

AN INVOCATION.

[TO ST. VIATEUR.]

O! SAINT, thou who, of this life's pilgrimage,
Hast reached and dost enjoy the blissful term,
Look down on those who in their prime of age
Embark this day upon life's untried main.

With hands upraised and hearts aglow with hope
They call on thee to guide their ship to port ;
When 'neath the waves with dangers threat'ning ope
Guard thou their course direct amidst the storm.

Full long and well thy pilots good did steer
Our bark on peaceful streams that gently flow
From founts of classic lore and springs more clear—
The sacred waters of eternal truth.

Be with us still as on the deep we launch
To trim our sails to heaven's breezes fair,
To cheer our hearts and yet our tears to staunch,
O Viateur, be with us still, be with us still.

A GRADUATE.



LEO XIII.

ORATION DELIVERED BY MR. J. MCMULLEN, '02.

THE philosophy of history teaches us that in every age providence has raised up men who were destined to lead humanity to the degree of perfection it should attain. These men the world looks back upon with admiration for the beneficial leadership which they have exercised.

And no doubt future generations, as they turn their wondering gaze upon the centuries that have elapsed, will consider our age as one signally favored by providence; the age in which heaven sent to the world a man divinely fashioned to be a leader of men; a man of manifold gifts and preëminent in intellectual and moral power; a man deep in learning and vigorous in faith; the very man who in our day, tho' frail in body and hoary with age, exercises a world-wide influence; a man who, though a voluntary prisoner in his own palace, is the cynosure of all eyes; the man who from his exalted station, like a sun in the heavens, pours forth upon the world in beamy streams the light of truth and vivifying rays of kindliness, and unveils to men's vision the loveliness of all that is true and good.

Such is the leader whom we on this auspicious college day desire to honor, in presence of his ambassadors, those worthy prelates whom he has dignified with his special confidence and favor. Needless to name this leader, gifted with personal virtues and qualifications that mark him the man of the day and hour—needless to repeat the name that is

upon the lips and within the hearts of all, for it is Leo XIII, the *Lumen in Coelo*.

Let us consider him, the last and greatest of the grand old men who have shed such luster on our age and times, and see in what he deserves our admiration, as a scholar and pontiff.

Leo XIII is, first of all, highly intellectual, widely and accurately learned. His knowledge is not less vast in its far-reaching extent than it is profound in its clear depths. Versed in the wealth of classic lore, he is an ardent admirer of Virgil, and knows by heart Dante, the peerless poet of the thirteenth century. The weighty cares of his high office and the hoariness of old age have not extinguished the fire that burns within his poetic soul, for in his hours of recreation he courts the muses and composes Latin verses which are filled with a sweetly spiritual fragrance. Passing with a mere mention his thorough knowledge of canon law, what shall we say of Leo as a philosopher? What is his importance and what is his influence here? In the field of philosophy he has proved himself a deep thinker; one who weighs justly the value of metaphysical and ethical principals; one who is profoundly skilled in the best thought of, the truest philosophers the world has known; one who has perceived the intellectual, moral and political anarchy of our age and its remedy; one whose mental vigor and superior intelligence has given a healthful direction to the philosophical pursuits of all searchers of knowledge; one whose love of truth, like a breath from heaven, has revived in the hearts of Catholic students the love of the old

master's wisdom and set up as their guide and teacher the Angelic Doctor ; one whose every utterance upon the vexing problems of the age has ever been firmly based upon the unshakable principles of reason and faith ; one, in a word, who has so firmly established the prestige of the papacy before the world of science that all must willingly not only admit the intellectual eminence and commanding influence of our pontiff, but also admire the Church, which under his leadership proves herself once more the friend and patroness of the highest learning.

The crowning glory of his pontificate are the splendid encyclicals, especially on labor, anarchy and socialism which abound with clear evidence of Leo's philosophical genius. As Dante, ere the ink of genius dried upon his pen ; as Michæl Angelo, ere he put down his chisel ; as Raphæl, ere he laid aside his brush, left to the world of art monuments of their wisdom, so also has Leo in his last apostolic letter given to Christendom a masterpiece, the message of which will perpetuate his memory and place upon his brow a laurel that will never fade. In this his last testament he has left to the world a legacy of truth which will engarland his name with the immortality of truth itself.

These considerations manifest the scholarly attainments of our beloved Leo ; they mark him preëminently as a guide and teacher ; as one admirably fitted to fulfil a great and dignified function toward the world and universal Church ; and as one who when he speaks commands the attention and respect of humanity.

Again we see him as a pontiff remarkable for his gentle firmness, commanding influence, executive faculty, directness and thoroughness of work, and his impartial justice in applying the laws of God and of the Church.

Since he has worn the triple crown his glorious and illustrious deeds have added, with the flight of years, new glory to the Church of Christ. Mindful ever of the tremendous office and responsibilities of Christ's Vicar, he has extended God's kingdom on earth and brought it unscathed from the midst of turmoil and danger. Mindful of the command: "Feed my sheep, feed my lambs," he has labored to strengthen and unify the pastors of the Church, to bring schismatic nations again into the true fold and heretics to the faith. He has shown his solicitude for his children by striving to develop faith, love of Christ and obedience to the voice of his spouse the Church. He has shown the greatest zeal for peace, and when nations standing on the brink of war, waited with bated breath the stroke which would decide the downfall of kingdom or empire, Leo XIII has stepped forward the chosen arbiter of potent rulers of nations.

