

# THE VIATORIAN

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## COMMENCEMENT EXERCISES HELD JUNE 14

### RT. REV. BISHOP HOBAN PRESIDES GRADUATION BANQUET HELD IN COLLEGE REFECTORY

The fifty-ninth annual commencement of St. Viator College was held Tuesday, June 14th. The event started Monday night with class day exercises of the academy, in which the class history, prophecy and will were given, several very good musical selections were rendered and a beautiful flag was presented to the school, the presentation speech being made by Leonard N. Kelly. The class memorial address was by James P. Borbett.

The program for the academy class day exercises Monday night follows: Selection, Academy orchestra. Salutatory, John J. Daly, Acad. '27. Class history, Edward A. Petty, Acad. '27. Class will, Edward E. Walkowiak, Acad. '27. Bourree from the Second Violin Sonata (Bach), James P. Corbett, Acad. '27. Class prophecy, Francis B. Carney, Acad. '27. Hungarian Dance, Violin solo (Brahms), Liborio Martoccio, Acad. '27. Accompaniment, James P. Corbett, Acad. '27. Presentation of the flag, Leonard N. Kelly, Acad. '27. Acceptance, Rev. Louis M. O'Connor, '27. Class Memorial address, James P. Corbett, Acad. '27. Finale, Academy orchestra.

The commencement day exercises follow:

Solemn high mass—Celebrant, Rev. John P. Lynch, c. s. v., M. A. '25; processional, "Unfold Ye Portals" from "The Redemption," Gounod; Missa—"Rosa Mystica," Vito Carnevali; Offertory—"Jerusalem Surge," Pietro Yon; Recessional—"March of the Priests" from Tannhauser, Wagner. Director, Rev. Charles J. Raymond. Organist, Leslie J. Roch, A. D. '27. Baccalaureate sermon, Right Rev. Msgr. William D. O'Brien, L. L. D.

CLASS BANQUET, 12  
Toasts as follows:  
Joseph A. Harrington, A. B. '27 toastmaster.

"Bliss is it in this day to be alive but to be a graduate is very heaven," Thomas L. Sullivan, A. B. '27.  
"My College to Me a Kingdom Is," Edward E. Gallahue, A. B. '27.  
"A Voice From the Future, Eugene D. Sammon '28.

Finis, Very Rev. Terence J. Rice, c. s. v., M. A., president of the college.

GRADUATION EXERCISES, 3  
Bachelor Orations

The Relationship Between the Church and State, Eleanor M. Roy, A. B. '27.  
The Present American Attitude to the Catholic Citizen, Francis J. Harbauer, A. B. '27.

The Rights and Duties of the Catholic Citizen, James R. Dalrymple, A. B. '27.  
Valedictory, Joseph A. Harrington, A. B. '27.

Class motto, "Faber quisque fortunae suae."  
Class colors, Green and White.

Conferring of degrees, granting of diplomas, awarding of medals.  
Benedictory, Right Rev. Edward F. Hoban, D. D., auxiliary bishop of Chicago.

DEGREES CONFERRED

BACHELOR DEGREES

The following gentlemen, having completed the prescribed course of studies and submitted an acceptable thesis, were awarded the Bachelor's Degree.

Bachelor of Arts, "summa cum laude", to ELEANOR M. ROY, Kankakee, Illinois. Thesis: "Spenser, the Poet of the Poets".

Bachelor of Arts, "magna cum laude", to LESLIE J. ROCH, Chicago, Illinois. Thesis: "Is the United States Imperialistic?"

Bachelor of Arts, "magna cum laude", to JOHN T. ELLIS, Seneca, Illinois. Thesis: "George Meredith, the Novelist of Manners".

Bachelor of Arts to JOSEPH A. HARRINGTON, New York City, New York. Thesis: "The Catholic Viewpoint on the Doctrine of Rights".

Bachelor of Arts, to THOMAS L. SULLIVAN, Bourbonnais, Illinois. Thesis: "The Decline of Liberty in America".

Bachelor of Arts, to FRANCIS A. HARBAUER, Springfield, Illinois. Thesis: "The Necessity of an Objective Standard of Morality".

Bachelor of Arts, to THOMAS F. DILLON, Gardner, Illinois. Thesis: "The Human Soul in Modern Psychology".

Bachelor of Arts, to JAMES T. CONNOR, Wilmington, Illinois. Thesis: "The Conflict of Scholasticism and Present Day Thinkers".

Bachelor of Arts, to EDWARD E. GALLAHUE, Piper City, Illinois. Thesis: "Hilare Belleo, the Thinker".

Bachelor of Science, to JOSEPH F. KINNEY, Rockford, Illinois. Thesis: "The Federal Income Tax Law of 1926".

Bachelor of Science, to JOHN A. CANNELL, Winnebago, Illinois. Thesis: "The Influence of the Protective Tariff on the Volume of Imports and Exports in the United States".

Bachelor of Science, to FRANCIS A. BELL, Wilmington, Illinois. Thesis: "The Historical Development of National Banking".

Bachelor of Arts, to LELAND F. KOCH, Peoria, Illinois. Thesis: "The Intellect in the Light of Modern Philosophy".

Bachelor of Arts, to JAMES R. DALRYMPLE, Chicago, Illinois. Thesis: "The Versatility of G. K. Chesterton".

Bachelor of Arts, to JOHN J. TOOHILL, Bloomington, Illinois. Thesis: "Joseph Conrad".

COLLEGE HONORS

Class Honors for the College Department were awarded as follows:

The MEDAL FOR HIGHEST SCHOLARSHIP, Presented by the Rev. Stephen N. Moore, Bloomington, Illinois was awarded to MISS ELEANOR M. ROY, Kankakee, Illinois. Next in merit: John T. Ellis, Seneca, Illinois.

The PHILOSOPHY MEDAL, Presented by the Rev. John T. Bennett, Chicago, Illinois was awarded to LESLIE J. ROCH, Chicago, Illinois. Next in merit: Thomas L. Sullivan, Bourbonnais, Illinois.

The ENGLISH ESSAY MEDAL, Presented by the Rev. P. C. Conway, Chicago, Illinois was awarded to LESLIE J. ROCH, Chicago, Illinois. Next in merit: John T. Ellis, Seneca, Illinois.

The EVIDENCES OF RELIGION MEDAL, Presented by the Rev. G. M. Legris, Bourbonnais, Illinois was awarded to J. ALLEN NOLAN, Rockford, Illinois. Next in merit: John J. McAndrews, Joliet, Illinois.

The LATIN MEDAL, Presented by the Rev. M. J. Marsile, c. s. v., Oak Park, Illinois was awarded to PAUL G. HUTTON, Bourbonnais, Illinois. Next in merit: Francis A. Corcoran, Bourbonnais, Illinois.

The ECONOMICS MEDAL, Presented by the Rt. Rev. P. J. McDonnell, Chicago, Illinois was awarded to LEO A. FITZGERALD, Ashland, Illinois. Next in merit: John A. Cannell, Winnebago, Illinois.

The ITALIAN MEDAL (for College Department) was awarded to MISS MARIE THERESE LEGRIS, Bourbonnais, Illinois. Leslie J. Roch, Chicago, Illinois, was won by RUDOLFO M. GARZA, Monterrey, Mexico.

The DEBATERS' MEDALS, Presented by the members of former debating teams of St. Viator College were awarded to JAMES T. CONNOR, Wilmington, Illinois, JAMES ALLEN NOLAN, Rockford, Illinois, JOHN W. STAFFORD, Bourbonnais, Illinois, MAURICE L. LECLAIRE, St. George, Illinois, JOHN T. ELLIS, Seneca, Illinois, WARREN J. McCLELLAND, Bloomington, Illinois.

MEDALS FOR EXCELLENCE IN SPANISH, Presented by Joseph J. Perez, Professor of Spanish, were awarded to MISS LEONIE L. DROLET, Kankakee, Illinois, and MISS GENEVIEVE M. ROY, Bourbonnais, Illinois.

HIGH SCHOOL DIPLOMAS

The following students of St. Viator College Academy having completed the High School course, were granted High School Diplomas:

Blanchette, Gerard, Bourbonnais, Ill. Brady, Gerald, Chicago, Ill. Carney, Francis B., Chicago, Ill. Corbett, James P., Chicago, Ill. Daly, John J., St. Charles, Ill. Dempsey, Clarence J., Streator, Ill. Drolet, Edward P., Kankakee, Ill. Ewing, James A., Chicago, Ill. Garneau, Stewart J., River Forest, Ill. Grenier, Alphonse J., Bourbonnais, Ill. Huseman, Andrew J., Beecher, Ill. Jackson, Vincent J., Pana, Ill.

(Continued on Page Two.)

### ORDINATION OF REV. J. P. LYNCH HELD ON JUNE 5

#### RT. REV. BISHOP HOBAN CONFERS ORDERS

On Sunday, June the fifth, the Rev. John P. Lynch, c. s. v., was ordained to the priesthood by the Rt. Rev. Edward Hoban, D. D., Auxiliary-bishop of Chicago, at the Quigley Preparatory Seminary, Chicago, Illinois.

Many of the faculty and a host of friends and relatives were present at the ceremonies, and also at his first Solemn High Mass which Father Lynch sang at St. Mary's church, Champaign, Illinois, on the following Sunday. At the Mass Father Lynch was assisted by the Rev. T. E. Shea as Deacon, and by the Rev. Ed. Leonard as Sub-deacon. An eloquent sermon was preached by the Rev. J. P. O'Mahoney, c. s. v.

Father Lynch pursued all of his studies at St. Viator College, and made his first year of theology at Kenrick Seminary in St. Louis, Missouri. He was then sent to Washington, D. C., where he was able to study theology under the Sulpician Fathers and at the same time attend classes at the Catholic University, from which institution he has received his Master's degree.

As a student, and afterwards as a teacher, Father Lynch was always held in the highest esteem because of his zeal in the classroom and the keen interest that he manifested in all student activities.

The Viatorian staff is anxious to congratulate Father Lynch upon his great dignity that Divine Providence has deigned to bestow upon him, and those of us that know him intimately feel that he will be an honor in the Sanctuary of the Lord.

### REV. T. E. SHEA IS GIVEN HONOR

#### WAS PROMINENT IN BLOOMINGTON ACTIVITIES.

St. Viator received with gratification the news that the Rev. T. E. Shea, '18, has been appointed chancellor of the diocese of Peoria.

Father Shea made his studies at St. Viator College and while here he gained great popularity both as a student and a teacher. He distinguished himself in his studies, on the athletic field, and as an orator of no mean power.

Those who know Father Shea will join with us in saying that the diocese of Peoria is fortunate to have such a man as its chancellor, and we know that nothing will be his lot in his new endeavor except success.

Father Shea leaves Bloomington on Saturday, June the twenty-fifth, and the Rev. Patrick Farrell, '22, who was ordained about three weeks ago will succeed him as assistant at Holy Cross church.

Although the Bloomingtonites are at present deploing the loss of Father Shea, we know with certainty that time only is needed to convince them that they have another man with them who will win their affections.

To Fathers Shea and Farrell we extend the hand of congratulation and best wishes.

### REV. R. D. FRENCH IS ORDAINED

St. Viator College was happy to entertain the Rev. Ronald Louis French, '19, for several days following his ordination to the priesthood which took place on Sunday, June the fifth, at the Quigley Seminary chapel, Chicago, Illinois. His first Solemn High Mass was sung at St. Philip Neri church, Chicago, on the following Sunday. The Rev. E. V. Cardinal, c. s. v., delivered the sermon.

Father French is the brother of the Rev. Richard J. French, c. s. v., professor of Psychology and Education in the College department.

Father Ronald pursued his philosophy at St. Viator and then taught in the High School department for several years. His jovial disposition endeared him to every member of the faculty, and every one of his students will recall the happy days that they spent under his guidance.

To Father French we extend our heartfelt best wishes, and it is our sincere hope that his life as a priest will be a long one, a successful one in guiding souls in the ways of perfection.

### ATHLETIC BANQUET HELD JUNE 2nd

#### REV. E. KELLEY, C. S. V., HOST TO VIATOR ATHLETES

On Thursday evening, June 2nd, the annual athletic banquet given to the college and High School athletes by the Rev. E. M. Kelly, c. s. v., Athletic Director, was held in the college refectory.

Father Kelly, realizing that the ability of his many athletes was not entirely limited to the athletic field, had made ample provision so that they might demonstrate their talent along other lines. The menu comprised several delectable courses, the feature of which was chicken and strawberry shortcake.

Joseph Harrington, manager of Viator athletics for the last two seasons, effluated as Toastmaster. Since many of the athletes had another engagement on that particular evening, Father Kelly was called upon to speak first. Father Kelly spoke of the success of the various teams. He complimented the players and also Coach McAllister for having acquired the Inter-State title in Basketball, and the Little Nineteen in Baseball. In recognition of their title in Basketball, Father Kelly presented seven Basketball letter men with gold rings. The fortunate athletes were Captain Benda, Dalrymple, Evard, O'Malley, Herbert, Campbell and Delaney.

Toastmaster Harrington then called upon Coach William Barrett, who had charge of the High School Athletics during the past year. "Bill" thanked the men for their cooperation with him during the year and he exhorted those who were graduating to return to Viator next year. Before closing, Coach Barrett paid a fine tribute to Coach McAllister and his men for their achievements and asked all the High School men present to stand and "give fifteen" for the Inter-State Champs. Needless to say, the cheers were given with a zest.

The next speaker was "colorful" Jimmy Dalrymple, one of the finest and most beloved athletes that ever

wore the Viator colors. Jimmy told of his early experiences in "breaking in" at Viator and the discouragements that he encountered. He mentioned too that he was seriously considering a change of schools, but since the change never occurred, he expressed his happiness at being able to say that his career at Viator had been a most fruitful one.

"Gus" Dundon, a former Viator athlete who used to throw fear into the hearts of all opposing batters when they faced him, was the next speaker. "Gus" expressed his pleasure at being able to attend the banquet, and he too complimented the Coach and the players on their fine record.

Next was Coach Sam McAllister. Coach McAllister outlined the progress that had been made during the last year. He thanked his players for the pleasure of working with them and paying them a special compliment, dear to the heart of every athlete—and that was—that each man that was on the team was a "fighter". Coach McAllister spoke many words of praise in referring to Father Kelly, Director of Athletics. He expressed his appreciation of the cooperation that had been given to him and prophesied that next year should witness even greater achievements for Viator in the athletic world.

The last speaker was Edward Gallahue, "Eddie", a well-known figure on the campus, spoke of the life of an athlete—the stiff "grind" that each one must undergo. He complimented the Viator men for their fine demonstration of spirit that was manifested in every game, no matter whether they were victorious or not.

After a few parting words from Mr. Harrington, the banquet was brought to a close. Everyone expressed his appreciation of the interest that Father Kelly has always shown towards his athletes and they were loud in their praise of his last official demonstration of that interest for the year 1927.

### VIATORIAN BANQUET AT McBROOMS; STAFF MEMBERS ENJOY EVENT

The night of June 3rd was eventful in many ways. Due to the many and varied activities that were taking place at Viator during the closing days of the school year, it was found necessary to hold the annual Journalists' banquet on Friday night. Despite the fact that the menu was formed around a particular type of food whose native habitat is water, the banquet, in the opinion of those who attended it, was far from being "all wet".

James T. Connor '27, Editor of the Viatorian, acted as Toastmaster. After the last course had been disposed of in a suitable manner, Mr. Connor introduced the first speaker, Leslie Roch. Mr. Roch has been affiliated with the Viatorian during the four years of his career at Viator and he devoted most of his speech to a discussion of the many ways in which the present Viatorian could be improved. Because of his long service on the school paper Mr. Roch was fully capable of discussing this particular problem with remarkable eruditeness.

The next speaker was James A. Nolan, Editor-elect of the Viatorian. After a few clever introductory remarks, Mr. Nolan spoke of the future of the Viatorian and the means that he hoped to adopt next year so that the Viatorian might enjoy even more commendation.

Rev. Daniel O'Connor, c. s. v., A. M.,

was introduced as the next speaker. Father O'Connor was Editor of the Viatorian some years ago and his remarks concerning the changes that occurred since his tenure of office were very interesting to all present. Father O'Connor predicted a bright future for the Viatorian and assured the members of the staff that their experience in writing would always be of value to them.

Miss Eleanore Roy, whose literary ability has not been confined only to the pages of the Viatorian during the past year, spoke a few words in appreciation of the fact that she was given the privilege of having a column of her own in the Viatorian wherein she could give freedom to expression. She also voiced the hope that this column would be continued during the next volume of the paper.

