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PRESENT NEEDS AND DUTIES

Discussed by Members of the Graduating Class of St. Viateur College,
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Introductory Address, Mr. Armand Granger
Statesmanship, - Mr. Dennis E. Walsh
Labor, - - Mr. Joseph D. Laplanté
Capital, - - Mr. Patrick Meehan
Religion, - Mr. John B. Surprenant
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INTRODUCTION.

Your Grace, Ladies, and Gentlemen:

The traveler on his way to the great cities of Rome or Washington is, while yet at a distance, made aware by their towering domes that he approaches the hallowed shrines of Faith and Liberty; the visitor to the Columbian Exposition, arriving by lake or over the vast plains, descried by day the city of white palaces nestling amid a vast array of sky-reaching edifices, or by night hundreds of star-crowned cupolas rising over a sea of dancing lights, and then felt moved at the thought that he was at last within the charmed circle of the Queen of the West and her City of Wonders. Likewise the student, after passing each successive mile-post of his college career, after exploring along his route the realms of poetry, of history, of science, and of philosophy, finds himself on his graduating day entering upon the border-land of newer and most imposing realities. While we confess that we leave with regret the fairy regions of poetic reverie, historic searches, and philosophic speculation, in which we have basked and reveled these many years, we realize

the importance and dignity of the problems and duties which will confront us in the real world.

To these problems, these duties, these needs we have already given a good share of our attention, and we propose to entertain you today with the results of our studies upon the social, the political, and the religious needs of the times. Which is the greatest need, where the most urgent duty, you will see, is variously advocated by the representatives of the graduating class of '94. Now, the question naturally springs up to your lips: "What worth the telling are beardless collegians supposed to know about the country's needs of better statesmanship? How are they able to determine and prove the respective needs of labor and capital? How can they specify and clearly demonstrate what greater and more active religious influence is needed to make our country and age better and more glorious?"

Far from us be the presumption of offering anything final in the way of solving questions which are engaging the best thought and concern of the wisest minds and the largest hearts of the world. While our studies and investigations have kept us in touch with the rapid movements of our progressive age and have acquainted us with the nature, the causes, and effects of what goes on in the outer world, we feel and know that, owing to our age, our judgment upon the perplexing questions of the day must necessarily be immature, and consequently we respectfully beg your kind indulgence and patient attention. Allow us, ere we begin, to tender you our most sincere thanks for the benevo-

lence which you have ever shown us on occasions such as this and for the honor of your presence to-day, both of which are to us sources of encouragement and better inspiration.

STATESMANSHIP.

Your Grace, Ladies, and Gentlemen:

The student who has spent many years in patient toil, and has thus fitted himself to be of service to his country and his age, has labored in vain if he cannot see where his services are needed, and if he has not the courage to enter the career to which he is called and where he will do the most good. As a matter of fact, the greatest needs ought to be the more apparent, the more easily visible; but the national wants are at present the more sensibly felt, the most universally acknowledged, and consequently may well be called the greatest needs of the hour. In this country, where every citizen is in a sense a sovereign, what is of public interest becomes thereby of private concern also. The glories of our country are our own glories; its defects are our defects; its needs, our needs. If the country needs soldiers, we must needs become soldiers; if it wants statesmen, we must be statesmen. The hour for the display of heroism upon bloody battle-fields has happily passed away; but the hour for a truer and even a more elevated patriotism has come: the patriotism of the honest representative, the wise legislator, the just executive—the patriotism of statesmanship.

With the growth of nations come the multiplications of institutions and new complexities of interests; hence the necessity for broader and deeper views in those to whom is directly intrusted the guidance of national affairs. Truly, when the government is well ordered, all other things pros-

per; and under the administration of many and wise statesmen we have seen our country overcome the dire results of war and rise both in wealth and power; we have seen the wheels of industry set in motion and the resources of our country utilized; we have seen inducements the most advantageous offered to immigrants, and by these means countless numbers have come and settled here; we have seen the vast mines of gold and silver opened, and the priceless coal fields and oil wells furnishing fuel and light; we have seen our country thus set upon the royal road to her glorious destiny; we have seen our ship of state thus ably launched and splendidly manned, sailing on the high seas of national prosperity, while our sister nations admired and applauded our progress.

All this was being accomplished some years ago; but, without intending to censure any present administrations particularly, I may ask: "Are our council halls filled today with the same statesman-like ability, energy, and courage as of old?" What answer must we give to this query? Throw even a cursory glance over the present condition of our country. See the sufferings of the unemployed who comprise the majority of the people. In this land where the constitution allows every one to practice his religious belief, do we not find a few who do all in their power to curtail the rights of another class by fair or foul means? What is it that packs our prisons with criminals and makes swarms of paupers? Do we not hear the Mormons boasting that the nation is not strong enough to crush polygamy? Is there no remedy for divorce and the curse of intemperance? Is there not a constant cry going up for a more perfect system of public education? Again, the entire country deplores the arts of deceit practiced by those in our government offices where honesty, honor,

and public good are sacrificed upon the altar of personal interest. Who has not observed with regret the tar-ryings and the useless discussions of our congresses over questions demanding immediate solution? Who has not noticed the incompetency displayed by executives in the handling of national and international difficulties?

The prince of American philosophers was right, ladies and gentlemen, when he said that our best statesmen, our most capable citizens, hardly ever succeed in being elected, while the wire-pulling nobodies generally find favor. Who can say that the majority of those in our public offices ever made a study of civil government or political economy?

On the other hand, nothing so facilitates the success of mere mouthing demagogues as the ignorance or the indifference of the people. No matter, then, what profession or business life a man may follow, he should be interested in national affairs. "Rome, the most powerful nation in the world, fell," says Brownson, "not on account of her external enemies; nor through the corruption of private manners or morals, but from want of true statesmanship in her public men and patriotism in her people." Brazil today, with her statesmen swayed to and fro by European nations and by their own greed for wealth, is in imminent danger. In Germany, France, England, and Russia good statesmen are needed to avert war, to arbitrate wisely, to reconcile nations long embittered against each other, and to enthrone peace in the Eastern hemisphere which has so long been a battlefield.