Piety above all shines forth in his pontifical acts and utterances. His soul has been in the work of increasing the devotion of the faithful. Veneration of the Sacred Heart has spread through his zeal; the salutary devotion of the rosary has been increased; in his burning ardor for the purity and sanctity of the marriage bond, that safe-guard of society and nation, he has stimulated devotion to St. Joseph and the Holy Family, and in view of detaching men's hearts from the too fond love of riches he has especially favored

the Third Order of St. Francis, and thus has helped all men to reach a higher degree of perfection.

In his concern for the rights and good government of the Church he has kept up relations with Protestant and schismatic countries. In his loving pastoral care able representatives have been sent to different nations, and thus the right administration of Church government has been assured. His letters to the English Oriental and Greek dissenters are filled with a loving father's desire for their return, with appeals that flow from a heart burning with a true shepherd's love, with words strengthened by Divine Grace that come to him from his close communion with the source of grace and light.

Swiftly have the ages passed since Christ said to Peter, "Thou art a rock"; swiftly has the course of events winged its flight into time and eternity; nation after nation has arisen and passed into oblivion; the mighty ones of earth returned to their parent dust, but amidst the universal ruin and decay one institution has stood firmly founded on the rock, firm and unshaken in its teachings, firm in the strength of its divine origin, firm in its principles and morals, showing its God-given mission by riding the storm-tossed ocean of time, strong and true; but at no period since its institution has the Church shone with more dazzling beauty and splendor than in the pontificate of Leo XIII, the great type of the human worker of God's designs, who has striven with more than mortal energy and who in the twenty-five years of his government has not performed a single act, civil or ecclesiastical, that can be called a mistake.

While today the policies and decisions of Leo receive a world-wide acceptance and honor, yet when other generations shall have arisen and years have passed and his lessons have borne their fruit, the full value of his teaching and their meaning to the age in which he lived will more clearly shine forth.

As Catholic students, whose inestimable boon it is to have been enlightened by this great teacher, we gladly avail ourselves of this opportunity of professing our debt of undying gratitude to Leo, who shines before us indeed like a light in the heavens. Happy are we of this opportunity on the joyful day of our graduation to profess our admiration for one who is not the founder of a short-lived system of philosophy but the divinely enlightened teacher of God's eternal truth. Happy are we to lay our tribute of respect and love at the feet of this aged holy pontiff, this high priest of souls, this consecrated guardian of our spiritual interests, this venerated father of christian nations and men.

Well do we know that Leo's name will be written deep and high upon the pillars of fame, and that when time shall have effaced from the memory of men scores of other great names, that of Leo will remain clear and hallowed as one of the best and wisest teachers, and the grandest and holiest pontiff of the ages.

J. L. McM.



VALEDICTORY.

DELIVERED BY MR. J. LYNN, '02.

MOMENTS of separation always throw us into a speculative mood in which we conjecture what the future in its unexplored recesses may have in store for us. We students are to-day at the point of separation and are thinking of the possibilities of the life that stretches its sun-lit paths far ahead of us.

Mayhap some will be called upon to occupy positions of trust and responsibility ; others, perhaps more blessed, will be allowed to run the smooth course of their existence in the quiet avocations of private life. Perhaps some of us will exercise a healthy influence in the shaping of public opinion and in the settling of the problems that now vex society ; and certainly all of us with the lessons we have received and the habits we have formed, may be expected to add our mite toward making the world better, more cheerful and happy.

Of those who to-day will leave these halls, some will return to seek yet more learning from this seat of knowledge ; others will venture upon new fields, and engage in pursuits in which their talents ensure success.

No doubt as we go forth upon our diverse ways our paths will cross and re-cross each other, and then, when we meet at these cross-roads of life, we shall find each other markedly changed in many ways. The grave cares and mighty concerns of life will have invested us with a more serious appearance, but in spite of the wrinkles that time may plough upon our brows, and in spite of the honors and dignities that Providence may crown us with, there will always be that deep-seated feeling of intellectual kinship that will enable us to recognize each other as brothers, as

sons of the same Alma Mater, as students of St. Viateur. Then at the mention of that magic word, "St. Viateur's," will rise up as by enchantment fairy visions of the distant past and sweet memories of happy college days. We shall love to rest awhile together at some mile-post and recall the eventful times of our college years. How hallowed and revered among all the spots on earth this sacred abode of youth will then appear to us! How we shall delight to recall it as the blessed shelter that protected our youth from the many dangers that prove so fatal to inexperience! How we shall delight to recall the friendliness and good fellow-feeling that seemed to float in the very atmosphere of the place! The gentle kindness of wise directors and learned professors; the kindly feeling of the older for the younger students; the glad joys of the minor victories shared by the seniors; the general exultation over the triumphs of our athletes; the delightful successes attained by our musical and dramatic artists in plays and operas; and the intellectual laurels won in oratorical competitions and philosophical debates!

