

THE VIATORIAN

Volume XLV

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No. 13

TWENTY THREE GRADUATED BY VIATOR AT IMPRESSIVE EXERCISES, JUNE FIFTH

Thirty-Four Graduated from Academy; Bishop Sheil Presides at Both Graduation Exercises

The sixtieth annual commencement exercises, held in the St. Viator College Gymnasium, June 4th and 5th, were made memorable, not only to the graduates, but to all who attended as visitors and friends, by the fact that the newly-consecrated Right Rev. Bernard J. Sheil, '06, D. D., Auxiliary Bishop of Chicago, presided at the functions. The exercises for the Academy department were held on Monday, June 4th, at 8:00 P. M. Exercises for the College were held on the following day at the same hour.

The Academy Exercises opened at 8:30 Monday morning, June 4th, with a solemn high Mass celebrated by the Rev. W. J. Stephenson, c. s. v., who was assisted by the Rev. A. J. Landroche, c. s. v., Deacon, the Rev. L. T. Phillips, c. s. v., Subdeacon, and the Rev. W. J. Cracknell, c. s. v., Master of Ceremonies. The entire graduating class received Holy Communion at this Mass. Father Stephenson delivered a short sermon, taking as his text the motto of the class "Live pure, speak the truth, right wrong, and follow Christ the King."

After the conclusion of the service in the Chapel the class retired to the memorial flag staff where the traditional ceremony of the presentation of the flag was performed. Mr. Herbert O'Loughlin, with an appropriate address presented the flag to Father Landroche, who responded to the presentation with a short discussion on the value of patriotism. A class breakfast was held in the College refectory at 10:00 A. M.

A class of thirty-four, one of the largest to be graduated by St. Viator Academy, received diplomas from Bishop Sheil. Mr. Thomas Sullivan opened the exercises with a Salutatory Address. He was followed by Messrs. Raymond Wenthe, John Farrell, Thomas Casey, and Roger Stevens who delivered the Class Will, the Class History, the Class Prophecy, and the Valedictory Address respectively. Rev. J. W. R. Maguire, c. s. v., delivered the Baccalaureate Address. Bishop Sheil kindly favored the graduates with a short, but very sincere and inspirational address of congratulation.

Twenty-three Graduated from College
On Tuesday, June fifth, the commencement exercises of the College Department were held. Mr. Patrick C. Conway, A. B., delivered the first of a series of three bachelor orations. Messrs. Eugene J. McCarthy, A. B., and William J. Siebert, A. B., followed, and Mr. Leo E. Fitzgerald, B. S., president of the graduating class, delivered the Valedictory Address. The full texts of the Bachelor Orations will be found elsewhere in this issue.

The Baccalaureate Address, delivered by the Very Rev. Thomas E. Shea, 18, was entitled "The Romance of Youth." It was a masterly address delivered by a master of delicate and beautiful English, of oratory, and of eloquence. Father Shea's address cannot but be long remembered by all who heard it. His message was forcible, and his analysis of present day problems confronting the graduate of Catholic College was clearly defined.

Bishop Sheil presided at the conferring of degrees and the presenta-

tion of diplomas and class honors. In a few, well chosen words His Lordship congratulated the graduates, cautioned them about the adversities they would meet, and, with exemplary pastoral care, directed them into the path that would lead, not necessarily to worldly fame and the accumulation of wealth, but to what is far greater, the accomplishment of the end for which God had destined them, and to the great business of their lives, the salvation of their immortal soul.

The following is a list of the graduates of both the College and the Academy, together with a record of the distribution of class honors in both departments:

Bachelor of Arts, 'summa cum laude,' to WILLIAM J. SIEBERT, Springfield, Ill. Thesis: "The Criteria of Truth in Pragmatism."

Bachelor of Science, 'magna cum laude,' to GEORGE HAROLD PFEFFER, Urbana, Ill. Thesis: "Should the State Grant Indeterminate Franchises to Corporations."

Bachelor of Arts, 'cum laude,' to WARREN J. McCLELLAND, Bloomington, Ill. Thesis: "United States and Imperialism."

Bachelor of Arts, to FRANCIS A. CORCORAN, Bourbonnais, Ill. Thesis: "Comparative Study of the Psychology of William James with Scholastic Psychology."

Bachelor of Arts, to CHARLES P. CONWAY, Sioux Falls, S. Dakota. Thesis: "The Moral Responsibility of the Buyers of Cheap Goods."

Bachelor of Arts, to EMMETT M. WALSH, Bourbonnais, Ill. Thesis: "Hilaire Belloc, the Man and his Work."

Bachelor of Arts, to EUGENE J. SAMMON, Bloomington, Ill. Thesis: "The Psychology of Pleasure and Pain."

Bachelor of Arts, to PAUL G. HUTTON, Bourbonnais, Ill. Thesis: "O'Henry, the Short Story Writer."

Bachelor of Arts, to MAURICE L. LeCLAIRE, Bourbonnais, Ill. Thesis: "Henry James, the Psychological Novelist."

Bachelor of Arts, to EUGENE J. McCARTHY, Bourbonnais, Ill. Thesis: "Walter Pater."

Bachelor of Arts, to JOHN J. TOBIN, Bourbonnais, Ill. Thesis: "The Indissolubility of Matrimony."

Bachelor of Arts, to THOMAS B. NOLAN, Bourbonnais, Ill. Thesis: "The Ethics of Aristotle."

Bachelor of Arts, to MANUEL P. LOUGHRAN, Bourbonnais, Ill. Thesis: "Moral Obligations of Citizenship."

Bachelor of Arts, to FREDERICK J. WENTHE, Bourbonnais, Ill. Thesis: "Conrad, the Novelist."

Bachelor of Arts, to GERARD M. LAMARRE, Bourbonnais, Ill.

Bachelor of Science, to ZENIS F. LEMNA, Beaverville, Ill. Thesis: "Requirements for Safe Bond Investments."

Bachelor of Science, to JOHN T. HARRINGTON, Humboldt, Ill. Thesis: "Present Status and Future Possibilities of Electric Power."

Bachelor of Science, to LEO E. FITZGERALD, Ashland, Ill. Thesis: "Critical Examination of Taxation in the United States."

Bachelor of Science, to CHARLES P. SHEEDY, Seneca, Ill. Thesis:

"Jay" Watson, '30, Will Head Viatorian Staff of Ensuing Year

Popular Junior Appointed To Another High Office

Mr. Jarlath M. Watson, '30, was the unchallenged choice of the student body and faculty for the position of Editor-in-Chief of the Viatorian of 1928-29. His appointment follows the resignation of Mr. Robert O. Barnett, present editor, who has announced that he will be unable to return to St. Viator College next year.

The welfare and constant advancement of the Viatorian is assured in the hands of Mr. Watson, whose whole college career has been one of untiring work in all student activities, and for the college. He was a faithful member of the Viatorian Staff during his Freshman and Sophomore years, and has shown an unusual interest in his editorial work. He was but recently elected President of the College Club, which action testifies to the high esteem in which he is held by his fellow students.

Although Mr. Watson has not enlightened us regarding his plans for the Viatorian of next year, we are certain that he will give it his very best, and that it will take a great step toward the perfection that has always been the aim of past Editorial Staffs. The present staff extends to Mr. Watson sincere congratulations, and assurance of the very best of co-operation.

Library Department Receives Two Large Gifts from Alumni

Bishop Sheil and Leroy Warner Benefactors

As announced by Father Maguire on the occasion of the College Commencement exercises on the evening of June 5th, two of our distinguished Alumni, Rt. Rev. B. J. Sheil, and Mr. Leroy Warner, have given the sums of \$1000.00 and \$1500.00 respectively, to the advancement of the library of St. Viator College. Bishop Sheil's gift will be used to purchase new books for the library, while that of Mr. Warner will defray the expenses of the work of re-classifying and cataloging the books which is now in progress.

The receipt of these two very generous donations came at a very opportune time. The work of re-classifying and cataloging the library had been planned for some time, and will be greatly facilitated now. The addition of new books to the library will, no doubt, raise the scholastic standing of the institution, and the resources for study will be greatly widened. The Viatorian echoes the gratitude of the faculty and students as already expressed by Father Maguire.

"The Historical Development of the Oil Industry and its Influence on International Politics."

Bachelor of Science, to ERNEST WALSKO, Whiting, Indiana. Thesis: "The Issue of Labor Injunctions."

Bachelor of Science, to MICHAEL I. CLEARY, Chicago, Ill. Thesis: "Number and Causes of Bank Failures."

Bachelor of Science, to JOSEPH E.

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HUNDREDS ATTEND RECEPTION HELD AT COLLEGE IN HONOR OF RT. REV. B. J. SHEIL

Attendance Exceeds Expectations; Banquet a Memorable Event

The "Bishop Sheil's Day," held on June 5th in honor of the newly consecrated Bishop Sheil, '07, D. D., Auxiliary Bishop of Chicago, proved to be a glorious day in every regard. Nearly a thousand Alumni attended the reception, together with a large number of friends of the Bishop and of the institution. From the afternoon of Monday, June 4th, when a cortege of automobiles accompanied the Bishop's party from 79th and Western Avenue, Chicago, to the College, to the closing exercises of the commencement, the whole event was a gala, never-to-be-forgotten occasion, that constituted one of the greatest events in the history of St. Viator College.

After the escort of cars had reached the College, the distinguished guest, Bishop Sheil, was greeted by Father Maguire, who was acting in the place of Father Rheams, President of the College, who was unfortunately forced to be absent because of the sudden death of his uncle, The Honorable Louis E. Beckman, Mayor of Kankakee, also welcomed the Bishop at this time. Bishop Sheil responded to the greetings by expressing his joy in being present, and remarking how well that beautiful and characteristic prerogative of St. Viator College, friendship, was displayed in this reception. Shortly after the exchange of greetings, dinner was served to the party. In the evening, Bishop Sheil presided at the Commencement exercises of the Academy department.

Bishop Celebrates Solemn High Mass

At ten thirty o'clock, Tuesday morning, the Bishop celebrated Solemn High Mass in Maternity Church, Bourbonnais. He was assisted by the Very Rev. Msgr. James J. Horsburgh, Deacon, the Rev. Louis M. O'Connor, Subdeacon, the Rev. Wm. Keefe, master of ceremonies. The Rev. John A. McCarthy, '01, delivered the sermon. The Mass was sung by the St. Philip Neri Boys' Choir, under the direction of Miss Mary Anderson.

Eight Hundred Attend Banquet

At least eight hundred Alumni and friends attended the banquet held at 12:30 P. M. in the College refectory. A delectable meal was served by the Kankakee chapter of the Catholic Daughters of America. During the banquet, music was provided by the orchestra of St. Patrick's High School of Kankakee.

After the last course had been finished, Rev. Patrick C. Conway, '84, Toastmaster on the occasion, rose to introduce the speakers, who responded in the following order: Rev. C. P. Conway, '08, "Companions of College Days"; Rt. Reverend Monsignor G. M. Legris, "A Toast to the Bishop"; Mr. Warren J. McClelland, '28, "The Voice of '28"; Rev. Lewis M. O'Connor, '06, "Greetings from Peoria"; Rev. John J. Flanagan, '04, "The Diocese of Rockford"; Rev. J. P. O'Mahoney, c. s. v., (substituting for Mr. John R. O'Connor, whose attendance was precluded by the death of his father) "The Extension Club"; Rev. M. J. Marsler, c. s. v., "Our Benjamin"; Rev. J. W. R. Maguire, c. s. v., speaking in the name of the College in the absence of Father Rheams, "Viator's Son"; Rev. Joseph V. LaMarre, '95, "Viator's Alumni"; Mr. Lowell A. Lawson, '14, "A Tribute." Such eloquence, and sparkling wit

and clever repartee as delighted the listeners at the banquet defies description or comment. The general theme of the speeches was, of course, that of lauding the highly esteemed and universally loved, Bishop Sheil. Fathers C. P. Conway, L. M. O'Connor, and J. J. Flanagan had been college and seminary chums of Bishop Sheil in the old days at St. Viator College, and they related many incidents during their student days that illustrated the high regard in which "Benny" Sheil was held while he was a student here at the College. Mr. McClelland's address may be found elsewhere in this, the Senior Number of the Viatorian. Toastmaster Father Conway deviated from the program as printed in calling on Monsignor G. M. Legris, stating that, if the Monsignor had been forewarned, he would have been too modest to accept the assignment. Monsignor Legris amusingly revealed some of a "professor's secrets" about the guest of honor. Father O'Mahoney reviewed the splendid work of the Extension Club, and extolled the admirable assistance that Mr. John R. O'Connor is giving the organization. The dear and venerable Father Marsile brought tears to many of the listeners in his short, but ecstatic address. Father Maguire expressed the joy that filled the hearts of the faculty of St. Viator College on the great glory merited and won by Bishop Sheil. Father LaMarre, president of the Alumni Association, using the two words so beautifully employed by Bishop Sheil in his address after his consecration, loyalty and gratitude, enunciated, as it were, a motto for the organization, "Loyalty and Gratitude to Alma Mater," and foresaw a greater and ever increasingly interested Alumni body working under such a maxim. Mr. Lowell A. Lawson paid the tribute of the Alumni to Bishop Sheil and presented His Lordship with a purse of \$5000.00 as a token of the esteem and love which the organization felt for its distinguished member.