In concluding the after-dinner speeches, Mr. Connor thanked all the staff members and Father Phillip, c. s. v., the Moderator, for their cooperation with him during the period in which he had been in charge of the paper. To those who would be back again to serve on the staff for another year, and especially to Mr. Nolan, the new Editor, Mr. Connor expressed the hope that through their able efforts, the Viatorian would attain a more worthy place among the publications of the colleges of Illinois.

### SPANISH CLUB HOLDS OUTING

The social activities of the Spanish Club were fittingly brought to a close with a picnic held on the Legris farm which is situated on the banks of the beautiful Kankakee river near Mokence, Illinois.

The enthusiasm of the members and their guests was great indeed, for finally dispelled the clouds and a bright day was the reward. Among the members present were the Misses Roy, Dro-

let, and Beauclerc, Professor Perez, and The MUSIC MEDAL, Presented by Messers Swenle, Carroll, and Campbell. The guests of the members were the Misses Grace Gilliland and Isabelle Senescac, and the Messers Long and Roy.

In the afternoon games were played and several pictures were taken. The braver members of the group went canoeing and horseback riding.

Much credit is due Professor Perez for his untiring efforts in organizing the Club and for his kind direction in helping the members with the various activities. It is hoped that next year will find every member back ready to do all that is possible in order that the activities of the Club will be even more enjoyable and elaborate.

GRADUATION EXERCISES HELD JUNE 14, 1927

(Continued from Page One.) Kelly, Leonard N., Kankakee, Ill. Martocelo, Liborio M., Chicago, Ill. Mathews, Edward T., Kankakee, Ill. Munizzo, Joseph R., Chicago, Ill. Metzler, Joseph W., Danville, Ill. McMahon, Simon G., Gillespie, Ill. Riceo, Edward L., Chicago, Ill. Roy, Rudolph J., Bourbonnais, Ill. Ryan, Robert E., Chicago, Ill. Rascher, Ambrose H., Beecher, Ill. O'Shea, Lawrence T., Chicago, Ill. O'Grady, Henry A., Chicago, Ill. Podlaski, Charles G., Chicago, Ill. Simec, Victor G., Chicago, Ill. Slietz, Martin J., Chicago, Ill. Vade Boncour, Bovell J., Kankakee, Ill. Walkowiak, Edward E., Chicago, Ill. Weber, Francis L., Illinois, Ill. Welsh, Paul R., Dalton City, Ill. Diaz, Guillermo L., Mexico City, Mexico. Van Warner, Clifford L., Chicago, Ill. Petty, Edward A., Chicago, Ill. HIGH SCHOOL HONORS Class Honors for the High School Department were awarded as follows: The EXCELLENCE MEDAL for the First Year High School, Presented by the Rev. M. P. Sammon, Peoria, Illinois, was awarded to WILLIAM N. DIAZ, Kankakee, Illinois. Next in merit: John P. O'Brien, Chicago, Illinois. The EXCELLENCE MEDAL for the Third Year High School, Presented by the Rev. M. J. McKenna, Chicago, Illinois was awarded to CHARLES PODLASKI, Argo, Illinois. Next in merit: John J. Farrell, Chicago, Illinois. The EXCELLENCE MEDAL for the Second Year High School, Presented by the Rev. Daniel A. Felley, Harvard, Illinois, was awarded to WERNER G. SALG, Chicago, Illinois. Next in merit: Paul M. Lamontagne, Kankakee, Illinois. The EXCELLENCE MEDAL for the Fourth Year High School, Presented by the Rev. W. J. Kinsella, Chicago, Illinois was awarded to EDWARD E. WALKOWIAK, Chicago, Illinois. Next in merit: Simon B. McMahon, Gillespie, Illinois. The PHYSICS MEDAL, Presented by the Rev. J. J. Morrissey, Chicago, Illinois, was awarded to CHARLES G. PODLASKI, Argo, Illinois. Next in merit: Rudolph J. Roy, Bourbonnais, Illinois. The CHEMISTRY MEDAL, Presented by Dr. W. P. Cannon, Kankakee, Illinois, was awarded to THOMAS H. SULLIVAN, Chicago, Illinois. Next in merit: Frank R. Short, Lansing, Michigan. The MATHEMATICS MEDAL, Presented by Rev. M. Dermody, Aberdeen, South Dakota, was awarded to CLARENCE J. DEMPSEY, Streator, Illinois. Next in merit: Charles G. Podlaski, Argo, Illinois. The LINCOLN ESSAY MEDAL, Presented by the Illinois Watch Company, Springfield, Illinois, was awarded to EDWARD P. DROLET, Kankakee, Illinois. Next in merit: Charles G. Podlaski, Argo, Illinois. The HISTORY MEDAL, Presented by the Rev. P. J. O'Dwyer, Chicago, Illinois, was awarded to CLARENCE J. DEMPSEY, Streator, Illinois. Next in merit: Simon B. McMahon, Gillespie, Illinois. The CHRISTIAN DOCTRINE MEDAL, Presented by the Rev. V. Primeau, Manteno, Illinois, was awarded to WERNER G. SALG, Chicago, Illinois. Next in merit: Paul M. Lamontagne, Kankakee, Illinois. The ITALIAN MEDAL (for the High School Department) was awarded to FRANK PARIS, Chicago, Illinois. The ACADEMY CONDUCT MEDAL, Presented by Rev. John S. Finn, Chicago, Illinois, was awarded to JOHN J. FARRELL, Chicago, Illinois. The LOYAL FAN CUP. The St. Viator College Club presents to Mr. John H. Dalrymple a loving cup as a token of their appreciation for his loyal support and generous spirit given to St. Viator College activities during the past four years.

EVARD, GARNEAU TENNIS CHAMPS

After the dust had cleared away from the courts, it was discovered that the talented Byron Evard, of Fort Wayne, Indiana, had successfully defeated all opposition that opposed him in the college tournament and he was accorded the undisputed title of Champion. His opponent in the finals was Maurice LeClaire, who learned his tennis in the cold regions of Canada, but his best efforts were not sufficient to overcome the thrilling play of the Indiana lad. Lanky 'Slim' Garneau asserted his claim to the title in the High School department and in winning, Garneau had the unique distinction of not losing a single set in all of his tournament competition. Rev. E. V. Cardinal, c. s. v., deserves great praise for his interest in the tournament and for his efforts in planning it. Father Cardinal is himself a tennis enthusiast and a player of respected ability. It is hoped that next year more interest will be manifested and that the competition will be even more keen than it was during the past season.

VALEDICTORY

By JOSEPH A. HARRINGTON, A. B. '27

Pres. Class of 1927, St. Viator College.

If there has ever been a time in the history of the United States when the serious thought of the country has been groping in the darkness, feeling blindly for a solution of its tangled philosophy, it is the present. American public opinion is healthy, it is sanely conservative, but it is at the mercy of propagandists, against whom it does not know how to defend itself effectively. Today, it would seem, there has been set up an invisible wall, towering in its height, menacing in its blind prejudice, and narrow in its vicious bigotry, which would set off as in a religious pale, Catholics from all other citizens. The sponsors of this movement, have attempted to foist upon our people the abominable theory that the Catholic Church and the American government cannot exist in harmony.

To what cause may we attribute this feeling of doubt; this manifest opposition against the Catholic Church? Has the history of the Church in this country, or in any country, merited such hatred? Surely the story of our civilization unfolds such startling truths, and convincing evidence of the high and noble role that the Catholic Church has played in infusing life into tottering empires, and in restoring chaotic governments back to order, and even when the world was rocked to its foundation by the iniquity of high civilization, or smothered under the swarming hordes of barbarian races, was it not the Catholic Church that directed the drifting sea of humanity back into the great current of civilization? Why then, has not this, the newest and foremost nation in the world, profited by such rich experience; why has America spurned the concentrated wisdom of the ages, and in its stead accepted the nourished the deadly germs of intolerance? If it is true, that the Catholic citizen played an important part in the formation of our government, that in the early days of our political life the Catholic Church was not only tolerated but actually encouraged, then we must find some definite, some tangible reason why the Catholic Church is so misunderstood today.

As Catholic, nay as citizens, of this country, there develops upon us the high and noble responsibility of doing our share to right this evident wrong; a wrong, which if not corrected now may directly lead to an overthrow of the principles of liberty and religious freedom, the very foundation of our democracy. We are not, in reality, opposed by the great majority of American citizens; rather we may come nearer to the truth, if we say that the larger portion of the thinking and cultivated people of this country not only have great toleration for us, but great admiration as well. The loud spoken, florid tongued, anti-catholic orator does not represent the average citizen; he may gain large and enthusiastic audiences, but in a test he more often proves the harmless gesture than the dangerous threat. He may by his eloquence win the hearts of his audience, but their minds by a sane presentation of the truth can be as swiftly and permanently won to the principles of Catholicism.

This, my friends, is not idle conjecture. Nor do I wish to create the impression that everywhere and at almost every hour there is a well regulated organization working to destroy the reputation of the Catholic Church. That situation is far from the truth. We have but to speak with our missionary fathers to learn that there is a surprising and well founded anxiety to gain more knowledge of the Catholic Church and its history. It takes little or no logic to prove that statement. Just saunter down the main street of any representative city and count the number of spiritual meetings crowded with eager men and women straining to catch some definite idea of God. And these are the identical people who sit across the desk from us in the various business offices; they are the men and women we meet in daily intercourse, whose prejudice we might destroy by a display of interest in their religious struggles and by bringing to their intellect the beauty of Catholicity. Yet we take no interest in this, the vital issue of our day whilst the devotees of error are strenuously working to sow their weeds on American soil, we who should be the bringers of Catholic light languish in apathy.

We are not sympathetic; we are not competent to meet their inquiries and one of the outstanding reasons for this deplorable condition is the fact that most of us are born into our religion; we have never stopped, even in our maturity, to ask ourselves the reason why we are Catholics. The most vital historical epics of our religion are seemingly unknown to us. Too often our religion is a mere formality, disassociated from any fundamental purpose and serving only a poorly understood end. Just as the soldier who knows why he is a soldier will be the most effective defender of his country, so too, only the Catholic who has fortified his own conscience, with the profound answers drawn from the history of the world for the past two thousand years, only such an individual can prove a ready defender of the Church. I suppose the Catholic graduate of the past, just as we of today might have followed

him were it not for the happy public incident that has just come to pass, was drawn into the vortex of commerce, of gold and of pleasure. All too soon he forgot the great lesson of his college days, especially the historicity of his religion, and submerging himself in the great current of industry, he unconsciously narrowed his field of operations to the concerns of his own immediate needs, leaving to decay the thoughts and the impulses to noble action that were given to him at a Catholic college. This however, is not done out of a spirit of ingratitude, but rather it is due wholly to a spirit of carelessness. During his college career he had been guided, and prompted, encouraged and urged, but later when set adrift in the world, he forgot the bigger things, the more lasting and the more fundamental sources of real life.

Now we can, as Catholic graduates, turn today with great profit to the current history of most foreign countries. Everywhere we observe Catholic thought coming to the front; everywhere we feel the pulse of Catholic thought constant and energetic. Everywhere with the eagerness born of broad-mindedness, the great thinkers of the day are paying tribute to the ideals that permeated the social philosophy of the great Catholic ages. The feel that when a great Catholic mind speaks to this age, that he speaks from a center of truth alien to them; they feel that there is in his words a power and a finality which they can never master; they feel that he has worked under the laws of a higher harmony, the genius of his church and the thought of all the Christian ages. I say everywhere, everywhere but in the United States. We have no truly great leader in our midst, and if we have, he seems much like the profit in the wilderness, unheralded and unknown. And yet, in our own generation, but seemingly in another world because existing in other countries, the Catholic church boasts such celebrated names as Chesterton, Belloc, Cheon, Claudel, Papini, and many others who have devoted their lives to a proper and adequate introduction of Catholic doctrines into the field of economies. These men are making our age in its every phase indebted to them. With a great beauty of the world, with profound thought shot through with fine fantasy, they bring from out of the past, from the heart of the ages of the faith, a thought that is ever old yet ever new, yet capable of leading the world back to the promised land of social and religious charity.

America, it would seem, is ready for a Renaissance of Catholic thought. It is reaching out for a hand to guide it out of the jungle of modern philosophy; its heart is tired and perplexed. The high duty devolves upon us, a unit in the great army of Catholic graduates of 1927 to penetrate the great mist of doubt and misunderstanding, to effect a sympathetic union with and to give to a waiting world the message it is yearning to receive. To do this, the graduate must have secured for himself a foundation in Catholic thought in its handmaid—Catholic Literature. He must go forth, not as a warrior, but rather as a messenger of peace and good will, armed only with the olive branch of thought derived from a noble past. His greatest weapon will be Christian Tradition as unfolded by the greatest Catholic minds the world has known. It remains for the graduate today to resolve the contemporary, the social, the ethical, the industrial, and the religious problems, because he alone has back of him the learning, the experience, and the wisdom of not this generation alone, but of all past generations.

rations. To him the past should become a gateway leading into the future. It may be a long and tedious task, but with the courage and fortitude that has been our endowment while at Viator, no such task, however great its magnitude, can prevent success.

And now, dear friends, we come to the last, to the most touching and sacred function of our college career. We come to the end. For four long years each one of us has been happily anticipating this day. Yet now as we find it, it has come all too soon. These years have indeed been happy for us; they have been happy because an indulgent, self-sacrificing Faculty has made them agreeable for us. Every hour of the day, their lives were devoted to our betterment and to our advancement. No sacrifice was too great, no effort was avoided in order that the Class of 1927 might go out from these walls, cultured, scholarly and Christian gentlemen. Is there wonder, then, that our hearts should be heavy, that our tongues should tremble or that we should feel the pangs of sadness when we bid these gentlemen farewell. Is there amazement, my friends, that we should betray a tear. There is little need to express our gratitude; suffice it to say that St. Viator College Faculty, will be written across our hearts forever. She found us children, she has made us men; she discovered us in the darkness and she has crowned us with light; she has taken us by the hand and has walked with us out of the Babel that was our past into the land that is now peopled with the philosopher, the mystic and the poet, who because of her, have enlarged our mind, transmuted our hearts, and opened our eyes to the vision written on the golden doors of eternity. On our hearts she has placed the blessed image of herself, liberating us from ourselves, giving to us her heart that is as wide as humanity, baptizing us with the waters whence she got her own inspiration—the Charity of Christ. And what better evidence can we give, what greater manifestation of our gratitude, than to pledge from our hearts to be loyal always to St. Viator, true to its traditions, and unchanging in our fidelity to the great lessons she has taught us.

And now, like Ulysses who on the windy plains of warring Troy, had drunk delight of battle with his peers, we must leave our true land and faithful home—Viator—for the night of separation is advancing. Yet before we depart, or hoist the sail to plough the foaming depths of the future, let us take one last, fond glimpse of the campus we have loved so well, for

"The lights begin to twinkle from the rocks; The long day wanes; the slow moon climbs; the deep Moans round with many voices. Come, my friends, 'Tis not too late to seek a newer world. Push off, and sitting well in order smite The sounding furrows; for my purpose holds To sail beyond the sunset, and the baths Of all the Western stars, until I die. It may be that the gulfs will wash us down; It may be we shall touch the Happy Isles, And see the great Achilles whom we knew. Tho' much is taken, much abides; and tho' We are not now that strength which in old days Moved earth and heaven; that which we are, we are; One equal temper of heroic hearts, Made weak by time and fate, but strong in will To strive, to seek, to find, and not to yield. Tennyson's Ulysses.

SILVER LOVING CUP TO DAD OF ST. VIATOR STAR

When "Jimmy Dalrymple" came to St. Viator College four years ago he was accompanied by his father, a quiet, unassuming man, and yesterday when "Jimmy" left St. Viator his father was also present. This does not, however, include the whole of the story. There is something deeper and more significant to be found in the years which intervened the enrollment and graduation. During those four years Mr. Dalrymple attended almost every athletic contest staged at Viator, and many games that were played on foreign soil. His word of cheer and his kindness were ever a token of victory, but in victory or defeat his loyalty was always enduring. His arms were always loaded with some noise-making instruments, horns, whistles, rattlers or megaphones; and with these outward signs of his devotion he carried a heart as big and noble as man might have. The close of every season always brought a bulky package to the school; a cake appropriately decorated to signify the sport for which it was given. Such things as these cannot be cast aside lightly and even the frivolous college man is touched by the sincerity which motivated this support. Yesterday, those four years of good cheer were, we believe, adequately repaid. "Jimmy," that boy that Mr. Dalrymple loved so well was graduated with honors; sent forth as one of the cleanest, and perhaps the most gentlemanly student and athlete Viator has ever had. And too, the College Club of St. Viator College presented Mr. Dalrymple with a handsome loving cup, a lasting token of the niche which he will hold in the hearts of Viator men as long as the name St. Viator endures. His speech of acceptance will be long remembered. In context it was, "Not that I have loved Viator less, but that I have loved 'Jimmy' more."

