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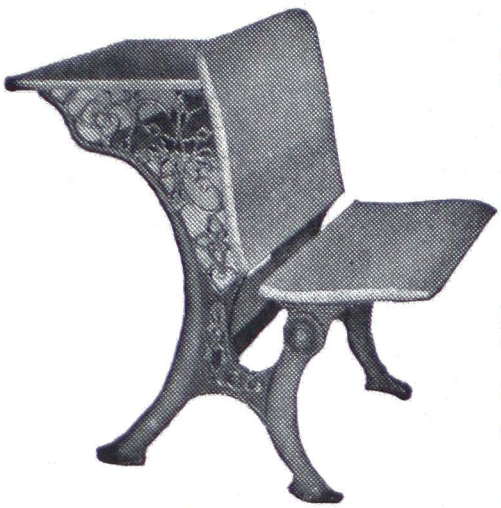

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VOLUME 28 AUGUST, 1911 NUMBER 10

"HOPE."

There is no heart how ever light and gay
That has not felt some grief from day to day,
There is no eye how ever bright and clear
That is not oft bedimm'd by sorrow's tear.
There is no man so free from worldly pain
Who has not felt the gall of evil's chain,
There is no soul how ever good and pure
That has not felt the storm, 'could scarce endure.
There is no cheek how ever fresh and fair
That is not worried by hand of toilsome care,
There is no life as clear as infant morn,
That has not found beneath each rose a thorn.
So on throughout the span of mortal life
Each good is met with a recurring strife,
But that which makes our burden'd life worth while,
Is smiling hope which all our woes beguile.

J. A. W.

BACCALAUREATE SERMON

REV. W. CLEARY. Rock Island, Ill.

"Be not conformed to this world but be renewed in the newness of your mind that you may prove what is the good, and the acceptable and the perfect will of God."

St. Paul Romans XII-2.

IN OUR age the popular estimate of a man is formed not from what a man is but from what a man can do. It would seem that we are at the flood tide of human achievement, that men are ready, that fortune smiles and that the day of unexampled progress is at hand. Man has forced asunder the frozen barriers of the desolate northland, he has affixed his voice to the quivering rays of light to flash its message through the depths of space, he has risen as a majestic bird of passage to outdistance the winds upon the trackless course of the air, he has dissected the earth and revealed undreamed of resources and physical secrets, he has drawn strange fluids from her ample bosom—with them to feed those tireless machines which speed o'er the roads of our lands; he has harnessed the cataracts and stolen away their great strength upon a slender thread of wire, he has fashioned monolithic craft which might transport from continent to continent the population and accontriments of a whole city, that he might centralize the activities of his busy towns, he has lifted great cliffs of masonry which almost defy the elements, he has thrown great arms across the canyons and chasms of nature, bored through her mountains and threaded his highways of steel through every hamlet, to rush the products of field and industry into the great markets of the nation's commerce. Wealth has grown to be his toy, the pomp of power his spare time jest. For him the whole world has become a familiar playground, men and their destinies but trivial incidents. Truly it is an age when wonders have grown commonplace, an age with activity as the watchword—

speed the desideration. And why should not man be active! In nature inertia is the token of death, the symbol of the lowest order of earthly things. It is when we ascend from these forms and find activity gradually increasing and becoming better ordered that we approach closer to the highest degree of created life—intellectual and moral activity. Such is the highest because it mirrors activity itself, making man like to God—the source of all life, of all action.

No, man cannot be at rest. His intellect crosses the oceans of time and sense, seeking ever for that fountain of perpetual youth, the fountain of the eternal verities. With it travels the will upon its kindred mission to find the chalice of everlasting goodness. Here is man's real activity. What have the revelations of experiment, the wonders of invention, the energy of genius done for him? How have they aided him in the ceasless quest? He seeks the fountain of truth, the chalice of goodness, that he may drink forever and never be satisfied. Will all these agencies of achievement help to bring him nigh unto those living waters? This is the question which must mean most to him on his voyage of human progress. Far, far, in the reaches of eternity the Oroniscent. One has charted the only safe and certain way for the human soul. The hand of the all loving has hung out the sun of right, the planets of everlasting affection to guide it —and whilst the heart of the eternal goodness longed as only God can long, for the safety of that love freighted soul—the knowledge of the Infinite One planned for it, the tempests of infinite retribution were quelled for it and the All Merciful One went down alone—alone into the valley of death, to prepare for that soul the well spring of regeneration.