With his characteristic graciousness and good will, Bishop Sheil addressed the assembly, and left a lasting impression by his meek simplicity and noble expressions. He built his short discourse around the unfathomable connotation of the terms, home and friends, "two of the greatest words in the language,—which no mind, no heart, no tongue can adequately describe." He expressed his joy on returning to Viator, and stated that he hoped always to be a true, loyal son of St. Viator College. In his conclusion he imparted his blessing to the banquet guests.

And thus ended a gala event for Viator! The reception will surely never be forgotten. The Solemn Pontifical Mass, the banquet, the various exercises, increasing in beauty and glory under the kindly smile of Bishop Sheil, will go down in the annals of the college and in our memory as occasions of surpassing delight, or keenest pleasure, of great joy. Just as truly as poets, painters, and musicians fail utterly in every attempt "to portray the beauty of home and friendship," so now do words and phrases, in cold, expres-

Continued on Page 2

Twenty-three Graduated From St. Viator at Impressive Exercises

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McCarthy, Bradley, Ill. Thesis: "The Present Tax Burden of the Citizen."

Bachelor of Science, to JOSEPH P. McGOVERN, Bradley, Ill. Thesis: "Labor Unions in Regard to Bolshevism and Communism."

COLLEGE HONORS

Class Honors for the College Department were awarded as follows: The MEDAL FOR HIGHEST SCHOLARSHIP

presented by the Rev. T. J. Hurley, Chicago, Illinois, was awarded to WILLIAM J. SIEBERT, Springfield, Ill. Next in merit: George Harold Pfeffer, Urbana, Ill.

The PHILOSOPHY MEDAL presented by the Rev. John T. Bennett, Chicago, Ill., was awarded to GERARD M. LAMARRE, Bourbonnais, Ill. Next in merit: William J. Siebert, Springfield, Ill.

The ENGLISH ESSAY MEDAL presented by the Rev. P. C. Conway, Chicago, Ill., was awarded to WILLIAM J. SIEBERT, Springfield, Ill. Next in merit: James A. Nolan, Rockford, Ill.

THE EVIDENCES OF RELIGION MEDAL

presented by the Rev. G. M. Legris, Bourbonnais, Ill., was awarded to MISS MARIETTE MURPHY, Kankakee, Ill. Next in merit: Thomas R. Doyle, Ft. Wayne, Indiana.

THE LATIN MEDAL

presented by the Rev. M. J. Marsile, c. s. v., Oak Park, Ill., was awarded to JOHN WILLIAM STAFFORD, Bourbonnais, Ill. Next in merit: Bernard G. Mulvaney, Bourbonnais, Ill.

THE ECONOMICS MEDAL

presented by the Rt. Rev. P. J. McDonnell, Chicago, Ill., was awarded to GEORGE H. PFEFFER, Urbana, Ill. Next in merit: Michael I. Cleary, Chicago, Ill.

THE ITALIAN MEDAL

presented by Commendatore TITO SCHIPA of the Chicago Grand Opera Company was awarded to JAMES A. NOLAN, Rockford, Ill. The Italian Medal for second place, likewise presented by TITO SCHIPA was awarded to WARREN J. McCLELLAND, Bloomington, Ill.

THE FRENCH MEDAL

presented by the Rt. Rev. V. C. Primeau, Manteno, Ill., was awarded to JOSEPH J. RYAN, Bourbonnais, Ill. Next in merit: Adrien M. Richard, Bourbonnais, Ill.

THE DEBATING MEDAL for the

Best Debator of the Year presented by the Rev. J. W. R. Maguire, c. s. v., Bourbonnais, Ill., was awarded to JOHN W. STAFFORD, Bourbonnais, Ill. Next in merit: James A. Nolan, Rockford, Ill.

Prize of \$15 in gold for EXCELLENCE in Sophomore English, presented by the Rev. T. J. Lynch, Dean of the English Department was awarded to JOHN W. STAFFORD, Bourbonnais, Ill. Next in merit: Miss Mariette Murphy, Kankakee, Ill.

THE DEBATERS' MEDALS

presented by the members of former debating teams of St. Viator College were awarded to the following as members of this year's debating teams.

John W. Stafford, Bourbonnais, Ill. James A. Nolan, Rockford, Ill. Maurice L. LeClaire, Bourbonnais, Illinois. Raymond M. Boysen, Bourbonnais, Illinois.

Armand J. Lottinville, Kankakee, Illinois.

Robert O. Barnett, Rock Island, Ill. The following students of St. Viator College Academy, having completed the High School Course were granted High School Diplomas:

Charles J. Anderhub, Chicago, Ill. James P. Blake, St. Louis, Mo.

Edward M. Brinn, Rock Island, Ill. Verl J. Byron, Bourbonnais, Ill.

John F. Cornyn, Chicago, Ill. John D. Comina, Chicago, Ill.

Thomas J. Casey, Chicago, Ill. Francis J. Cody, Springfield, Ill.

Paul A. Chouinard, Kankakee, Ill. John J. Farrell, Chicago, Ill.

William J. Farrell, Chicago, Ill. John S. Farris, Chicago, Ill.

Fabien Lareau, Beaverville, Ill. Donald J. Kirchner, Pittsfield, Mass.

Charles W. Lewis, Chicago, Ill. William W. Marr, Chicago, Ill.

Bernard A. Price, Lansing, Mich. Vincent J. Morrissey, Chicago, Ill.

Bernard G. Murawski, Chicago, Ill. Leonard B. McIntyre, Kankakee, Ill.

Herbert J. O'Loughlin, River Forest, Ill.

Werner G. Salg, Chicago, Ill. Robert E. O'Shea, Chicago, Ill.

Francis J. Paris, Chicago, Ill. Norbert H. Rascher, Beecher, Ill.

John E. Rice, Chicago, Ill. Paul Rodriguez, Tampico, Mexico.

Robert G. Singler, Chicago, Ill. Martin J. Senica, Chicago, Ill.

Roger T. Stevens, Chicago, Ill. Joseph J. Sullivan, Kankakee, Ill.

Paul Trevino, Monterrey, Mexico. Thomas H. Sullivan, Chicago, Ill.

Walter J. Welsh, Dalton City, Ill. Raymond G. Wenthe, Chicago, Ill.

Class honors for St. Viator Academy were awarded as follows:

The Excellence Medal for the First Year High School, presented by the Rev. T. J. Rice, c. s. v., awarded to Thomas C. O'Neill, Gillespie, Ill. Next in merit: Louis Drassler, Bradley, Ill.; William Mockler, Chicago, Illinois.

The Excellence Medal for the Second Year High School, presented by the Rev. M. J. McKenna, Chicago, Ill., awarded to John J. O'Brien, Chicago, Ill. Next in merit: Vincent Cinquina, Chicago, Ill.

The Excellence Medal for the Third Year High School, presented by the Rt. Rev. Msgr. Michael Dermody, Aberdeen, S. D., awarded to Werner Salg, Chicago, Ill. Next in merit: Ralph E. Marr, Chicago, Ill.

The Excellence Medal for the Fourth Year High School, presented by the Rev. D. A. O'Connor, c. s. v., awarded to Joseph J. Sullivan, Kankakee, Ill. Next in merit: John J. Farrell, Chicago, Ill.

The Christian Doctrine Medal, presented by the Rev. Wm. J. Kiessella, Chicago, Ill., awarded to William N. Dias, Kankakee, Ill. Next in merit: John J. O'Brien, Chicago, Ill.

The Chemistry Medal, presented by Dr. W. P. Cannon, Kankakee, Ill., awarded to John J. Farrell, Chicago, Ill. Next in merit: Jos. J. Sullivan.

The History Medal, presented by the Rev. P. J. O'Dwyer, Chicago, Ill., awarded to William J. Farrell, Chicago, Ill. Next in merit: Robert G. Singler, Chicago, Ill.

The Italian Medal, presented by Commendatore Tito Schipa of the Chicago Grand Opera, awarded to Vincent Cinquina, Chicago, Ill.

The Academic Conduct Medal, presented by the Very Rev. W. J.

Obituaries

We extend our deepest sympathy to Father Marzano on the death of his sister, Miss Mary Marzano who died at her home in Chicago on Saturday, June 9th. Miss Marzano had been a student of the Loyola University Medical School until the time of her illness.

The funeral was held on Tuesday, June 12th, from Our Lady of Pompei Church, Chicago. Father Marzano was celebrant of the Solemn Requiem Mass. Assisting him were Father Rice and Father Walsh, S. J., Dean of the Medical Department of Loyola University.

R. I. P.

We wish, also, to express our heartfelt sympathy to Father Rheams, whose uncle, Mr. Denis Desmond, expired suddenly on June 3rd.

Funeral services for the deceased were held in Holy Cross Church, Chicago. At the Solemn Requiem Mass, Father Rheams was celebrant assisted by the Reverends E. McKenny and D. Frawley, assistant pastors of Holy Cross parish.

R. I. P.

We were very sorry, indeed, to hear of the death of the father of Rev. Daniel Monaghan, and we hasten to extend to Father Monaghan our sincerest sympathy and the assurance of our prayers.

Mr. Monaghan was buried from St. Joseph's Church, Ivesdale, Illinois, where Father Monaghan celebrated Solemn Requiem Mass. The funeral address was delivered by the Rev. James Fitzgerald.

R. I. P.

Our sympathy goes out to Mr. Edward Heintz on the death of his beloved father. May God grant to the deceased eternal peace and to the bereaved the grace of His love and the constancy and resignation to bear their loss bravely.

Please

Don't forget to send the names and addresses of prospective students for next semester to the Registrar. Help increase Viator enrollment by doing us this small favor. With the assistance of the alumni and the present students, the enrollment could be doubled. That is our goal. You can do more than anyone at the College to attain this end by merely complying with our request.

Surprenant, c. s. v., Bourbonnais, Ill., awarded to Joseph C. Degnan, Chicago, Ill. Honorable Mention: John J. O'Brien, Werner Salg, Roy Cabanaw, Francis Doyle, Peter Glasch, Normoyle Keegan, Maurice Madero, William Mockler, Francis Perino, William Sullivan.

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Reception for Bishop Sheil Memorable

Continued from Page 1
sionless and lifeless type, fail in conveying any adequate idea of the joys of the "Bishop Sheil's Day." One had to be present to appreciate it; those who were so unfortunate as to be absent can never fully realize what they have lost. With the countless other voices raised in prayer for the long preservation of Bishop Sheil among us, we raise ours "Ad multos annos." May the commencement exercises of succeeding years, which Bishop Sheil has kindly promised to attend and to preside over as long as possible, be renewals of that great day, June 5th, 1928.