CLUB ESPANOL CERVANTES HOLDS FIESTA

The first annual fiesta of the Club Espanol Cervantes which was presented in the College Club rooms on Friday evening, May 20, was as brilliant and entertaining as the color and romance of old Spain promise. The first selection was a solo by Senorita Ana Maria Gonzalez of Chicago, one of the guests of honor. The senorita demonstrated much talent and a surprising amount of technique. She delighted her audience and was called upon for several encores. Her accompanist was Louis Barroso, a former student at St. Viator where he is well known both because of his winning personality and of his ability to play numerous musical instruments in a masterly way.

Prof. J. J. Perez, sponsor of the Club, gave an interesting lecture on "Foreign Languages as a Means to Understanding Another People."

Rodolfo Garza, the winner of the musical medal, rendered several selections admirably. The number he chose were: "Serenata Mexicana" and "La Paloma."

The president of the Spanish Club, Denis Swenie of Chicago, demonstrated his oratorical ability and his perfect ease in speaking before an audience in his talk on the aims and ideals of the Spanish Club. He explained that the Club does not draw students from their studies, rather does it foster college spirit.

The co-ed members of the class, being commingled in light frocks, ushered in the breath of Spain with their mantillas and colorful Spanish shawls. Senorita Marie Louise Beauclerc, noted in fluent Spanish, a legend concerning the origin of the Spanish language. Senorita Geneva Roy gave the life of Cervantes in Spanish, speaking with a perfect accent. Senorita Leonie Drolet read her prize-winning essay on Cervantes and his place in Spanish literature.

Simon Legris recited a Spanish poem, "The Spanish Language." Joe Zambrano, dressed in a typical charro costume, entertained the assembled guests with several selections.

Medals for excellence in Spanish were awarded to the Misses Roy and Drolet. After this award, Father T. J. Rice closed the program with a few commendatory remarks.

Among the guests were Mrs. O. Roy, Mr. and Mrs. T. A. Legris, Mrs. R. G. Drolet, Mr. and Mrs. E. A. Lecour, Mr. and Mrs. L. P. Lecour, Mr. and Mrs. Chas. Desmarteau.

Professor Perez and his students are to be congratulated on the success of their first fiesta and they should be encouraged to continue the work so well begun.

—L. L. DROLET. STAFF RECEIVES USEFUL GIFT FROM PUBLISHER There will be no reason in the future why the staff members of the Viatorian should not appear on all occasions properly trimmed and shaved. Recently each member was given a Valet Auto-Strap razor by the publisher of the paper, The Farmer's Weekly Review in Joliet. Each member was greatly pleased with the gift and, aside from the splendid cooperation that has been given our staff by the publisher, they wish to express to them their gratefulness for the very useful gift.



Rt. Rev. Bishop Hoban, D. D.

# THE PRESENT AMERICAN ATTITUDE TOWARD THE CATHOLIC CITIZEN

By FRANCIS HARGAUER, A. B. '27

The present American attitude toward the Catholic citizen might be better expressed as un-American. The real American attitude is best expressed by those citizens who are actuated by the spirit of the American constitution which in theory, guarantees the right to worship God according to our own conscientious convictions. Unfortunately, in nearly every section of the United States, there are large groups whose spirit is diametrically opposed to the spirit which actuated the founders of our great American Republic. The attitude of such groups has become so pronounced of late, and has so brazenly manifested itself in bigoted and intolerant movements, as to involve many persons who occupy positions of leadership in the professions, in politics, in business, and in the ordinary walks of life.

This is backed up by powerful organizations, whose ultimate aim is to promote the election of their partisans as the law-makers and rulers of the land, and thus ultimately control the legislation and to subvert the constitution of the nation. Thus a strong minority have entrenched themselves in strongholds of bigotry and established strategic points throughout the land in order to foment religious and racial prejudices and perpetuate an un-American agitation against citizens of foreign extraction and of all religious affiliations other than Protestant.

Giving added proof to the adage of Dr. Samuel Johnson, "that patriotism is the last refuge of scoundrels," these noisome agitators arrogantly assume unto themselves the distinction of being the only Simon-pure Americans, and in the height of their humility they stoutly claim that their Americanism is 100 percent proof.

The Catholic Church in America, and as a consequence, the Catholic American citizen, has had to bear the brunt of this un-American attitude, the genesis of which may be traced back through all the years of the Republic, back through the days of colonial intolerance, and back even to those inhuman conditions which gave birth to that fratricidal strife that found its highest expression in the religious wars which devastated Europe in the Sixteenth century. As the thoughtful student of history reflects upon the unbroken recurrence of intolerance in American national life throughout all the years of the existence of the Republic, he is appalled at the tragedy that the "land of the free is at the same time the home of intolerance."

The burning of the Charleston convent, attacks upon nuns and Catholic Churches, "Bloody Monday" that disgraced Louisville, and the Know-Nothing Movement that spawned the hydra-headed A. P. A. movement may be things of the past and lie mouldering in the grave, but this diabolical spirit keeps marching on and in our own day, it flourishes with a malignity which has infected institutions, that our ancestors established and dedicated, so that through their benign influence, liberty might not perish from the land.

The Catholic citizen is forced perpetually to be on the defensive to protect his inherent right to worship God according to the dictates of his own conscience, and to maintain the subsidiary rights that flow naturally from this great principle, namely: The right of parents to educate their children in schools of their choice; the right to have an equal opportunity for any civic office based on the franchise of equal suffrage without being subjected to a religious tests; the right to demand and maintain a strict separation of Church and State in America; the right to free religious assembly and the uncensored teaching of Catholic truth; and finally, the right of maintaining the corporate existence of his Church.

To one who is in touch with the trend of events in our American social, commercial and political life, it is painfully evident that an un-American attitude—American by reason of its territorial existence—is responsible for the concerted attack upon the Catholic school system of America; for the long-established custom of barring Catholics from the presidency of the United States; and for the religious issues raised at almost every election.

It is humiliating for us as Catholic citizens, but nevertheless, it is a well-established fact that the attitude of not only a big minority who are actively opposed to us, but even of a still larger class who are honestly striving to live up to the principles of the American constitution, that Catholics are here in America not by right but by a magnanimous concession amounting to toleration on the part of our fellow citizens. So deeply rooted is this condition, that it has developed to a great extent the slave mind, which makes multitudes of Catholics instinctively apologize for their presence in this land, which has been consecrated to freedom by the blood of its heroic founders and its gallant defenders—the commingled blood of native born and foreign born; of Jew and Gentile; of Protestant and Catholic.

The Catholic citizen must be perpetually on his guard to prevent legislation that would make it felony for them to send their children to schools that will teach them in addition to the sciences taught in the public schools, the greatest of all sciences,—the science of religion. That we are not victims of hallucination on this matter we have but to recall the long-drawn political battle which the Catholic citizens of Oregon,

Indiana, Michigan and other States had to fight, and also the tremendous expenditure of time and means which it took to prevent the Catholic school system from being legislated out of existence.

It is needless to enumerate the various legislative measures that have intimately affected the private and parochial schools in this country. Suffice it to say, that most of this legislation implies that the private and parochial schools do not inculcate the spirit of Americanism. However, we have seen as a result that so much of this legislation was unsound and untrue. We have only to instance the case of the Oregon school law, which the Supreme court of the United States declared unconstitutional.

It is to be borne in mind that the attacks in these different states were merely tests whereby the cohorts of bigotry were to determine their future program. The virulent spirit of bigoted partisanship which enabled the war cry of "Rum, Romanism and Rebellion" to slam the door of the White House on that great statesman Blaine, because he had a Catholic wife—is keeping the hinges well oiled so as to inflict a similar injustice and indignity upon that great statesman, who for four successive terms has been the united choice of Republicans and Democrats for the governorship of New York.

We listened in to the presidential convention of a great political party which was held deadlocked for weeks in the death grip of religious bigotry which made it inarticulate, as it stood confronted with no other logical choice for its standard-bearer,—but a ROMAN CATHOLIC.

I have said enough to establish the existence in America of an attitude of religious prejudice and political hostility to the Catholic citizen. It is utterly un-American attitude, but by reason of the place of its birth we must call it an American attitude. To combat this positive evil, which threatens our very nation, we must give a complete diagnosis of the case and seek the remedy where alone it can be found, in the greatest document of human political right ever penned by the hand of man,—the Constitution of the United States of America. To complete the diagnosis, there remains for me, but to enumerate the legitimate grievances of the Catholic citizen and the false charges which are made against the Catholic Church in America. The remedy will be outlined by the following speakers.

The first charge is that no Catholic is a true patriot, because he owes allegiance to a power superior to the Constitution and government of the United States.

The second is that Catholics are growing stronger and stronger in the field of politics and civic affairs, with the result that they have visions of the day when they can march en masse to the White House and dominate the affairs of the government.

Many Americans are also of the opinion that Catholic citizens are taught to be politically, socially and intellectually intolerant of the other citizens. The reason they allege is this: "the Church regards dogmatic intolerance not only as her incontestable right, but as her sacred duty."

There is yet a last and more current opinion among Americans, namely, that Catholic citizens believe that other religions should be only tolerated as a matter of favor and that theirs should be the established Church. In other words, that the Catholic citizens are living in hopes that some day there will be an ideal Catholic State; and that other denominations will be allowed to exist not as a right but only as a privilege.

I am fully confident that the following speakers will refute those absurd charges and establish the sound principles of Christian polity which regulates the relations of the Catholic citizen to his Church and State. ETERNAL VIGILANCE is the price of LIBERTY. Hence, it behooves the enlightened citizen whatever may be his religious or political affiliation to defend the great fundamentals upon which is established a Nation which in the long struggle of humanity for TRUTH and LIBERTY holds out the greatest assurance that it shall be to the human race the promised land of Liberty, Equality and Fraternity.

# A VOICE FROM THE FUTURE

EUGENE SAMMON '28.

Through some unknown and inhuman power, I am to solve the startling paradox that lies hidden in the title of my speech. I must imagine, and you must cooperate with my fancy, myself dead and buried for a few months and Lazarus-like, I must come out of the tomb in which my title deposits me, in order to bring to you a message from the unknown land of the future, in which I am now supposed to be living. My task is even greater than the aviator Lindbergh, because I must convert the future into the passing present and I must magician-like delude you into the quiet idea that I am presently consorting with the departed spirits that are now gambling in the Elysian fields.

As we travel along the broad road of ever materializing expectations, we are sometimes, more than at others, confronted with the daring realities that life brings to our vision. Today by the inevitable decree of time's cyclic change we are compelled to bid farewell to the class of 1927. Time's hour-glass has run its course for them and has borne them out of the paradise of their college days to this day—the day of their great adventure—when they stand between two worlds—one the world of the past, where they lived the glorious days of student-life, and the other—the world of the future concerning which there must be silence. Today the greatness and light under which they have lived in our midst so shines upon them, that I am compelled to give my thoughts words.

To have lived with you—gentlemen of the Class of '27—in the same halls, to have studied with you under the same teachers, and to have daily mingled with you on the campus, was to us the greatest pleasure and inspiration. Whilst here at your college, you have proven yourselves men capable of meeting the tasks of the world upon you as Catholic gentlemen, who have practiced the laws of God and Country, so faithfully taught by your college. Here your lives were an inspiration and a blessing. Every true ideal of a student and a gentleman may be found in your ranks. Merely by living in our midst and by your unceasing aspirations to attain the crown of your noble ambitions, you have been the source from which we, the under-class men, have derived our finest influence. Through you we were enabled to guide our own lives patterned on the nobility of yours. As you close your triumphant career here, we, the Senior Class of '28, are compelled to take your place as the leaders of our college. Your tenure of that office made such history during the year, that we need but work in harmony with ideals that you have written in the book of Scholastic achievements at St. Viator. For us, your sun will never set, its varied hue will add a finer tone of joy and happiness to our year.

From today on we must sail alone, the captains and helmsmen of our own ship. You are in the calms of the sunset, we are about to be cast adrift upon the troubled hour of the dawn. We are the ones destined to assume the mantle of leadership and the offices now vacated by you. We must perpetuate the achievements you have initiated and brought to a glorious fruition. The good that you have fostered and treasured, and the trail of scholastic attainments and class leadership that you have blazed, must be to all our days and nights achievements stamped with sacredness. As a unit we pledge ourselves to continue to live by the same traditions that continually danced before you and which made you the great group that you are. To attempt anything new would be futile for us, because you have made the old ever new and fair, and what had fallen into discard you rejuvenated. To live in your memory will lead us to the same position in the heart of our college that you have now achieved.

Yet to be representatives of the college to which we have the honor to belong, we hope that we shall be models for other students to imitate. We could wish to be their heroes as you have been ours. At all times we shall submit our minds and being with the faithful courage and absorbing patience, to the delicate mold of education, fitting ourselves constantly to be descendants worthy of you and our college. Loyalty to our College must be for us the password that will open the door that leads into her heart. At all times and in all places it must be our proud boast that we are advancing to greater love and veneration for our college, that has taken us by the hand and shown us the beautiful kingdoms of the mind, and who, by her heavenly alchemy, has changed us from boys into the glorious dream for us that is hers—Catholic gentlemen. To us she has given her heart, it must, in the coming year, be for us the privilege of making our hearts and minds like unto hers. During the coming year, our efforts must be devoted to the finest of all earthly objects—the high aims of the Catholic religion and her handmaiden—Catholic education, so that when June 14th, 1928 comes, we may be able to say what you can so well say today—I am an honor to St. Viator.

# RELATION OF CHURCH AND STATE

By ELEANOR M. RAY, A. B. '27.

There are two great kingdoms that hold sway over the destinies of the world. These are the social and the spiritual,—the Church and the state. Through them God makes His will manifest to us upon earth. Through them He speaks in the voice of authority. This is evident in the case of the Church, for we all know how it was directly established by Jesus Christ. As to, the state, it also obtains its authority from God, but indirectly, through the people. This must be evident to anyone who reflects that man by his nature is ordained to live in society. His power of speech can be explained on no other grounds. And it is only by so doing that he can satisfy his needs,—physical, moral, and mental. Therefore society is necessary to man. But society cannot exist apart from a governing power. One must rule and the others must obey if order is to exist, if society is to endure. Therefore God, who ordained that man should exist, must have ordained that which is so necessary to his existence, namely society. And as society cannot exist without a governing power, God must have ordained that governing power. In other words He must have ordained the state.

Man is subject to both these powers; for they have both been divinely appointed to rule over him. Therefore he is the citizen of a two-fold country,—the kingdom of time and the kingdom of eternity. One says to him: "you must do thus and thus and thus if you would live in this kingdom of mine,—the kingdom of this world." The other says: "You must do thus and thus if you would live in my kingdom,—the kingdom of forever." One says: "Obey me; for I shall provide you with all things needful to your temporal and material welfare. I shall give you the happiness of earth." The other cries: "Obey me; for I shall feed your hungry soul with the words of eternal life. I promise you the happiness of heaven." And both say to man: "Obey us. Give your temporal welfare into the keeping of the state; your spiritual happiness into the hands of the Church. We will accept it as a sacred trust. Even as soul and body are united in you, so we will unite to work out your destiny. As the body should not trespass upon the dominion of the soul, so I, the state will not trespass upon the dominion of the Church. And as the soul should respect the rights of the body, so I, the Church will respect the rights of the state."

That is the ideal relationship,—a united Church and state with both acknowledging the supremacy of the other in its own sphere. But such is possible only in Catholic countries. Today when there is such a diversity of creeds existing in practically every nation it has become an impossibility. It is made the more so by the erroneous modern conception regarding the relationship between Church and state prevailing throughout the world. This is but the logical outcome of Hegel's doctrine that the state is the highest manifestation and development of the universal reason, to which all individuals and social institutions are subordinate, and from which they derive their importance and the justification of their existence. This makes the state the highest institution on earth to which all others are subjects.

Thus, not only is the state exalted above the Church, but the Church is deprived of her supremacy over spiritual and moral matters and the state becomes the sole authority over the realms of the spiritual and temporal. We find evidence of this belief in France, Italy and England. We saw it reach its climax in Germany in 1914. And today we see it ruling over Russia and Mexico.

Such a view violates the implicit agreement the state makes when she enters into relation with the Church, that is an acknowledgment of her supremacy over spiritual and moral matters. The Church is willing to recognize the authority of the state over temporal affairs. She realizes that she has been endowed with no power over these things, and therefore she tries to assert none. Why, then, should not the state recognize the supremacy of the Church in the field of morals? By what right can she possibly claim domination here? The state, in making such a claim, does a grievous injustice, not only to Church, but to man himself. Like the state, the purpose and end of the Church is to secure the welfare of man,—in her case the spiritual welfare. Now, how can she possibly do this, how can she fulfill her duties, realize her purpose if she is to be hindered and prevented by the state? And who is it that suffers thereby if not man? It is as if you were to tie the hands of a mother so that she might not work for the good of her child. When the state legislates against the freedom and rights of the Church, when it, the kingdom of time, dares to set itself against the kingdom of eternity, bewildered man is left to travel the tangled roads of this life without a guide.

