

ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. IV

BOURBONNAIS GROVE, ILL. TUESDAY, June 22, 1886.

No 6.

A. H. PIKE.

JEWELLER.

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ST. VIATEUR'S COLLEGE JOURNAL

PUBLISHED SEMI-MONTHLY,
BY THE STUDENTS.

EDITORS.

J. CUSACK, Editor in chief.	'86
P. SULLIVAN, Assistant.	'86
P. LESAGE, "	'86
A. GRANGER, "	'87

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All students of the College are invited to send contributions of matter for the JOURNAL.

All communications should be addressed "St. Viateur's College Journal," Bourbonnais Grove, Kankakee Co., Ill.

EDITORIALS.

IT WAS A PLEASURE to see so many old students at the commencement exercises—There is nothing like the sunshiny influence of friendly smiles to illumine a happy feast. Our every effort then is helped by mutual good feeling. Let us hope that this years gathering is only the beginning of more numerous and regular reunion in the future; such as will lead to strengthening the ties of friendship and to keep alive our affections for the old home.

* *

OUR EXCHANGES have so far continued coming in with long reports of closing exercises. All the editors are in gay humor and preparing to swing their hammocks for the next two months. The Journalistic scribes of Bourbonnais Grove must also herein signify their future absence from the sanctum and bid all the brethern a hearty "Goodbye and happy vacation."

* *

IT WOULD BE VERY DESIRABLE that all who can, should return on the day appointed for the reopening

and that is Sept. 7. We would all begin together old and new leaving no time for tears of "blues" and thoughts far away. Let not the old students be shown the example by the new.

* *

COLLEGE EDUCATION—is it a profitable investment? Some say no, and to prove their point bring forward examples of men who have been eminently successful in their respective professions and who have never made a college course... That there have been and still are some self-made men and that these are often most successful, because they are practical men such as the world needs them, we grant almost unrestrictedly. This self-training however, applies rather to men who have first, a certain liking or aptitude for this or that walk of life; who, secondly, have the natural energy to perfect themselves by their own exertion without the assistance of a system of studies; or, thirdly, to men whom perchance a fortuitous combination of circumstances forces so to bestir themselves that they acquire in a short but profitable experience what others seek in books for years. As a rule, however, for common cases there is nothing that will better draw out the latent faculties of the mind to their fullest perfection than a thorough college education. The graduate who has profited by the many and wise lessons imparted him at college need not fear to launch his bark upon the rough sea of life, for owing to constant drill he has acquired the adroitness which will enable him to reach exactly the harbor of his aim. To whom do we owe the wonderful progress of the sciences, all the inventions of which we so proudly boast? It is to the men of study, of deep research, of constant application. Of course we understand it does not require an educated man to sell calico, whisky, to make money; if a business man is educated so much the better for him. But as the spirit liveth not of bread alone, so society liveth not of money alone. Science is the God-given aliment that makes society God-like. "The Modern product of wealth and pseudo-education is anything but a credit to our country."

A REQUEST.

Mother dearest, be our refuge,
 We are weary for the way
 Has been dark and long and stormy,
 And through all the only ray
 Gleaming bright to guide us safely
 Past the rock and past the bar,
 Was thy love, so pure, so tender
 Beaming on us from afar.

 In thy love we rest securely,
 Knowing well that nought can harm
 Mary's children—while they trust her.
 Sin for them will hold no charm.
 While the shadows stealing 'round us
 Hide from us Earth's grief and care,
 Wilt thou seek fresh favors for us,
 Strength anew to do and dare?

 Strength to do the will of Jesus—
 Strength to dare to be thy children—
 Strength to bear all slights with patience—
 Strength to meet with answers gentle
 Harsh reproaches, taunts and insults
 Which so oft make brave hearts ache.
 Ask these favors for us, Mother,
 Ask them for thy children's sake.

 Then we need not fear that Satan,
 With his snares can us deceive,
 If we call on thee when tempted,
 We shall always aid receive.
 When at last our lives are closing
 Be thou near us to illumine
 With thy brightness, Death's dark valley;
 Thus of terror rob the tomb.