Long and fondly shall we there dwell in retrospective contemplation of the sweetly spiritual scenes enacted in our pious college oratory, where in the midst of the glories of the painter's art, and the inspiring strains of hymnal melody, and the uplifting accents of sacred eloquence, we felt our young hearts touched, roused and set athrill with highest aspirations and most generous desires to achieve great things for God and man!

With awakened memory we'll repeople the old halls and class-rooms and playgrounds with the dispersed bonds of fast friends who long ago made this a place of buoyant life, of emulous labor and of youthful merriment.

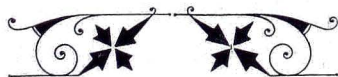
Then in the fuller realization of all that this college has been to us and has done for us, we'll exclaim: "A blessing upon thee,

dear old St. Viateur's! Thou who art consecrated by our earliest cares and our earliest joys; by our first anxieties and our first successes; thou who hast patiently led our youthful steps up the arduous ways that alone could bring us to larger truth and goodness, never, no never, shalt thou pass from our affectionate remembrance!"

Perhaps it will be only then, when the mellowing years shall have ripened our judgment, that we shall be able to fully appreciate the value of the education which has been imparted to us here, to appreciate the devotedness of those teachers to whose enlightened guidance we were committed, and to understand the keen interest of parents, friends and distinguished clergy in the work that we were doing here in these years of our young manhood.

Perhaps, and I may safely hope, assuredly, we shall return to meet again the kind and familiar faces of our professors, and to re-visit the scenes of our college life. And earnestly do we pray that we may find these capable men still infusing into the youth that will come to them, the lessons of wisdom and virtue which they know so well how to impart, and still firing them with their own intense and abiding love of knowledge and of all that beautifies and dignifies human life.

Such are our wishes as we take our departure from these halls and bid our teachers and each other the farewell which marks the separation of all who have lived as we have done these many years in the sweet links of mutual friendship and highest esteem.



JOHN HENRY NEWMAN.

PRIZE ORATION DELIVERED BY MR. W. MAHER, '04.

WHEN we find a man who has admirably blended into a harmonious whole, integrity of character, an elevated genius, and an intense love for truth and justice; a man who was endowed with a brilliant, gigantic, and comprehensive mind, the majestic parent of an immortal intellectual progeny; a man whose will is *unalterably determined* to the *pursuit* of *right* and *virtue*, though stern *adversity*, base *calumnies*, or the inexorable *hatred* of his countrymen should attend him on his God-appointed *course*, and whose soul was as *pure* and as *bright* as the fair *beams* of the morning *dawn*; I say when we find such a man, we are irresistibly drawn towards him, and we gladly lay at his feet the tribute of our admiration, our esteem and reverence.

In reviewing the illustrious characters that have adorned the nineteenth century we are delighted to find men who have realized this lofty ideal of manhood—philosophers, literateurs, statesmen and poets of stellar brilliancy and splendor, and types of Christian excellence which would adorn and enoble any age. The profundity and strength of Brownson's reasoning, the eloquence and diplomacy of O'Connell, the commanding and persuasive tones of the pulpit prince, Lacordaire, the comprehensive grasp and penetration of mind displayed by our own gloriously reigning Pontiff, Leo XIII, are indeed inspiring and inviting themes. These are qualities which not only shed lustre on the names of these immortal geniuses, but which have, also, in some measure, redeemed the nineteenth century from the charge of materialism, so often preferred against it. But as in mountain-groups some are seen to tower highest, lifting their immaculate peaks far above the mists and smiling in the rays of the sun, so too, among the renowned sons of the nineteenth century there are

a select few who have attained to a higher eminence, whose intellectual flights have been loftier and whose truly Christian characters have been more admirable, more noble and more elevated. Conspicuous among these is John Henry Newman, great and grand in every way man can be so; original and powerful as a philosopher, seldom surpassed as a literateur, noble, beautiful, and strong as a type of Christian manhood.

That Newman was a profound and original philosopher is clearly demonstrated from two of his works: "Doctrinal Development" and "The Grammar of Assent." In this last work especially he has discussed with a power, a penetration, and a remarkable in-sight, one of the most difficult problems in the whole range of philosophy—the Criterion of Certitude—possible only to a philosophic genius of the first order. I have neither the time nor the ability to analyze this remarkable work, but if we may accept the testimony of so competent an authority as Brownson, who does not always agree with Newman, we must say that few men in the nineteenth century have borne the luminous torch of reason so far into the dark and gloomy caverns of lost causes.

There is another criterion by which we may determine the greatness of a philosopher—the large measure of truth to which he attains and the difficulties he has overcome in its attainment. For since truth is the one supreme object of the philosopher, he must be the greatest who has mastered the highest truth, and since the overcoming of difficulties is the measure of power, he must be the strongest who triumphs over the greatest and most numerous obstacles. Here again the greatness of Newman reveals itself. Difficulties and obstacles well nigh insurmountable beset him in his search for truth. He was obliged to overcome social environments, the encouragements of his clerical friends to remain a member and votary of Anglicanism and to despise Catholicism.