What, then, is to be done in this country? Is it not time that we prevent unscrupulous schemers from making public office the road to private wealth, to distinction and other material goods, and that the nobler

sentiments of patriotism, and disinterested love of country and the paramount interest of the nation should again become the only great incentive of every public act? Let politics cease to be a trade, and let suspicion and jealousy be banished from the various departments of our government. "But, it may be objected, it is very easy for a collegian to censure, to condemn, to cry down, to destroy; it may be even easy for the same sapient young man to formulate general principles, and to reconstruct the social and political order upon vague generalities, and to hail his new national grandeur in rhetorical enthusiasm. But national achievements are made of sterner stuff than that. You must be practical, young man."

Let the pleader for our greater national interests, then, be allowed to specify the particular qualities which should characterize our statesmanship and will ensure the full and perfect evolution of the America of future centuries. These are honesty, integrity, and wise foresight backed by manliness and broad public spirit—love of country—patriotism. I am not one of those who think the age too far gone to be able to practice these virtues. They need only be insisted upon. With many, it is true, honesty and manly honor are but the merest mental figments, things they ruthlessly sacrifice for self-advancement and the almighty dollar. But these are not the best among us, nor are they the majority. Honesty, then, can be had in our elections and after them. Let the people learn that a pure and honest ballot is the chiefest glory as well as the greatest safeguard of their liberties. Let our representatives realize the sacredness of their trust, and that fidelity is the distinctive virtue which will render their services valuable and will endear them to those who elected them.

Again, intelligence and wisdom,

foresight and energy are among those telling qualifications which alone should recommend any candidate to the people. When men possessed of these requirements are entrusted with what concerns national interest and honor, we can be sure that both public and private interests are safe and that all that pertains to the embellishment and elevation of our individual lives, our social character, and our national grandeur will also flourish.

The last requisite, and one without which even the priceless public virtues would be of little avail, is public spirit or true patriotism with all the consecration that this magic word implies. It consists in selecting from among our political aspirants only those who are capable and willing to make any sacrifice for our country's welfare; men who will accept no public office unless satisfied that the administration under such political control will be for the greatest public good; men who desire to see all public offices or positions filled alone by those who hold the good of the country at heart. Let us elect statesmen like Augustus and Cæsar, Washington and Lincoln have been. In the future let us vote for patriotic statesmen like those who rescued the colonies from tyranny and led the way to her freedom and prosperity.

Let us vote only for those who possess the self-sacrifice of all great patriots. It is useless to say the age of patriotism has passed. The age for patriotism in the senate chamber has come. There are still among us those élite souls who love their country and are willing to serve it. Let us bring them from their farms as an Agricola or a Lincoln, or from their counting houses, or their editorial rooms, or their university chairs. But in order that this be carried out properly, let us realize the precious value and the glorious destiny of our republic. Let

us entrust to true statesmen alone the responsibilities of public offices, not selecting a republican or a democrat because he is one or the other, but because he is the best man. The best men ought to make the best party and not *vice versa*.

Ladies and gentlemen, I have thus outlined to you the reason why the needs and the duties of statesmanship are the greatest ones of our time; they are needs which touch the widest of interests and reach into every part of the body politic and every phase of social and national life. In comparison with these the needs of labor, of capital, or of the pulpit are very small, and will be provided for if the government is rightly ordered. I have also singled out the apathy of the people and the greed of office holders as the two great dangers which menace the peace and prosperity of the country, and I have indicated what virtues should adorn our statesmanship both as voters and as representatives. It does not seem, therefore, that anything should be dearer to the heart of the young American student than the future task of making the America of our day and of coming days worthy of the America of history, worthy of the America of destiny, the fair queen of peace, the first among the nations of the future, the sanctuary of all liberties, the home of the virtues and the arts which make men and nations deserve the blessings of liberty and knowledge and prosperity.

LABOR.

Your Grace, Ladies, and Gentlemen:

There is one great army, nowadays, whose power the legislator cannot ignore, whose all-transforming force capital must acknowledge, whose white banners of peace are fluttering over hills and valleys, over cities and towns; and this immense army is not the grand army of the republic, nor is

it the army of the commonweal, nor the army of the salvationists; it is the army of labor, with its millions of artificers, of designers, builders, and makers of the thousand things which nature and the advance of civilization have rendered necessary. I claim that the wants of this vast number of laborers, who constitute the great bulk of the people, are the most sacred. I think that when a man submits to the law of labor imposed by the Creator, when he honestly labors, when he earns his bread at the sweat of his brow, and his fellow-man gives him no bread, that heaven itself should graciously open and rain down upon him that plentiful manna which his honest toil deserves. Thus sacred are the rights of those who labor. It is only against the indolent, those who will not work, that it is decreed, "neither shall they eat."

One of the festering eyesores of our civilization, one of the most crying wrongs of the day, is the present pitiable condition of the laboring class. In all our large cities we see numbers of individuals who are almost starving; some of them are willing, nay anxious, to work, but they have no opportunities, no work; others, while they do work, are, nevertheless, always at the door of dire necessity. This oftentimes real famine, or the proximate danger of it, makes life almost unbearable; or gives it that restlessness which we see so often cropping out in various movements, processions, indignation meetings, strikes, and the like. How long must these people writhe in useless pain and waste their energies in vain protestations? Is there no remedy? Cannot labor be taught its own ethics and thus be set upon the highway to more peaceful, cheerful, and happy conditions? If this can be done, it should be done, it must be done. But I say it can and will be done. "And how," you will ask? "What new utopian

scheme have you discovered? What panacea for the ills of labor?"

No remedy is effectually applied except after a careful diagnosis. I think that the indigence of the laboring class is but partially due to the unreasonableness of capital. It is traceable in some measure to wrong legislation, unwise organization, and chiefly to a deplorable lack of the economic virtues. The needs, then, of labor, as such, are clearly a proportionate share in the framing of the legislation regarding the interests of labor, and the mutual organization of the various corps of laborers with a view to such legislative influence.

Moreover, laborers as a class, need a better knowledge and love of such domestic virtues as economy and temperance. The use of these remedies would tend to completely revolutionize the condition of affairs in this country, or in any other country where the same conditions exist.

Paramount among these means might be placed intelligent organization; organization not merely to strike, to fight capital, to drive it out of the country, and, as a great prelate recently declared, be left "to beat the air with your idle arms;" organization which considers strikes, like wars, as the most extreme of extreme measures, to be used only when all other counsels have failed, and to be conducted under the dictates of justice and humanity; organization, which will consider arbitration as the most direct, the most just, the most efficient, the most humane method of settling differences; organization, which, understanding the almost infinite resources of our representative system of government and the likewise infinite power of the ballot-box, will use these sacred privileges to elect and send forth to the congress halls of the nation, men who will plead for the interests, the life, the peace, the prosperity, the happiness of their fellow-

men who work in mines, in factories, in the fields—everywhere.