OUR BANNER

"MANY AN EYE HAS DANCED TO SEE
 THAT BANNER IN THE SKY."

A banner! What a potency it is everywhere and at all times! From the gay red-white-and-blue that gracefully waves in heaven's gentle breeze to the anarchists "red rag" that sways the mob on the street corner, a flag is a power, a veritable power, controlling mankind's most varied feelings, exciting men to the highest pitch of enthusiasm for the cause it represents; it is the signal that calls for heroism's proudest deeds.

For each nation her banner represents her power, her laws, her language; it is the emblem of her glory as well as the symbol of her strength. This sign so full of meaning for the patriot is dear to him ever and always. But there are times when it is more particularly significant and surpassingly dear and capable of nerving him up for the most glorious achievements of heroism; such for instance are the times of war.

Imagine the magic effect of his nation's colors upon the soldier when at some terrible, decisive moment his general points to the flag unsullied yet by defeat. The sight of his banner as well as the words of his commander will raise him to such a pitch of patriotic enthusiasm that he can scarcely await the signal for the onset.

At the given word he rushes wildly and, fearless of danger, intent only upon guarding his banner and winning for it the proud honors of triumph.... But see his flag now!... It waivers, disappears almost completely from his gaze! Only now and then the now desperate warrior catches a glimpse of his dear ensign through a thick mist of cannon smoke and whizzing missiles. Dauntless he dashes along clearing every obstacle, for now he sees his standard seized by the sacrilegious hands of the enemy. He breaks through the almost insuperable barriers that at every step check his approach, mows down the hostile host that savagely presses upon its prey, the banner. The true soldier, though, by dint of courage arrives within grasping distance of his nation's flag. Another spring and he has seized it from the unhallowed grip of the enemy! Happy indeed would he be to shroud his remains within the sacred shadow of his rescued banner!... With this in one hand however, and his weapon in the other he rushes from amongst the slain. Again his comrades are rallied and the day is won!... That night the victorious banner floats high over the exulting camp.

It is interesting to listen to our veterans recounting the hardy scenes of war they saw, how much they dared to save the stars and stripes, and what cause for joy,

what merit unsurpassed to capture an ennemy's flag.

For us now happily at peace, especially for us boys who have never heard the war cannons roar nor even seen a sham fight, the flag has only a festive significance; it reminds of 4th. of July and Decoration Day and Thanksgiving and other great national festivities. We however lack no love for that banner whose glorious history we have already graven in our young minds. Already we have learned to cherish it as if we ourselves had fought and sweated and bled in its defence. Thus every recurring festival that sports the red-white and-blue reminds us of past hard-fought combats, of glories won, of independence gained, of a happy reunion affected. We read in its foldings as they playfully ripple in the free azure above, the whole history of our nation. As we Americans glory in *our* colors so every nation exults in her own; every banner has a certain power of attraction, and according as it merits it, obtains the admiration and esteem of its followers.

Here, which we can rightly call *at home*, we see throughout the length and breath of our free land the same banner representing all classes, all nationalities molten into our grand Union, our incomparable Republic! May the day never dawn when our stars shall wane and other signs rise instead to lead on Uncle Sam! *Abroad* the banner is a token of our youthful life; it tells how we are waxing strong and *going ahead*! It tells of our customs, our institutions, our laws; in a word it bespeaks the nation.

For the traveller who seeks novel sights in the strange old lands of worlds gone by, there is, they say, nothing better calculated to utterly delight him than the unexpected sight of his banner. Perhaps 'twill be at a random walk along the far lone beach; or again 'tmay be he will descry it amid the thousands that flutter from the topmost mast of a crowded harbor. Wherever it be and whenever, his heart will leap for joy when he sees his national colors. The American, for instance, will read a story on every stripe and the stars knowingly twinkle bright memories of the far beyond. At once he is transported among his own, his country-men; he speaks freely his own tongue, as he meets friend after friend. These recollections are in themselves an ecstasy of purest delight.... May we live to try that as we have minor pleasures of the flag, as seeing it on a festal cake, circus horses, 4th of July trains and the hobby-horse.