He was compelled to labor against his own deep-rooted prejudice and the settled convictions of a thoroughly Protestant education. But the force of his reason dispelled the dense clouds which obscured the fair face of resplendent truth. The result of his philosophizing on the Anglican position now appeared in the famous Tractarian Movement, the most momentous revolution in the religious history of England for the past three hundred years. Newman was the life and soul of this reform, as well as the one who gave to it its greatest impetus, and since its effects are felt even to this day in the Ritualists and in many conversions to the Catholic Church, we may say that his philosophic mind not only shook his age but caused a religious movement which has lasted for one half a century, and which seems destined to continue for many years. The cravings of his great soul were far from being satisfied by the results of the Tractarian Movement. "Like the hart that panteth after the fountains of water," Newman sought with renewed vigor and energy the living waters of truth. The irresistible power of his logic shattered to fragments the thick barriers which surrounded him on all sides, and the mighty efforts of his intellect, the grand endeavors of his philosophic genius were rewarded by the attainment and possession of complete religious truth which he perceived was nowhere to be found but in the Catholic Church.

But there is another view to be taken of Newman as a philosopher; one which assures us of the great ascendancy he obtained in this the greatest of the sciences. Whenever in the course of ages a great philosopher appears who has a powerful grasp of principles, and who thoroughly understands the workings of the human intellect, he invariably has his followers and ardent admirers. Witness a Plato, an Abelard, an Albertus Magnus, a Thomas Aquinas, on whose every word hung thousands of thirsty

youths and faithful disciples who sacrificed all that was dear to them on earth to drink deep of the springs of wisdom. Though I do not contend that Newman was the intellectual equal of these illustrious geniuses, nor do I even compare him to them, still do I assert that he was a great philosopher because he gathered round him many followers of deep extensive learning and throngs of enthusiastic admirers. I need only remind you of the fact that all Oxford hastened to St. Mary's to hear Newman, drawn not so much by the grace and fervor of his oratory, as by the force of his logic, the depth of his thought, the clearness and power with which he presented the most momentous truths that can occupy the minds of men.

The constant attendance of the intellectual element of England, at his church whenever he spoke was indeed a splendid triumph for Newman, but a still greater achievement was his recognized ascendancy and intellectual superiority over the great men who originated and upheld the Tractarian Movement. A man who by sheer force of mind is able to lead the commonality of men; like a powerful magnet to draw them to him, to change their views, and to guide them to eternal truth, strikes us with wonder and admiration. But when we find a man whose intellectual power and excellent mental qualifications enable him to lead and teach men who themselves are brilliant geniuses, then our admiration for that man surpasses our power of adequate expression. Such was Newman. When the Tractarian Movement shook the Anglican edifice from foundation to steeple, and counted among its votaries the most learned and intellectual men of England, such as Pusey, Keble, Faber, and Ward, Newman was recognized on all hands as the leader of this famous reform, as the one whose prodigious mind far surpassed that of any of the other distinguished men whom I have just mentioned; in a word, being

easily the intellectual superior of all who took part in the celebrated movement, he was best qualified to be its greatest champion.

Able, profound, and powerful, as is Newman as a philosopher, greater and more deserving of study and imitation is he as a litterateur, for he marks a new epoch in English literature and is universally conceded to be one of the most eminent writers of prose in our language. I do not believe that there is any one present this evening who will deny that he is a great litterateur, who unites vividness, strength, power and vigor, to purity, melody, graceful simplicity, and liquid sweetness. That Newman has attained such an admirable mastery in the art of letters is evident to those who are acquainted with his writings. No one among you who has read any of the works of Carlyle and Ruskin, has failed to notice in those of the former their characteristic vigor, nervousness, force, and even at times sublimity, while in the productions of the more recent writer, an exquisite harmony, melody, gracefulness and fluency of diction, together with a pleasant purity and poetic sweetness have won your admiration. But Newman has blended into perfect harmony most of the excellencies of these two literary masters. In him there is much of the strength, force, and vividness of Carlyle with the purity, simplicity and sweetness of Ruskin; and having said this for a man, we have left nothing unsaid from a literary standpoint, since Carlyle is the supreme master of intensely earnest, vivid, and strong composition in our language, and Ruskin of melody, purity and artistic excellence. A wonderful discursive range of thought and surprising depth of learning are other traits to be found in Cardinal Newman's works which bespeak the truly great litterateur.

I have said that Newman was a profound and powerful philosopher, a great and excellent litterateur, but as a man, as a grand Christian type does he reach the zenith of his greatness. One may

be endowed with the most brilliant talents, his inheritance from nature may be genius, he may possess a splendid appearance, a symmetrical and commanding physique, the wealth of Croesus may be his, yet these are not the things which make a man great. He alone is a great man who has a mind to know the truth and a will to follow its dictates. Enemies may rise to oppose him, stern adversity may claim him as its victim, the deep-rooted hatred of his fellow-men may find vent against him, he may be calumniated and defamed, aye, death itself may rise up to bar his path, yet with his eyes perpetually fixed on the fair face of truth, he proceeds on his Christ-appointed way. Not more surely do the heavenly spheres whirl through space in perfect harmony, than does this man tread the path of truth, traced out by the finger of the Eternal. He places truth in one balance of the scales of his mortal existence, the whole world in the other, and finds truth to outweigh the universe. His mind is a sanctuary wherein truth dwells as a divinity; he loves it with his whole soul and being. He has that strength and power of will, that grand nobility and ruggedness of character to follow its guidance, though all the powers of evil and death itself should rise up and bid him stay.