Therefore, the question that confronts us today, is what is the right relationship between Church and state in non-Catholic countries like America, where all religions are equal before the constitution. It is obvious that there can no longer be union; nor does the Catholic Church ask or desire such

union. She is satisfied, for her mission is substantially fulfilled, if the state acts in accordance with the moral law, if it does not interfere in religious matters, or ordain something that would be directly inimical to the spiritual welfare of her members. In such countries, where union is impossible, the nearest approach to an ideal condition is for both Church and state to restrict their activities absolutely to their own sphere, the one to the temporal, the other to the spiritual domain, and to observe a meticulous respect for each other's rights and sovereignty. In those subjects which belong to the domain of both, the moral and religious phases belong to the Church, and the civil and temporal aspects to the state. Thus education is a concern of the state in its civil and social aspects, and of the Church in its religious and moral aspects. This is the practical application of the advice of Christ: "Render to Caesar the things that are Caesar's, and to God the things that are God's".

In conclusion I would remark that the religious fear that finds its expression in the mouth of the Ku Klux Klan, that the Catholic Church in America desires to dominate over the state has no ground either in fact or history. The Church, in all the two thousand years of her existence, has never tried to subjugate the state, never tried, as the state has so often done in the case of the Church, to make it her servant. She has vigorously criticized and protested against states that practiced injustice or immorality. But it is the right of every man to cry out against iniquity in the individual or the state, and it is primarily and specially the right of the Church who has been ordained as the interpreter and protectress of the moral law.

The United States has nothing to fear from the Catholic Church; for it does not fear the voice of morality and justice. It has rather every reason to welcome and be glad of her aid, for he who helps the cause of religion and morality helps the cause of the state. He who fosters the development of God-fearing and law abiding citizens is fostering the interest of the state. Let these two therefore, who have a common interest and object in the welfare of man, pursue their courses separately but in all friendliness, with mutual recognition and respect. Let not the Church make a servant of the state, nor the state a servant of the Church, for they were both ordained by God to be supreme in their own dominion. Let the kingdom of the temporal and the kingdom of the spiritual never be made subject to one another until that time when all kingdoms fade into the Kingdom of Heaven. E. M. Roy.

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# THE RIGHTS AND DUTIES OF A CATHOLIC CITIZEN

By JAMES R. DALRYMPLÉ, A. B. '27

Color matters not, class distinctions are unknown, creed matters not, for under the constitution all American citizens are equal. Some may be protestant, others may be Catholic, some may have absolutely no religious affiliations, others may be atheistic, yet in America all have equal political rights, guaranteed to them by the palladium of our liberty—the Constitution. Such is the document upon which our forefathers set the stamp of their approval. This is the character that grants equal rights to all American citizens, irrespective of religious affiliations. But these rights are so manifold and our time so limited, that we must suffer the majority of them to be omitted from our discussion. We are to concern ourselves with those rights of some citizens, guaranteed to them by the Constitution, which, due to some mysterious force, have become veiled and shadowy, and are seen by a certain class only through the mirage of bigotry. I speak of those rights of Catholic American citizens that today are questioned. Thus we have lapsed from the charity of our fathers, we have wandered into the alien land of religious bigotry, we would destroy the cherished rights of freedom to certain citizens because of their religion. We would circumscribe the application of the Constitution to Catholics, for we preach the doctrine that to them is guaranteed none of its blessings.

The constitution grants an inalienable rights of religious liberty to every citizen within the bounds of this great land. Friends, this right is not a myth, nor the outgrowth of a custom, but it is expressly stated in the Constitution. It is a reality; it is a very vital reason for the veneration in which our Constitution has been acclaimed. It says to all citizens: "You may serve your God in whatever manner you so desire, you are granted this as a fundamental right, and no one who is under the jurisdiction of this Constitution may take it from you". A protestant, then, is free to pursue religion as he wishes, an atheist may believe as he likes, and a Catholic must not be hindered in serving his God and his conscience. None of these violates the Constitution. Religion before the bars of the American Constitution, is a matter of individual concern, and no American has the right, may dare, to question the religious convictions of his neighbor. No man can stand between God and the conscience of the believer, telling him how to reflect the God of Heaven on his life. A protestant may raise his children as he wishes, an atheist may likewise, so also may a Catholic send his children to a parochial school, where they are educated in the ways of their God and country. There is nothing unconstitutional in any of these methods.

We could follow this analogy to every act of the American citizen, and never would we discover wherein a Catholic is or should be denied the free practice of his religion. From the cradle to the grave, he is taught loyalty to his country, devotion to his Church, and worship to his God. His loyalty and his faith, span his life; they are closely paralleled but never may they clash. Thus, under the constitution the protestant has the unquestionable right of religious liberty, the man without religious beliefs is equally sacred before the fundamental precepts of the law, but so also has the Catholic the strength and force of the Constitution guaranteeing and safeguarding him.

Today in America turbulent waves of discussion and political passion roll back and forth from coast to coast. A Catholic is a most prominent candidate for nomination to the highest office in our land. Why should the desire of the Catholic to the presidency cause such uneasiness, such prejudice and such passion? Why does there seem to be harbored a fear that with a Catholic as president all would not be well for the state? Why today is the erroneous and unconstitutional theory being propagated that a Catholic should have no political rights, that it is not his to seek political preferment? Such fears and such propaganda are groundless. A Catholic in office should not cause such alarm, for this is not the first time that a Catholic has fulfilled high office in America. The supreme court gives a wonderful example of Catholic allegiance to the state and its welfare. During one fourth of the entire existence of this most important institution, it was presided over by Catholics. Judge White and Judge Tanney. They served their state loyally, for during their office they had the best interest of America at heart, they were devoted Catholics. Under the Constitution a Catholic has the right to any office in the land. It should not be surprising or alarming to see a Catholic as president any more than it should be to see any other citizen or any of no religious belief up for the same office. Religion according to the Constitution should never prove a hindrance to a man's political promotion. The custodian of our liberty never demands or mentions a religious status for office. It is the leveller of creeds before the law, it is the fulfillment of political charity, because it says: "All American citizens are my children, they are entitled to assume the mantle of political office under my guardianship. Catholic Jew, Protestant, Gentile, all are the same to me, because I am among men to sow political harmony, to crush religious bigotry, and to liberate from

political serfdom, those that man would enslave."

Catholic citizens, as well as all other citizens, have duties corresponding to those rights of which we have spoken. Duties that the state imposes, and which the Catholic church demands that her children fulfill. If there is a right granted by the state, there is a duty demanded by the Church, balancing that right. If there is a duty demanded by the state, there is another imposed by the Church to strengthen that of the state. A Catholic citizen has the duty of obedience to his government. He is bound in conscience to fulfill this obligation. He cannot dodge the issue, for the Church says to him, "Be subject to higher powers, for there is no just power or true authority but from God, and those that are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation." When the Church uses such strong language as this, we must admit the honesty and the sincerity of her support to the state. This obedience is demanded in times of peace and in times of strife. In times of peace, a Catholic is bound to labor for the welfare of his country. He is bound to support all worthy causes. If he holds office he is compelled to govern honestly and efficiently. He cannot be unjust in his legislation. He cannot anymore than any other citizen violate the Constitution. The Church recognizes the just authority of this document and hence a Catholic must follow and uphold it. In times of war a Catholic citizen has an obligation of patriotism and fidelity to the state. Here his religion has never been a bar to him and history well testifies how loyally Catholics have fulfilled this duty. At the dawn of American independence there were Charles Carroll of Carrollton and William Paca who signed the Declaration of Independence even though death hovered them while they wrote. History will record the names of Daniel Carroll and Thomas Fitzsimmons as long as the Constitution of the United States lingers in the memory of man. Remember smiling Jack Barry, the father of the American Navy, who never missed a target when that target was a British ship and who would not sell his country for all the gold in England. Among those heroes who entered the depths and felt the hell and shambles of Valley Forge were many Catholics. Their courage was so admirable, their patriotism so pure, their greatness under suffering so compelling, that George Washington wrote an open letter thanking the Catholics for their fidelity to their country. When in the Civil War forget not Meagher, of the sword, who saved the Union by that famous charge in which he led his famous Brigade at Gettysburg. Recall the grim valley of the Shenandoah and the heroism of little Phil Sheridan. Remember Rosenkrantz, Thomas, Stone, Shields, Hunt, and scores of other Catholics famous in American History, but do not forget the thousands of Catholics that died unheralded. So it has been throughout the history of our land. When the shot and shell were thickest, when injury and death were surest, there you found intrepid Catholics, fighting and dying examples of Catholic loyalty. There you found types of Catholic obedience to the American government as taught by the Church. In the last great war, the first American to fall in his country's service, was Lieutenant Fitzsimmons, a Catholic. In the Argonne, in Belleau Woods, at Chateau Thierry, at Verdunne, thousands upon thousands of Catholics died fighting for God and country. When the hell of No Man's Land, with its modern calvary of man's crucifixion swept into the vision of America, then, in blood, Catholics sealed their duty to America and their loyalty to the Constitution. Their religion was no bar to them then. They could face the sharpnells and the poisonous gas, they could confront suffering and disease, they were called heroes. But now that this hell of war has been quenched and despite the glorious examples of Catholic loyalty to American duty, throughout the history of our land, today a Catholic is questioned as to his allegiance to his state. Friends, I hope these Catholic heroes have not lived and died in vain. I hope the examples they have given of allegiance to state and devotion to Church are not to be so easily forgotten. From every battlefield of America today there comes a silent voice of the Catholic Dead, from across the ocean they may be heard, from the forests and jungles of the East they cry to America, testifying to the loyalty of their creed. Maimed and broken by the wheels of wards Juggernaut, they assemble and with a clarion voice they cry out against the sin of bigotry abroad in the land they died to save. In the supreme test of man they proved their abiding love and fidelity to America. May America not turn a deaf ear to their supplication.

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# BANQUET SPEECH

THOMAS L. SULLIVAN, A. B., '27.

Sir Walter Scott, in one of his works, pictures a deserted moor where the lonely traveller, as he plods his way, hears above him the noise of bugles and then sees a magnificent castle—the home of fairies. But when the traveller would reach it, a doom comes upon him, and in the act of its attainment, the castle vanishes. It is seen a moment—then it melts into the air and the traveller again faces the cold wind and treads the bare plains.

This traveller on the moor, fellow graduates, is a fitting image of each of us on this day. We have travelled far. Oh so far, through years of school drudgery on rough roads and rugged paths of study. For a moment, we halt on our journey, and in the midst of this display of praise and honor which our Alma Mater accords us, there is revealed a magnificent castle, not indeed a fairy castle, but a home which beckons us on to the highlands of virtuous and cultured living. The festive trumpets have sounded, the gala-day has started and, by the magic wave of education's wand we are transported through colorful vistas into regions of light and superna.

Then, as the day passes, as the shades of night descend, this castle whose portals open so invitingly today recedes and mixes with the night, and again, we face the rough realities of life and travel the unbroken march of years. Yes, the road is still before us,—long, rough and lonely. Tomorrow, after passing this milestone, we will take up the task of life and pass from school life to life's school. Indeed the voyage proper just begins. Hitherto we have been buckling on our armor, now, we must go out and fight. College days with all their youthful glee are passed, but they shall live in memory as a perpetual benediction to bid us ever take heart and strive again when our faltering steps would fail us. To them we may apply most fittingly, that simile by which our good teacher, Monsignor Legris, compared life to a smile between two groans—the smile of youth's mirth between the groans of parting with home and loving folks yesterday, and the groans of parting with Alma Mater today.

But, is the glory of this day so unreal a phantom, a mirage that vanishes as we strain to attain it? No, fellow graduates and friends, it should not be. For, though there is a part of us and our works that are changing and by change only can live, yet there is a stronger part which lies behind change and it is our Christian education, the ideals of right living which live on forever. This diviner part of ourselves is surely the stronghold, the castle, the inheritance which we realize today, but because of its divine worth it can be seen but at rare moments. The intense emotion and the magnificent vision of today is a fancy, but a fancy which is a symbol of our goal. It stands fast and true in the firmament to be the day star of our ambitions, the fairland of our dreams, for such a vision is the manifestation which lies permanent beyond this changing world of time.

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# MEMORIAL DAY ADDRESS

By JAMES T. CONNOR, A. B. '27

The history of civilization presents strange paradoxes to us. We recognize the fact that man is a social being destined to live in society so that he and his fellowmen might cooperate for mutual benefit. Yet in the pages of history we find periods of happiness and periods of woe and chaos. We ponder over the fact that in centuries past war was more common than peace and that peaceful relations were the exception rather than the rule. We trace the activity of man through times of great felicity and then follow his entrance into an era of strife and war. Today we witness a similar paradox. Here midst the bright and vigorous dawn of the new Spring season—the time when Nature takes on new life and arrays herself in a myriad of beautiful colors, we turn to thoughts of the dead. And it is most fitting that we set aside his day in order that we may turn back and reflect for a few moments on those who short years ago lived and who too felt the vigor of the Spring season but who now sleep on the field of honor, having given all that their country and we might enjoy the blessings of freedom.

It is not long since that the whole world was shaken by the throes of war. Our country, always the champion of peace and good-will, once again donned the habiliments of conflict and sent her sons to a foreign land to safeguard the freedom that she had purchased so dearly in terms of countless human lives. Fathers, brothers, sons, and sweethearts heeded the call to duty and tearfully bade farewell to their loved ones, knowing not what the morrow held in store for them. With a display of courage that only the love of freedom can inspire they upheld the banner of honor. We know the story—seventy thousand of our countrymen sleep the sleep of the brave—never again to awaken in this world. Think of the sorrow and woe that this country has experienced in only this, the last and most oppressive war that we recall. Thing of the mothers that have waited in vain for the return of their sons, hoping against hope that they would return! Think of those maimed and crippled soldiers who for the rest of their lives must pay tribute to the wonderful accomplishments of the science of war.

Is this just another day or should it be a day of introspection and reflection? We, in our age, possess a strange sense of humor. We boast of the marvels of science—the rapid strides that have been made in subduing the elements. We gloat over the mistaken notion that we are so much more advanced than those who lived in past ages. But is it real progress? Must we be proud to think that we have invented the machinations of war that almost challenge Satan in their toll of pain and human wreckage? Must the wealth and happiness of a nation be determined by the number of formulas that it possesses for manufacturing poison and gases which, in event of another war, will not only wipe out armies but whole nations! Has the human mind reached its fullest development when in intensifies on means and methods of destroying civilization? These are some of the thoughts that should occupy our minds today.

The disastrous toll of the last war is not a remote thing to us. It is not a far-distant mirage which has not materialized in its fullest significance. Many of us have friends and relatives that were caught up in the vortex of the last great struggle. Within those very walls were young men filled with the idealism and joys of youth, happily preparing for their particular vocations and avocations in life. When the call came they did not hesitate and now Viator prayerfully recalls those brave sons of hers who faced death too soon—nor feared its sceptered stroke. These young men were no different than we, give it up.

This is the day on which we should ponder over these thoughts and commune with our brave dead, but it is more—it is Peace day. We must mingle the sorrow that fills us with an acknowledgement of the great lesson that is contained in the Honor Roll of our Country's heroes. We may perhaps be some little tragedies that confront us all today. They loved life just as we do, yet all too soon they were asked to They lived the same life, partook of the same joys, the same hopes, and the oppressed by some of the aspects of the lesson—we will recall the mighty tragedy that surrounds the premature departure of our soldier dead,—we may be inclined to wonder perhaps if man after all is a really human and social being—we will be appalled at the contemplation of the countless number of potential poets and other geniuses that have been sacrificed upon the altar of war. But withal, we must renew our hope and faith in humanity and earnestly pray that never again will it be necessary to add to the present toll of human sacrifice. We must pray too that nations will not soon forget the horrors of the last war—that they will disregard their petty jealousies and trials and turn a responsive ear to the teachings of the Lord of all—that under the banner of Faith all will be united in a common communion helping one another on their way to their eternal salvation. Let us pray too that the minds of men will never again be occupied by the utter futilities—the pathos—and the tragic images which must have filled the thoughts of every soldier as he awaited the call to action and which I can perhaps best portray to you by recounting a few lines writ-

ten by a British soldier as he waited the signal to attack. These lines were found in his coat pocket after the charge was over:

It has come at last; we attack at morn  
And this is the end for me.  
Over my spirit tonight is borne  
The calm decree.

I do not question; I do not moan,  
And now that death's so near  
My thoughts are fled to a plane  
unknown,  
To hope, or fear.