Young Patriot.

LOCALS.

- Home!
- Sweet home!
- Rest for the weary!

- The cherries are ripe now!
- Perpetual picnic *pour nous*!
- Change cars for the summer resorts!
- The last bell has rung—ever welcome sound!
- The "Fete-Dieu" was a grand feast as of old.

Solemn High Mass was sung by Rev. J. Soumis, our former professor and welcome visitor; an eloquent sermon was preached in French by Rev. Dr. Peborde of the College.

— We hear that Danneo sings with pitiful accents "Oh the hash I left behind me"—Our sympathies to the afflicted who knew not how to appreciate a good thing in time 'Tis ever so.

— Rev. Fr. Lauzon, Rev. Fr. Dooling and Rev. Bro. Lauzon started for Minnesota Friday evening. Father Dooling will visit students and relatives, and Brother Lauzon will rusticate at Osseo, a most romantic spot of beautiful Minnesota.

— Through a mistake, the Hagan medal was left out and the omission was not noticed until all catalogues were printed. We beg excuse for this awkward blunder which we will endeavor to correct to the best of our abilities.

— The travelers to Canada have already reached their far home. Mose finds the country much grown about St. Clet, which was only a small town when he left. Prof. Therrien and Rev. M. Mercier are still visiting in Montreal.

— The simultaneous arrival of Rev. James Shannon, Rev. A. Lauzon and Rev. J. Soumis, all newly ordained, was the cause of much joy in our already happy circles on the eve of commencement day.

— Rev. J. Moysant has gone to his home in Aurora where he will spend a good part of his vacation.

— Messrs. Parks and Knox are visiting in Chicago.

— The village boys have all the grounds to themselves these days and they are seen every day practicing two opposing nines—so the yard still resounds with the sporting yell of "Go to your 2nd;" "Slide!" "Foul, go back! Batter, catcher 3rd fielder!"

— Mr. Grandchamp represents the sedate seniors, and playful Willie Tynan and Viateur to their two keep the minim's toys a rolling.

— Several very important beneficial changes are being contemplated in the way of outside sports, gymnastic amusements, etc. for the coming term.

— The Editors of the *Journal* payed themselves the (hitherto) untold luxury of a spring chicken picnic just a few days ago. All bear witness to the tenderness of the fowl which was assailed from all and in all quarters. When shall we again rally round the chicken pie under the old elm? Oh! the joys of College days!!

— Mr. Thomas Lynch has decided on a voyage to Ireland where he promises to act as a special corres-

pendent to the *Journal* for the coming year.

— The ending of this year was presaged by the happy event of the ordinations, which took place at the beginning and towards the middle of June. Rev. J. Shannon, Rev. J. Gibbons, Rev. J. Dunnion and Rev. A. Labrie were ordained priests in Chicago by the Rt. Rev. Archbishop Feehan. Rev. J. Soumis was ordained at the same time at St. Paul, Minnesota by Rt. Rev. Bishop Ireland. The following gentlemen received sub-deaconship in Chicago: Messrs. J. Barry, J. Dum, W. Hogan, A. McGavick, T. McGrady, M. Mercier, C. Mugan. Mr. E. Therrien received minor orders. May heaven bless their offering, and be the manifold fruits of a zealous ministry their passport to the eternal years.

— The annual picnic of the societies came off as usual to gladden us with ice cream and lemonade, toast and strawberries, the Minnie Lillie ride, the dandy band etc. May it be ever so.

— Some of our base-ballists played a couple of games in Chicago against the Ignatius boys. The first game was 5 to 3 in favor of Chicago. Mr. Sullivan was not there and the boys had all they could do to keep the score down. But the second game Mr. Sullivan was there and! to the seventh inning score was 0 to 0. Through a poor play on the third by McM. in the eighth inning the Chicago boys got 3 runs, and 3 more on other errors. Our boys then scored up 1 and so stood the contest! five in favor of Chicago. We won't blame it on the grounds, the umpire or anything else. Boys you are to play them again, we understand, beat them the next time, and if you don't in Chicago, invite them to Bourbonnais Grove.