And now I may say that if there lived during the nineteenth century a man who loved truth with all the powers of his soul, whose mind was perfectly prepared to receive it, whose sole life-aim was the attainment of truth, and who would have willingly laid down his life for it: that man was John Henry Newman. At a time when he was the intellectual centre towards which the eyes of all thoughtful Englishmen turned in hope and expectation, when an admiring throng of gifted and earnest scholars looked up to him as their father and their guide, when all that fortune, love, sympathy, friendship, esteem, and influence could offer were already within his reach, he gladly abandoned all to follow the call of truth and duty, into poverty, into obscurity, into alienation of friends, into a heritage of hate and calumny, more painful to

his sensitive spirit than exile, the dungeon or the rack. I know of no man during the nineteenth century who sacrificed so much for truth—and as sacrifice is the measure of love, of no man who loved truth more.

My task is now accomplished. This evening I have endeavored to present to your consideration a few of the striking characteristics of one of the most colossal, symmetrical, and noble geniuses of the nineteenth century. I have tried to exhibit a man whose brilliant and comprehensive mind was a befitting repository for that rarest gem, truth; a man who trod with unfailing steps the rugged path marked out for him by truth and duty; a man who knew no fear, no discouragement, no faint-heartedness, though the storms of passionate hate beat with fury around him, and black adversity and vile calumny claimed him as their unfortunate victim. Like an eagle perched on the summit of a sun-kissed mountain, while all below is strife and tumult, discord and confusion, Newman ever dwelled in the realms of Christian idealism, ever revelled in those lofty, sublime, ethereal regions of truth, when below were avarice, corruption, materialism and sordid aims. He is one of those God-appointed teachers of mankind who lift the aspirations of men into the realms of infinite truth, infinite love, infinite beauty where things of time are not, but things eternal immutable. Let us, then, who are the proud members of God's church on earth, who are students aspiring to eternal truths, who are Christians desiring to become strong, noble, and upright men, and exemplars among our fellow-men, let us acquaint ourselves with John Henry Newman, a man endowed with a comprehension, and versatility of mind such as few men have possessed, but still more lovable, greater and nobler, by reason of his beautiful, blameless, Christ-like life; a man to whom we may ever turn our eyes for genial, bright, and lofty inspirations; a man whose life and writings are one of the richest legacies the nineteenth century has left us.

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EDITORIAL.

AMONG the many thoughts which crowd in upon us as we close this volume of records of our college doings, we know not any thought which at this solemn moment it is more fitting to consign to these tablets and to engrave upon our memory than the wise and practical advice given by his Lordship, Rt. Rev. Bishop Muldoon, in his eloquent address to the graduates. In ringing words the bishop appealed to us for unselfishness, for perseverance and for temperance. Be we then fast-bound in these three mystic links, and thus held together let us on to our life-work. Unselfishness means large-mindedness, it means large-heartedness, it means devotion to every worthy purpose, helpfulness in every good work; it means self-forgetfulness; it is the opposite of concentration in self, selfishness, which works little good to self and no good at all to others. If we would achieve our own complete growth and perfection and be instrumental in the diffusion of what is fair, good and true, we must look beyond and above ourselves to take in what is larger and higher than ourselves, and we must look around ourselves to see in how many ways, great and small, we may be of service to others.

Perseverance means unswerving persistence in the pursuit of a worthy object. Our aim in life being fixed, let us seek it with-

out ever being overcome by discouragement. The following out of any pursuit in the midst of difficulties demands courage, firmness; it calls for patience which is a species of genius. In the midst of our busy life and of universal competition there is no royal road to success.

The last of the three graces which will insure us lives not only blameless, but beneficent and happy, is temperance, a virtue which we have already learned to admire and to love. But how encompassed with difficulties must be the practice of this virtue for college-bred youths! Can we help being awe-stricken when we are told that nine out of every ten college graduates who fail, fail through intemperance? Shall we not be prudent? Shall we not carefully avoid enticing occasions, places, companions? Are we not forewarned and forearmed? Will we rashly trust our untried strength and rush in the midst of dangers where others stronger than we have found peril?

Confident that the valuable counsels of Bishop Muldoon will be a part of our rule of life, we close this booklet, inscribing our thanks to the one who has always displayed such intelligent interest in the education of catholic youth and in the elevation of catholic manhood.



THE VIATORIAN.

FAREWELL TO '01-02.

THE band has played a serenade,
 It's echoes linger 'round,
 Whilst campus bright and pleasant glade
 With joy and myrth resound;
 Tomorrow's sun will bring sweet home
 And loving friends once more;
 Mid scenes of boyhood sports we'll roam,
 To dream of days of yore.

Yet we are loath to part from thee,
 Fair queen of knowledge, blessed,
 Who guided us so skilfully
 In wisdoms golden quest;
 Aye, blissful was each fleeting hour
 With kind companions spent!
 What sapient aid—the cleric's dower—
 To our young efforts lent!