I'm thinking how sad it is, I'm wonder-  
ing how  
Having been so inspired—  
Having been so eager—my heart can  
now  
Be so tired.

I'm thinking of Brooke, with all his  
store  
Of golden music still'd;  
Of Grenfell and Freston, and many  
more,  
Killed, killed.

Men who were true, at the dawn of  
day—  
True to the best they knew;  
Proud to be up, and the first away,  
When the whistles blew—

Oh I can go under; I only ask,  
I may be clean and quick!  
I have done my best at a poor task  
And my heart is sick.

But let it be death Lord, not maiming,  
And silence when I fall;  
Shatter this body beyond reclaiming,  
Or not at all.

O, fear not, England, I shall be true.  
The tired heart may shirk,  
But the mind will teach the arm to do  
Its devil's work.

And if it be hard, when the whistles  
blow,  
To be true to the old school-song  
It's only because in my heart I know  
It's all, all wrong.  
—R. C. VALLANCE.

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# RELATION OF CHURCH TO STATE IN MEXICO

By LESLIE J. ROCH, A. B. '27

There are two orders in society which bear an inseparable relationship one to the other, and which are necessary to each other for corporal life as the soul is necessary to the body. These two orders are found in the Church and the state. In order, therefore, to arrive at an adequate understanding of the present crisis in the relationship between the Church and the state in Mexico, a philosophical discussion of the only true relationship, as it should exist between the Church and the state in any country, is indispensable. As this theory is one which is based on both natural and Divine law, it is only proper that we seek its explanation in Catholic doctrine.

The two orders, that are found in every organized government on the earth, are the spiritual order and the temporal order. These phenomena exist side by side in Christian society each with its distinctive functions, its particular laws and its own characteristic sphere of action. Their relationship is to the moral order as that of the body and soul is to the physical order. Or, to particularize, the Church, which never changes, represents the spiritual kingdom, while the civil government, which with its human element possessed of the faculty of mutability does change. This point of difference explains the reason for discord between the civil and ecclesiastical powers, for clergymen, when they are actively engaged in state politics, very often attempt to introduce this immutability into civil governments. However the state as representative of the temporal power has charge over men's bodies and looks after the material wants of individuals, while the Church is the guardian of their souls. This analogy of the Church and state in the moral order with the soul and body in the physical order is just and appeals to the common sense of everyone. The soul and body are distinct, but not separate. Each has its distinctive nature, laws and functions, and neither can perform the functions of the other, nor replace the other. As separation of the soul from the body means death to the body; so likewise, separation of the Church from the state destroys its moral life and abandons society to a mass of corruption. The soul, as the nobler and superior part of man, belongs to his body, not to assume its functions, but to direct and govern it according to the law of God. Likewise the Church as the keeper of souls is the nobler and superior part of society; and it is her duty in the moral order to govern, to direct and to control civil society also according to the law of God. But while the church is superior to the state, neither is absorbed by the other; for each in its own sphere is independent, yet, in spiritual things the state is dependent upon the Church.

The only time principle of government is based on the union of Church and state, a union which implies distinction, yet denies separation. Hence the rights of one are not held as grants from the other. As, for example, the rights of the Church are not franchises or concessions given to it by the state, but are recognized by the state as held under a higher law than its own, and therefore as rights prior to and above itself. A properly constituted government recognizes the natural and inalienable rights of man as rights of God, and therefore sees in their independence and superiority its own subordination to the Church which is the just protector of these rights. If the three fundamental rights of man are life, liberty and the pursuit of happiness, then the Church cannot be shorn of her freedom to teach her doctrines—for liberty means liberty of conscience—or she becomes the tool of the secular government. Yet the doctrine of Liberalism holds that the civil law is the superior law of the land and if religion conflicts with it, religion must give way. Many supporters of this principle interpret it as the separation of the Church from the state; as the Liberal party in Mexico which teaches that the separation of the Church from the state gives the state the right of authority over Ecclesiastical law. Whereas the real union of Church and state recognizes freedom of conscience and hence its independence of secular control. The state binds itself by a constitution to protect the rights of its citizens. Yet the most precious right is that of conscience, the free exercise of religion. If the Church and state, liberty and authority are to enjoy harmonious relations one with the other, the Church and the state must form two really distinct parts of one whole, distinct but not separate. This is true union, not unity of the two, but a union without which neither the liberty of the citizens nor the authority of the state has any solid basis for support.

Because of the lack of such a union, the history of the world is replete with revolutions wherein the state attempts to dominate the Church even to the extent of absorbing it into the power of the civil authorities. England confiscated the property of the Church; Catholic France denied her institutions the right of existence within the national boundaries; Italy asserted its rights over the Church, or at least defined the limits within which she could exist and operate; and for the past century Mexico has striven under the banner of "Liberalism" to strip the Church of all of its temporal goods and to make religion a slave of the state. The peculiar things about all of these revolutions is the fact that, when a liberal party arises, it not only begins its campaign by attacking the Church, which it holds up as the consummate foe to liberalism, but the leaders of this party also forget the benefits that the Church has bestowed upon the state in the past, and that the Church as a unifying institution, is necessary to the future success

either out of malicious intention or erroneous sincerity on the part of a political party, which seeks the controlling power in Mexico, that is the underlying cause of the present crisis in that country. The Church in Mexico is the one great hindrance to the ascendancy of Liberalism. Therefore by annihilating the Church by ridding the country of her influence, Liberalism will reign supreme.

While Mexico held true views regarding the relationship between the Church and state, she was a peaceful country. But, since error crept into the principles of her government, she has become the victim of continuous revolution. In order to understand her present condition of disrupted relationship between the two orders, it is necessary to trace her history, with this viewpoint in mind, from her period of development before the year 1824 to the present day. By this means all false propaganda to which the liberal party has recourse in its denouncement of Catholicity in Mexico prior to 1824 will be disqualified. The next step in the procedure of this paper will be the explanation of those influences that caused a change in the attitude of the state towards the Church in the early nineteenth century; for this change of attitude gave birth to the laws of 1857 which ended in the compromise of 1874. Finally, the laws of Calles, which broke this compromise, brought about the present chaotic situation. The development of these points in their relation to the idea of Catholic doctrine on the real union between Church and state will constitute the essence of the remainder of this essay.

There is a popular yet erroneous concept of the Church in Mexico that she not only gave nothing of value to the Mexican people, but that she planted ignorance amongst them by refusing to improve their condition through the establishment of schools, and thus, by keeping the people illiterate for over three centuries, has merited their hatred. But, in the light of honest consideration, this charge against the Church is very weak. For over three hundred years, from the landing of the first Spanish Missionaries, the Church has worked arduously to Christianize and to improve the social conditions of the natives. Mexico at one time may have enjoyed a superior pagan civilization; but the early missionaries found a degraded land in which murder and cannibalism had reached the dignity of religious rites. Proof of this may be found in the Third Letter to Charles V. where Cortez says: "Dead are devoured after battle. Bodies of roasted children are found in the provisions of the enemy." The Church replaced this form of barbarism by a Christian civilization whose monuments still stand as a glory to her name. Probably no other country did as much for the betterment of the native Indian than the missionaries of the Catholic Church did for the Mexican Indian. All the praises and honors that are bestowed upon the intelligence and abilities of Juarez are reflected back to the Church. Some of Mexico's greatest painters as Miguel de Cabrera, Pandura and Velazquez were Indians. Altamirano, likewise an Indian, was a great orator and foremost novelist, poet and journalist. While in the realm of philosophy the world has produced few greater than Archbishop Mangula of Michoacan. Rincaron wrote the best grammar in the Aztec tongue and many others were distinguished as painters, lawyers, doctors and orators. All these men were Indians who owe their success to the Church. Until the laws of 1857 the Church enjoyed freedom of action and hence, Mexico advanced under her tutelage in learning and in culture. Baron VanHumboldt in his Political Essay on the "Kingdom of New Spain" testifies, "No city of the new continent, without even excepting those of the United States, can display such great and solid scientific establishments, as the capitol of Mexico." Mexico claims title to the first book, the first printing press, the first school, the first college and the first university in the New World. In this distinction Mexico is justified in her claims, but for these singular honors she owes a debt of gratitude to the Catholic missionaries.

The Church flourishes in Mexico under the Spanish regime because in those early days she enjoyed a freedom which was made possible by her union with the state which then conformed somewhat to the relationship between the two orders as it is interpreted in Catholic doctrine. That same freedom, which the Church for so many years had retained in Spain, was transmitted by the Spanish government through its viceroys to Mexico. And there the flower of religious freedom bloomed gloriously until it was blown and torn by the many forces of passion and disruption, of ambition for power, of political animosities, of religious prejudices and of avaricious desires on the part of political leaders who sought economic prosperity at the expense of the Church. These forces, which were born in Europe during the eighteenth century found fertile soil at the beginning of the nineteenth century in Mexico.

Invoked by the spirit of the American revolution, but especially by the French revolution, a liberal party arose in Mexico. Upon examination of the doctrines of this new political party, the Rationalism of Locke, the Deism of Voltaire, the Naturalism of Rousseau

of the state. It is this forgetfulness, and the Political Economy of Adam Smith are found to be the basis upon which the new Mexican movement towards liberty is built. It is no wonder, then, that a liberal party which adopts the teachings of these men will not only seek to overthrow the throne, but will attack the Church as well. By means of secret societies these doctrines spread rapidly throughout the country, so that by the year 1821, Spain had lost control in Mexico and a Republican form of government was established there three years later. The rapid spread of liberalism is attached to Freemasonry whose lodges were organized in all the important cities, and which practically dominated the country. Between the years 1815 and 1830 most of the Spanish commanders-in-chief in Mexico were Freemasons and from the Masonic point of view as "Monde Maconnique" says "Then a love of enlightenment and of liberty arose at once, together with independence, as though from a propitious soil." But these Masonic cultivators produced no other crops than revolutions.

Out of this conflict of ideas between the new philosophy and the old, two political parties, the Federalists and the Centralists, arose. The Church, in order to preserve her own principles, was necessarily forced to ally herself with the Centralists, even though she realized that such action would result in persecution by the Federalists. However, this identification of the Church on the side of one political party is the root of many of the misfortunes of the Catholic religion in Mexico. But in order to please the vast majority of the people and furthermore to secure the recognition of the Pope, the Mexican Constitution of 1824 proclaimed the Catholic religion as the state religion. Immediately the Pope assumed a friendly attitude towards Mexico; but the Federalists opposed any interference on the part of Rome and as a consequence the bishops were left vacant and the Ecclesiastical organization became disarranged.

Subsequent to the year 1824, the relations between the Church and state had been one of bitter struggle. One government favored the Church, while the next government followed an anti-Catholic policy. In spite of the Mexican government's desire to retain some part of the union in the ancient right of "patronage" formerly enjoyed by the Spanish crown, so as to have the appointment of bishops in its own hands, the demand was rejected by the entire body of the Episcopate. Diplomatic relations between the Mexican government and Rome were resumed and broken with the changing tide of internal politics. Until finally in 1857, the constitution, then created, declared the union of Church and state to be dissolved.

Although a later definition according to the doctrine of Calles falsified one of its principles by an erroneous interpretation, the constitution of 1857, at least, recognized the Church as a legal, though separate entity. Yet, by reason of its articles Bishop and Religious orders were banished from the country; church property was confiscated; and civil marriages were introduced. Under the radical anti-Catholic leadership of Juarez these articles of the Constitution were enforced most rigidly. The Church, when she supported Maximilian, entertained hopes that he would relieve her of some of these persecutions. But he, in order to gain the friendship of the Liberals, continued to carry on persecutions against her to the extent of banishing religion from the schools. Thus the Church, stripped of her property and forbidden to exercise her rightful authority in religious matters, continued to struggle throughout the greater portion of the nineteenth century for the recognition of her rights by the state.

Juarez, who later returned to power full of vengeance, received much personal satisfaction when he secured the passage of the Bill of 1874. But while this compromise gratified his anti-Catholic tendencies as well as those of the freemasons, it also completed the work of separation and made both the Church and the state mutually independent. However, the state attempted to retain a limited amount of control over religion so far as it regarded public order, or was assisted by public institution. Hence, the clergy were again treated as other citizens. The Churches were restored to them for religious worship. But religious societies were forbidden the right of acquiring property, or of accepting legacies. However, they were given the right to accept charitable assistance. Furthermore, by this compromise, religious teachings was taken out of the schools and civil institutions; cemeteries were brought under the control of the state and all religious oaths were abolished. While these laws were made primarily to destroy the influence of the Church in Mexico, at the same time they gave the Pope a free hand to select bishops and clergy and in turn the clergy received full liberty in the performance of their functions. Thus the Church in this separation enjoyed a closer union with the state than existed even under the Spanish regime; for the Priests were no longer dependent on the republic for support.

For a period of thirty-two years under the rule of Diaz the Church thrived in its peaceful relations with

the state. All the laws embodied in the compromise, however, were not strictly enforced. In spite of the governmental neutral schools, both primary and secondary catholic schools were allowed to operate. Seminaries were remodeled and many students of theology again resumed their studies. Catholic newspapers were established throughout the country and in 1905, relations with the Holy See being again resumed, a Papal delegate to Mexico was dispatched.

Until the revolution of Carranza in 1917 the Church and the state existed side by side in amicable relations one with the other. Each exercised jurisdiction in its own sphere; each functioned according to its own rights. Although there was complete separation, there also remained that union in which the Church retained freedom of action, while the state recognized, at least in part, its own limits in regard to its rights of interference in affairs that belonged exclusively to the Church. This union, however, was not destined to continue unbroken for any length of time; for it was born of a constitution which in itself was weak. According to the liberal doctrine in vogue in 1857, no "legal person" was such by its own inherent right, and become so only by grant of the state, which by a legal function created it. What the state makes, however, it can unmake. Thus the constitution of 1917 by a logical conclusion from a false premise attempted to destroy the Church. It recognizes no juridical personality in the religious institutions and thereby deprives the Churches of any legal protection against the encroachment of tyrants whose purpose is, as often expressed in the past, not to separate the Church from the state but to subject the Church to the control of the state. The liberal movement only proposed to divest the Church of all of its temporal wealth and its political influence which was either retained, or regained by it since the laws of Juarez. Hence the enforcement by Calles of the constitutional clauses contained in this document is an infringement on both the natural rights of the people and the Divine rights of the Church.

Before explaining this license on the part of the state, a brief statement of some of the more important provisions in the Constitution of 1917 will show their significance. By these laws, only native Mexican may function as ministers of any religious creed, a minister, to conduct services, must register with the civil authorities; all churches, dwellings, bishops' palaces, asylums, convents and seminaries constructed and designed for religious worship are properties of the nation and no religious order may henceforth administer them; on becoming national property they shall have their uses determined by the Federal government, and retained for religious purposes at its discretion; Ministers or priests are forbidden to express their political views or criticize the fundamental laws of the country; no religious publication may comment on political affairs; and education must be carried on in official secular schools. These few laws, and there are several others of minor importance, clearly demonstrate that Calles, in his promulgation of them, totally disrupted the Compromise of 1874, and thereby denies certain inalienable rights of man which belong to him by reason of his nature, which are respected by the Church in her doctrines on perfect union with the state, and which not even the state has the power to violate.

Man, by reason of his nature possesses the right to worship God according to the dictates of his own conscience; the right to own property honestly acquired, and to be secure in his possession of it; and the right to educate his children as his conscience guides him. Governments are formed to protect these rights, not to destroy them; and when a government oversteps its limits in respect of these rights, that government becomes tyrannical. In his laws against the Church, against the freedom of religious worship and against the freedom of speech, Calles attempts to make the Catholic Church the serf of politicians, but not even a legitimate government may claim jurisdiction in matters of conscience and religion. Such a government is based upon a false philosophy which must be protested or the entire social scheme of civilization collapses. For a properly constituted government recognizes the natural and inalienable rights of man as rights of God and therefore must recognize the Church as the lawful protector of these rights. Hence, when the Mexican government prohibits the jurisdiction of the Church, it also refuses to recognize the natural rights of man.

By comparing some of the articles of the Mexican Constitution with the subsequent laws of interpretation annexed to it by Calles, there is no question that the fundamental rights of man are denied to him. The sectarian legislation enacted in Mexico proclaims freedom of conscience, freedom of thought, freedom of discussion, freedom of instruction, yet freedom in these things is impossible in Mexico in so far as they relate to Catholics and Catholics.