Again, organized labor should not consider capital as an enemy, but only as a rival force, without which "factory doors remain closed and fields untilled, mines hold their treasures in concealment, no ships plough the seas, no railroads span the continents. Without capital, labor is an unproductive energy." And why, I would ask, should the laborer envy those who possess great wealth? Is there any reason why the rich who have honestly earned a fortune, should be compelled to divide it up equally with those who have not had either the opportunities, the courage, or the industry to do the same? The too communistic claims for a *pro rata* division of profits have alas but too frequently jeopardized the laborer's chances of betterment and cast him empty handed and hopeless on the road to indigence and ruin. Let the lesson of the past be learned for the future.

I have already declared, in professing my admiration and sympathy for the laboring men, that when an honest laborer is compelled to say, "I am hungry," the angels themselves should bring down the loaves of sustenance, comfort, and hope. But what if the laborer squanders these precious gifts? Does he not often misuse the reward, miserable as it sometimes is, which he receives for his labor? Why do laborers hug to their hearts the folly, the delusion, the madness of enjoying all the luxuries of their rich employers without passing through the ordeals of careful saving, long and systematic economizing, and constant denial of the demands of self-indulgent nature? Economy is and must be the basis of honest success, of all small and large honest fortunes. The most economical races and the most economical individuals in our country today, are, even in the midst of the general upheaval, the most undisturbed and have

the wherewith to pass through the crisis without great alarm. But the extravagant, those who have foolishly sought to ape their rich neighbors, in dress and at table, in a word, to live above their state, constitute the vast majority of the victims of the present conditions. Evidently, then, the laborer must needs learn that even in this democratic country, where the most absolute equality obtains among men, he cannot eat, drink, dress, nor live at all as the rich man does. The demagogues who tell the laborer that he can thus live simply insult his common sense.

And what shall I say of intemperance, the curse, the plague of rich and poor alike, of the idle and of the industrious? Let it suffice to say that it is this giant vice, the most demoralizing and all-robbing, which will rob the laborer of his very ability to work, of his earnings, of his character and reliability. And what will he do when he has thus recklessly sacrificed his health, his wealth, and his character? To do his work well then, and to keep on doing it until he has earned competency and leisure, the laborer must be characterized by sobriety, by common sense temperance.

But now, although the laborer may have economy and temperance and all the other civic and Christian virtues, if he has not industry he is but a useless drone, and will easily be stung out of the hive by sharp competition. It requires no effort of reason or of the imagination to find out that the distinctive quality of the laborer must be his ability and willingness to labor; he must be industrious, first of all, always giving honest time and doing his best work. Those laborers, and they are legion, who have a weakness for the "*dolce far niente*," who love short hours and do poor work, do not deserve the pay they get nor any sympathy for the pay they do not receive. They need to learn, they must be

taught to bestir themselves, to be up and doing, and that constantly; they must learn a manly endurance of the pain and the fatigue which are the natural accompaniments of all labor; they must learn that persevering, conscientious and reliable performance of their hard work which will win them all the temporal emoluments that honest labor deserves, and will woo the watching spirits above to descend and soothe their aching brows, rock to sleep their tired bodies and pour into their brave souls the balm of consolation.

Now, ladies and gentlemen, you no doubt see that when this happy condition of labor is brought about; when through organization and political action, the relations of capital and labor are harmoniously adjusted; when the laborers have all become reasonably economical and industrious, a sort of blissful millennium will indeed have come in the social world. And since the attainment of these various ends is not utopian, but possible, necessary, aye, imperious, no other needs, howsoever great, can more justly engage the attention of the college graduate and of all lovers of justice, of peace, of true happiness, and of solid prosperity, than the claims, the needs, the sufferings, the agonies of the laboring classes of this country and of all countries.

CAPITAL.

Your Grace, Ladies, and Gentlemen:

It seems strange, yes, passing strange, that my colleagues, who are seeking remedies for our *fin de siècle* evils, have all failed so far to assign a proportionate cause to the ills of which they so bitterly complain. One has pointed the finger to our statesmen and said, "Ye are the guilty ones!" the other has imposed upon the comparatively powerless la-

boring man the task of raising us to social and national eminence. I hold that capital with its millions of far-reaching ramifications through the social organism is most directly accountable for what shame or misery we presently endure, and what glory or prosperity we can boast of. Capital is that giant motor which not only, as the popular dictum is, "makes the mare go," but which creates and owns the opportunities of millions of men, makes the wheels of industry run or stop, commands and controls not only the arms, but the heads, the brains, the thoughts, the souls of those who are dependent upon the quasi omnipotence of money-kings. The world has always been ruled more or less by a few. At one time these few represented bravery, at another religion, at still another prestige and knowledge of government. Now wealth is a larger force, even in our democratic government, than ever were bravery, prestige, or real statesmanship. There is I know not what singular fascination in power which makes that wealth covets it, buys it, and has bought it and possesses it. We have heard that America, which means liberty, was poetically defined the land of opportunities! a land where each man has a chance to make the most of himself; but the capitalist largely owns the opportunities, and consequently owns the man too. Slavery of the old odious kind is no more, it is true; but the possibilities of another slavery are here if capital only wants to avail itself of them.

And what is going to prevent the rich from again binding the limbs of the working poor in the chains of the most galling subjection, and making the toiling millions pour abundant tribute into the overflowing coffers of moneyed potentates? What will make the capitalist refrain from robbing his employé of his hire, of his happiness? What will keep him from exacting the

life-blood, aye, the pound of flesh, from his less fortunate fellow-man?

"Why," you will answer, "conscience, the law, will forbid him such excesses." But, I ask you, what if the same capitalist has no conscience, and if he makes the law himself? Then is everything lost, until in a very frenzy of unendurable pain the people rise and overflow the power of the rich, assert their own rights and dictate to capital its duties. But who wants to see a revolution? Has the danger of it even made its distant rumblings heard? Thank God, we are still secure, although it is high time that the influence, the power which can precipitate society into deluges of blood, be directed and wisely cautioned.