Why should not man be inspired with such supernal incentires, why should not man be spurred on to such a noble destiny? Is not his whole being stamped with the seal of an infinite activity? The brain which courses the members which execute—all work in their marvelous speed and harmony only because they imagine Him who moulds work through them in the execution of His glorious plans.

It is only "God who worketh in us both to will and to accomplish." Therefore these agents which image God, these sublime faculties of mind and heart—these are the important factors in determining the destiny of man, but since the destiny of man must be the glory of God, the record of human

endeavor is a counterfeit and worthless scroll if it be not illuminated by the fingers of God as well as inscribed by the fingers of man.

The annals of human history demonstrate to us that man cannot be stationary, that he is not a mere stone to be used in building up the monument of existence. No, he always has been a builder but history proves that the edifice of his life never has been rightly reared upon the shifting sands of human experience. "Other foundation no man can lay but that which is laid, which is Christ Jesus," says the apostle. Yes something more than a human groundwork is required for that which must be stronger and more lasting than man's native powers. If man's work is to stand tomorrow when the "rains fall and the storms beat upon his house," if his work is to be useful tomorrow when men may endeavor to bury him in the wreckage of that which represents the planning and labor of years—then indeed must he go down for support to that which will endure for tomorrow and for every morrow. It matters not how his work may harmonize with the fluctuating sentiments of human criticism, it matters only that his striving may accord with the plans of the Omnipotent One who created him, sent him forth to be a humble part in an infinite purpose of that purpose. He may understand no more than the fly which crawls upon the surface of the painted masterpiece and knows not the beauty of those lights and shades which convey the artist's message. But if only he can feel that he is doing his share, if only he can learn that God's work is to be done not in man's way but in God's own way—then may he rest assured that his heavenly father will work in him "both to will and to accomplish."

If I am thrilled with the meaning of living because the Infinite wisdom has placed me here to fulfill a more than natural destiny, if I am animated with the possibilities which an Infinite Benevolence holds out for me, if I can serve my fellow man in high places or in lowly station and feel that it is in accord with an infinite wisdom and an infinite benevolence—ah, who will compass the joy which living and serving can bring to me. To do the most worthy thing which life presents, to do it as steadfastly and as excellently as I can is all too small a service to exchange for such immeasurable recompense. Though men may look upon my tomb but as another stepping stone in their selfish climb, who will deny to me the

lasting satisfaction of a success which whether notable or ignoble as human attainments are weighed will mean for me a share in an achievement which is more gloriously human because more gloriously divine.

Yes activity is the watchword of the hour. Man has surrounded his towns with lines of industry, he has adorned his cities and drawn up wise laws, he has reared academies of learning and galleries of art, he has delved deep into the secrets of the physical world and provided new safeguards for health and comfort. These are noble works worthy of the best in man, capable of bringing out the highest traits of human character. Who will dare to suggest that in all this man may not have planned well, that he may not have wrought wisely. Let the grand total of his earthly achievements be written in the hearts of men and inscribed upon the chronicles of time. But if this be all that he has—let him father his human accomplishments about him and let him give ear to the simple inquiry of one whose life was a human failure: "What shall a man give in exchange for his soul." Let him answer that query, not with his lips but with his own soul, that soul which cannot deceive itself, that soul which is ever constant in its quest of truth and goodness. Well he knows that he can answer aright if in the hours of striving he has not forgotten the one great reason of his earthly sojourn, the one great motive which makes a symphony of the turmoil of all earthly labor. Ignoring this, even in this age of progress, life moves in a vicious circle, it is held by a chain of half links which presently slips away and leaves the soul to drift—a derelict—for from the true destiny of human mind and heart. But why should I weary you with the recital of such time tried truths? There is no anxiety that you ever will forget ideals which are the heritage of our faith. To you they have become second nature. They have echoed in your ears in the lecture halls of this college home and they have taken root in your hearts as in the hearts of many a one who has gone before you to share in the endeavors of the busy world. Today these are your theorems. Tomorrow you must draw your corollaries from them. Be not surprised to find that in the world without corollaries are accepted where principles are ignored. The artist who depicts upon the canvas the beauties of earth, sometimes forgets that he is heir to an eternal beauty; he who chisles the graceful statue sometimes

forgets that he is heir to the enduring grace of God; he who carves the stirring paragraph sometimes forgets that he is heir to the wisdom of unmeasured ages; he who constructs the powerful machine sometimes forgets that he is heir to the power which makes and unmakes worlds.