Article 24 of the Constitution of 1917 says: "All men are free to profess those religious beliefs which they prefer and to practice devotions and acts of their respective faith and carry out its ceremonies in churches or in their private

houses.—Any act of public worship must be performed wholly within a church." One may assume then that in order to define what constitutes public and private worship, Catholics will refer to the teachings of the Catholic Church. Therefore Canon 1256 of the Code of Canon law states, "Public worship is that which is carried out in the name of the Church by persons legitimately set up for this purpose and through the performance of acts only in honor of God, and His saints." Consequently according to the laws of the Church, Catholics should assist at Mass on Sundays and holy days of obligation and should receive the sacraments as prescribed. Yet, to perform these duties in Mexico, the priest must secure permission from the government to celebrate Mass. But the priest should not be obliged to do this, because in the exercise of his ministry he depends only on his bishop and only from his bishop may he receive authority to officiate.

Furthermore, the constitution requires that public worship may take place only inside the churches. But the Catholic neither has nor may have a Church, because: "Churches intended for public worship belong to the nation and the federal government shall determine which churches may continue to be used for the purposes of worship". Moreover, "these churches which shall hereafter be constructed for purposes of public worship shall be the property of the nation", and finally, "in order to make use of new property for purposes of worship, permission must be secured beforehand from the Ministry of the Interior". Therefore, if the government so desires, there can be neither priests nor churches. Without a doubt, under these laws religious liberty in Mexico is reduced to freedom of belief and secret prayer.

Besides religious freedom, (article 6) of the constitution states that the expression of ideas shall not be subject to administrative or judicial inquiry except when such ideas are inimical to morality, to the rights of a third party, or to public order, or are provocative of crime. Yet when we turn to article 130 of the same constitution we find that ministers of religion when in public or in private groups, or in the performance of religious worship or teaching shall never have the right to criticize the fundamental laws of the public, nor the public authorities, nor the administration, nor give information concerning the acts of public authorities in relation to their operation of political institutions. Hence, neither the priesthood nor the faithful of the Catholic Church in Mexico may express their ideas of political institutions either orally or in writing. This article of the Constitution was condemned by the "Nation" in its issue dated August 4, 1926 wherein it states: "We sympathize with Mexico's determination to end Church control, but we regret her methods. We can understand her opposition to a foreign priesthood, her determination to control the vast properties of the Church, but with the Mexican government's attempt to suppress criticism, we have no sympathy. It is one thing to secularize the state, another to suppress discussion of that secularization. Abroad Liberals oppose bullying of another government, but also the attempt on the part of a government to bully one section of its population is deplorable". While the "Nation" disregards all rights of the Church, still it recognizes man's right to freedom of speech.

In like manner the constitution deals with the educational problem which, in one article, is classified as secular whether it is given in official or in private establishments and whether it is primary, secondary or of a higher type. But, by another article of the same document, Mexicans are obliged to send their children below the age of 15 to public or private schools for the purpose of obtaining elementary education and military training as prescribed by the law on public instruction, in the respective states. Thus Mexicans are forbidden to instruct their children at home to avoid having secular education imposed upon them. The only conclusion which may be drawn from this clause is the lack of freedom in educational matters for the Catholics. These three laws deprive Catholics of the right to practice their religion in a Catholic manner, to express Catholic ideas on affairs of government, and to educate their children according to the teachings of the Catholic Church.

In justice to God who endowed the Church immediately with Divine right in its own jurisdiction over all things spiritual, under which belongs the right to practice religion according to the mode of the individual conscience; in justice to man, who possesses the natural inalienable rights to life, liberty and the pursuit of happiness which, being given to man by God, are placed directly and immediately under the protection of the Church, the Church is necessarily bound to oppose any government that attempts by reason of its legitimacy or its illegitimacy, by constitutional laws or by force to usurp these rights, or to destroy that which is ordained by God to protect these rights. The government of Mexico, or, rather the men, who hold the power of that government, have forgotten that in the progress of Christian civilization the Church played an important role as an influence of unification and a foe to slavery. These men seek liberty, but a liberty founded on the destruction of the Catholic Church, an institution which is the only means to freedom. They wish to crush the Church in Mexico because by "separation" they understand "subjection" to which, when there is any possible chance of escape, the Church may never submit.

(Continued on Page Six)

## BANQUET SPEECH

By EDWARD GALLAHUE, A. B. '27.

Somewhere in mythology, we are told that the nimble and virtuous Jason, after traveling a long and arduous route arrived at the Kingdom of Colchis, where he wrestled from the never sleeping dragon, the object of his journey. Today, we like Jason, have arrived at graduation, in the land of Bourbonnais, and after innumerable encounters with the serpent of ignorance, we stand ready to receive from the hand, not of Medea, but of Viator, the "Golden Fleece" that has been so long the object of our choice.

Now the present journey ends, and we are borne from out the paradise of myth, bearing the stamp of Alma Mater's approval. She bids us go, swathed in the light of her knowledge, bathed in the brilliance of her virtue, and instilled with the fear and love of God as taught by the men who, from the moment in the world of understanding, have beckoned us onward. We were brought, as Orion was, blind to the forge, where loving hands and minds, which we hold in reverence, worked with the rude materials at their command, giving strength to the framework that existed or adding parts that were not there, until now, her work completed, she stands ready to give her blessing to us, the men that she has filled with her vision and fired with her enthusiasm, nay to whom she has given a part of her soul.

During the novitate of our studies she helped to lighten the burden by pointing to this day, when, upon us, she would confer her honors. Her mere adventence to this day changed the dark clouds of despair into silvery clusters of hope, whose light became for us a day star of high expectancy and the symbol that touched the darkness of our path with the beauty of the gleam seen by Merlin. She has been a Diana, casting soft glances of direction and guidance upon us as we dreamed in the brilliance of her beauty. Her ministers gave us the key to the locked treasures, that, by a touch of their magic wands, grew into usefulness and reality. They have given us the goal mined in the sun's red heart, where he sets over the Delphian cliffs. They called and guided us by the path that no fowl knoweth and which the vultures eye has not seen, to the myriad heights of Aurora, so that we might mingle with the dawn of understanding, leaving behind the fragments of night that breed naught but evil thought. They have created instead, a world where the kings of thought sit enthroned bidding us walk in their midst to learn the secret that will make us noble with true distinction and great with the greatness which the noble of the earth alone know. With eyes ever fixed on the best they have enabled us to abandon the pettiness that is self and have fired us with the expectation of making ultimate greatness our attainment.

She has been the huntress, trailing us, her falcons, in the field of know-

ledge, to be released and soar heavenward glistening in the aureole of honor that is hers. We have been liberated. No longer shall her affectionate, but guiding hand lead us, nor her gentle voice murmur soft directions in our ear. Our flight is our own. We must determine the course. Where it shall be remains with us. Whether we shall fly far and near, but always keeping her within our vision and bringing home to her the fruits of our flight, or whether our course shall be over the deserts and valleys losing sight of her and perhaps be lost altogether, or at best returning to her the shameful dust of a lost chase. At least the music of her inspiration will not down from our hearts, but will be ever present with us. As she has taught us the principles of right and duty, so shall we remember them, and each day of our lives may we recall her in our spiritual works as well as remember her in the material blessings that may be ours for her sake. As we are released by her, the obligation to return to her a portion of the golden treasures so graciously given us is created. As true disciples of her teaching, we must return thanks to her at all times for the boon that she has given us. Our aims henceforth must be in sympathy with her and our hopes must always beat in harmony with hers. Here we have been nurtured at her heart, for the future our lives should be attuned and our ambitions should be kindled at the fire of her all embracing love. On us is imposed the obligation of always so acting that we can say and should say at all times, "Viator, I am here".

As our journey has been one of daring, splendor and glory, so must we continue it from this moment on; where-in we stand, between two lives, influenced by all that has preceded and to influence all that is to follow. Our force will be that of the College that has given us intellectual birth. Until now, it has been our privilege to follow her as children the mother, now fellow graduates, the duty of adventure is ours, always to cast abroad the brilliance which we have mirrored. To us, her soldiers, trained in the way of battle and girded with her armor, is given the command to proceed to the conflict and carry high the banner of her teaching, so that we may not fall victims to the nymphs of pleasure, but that we may at all times be rewarded, as we are now, by the graces of her virtue. Today, we are the soldiers of Viator, ready to march into the world under the protection of her flag. She has strengthened us with her riches, fortified us with the power of her own great mind, and consecrated us to the purity and integrity of her aims. We are today, inheritors of all that is most blessed in her, uplifted and enabled by what she has done for us, let us dedicate ourselves to reflect upon her the fulfillment that the pageantry of our future now holds from us.

Ed Gallahue.

## ENDOWMENT IS TAKING STRIDES TOWARD GOAL

The first official report on the progress of the Endowment Campaign was presented to the Board of Directors of St. Viator College Extension Club at a meeting held in Chicago on June 9th. Father O'Mahoney reported that Mr. Perritt, who is managing the Endowment Insurance, has six men in the field and that already thirty-nine policies, totalling \$116,000.00 were secured. In addition about fifty others have already signified their intention of taking out a policy in favor of the College. Everywhere our representatives are meeting with the greatest courtesy, consideration and encouragement. All our alumni and friends are very well pleased with the Insurance idea and they feel confident that it is only a question of bringing the message to the friends of the college to make the Endowment Plan a success. The policies range from \$1,000 to \$10,000. Four have reached the present maximum; five have been written for \$5,000 each; two for \$3,000; and an even dozen for \$2,000. At the headquarters of the campaign, Room 1939, The Straus Building, the director of the Endowment activities receives many messages of encouragement by mail and telephone as well as personal calls from many alumni and friends. We wish to thank those who have followed out the suggestion in the Endowment Issue of the Viatorian to send in the addresses of the old students, we hope that others will follow their example. We hope to be able to publish in a special issue of the Viatorian next August a detailed account of the various features of the Endowment campaign and an expression of gratitude to our generous benefactors.

### CORRECTION

In writing up the generous benefaction of Miss Anna Duffy, it was inadvertently stated in the article from "The realms of ideas to the Realm of Deeds" that her gift was forty acres of land. This was but half of her gift, for the Anna Duffy Foundation consists of eighty acres of land.

## RELATION OF CHURCH AND STATE IN MEXICO

(Continued from Page Five)

If we admit the existence in society must also recognize the reasonableness of the relationship between the two which is founded on both natural and Divine law. As we have seen, that relationship existed in Mexico until the influx of a new philosophy from Europe aroused Mexican radicals in the early nineteenth century to revolutionary ideas of "liberalism". This new philosophy of "enlightenment" founded the Republic of Mexico in 1824 and influenced the promulgation of the Constitution against the Church in 1857 which in turn developed into a compromise between the Church and state in 1874. If this compromise had continued in Mexico the Church and state would still enjoy that relationship of union which is so necessary to a healthy existence of the two orders. But the laws of Calles in determining the practicability application of the Carranza document disrupted the compromise and brought the Church under the complete control of the state. Calles in his concept of "separation" forgets that the only true relation between Church and state is a separation in which each order forms a distinct part of one whole. It is a separation which gives liberty to the Church in her divine practices without any interference on that part of the state. It is a separation, which in its narrowest sense is not a separation; for it is a separation that establishes not a unity of Church and state but a perfect union of these two orders.

## ALUMNI NOTES

In the list of clergy appointments announced from the Chancery Office of the Archdiocese last week three of our alumni were involved. The Rev. M. J. Heeny appointed pastor of the newly organized parish of St. Ferdinand, located at Mason and Barry avenues, Chicago; transferred from St. Theodores, Chicago.

The Rev. J. P. Holly has been appointed assistant at Our Lady Help of Christians church; transferred from Our Lady of Peace church, Chicago. The Rev. J. A. Rebedeau has received the appointment of assistant at Holy Angel's church, Chicago; transferred from St. Columbanus' church, Chicago.

The faculty and Viatorian staff wish to express their grief to the Mr. A. A. Yerga family for the recent loss of their beloved wife and mother. Mrs. Yerga died last week and is the mother of A. Yerga of the High School department.

May her soul and all the souls of the Faithful departed rest in peace.

## KANKAKEE ATHLETICS WIN IN FIRST CLASH WITH VIATOR BY SCORE OF 4-2

DALRYMPLE AND BELL PERFORM IN LAST COLLEGE GAME "MY COLLEGE TO ME A KINGDOM IS"



"JIMMIE" DALRYMPLE

In a game featuring the continuation in the intense rivalry that has existed in past years between the Collegians and the Kankakee Athletic, the later emerged victorious, and incidentally appeased the wrath of the fans; said wrath having smouldered these many months due to a somewhat unpalatable medicinal prescription administered during basketball season. With gentle winds wafting merrily about Electric park, and with a jovial sun beaming down, those embers were fanned into flame. Many a straw hat kept perfect time with fast moving jowls, they were chewing the fat and not gum. Wagers were made, opinions were given and chances were weighed. For nine tense innings the scales of fate were irritated by base hits and bingles, and in the end they stopped on the count of 4 and 2.

"Johnny" Herbert received the assignment for Viator and the Kankakee outfit placed its hopes in Kinderman. Things began to happen in the first when Evard tapped out a double with one down, but the wily Kinderman pulled out on a ground ball and one strike-out, the first of a string of four. The Athletics scored in the second, getting one run off of two errors and

an absence of hits. They repeated in the second using one hit and another one of those things that a ball player should never do. Viator came through with one in the fourth after Leanhardt had been called out at the plate, Costigan singled to bring home Benda. The third Kankakee score was the result of one hit by Kinderman, coupled with a wild pitch. Incidentally Mr. Kinderman handles himself on the bases, as well as punching out hits when they hurt. The affair settled down into a real ball game from then on until the eighth, when hits by Kinderman and Flannagan turned in Kankakee's last run. Viator had plenty of chances to score, but they seemed to lack the necessary punch. The ninth brought a change of atmosphere and succeeded in putting the fans on edge. Ferris pinch hitting for O'Malley started the fire-works with a two bagger into right field, Costigan grounded out to McCarthy, and then Kinderman walked Sistecky and Walsko who were sticking for Bell. McAllister sent in Harrigan for Herbert, and he came through with a single scoring Ferris, Sistecky tried to score from second on the hit and was called out at the plate. Dalrymple followed with an infield hit, and Kinderman turned around like a top and all hands were safe. Evard performing that historic feat accomplished by Mr. Casey of Mudville, struck out with the bases loaded. The tenseness of these closing moments will find renewal on the Viator Diamond at the Fourth of July celebration. Those sporting gentlemen of Kankakee who love base-ball better than breakfast; I say breakfast for who rises early on holidays, can jot down the Fourth on their calling cards and see the same teams perform.

Viator outthit the Kankakee aggregation eight to five and should have come off with the long end of the score, but should and did are different. Benda for Viator carried off the blue ribbon in the afternoon's showing, going into the crowd in the seventh for a hard foul, and coming through with a double play unassisted in the sixth. The combination Evard to Dalrymple to Leanhardt also functioned. A pretty piece of fielding gave Kankakee a double play, Flannagan to Jack McCarthy to White. The performance of Jack McCarthy, White and Kinderman was the bright spot in the Kankakee line-up, each man fielding perfectly, and exhibiting the dash that has made the Athletics a winning ball club this season. A month from now with warmer weather and the Viator boys anxious to even the count there should be one grand battle. Both teams are capable of instilling a lot of fight and dash into any contest, and the fans who witnessed yesterday's game were not disappointed. The scales are a little out of balance yet, and some additional dope spilled on either side will produce a lot of friction.

## RETROSPECT AND PROSPECTS FOR '28

The student body, Faculty and followers of athletics at St. Viator College contemplate with warranted pride the records established in all three major sports during the season 1926-27. Under the able direction of Samuel J. McAllister, a graduate coach who assumed his professional duties for the first time last September, Viator placed teams in the field that were of championship caliber. In football they battled through a tough schedule of games, including one of the best ever played on the home gridiron, that memorial tilt with Lombard. It was this game that caused Walter Ekersall to laud them as a fighting aggregation. In basketball Viator had one of the classiest fives in this section of the country. The boys won the inter-state crown, and showed well in all their Little Nineteen engagements. Brick Young placed Viator men on his first, second and third All-Star teams and newspaper men throughout the Little Nineteen and Inter-state loop showered verbal tribute on the wearers of the Green for their sportsmanship and ability. The year closed with the winning of the Little Nineteen baseball championship, Viator coming through undefeated and challenging all other contestants without having its right to the place disputed. We lose only one valuable man by graduating, that is Jimmy Dalrymple, and should be ready to make things hot in both conferences next year. In throwing the lights on the future it seems that Basketball and Baseball are a little too far off to bear treatment now. Therefore, it will suffice to say that practically the entire squads in these sports will remain the same during 1927-28, with the addition of whatever new talent that comes in. Perhaps, the best prospects are seen in looking over the men who will don the mole-skins next September. When the call is given Delaney, Walsko, May, Benda, Campbell and Evard all letter men, will be out fighting for places in the back-field, and Dunne, Leanhardt, O'Malley, McCarthy, Costigan, Bielli, Kelly, Rascher, and Armbruster will be in the scramble for line positions. All but three of these men won their monogram last year and with the competition offered by the yearlings who are enrolling next fall the Fighting Irish should produce a winning outfit, and show their heels to the rest of the conference teams. The Academy will graduate Matthews, Dally, Walkowiak, and Jackson, mainstays of last year's eleven, up to the Vrsity ranks. McAllister is also looking forward to the entrance of Clothier, Curley and Too-hill, of the strong St. Mary's High School eleven of Bloomington. These men are all capable, energetic fighters, and when the list already given is swelled by other enrdments, the Viatorian should be able to write of the largest and best looking squad ever put in the field. McAllister is tackling the toughest schedule ever drawn up for a coach at Viator, including an opening game with Marquette University on September 24th, and a later contest with John Carroll of Cleveland, Ohio. Besides meeting these teams the Green meet DePaul at Sox Park in their annual grudge battle, and also stack up against such formidable rivals as Eureka, Millikin, Columbia, Bradley Poly, Illinois State Normal and Valparaiso. It would be fool-hardy to make any predictions at this time, but those who are up on the dope are assured that McAllister will get every ounce of fight possible out of the boys he has to work with next fall. From the date of the first call to the final whistle of the Valparaiso game, the slogan will be, "Fight, Irish, Fight", and be they Irish, Dutch, Swede or Pole, the boys will respond as usual. It is this spirit of unity and of love that has made Viator feared in all branches of sport throughout both the I. T. A. C., and the Little Nineteen.