It is hard to believe that the rich, who are men, have no heart, no sympathies, no conscience. They, too, must hear that inward voice as well as the clamors of their fellow-men. However, they need to be better indoctrinated.

If I had before me all the capitalists of America or of the world, I would tell them: Beware of too much power, especially ill-gotten power; the might which crushes is a hated, an accursed thing. No power is great but the power to do good. If the conduct of political parties and the reins of government are placed in your hands, then learn to govern wisely. If the government is entrusted to the direction of what is known as the aristocracy of wealth, let this new aristocracy distinguish itself from the old by liberally recognizing popular needs, demands, and rights, and by ensuring the pursuit and largest attainment of the completest happiness by the greatest possible number of all the individuals whose rights and liberties governments are instituted to protect. If the management of national affairs was a science with the old nobility, let it not with us degenerate into a miserable, a shameful buying and sell-

ing of voters and legislators, of judges and executives. By that sin fell Rome, as one of my colleagues has eloquently said a while ago. Thus would I enjoin the rich classes to respect the power of which circumstances may create them the possessors.

Again, I would tell them that they will make themselves great and loved by being humane and generous. Let employers not wear the hated livery of avarice and cruelty; but let them be decked in the charming virtues of charity and generosity. Thus they will regard their operatives not as mere machines, but as fellow human beings with kindred wants and aspirations; they will provide for them occasions and means not only of gaining sustenance, but of bettering their material conditions and of gradually advancing in physical, intellectual, and moral culture; they will sympathize with and seek to relieve them in their honest wants and unforeseen misfortunes; they will confer with them in moments of misunderstandings, or even of open revolt, and through the exercise of intelligence and fair play, peace and harmony will be restored. Now, one of the most official means of reaching and accomplishing these ends will be that fair, just, equitable, and proportionate remuneration which laborers can reasonably demand for their services; nor is it socialistic or unreasonable to suggest that the capitalist should admit the laborer to a certain share of the profits which he helps to create. This has been tried in France and elsewhere, and the experiment has been crowned with most gratifying results, both for the laborer and his employer. I have also mentioned liberality, and intimated that it could be exercised in alleviating the direst wants of the laboring class. But it should reach farther. The law protects capital by granting it franchises and monopolies. Now, those who, especially through such state

patronage, amass large fortunes, should consider themselves indebted to the nation, to the public, and consequently should generously endow hospitals, universities, and other institutions where the people of the land will be better cared for and better taught. All this is Christianity applied. The rich must understand that the possession of wealth does not supplant the necessity of religion. Money must never become so objective as to take the place of God and be worshiped.

Because of the momentous verities which I have just enumerated in reference to the influence, the needs, and duties of capital, I think that I have conclusively demonstrated that the solution of the most vexing problems of the day is to be chiefly sought in the most influential agency of the age, and that agency is capital. When those who represent capital, parvenus or not, have learned to adequately appreciate their dignity and their power; when they have recognized how unworthy of themselves and how ruinous to society are one-sided legislation, rapacious methods of money-getting and callous treatment of working men; when they have, not so much by policy and by law, as by the magnetic charms of justice, and humanity, and charity, won the hearts and the affections of the multitudes who labor, then, and only then, may we hope for that stability which is the *sine qua non* condition of all progress, and which will ensure the prosperity of our great industrial age.

RELIGION.

Your Grace, Ladies, and Gentlemen:

The magnitude of the needs which we have just heard presented can not be denied. But, since our contention is as to the comparative importance and necessity of these various needs, I do not hesitate to affirm, nor am I at

a loss to prove, that religion is the supreme and most constant want of human society, as well as the sovereign good and crowning glory of all nations in every age and clime.

Let us survey the field in which the rival forces of religion and irreligion are marshaled against each other, and note whether feelings of security should not give way to feelings of anxiety. Who among you is not aware of the steady advance of unbelief in our times and of the corresponding decrease of stability and order in our institutions, and of happiness in our lives? Who can ignore the skeptical tone of the press, the sensual expression of art and literature, these reflectors of social and national life? How true is the reproach that our schools are nurseries of infidels puffed up with intellectual pride? Do not many of our laws bear the seal of irreligion? Who has not heard the gong of secular propagandism beaten by the members of societies whose motto is, "Let us crush the infamous; let us destroy religion"? Who has not read the reasons—miserable excuses, it is true—why hundreds and thousands have abandoned going to church on Sunday? This estimate of the rapid advance of Godlessness against Godliness is not a pessimistic one; it is not exaggerated; it is, alas, but too exact!

Now, ladies and gentlemen, religion of some kind, and for a Christian age and nation, Christianity, is the first indispensable requisite without which neither the individual nor society, nor the nation, can live and rise to still higher and worthier and grander life. *Primo vivere* is the first law of all evolution and perfection. If men and nations are to develop and become perfect they must live; and if they must live, they must be religious, they must breathe and be animated and energized by that subtile and all penetrating and vivifying religious

atmosphere which is as natural and necessary to moral beings as are air and sunlight to all living things. Unbelief, agnosticism, skepticism, ignorance, are moral vacuums as detrimental to the life of nations, as those which nature abhors are fatal to all life. It is high time, then, that all humanity recognize, embrace, and love religion, which through its blessed helpfulness will enable man to re-conquer his original dominion over the irrational creation and again crown him king thereof with the beautiful insignia of true knowledge, enlightened liberty, and perfect justice, thus flooding the world with the foregleams of those luminous mansions above, to which all men are called. The individual, the community, and the nation must harken to the voice of religion.

Religion will teach the individual both his infinite worth and his insignificance; it will solve the enigma of his origin and his destiny; it will implant in his breast those immortal hopes which are the spring of the most admirable qualities of heart and mind and are the motives of all noble achievements; it will lead him to the founts of truest knowledge and teach him both how to know and how to believe; it will teach him to love liberty for which the captive bird beats its wings, and for the glorious conquest of which men have fought and died; it will teach him that Christian socialism, the common brotherhood and equality of all men; finally, it will teach him to seek God and his justice, and to trust for all the best gifts of the here and the hereafter. Thus must religion by her magic contact first baptize and regenerate the individuals and through them reach into and magnetize the aggregations of individuals which we call society.