— Mr. Ballinger, son editor of the *K. K. K. Chief*, promises the students a lecture on elocution in September.

— Mr. James Maher, lately a graduating of the Chicago Law College, came to see the old scenes of our boyish triumphs on our commencement day.

— Rev. N. N. Gosselin of Verona, Ky. was removed to Jacello on the confines of Tennessee. He was our glad visitor before taking his past in his new mission.

— Rev. Fr. Mauger, of Fowler, made us a pleasant call last week.

— Rev. Fr. Shannon, '86, is stationed for a time at St. Patrick's, Peoria, during the absence of Very Rev. Fr. Hurly, V. G.

— Mr. E. Souigny, '78, married miss E. Boisvert on the 29th ult. Our best wishes to the happy couple.

— Rev. Fr. Rivard has left for Streator. He intends visiting our students of Lafayette and Indianapolis, after making a tour in the West of Illinois.

— Rev. Fr. Labrie, '86, has been appointed assistant at Notre Dame, Chicago.

— Rev. Fr. Marsile takes the place of Rev. Fr. Mainville at the Novitiate during vacation.

— Rev. Fr. Legris, our beloved Prefect of Studies, is spending his vacation in Cacouna, Quebec. We are happy to say his health has improved much of late; we hope to see him perfectly well by September.

— Rev. Fr. Clermont, Pastor of Ashland, Ky., joined with all the members of his family to celebrate the Gold Wedding of his old parents. There was a remarkable gathering in Kankakee, and the fete was exceptionally splendid.

— Rev. A. Bergeron, whose health needs bracing up, has gone on a vacation of a couple of months. He intended to be present at the "Conferring of the Baretta" on Arbp. Gibbons. He will visit New York, and spend the remainder of his vacation in one of the Summer resorts of Canada.

— Rev. Fr. Ferland, formerly of Joliette College, Canada, to-day Pastor of Kaskaskia, paid us a visit on his return from Springfield, where he had been the guest of Gov. Oglesby. He has been invited by the governor to speak at the inauguration of the statue of Pierre Ménéard. It may not be out of place to remark that Pierre Ménéard was born in Quebec, Canada, in 1767, and was the first elected to govern our State. He resided in Kaskaskia, the oldest French settlement of Illinois, where he died, having received the last consolations of the Church, in 1884.

Fr. Ferland has in his possession the table on which the constitution of our State was written; it is his intention to present the legislation of Springfield with this precious relic.

ST. VIATEUR'S COLLEGE.

Commencement exercises of the class of 1886—
Eighteenth annual commencement, Tuesday, June 22nd.

In its growing popularity St. Viateur's finds its halls each year thronged with a greater number of friends of students, and persons interested in its welfare than the year previous. The large audience hall was at an early hour in the afternoon filled with the visiting friends of the college and students, and the visiting clergy from all parts. The following was the program rendered in a manner highly complimentary to St. Viateur's.

Overture—"Zethus".....	College Band
Greeting.....	J. Dore
Violin Solo.....	E. O'Connor
L'Epave, Declamation.....	C. Harbour
White Queen.....	Orchestra
Revolution. Discourse.....	P. Lesage
Piano and Violin.....	M. Roy, A. Granger, G. Martineau
Farewell, Declamation.....	D. Ricou
Cantata.....	Choir
Valedictory.....	G. Park
Conferring of Degrees.....	
Distribution of Premiums.....	

It would not be just for us to pass this program by without giving our impressions on the character of its execution. The college band and orchestra, under the able guidance of Prof. Therrien, would do credit to almost any conservatory of music and quite a number of its members displayed an uncommon talent in this art. The violin solo by Eddie O'Connor, of Indiana, was quite remarkable. The tones of his violin were clear and sweet and his soul seemed to be in his instrument. We cannot speak too highly of the piano and violin accompaniment executed by Moses Roy and A. Granger as pianists and G. Martineau violinist. These three young men seemed to have been touched by the magic wand of the fair goddess of the lyre.