In truth we are living in a forgetful age. As a man may hold a penny to his eye and shut out the far reaching distances of the sky, so may man hold too close the small, mean objects of their selfishness to shut off from view the eternal reaches of their destinies.

To many a man of today God is but a vague and distant being who has made this world as a cosmic toy and gave it away, leaving His creatures and his humanity to their own senses. Time was when men were agitated over the revelations of God, their meaning of their bearing upon the needs of the individual and of society, but now the question is not how a man may best serve God, the service of God is not the factor, the difference lies in ignoring God. There have been epochs in the annals of men, periods of profound learning, when a course of art attained a standard never since equalled, when their scholarly votaries likewise were men and women of deep and extensive religious culture. But today such periods are devoted "dark ages." The man of the hour takes for granted a different end than God's. His character is schooled to consider the things of God briefly, his intellect as taught without reference to Eternity, his affections are not encouraged to reach out towards the Infinite and hence his life is an abnormal growth, like a tree which would spread out and creep upon the ground instead of lifting itself towards the sky. Today men placidly accept good health, good friends, good fortune from the Giver of good things, but let Him be content with bestowing. They really are too busy to stop and thank him or to consider if they be using His things as He might like.

Activity is the watchword, speed the desideratum. What a wonderous age of activity it is; what a remarkable period of human achievement. But towards what are we speeding, whither are we tending?

Leaving aside all notion of prophesy and merely stating facts which present themselves day after day to a world which cannot but observe them, however much it seeks to ignore them, well may we question the meaning of a progress

which embodies such un-Christian prospects. What do the facts of the hour proclaim to him who heeds? What is the condition of our city governments, our processes of law? What means the enormous growth of Socialism, the industrial unrest? Why has anarchy been elevated to the status, not of toleration, but of commendation? Why is our daily press but the record of despondency, suicide, murder and divorce? Why are chairs of theology and ethics in many so-called Christian universities held by men who deny the divinity of Christ, the sacredness of the scriptures and the Providence of God? Why are so many Christian nations becoming apostates?

In the face of such facts the message which the Great Apostle addressed to the people of Rome is as timely today as it was in that troublous apostalic age. "Be not conformed to this world, but be renewed in the newness of your mind."

Well may we note the gropings of a forgetful world amid the insistent questions of the hour. Well may we wonder how conventions which fairly would study the child problem, the sanitary, amusement and educational problems can keep to make life more livable and bring men nearer to their rightful destiny by leaving God's side of it out from their frequent deliberations. Without Him and with all else which science may suggest and kindly spirits provide, does not life present a more wretched problem; the problem of those whose pretensions are the more exalted, the problem of minds and hearts which are ignoring the very purpose for which those minds and hearts were fashioned. Well may we recall the honored adage: "A man can be a good citizen of his country only when he is a good citizen of God's kingdom." Such is the underlying principle of the education which has been your heritage. You go forth from this institution not only to embody this principle in your lives, but to help impress it upon men whose standards are different; men whose standards of action are fast depreciating. You go forth into a world which needs not more brain and brawn and bravery, but more faith and hape and charity. You go forth not only to be workers, but to make your service a labor of love.

Knowing the training and spirit with which you have been endowed in this garden spot of learning and virtue, it is certain that your light will not be hidden, that your sterling

manhood will be manifested not only in preserving what you have received, but in proving to others what is the good and the acceptable and the perfect will of God.

CLASS POEM.

Francis A. Cleary, R. B., '11.