Society necessarily resembles in essential characteristics the individuals who compose it. If men are devout they will bring religion from the church into their homes, which will

become the hallowed shrines where the domestic virtues of economy, fidelity, and love will be honored and worshiped. Who is ready to say that there is not a crying need of such a saving influence among us? Not only this must religion be allowed to do; her light must not be kept from shining from the highest social eminences; she must by her guidance direct the forces which mould social character; she must, in a word, Christianize education, art, and literature; she must teach in the schools of the age, she must sing in the choruses of the age; she must paint, and carve, and build, and write with the artists and architects and writers of the age by inspiring them all. Thus will the safety and happiness of society be assured and the social triumph of Christ have been gained!

And now what shall I say of the influence which religion should exercise over the state? Do we not hear from all sides voices crying: "Keep church and state apart?" Let me simply declare the truism that no state is possible without a religion. There is, then, no such thing as the *absolute* separation of church and state. History and experience prove this to a demonstration. As well might we seek to separate an edifice from its foundation as to completely divorce the state from the church. Even in spite of the most formal constitutional enactments to the contrary, they always remain naturally related and are *de facto* thus recognized. The church which has witnessed the rise and fall of empires and dynasties, the church crowned in the laurels of her thousand victories over barbarians, pagans, heretics, false philosophers, despotic kings and unruly people, says: "Beware! Nations which once were Christian and lost the faith are doomed! Their destiny is written upon the walls of time, their days are numbered; they will be inwardly weakened by their

own excesses; they will fall apart with the leprosy of national vice and social degradation and will be swept out and replaced by others which will build more grandly and will live to adorn the world!" These are dreadful prophetic words, but they are true and sincere. Religion, then, must be allowed to enter into and inspire the councils of the nation, so that the national acts, the laws, the treaties and alliances shall be characterized by it and be distinctively Christian in their promotion of peace and justice to all. Religion will invest these acts with a splendor and an honor all its own and render impossible among us the warring policies and despotic measures of God-hating governments as well as of idol-worshipping pagans. Such are the manifold needs of religion on the one side, and such the manifold tasks of religion on the other. What inspiring opportunities for the representatives of the church, for the truly Apostolic preachers of God's word! In their hands lies the creation of the greatest Christian age that has yet been chronicled. Let us devoutly hope that men will finally yield to the persuasive accents of religion and grace, and that the individuals, institutions, and nations of the twentieth century, bathed in the glories of new resurrections, will be the ideal men, the model institutions, and the perfect nations of which we now fondly dream.

PERORATION.

Your Grace, Ladies, and Gentlemen:

You have heard the pleas which the debaters have earnestly made in behalf of better statesmanship, wiser working men, more liberal capitalists, and a more spontaneous and universal response to the apostolic preaching of religion. Each speaker has sought to prove that the greatest needs of the day are felt in the particular direction

to which he called your attention. You have listened attentively, and have applauded the remarks of our several orators. There is truth in what each one has said; and it is always gratifying to hear the truth proclaimed; for, what is more beautiful, more worthy of our intellectual contemplation and of our sincerest love, than the truth? It is the truth which, like a ray of the divine effulgence, will light our path to the star-lit summits of perfect human life, of social happiness, and national grandeur. While the various needs and duties described and demonstrated are all admittedly great and urgent, it does not seem that any one takes or should take precedence over the other. Our discussion then, chiefly brings out the vast number of needs and duties to be attended to together. The most patriotic citizen, the most honest Christian man, and the truest representative of the teachings of *alma mater* cannot, and will not disregard the claims of religion, neglect the voice of labor and the interests of capital, and give himself entirely to the faithful discharge of political duty. All these offices are so closely interwoven that they cannot be rent asunder without being thereby destroyed. Society, we may say, is like an edifice, and it has its foundations, its superstructure, and its keystones, and crowning turrets. Now, history proves that no nation has lived, that builded upon the sands of infidelity or unbelief. Religion, then, can be considered in a true sense the fundamental basis of all solid, social, and national structure. But because religion is this basis it is not therefore the whole edifice. Religion comes in immediate contact with, and supports, uplifts, raises the individuals, the masses, those who labor, those who constitute the great walls of the national edifice, cemented and adorned by the enlightened sympathy and love

and direction of those whom wealth makes powerful. Nor will this stately edifice be complete unless surmounted by the golden dome of statesmanship supported by the pillars of honesty, wisdom, fortitude, and public spirit, resting again upon the solid granite of deep religious convictions.

On the eve of entering upon our various professional and commercial careers, we, the students of St. Viateur's College, are thoroughly convinced that he will live the best who lives the completest life and is the completest man, who does his duty wherever it awaits him, who is keenly alive to all the demands of his time, and is heroic enough to answer them all as a Christian man and a patriot alone can do.

SALUTATORY.

Most Reverend Archbishop, we welcome
your Grace
To this quiet seat of learning, where, for a
space,
We have halted for study, for improvement
of mind,
Of heart and of soul, for the good of man-
kind,
Dear patron of learning, and guardian of
truth;
Our grateful hearts hail you in this temple
of youth.

And Reverend Fathers, with gladness we
greet you,
On this midsummer day, all mindful that
through
Your teachings and blessings, now things
of the past,
We are earning our spurs and may mate
you at last.

Welcome, dear parents, and friends, to these
halls,
Where your children are correcting their
missteps and falls;
In the name of the sunshine and flowers of
the season,
Thrice welcome, all, to this feast of pure
reason;
And long as the mountains and skies shall
endure,
May our hearts beat in union for the true
and the pure.

—Delivered Commencement Day by *Master Willie Fay*.

MAY MUSINGS.

Oh, Maria Mater mea,
Cur amas me? nunc rogo,
Qui tam saepe multa contra,
Voluntatem facio.

Multa contra voluntatem,
Tuam et filii tui,
In praeterito commisi,
Dolor est et pudor mihi.

Sed cur Summa puritatis,
Me amaret, nescio,
Nisi quia sum peccator,
Et pro meis doleo.

Deus rex, sed tu regina,
Cleri et studentium,
Doce nos, et me presertim
Tua sequi omnium.

—*Rev. J. J. Darcy, S.T.B., New World.*

VIATORIAN ATHLETIC ASSOCIATION.

BARNARD GYMNASIUM DONATIONS.