John Dore of Boston, Mass., in his greetings to the friends and parents of the students and to the strangers who were present, had all the dignity of an orator in his appearance on the stage. His voice is clear and firm, articulation positive and distinct, and his words were well chosen for the occasion. Judging from this effort we would think him a promising candidate for the higher places of the stage forum.

C. Harbour, in his french declamation, L'Epave, showed much native power and considerable dramatic force, and does not seem to be embarrassed by his tender years. We naturally ask ourselves in this case, as in that of Dennis Ricou, the little orator from Louisiana, who followed with a selection from Byron, what will these boys be able to do when they come to maturity if in their boyhood they can speak and declaim with such grace and naturalness.

Philip Lesage, of Bourbonnais, gave a well prepared dissertation on revolutionism and the grounds for the same philosophically treated. Mr. Lesage shows himself a better writer than speaker, although he has promise as a speaker.

Glenn Park, of Troy, Ala., a graduate of the commercial department, pronounced the valedictory with much feeling and grace. His farewells to the scenes of college life and the anticipations of future were delivered with spirit and a tenderness that showed the sentiments were from the soul and not at all unreal to the students of St. Viateur's.

Degrees were conferred on the following gentlemen who have gone out from their *alma mater* into the wide, wide world:

THE DEGREES OF BACHELOR OF ARTS.

Philip Lesage, Bourbonnais, Ill.; John Dore, Boston, Mass.

COMMERCIAL DIPLOMAS.

Alfred Brosseau, Doland, Spink county, Dakota; John Cowley, Harrisville, Wis.; John Kennedy, Ottawa, Ill.; Albert Leach, Chicago, Ill.; James Murphy, Chicago, Ill.; Alfred McMullen, Chicago, Ill.; William

Mohr, Shoals, Ind.; Glenn Park, Troy, Ala.; William Quinlan, Chicago, Ill.; Thomas Ryan, Danville, Ill.; Moïse Roy, St. Clet, Canada; Samuel Saindon, Hoopston, Ill.

In the distribution of premiums a great number of gold medals and book prizes were given for excellence in scholarship in the different studies of the several courses. The following gentlemen were awarded medals:

For Christian Doctrine, presented by Rev. M. J. Marsile, to Joseph Kelly, of Ottawa, Ill.

For French, presented by Rev. F. Reilly, to Paul Wilstach, of Lafayette, Ind.

For Belles Lettres, presented by Rev. Father Chouinard, to Harvey Legris, of Bourbonnais Grove, Ill.

For Rhetoric, presented by Rev. C. P. Foster, to Perrie Parker, Gilman, Ill.

For United States History, presented by Rev. M. G. Legris, equally merited by Messrs. David Murphy, of Chicago, and Viateur Lamarre, Canada, drawn by David Murphy.

For Elocution, presented by Rev. J. M. Hagan, to Denis Ricou, of Shreveport, La.

Gold Medal for music, presented by Rev. A. Lauzon, to Mr. Moïse Roy, of St. Clet, Canada.

Gold medal for History, presented by Rev. D. B. Toomey, to William Quinlan, Chicago, Ill.

Gold medal for English composition, presented by Rev. E. Griffin, to James Meehan, Elgin, Ill.

After the distribution of prizes Father Marsile called upon Father Bollman, an alumnus of St. Viateur's, who, with a few brief yet eloquent remarks, spoke in substance as follows:

Alumni of St. Viateur's, Rev. Clergy and friends:—I must acknowledge that it is an impertinent thing on my part when there are fathers here older than myself to address you, and were it not for the kindness and urgent request of that good and poetic man, Father Marsile, I would not accept the invitation.