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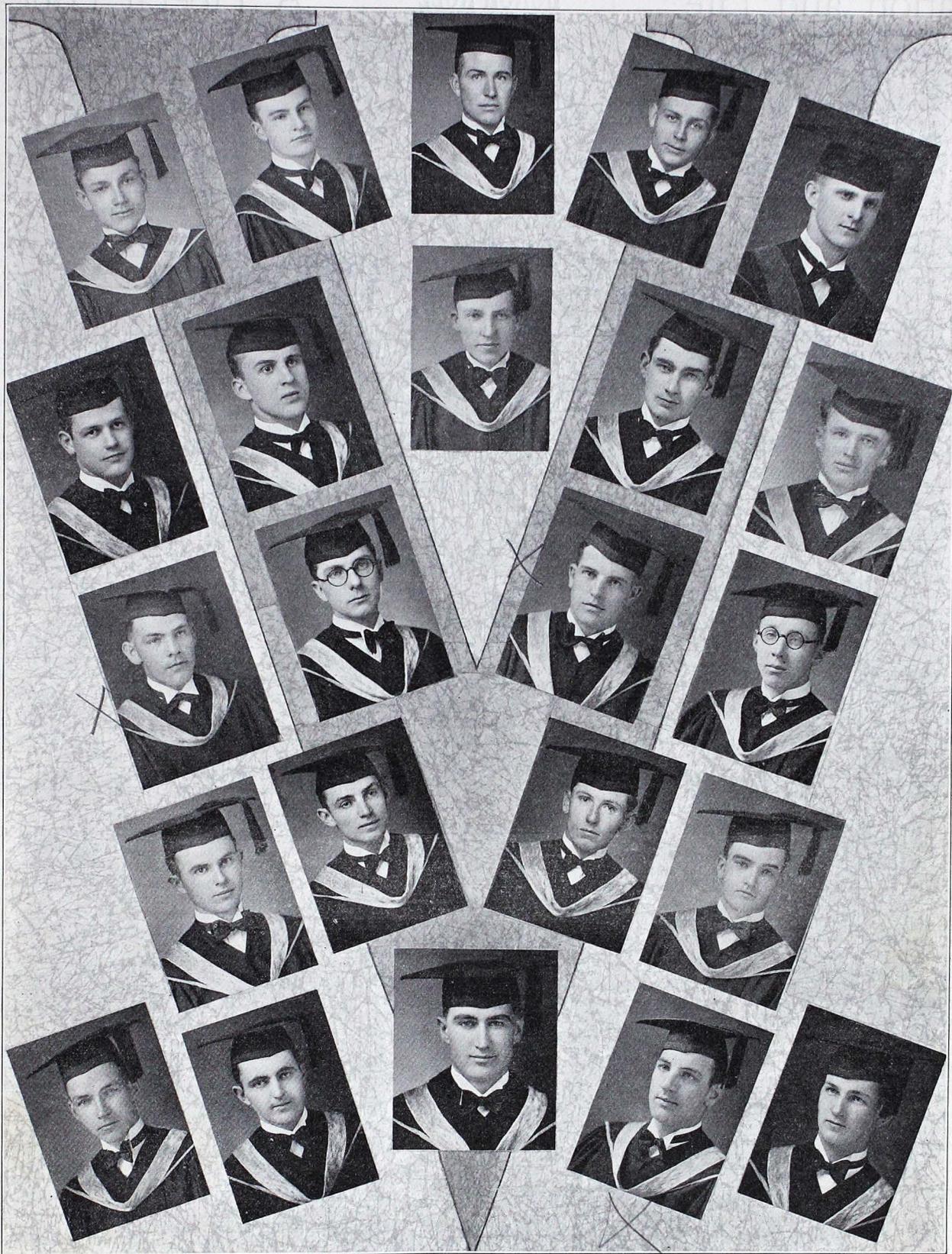
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Top Row, left to right: Gerard M. LaMarre, A. B.; Emmet M. Walsh, A. B.; John J. Tobin, A. B.; Paul G. Hutton, A. B.; Joseph E. McCarthy, B. S.
 Next Row: Eugene D. Sammon, A. B.; Zenis F. Lemna, B. S.; Leo E. Fitzgerald, B. S.; Patrick C. Conway, A. B.; Eugene J. McCarthy, A. B.
 Middle Row: Ernest Walsko, B. S.; William J. Siebert, A. B.; John T. Harrington, B. S.; Michael I. Cleary, B. S.
 Next Row: Francis A. Corcoran, A. B.; George H. Pfeffer, B. S.; Thomas B. Nolan, A. B.; Manuel P. Loughron, A. B.
 Last Row: Frederick J. Wenthe, A. B.; Charles P. Sheedy, B. S.; Maurice L. LeClaire, A. B.; Warren J. McClelland, A. B.; Joseph P. McGovern, B. S.

Valedictory

By Leo E. Fitzgerald, B. S.,
 Class President.

In every man's life there are, at certain times, intense manifestations of joy and sorrow. Success may be the cause of the joy; failure or misfortune, the cause of the sorrow. Sometime there occurs for us an event sorrowful, yet joyful, for although it signifies the separation of friends from familiar tasks and fascinating

haunts, it also commemorates the fulfillment of an aspiration which has been the object of anxious hope and eager desires for many years. The most happy and the most treasured years of our life have been spent in the service of education. This systematic development and cultivation began with the child and has remained the most important task of life until now that manhood has been reached. This training, this instruction has been engaged in that the intellectual and physical powers might be de-

veloped, that moral rectitude might be established, so that the student might become aware of the transcendent power and compelling influence that goodness plays in life. On the eve of this great transition, it is most fitting and appropriate to consider the proper design of education. It is in the opinion of many, mainly the process of collecting and retaining substantiated facts. This view is indeed fallacious. Although information and facts are the basis of all sound thought and progress,

the development of the intellect does not depend on their acquisition alone. If this were so, the man adept in the recollection of dates and names would be considered as fully educated. So also would the man who had traveled to the countries of the tropics, there to behold nature arrayed in all her luxuriance and fertility. Imaginary voyages to Mars, or lazy jaunts to the exotic East may give one the knowledge of obscure facts and rare experiences, but they do not bestow true knowledge or real edu-

cation. The creator of a Utopia may have the fancy of a poet, but he has not that fullness and richness of mind in all its branches that true education gives. Therefore education endows man with something higher and more excellent than the mere possession of knowledge. Education to complete its purpose must inculcate in the mind the power to think and to apprehend all the experience that comes to the intellect through the senses. Education

Education and Life

Bachelor Oration by William J. Siebert, A. B.

The existence of thousands of schools, the enrollment of millions of students give testimony to the marvelous influence of education. Boys and girls, men and women rush pell-mell year after year into Grade Schools, High Schools, Academies, Colleges and Universities at the echo of the word 'education'. Is it any wonder, therefore, that one should ask for the meaning of this great motive force that causes men so much concern? Is it irrelevant that, after one has pursued the promises of education for eight years in Grammar School, for four years in the High School and for four years in College, he should examine the goal that he has attained and discover if the ideals which have lured him on and on for sixteen years have been fulfilled? That he should do so, is neither strange nor improper. On the contrary, it is well for the graduate to take an invoice of his stock, to make a retrospect of his education, particularly his College education, with a view to finding out if it has equipped him for the life into which he is about to enter. In making such an invoice, however, he should take care not to ascribe something to the aims of education which education does not pretend to accomplish. He must proceed methodically by discovering first the real aims of education and then by comparing his own accomplishments with those general aims. Manifestly, it is not in a mere diploma or in the privilege of attaching certain symbols behind a name, in which the promises of education consist. These distinctions, after all, are incidental and external. It is something within the graduate, something that is a part of him, in which the fulfillment of these promises is to be found. The nature of these aims and promises and the bearing which they have on life is the question that must first engage his attention. He can best proceed by asking a definition for education.

Is education something grand and noble, something that is desirable, or is it a phantom, a chimera or a superstition as some jocosely cynics would have us believe? Innumerable meanings have been attached to the word. Innumerable aims and purposes have been ascribed to it. The Greeks, the Romans, the Chinese, the medievalist and the modernist differ in their conceptions of the word 'education'. If, however, we examine their definitions closely, we find that in this one thing they seem to agree; namely, that education is a preparation of some sort. Here, then, we have the basic idea of education. Education is a preparation; a preparation for life, both in this world as well as in the next world. Yet, life demands preparation for countless things; it would, obviously, be impossible for education to satisfy all such demands, though lately she has placed burden after burden upon her shoulders in an attempt to do so. Education must be content with satisfying the fundamental demand of life, which is the ability of attaining to happiness. Happiness is man's end, his aim, his goal. His every action springs from a desire for it and it is the only reward that will satisfy him. But, if happiness is the end of man, and the capability of obtaining happiness is the great need of all men, should it not be the purpose of education to develop those faculties in man which are the means of realizing his great desire? Indeed! The purpose of all educational institutions is to teach how to obtain happiness. In spite of all his errors and mistakes, Rousseau was right in his con-

ception of the aim of education when he said that human happiness and human welfare are the natural rights of every individual and that education exists but to bring about the realization of these rights.

Happiness, however, is a vague and mystic term and many conflicting definitions have been given of it. To some it seems to lie in the glitter of gold, in vast possessions, in power and authority; for others, it appears to lie in the enjoyment of the passions, and in the gratification of the taste. Yet, the millionaire and the ruler are usually the least happy of mortals. The drunkard, the libertine, the rouse, and the sensualist carouse riotously down the road of sense-enjoyment and, in the end, they find that they have sold their birthrights. Their lives have been failures, their education has failed to prepare them properly for the attainment of true happiness. Happiness does not consist in the garnering of wealth, in the acquisition of vast possessions or in the gratification of the senses. Education, therefore, does not pretend to make men rich; it does not pretend to teach a man how to make an easy living. A College is not a stepping stone to financially lucrative positions nor to positions of great responsibility and authority. The true aim of education is the formation of habits which are motivated by these four great forces: Love, Beauty, Truth, and Virtue; for it is only in the possession of these four forces that happiness is to be found. Education should teach a man Love, it should develop in him those faculties which are capable of enjoying the beautiful; it should fill him with a love for truth and a desire to seek the truth; it should direct the student to the light of virtue, which alone can warn him away from the pitfalls in whose depths resides the Prince of Unhappiness. In brief, education should give the student a proper idea of true happiness.

Love of God and love of fellowman are the two forces that should motivate man from the dawning of his reason to the setting thereof; for happiness is man's end and the love of God and his fellowman are absolutely requisite for the attainment of that end. He who hates his God, he who hates his fellowman can never be happy! Love rises above environment and above every thing material. It knows neither riches nor power. True love is spiritual, it is a magnet drawing soul to soul. It knows no limits, for it follows to the utmost confines of human habitation and deserts him not when he has passed into the land that knows no bounds. The missionaries amid all the squanness and poverty of uncivilized tribes are supremely happy because they are filled with great and boundless love. It was love of God that tore Aloysius from a wealthy and powerful position and made him take the great vow of poverty. Aloysius was happy and never regretted the sacrifice that he made. He proved as so many men and women prove day after day that love is in no wise connected with material prosperity. Again, it is the great force of love of man for woman that unites the two in wedlock and enables them to overcome the otherwise unconquerable obstacles of married life. True love is spiritual, sacred and pure. Now since happiness is the end of man, since education purposes to show man how to attain to true happiness and since love of God and love of fellowman are essentially necessary for the attainment to happiness, it follows that a man's education should teach him

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HONOR ROLL

Second Semester

College Department

"A" Students

	Hours	Points
William J. Siebert	19	57
M. P. Loughron	18	51
George H. Pfeffer	14	42

Sophomores

John W. Stafford	19	57
Mariette M. Murphy	18	51
Armand J. Lottinville	14	42
Bernard Mulvaney	12	36

"B" Students

Seniors

Joseph P. McGovern	17	45
Maurice L. LeClaire	17	45
Joseph E. McCarthy	17	42
Warren J. McClelland	18	39
Paul G. Hutton	17	35
M. I. Cleary	17	34
Ernest Walsko	16	32

Juniors

James Fitzgerald	18	43
Adrien Richard	18	45
Joseph L. Drolet	17	43
James A. Nolan	19	42
John L. McMahon	21	44
Linus B. Meis	19	38
Donald McCarthy	16	32

Sophomores

Thomas R. Doyle	18	48
Rose T. Smole	17	39
Raymond Boysen	17	39
Edward Muccelli	21	44

Freshmen

Edward E. Walkowiak	18	44
Clarence Dempsey	17	42
Charles R. Murphy	19	46
Thomas E. Hayden	18	41
Charles E. Clifford	19	40
Robert E. Tucker	18	39
Meryl J. Casey	16	34
Cecil Collins	15	32
Bernard Senninger	16	32
Lloyd Warne	14	32

Academy Dept.

Fourth Year

	Subjects	Points
Joseph Sullivan	6	16
Bernard Murawski	6	13
John Rice	5	13
Paul Chouinard	5	13
William Marr	5	13
Robert O'Shea	6	12
John Cornyn	5	12
Roger Stevens	5	12
Raymond Wenthe	5	12
Verl Byron	5	11
Francis Cody	5	10
John Farrell	4	10
Thomas Sullivan	4	10

Third Year

Werner Salg	6	18
Ralph Marr	6	17
John Comina	6	13
Ferdinand Madero	5	12
Paul Lamontagne	5	11
Francis Paris	5	11
Paul LaRocque	5	10

Second Year

John O'Brien	5	15
Joseph Degnan	6	12
Vincent Cinquina	5	12
William Dias	5	11
Jerome Ratcliffe	5	11
George Robinson	5	10

First Year

Thomas O'Neill	6	18
Louis Drassler	6	18
William Mackler	6	18
Francis Perino	6	16
John Reilly	5	15
Rosewell Arseneau	5	13
Peter Glasch	5	13
Norbert Egges	5	12
Louis Hebert	5	12
Joseph LaMarre	5	12
Normoyle Keegan	5	11
Maurice Madero	5	11

A Liberal Education

Bachelor Oration by Eugene J. McCarthy, A. B.