O! Who shall tell the joy of youth
 When knowledge fills the mind,
 When in the realms of boundless truth
 They wander unconfined;
 They live with poets, scholars, saints,
 Who see their souls athrill;
 The hoary past that hist'ry paints
 Is present at their will.

Within the circle of their lives
 The kind director moves;
 With him the weakest blossom thrives
 And most abundant proves;
 He seeks each hidden human flower,
 Embellishes its life
 Until it blooms beneath his power,
 With grace and beauty rife.

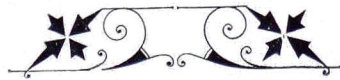
His youths are decked with honors just—
 They bear unto the world
 A noble aim and manly trust,
 Ah! May these ne'er be furled—
 The pride of Alma Mater's heart,
 Her very life are they,
 May they her lesson well impart,
 Merit crown their way.

Some to the marts of trade will hie,
And some professions grace,
While many the arts will dignify
Or a holy life embrace.
Courage and effort light their way,
With hearts both mild and true;
With wills to trust in His meek way
And virtue's path pursue.

The shaded walks are dear to us,
The games upon the green;
The chapel speaks again to us,
Each friend, each 'loved scene;
Though from us soon they part, for aye,
The memories they leave
Will drive the starting tear away,
Will strength and courage give.

No more is heard the serenade,
No echoes linger 'round,
And campus bright and pleasant glade
No more with joy resound;
But never, dear St. Viateur,
Shalt thou forgotten be!
We'll love and cherish ever more
The memory of thee.

W. J. CLEARY.



COMMENCEMENT EXERCISES, JUNE 17.

RT. REV. P. MULDOON, D. D., PRESIDES.

OVER a thousand people assembled in the large and beautiful gymnasium auditorium to witness the exercises of the annual commencement. After a well-played overture by the college band the minims presented graceful greetings to his Lordship, Mr. J. McMullen, representing the graduating class of '02, spoke the praise of Leo XIII, the Scholar and Pontiff.

Mr. A. Goudreau, in the sweet accents of Racine, spoke of Cremazie, the French Canadian poet. Mr. J. Lynn delivered the valedictory.

Our actors and singers entertained the audience with the third and fourth acts of the opera of St. Patrick, in which they easily sustained the reputation which they have acquired both for themselves as amateurs and for the opera as a fine piece of dramatic art.

The awarding of honors was in the following order: The degree of Master of Arts was awarded to Mr. Daniel B. Hayden, of Symerton, Ill., and Mr. Evarist Marcotte, of Bourbonnais, Ill.

The degree of Bachelor of Arts was awarded to Messrs. Joseph A. Lynn, Chicago; Francis Byrnes, Morris, Ill.; Arthur Goudreau, Kankakee; John L. McMullen, Mineral Point, Wis.

Bachelor of Science—Louis J. Finnegan, Lamont, Ill.

Commercial Diplomas—William Campbell, Chicago; Patrick Canavan, Paton, Iowa; Ulric Caron, Bourbonnais; Addison Fuchs, St. Louis; William McKenna, Plainfield, Ill.; James Scott, Symerton, Ill.; James Weiner, New York.

The following received medals :

- Hansl Philosophy—Joseph A. Lynn, Chicago.
Classical Excellence—James Drennan, Youngsdale, Ill.
Latin and Greek—William Maher, Chicago.
Essay—James Drennan, Youngsdale, Ill.
Oratory—William Maher, Chicago.
General History—Oney St. Cerny, Pekin, Ill.
Natural Sciences—Lawrence Dailey, Flagg, Ill.
Christian Doctrine—James Drennan, Youngsdale, Ill.
Belles Lettres—Rudolph Richer, Kankakee, Ill.
Excellence (commercial course)—William McKenna, Plainfield, Ill.
United States History—Francis Munsch, Chicago.
Senior Elocution—William Burke, Chicago.
Junior Elocution—John Monahan, Chicago.
Minim Elocution—Roscoe Conklin, Chicago.
German—Peter Kaiser, New York.
James Cunningham, Memphis, Tenn.
Rowan Military—James Cox, Proctor, Ill.
Swordsmanship—Alexander Moody, Chicago.
Moody Prize Sword—Alphonse Legris, Bourbonnais.
Prize Pennant—Company, Captain William Burke.
Excellence, Junior Department—Frederick Mueller, Chicago.
Music—Achille L'Ecuyer, Kankakee; Albert Birren, Chicago.
Spelling—Francis Hart, Buffalo, N. Y.
Piano—Addison Fusch, St. Louis.
Violin—Leon Boisvert, Bourbonnais, Ill.

Senior Department—James Cox, Proctor.

Junior Department—Francis Munsch, Chicago.

Politeness—James B. Shiel, Chicago.

Excellence in Minim Department—Earl Foley.