We see from the work of this and other colleges, that education is good and is the polishing of a man that he may go out into the world and be of service to mankind. Education of the intellect is not true education, it must be joined with the heart to make it worthy of praise and the struggles of a long pursuit therefore. In Joliet they are educated. It is said well educated rascals but with them the heart has been neglected, and only the intellect educated. There are men who gather success from riches and spoils and plunder. Man is a social being and is usually bound to help make society better and happier and more prosperous. Education then of the heart and mind should go hand in hand. With such young men become a credit to their parents, their friends and their college. If all adhere to what they learn in St. Viateur's they will be a credit to themselves and also

to the college of St. Viateur. The maxim "My God above all things and my fellow men as myself" should never be allowed to leave our minds.

The boys who have not received premiums this year will try again and know how to improve for another contest. If all students received premiums there would be no honor in the prize. It is enough if a student can say I have done my duty. This will give him a happy vacation. If the parents are not careful "home rule" will be an established fact in many families where the boys have become masters over all. Learn to love and respect your parents and be happy.

Father Marsile then proclaimed vacation, announcing that the college would open again September 7, which closed the '86 commencement exercises.

The following were the visiting clergy in attendance.

Rev. Joseph Ballman, of Sag Bridge, Ill., Rev. F. Gonand, of Chebanse, Ill., Rev. F. X. Chouinard of Manteno, Ill., Rev. J. Waldron, of Pullman, Ill., Rev. C. P. Foster of Chicago, Ill., Rev. F. Fanning, of Ohio, Ill., Rev. F. Reilly, of Danville, Ill., Rev. F. Keating, of Champaign, Ill., Rev. James Shannon, of Peoria, Ill., Rev. A. Lauzon, of Osseo, Minn., and Rev. J. Soumis, of St. Paul, Minn., Rev. P. Poulin, of Manteno, Ill., Rev. E. Griffin, of Chicago, Rev. N. Gosselin, of Jacello, Ky.

REVOLUTION.

DISCOURSE DELIVERED BY MR. PHILIP LESAGE OF THE
GRADUATING CLASS OF '86.

Ladies and Gentlemen:—

The explosion of an Anarchist bomb in Chicago, has had on the American people the effect of a tremendous thunderclap, bursting unexpectedly in the midst of a peaceful crowd engrossed by the spectacle of a strange but apparently undangerous phenomenon. The simultaneous strike of many thousand workmen had, for several months stopped all traffic on the railroad lines of the Southwest and paralyzed all business. That event to which in the old World would have been attributed all the importance of a revolutionary act, seemed to us who fully trust the wisdom and force of our political institutions, a mere incident which could be easily overcome by the efficacy of our unlimited liberty and the practical good sense of the nation. But it was at that very moment that, from behind the red flag of the cosmopolite Anarchism was thrown the murderous bomb which spreading death and terror in the great metropolis of the West, awoke every one of us to a danger quite unsuspected. However, we must acknowledge it, after recovering themselves from their surprise the majority of the people, proud to find out that the

great number of dynamiters were of foreign importation, and that the immense majority of the strikers had answered to the explosion of indignation of the people by repudiating all connection and sympathy with the Anarchists, soon reassumed their assurance. But for serious men, the fact of the possibility of the organization and of a beginning of execution of the anarchist plot, in such circumstances, was quite a revelation. Should not the great and complex problem of labor and capital, monopolism and liberty, exposed to us by the general strike and whose solution seems so difficult, open the way to the tempting but deceiving theories of communism and socialism? Are not those anarchist principles themselves the logically necessary consequence of the modern principles which seem to prevail everywhere? In a word have we not to look for the sources of these social difficulties in the revolutionary principles which every where are substituted to the eternal principles of the divine law? I have said the word: Revolutionary principles, Revolution,—there is the source of the evil. Let us suppress it, and we shall suppress at the same time what is called the social question.

What then is Revolution, and what connection exists between it and the present state of society? This is the question which I will try to answer by the application of the ethic principles which have been the object of our studies, in the class of philosophy, during the last session.

Revolution is not a fact, it is an idea. Revolution is not revolt against the legitimate ruler of society; that is a fact whose proper name is disobedience; revolution is the principle intended to justify, to legitimate that fact. It is the negation of the eternal principles on which society is based.