When we study the changing and varied history of the human mind, when we attempt to fathom the subtle and profound thoughts of the great minds of past ages, when we have been inspired, enlightened and thrilled by the captivating dreams and the high idealism of the noble men who have preceded us, we find a similarity in their educational doctrines. Although the educational ideals of one age may have differed from those of another, although one century may not be closely related to that of another in its educational methods, still all great men have accepted and have tried to realize in their lives a definite scheme of education. In every age, the subtlest minds, whether they be those of peaceful philosophers, inspiring poets, or broadminded statesmen, have all united in an ardent and insistent appeal and have demanded the education of man to the limit of his capacity. This was the ideal of Aristotle, whose writings have become the basis of scholastic philosophy. It has impelled Plato to sketch his dream of a perfect Republic, so that his enthusiasm yet lingers as the music to which humanity marches. He has been the fountain of beauty at which the poets and seers of all ages have nourished their souls to become an inspiration to men. The same impulse of genius made Socrates promulgate his theory that "man is the measure of all things." These Grecian philosophers have proposed their doctrines of education with the hope that man would become more complete in his nature, more perfect in his duty. They were desirous of educating man, not according to narrow standards or petty technicalities, but rather along the heights to which they conceived capable of attaining. They would make of him, by the power of education, a noble citizen of this world and an angel destined to reside in the Kingdom of Eternity. And as the Athens of old reflects the splendor and grandeur of Grecian culture, so these great men represent in themselves the magnanimity and the completeness of a liberal education. Rome, the mistress of the old world, produced the greatest of statesmen and also a Cicero, a Horace and a Virgil. She knew the value of a liberal education when she defined her doctrine as "a sound mind in a sound body." St. Augustine, who thundered his message of truth down through the ages and whose light yet lingers along the blue waters and the shores of the Mediterranean, and his successors who brought the culture of Rome to the Barbarians, were men who fanned the flame and strengthened the hopes of a liberal education even in its darkest hour. St. Thomas and the other teachers of the middle ages who, by sheer intellect went deep into the uncharted ocean of human reason to show the sweet reasonableness of faith, were men who exemplified in their lives and who evidenced in their University teaching the practical worth both social and individual of a liberal education. They made the medieval universities sanctuaries where the mind of man was revered next to its Creator. Their inspiration, a liberal education, so penetrated contemporary life that the dream of the schoolman was written enduringly and lovingly, not only into the minds of men, but into the stones of their famed cathedrals and into the immortal allegory that Dante has left to charm the minds of men. Thus one age has passed and another has arisen heralding man on his march

through the valley of time, but through all this evolution of time, man has felt the spell of education's charm. Science arose and grew mighty in its power. It brought the wonders of the material world close to man. Through its power, he has tunneled the earth and has ascended into the heavens. In fine, it made him rich in body, but poor in mind. To offset this, there arose the mighty figure of a Cardinal Newman who, when the idea of a liberal education was waning before the progress of science, wrote his "Idea of a University" to overcome the exaggerated claims of scientific education. Since his death, his book has been the gospel of education. It is an enlightenment to the present and to the future must be handed intact so that education may avoid bankruptcy and chaos.

What was it that led the greatest of men to attempt this work for education? Do they not profess in their doctrines that man is composed of more than mere intellect? They view him as a feeling, living, sentiment being capable of great and harmonious development and to this expansion and increase of man's power they devoted their genius. They knew that man had a soul, a sense of beauty, of worship and of reverence. They realized, that if he would reach the perfection of his nature, he must distinguish the noble, the pure and the true from the mean, the base and the false. They desired him to be complete, not only in mind but in that full power which his very nature desires. They did not wish him educated in mere science, history or literature, but they demanded that he be given that complete development which is the mark of a liberal education. They respected the integrity of human nature and the manifold activities of which man is capable. They would not starve one element of his nature nor allow any to decay. They would apply a thorough education to complex man. This is what all great men have accepted as the chief end of their educational doctrines.

This liberal education is not a phantom to be pursued by dreamers nor is it only a theory for visionaries. Man, by his very nature, seeks complete development. He is forever trying to better his conditions, to acquire information, to search and to reach out for the truth. The greatest of men have not sought education along one definite line, for liberal education does not consist in mastering a large amount of scientific facts, neither need it contain the whole body of the world's literature. It does not consist in listening to brilliant lectures, nor does it reside in a great amount of time spent in laboratories. It is not mere accumulation of theories, facts or ideas, but it is the definite action of the mind upon each new experience. It is that mental power which associates one idea with another and which relates all ideas to a distinct center before a final judgment is passed. We often hear of a man who has traveled far and widely, of another who knows the science of the universe and of another who knows the history of the world from its very beginning. Yet these men may not possess a liberal education, if they lack that capacity of co-relating one idea with another. A liberal education is peculiarly at home with the mind of man and its main purpose is to sharpen the mind, to render it keen and pliant. It enables the mind to judge the light of truth and knowledge from sophistry and the darkness that education, at times, brings before the student. It

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Memorial Day Address

By Maurice L. Leclair, A. B.

As we gather here today to honor our dead and derive inspiration from their example, our minds and our hearts must turn back to a similar occasion in our history and to the famous words that were spoken on that day. If, with the earnestness of a sincere heart, Lincoln could exclaim, "We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract," with what humility must we confess that we cannot dedicate, cannot consecrate, cannot hallow the memory, not only of the brave men who fought at Gettysburg, but of the heroes of three centuries of combat and toil. For today we pay tribute to the generations whose successive efforts have built our country; we recognize the great contributions which each tide of men and women has laid on the shores of American progress, we stand in rapture at the noble edifice, the luminous ideal of their dreams, a land of liberty and happiness, a nation among nations.

Over three hundred years ago the first of our forefathers landed on the shores of America, built their rude huts and began a life-long struggle with the soil and the natives. They died without realizing their dreams, and perhaps drenching the soil of their adopted land with their blood, and thus fructifying the land for the coming generations. Their children tilled the broad acres, cut down the waving forests, and in the course of time and of human events, the cradle of a new nation began to shape itself. Settlements grew into provinces; the pioneers had fulfilled their task and died. Over their dead bodies, so to speak, the multitude of their posterity founded the new nation, and marched forward to new fields and greater heights. Patrick Henry, Samuel Adams, Hancock and Washington breathe a new spirit; hope mounts in every breast and gives arms to the able-bodied and prayers to the feeble. Out of the strife and travail and labor, an infant nation is born and draws its first gasp of liberty. Patrick Henry and Hancock and Samuel Adams and the minute-men who stood at Lexington and Concord, starved at Valley Forge and cheered at the surrender of Cornwallis, your work is accomplished; let a thankful nation close your eyes in death, and enshroud your worn bodies with the banner of liberty, your work is accomplished! Let Washington and Jefferson and Hamilton and that long line of never to be forgotten statesmen elaborate and protect the greatest of American institutions, that admirable document in which a people's heart beat pulses at every line, the constitution. In those doubtful hours when the life of the nation hung in the balance, the foundation was laid for the future world power which was to extend from sea to sea and plant its flag on the distant corners of the globe, and whose history, from its inception to its present glory, covers a span of years which we, even in our imagination, can scarcely bridge.

But what inspiring scenes can we read between the lines of history, scenes of hardships and privation, of success and growth, of devotion and sacrifice! "Young man go West" becomes the slogan; new territories are opened and a steady stream of those hardy men and women spread like a gigantic fan over the Middle West and West and Southwest. In boats, in wagons and on foot, they reach the coveted destinations. Some stop in Ohio, Indiana or Illinois, clear the hard soil with their axes and sow

their corn, wheat and barley; others push on towards the horizon; the Great River is reached, but onward trudged the bearded marchers to Missouri and Kansas, to California and Oregon, and behold, after the hardships, the golden harvests. Great discoveries forecast immense avenues of progress; cities spring up where once roamed the buffalo and the Indian; steam crosses the ocean, plys up and down our rivers and lakes, connects our inland cities and towns.

But the scene becomes again dark and obscure; dire mutterings fill the air; thunder and lightning rend the heavens; men stand appalled as the tempest breaks. Death and desolation stalk through the land, until at last, the smoke of battle clears away, the warring millions lie exhausted on their arms and the nation is plunged in sorrow. The clock of progress is turned back a quarter of a century; but out of the torment rises a new people, as the blade is drawn from the fire more flexible and stronger. Union and strength forever and liberty for all! A latent vitality heals the gaping wounds of war and once more the crisis is past. Wealth increases marvelously, factories spring up, commerce develops, and the entire industrial scheme grows apace. And yet another ordeal awaits the growing republic. The great inferno of the World War engulfs lives and wealth and plunges the world into desperate economic straits.

Such, briefly, is the history of our great nation; and were we today merely to cast one retrospective glance and take notice of the historical background which every one of us has received in heritage from the vanished races, we would feel the result to be worth while. But there is a higher moral to be drawn from the continuous endeavor of the men who lived and died in our great country. It is most important for us to know what motive principles inspired our public men in the political, social, economical and educational world. It is not my purpose in so short an address to trace the democratic idea in all its branches, nor the social and other tendencies of the past. Rather, it is sufficient to bring before your minds the fact that nations like individuals, do not live on bread alone; they live on principles and it is in the light of past American principles that we should confront the present and shape the future. The past has left us a patrimony and it is in our own interest to make it fructify. To quote once more the words of Lincoln "It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced."

The unfinished work lies about us in great abundance. We are living in an age portentous of great events. We see the most incredible progress, the most fabulous of achievements. The greatest feat of modern times has just been accomplished, but Lindbergh's flight is less important in itself than in its consequences. Aviation has received a tremendous impulse, opened new fields of endeavor. Industry is undergoing a process of mechanic perfection; machinery is every day being invented to perform the work of the world with less output of human energy. Then glance over the political, social and educational institutions of the day; woman suffrage and referendums; the trend of legislation to insure the welfare of the family; schools, colleges and universities dot the land; never before have such facilities for intellectual promotion been afforded; yet I need not tell you

that there are dark shadows in the wonderful picture that our country presents today. It is not true that we may rest on the laurels of the past. If there is any lesson to be drawn from our dead, it is the necessity of progress, of ever pushing forward, of facing the problems of the times and of solving them, of making our day and age more fit for right human living. And we have problems of the greatest magnitude on every side. We say that we have perfect democracy, and yet already there are signs of centralization in government, of tremendous power vested in a few men who control the arteries of wealth; we say that ours is a land of freedom and liberty, regardless of race or creed, yet today there is a candidate for the highest office in the U. S., who is being discriminated against, because of his religion; we call our country the land of wealth and of plenty, yet millions are struggling in the depths of poverty, victims of an insane industrial system; we boast of our houses of learning and we feel gratified at their very considerable enrollment, yet are we sure that an adequate instruction is being given? Are we not rather sacrificing a great deal to the utilitarian spirit of the modern world? Again we point to our admirable asylums and orphanages and we congratulate ourselves at solving the needs of society and of the family; yet we close our eyes, or at least, we undervalue the ideas that are sapping the basis of individual, domestic and social morality. These are facts that need no mention, and for us who can drink at the fountain of truth, the danger of error is all the more evident. As students of a Catholic College we are aware of the pernicious character of these teachings; as citizens, mindful of the significance of the past, we remember that "republics are founded on virtue."

Turn to the consideration of world movements; what do we find?—the world at our feet. Will the outcome of such a situation contribute good or evil to mankind? That is a question which we must not lay aside. For it is at our command to lead the nations of the whole world to the blessings of peace, to guarantee to the weaker nations the benefits of liberty and happiness. Truly, we are entering on the most decisive turning points of our national history. Our work is laid out before us, the past is our source of inspiration and the present is our scene of action. We are the actors of the drama of a nation, and the future depends on the course we will follow or the paths we will trace. Let us hasten to comply with the wish expressed by Lincoln as he closed his Gettysburg address: "It is for us to resolve that the dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom." Let us give our country a new birth, difficult as that may be; let us live from the limitless treasures of the past, to better understand the present and mold the future. As students of this institution, we cannot omit, we cannot pass over in silence the memory of those who have departed from St. Viator's College in fulfillment of Lincoln's ideal, to protect and perfect the government under which we live, to spread the influence of right human living, to elevate the souls of men towards God, and to impart to the youth of our country, in this institution and in others, those same principles with which they were nourished. To those who have passed from the scenes of their endeavor to receive the reward of their toil, today we submit our respectful admiration, while we steep our souls in the spirit of their spirit, and guide our lives by the shining light of their example.

The Voice of '28

Delivered by Warren J. McClelland, A. B., at the Banquet in Honor of Bishop Sheil

On this day two groups of men, dedicated to the Catholic cause, assemble at their Alma Mater; a shrine made sacred because of happy memories, associations and traditions. The one group—tried and true in their love and devotion—coming back to this fountain-head of learning at which they drank short years ago, with the honors they have won thus far in life thick upon them; while the other, but now turning from the fount, pauses for a short interval to catch one last inspiration from this joyful occasion, on which both, united by a common bond, a common love of Catholic education and Christian fraternity, extend a sincere greeting to one of their number, but recently consecrated a Bishop, Bernard J. Sheil. This then is our purpose, to honor him—who honors us—by being here.

But who am I, you may ask, to utter a word of praise for him—to speak thus before so distinguished and noble an assemblage. And if you have forgotten who I am, I must needs tell you. For I am the individual, and I am the multitude. I am a future priest; a future parent; a doctor, lawyer, merchant, if you will. Yea! even a future Bishop, for I am youth! I am a generation! I am the Church and I am the State! You must hear me. You cannot deny me.