Thespians.....	\$40 00
F. C. Reaume.....	10 00
Rev. C. O'Brien.....	10 00
Rev. J. L. Maloney.....	10 00
A Friend.....	5 00
Rev. J. A. Kelly.....	10 00
Dr. M. Carroll.....	5 00
Circle Moliere.....	30 00
T. J. Normoyle.....	2 00
P. F. X. Destrampe.....	10 00
C. T. Knisley.....	5 00

—The Viatorian Athletic Association had its first annual banquet, Tuesday, the 19th, inst. It was a grand and enjoyable affair. Graceful compliments were paid by Fathers O'Dwyer, Rivard, C.S.V., and Cregan, C.S.V., to the director of the association, Rev. J. J. Ryan, C.S.V.; to the "doughty and invincible" Shamrocks, champions of four counties, and to the winning nine of the senior league.

—The Bourbonnais college nine mopped the earth with the Manteno nine, Tuesday, the 12th; score, out of sight.—*Kankakee Gazette.*

THE VIATORIAN.

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BOARD OF EDITORS.

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EDITORIAL.

With this issue closes another volume of interesting records, of eventful college history. The present staff has had a pleasant task to perform, and may look back with pardonable complacency and pride upon the work now completed. We extend our sincere thanks to Prof. W. H. Thorne and Rev. M. J. Marsile, C.S.V., for their valuable contributions and their wise directions, which have enabled us to make THE VIATORIAN a worthy representative of St. Viateur's College. We also thank all those who materially assisted us as well as those—and they are many—who have said kind words to us. We also feel grateful toward those who pointed out our defects, and hope they feel likewise disposed toward us.

The Thorne Gold Medal for best work in the literary criticism class taught by Prof. W. H. Thorne, was awarded to John Hayden for essay upon Ireland's Gifts to Modern Culture.

The Pantagraph Printing and Stationery Co., of Bloomington, Ill., deserves and has our unlimited thanks for the efficiency, expertness, and promptness with which THE VIATORIAN was printed. We commend this

Company to next year's staff—and to other people desiring good printing at reasonable rates.

Electric light fixtures are being placed and by September we shall have well nigh all the modern improvements.

The speech on the American Protective Association by T. F. Quinn won the oratory medal this year.

The discussion of the temporal sovereignty of the Pope in the *Globe Review* No. 15, should be read by all. Both sides are presented in an able manner. "Women in the Nineteenth Century" is also a most interesting paper written with all the freshness and elegance which always mark Mr. Thorne's style. Miss Catherine D. Swan contributes a well written essay on French literature, and Mr. Doniat, of the Cathedral choir, Chicago, writes about church music in a strain with which we do not quite agree for reasons already expressed in THE VIATORIAN. There are many other good things in the *Globe* which commend it to the attention of the reading public. (Offices of publication: 100 Washington street, Chicago; 112 North Twelfth street, Philadelphia.)

OBITUARY.

Mrs. Zephyr Graveline, Father Rivard's sister, who had been very sick for some three weeks, died at her home in Bourbonnais, Wednesday the 27th inst. She was buried Saturday the 30th. We respectfully offer our condolence to the bereaved family and friends.

R. I. P.



VIATORIAN EDITORIAL STAFF, '93 and '94.

T. F. QUINN

T. LYONS

J. V. LAMARRE

REV. E. L. RIVARD, C.S.V., CENSOR

C. E. McCABE

F. O'REILLY

J. CASEY

PERSONALS.

—Mr. Hugh O'Neil is studying law in a Chicago law college.

—We present hearty congratulations to Mr. John Cleary who recently graduated at Wesleyan College of Law, Bloomington, Ill.

—Rev. Robert Pratt was ordained priest at Cincinnati, the 19th inst., for Fort Wayne diocese. Father Pratt has our best wishes.

—Rev. F. N. Perry, of Ravenswood, Ill., has just closed a very successful fair, the proceeds of which will go to the building of a parsonage.

—We congratulate our friend, Lawyer John Golden, upon his marriage with Miss May Joseph Kelley, of Ottawa, Ill. The happy event took place June 26th.

—The last few Sundays brought among us many former students from Chicago; among others were Messrs. C. T. Knisley, J. Dillon, D. M. Carroll, H. Cunningham, F. Moody, and V. J. Rivard.

—Rev. J. P. Dore, of the Holy Name Cathedral, Chicago, is to be congratulated upon the financial and artistic success of the grand sacred concert lately given under his direction. We were pleased to notice that Messrs. T. Normoyle and Daniel Shea were among the singers.

—We learn with pleasure that Rev. T. McDevitt will soon advance to deaconship; Revs. A. Leising, W. L. Kearney, F. Caraher, to priesthood for Chicago archdiocese; Rev. J. Cannon and P. Parker, also to priesthood, for Peoria diocese; Rev. F. J. McCormick, C. S. V., director of Holy Name School, Chicago, will receive all minor and sacred orders early this vacation; We wish all these young ministers success and long life.

A FEAST AT THE HOLY NAME SCHOOL.

Early in the month of June, when it was learned by the pupils of the cathedral school that their devoted director, Rev. T. J. McCormick, C. S. V., was to be ordained very soon, it was moved, seconded, and unanimously carried to tender the Rev. Brother a reception, at which all would find an opportunity of expressing their heartfelt gratitude and their well-wishing to one who had so entirely consecrated himself to the success of the whole school, and who was now called to the dignity of the priesthood. Accordingly, upon the appointed day, gay colors floated and glad faces beamed in the Holy Name School hall when Bro. McCormick, C. S. V., was introduced to the audience by Bro. Harrington amid acclamations which testified the hearty sincerity of young and old. After several graceful musical numbers, Master John Butler read in behalf of the school the following address:

Rev. and Dear Brother McCormick:

As the time draws near for your receiving sacred orders, we, the pupils of the Holy Name School, who have been directed by you for the past two years, request you to receive a few useful presents as a slight token of esteem and love from our parents and ourselves. It is needless, Rev. Brother, to seek to express in words our feelings of appreciation; be fully assured that you have our heartiest wishes and those of our parents for health, success, and happiness. We beg, Rev. Brother, that when you have received the power of offering up the adorable sacrifice of the altar, you remember us in your mementos and prayers.

To this Bro. McCormick replied in a most felicitous manner, thanking the students and his co-laborers for their kind and substantial expressions of appreciation and for their good wishes, and promising to be ever mindful of those whose care providence had placed in his hands during the pleasant years of his directorship.