In his masterly address Rt. Rev. Bishop Muldoon, after complimenting the minims, the singers and the orators of the day, said, alluding to the drama just enacted, that the graduates who were going forth from their college world into the larger world should, like St. Patrick in his apostle's mission to Ireland, carry out with them the same Christian idea, and like him work for the diffusion of truth and virtue, for higher intelligence and for the elevation of all men. Particularly the Bishop urged upon the graduates the necessity of certain habits which they must cultivate if they would prove a credit to themselves and an honor to the institution which has reared them. The substance of the Bishop's admirable advices upon these absolutely indispensable virtues will be found briefly given on the editorial page of this journal.



OBITUARY.

REV. L. G. Langlois, C. S. V., pastor of St. Mary's Church, Beaverville, Ill., died May 7, aged 78 years, after twenty years of faithful service in that parish. Father Langlois had occupied positions of trust in the various institutions of the community of St. Viateur in the province of Montreal previous to his call to the pastorate of St. Mary's. Father Langlois was always remarkable for his sincere piety and his entire devotedness to the work he undertook. In St. Mary's he improved and embellished the church which it was his delight to adorn; he built a very convenient vestry; built a parochial residence and a convent which has become a flourishing school and is the noviate of the Servants of Mary, a sisterhood lately arrived from Paris.

The grateful people of St. Mary's requested from Rev. A. Corcoran, C. S. V. Provincial Superior, that they be allowed to bury their venerable old pastor in their own cemetery and to erect over his grave a monument worthy of their esteem for him.

Father Langlois was laid to rest May 9 beneath the central cross of St. Mary's cemetery. V. Rev. A. Corcoran, C. S. V., sang the mass, assisted by V. Rev. C. Fournier, C. S. V., as deacon, Rev. F. X. Chouinard, C. S. V., as sub-deacon, and Bro. O. Paquin, C. S. V., as master of ceremonies. Rt. Rev. G. M. Legris, D. D., gave the last absolution. A large number of clergy assisted at the services. Rev. M. J. Marsile, C. S. V., gave the sermon. V. Rev. F. Weldon, V. G., of Bloomington, representing Rt. Rev. Bishop Spalding of Peoria, paid a beautiful tribute to the memory of the decedent.

R. I. P.

PERSONAL.

REV. W. J. Bergin, C. S. V., Rev. J. Kearny, Rev. W. Granger, Rev. C. Cavanaugh, Rev. J. Kelly and Rev. A. Sullivan were ordained priests at the Cathedral of the Holy Name, Chicago, June 21, by Rt. Rev. Bishop Muldoon.

Rev. A. O'Sullivan sang his first mass at St. Bridget's Church, Chicago, June 22. The sermon was preached by the Rev. M. O'Sullivan.

Rev. W. J. Bergin, C. S. V., sang his first mass in St. Viator's Church, Irving Park, Chicago, Sunday, June 22. Rev. M. J. Marsile, C. S. V., preached on the occasion.

Rev. W. Granger sang his first mass in Maternity Church, Bourbonnais. Rev. Dr. Laberge preached the sermon.

Rev. J. Kearney sang his first mass in the Church of St. Charles, Chicago. Rev. W. Kearney was assistant priest; Rt. Rev. Bishop Muldoon preached the sermon. Rev. J. Ryan, C. S. V., was sub-deacon.

Rev. J. Kelly sang his first mass in St. Mary's Institute at Dayton, Ohio. The V. Rev. Provincial of the Marists preached the sermon.

Rev. C. Cavanaugh sang his first mass in St. Jarlath's Church, Chicago. Rev. Cox preached the sermon.

We extend our hearty congratulations to all these young priests and wish them success and happiness in the holy ministry.

Rt. Rev. Mgr. Legris, D. D., has gone to Canada where he will spend a part of the summer.

Rev. L. A. Senecal, C. S. V., recently returned from the far west somewhat improved in health. He will spend July and August in Montreal.

Father Marsile's beautiful operetta, "The Young Martyrs," was enacted in Chicago, June 28, by the boys of St. Columbkil's.

school. Powers' Theatre was well filled and the large audience soon waxed enthusiastic over the spirited rendition given to this impressive drama by Father McDevitt's well trained boys.

Rev. W. Granger has been assigned to St. Joseph's church, Brighton Park, Chicago, as assistant to Rev. F. Poissant.

Rev. J. Kelly will go to the Catholic University, Washington, to pursue higher studies in divinity.

Rev. T. Dugas, C. S. V., was recently appointed pastor of St. Mary's Church, Beaverville, Ill.

Rev. W. J. Bergin, C. S. V., preached the first communion sermon to the children of St. Edward's parish Chicago, June 29, and gave the sermon at 10 o'clock mass at St. Viator's Church.

The annual retreat of the community of St. Viateur commenced here June 29 and ended July 4. Sixty members were present. Owing to illness The V. Rev. A. Corcoran, C. S. V., Provincial Superior, could not be present. V. Rev. C. Fournier, C. S. V., R. D., presided.

Rev. E. L. Rivard, C. S. V., D. D., and Rev. W. J. Bergin, C. S. V., will attend the conference of Catholic colleges in Chicago July 9 and 10.



SPORTING NOTES.

ST. VIATEUR 7, WARRENS 1.