Society is essential to man who is essentially a social being. But if it is essential to man, it must necessarily be a means for leading him to his immediate end which is progress towards moral as well as intellectual and material perfection. Moral progress means progress towards what is good and right and the withdrawal from what is evil or wrong; but that only is good which agrees with the law of nature; that evil or wrong, which disagrees with it. This eternal law, engraved in the heart of every reasonable being, prescribes that we should fear and serve God, that we should treat others as we would like to be treated ourselves and consequently that we should respect their rights as we would like to have ours respected. Rights suppose correlative duties, and as the end of society cannot be but the good of its members, upon it devolves the obligation of protecting all rights and consequently of enforcing all duties. Moral progress lies then in the wise and legitimate use of rights and in the fulfilment of duties. The end of man

is not only moral progress, it is also intellectual progress which is progress towards truth and consequently withdrawal from error, for truth is the light of the mind as error is its darkness, and as light and darkness cannot exist at the same time in the same place, so truth and error cannot live together in the human intellect. Whence for society the duty of protecting truth against error. If man belongs to the spiritual world by the noblest part of his person—his soul,—he belongs to the material world by his body; whence it is that he must progress also materially; but as our body has to be submitted to our reasonable intellect, so must material progress serve moral and intellectual progress; therefore it is the duty of society to protect material progress in as much as it serves moral and intellectual progress.

Such then are the principles which have presided at the primitive natural constitution of society and which in the course of time have been developed by Christian civilization. But what has become of them, in the laws which now-a-days preside over the political government of modern societies? Men try to substitute to them, a code of right exclusive of duties, a code which they pretend to condense in this sublime formula: "*Liberty, Equality, Fraternity*." This formula itself is indeed true; neither is it of late invention. The child of Bethlehem developed it through his mortal life and sealed it with his blood on Mount Calvary. What is new and also false is the interpretation given to it in our modern societies. They ascribe to Liberty—that word fallen from heaven to signify a quasi-divine prerogative of man, which presupposes an intelligent reason—the sense of that material independence which allows the brute to satisfy its bestial instincts. Liberty, gentlemen, is something holy and grand, something which cannot have any connection with evil. Liberty is essentially good; and to define it: "the right of doing everything evil as well as good," is a profanation of that noble word. That indeed is not liberty, it is license, the greatest enemy of liberty. Liberty is freedom of right, whereas evil is the negation of it. Liberty means the security of respective rights by the fulfilment of mutual duties. Whence *political Liberty is for citizens security in the full exercise of their respective rights and facility in the fulfilment of their mutual duties*. Less than that would not be liberty; more than that would be license.

Such is the liberty that the wise founders of our glorious American Republic intended to secure for its citizens: freedom and protection to every one wishing to follow the dictates of his conscience—a thing which must not be confounded with the wild aberrations of a depraved mind; freedom and protection of the right of property; freedom and protection of civic rights as granted by the constitution; in a word freedom and protection of all private natural rights granted by the Creator to every

reasonable being. I say freedom and protection because protection cannot be separated from liberty. Liberty without protection would be a mere deception and would mean the enslaving of the weak by the strong. Such liberty then, as we have just described, is the only real liberty because it is based on the eternal principles of natural right. Do our modern politicians and economists understand liberty in that sense? For them liberty is the unlimited freedom of action and speech within the limits of the written political law irrespectively of all primordial rights and duties. Is that liberty? No it is license, it is revolution. True liberty, individual as well as national, is limited by the primordial rights of God and of our fellow-men, in a word by the necessities of the common good. Whence it follows that freedom of action and speech, which would disturb private tranquility and public peace, is no liberty at all but revolutionary license, because peace and tranquility are primordial rights of society and of its members and these primordial rights are the limits of political liberty. Whence again to monopolize, under the pretext of freedom, with the tacit approbation of the political authority, public services, such as public transportation, is no liberty but revolutionary license because it is the enslaving of the public to the rapacious caprices of a few. Whence again to use intimidation, violence, to oblige an employer who pays well, to raise the salary of the employee, who is forced to work or not to work for that employer, is no freedom of work but violation of the right of the employer who has the same right as the laborer to protect his interests. This again, I say, is no liberty but revolutionary license. Now, Gentlemen, I ask, have we to wonder at the anarchists, who drawing an extreme but logical conclusion from that false but common notion of liberty, proclaim publicly that every law limiting freedom of action and speech is unjust, and that consequently all laws protective of public and private rights are iniquitous and must be suppressed by all means, even through violence? No, we must acknowledge that they are but logical in their doings.