Up from mother earth there rises,
Gushing waters of a spring,
Gently bubbling, fresh it rushes,
Stealing o'er the sand, to sing.
Gliding on it flowers to brooklets,
Persevering on it's course,
Never ceasing in its flowing,
Moving slowly from it's source.
Seeking paths it calmly wanders
On, to meet the quiet stream,
Chattering to the grass, and flowers,
Flashing messages, in it's gleam.
Frowning mountain ledges passing,
Mirroring the giant trees,
On and one the ripples dancing,
'Till they gladly meet the seas.
Then with restless billows dashing,
Sporting through the briny deeps,
Wildly rushing in it's coursing,
Forward, another shore it sweeps.
Like this water that is flowing,
From the spring to deeper tides,
There's the hope which bears us onward,
Unto that which e'er abides.
Moving down youth's paths and byways,
Gathering new strength each hour,
Ev'ry persevering effort,
Adding something to life's power.
To the everlasting sea we journey,
Gladly on, in work and trust,
With the gifts of God to help us,
Win our way, then try we must.

Practice daily in the lessons,
Each jewel for our crown,
Laid in gold, that's nature's purest,
To rest o'er brows that ne'er frown.
Keep the watch that guards life's treasures,
And struggle for the laurel wreath,
Only actions, life can measure,
And mark the riches we bequeath.
When departing then, we leave them,
The wealth and treasures, we have bought,
Laboring ever for achieving,
It was, to gain the end, we bought.
Now our Alma Mater leaving,
Upon the sea of life embark,
Pushing forth, from out her harbor,
To crest the waves, and pierce the dark.
Boldly facing all the dangers,
And stormy winds that on us blow,
Safe and sound, our bark unperished,
To harbor then, its prow will go.
Safely moored in gentle waters,
No storm, can then our hopes enthrall,
Farewell, and eternal pleasure,
Himself who conquers, conquers all.

F. A. C., 1911.

INDEPENDENT ETHICS

1. INTRODUCTION—*E. Souligne, A. B. '11*

WE ARE not intending to entertain you upon the social unrest or to tell you all that we hope to do for the social uplift. You know without being told how the age is unduly fond of novelties, of new fashions, of thought and modes of doing.

How thankful we should be to him who has the courage to lift a warning finger and shout: "Beware, the rapids of modernism are below you!" Yes, thousands, nay millions of our fellow citizens, have already cut loose from the safe anchorage of time-honored beliefs, in the peaceful haven of God's own truth and have launched thoughtlessly out to follow the lure of novelty, actually hypnotized by the siren song of so-called progress.

Every innovation, especially in morals, has mistakenly come to be considered as a progressive step towards better living, as though the past had been all wrong.

In our country especially, ever since our political declaration of independence, it has become the fashion to proclaim the independence of thought from the so-called tyranny of world-old truths, the independence of action from the thraldom of traditional righteousness. In a word it would seem as though the majority of teachers in our country's educational institutions were about to succeed in giving a fixed habitation to what is known as independent ethics.

Independent ethics means a moral code and its resultant ethical culture, which is wholly independent of any other science, or art, independent of God, of divine law, or natural law, or of tradition. Ethics it is claimed must be independent of methaphysics, of history, of revelation, and must stand alone and apart from all other branches of learning—a pure product of personal experience, personal taste or caprice, or of individual reason. It is in the last analysis a projection of the theory of private judgment into the realms of morals. Perhaps even at the risk of shocking you, I had better leave

the professors of Yale, Harvard, Syracuse, Wisconsin, Chicago and other universities speak for themselves. The distinguished professor of sociology in Wisconsin University says: "Independent thics bases its norms on human nature and social organization and supersedes the alleged commandments of the Deity, the precepts of ancient ages, as well as the edicts of Mrs. Grundy."

Professor Dealy of Brown University declares that race morality and individual morality is a pure matter of human evolution and that Heaven has nothing to do with humanity.

Professor Earps of Syracuse teaches that standards of morality, of right and wrong are pure products of experience, not communicated from on high, but a slow development due to judicious selection through the ages traversed by the human race. In Harvard the young are taught that there are no absolute evils, that the highest ethical life consists, at all times, in breaking rules which have grown too narrow for the present circumstances. Professor Sumner of Yale sees nothing in ethics but idle figments of speculation unworthy of a serious mind. His peculiar dogma is that ethics grow out of customs and are not antecedent to customs. The iconoclastic Zueblin of Chicago University assured the tender youths formally under his care that "there can be and are holier alliances without the marriage bond than within it.

It is pathetic to think of the sad fate of young people who are constrained to listen to these doctrines taught to them with all the eloquence that scholarly error can command and with the authority of academic sanction. Listen to the condemnation which a young woman from far North Dakota hurls against the abhorrent Godness of the theories taught in girls' colleges, she says: "They give us a psychology without a soul, a science which excludes the necessity of a creator and an ethics which is based on the unstable will and inclination of the multitude."