On this day of days I am imbued with a high resolve. It is not an intellectual, physical or spiritual exultation common to myself. The same was shouted from the pillared heights of antiquity; and the same has been precipitated down the labyrinthine ways and years of time. It has slipped in tuneful melody from the song-filled lips of every wind; and has been pictured in the billowed-down of every fleecy cloud. It was vibrating in the hearts of yesteryear, and it pulsates in the hearts of today. It throbbled out of our Mother's soul, into our own—and on—throughout cycles governed by a Divine Will it will continue leaping, pulsing and bounding just as it did when first the creature man was given life.

It is, my friends, the desire, the impulse to accomplish high and noble things; deeds that are born of the spirit and executed with a determination of the will which makes them at once great and heroic; deeds which can be consummated only through constant toil and unstinting self-sacrifice; deeds that shall challenge the admiration of youths to come, even as you here gathered have challenged ours; accomplishments that shall be the realization of those ideals, gathered at this Christian shrine, which have elevated and ennobled our minds and our hearts during these priceless and treasured days, "Our College Days."

It was a desire such as this which burned as a holy fire within the heart of Bernard Sheil, he whom we honor as a Bishop on this day. Not long ago he stood, as we now stand, a graduate of a Catholic College, willing and anxious to labor and to work. Through the inspiration of noble men, and through his own energy and perseverance he has risen high in the most sacred of all professions, the Catholic Priesthood. In cosmopolitan Chicago, where Catholicity is eminently Catholic, he came guided by the light of truth and realized, in their fullness, the ideals of his youth. The years of his life have been years of accomplishment. The city of his birth is blessed in his

priestly ministrations; Catholicity is reflected and advanced in his priesthood; and he has set before our eyes an illuminating example, to guide and to direct us, which can be best explained in the one word, character.

It is well that we, the graduating class of 1928, look to a man such as this for guidance and inspiration. In his sterling character we can read for ourselves the greatest lesson which life has to teach; the lesson upon which life itself is founded. The lesson of how to live. Directed by this inspiration and broadened by the spiritual, intellectual, and aesthetic knowledge we have made ours during our College days, we can well lift our hearts to the poetry of life, and drink deep of the charm and the grandeur of the world about us. We shall be prepared to meet all obstacles, to overcome all difficulties, and to walk with unerring feet down the pathways of the world. We shall be possessed of a joyfulness of spirit and a clearness of vision that shall make all our tasks, no matter how burdensome, pleasantly light. Thus, by the inspiration which we shall catch from his life we shall be able to add, as he has added, to the honors which students of Viator have brought back and recorded as part of her glorious tradition, that tradition in which we can read the nobility of truth; that tradition in which we can discern the glory and the lastingness of virtue; and that tradition by which we have learned to hold our faith, our friends, and our ideals above all else. We honor and we reverence our Alma Mater; and we hope that she may always be as she is now, a moulder of good Catholic men, holy priests, and saintly bishops.

On this day we realize most clearly our need for high aspirations and courageous hearts, and therefore, we look to you, Bishop Sheil, and to all other sons of Viator, for guidance; and, though we here part, through your lives we shall know better how to live and in your high character and nobility of soul we shall have a guiding light, to direct us, to guide us, and to inspire us.

We, the class of 1928, sincerely hope that the greetings extended at this banquet may ever resound in your heart, and that we who greet you may ever turn back to this day to realize again its beauty and its significance. And that this and countless other kindly memories, may ever pull at our hearts, calling us back, calling us once more to our College home. Home to enjoy once more the sweet companionship of those dear friends, with whom we have beguiled the hours; with whom we have studied, laughed, sorrowed and prayed.

But now, we must go; other voices are calling, melodious and clear; they are the voices of the world, coming as rhythmic chants from over far-off, mysterious seas; as haunting echoes adown the valley ways of cloud-crowned mountains; and as plaintive murmurings from out of toiling and bleeding cities; now supplicating, now commanding; calling and clamoring for youth; to leave today behind and tread down life's tomorrows.

We must answer their call; truly we must go; in their insistent voices, they may have power to allure us, to enchant us, and to hold us for a time; but they cannot keep us. We know that in days soon to come we shall meet you here again, and that it will be a happy meeting, for we shall smile.

Religious Tolerance in the United States

By William J. Siebert, A. B.

The subject that we shall discuss in this paper is one that is receiving no little attention at the present time. For the past two years contemporary literature has been reflecting a question which many intelligent Americans are presently asking themselves. Was there ever and is there now true and real religious tolerance in the United States? The discussion has, by no means, been kept within the bounds of the abstract. It has become exceedingly concrete. Strange to say, however, the question lately has taken a somewhat different aspect. It has centered itself on the Catholic Church and now asks if a member of the Catholic Church can remain loyal both to his religion and to his constitutional principles. It has been taken for granted most cavalierly that all non-Catholic denominations have always practiced toleration in the United States and that the only great fear that harasses the liberty of this liberty-loving country is the institution of the Catholic Church. Now there must be some reason why the tolerance of the Catholic Church should be called into question at this particular time. One wonders if the question has been brought before the public for religious or for political reasons! The controversy was initiated through a question of politics, and, if we mistake not, politics has been the incipient cause of all the articles and papers which have recently appeared on the subject. Indeed, one is inclined to believe, that, although the question has been debated for the greater part by men who were directly concerned with religious problems, a political intrigue began and has constantly fed the flames. In other words, political machines have hoped to benefit by a controversy which, they thought, would place the Catholic Church in a bad light and, simultaneously, repress the hopes of any of her members of attaining to positions of trust in the seat of government. In order to do this, they had merely to encourage certain groups, who were bitterly opposed to the Catholic Church, to give unrestrained vent to their warped feelings, and again, if possible, to induce 'one of the twelve' to call into question the traditions and institutions of his Church and to color them with taints of injustice and medievalism. They experienced no difficulty in ferreting out the former, and, unfortunately, they succeeded also in finding the latter. The tendency of the controversy has been to question, not the tolerance of the constitution or of Protestant denominations, but, the tolerance of the Catholic Church. In accordance with their common practice, Catholic controversialists have followed a course of defence rather than of offence, and, thus far, have been content with refuting charges that have been brought against their Creed and Church.

We shall not, therefore, enter into any defence of the fundamental principles of the Catholic Church or into an explanation of any syllabus of the popes. Catholic controversialists have shown clearly enough that the Church is dogmatically but not politically intolerant. Fighting a host of misquotations and misstatements, they have again and again shown that the Catholic Church is not intrinsically involved in any question of politics in the United States or elsewhere. It were time, we think, that someone should turn the light of truth on those who have, hitherto, pretended to use it and examine the principles and

aims of the society which is so clamorous in its proclamations for religious liberty. This is a far-reaching question, however, and would involve much research and study. Besides, it would be a task of which a theologian alone could adequately treat. There is, however, one view of the subject that any student of history can with some authority speak on. This view is the historical aspect of non-Catholic tolerance in the United States. Such shall be the subject of this paper. It shall be our purpose, therefore, to limit the discussion to a comparison of religious tolerance in the United States as evidenced by the Catholic and the non-Catholic Churches. It is from a political point of view, too, that we shall treat the subject, since, as we believe, politics is the underlying basis of the present controversy. Only unbiased history shall prove our weapon. We hope to make our paper an objective rather than a subjective discussion, basing our contentions on historical facts rather than on pseudo-facts or on warped feelings.

It is well known that one of the primary reasons why many left home, country, and friends to come to the unsettled land of America during the seventeenth and eighteenth centuries, was for the purpose of securing freedom of conscience and of worship. Baptists, Reformists, Separatists, Dissenters, Pilgrims, Quakers, Huguenots, and Catholics settled in America to find peace and religious liberty. Repressed and insulted in lands that seethed with the spirit of intolerance they ventured across the boundless deep to a land, full of dangers and hardships, and yet withal, a haven of peace and freedom. It is true that many traversed the ocean and settled in this land of ours under the auspices of certain companies established by the government of England. Primarily, the purpose of such settlers was to acquire homes and wealth; we notice, however, that, after they have become firmly established on the wild shores of the new land, they become much concerned over the question of religion. Many of them break away from the established churches, that of England especially, and found churches after their own conscience and desires. With such colonists also, therefore, religious liberty was an ulterior motive for the passage across the Atlantic. Here, then, we find a number of various sects and creeds, differing very much from one another, planted on the virgin soil of but one land. What would one suspect in such a case? Does he not anticipate a spirit of tolerance among the members of these various creeds? Does he not feel that, after they have protested against the tolerance of others to such a degree that they underwent innumerable dangers, these colonists would be very much set against any signs of intolerance among themselves? Does he not, in fine, expect a common note of sympathy and friendliness among them?

But behold what takes place! With the exception of Maryland, Pennsylvania and Rhode Island, the colonies became embroiled in a hot pan of religious intolerance. The Catholics, the Quakers, and the followers of Roger Williams were the only denominations inclined to grant religious freedom. The colonists, on the other hand, of Massachusetts and Virginia especially became just as unforbearing as their oppressors in England and elsewhere had been. Those who did not conform with the principles of the church established in the colony were refused all legal,

political and even civil rights, were frowned upon, and sometimes were actually persecuted. The Dale's Laws of Virginia prescribed that all newly landed emigrants should visit the minister and satisfy him as to the correctness of their religious opinions or receive a daily flogging until they did so. In Massachusetts freemen could take part in the choice of government officials, but none were admitted as freemen unless they were members of some Puritan church. In other words, citizenship was based upon Church membership. In England, at least, all freeholders, whether they were members of the Established Church or were not, had the right to vote. In the Massachusetts Bay colony only members of the Congregational churches possessed that right. The Puritans discountenanced both Catholics and Quakers, but the Catholics seemed to have been special objects of their bigoted aversion.

Governor Edward M. Wingfield, the first president of the Virginia Council, in 1608 was forcibly and illegally removed from such presidency because it was suspected that he was a Catholic. One of the main objects of Dale's Laws was to exclude Catholics from the colony of Virginia. Lieutenant-Governor Francis Nicholson, who had been sent by Andros in 1687 to manage the affairs of New York, was suspected of being a Catholic and was driven from the city by a troop of militia under Jacob Leisler. After vainly attempting to establish a colony on Newfoundland, Lord Baltimore with his household and followers left that island for the pleasant country on Chesapeake Bay. On arriving at Jamestown he was asked to take the oaths of allegiance and supremacy and thereby repudiate his allegiance to the pope. This he refused to do and as a result was not only received with coldness but by the more fanatical was even threatened with personal violence. The Catholics were not even immune in their own colony of Maryland. Richard Bennett and Claiborne with a force of non-Catholic Marylanders and Virginians compelled the Catholic governor to resign and appointed Puritan commissioners in his place. They immediately enacted a law which provided that no Roman Catholic could be protected in the province. Toleration was granted to all except Roman Catholics, Quakers, Anabaptists, Brownists, and some members of the smaller Protestant sects. The Puritans, in short, tolerated no one but themselves. Though the colony was restored to the Calverts, the government was again seized by Maryland Protestants during the reign of William and Mary of England. It was only when one of the Calverts became a Protestant twenty five years later that the colony was restored to the Catholic Calvert family.

It was only through the untiring efforts of the Calverts that the Catholics succeeded in gaining a tract of land for themselves. Unlike most of the other settlements they evidenced a spirit of tolerance and sympathy. Some historians are of the opinion that half of the emigrants who came over in the Ark and the Dove were Protestants. What a spirit of fellowship this fact offers! Nor did the Calverts exclude them from the land that was rightly their own. The first assembly was composed of all freemen, regardless of creed. It is known that in the instructions which Lord Baltimore gave to the colonists before they sailed from England, he directed that absolute impartiality between Catholics and Protestants should be observed, and that even a

discussion of difference of religion should not be permitted. In 1649 the assembly of Maryland passed the well known Act of Toleration. A fine was imposed against any person giving vent to any intolerant speech. Those were reprimanded, too, who applied to others such epithets as Puritan, Jesuit, Papist, or heretic. The Act of Toleration prescribed that the enforcement of conscience in matters of religion had frequently been fraught with dangerous consequences and that, the better to insure amity among the inhabitants of the colony, no person professing belief in Jesus Christ should be in any manner troubled, molested or discountenanced for or in respect of his or her religion, nor in the free exercises thereof. Does not this great Act merit a reward of at least great respect for the spirit of tolerance shown by the Catholic colony of Maryland? Is not this a mark of real American spirit? The first article of the Bill of Rights offered no greater assurance for religious tolerance than did the Act of Toleration of 1649.