Furthermore, modern politicians claim also equality as a principle of modern civilization. True, equality of all men was proclaimed by the man God, but with this difference that Christian equality is an effective and practical equality whilst that which they claim and which is but a corollary of liberty as understood by modern reformers, is an Utopian formula from which however the Socialists and Communists pretend to draw extreme but logical conclusions. Absolute equality, as they understand it, should suppose equality of rights in everybody. No doubt, there are some primordial rights which are common and equal in all men and it is these rights that are together the basis and the limits of the only reasonable and possible equality, which is one of

the principles of Christian civilization. But there are rights, either acquired by personal merit or inherited from parents who hold from nature the right of transmitting them to their offspring. It is clear that these are not and cannot be equal in all men, otherwise we should say that evil has the same right as good or that he who merits a great deal has no more rights than he who merits but little, a thing which is evidently absurd. Since there is necessarily inequality of rights it follows that absolute equality would be unjust, because it would involve the violation of *legitimate* rights. No, Gentlemen, true and rightful political equality cannot be a social leveling by the violent suppression of legitimately acquired rights; but it only secures to citizens equality of rights in equality of merits. Whence political equality cannot suppress either natural or acquired superiorities, because inequality of mental faculties as well as of corporal gifts, is from nature and that acquired superiorities are the effect of the free exertion of these natural endowments.

I say equality of rights in equality of merits! And let us understand that word merit in the greatest extent of its signification; that is, merit in moral, in intellectual and in material acquirements, namely: in virtue, in knowledge and in riches. *These* are personal properties which create private rights; and it is the acknowledgement and equal protection of them without any distinction of birth or condition, that constitutes the only possible equality. Equality of rights in equality of merit, means private and social progress because it stimulates a noble and sound ambition; whilst utopian absolute equality, which means social equalisation by the suppression of superiorities, encourages indolence,

arouses cupidity and all evil passions, and that is nothing else than revolution.

If I had not already been trespassing too much on your kind attention, I would tell you how the Revolutionist, misinterpreting the most divine of the natural precepts, have profaned the word fraternity to express that egotistic and selfish feeling which unites them in one common and irreconcilable hatred against all the opponents of their subversive doctrines. Their latest expression of fraternity is dynamite, the most recent revolutionary progress.

Now Ladies and Gentlemen, I have accomplished my task; I leave to your patriotism to draw conclusions. But I may perhaps be allowed to exhort my fellow students by saying to them: "Let us beware of revolutionary doctrines, and all political theory opposed to the eternal principle of natural right, are revolutionary. If the American constitution stands as the wisest of modern political institutions, it is because its founders based it on the eternal principle of natural right; if American liberty is the force of that constitution it is because that liberty is in the thought of its author nothing but the security to citizens for the full exercise of their respective rights. But at the present day, revolution seems to invade the country. It obliterates the true notion of liberty. There is the danger. Let us then be on our guard. Let us love our country, let us love its institutions, so that, our minds being enlightened by a real patriotism, we may not fail to cast aside all the empty declamations of modern politicians and seek for truth in the wise teachings of a sound christian philosophy.

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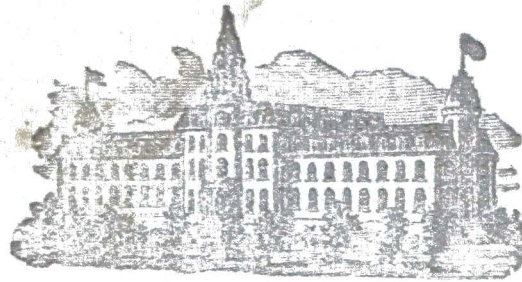
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