ONE of the fastest games seen on our diamond for some time was that played on May 18, between the college nine and the Chicago Warrens of the Chicago Amateur League. The Chicago boys came down with high anticipations of victory, but it did not require many innings to convince them that they were simply not in it. Capt. Martin was on the slab for us and had terrific speed which he used with frightful effect against the visitors, fourteen of whom failed to touch the ball, while but four hit safely. He would have shut them out but owing to errors at a critical moment Graves was allowed to score in the ninth. Laulor twirled for the Warrens and was hit freely at times when hits counted for runs. He was, however, supported in fine style by his team-mates who put up a magnificent fielding game.

WARRENS.	ST. VIATEUR.
Graves, 3b	Smith, 1b
Coit, c	O'Brien, c
Driscoll, lf	McDonald, 2b
P. Barry, 1b	Shiel, 3b
Carroll, cf	Jones, ss
Callahan, 2b	Legris, cf
D. Barry, ss	Martin, p
Buggil, rf	Carey, rf
Laulor, p	Lonergan, lf

Struck out by Martin 14, by Laulor 0. Base on balls by Martin 1, by Laulor 3. Sacrifice hits, Legris, Lonergan, O'Brien, Shiel. Stolen bases, D. Barry, Smith, Jones 3. Passed balls, Coit 4, O'Brien 1. Umpire, Armstrong.

ST. VIATEUR'S 8, KANKAKEE 0.

The largest crowd of the season turned out on Decoration Day to witness the double header which we had scheduled with Kankakee and the Armour Institute team of Chicago. Kankakee proved easy victims in the first game, but owing to an unfortunate series of errors the second game was lost to the Chicago boys after we had the game virtually won.

The result of the first game was never in doubt, as Capt. Martin had the Kankakee boys at his mercy throughout, besides being supported in faultless style by his subordinates. The much touted Scott was on the rubber for Kankakee and was effective for about two innings, after which our boys fell upon him with a vengeance and smashed out his speedy inshoots at pleasure. Kankakee had several opportunities to score but lost them through stupid base running. The features of the game were the pitching of Martin and a spectacular catch by Vadboncœur in the eighth inning.

KANKAKEE.	ST. VIATEUR.
Fitzgerald, ss	Legriss, 1b
Dandurand, 2-3b	O'Brien, c
Quigley, 3b	McDonald, 2b
Vadboncœur, cf	Shiel, 3b
Badger, c	Jones, ss
Deneau, lf	Cannon, rf
Fortin, 1b	Martin, p
Mathews, rf	Carey, cf
Scott, p	Lonergan, lf

Struck out by Martin 5, by Scott 6. Base on balls by Martin 0, by Scott 4. Sacrifice hits, O'Brien. Stolen bases,

Mathews, O'Brien, McDonald, Shiel, Jones, Cannon 2, Lonergan, Carey. Passed balls, Badger 2. Umpire, Armstrong.



ARMOUR INSTITUTE 4, ST. VIATEUR 3.

The second game was lost to Armour Institute owing to costly errors by Shiel, Lonergan and Carey. It was, however, one of the fastest and most exciting games seen on our diamond for some time, abounding in sensational plays which kept the visitors on edge at all times. The effects of the previous game were noticeable in our boys, as they did not play with their usual vim and energy, and this may account for our defeat. Great praise, nevertheless, is due Capt. Martin for the splendid game he pitched after having twirled nine innings against the heavy hitting team from Kankakee. He was a veritable enigma to the Institute boys throughout, allowing them three scattered hits. It is safe to say that had he been accorded proper support he would have won his game without difficulty.

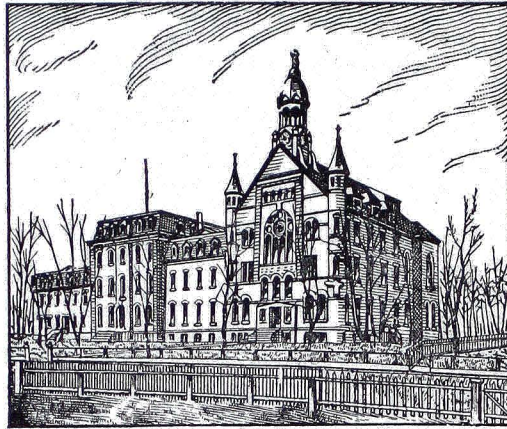
ARMOUR INST.	ST. VIATEUR.
Hill, p-3b	Legriss, 1b
Peebles, ss	O'Brien, c
Strong, 1b	McDonald, 2b
Baird, 2b	Shiel, 3b
Davis, lf	Jones, ss
Hatter, c	Burke, rf
Crutzer, p-3b	Martin, p
Brusher, cf	Carey, cf
Hanna, rf	Lonergan, lf

Struck out by Martin 9, by Hill 7. Base on balls by Martin 3, by Hill 1. Stolen bases, Strong, Baird, Hatter 2, Hanna, Crutzer, O'Brien, Jones, Burke, Carey. Sacrifice hits, O'Brien, Shiel. Hit by pitched ball, Jones. Passed ball, O'Brien. Wild pitch, Martin 1, Hill 1. Umpires, Armstrong and Campbell.

J. F. SULLIVAN.



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REV .M. J. MARSILE, C. S. V.,
St. Viateur's College, Bourbonnais, Kankakee County, Ill.