The great men whose names are so closely attached to the Revolutionary Era in the United States by no means thought the Catholics to be intolerant and, therefore, unworthy of any government posts. In 1776 Congress sent Charles Carroll of Carrollton, Benjamin Franklin, and Samuel Hopkins, as commissioners to influence the people of Canada in favor of American interests. Reverend John Carroll, who later became Archbishop of Baltimore, was asked to join them and he generously consented to accompany the envoys. It was by two Catholic countries that the colonies were assisted in their struggle for independence. At the battle of Camden the Maryland troops under the leadership of the Catholic von Kalb exceeded all in offering their blood for the principles of freedom. Half of the generals and officers of the Revolutionary War were Catholics. Among them were Lafayette, Rochambeau, Kosciusko, Pulaski, von Kalb and Commodore Barry. Father Gibault, a Catholic missionary, rendered George Rogers Clark immense service in the winning of the West. Indeed the Catholics were ever among the foremost in offering their services and lives for the principle of freedom of conscience. In response to the congratulations of leading American Catholics on his election to the presidency, George Washington wrote, "and I presume, that your fellow citizens will not forget the patriotic part, which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance, which they received from a nation in which the Roman Catholic religion is professed. And may the members of your society in America, animated by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity." Unfortunately, many of the fellow citizens seem to overlook such services rendered by Catholics, which the Father of his Country presumed they never could forget. Washington evidently found no incompatibility between the political and the religious duties of Catholics. Nor, in fact, did any of the really great men of his time think so. Men like Hamilton, Jay, Madison, and Jefferson recognized the great work performed by Catholics during and after the war.

One of the five intolerable acts of 1774 extended the province of Quebec

to the Ohio River. French law was restored in that province, and the Catholic Faith established. Competent historians tell us that the Puritans were gravely offended by the grant of full toleration in matters of religion to the Catholics of Quebec. And to think that the five intolerable acts of 1774 were the immediate pretexts to the outbreak of the war! Though the hostility to the Catholic Church on the part of the New England states was modified somewhat by the friendship of France and of Spanish America during the War for Independence, one historian tells us that as members of the Catholic Faith became more numerous and their Churches began to multiply, malicious people fanned the embers of religious hatred until popular passion was at white heat. At Charlestown, Massachusetts, a mob surrounded a convent at midnight, woke the nuns and boarders, and drove them half dressed into the night. The rioters smashed the furniture, profaned the chapel, stole the jewelry, and applied the torch. In 1844, at Philadelphia a mob burned twenty-nine dwellings of Irish Catholics, a church and a parochial residence. The sisters at the convent were driven out and bereft of their home. In 1856 an "American" or "Know-Nothing" convention met in Philadelphia. Their platform declared that "Americans must rule America" and that "no person should be selected for political station (whether of native or foreign birth) who recognizes any allegiance or obligation of any description to any foreign prince, potentate, or power." This was intended to exclude from office all Catholics, because of their spiritual allegiance to the Pope. In general this has been the argument of anti-Catholic writers in the present day controversy.

In 1891 there arose a society known as the American Protective Association. Its purpose was indicated clearly enough by its open activity in arranging lectures by "ex-priests", distributing anti-Catholic literature and opposing the election of Catholics to public offices. Oaths bound the members of this organization "at all times to endeavor to place the political positions of this government in the hands of Protestants to the entire exclusion of the Roman Catholics." It attempted to blacklist all Catholics who applied for public appointments. Truly, it reeked with the dung of intolerance. Governor Stone of Kansas termed the association as undemocratic and un-American. Governor Peck of Wisconsin, Governor Altgeld of Illinois, Senators Vilas, Hoa, Vest, and Hill, and Theodore Roosevelt expressed their disapproval of the association in no uncertain terms. The A. P. A. was a strictly Protestant association; and yet it is artfully assumed that Protestant sects exude with the spirit of tolerance and that any of their members may take all official oaths without violating the spirit of the constitution.

In quite recent times, an organization, much similar to the Know-Nothing party, and to the A. P. A., and known as the Ku Klux Klan, has taken up the work of intolerance. R. A. Patton in the April Current History tells us that "In selling" the Klan to the people Clark (Imperial Kleagle) made use of a perverted Americanism, best described as a triumvirate of "hates." Hate for the Catholic was engendered because he was supposed to owe allegiance only to the Pope of Rome and to be work-

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Religious Tolerance in The United States

ing to deliver America to the Catholic hierarchy. Hate for the Jew was preached, for he was supposed to own America financially. Hate for the alien and the negro was made a tenet, for they were supposed to menace white supremacy in America. Along with these talking points went the declaration that the Constitution would be defended and where courts of law failed in this respect the Klan would take matters in its own hands and uphold that document's sanctity." What a mockery! What hypocrisy! To hold tenets that drip with the dregs of intolerance, that violate in every respect that great constitution which they pharisaically pretend to uphold! Hate! Yes! It has been hate and not reason that prompted the organization of these societies! "When courts of law failed in this respect the Klan would take matters in its own hands" is a tenet that is of treasonable offense. Note too, that they were all secret societies and that they professed to be Protestant organizations. Happily, these organizations have never succeeded in gaining control of the federal government. They have gained control of State legislatures and the course which they have pursued while in such control strongly indicates their un-democratic and anti-constitutional character. Had they gained control of the federal government this country would have been thrown in a turmoil of internal strife and much of its progress would have been forestalled. Let it not be thought, however, that it is our purpose to accuse Protestantism of intolerance. We remarked at the beginning of this discussion that such a question could only be handled by a student of religion and religious sects. Nor do we wish to maintain that all Protestants in America have been intolerant of religious opinions that were contrary to their own. We have merely attempted to show that if any members of the Protestant denominations or of the Catholic Church have given evidence of intolerance in the United States, they have been members of the Protetsant denomination. We have merely culled history for actual incidents of intolerance, and what we have found shows on the one hand that here in the United States Catholics have always shown tolerance toward those who differed in belief from them and that, on the other hand, Protestant denominations have shown at least a tendency towards intolerance. History gives evidence of such facts.

Though our task of comparing the Catholic Church and Protestant denominations as regards religious tolerance in the United States is now completed, we cannot end our discussion without asking just why a member of the Catholic Church should not assume the office of Presidency. Evidently it is this particular office which anti-Catholic controversialists deem incompatible with a Catholic's spiritual allegiance to the Pope. To rear some of them clamor, one would be led to believe that the President of these United States wields immense, almost unlimited power. One would think that he was an autocrat and that the other branches of our government, the Legislature and the Judiciary, were entirely subservient to him! Such a thought, of course, is absurd! The President is neither the maker nor the interpreter of the laws of this country. His duty is solely to enforce the laws that are made. Though the President enjoys much power, that power is necessarily limited and, though he enjoys many privileges, he does not lose his duty of responsibility and can be unmade almost as quickly as he is made

a President. If he fails in his duties or outsteps his constitutional rights, Congress, the legislature, can impeach him. What further restrictions on the actions of a President could be desired? Would a Catholic president be more powerful than a non-Catholic president? Does anyone think for a moment that a Catholic president will be able to violate a Constitution that a non-Catholic could not violate? Could he not be impeached and shorn of his office just as easily as a non-Catholic president? It is preposterous and inane to believe that the election of a Catholic to the office of presidency will mean the overthrow of everything that is not Catholic. Even, I say, if a Catholic president would desire to take such a course, he would be utterly unable to do anything of the kind. He would become the laughing stock of the people and not only would his own party repudiate him but even his Church would discountenance him. Catholic writers have pointed out that a Catholic can honestly take the oath of allegiance to the constitution of our country as it is presently interpreted. As long as the State remains within her own boundaries and decrees no law which she possesses no right to decree, Catholics will ever be able to take such an oath of allegiance. What is the more important office, the making of laws or the enforcing of laws? Certainly the making of laws, for the law maker is greater than the policeman. How account, then, for the presence of Catholics in our House of Congress? Have they violated the allegiance which they owe to the Pope or the allegiance which they owe to the people who elected them as their representatives? Have any of these Catholic legislators ever tried to formulate laws that were inimical to the spirit of the constitution. Decidedly, they have not! Such an accusation has never been brought against them. Again, is not the position of interpreting laws of greater moment than the position of enforcing them? Catholics have held important posts in the Judiciary branch of our government, two of them having been Chief Justice for a long period. The point I am driving at is this: since a Catholic seems perfectly justified in assuming an office in our legislative and judicial bodies, why should he not be justified in assuming the office of the Presidency? We Catholics can frankly challenge anyone to point out cases during the careers of these Catholic legislators and judges which would indicate their disloyalty to the constitution!

We trust that we have accomplished what we set out to do in this paper, namely, to show that in the light of history Catholics are entirely stainless in this matter of religious tolerance; that they have not only been guilty of intolerance but that they have actually furthered the cause of toleration; that they have never been remiss in their allegiance to the constitution but, quite to the contrary, have ever been on the alert to protect it and always ready to give their lives for it. We trust, likewise, that we have without animus shown that if any denomination would seem to have been intolerant in this land, it has been other than the Catholic denomination; that various Protestant sects would seem to have been closely if not actually allied with organizations which have openly declared their hatred for Catholics, Jews and negroes, and which have, thereby, violated both the letter and the spirit of the constitution. Finally, we hope that a Catholic will soon mount the seat of the presidency and prove once for all that there is absolutely no conflict between his allegiance to his pope and his allegiance to the constitution which he has sworn to uphold!

Tendencies in American Education

Bachelor Oration by Patrick C. Conway, A. B.

Scarcely half a century has passed since educational efforts in the United States have resolved themselves into an established method. Up to 1860 American educators were a group of experimentalists, trying many processes, working from many viewpoints, endeavoring to decide just what form and methods of training would most fittingly fulfill their purpose in a country such as this. In the old world, education had undergone a steady change in aim, content and method, with the changing economic and social conditions of the various countries. In America, however, conditions were different. Here was a land abounding in opportunities which required men with a practical knowledge and the means of developing the natural fertility of the country to its full extent.

The greatness of our natural resources, our youth as a nation in comparison with the countries of Europe demanded rapid development if we were to take our proper place among the nations. The material was present to establish us in our lofty position. Thus for a number of years educators were interested in various methods of instructing the youth of the land in the hope that they might arrive at a solution of the problem which faced the country.

It was very evident that the type of education which had been prevalent for past centuries would not satisfy our needs. The study of the classics, philosophy and mathematics was no longer sufficient. The age and the economic and social conditions of the country demanded a broader scope for education. Out of this demand grew a new conception of culture. This new culture implied not merely the mastery of letters and the habit of gentlemanly conduct; it required as well that a man should have acquired a certain perfection in some work that should lead to the betterment of society as a whole. In short, culture in America grew to mean a preparation for life.

Experimentation is the birth of science. Thus there grew up a great scientific movement in education. The movement had its beginning in the medical schools of the country and grew and expanded, until it was to be found in some form or other in every division of our educational system, from the university down to the elementary school. It included study of nature in all her various phases, the secrets of the animal and vegetable world, of the minerals of the earth and of the very elements which constitute the beauty of the heavens.

The sciences in America have borne many fruits which have been of splendid value not only to our own country, but to the whole world. In the field of medicine the fame of America has progressed to such heights that it has all but eclipsed the renowned clinics of Germany and Austria. Our technical scientists are so resourceful and inventive that their achievements are the wonder of Europe. Their progress has demanded various aids to facilitate their labors and the inventive minds of the country have been the answer to their needs. Throughout the whole nation, wheresoever we turn, we see progress, we see development, and the answer to it all is science.

Without a doubt, the sciences have been a great aid to education. However, just as no medicine is a cure for all ills, scientific methods can not be applied to all phases of education. Unfortunately American schoolmen have looked upon it in such a light,

very much to the detriment of art and letters. Literature to live must have freedom. Literature is the overflow of the heart and that tempestuous organ can not bear the restraint of scientific rules. It must be allowed to soar from the depths to the heights or it must die. In the words of Newman, "It is by great authors that the many are drawn into unity, national character is fixed, a people speaks, the past and future, the East and the West are brought into communication with each other. If such men are the prophets and spokesmen of the human family—it will not answer to make light of literature or neglect its study." America, although not neglecting the study of literature, is doing what is far more fatal. She is attempting to put it under her microscopes and into her test tubes to see what causes its pulse throb and as a result the genius of an Emerson, a Lowell, and a Hawthorne, although once blossoming in our land, is now becoming extinct and rare.

The past two decades have seen the American class room become the laboratory of educational psychologists. Our educators have been experimenting with the most precious and beautiful element of God's creations. They have been watching the reactions of youth. There has been an investigation into human nature. The faculties of the child have been carefully studied; his habits have been diligently observed. Surely such efforts should have afforded great opportunities for progress in education. Certainly after such an intensive study these men should see the character that must be made in education in order that it will conform to the child's nature.

It seems however, that we are mistaken. They have not been experimenting with education but with human nature. They have been attempting to do the impossible. They are desirous of changing the child's nature to suit the standards of education which they have set up, rather than to do the only logical thing, to make educational methods adaptable to the growing mind.