The professor of ethics at Syracuse declares boldly that "conscience is a false guide and that there are no abiding standards of right and wrong; that moral precepts are but passing shibboleths; that the concepts of right and wrong are as unstable as the styles of dress and that society by its approval can make any kind of conduct right."

"The home as an institution," says another, "is doomed to ruin." In a word, taking the consensus of opinions freely

taught in our academic halls, it is now generally the fashion to consider the ten commandments as no more sacred than a syllabus, that immorality is simply to act in contravention to the accepted standards of society, that no Deity is offended by such sin, that the change from one religion to another, is like a change in the style of dress, that marriage is out of style and the home soon to be a mere relic. These aberrations are in the main modernized versions of old Epicureanism or of the hedonism of the Cyrenaics, or of materialism as old as the days of Democritus, which modern positivists and utilitarians are dressing up in the hobble skirt of present day scholarship.

On the top shelf of our museum of philosophic novelties is a contrivance called Kantian ethics, a perfectly logical system of independent ethics, which bears the impressive trademark "made in Germany."

It is known as moral rationalism because it proclaims the complete autonomy of individual reason. This system is especially dangerous, because so peculiarly consistent and so gratifying to human pride. Consistently in accordance with his theory of the origin of knowledge in which Kant established his subjective idealism, making the human mind not only the knower but the creator of truth, he proceeds to make the practical reason or will of man the creator of right and wrong and the originator of duty. Clearly human reason is here given the function of the Deity. According to Kant human acts are not good in themselves but only in so far as we think them good and by categorical command impose upon ourselves the obligation of doing them. An act is good only when done out of reverence for this absolute command. Every other motive than reverence for the law of duty as enacted by individual reason would hopelessly vitiate an act. His whole thought is crystallized in the famous law or categorical imperative: "Act only on that maxim which you can, at the same time, will to become a universal law."

Kant makes human reason an end unto itself and the absolute and ultimate worm of morality, which thus remains independent of God and His revelation. Kantian ethics is the latest remodeling of the old stoic doctrine that morality consists in living according to nature, by which they meant that human reason is so supreme and absolute, that human acts

are good or bad solely as they conform or do not conform to reason's dictate.

Such, friends, are in brief outline the principal tenents of independent ethics. In presence of such a bewildering array of sophistical systems the young students need sure guides who will lead them safely to the truth. We have thought that you would be interested in hearing what we have come to think of these diverse so-called up-to-date systems of independent ethics.

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2. SOME THEORIES—*Jas. A. Lowney, A. B. '11*

VER since man has engaged in the pursuits of civilization the problem of ethical culture has been of vital importance. Indeed it has such an intrinsic connection with the advancement of peoples that true virtue and well rounded refinement cannot be possible without it. As agriculture or horticulture cannot be independent of the soil and its qualities, neither can ethical culture, without dooming itself to absolute sterility ever become oblivious of complete human nature which is the soil it is meant to improve and adorn; nor can it be indifferent to the energizing sun of eternal law without whose vivifying influence all moral life becomes death and all moral beauty fades away and disappears in the dark choas of utter disorder. Ethical culture is not a veneer, not a polish externally applied, it is a growth, a vital development and as such depends upon the stem, the roots and the seeds of which it is the flower and the fruit. As there is no gathering of grapes from thorns or figs from thistles so there is no fruit of ethical culture except upon that tree whose roots are firmly planted in truth and through whose branches coures the vital sap of consciencious convictions and moral habits. In a word moral culture cannot be independent of human nature and this culture can be had only when man understands himself and knows that he is a political and a religious as well as a rational animal. Yes, unless ethics is born of God and reared in the vivifying atmosphere of religion it is illegitimate and a bane to society. Again as art cannot be independent of science why then should we attempt to separate ethics from psychology the science of the soul, for is not ethics essentially the art of the soul wherein the image of God shines resplen-

dent? No true art is independent of science. Music and architecture are not independent of mathematics. Medicine as a healing art is not independent of science of anatomy. Why should the supreme art of human conduct ignore or be independent of anthropology and of theodicy?