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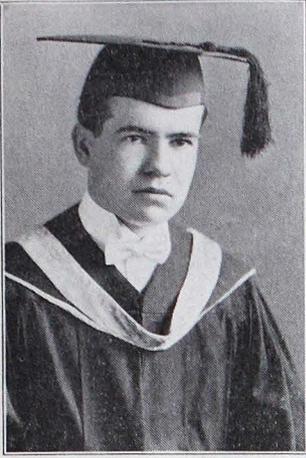
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Winnebago, Illinois  
Rockford Club 1, 2  
Senior League Baseball 3  
College Club 1, 2, 3, 4

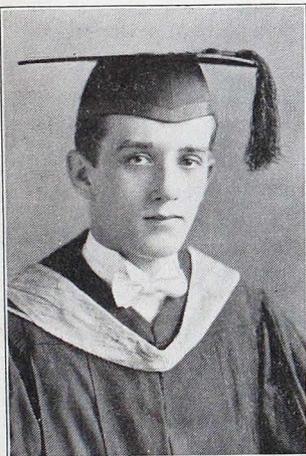


Having completed his academic studies at St. Thomas High School in Rockford, our friend John decided to seek further to quench his thirst for knowledge. Thus it was that on a pleasant September day some four years ago that Mr. Cannell became enrolled as a student at St. Viator College.

Since his arrival at the portals of St. Viator, John has been most consistent in his primary aim. He chose the Commerce course and pursued the curricula with earnest purpose during the four years of his residence. Needless to say, his efforts were rewarded and this June found him ready to secure the coveted prize for successful scholarship. Nor was this youthful chap the recipient of only a diploma, the honor list found him next in merit when the winner of the Economics medal was announced.

John has decided upon a business career and his many friends know that if his future life is as fruitful as the four years that were spent at Viator, Mame Fortune will be smiling upon him at every turn. Wherever he may be though, he may be sure that he has a host of friends in his classmates who will be anxiously waiting for news from him. As we part with you John, we can only say 'Good Luck, and success aplenty'.

**LELAND F. KOCH**  
"Cookie"  
College Club 3, 4  
Senior League 3, 4  
Peoria, Illinois.

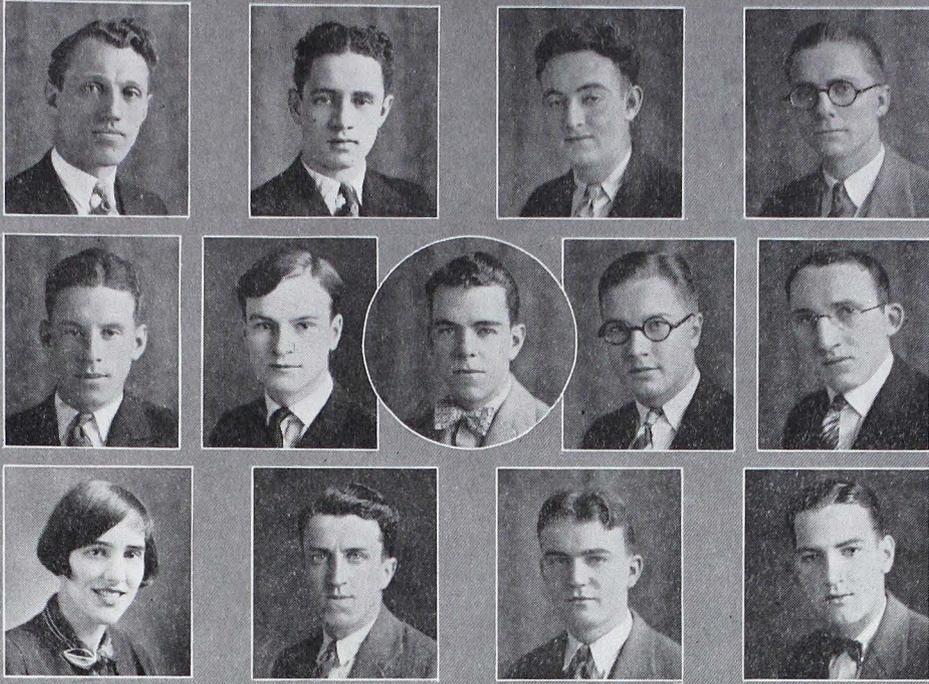


Through a rather happy delay in his collegiate course, "Cookie" found his way into the graduating class of '27. Surely we are fortunate in having the happy "little man" among our numbers. Having finished his High School studies at Spalding Institute, Peoria, in 1922, he came to Viator as a member of the Freshman class of '25. Wishing to season his class room knowledge with practical experience in the work-a-day world, he spent two years, 1924 and 1925 in honest labor. But recognizing the worth of a college education, Leland returned to school in September, 1925 as a member of the present graduating class.

During the two years that he has been in our midst, he has won our respect and friendship. "Cookie" is that sort of mild, unpretentious youth whose glory is not in performing great and startling deeds, but in doing the small, ordinary things pleasingly and nobly. And we will ever remember him for his many gentle ways, nor will we forget his many efforts to span the distance from the Chemistry "lab" to the Cosmology class in Marsile in the allotted "five."

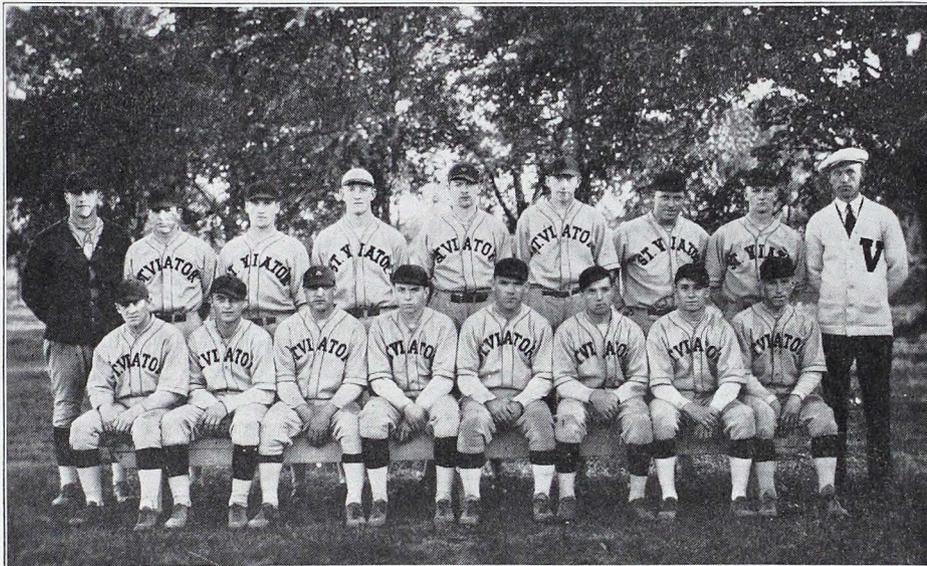
And when the ebony-haired graduate returns to his city of pre-prohibition fame, we hope that he will receive the same warm welcome which we accorded him, we are sure too, that he will never regret the two happy years he spent in our midst.

# 1926 -- VIATORIAN STAFF - 1927



Top Row—J. A. Harrington, J. Watson, J. T. Ellis, W. Siebert. Middle Row—F. A. Bell, E. M. Walsh, J. T. Connor, R. O. Barrett, T. J. Koch. Bottom Row—E. M. Roy, E. Gallahue, J. A. Nolan, W. J. McClelland.

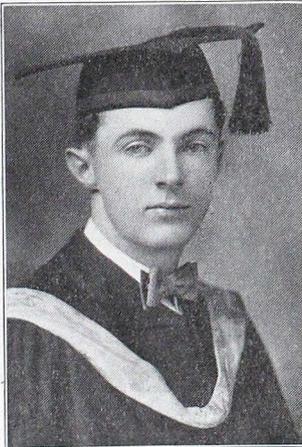
## "LITTLE NINETEEN" CHAMPS-1927



Top Row—S. M. McAllister, Coach; Harrington, Delaney, O'Malley, Costigan, Weber, Sisteckey, Laenhardt, Joe Harrington, Mgr.  
Bottom Row—Dalrymple, Herbert, Benda, Ferris, Walsko, Campbell, Evard, Bell.

**MARCUS WALLACE**  
Joliet, Illinois  
"Mark"

Mr. Wallace arrived at St. Viator rather late in his collegiate career but he was in attendance long enough to



impress his professors with the extent of his intellectual acumen. It was not an unusual event at all for "Mark" to make profound observations in his various philosophy classes that would compliment a man much more mature than he is. Due to his late arrival at St. Viator, "Mar" was denied many of the activities that adorn the headings of the other seniors. It was while at Quigley that the histrionic talent of our subject was given prominence. While there, Mr. Wallace played the title role in "Robert of Sicily" and he also played the role

of "Polonius" in "Hamlet". Nor was dramatics Mr. Wallace's only claim to fame. While at Quigley he won the class elocution prize from a field that was resplendent with fine talent. For two years at the above-mentioned school, "Mark" was on the staff of the college magazine, "Le Petite Seminaire". The Class of '27 is proud to have Mr. Wallace among its members. Although his stay at Viator was very brief he was there long enough to demonstrate the many fine qualities that are combined in his sterling character. We don't know what Mr. Wallace intends to do in the future, but we are content to know that he will be a credit to his school in any endeavor.

**THOMAS SULLIVAN**  
Choir 1, 2, 3, 4  
Class Dad Orator 4

September 7th, 1917 might be called famous in the annals of the history of the Irwin village, for on that date one of its loyal and devoted sons left its midst forever. On that day a quiet and unassuming youth bade farewell to the natives and followed the rugged roads that lead to St. Viator.

At that time the citizens of Irwin little dreamed that bashful and unconcerned Tommy was to make a great mark in the world. But they did know that Thomas Sullivan was destined to be a priest, for, having received his early spiritual and mental training within the walls of a parochial school, Tommy was ready to start his religious career at St. Viator College.

He spent his High School days here quietly and very honorably, having participated in all the "Minims" and "Academic" sports. Having graduated from the High School department, he entered the novitiate of St. Viator which was then situated in Chicago. When his novitiate was completed, he again returned to the college to pursue his college course.

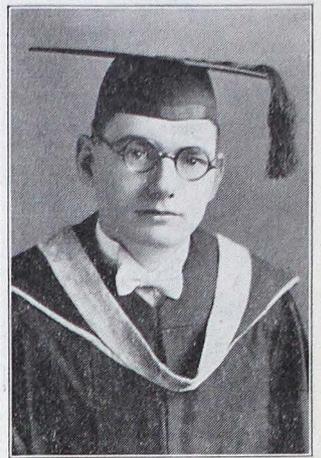
Transition from High School to college, like that of day and night, marked a vast change in congenial Tommy. At this stage of his career, certain earmarks of genius and greatness manifested themselves. Cherishing a great



aptitude for Mathematics, Latin and Philosophy, he fostered a greater love for the higher things in life. This beauty Tommy found in English themes and poetry. The Goddess of poetry, fairy-like, as it were, touched his heart-strings and produced strains of fine and heavenly poetry.

The Class of '27 takes this opportunity to bid Thomas Sullivan Godspeed in the pursuit of his religious ideal, and continued success and happiness in everything. Their parting words to him are "sinite parvulos venire ad me".

**THOMAS DILLON**  
Gardner, Illinois  
College Club 1, 2, 3, 4  
Choir 3, 4  
Glee Club 3, 4



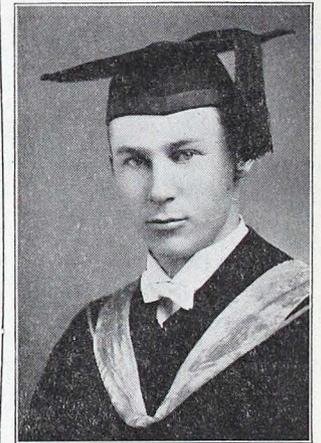
From the "great open places" around Prairie du Chien, Wisconsin, and Campion College, Thomas Dillon gazed longingly toward the broad prairies of Illinois in the vicinity of Gardner. Happily his gaze was interrupted by the campus and buildings of St. Viator and since St. Viator was only a few hours distant from his beloved home town, Tommy forsook the northern shores of the Mississippi and matriculated at the greatest College in the Middle West.

Tommy immediately made his presence felt, especially when there was a difficulty to solve in Latin or the other classics. And in all class activities Tommy could be relied upon to cooperate with his classmates in any and every project.

Always quiet and unassuming, Tommy easily and quickly won his way into the hearts of classmates and faculty alike. Never knowingly giving offense to any one, Tommy leaves St. Viator with the stamp of a true gentleman. We hate to see you go Tommy, but since the appointed time has come, we needs must part. May your cup of Life be ever filled with happiness and wherever you are you may be sure that the best wishes of every member of the Class of '27 will follow you. Ad multos annos.

**GABRIEL J. LEGRIS**  
"GAB"  
Bourbonnais, Illinois.

In September of 1925 there returned from the wild and open woods of northern Wisconsin around the vicinity of Campion College, Prairie du Chien, a native son of Bourbonnais. Two years had passed and "Gab" Legris had decided that there was just as good a school in his own home town as there was anywhere in the United States, so he registered at St. Viator College. The

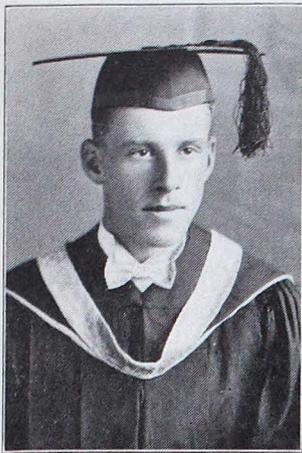


Junior Class welcomed him because he was the only representative of the quiet little village in which we had enjoyed such untroubled peace for two years. Gab was known to everyone because of the noisy little Ford he was accustomed to juggle around the campus every morning coming to class, despite the fact that he lived only two blocks from school. The Professor of Ethics can testify to the fact of how essential this Ford was to Gab's scholastic career for were it not for that there wouldn't be many mornings that Room 102 would have seen the fifth member of its Ethics Class. Gab was a lad with a big heart and any time that any of the boys at the College got in a tight pinch they knew they could call upon him to come over and drive them wherever they wished to go, that is within the bounds of reason. When we return to Bourbonnais in after years we wonder will Gab still be driving the noisy Ford.

### NEW BOOKS GIVEN TO LIBRARY

The literature of the Library was considerably enhanced recently by the donation of two handsome volumes entitled "Picturesque Canada". These books were given by Monsignor Primeau of Manteno, Illinois. The Faculty are very appreciative of this recent manifestation of the great interest that Msgr. Primeau demonstrates toward the College, and takes this occasion to express their gratefulness.

FRANCIS A. BELL  
"AL"



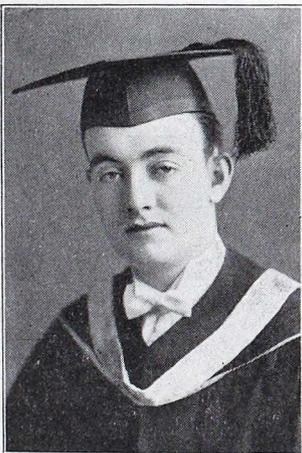
Wilmington, Ill.  
Varsity Baseball 1, 2, 3, 4.  
Captain Varsity Baseball 3.  
Viatorian Staff 4.  
Sec'y-Treas. College Club 2, 3.  
Class Secretary 3.  
Class Vice-president 4.