The presents, which were most appropriate, were as follows: Rev. Bro. Saindon's class, a silk hat; Rev. Bro. Harrington's class, a set of breviaries; Rev. Bro. Gleason's, a benediction stole; Rev. Bro. McEachen's, a biretta and a half-dozen handkerchiefs; Rev. Bro. Hawkins', a lace surplice; Rev. Bro. Cox's, a rabbat and silk sash; Mr. E. Harley's, a silk umbrella and shaving set; Mr. A. L. Michel's, one dozen Roman collars.

COMMENCEMENT AT ST. VIATEUR'S.

A Most Excellent Program—Degrees Conferred—The Archbishop's Address.

The large college hall of St. Viateur's was filled to its utmost capacity June 20, when the curtain rose and the orchestra struck up the "Magic Flute" of Mozart, the first number of a most excellent program, excellently carried out by the students of that deservedly famous institution. The especial features of the program were declamations by Masters W. Fay, P. Hansl, and H. H. Anderson, which were splendidly handled. A discourse in French on "The Providential Role of Joan of Arc." by Mr. L. N. Legris, A. B., was frequently applauded. The college glee club and orchestra covered themselves with glory in their artistic rendition of Haydn's powerful chorus song, "The Heavens are Telling." The *pièce de resistance* was the discussion of "Present Needs" by the graduating class of '94. The young gentlemen who orated showed ability and careful training. The subjects were all live topics, such as the needs of statesmanship, labor, capital, and religion, and were handled in a way that manifested reflection and depth of thought as well as fine literary

style, not usually found in even college graduates. The young gentlemen were Messrs. D. Walsh, J. D. Laplante, B. S., P. Meehan, J. B. Surprenant, and A. Granger. Mr. Surprenant, although *primus inter pares*, certainly deserves especial mention for his graceful and forcible oratory.

After the execution of Auber's finale "Bronze Horse" by the orchestra, a veritable musical triumph, Mr. A. J. Lyons, one of the commercial graduates, delivered in a very effective manner, the valedictory. Degrees were then conferred and diplomas awarded as follows:

The degree of Bachelor of Arts was conferred upon Mr. L. N. Legris, of Bourbonnais, and Mr. J. D. Laplante, B. S., of Lake Linden, Mich.

Commercial diplomas were awarded to Messrs.:

John E. Quigley, Del Ray, Ill.

Arthur J. Biron, Bourbonnais, Ill.

James Canavan, Lena, Iowa.

John Canavan, Lena, Iowa.

M. Henneberry, Chicago, Ill.

Arthur J. Abeles, Chicago, Ill.

James D. Mortimer, Austin, Ill.

Andrew M. Lyons, Arcola, Ill.

After this, 25 gold medals, several gold watches and chains, special prizes and a beautiful pennant were presented to the successful winners of class honors.

The Archbishop then rose and addressed the large assembly. He said that there were no joys in after life that could compare with the pleasure, the delight, the ecstasy one feels when receiving as a student the prize of his class. Aside of certain sacred functions, nothing gave him more pleasure than to crown the young with the well-deserved laurels of success. He complimented St. Viateur's upon its successful work of one-quarter of a century.

He said that St. Viateur's had all the natural advantages of the old classic academies of Greece; quietude,

cool groves, and running streams are the wonted nestling places of learning; all these St. Viateur's has. With these great advantages of location and the devoted and able corps of instructors who compose its faculty, it is not surprising that this institution has prospered so rapidly and succeeded in sending forth hundreds of young men who bless and help the world along in its progressive march. Those young graduates who leave today and have so eloquently entertained us, we can see, are prepared to meet the world and lend it the service of wise and good men. They are wisely optimistic in their views of the world. It is comforting to note that they do not think that everything is irremediably lost and that the world is going to the bad entirely. None can be of more efficient helpfulness to our struggling times than those who start out to help the age armored with courage and inspired by hope. We cannot praise and bless enough catholic education which supplies the world with such young people. I congratulate the graduates and their alma mater for having reared them, and I wish all the students and their devoted professors a happy vacation.

Rev. M. J. Marsile, C.S.V., president, then warmly thanked the Archbishop for his kind and generous words, and declared vacation. Thus ended one of the most successful years St. Viateur's college has known.

Upwards of thirty clergymen from Chicago and surroundings attended the exercises.—*Kankakee Daily Times*.

VIATORIANA.

—Two months furlough!

—That midnight raid!

—My goodness, boys, this is getting serious!

—The Juniors captured a goodly share of the class honors.

—We thank Prof. W. H. Thorne for a copy of the graceful salutatory which was delivered Commencement Day.

—We learned with sadness the news of Father Darcy's mother's death, and sympathize with him in his affliction.

—The members of the community had their annual retreat during the week commencing June 25. About thirty were in attendance.

—The final examinations closed Saturday, June 16. Rev. J. J. Cregan, C.S.V., prefect of studies, expressed himself as well pleased with the work of the year.

—Capt. Sullivan and the Maroons, of the Junior league, won the strawberry picnic by an average of 700; Capt. Brenock and the May Flowers being next with an average of 600.

—Miss Catherine D. Swan, the gifted contributor of several fine articles to the *Globe Review*, visited the college and assisted at our commencement exercises which she appreciated very highly.

—The Masters Stephen and John Brenock are spending a part of vacation at the college and the Masters Ezekiel will spend a fort night or so at Mrs. Bergeron's. Useless to say that fishing and hunting excursions are the order of the day.

—The first communion and confirmation classes were the recipients of a dainty ice cream reception set up by Rev. J. Kelly, of Gilman, Ill., June 15. Many entertaining addresses were made by the Rev. guests and the hour passed off very pleasantly.

—Rev. Fr. Mulcrony, S.J., of Chicago preached the annual retreat to the members of the community during the last week of this month. At the conclusion of the exercises, Rev. Bro-

ther J. S. Boisvert, C.S.V. made perpetual vows; Rev. Brothers J. L. Leduc, C.S.V. and Florence Sullivan, C.S.V. made the second five years vows and Rev. Brother E. Gleason, C.S.V. made the first five years vows; Rev. Brothers G. Williams, C.S.V. and P. Tobin, C.S.V. whose first vows have not yet expired, will pronounce the renewal of their vows during the latter part of vacation. The brothers have our best wishes.

