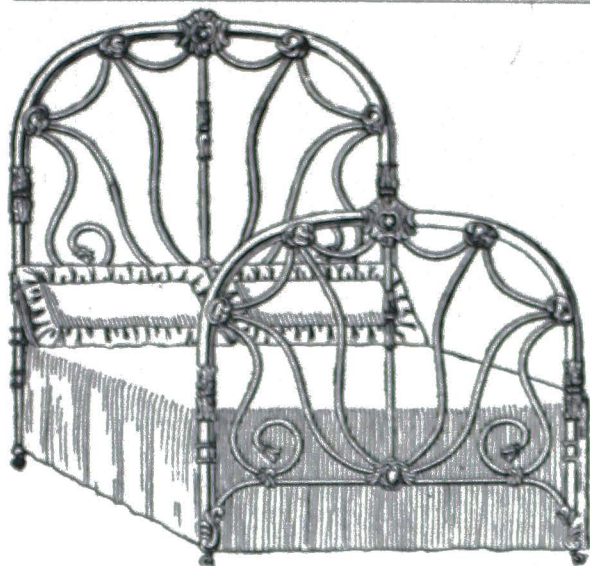
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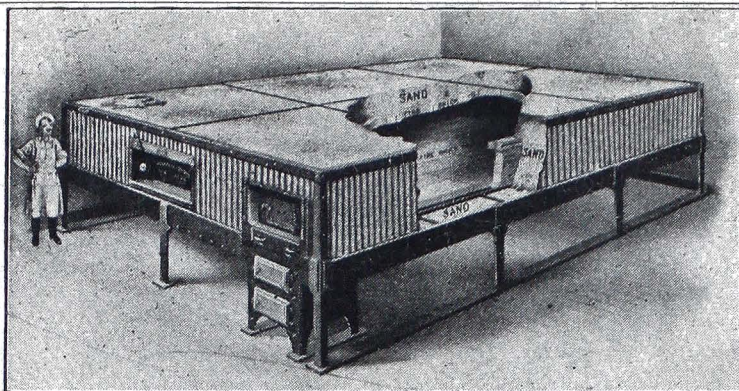
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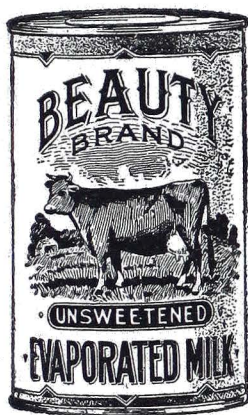
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