The rapid progress of our nation, our nation-wide display of wealth and grandeur, has brought about an unfortunate viewpoint as to the real worth of education. Today education is valued according to its productivity in dollars and cents. It is a preparation for life in the professions or in industrial competition and is esteemed of little worth, unless it gives a man a training which shall make him the possessor of wealth and comfort. The question that the student of today asks concerning various educational courses, is not will they bring me happiness, but rather, will they give me financial or industrial power, will they give me ease and comfort. The result is that the ideals of the nation are being lowered. We no longer look to education for fine and radiant visions; no longer are we guided by their inspirations. In truth, secular education in America is failing to give its youth any abiding, any guiding principle of life.

As an outgrowth of this tendency, we have in America, the class of premature vocationalist. This body of students, unwisely guided to an immature choice and hasty study of a profession, not only misses the liberal equipment necessary for the ultimate mastery of life, but indirectly they divert the scope of education from its true ideals. In the words of Charles Mills Gayley, the

motto of the present day student seems to be, "I want no little here below, I want it all and quick." If not money, then sudden success is the ambition of the average man today. This is a false outlook, for living means more than the satisfaction of the physical desires of man. It is only complete when the intellect is nourished by the knowledge of past ages, when the soul is satisfied by the knowledge that man is fulfilling the obligations which he owes himself and his fellowmen.

The idea of the equality of men has also left its mark upon American education. We know that all men were created with equal rights but we also know that they have been created with very unequal capabilities. It is impossible to give all men a college or university education. From the beginning of history, it has been a recognized fact that certain ones were not capable of either retaining or receiving the more complicated learning of the world. American educators have fallen victims to this fallacy of equality. They have attempted to make education suit the masses rather than make them rise to its level. If such a method continues, progress must cease, and past accomplishments will be darkened by the failures of the future.

The present effort on the part of educators to cover a large number of subjects in a short time, through the curtailment of the time formerly allowed to certain important subjects, is tending toward shallowness of mind. Their purpose seems to be to give the student a slight knowledge of many subjects rather than an intense knowledge of a few. Thus every day, we hear of universities increasing the number of credit hours required for a degree. They maintain that they are raising their standards, but facts do not prove their contentions. The ordinary student does not find a great deal of time over and above that which is required for the proper mastery of the principal arts and sciences. True he may find or perhaps it might be more correct to say that he takes time for various non-academic activities, but this he shall no doubt continue to do. In increasing the number of subjects to be studied, far from mastering them, he will be able to attain less perfection than before. He is given a mere smattering of knowledge. He is familiar with a little about this question and less about that, but he knows none of them. It requires far more time for a student to make a subject his permanent possession than it does to retain it until an examination has been passed. Assimilation is the great process of education and this is accomplished only when the student makes the matter of education his own, when he has become not merely a reader but a thinker. The student of today is not a man who is a quick reasoner and a deep thinker, his great ability seems to be in the agility with which he can use his senses.

If conditions in the schools which prepare a man for entrance into a university were bettered, such a policy on the part of university and college professors, might not be so detrimental in its results; but the foundations upon which higher education is built are not substantial enough to withstand such a burden as these additions prove to be. These lower schools have a tendency to advance too rapidly. It is not reasonable to expect that the mentality of the student of today is such that he

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is the co-ordinating principle which renders intelligible the diffused knowledge that one possesses. It dignifies the reasoning power by giving to the intellect a subtle prudence, a mental power and a consummate dexterity. Thus the primary, but neglected aim of education is not to supply the mind with the data of experience, but to nourish and cultivate the intellect that man might be prepared to meet and to judge the great problems that life inevitably brings.

Tonight as we reflect on the objects and advantages of education, we immediately call to mind the coat-of-arms selected by our distinguished and beloved alumnus, the Right Reverend Bishop Sheil. In it, there is found a star, the symbol for which St. Viator stands to the world. One readily discovers a striking similarity between the star and education. The stars are the windows through which man may peep to catch a faint vision of the loveliness of the heaven that lies beyond human eyes. Through contemplating the beauty of the stars, man may meditate on the glory of the Creator who has studied the sky with a little of the heavenly majesty with which He surrounds Himself in His own house. The stars, by their flash and quiver, light the pathways of the heavens with such intensity, that the serenity and light of the overhanging canopy flashes back upon the earth below the wonders of the heavens. The earth becomes the mirror for the light above. What the stars are to the heavens, true education is to its seekers. Its power lights the mind of the possessor. Its rays flare through the fortified battlements of ignorance. Its might powders into nothingness, the paltry inhibitions that contact with the world may have brought to the mind. What before was barren soil and an impoverished world has become, through the star of education, a castle fit to contain all the beauty made by the hands of man, and a human quality enabled to read the ageless and unaging decrees, brought to man out of the bosom of the Heavenly Father. As the Star of Bethlehem directed the "Magi" to the crib of the "New Born King", so the star of education directs man into conformity with the wishes of the Creator. To take the stars from the heavens would rob them of magnificence and beauty, so to take true education from man would rob him of a vividness of mind and a beauty of soul.

We, the graduates of a Catholic college, have been subject to an education based on the divine precepts of our Church. In deliberating on the expediency of such training, we again are bid to search the coat-of-arms of Bishop Sheil. This time we are attracted by the motto: "Emitte Spiritum Tuum" or "Send Forth Thy Spirit." As we ponder on this, we see a resemblance between the apostles and the true Catholic student. The apostles, before receiving the inspiration of the Divine Spirit, were a group of poor, illiterate fisherman. With the bestowal of the "Divine Gift" they were made new. Before, they were ignorant. He taught them all the truth of the Holy Spirit and confirmed them in strength and light. They were weak and timid men and he strengthened and inspired them with a courage that enabled them to suffer all torments, even death itself. Endowed with such gifts they carried the doctrines of Christ to the corners of the earth. Guided by the strength given by the Holy Ghost, they overcame all the difficulties which they met in their work. As the Holy Spirit inspired the apostles,

so also thorough Catholic education ought to be an inspiration to the student. It not only gives understanding and truth to the intellect, but instills in his soul a new courage and a permanent power. True Catholic education remakes man in some way comparable to the manner in which the Holy Ghost remade the apostles. It must make him fearless and bold, as a defender of truth, an amiable but powerful opponent of error, a man of the world but a dweller in the heights.

Tonight regret and sorrow burden the heart and overpower the mind not with a sentimental emotion. but it is one rung from the depths of a young love, now about to be severed from all that has profoundly appealed to it for years. In moments wherein man becomes isolated between two worlds—one the past that has been for him a world wherein to dream and hope, the other the unknown future on which he can but speculate, the mind is detached from all things and becomes so absorbed in the memories of the past that all its crowded experience flash before it with an intensity and an accumulated power akin to the noble and refining pathos that lies at the heart of the heroic tragedy of the world. Tonight our college means more to us than it ever did before. In the past it was but a dream beguiling us with its carefree life, tonight it stands a thing not built of stone nor made by human hands. Before it was but a fact to be taken for granted, now that fact has been transmuted into a living idea which the soul takes into itself begetting with it a new life to haunt it through the years. Tonight its campus becomes a sanctuary and its buildings tabernacles, fitting repositories to house the dreams that have shaped the souls of youth, its teachers come before as men who stand next to the divine, because they have opened our eyes to see the beauty that lies in the distant and new horizons, and for us they become the modern Columbuses who have started us on a voyage from a very narrow earth and sailed us in ships across what was to us an unknown ocean into whose depths they dived to select for us that shining jewel of education, that pearl rare and priceless. Tonight they have brought us to the far limits of that ocean, they have brought us to land only to point the distant fields to be conquered by us. They have shown us the way of life, they have taught us the adventure that lies at the heart of life and the constant romance that the world brings to the man in whose heart there resides devotion and love. For us they have written an undying dream into our college, for us they have made St. Viator a name hallowed amongst the names of the world. In our growing minds they have placed a most alluring light which must increase with the advancing days of our worldly life, in our souls they have created a music which the years will render more full in harmony, calling us gently back to the makers of that music—Viator and the Viatorians.

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Cigars Notions

Education and Life

Continued from Page 4

the doctrine of love; should teach him the meaning of true love, pointing out to him that true love is spiritual and not material as some philosophic schools would have him believe

Closely allied to love is the force of Beauty. Lacordaire writes that love has but one cause, and that cause is beauty; that whenever man is in presence of a nature in which that terrible gift shines, if he be not sheltered by a divine shield, he will feel its power. Such, then is the power of Beauty. Every man, be he a laborer in the field or a connoisseur in the salon, is a lover of beauty. The faculty for the enjoyment of the beautiful is, however, capable of development. The laborer, indeed, is able to appreciate the beautiful, but beauty for him consists almost exclusively in color. The connoisseur, though he admits the beauty of colour, yet is able to find beauty in things that contain no color whatsoever, for the simple reason that his imagination colors everything that he handles. The laborer again finds beauty almost solely in the work of God. The student, however, finds beauty both in the works of God and in the works of man. He gazes on masterpieces of painting, sculpture, and architecture, and his soul is carried beyond the realms of the speakable. The rich man builds the cathedral but he enjoys its beauty. The millionaire buys the painting but he realizes the end of the painting. The lover of beauty triumphs over noble and wealthy owners because he is more capable of enjoying their costly possessions than they are; because they pay the money and he receives the pleasure. Education, therefore, should teach its clients to enjoy the beautiful, not only in the creation of God but also in the works of man and the instruments which it must use are literature and the fine arts. The man who completes his course in College without being able to thrill with Shelley as he follows the flight of the skylark, with Francis Thompson as he flees before the unperturbed pace of the Hound of Heaven, with Coleridge as he meets the painted ship upon the painted ocean, that man, I say, has not received his full share of what education owes him. The graduate who is unable to find enjoyment in the writing of a Shakespeare or a Dickens, in the painting of a Raphael or of an Angelo, in the sculpturing of a Phidias or in the majestic creation of God, that graduate has been woefully deceived. He may drink of the Pierian spring but its waters will be tasteless. One of the four sources of happiness has not been opened to him and many will be the occasions when he shall regret his inability to fill his leisure hours with happiness by "dragging down the ponderous Roman from its shelf" or by rambling through the halls of art. It is the task of education to develop the student's sense for the beautiful to the highest extent; to make him see that the works of man may also be beautiful and that much of his happiness is to be obtained from reading and from contemplation. The graduate, to be fully equipped for the life that faces him, must be a lover of the beautiful, for if love is the force of life, beauty is its flowering.

Of greater worth than love, of greater excellence than beauty, however is truth. Without truth beauty is nothing, love is nothing and life is nothing. Without truth man lives in vain! Without a firm grasp of the fundamental truths of life, the graduate is utterly unfit to go forth to take his place in the battle of life. The fundamental truths of life answer

these three questions; what is man, whence has he come, and for what is he destined. Education must answer these important questions for the student and the instrument which she uses is philosophy. As truth is the greatest aim of man's endeavors, so is philosophy the most important subject on the curriculum. It is because of her singular philosophy, that the Church builds schools and exhorts her members to attend them. It is because of its philosophy that the Catholic College exists in contradistinction to State Universities and other private institutions. Without philosophy among the courses on its curriculum, the Catholic College has no reason for existence. Catholic Philosophy gives the student the true reason for his own existence and for the existence of the universe. Upon these reasons, she constructs the road of morality, the road which anyone who desires happiness must travel. But education must do more than merely answer the fundamental questions of life. It must whet the student's desire for truths of any kind and must develop those faculties which the Creator has given to him for the acquisition of truth. It should teach the student to think on his own initiative and to think correctly. Indeed, his education has also been a failure who leaves the workshop of Education without a firm hold on the fundamental truths of his existence, without a keen desire to seek for truth in all things, without a mind that is open and unbiased; who steps forth into life an atheist, an agnostic or a pessimist. Catholic Philosophy is optimistic; it gives a man a reason for living and points out to him that his Creator has destined him for eternal happiness. In teaching the student its immortal philosophy, the Catholic College makes him an optimist; one who in the midst of all the hardships and sorrows that litter life's great way, always sees the kindly light leading him on; one who is always on the alert to help those upon whom the light of truth has not yet shined.

There is yet another thing that the Catholic College must teach the student if he would be prepared for the life in the world. It must instruct him in the ways of virtue, fill him with a love for virtue and make of him a virtuous man; for if truth is the root of the tree, if beauty is its foliage and if love is the trunk that joins the two, then virtue is the sap that courses from the utmost extremity of the root to the tip of the farthest leaf. Virtue is based on love, beauty and truth and without these elements virtue never exists. The more virtuous a man is, the more like he is unto God. To be virtuous means, in the words of Cardinal Newman's "to be good, to be just, to be holy, to be wise and to be spiritually beautiful." Now education should make a man virtuous. It should make him a just and a kind man; one who condemns evil and yet is ready to pardon and lift up the evil-doer; one who is wise and yet meek and humble in his wisdom; one who is upright and incorruptible; a shining exemplar for his fellowman. Graduates from College should be examples of kindness, justice, wisdom and uprightness and the College that fails in having made him so fails in

one of its primary purposes. It need not make Bernards, Bonaventures, and Thomases. It need only make Catholic Gentlemen, for a Catholic Gentleman knows the true meaning of happiness and the means to obtain that desired treasure.