Francis A. Bell entered St. Viator College in September 1923, after graduating from Wilmington High School in June of the same year, where he was highly rated in scholastic as well as in athletic circles, having competed for four years in basketball and baseball. His record has been an enviable one whether one views it from the scholastic or from the athletic standpoint. His election to the captaincy of the baseball team in his Junior year gives ample proof of his value to the team when he is behind the bat. Nor have his athletic activities been confined to the baseball team alone. He is the proud possessor of a gold medal that is symbolic of the championship of the Intramural Basketball League; this medal has added worth in that it was won during his Freshman year.

In regard to his other activities on the campus one has only to look at his record as listed above. His scholastic work has been of such high standing that he was selected as one of the members of the Clubian staff when that paper was the official organ of the College Club and was distinct from the Viatorian. That his ability was unquestionable is self-evident; after the combining of the Viatorian and the Clubian he was appointed as one of the members of the staff of the new paper.

There can be no doubt about him being missed on the campus the coming year, but one place's loss is another's gain and it is hoped that he will often make his appearance at the College during the next year, but in the meantime we will content ourself by saying "Good Luck, Al".

JOHN T. ELLIS  
"TAXI"



Vice-President of Class (1)  
Oratorical Contest (3)  
Debating Team (4)  
Senior Class Secretary (4)  
Debating Medal (4)

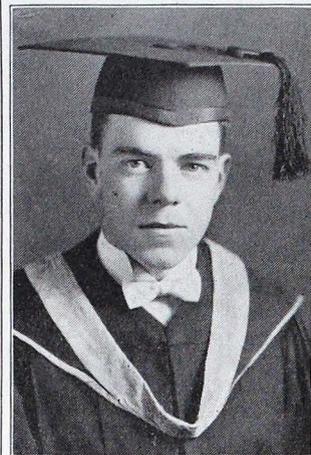
In September of 1921 St. Viator gained the signature of "Senator" John Tracy Ellis of Seneca, Illinois, who had the signal honor of graduating with the largest Academy Class ever to leave the halls of St. Viator in June 1923. As in his senior year in College, John was chosen to act as Secretary of the Academy Graduating Class, the experience of which aided him greatly in landing the job of Secretary to both the President and Vice-President of the College, a position which he has held during his whole four years of college work. John's activity around the campus was confined to an intense effort to put across "student interest." He was a mainstay in gaining for the present graduating class the honor of being one of the most active classes ever to pass through the school. Scholastically John ranked within the first three in his class. He was a member of the Debating Team and was awarded the medal of the Viator Debating Society. He also finished second in the recent English Essay Medal Contest. It is safe to mention here that his address next September will be, Graduate Hall, Catholic University of America, Washington, D. C.

JAMES T. CONNOR  
Wilmington, Illinois  
"Jimmie"

Campion 1, 2  
Debating Team 3, 4, Captain 4  
College Club 3, 4  
Clubian Staff 3  
Viatorian Editor 4

From a knowledge of the colorful careers of his brothers who had preceded him, Jimmie enrolled at St. Viator, not as a stranger, but as another one of that order of kings who are scholars, gentlemen and leaders of men. Early in his student days with us he illustrated by his actions that he would continue to carry high the standard set by those who had preceded him.

His philosophical temperament early distinguished him as one of the outstanding bulwarks of defense and offense on the debating team. Well established and logical argument was his characteristic from the time that he



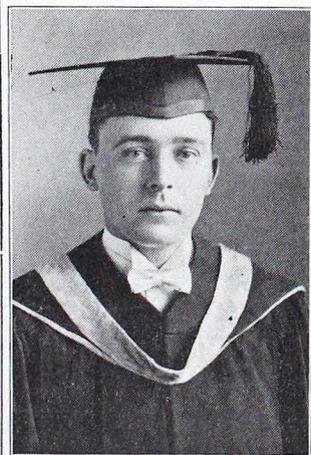
first mounted the platform until the time that he ended a successful career. In recognition of his work during his first year he was made captain of the Debating team during his second year on the team. Jimmie's characteristics were recognized and honored by the students as well as the faculty members for he was held in high esteem by the members of the College Club during his stay with us. He was the faithful and confiding secretary who helped greatly in directing the club's successes of the past year. Also, he was among the first to prepare the way for the advent of the College weekly, the Clubian, which later proved to be the nucleus of the idea for the present form of the Viatorian, which Jimmie edited during his senior year.

As he has been an inspiration to us, we sincerely hope that the career of his choice may recognize the gem which it receives and return a just portion he shall willingly give to it.

JOSEPH F. KINNEY  
Rockford, Illinois  
"Joe" - "Kin"

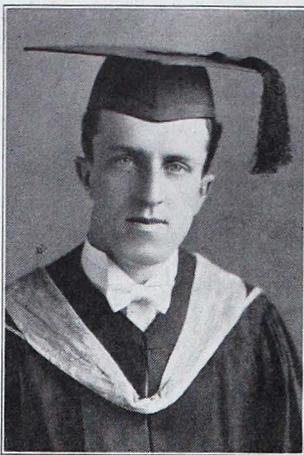
During our course the quiet, unassuming, courteous and pleasant Joe Kinney has found a place, as the symbol of stalwart and ennobled manhood, in the hearts of all of his classmates. To know him is to like him and the better that he is known to you the pleasanter shall be your life for it. An attractive smile has won for him an array of friends that is to be envied; they extend from the time, even before his high school days at St. Thomas, Rockford, down to the moment that you meet him.

He came with us to St. Viator in the same quiet manner that is his likable characteristic, but he was not a "rose



born to blush unseen". His serenity attracted the respect of those whose privilege it was to meet him, and he rose to a position of importance in campus life, with the result that he has worked zealously in helping to guide Viator's barque for the past three years.

To Joe we offer our sincere and prayerful hopes that all his desires may be realized, for we know that they are of the best, as we also know that what the student life of our College loses the world gains. May we congratulate the world upon its gain, for it can be truly said of him, "of such stuff as this are men made of".



EDWARD GALLAHUE  
Piper City, Illinois.

Business Manager Viatorian 1, 2, 3, 4  
Treasurer of College Club 3, 4  
Vice-President College Club 3  
President of class 2  
Class Day Orator 4  
Office Manager 2, 3, 4

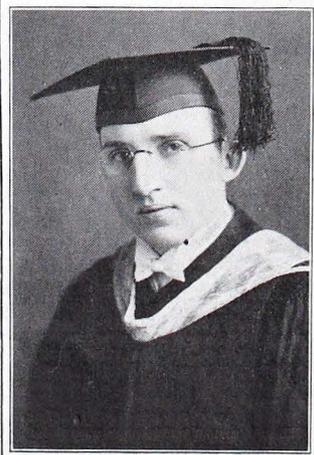
"Eddie" received his academic training under the direction of the Viatorian Fathers and fitted so well with the spirit of the institution that kind Providence inspired him to enroll in the College Department. From the day that Eddie dipped his pen in the Registrar's ink and scrolled his name on the Treasurer's blank he has been, and by the way still is, one of the real workers at Viator. His many duties have never been slighted and his inexhaustible energy has flowed without stint into all the channels of business and student activities. "Eddie" might well be called the Pied Piper of "Piper City", only his efforts have produced the clearest notes and have proved a magnetic and forceful attraction for good. "Eddie" has played taps and reveille on every great movement that Viator has launched during his four college years. He has won the hearts of all his classmates and endeared himself to his teachers because of the goodwill he has displayed both in the class-room and out of it. Whenever we had something to do, some axe we wanted ground, we knew that "Eddie" could do it. It was "Eddie" do this, "Eddie" do that; but no matter how small the detail, nor how trying the task we always found a worthy helper in "Ed". "Eddie" is the personification of what a real College man should be. One might chose "Eddie" as the foundation for a theme on, "The relation of a College man to his College". Surely no heart ever beat more sincerely, nor no man ever loved more dearly than Ed. To sum him up we might say, just what Ed himself would say, "If you think I do well, pray for me don't praise me."

LESLIE J. ROCH, A. B.  
"LES"  
Chicago, Illinois

Vice-President 3  
Viatorian Staff 1, 2, 3, 4  
Editor of Clubian 2  
Director of Philharmonic Society

Wary of city life with its busy and congested industrial centers and desirous of satisfying an intellectual thirst for knowledge, "Les" Roch left Chicago to attend St. Viator College situated in a peaceful and pioneer French settlement. It has ever been his particular hobby to familiarize and advance himself in the field of education, especially history and philosophy. Hence, it was a pleasant thought for him when he learned that these courses were taught at St. Viator.

It is with deep feelings of regret that we bid farewell to Leslie J. Roch. With his departure the college loses one of her most loyal sons, and his classmates lose one of their most sincere friends. However, St. Viator College and the class of 1927 feel convinced to bear this loss providing "Les" continues to foster that same spirit which made him loved by all and which will make him a shining light of success in his future undertakings. Our parting word to "Les" is "ave atque vale."

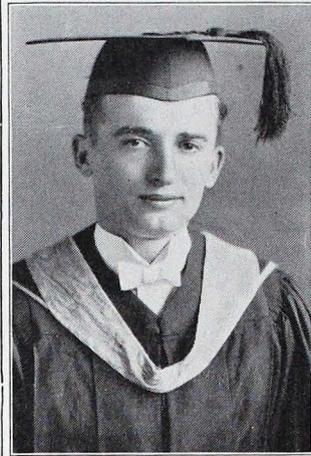


FRANCIS J. HARBAUER

Bachelor Oration.  
Glee Club 1, 2, 3.  
Promoter of Senior League Baseball 4.  
Choir, 1, 2, 3, 4.  
Latin Medal.  
Faculty Baseball Team, 1, 2, 3, 4.

The cheerful and constant smile, and the wavy luxurious hair which were Frank's will always keep him in our memory. His delightful conversation, his sociability, his ease and naturalness in any company have not only made him a friend to all our class but have won for him innumerable others.

As a graduate from St. Viator Academy, and desiring to remain in the congenial Viator atmosphere, Herby joined the Freshman class in '23. Our first impressions and expectations were to see him shine as an athlete. But no, though having the weight, the size, and especially the skill of a promising player on either the grid-iron, the basketball court or the diamond, as we can



judge from his High School record, yet he did not seek this form of glory. On the other hand, he was to shine in the class-room, and particularly in that of the languages. Besides winning the Latin medal, he held high honors in French, German, Greek and English. These high achievements were fully merited because when he studiously struggled through the hot drudgery of a summer course at the University of Illinois, he received honors of equal worth.

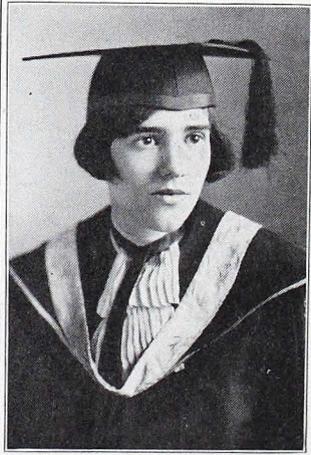
To all the other college activities, Herby gave the same interest and industry. Blessed with a pleasing, he was not only at hand for any Roy hall or campus impromptu quartet, but he was particularly lavish with his talent on all social occasions in which the Glee Club and the Choir had part.

The members of the Class of '27 are proud to have such an amiable and devoted member and it can confidently assure Frank that if he remains the "Frank" that we know him to be, his life will be a happy success and he will be a source of happiness to all around him. This we are doubly assured, when we know that he has devoted his entire life to Catholic teaching in a religious congregation.

ELEANOR ROY  
Kankakee, Illinois

Author of Junior Class Play 3  
National Essay Prize Winner 4  
Oratory Contest 1

Miss Roy's achievements as a scholar, a poet, an essayist and a dramatist have been envied by all those who knew her. As a scholar, no greater honor could be given her than that of "Summa Cum Laude", with which she received her degree. In addition to the



daily grind of class preparation, she found time to write and produce the Junior class play, "Cavaller and Caveman", which was instantly acclaimed another well constructed and cleverly plotted piece of work. But probably her greatest success was accomplished this spring when her essay on Francis Thompson was accepted by the "Catholic World" in its June number as the winner of the National Essay Contest which it conducted. Nor is this the only time that the talented pen of Miss Roy has been recognized by prominent periodicals. Many of her writings have appeared in the "New World", the "Womnonweal", and the "Catholic World."

JOSEPH A. HARRINGTON  
New York



College Clue 1, 2, 3, 4  
Winner Oratory Medal 1  
Student Manager of Athletics 3, 4  
President of Senior Class  
Valedictory Oration

Harking to the famous aphorism of the renowned Horace Greeley when he admonished his youthful listener to "Go West Young Man", a rather lanky individual bade farewell to Little Old New York with its famous sky line and its famous Great White Way, and, after a rather difficult encounter with various maps of the plains of Illinois, located the terminal of his quest—St. Viator College.

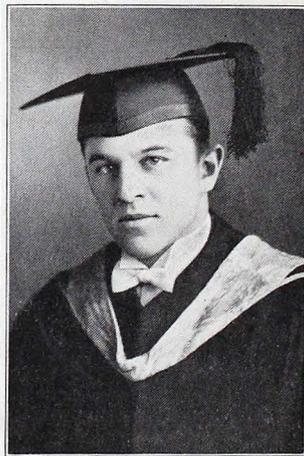
To say the least, the presence of New Yorker on the campus is itself a sensation—but the presence of our Friend Joe on the campus slowly became more than a passing sensation—it became a necessity.

To Joe belongs the signal honor of having lead the Class of '27 during its most successful year of college activity. At all times, the interests of the class were uppermost in Joe's mind and his every effort was directed toward their welfare.

Nor was this Joe's only claim to fame. For the last two years, "J. A. H." has graced countless articles on the sport pages of our metropolitan dailies. Managing athletics claimed a great portion of his time and he gave it gladly, knowing that every bit of it was bringing glory and recognition to his College.

We don't know what Joe plans to do in future years but we do know that while at Viator he demonstrated those rare qualities that combine to make a real man, and equipped with these yours will be a successful career, Joe. Till we meet again.

JAMES R. DALRYMPLE  
"Nemo" - "Jimmy"  
Chicago, Illinois



"Loyal, fearless and straightforward; a man."

Pres. College Club 4  
Varsity Football 1, 2, 3, 4  
Varsity Basketball 1, 2, 3, 4  
Varsity Baseball 1, 2, 3, 4  
Captain Varsity Basketball 3  
Track 2, 3  
Choir 1, 2, 3, 4  
Bachelor Oration 4

Fate decreed that "Nemo" should spend the early days of his youth in Clinton, Illinois. Receiving his early education in public schools and his High School at Mt. St. Joseph, Baltimore, Maryland, he elected St. Viator for his classical course. A lad of genial disposition, kindly nature and a silvery voice, he took not long to win for himself the high esteem and whole-hearted affection of the faculty and student body. "Nemo" distinguished himself on the athletic field and in the class-room. His loyalty and generous service won for him the leadership of the College body, as President of the College Club. For four years he played Varsity football, basketball and baseball and is honored as one of the finest athletes in the history of the school. He will always be remembered, not only for his successes in the classroom and on the athletic fields, but as "our own little Nemo" and all always wishing him the greatest of success.

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Man has but few opportunities in life, and we might say that youth is man's only opportunity for education. What a man is worth in life, after all, is only by the education he has received. A rich man without education can not take pleasure of things in life. He can not enjoy it because he doesn't know what there is in it beautiful and sublime, that is, the life of the spirit, of the art and of the intelligence. In a word, education frees the man, lifts up his spirit towards God, makes him conscious of his duties and aids him to shake off the shackles of tyrants.

Come always, prompt and quick in search of knowledge. The future that waits for you is very glorious. You leave the College now and many of you perhaps shall not return, but cherish only in your hearts the remembrance of days gone by, and of something you feel that belongs to you and can not be forgotten.

You leave the College now, but whenever your thoughts may dwell upon your Alma Mater, it will be only to bless it and to congratulate yourselves for having been reared in its sacred bosom. Farewell, but not forever!

PROF. J. J. PEREZ.

### MOTHER OF FORMER STUDENT BURIED IN ST ANNE

It was with great sorrow that the news of the death of the mother of Rev. Berard Momblead reached the campus recently. The funeral was held at St. Anne on Thursday, June 23rd. Father Momblead was celebrant of the funeral mass. Rev. J. P. O'Mahoney, c. s. v., preached the sermon and Msgr. O'Brien of Chicago, blessed the corpse. The Faculty and students unite in expressing their heartfelt sorrow and condolence to Father Berard.

### WILLIAM P.

### CANNON, M. D.

Attending Surgeon to Students and Faculty of St.

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