—The contest for the piano medal, which was entered into by Messrs. Lyons, Dubé, Provost, Hanson, McCann, Fogle, and Hagan, and resulted in a victory for Mr. P. Dubé; next in merit, Mr. T. Lyons and Mr. F. Provost. Revs. J. Laberge and G. M. Legris judged the examination. The contest was ably conducted by Rev. P. Desjardins, who has succeeded in training so thoroughly the musical classes of this year.

—The competitive drill for the Henderson-Ames swordsmanship medal among the Columbian Guards, took place Sunday, June 17. The judges for the occasion were Capt. Cobb and Lieut. Snyder, of Division 76, U.R. K. of P., from Kankakee. After the first drill Capt. Legris, Lieut. McCann, and Private Pusheck were even. The second drill resulted in the awarding of the medal to Lieut. McCann. The judges were well pleased and much surprised at the proficiency of the young soldiers, and expressed their admiration of the good work done by the Guards.

—St. Patrick's Society and Debating club held its annual banquet and final meeting on Friday evening, June 15. Refreshments were served and the reports of officers received. The year proved to be one of the most successful in the history of the society. President Hayden delivered the farewell speech and Rev. E. L. Rivard, C.

S.V.; Rev. J. J. Cregan, C.S.V.; Rev. J. F. Ryan, C.S.V.; Rev. J. Laberge, Rev. G. M. Legris, Rev. L. A. Senecal, Lawyer Granger, Mr. H. Legris, Professors Sammon, Walsh, and Lamarre, who graced the occasion by their presence, lent kind words to encourage the work of the society and to wish it every success in the future.

—Rev. J. Leclair, C.S.V., prefect of the junior department, took the winning nine of the junior league to the woods June 12, and strawberries and ice cream and cake in abundance were spread before the victorious Maroons. Capt. Sullivan in this, as in other sports, fearlessly led his men to the field of operations and encouraged them by example to do their duty. All enjoyed the picnic immensely and returned hearty thanks to their genial prefect.

On Thursday, June 14, the competitive drills for military medals and for the pennant took place. The judges were Capt. Ford, Lieut. Ireland, and Lieut. Huguelette, of the Chicago Zouaves. In the pennant drill, which was contested for by the different companies of the battalion, company B, under the command of Capt. T. E. Lyons, was successful, having reached five points higher than the others. Capt. Ford congratulated the battalion on its remarkable proficiency and praised especially the company that succeeded in carrying off the prize. In the contest for the Rowan medal given for the officers of the battalion, Adjutant F. O'Reilly carried off the honors, his average being $98\frac{1}{3}$; Capt. J. T. Hayden obtained second place, average $97\frac{1}{3}$; Capt. J. Mortimer, aide-camp, third place, average 97, and Major C. O'Reilly fourth place, average $96\frac{1}{4}$. In the drill for the Mahony medal, Private C. J. Quille came first, average $95\frac{2}{3}$; Sergeant W. Babst second, $95\frac{1}{3}$, and Private P. Darche third, average $94\frac{5}{8}$.

—On Wednesday, June 13, the oratorical contest which had been the topic for the past month, was witnessed at the college hall. The following orations were delivered :

Independence of Thought and Action	P. Kelley
Christianity's Gifts to Modern Culture	T. Kelley
The Dawn of Peace.....	C. J. Quille
Glimpses of the A.P.A. Ism....	T. F. Quinn
Ireland's Destiny.....	T. Small

The contest was very interesting and all the orators did full justice to their subjects. The judges for the occasion were Rev. A. D. Granger, of Kankakee; Rev. E. Evers, of Kankakee; and Rev. J. Laberge, D.D., of the college. The result was: T. F. Quinn, first; C. J. Quille, second; and P. Kelley, third. As it was a very close contest, the winner is especially deserving of commendation. The distinguishing feature of the evening was the graceful elocution of the young orators who, in this respect, were all excellent.

—The elocution contest for the gold medals was witnessed Wednesday, June 6. The judges for the occasion were: Rev. P. C. Conway, of St. Mary's church, Chicago; Rev. J. Laberge, D.D., and Rev. E. L. Rivard, C.S.V. Thirteen minims contested for the medal in their department, and Messrs. H. Anderson, W. Babst, S. Brenock, W. Doody, G. Fay, J. Granger, F. Hogan, D. Murphy, and J. Sullivan, of the senior and junior departments, strove earnestly to be the winners of the Hagan medal. The contest was one of the largest, and doubtless the best, ever witnessed here. Rev. P. C. Conway, as chairman of the judges addressed the audience in a most pleasing and eloquent manner, and after paying some fitting tributes to our Rev. President and to our college, praised those who had so ably taken part in the evening's exercises, and encouraged them to keep on in their

good work and they would be an honor to themselves, to their parents, and to their good "Alma Mater." Master Proctor Hansl won the minim elocution medal, and Master Harvey H. Anderson succeeded in capturing the Hagan medal from the seniors and juniors. We have many reasons to be proud of all the contestants and especially of those who won the prizes.

—June 17 witnessed one of the most orderly and interesting base ball games of this scholastic year. Our Shamrocks crossed bats with the Momences, one of the best nines in the county. The game was interrupted several times on account of showers, but the general interest never ceased. The Momences commenced well by making one run in the first inning, but the Shamrocks scored five tallies in the same inning. In the second inning the Momences made 4 tallies and the Shamrocks 2; third inning, Momence 0, Shamrocks 6; fourth inning; Momence 0, Shamrocks 0; fifth inning, Momence 0, Shamrocks 2. As the rain again interrupted the game, the Momence nine gave the game to the Shamrocks, score 15 to 5 in favor of the Shamrocks. The players for the Momence nine were: G. Halpin, 3b; M. Halpin, 1b; H. Halpin, 2b; J. Halpin, c; M. Minzer, p; J. Kendill, cf; J. Morgan, lf; M. Henry, ss, and F. Halpin, rf. The reputation of the Shamrocks was upheld by C. O'Reilly, p; M. Sammon, c; L. Legris, 1b; W. Babst, 2b; C. Carlin, 3b; C. Quille, ss; H. Ruel, rf; T. Legris, cf, and W. Doody, lf. The features of the game were the plays of F. O'Reilly, M. Sammon, and W. Doody. The umpires were Wenig for Momence and Lynch for the Shamrocks. The game was a most enjoyable one, and at the conclusion all joined in three cheers for the Momences, for the Shamrocks, and for the umpires.



St. Viateur's
College
Beauport, Ontario

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1914