Education, in fine, should prepare a man for his future life; it should aid him to realize the great end of his life, which is happiness. It should fill him with a love for God and a love for his fellowman; it should develop in him a keen appreciation for the beautiful which is but a scintillation of God; it should place an unquenchable desire for truth in his mind and should draw him closer and closer to God by planting in his breast the longing to be more and more like unto the image of God according to which he was created. Finally, education should so image these great ideals into the soul of the student that when the graduate leaves the ship to battle his way in his own frail bark, they will inspire and strengthen him and ultimately lead him to the fulfillment of the destiny for which God has created him.

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St. Viator Baseball Team of 1928



Standing; left to right: Coach McAllister, Mike Delaney, Lefty Laenhardt, Tom Ferris, Red O'Malley, Al Furlong, Joe Hoog, Tom Hanahan, Manager Smith; lower row: Joe Logan, Byron Evard, Ed. Campbell, Louie Phillips, Jake Walsko, John Herbert, Pete Harrington, Bill Todd, Kenny Clothier.

The St. Viator College baseball aggregation pictured above, brought a somewhat uneventful season to a flashing finish on Saturday, June 2nd, by defeating the foremost of the Little 19 teams, Millikin University of Decatur, in one of the most interesting games seen on the Viator diamond in many a year. With Herbert

on the mound, the Viatorians proceeded to play rings around the visitors until the final innings when Millikin succeeded in crawling up to within one point of the winning score.

Millikin broke into the scoring column with two runs in the first inning on a Viator error. Viator was retired scoreless in the first, and Millikin followed suit in the second. Viator likewise. In the third, Millikin was sent out to the field without adding to their score, and then Viator broke loose with the kind of ball that should have been played all season. Campbell led off on the hitting with a clean bingle. Herbert followed at bat and laid out a terrific drive to right field. When the fielder found the ball and shipped it to the infield, Campbell was home and Johnny was resting on third base, having just completed the hardest work that he had done since the close of the football season. Evard and Todd were unable to help out the runner marooned on third, but Ferris brought him in on a single. Walsko advanced Ferris and landed safely at first. Laenhardt brought Ferris home, advanced Walsko, and perched on first himself. O'Malley scored the two runners on a two bagger, but expired on second when Delaney's fly, which should have been a hit, was miraculously picked out of the ozone by Resh, center fielder for Millikin. Millikin was held scoreless in the fourth, and Evard brought in one lone run for Viator in that inning. The fifth was scoreless on both sides. Barnes of Millikin avoided another goose egg for his team by clouting a home run in the sixth. Millikin scored again in the seventh and the crowd began to get nervous for the score read 6 to 4, favor Viator, but with Millikin looking dangerous.

In the eighth neither team scored. Resh scored for Millikin in the ninth. With two outs on Millikin, two men on base, and Barnes, the home run slugger of the sixth, at bat, Johnny Herbert proceeded to coolly and politely strike out Mr. Barnes. So the great game was saved, and a grand and glorious time was had by all, including the spectators. The game was interesting, fast, and enjoyable. Johnny Herbert pitched beautiful ball, but used his fielders a little too much for comfort. Gaines, pitching for Millikin, was sent to third base after the fourth inning, and was replaced at pitch by Hankins who tossed a neat ball to halt the Viator grand march.

Present Tendencies in American Education

can learn in a semester or year, what the students of a generation ago spent two and three years in studying. This is just what we find educators attempting to do, particularly in mathematics and in the languages. The result is that men enter college insufficiently prepared, and experiencing grave difficulty in mastering those subjects which are of the utmost importance.

As a result of our present system of education, group-thinking has become a dangerous reality and is upheld by educational methods. A nation is no better than the individuals of which it is composed and when education results in the stagnation of individuality, it takes on the appearance of a danger rather than of a blessing. Education, if it is to be of any benefit to a people, must develop a nation composed of individual thinkers. It is in variety of thought that the greatest achievements are brought about. Man was never meant to be a cog in a national machine. He was given a mind which is his own particular possession and just as the Creator gave him individuality in appearance, He expected that that mind should also be distinguished in a similar way. A building which is entirely of one material, without any design or variety to offset its flatness, arouses our disgust. So too does a nation of one mind rebel us, for it is as a country in the process of decay. This is just what is happening in America today. We do not form opinions as individuals, but as members of a crowd. We believe in certain things because someone we admire supports such an opinion. Thus there results a class distinction fully as marked as the castes of India. We are ruled not by thought but by sentiment. If democracy is to be preserved in America, this tendency must be eradicated. This can only be done by liberating and individualizing our thinking. When once this is accomplished, an educated man will be able to give a reason for the faith that is in him.

The whole educational process in America seems to resemble a boiling pot, into which the educator gazes. He refuses to stir the content and sees only the dross that rises to the surface. He knows only the appear-

Alumni Notes

The Rev. G. P. Mulvaney, c. s. v., was recently honored by St. Edward's University, Austin, Texas, when he received an honorary degree of Doctor of Laws from that institution. Father Mulvaney also delivered the Baccalaureate address at the seventy-seventh commencement exercises of Ursuline Academy, held on Tuesday, May 29th.

Mr. John T. Ellis, '27, returned a few days ago for a short visit. John received the degree of Master of Arts from the Catholic University last week. He plans on attending a summer course at the University of Chicago, and on returning to the Catholic University next fall.

Leslie Roch, '27, returned with John. "Les" has, as you know, been teaching at St. Mary's University, San Antonio, Texas, during the past year. We are glad to announce, however, that he will return to St. Viator next year to direct the music department, and to teach on the arts staff.

Tom Dillon and Jim Slikas were here over the week end last week. Tom is working with the Western Union in Chicago, and Jim has just finished another year at St. Francis Seminary, Milwaukee, Wis.

Mr. Ben T. Mustari and Miss Anna Marie Raymond were married at Our Lady of Pompei Church, Chicago, last Saturday. Our very best wishes to the happy couple.

The roll call of the class of '27 was nearly completed here last week when Jimmy Connor and Jim Toolan dropped in for a visit. Mr. Connor, who has just completed his first year of law at Northwestern University, did not favor us with a very long visit, but we were very glad to see him, even for a short time. Jim Toolan, whom we shall soon be calling "The Reverend Mister" and later, "The Reverend" may spend the summer here.

The recent clergy appointments in the several diocese of Illinois concern many of our alumni. The appointments of the newly ordained are as follows: The Rev. Thomas Jordan to St. Joseph's Church, Rock Island, Ill.; the Rev. John Barrett to St. Columba's Church, Ottawa, Ill.; the Rev. Eugene McLain to St. Mary's Church, Champaign, Ill.; the Rev. Raymond Warner to St. James Pro-Cathedral, Rockford, Ill. The Rev. John Guisti, who has been assistant at St. Rose of Lima Church, Kankakee, Illinois, is now pastor of St. Lawrence Church, So. Wilmington, Illinois. The Rev. B. Mombela will succeed Father Guisti as assistant at St. Rose in Kankakee. The Rev. F. A. Cleary has been promoted to the pastorate of St. Edmund's Church, Watska, Illinois. He will be succeeded at Warsaw, Illinois by the Rev. Emmet Flynn.

ance of things. He does not truly know human nature, the material with which he works. The result is that he places the student in a narrow and lengthy alley, so high that he cannot see the beauty of the sky above, and so long that death almost overtakes him before he reaches the end. He sees not the full beauty of God's creation, because today education and its processes, may even educators, dim the light of eternal day.

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A Liberal Education

Continued from Page 4

gives him the habit of mental discrimination so that he becomes a judge in the high court wherein alone kingly judges may preside—the court of ideas. He is patient in the realm of knowledge heeding all facts, to retain those that are valuable and rejecting the worthless. His mind is unprejudiced when confronted with ideas, but he selects the noble and discards its opposite. He is like the sculptor in his studio, fashioning the crude marble into harmony and polishing it after his image of beauty. Education has so touched his soul and fashioned his mind that he is elevated to a degree wherein he looks at all things but only to make those that are worth while his own. This knowledge is not mere acquisition, but mental growth.

The man of liberal education possesses a standard, a rule or a measure which allows him to accept no mere theory for truth. This standard of distinction permits him to accompany the poets in their beautiful dreams, to view the beauty and glory of the universe, to perceive with discerning eye the masterpieces of art and literature. It teaches him to appreciate the noble in every art. It trains him in habits of judgment, it lifts his thoughts from the monotony and drudgery of the common lot and by liberal education, he is enabled to free his mind from servitude. By groping his way through the chambers of past, culling with consummate discernment its inspirations from its defeat, its golden light from its tinsel, guided by the power and the light that his education has given him, he ranges, as a free spirit untrammelled by narrowness, through the kingdoms where the free and noble of spirit alone are welcomed. He sits at the knees of the great philosophers of the world and listens to their doctrines. From these great teachers he has learned the art of selection, the achievements of civilization, the best that has been thought and spoken in all the cycles of the world's history. The great minds of the past have left their wisdom as an inheritance to him, the man of a liberal education.

Today the minds of thinking students have become confused because they have so few leaders to conduct them towards progress and culture. We need great intellects to guide us. The teachers and masters of the present have cast these aside and have enthroned their own contemptible and obscure opinions. It is not from such theorists that there ever springs the fine endowment of a liberal education. Opinion is something to amuse the mind. It brings to it a flickering taper of light but it does not enable man to see from a distance. Education should not compel the student to sit forlorn in the arid desert of petty opinions. It should seal his mind with the benediction of certitude, whose regenerating waters should wash his mind free from dross. A liberal education should armour its possessor in the panoply of truth that he can go through the world tilting with the airy castles of opinion and crumbling their flimsy foundations. We live today in a land where education and its ideals are bankrupt because men have placed a price upon the human mind. We arrogantly assume that our educational mills, through which students pass, will produce men of learning, men of liberal education. Mere residence at a college or university does not develop the mind nor does a smattering of facts create education. (The free play of the mind in love with ideas for their inherent beauty, and the severe training of the mind must be cherished and sought so that students will be-

come trained thinkers). We have not the thinkers and philosophers of other ages because the educational system of our country has become a machine of super-science to which the students are brought and they receive an education in much the same manner as our daily newspapers are printed. Facts are pressed in upon him and when he can throw these facts back they call him educated. If we are to be saved from a catastrophe in education, if we are to give light to our students, then let us insist once more upon the teaching of the humanities. Let us channel into the wisdom of past ages and there listen to the sublime music, there behold the glory that God has given to man and there, from seeing the harmony of the universe, arrive at the unity of the mind with itself, which is the proper and distinctive attribute for education to achieve and to give. The mind of the student should be opened to fresh thoughts and new insights. Education should quicken his life to the beginning of new adventures from which an eager and vivid curiosity results.

The majority of students today are never meant to spend all their life in pursuing education. All too soon their college education must come to an end but their development should never cease as long as life lasts. Every new circumstance that the fleeting years may bring to one, every new experience that contact with life and his fellowman gives to him should become the raw material to be minted into the gold of true wisdom. With a liberal education man will be enabled to pilot the ship of his own life through the shallows of time and the maelstrom of the world's increasing complexity because the enabling spirit of true education has made him the captain of his fate by making him master of his soul. He is fit to pursue the amenities of life for liberal education has so unsealed his tongue that he is at home in any society. He can accommodate his ideas to every exigency and to every type of intellect. He can shine in the palaces of kings and statesmen. As an equal he may preside with the lords of finance, he can without condescension dignify the hut of the toiler. He upholds justice because he is true to himself and his sense of charity is circumscribed by no limit. With a liberal education he leaves his school to dignify life and make it worth living because he has, whilst undergoing the process of education, partaken of the inspiration of men and has been nourished by the teachings of heaven.

To be really educated a student must have brought to his life the pattern of the noblest life that ever trod the roads of earth. His life must be changed by that greatest power that has ever lured humanity

along its road of suffering and pain into the promised land of hope and happiness. He must have traveled back in imagination to the Judean hills, there to behold the greatest of the teachers of men, The Christ, Who taught the deepest wisdom by the loveliest and simplest of parables, that teacher who by glancing on a simple lily could see it crowned with the glory of a Solomon. There the student should rest his mind because even under human appearance he could find the infinite beauty of heaven's kingdom. The teaching of Christ should be the basis of his meditation and Christ's life should be his inspiration. The man, upon whom an Aristotle would look with ecstasy, before whom Plato would be silent in reverence, and from whom Socrates would have received the truths to which he dedicated his life, should become for the student the very crown of a liberal education because Christ came to give life and to give it more abundantly. Thus the student who has quarried in minds of the great philosophers of the world and who has allowed the ever living beauty of Christ's life and teaching to make of his own life a perfect masterpiece can face the future unafraid.

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