The fact is that ethics has a necessary connection with every department of metaphysics, for the tone and temper of one's ethics will inevitably depend upon the more or less perfect elements of his metaphysics. A sound ethical edifice must always rest upon a round metaphysical foundation. It must first presuppose the existence of one God, who is the all powerful Creator and wise ruled of this universe. Unless we begin moral culture by admitting the conclusions of natural theology (which is a metaphysical tract), we have on our hands man who is not only an enigma but also a lawless being whose reinless will obeys but mobile caprice or the dangerous lure of passion. Hope not therefore to cull the sweet fruits of ethical culture unless you admit with Aristole, Plato and all those who reason well that man in essentially a religious being.

Intensely interesting indeed is it to note how closely interlaced are all the sciences and how one sustains the conclusions of the other. This evident solidarity of the sciences made Donasa Cortes declare that every great political question involves a religious question. And so it is here in the domain of ethics which dovetails into diverse other sciences. It is closely allied to psychology for instance. If sound ethics did not recognize the veracity of the faculties and the immortality of the soul then this life would be a continual deception and its pains and sufferings the greatest torment conceivable. In this event reason would be dethroned for nothing is stable and sure. The weapon which I hold in my hand is not real and the injury it can bring to another is an action neither good nor bad, for doubting the veracity of my faculties I cannot know whether the action or the victim really exist. And if my soul is to be dissolved when the spirit of death shall come upon me, what care I for pains and tribulations? Why not enjoy the pleasures of life while they are present for tomorrow I may not be?

Surely this would be a sad state for human nature and still such would be the logical conclusion of that ethics which

does not recognize the veracity of the faculties and the immorlality of the soul.

Again, genuine ethics enlists the liberty of the will which the science of psychology establishes beyond a doubt. In suppressing this radical element of sound morality a general chaos would soon ensue in the moral world. For then man would be immund from all responsibility and morally free to choose the right or the wrong. From these consideration it becomes evident that ethics has a very close and important connection with metaphysics. The former can never exist apart from the latter although its end in existence is of a far different nature and what is true of these two sciences can also be shown with regard to the others.

Again, turn to man in his social relations for man is gregarcious, he is a political animal. He does not live for himself alone. Nature or better the wise God of nature has made civil society so necessary for man that outside it he cannot attain the fair and full development and perfection of his being. Hence, it is that man by his very nature has not only a close dependence upon his Creator but constantly feels the daily demand of intercourse and association with his fellow creatures, and whatever ethics will do to benefit the ideals of the individual has an important effect upon the ideals of society for the ideals of a nation depend upon the ideals of its citizenry. Separate ethics influence from politics and you will then overturn all existing order, progress will be stunted, man's affection will become selfish and his noble endeavors barren

If we consider the science of Political economy in all its details and bearings, sooner or later we will readily notice the vital presence of moral philosophy. Both of these sciences conduce to the peace and propriety of the nation, the one does so by shaping and forming the individual nature in all its aspects, the other supposes the individuals as united in a class, which reverences the rights of its members, who are collectively striving to realize a grander civilization. It were needless to go on and establish the relation of moral philosophy with the other sciences for every case the kinship would be found too evident. Still Positivists and Rationalists are unwilling to admit that there exists such an agreement. They persist in maintaining that ethics is completely independent of the other sciences.

If we would but examine the various systems of those who err in proclaiming the independence of ethics we would soon see how weak and loose jointed are their make shifts called systems of morality. Founded upon the sands of caprice and reared by the sole reason of man they cannot impart to human nature that genuine polish of morality which is developed by following a determined rule which in objective to human nature. For if we wish to seek that ultimate standard according to which the rectitude or turpitude of human acts is determined we must examine these acts in that light which will truly reveal to us their necessary connection with the attainment or less of ultimate and only adequate end. The supreme rule of ethical culture is something objective, universal and necessary, it is that which stands outside of, which is universal in all respects with human nature which perfects it and leads it to its Creator. And for this very reason can it be said that the ultimate criterion of morally does not consist in the opinions and customs of people. The university professors whose erroneous opinions have been enumerated a moment ago, one not wholly wrong when they protest and rebel against what they consider the tyranny of customs and prevailing opinions. Indeed if a mere concensus of opinions constitutes an absolute standard of morals why should they be deprived of the privilege of creating new opinions as the moral standards of our generation as others have done in the past ages? And now why should not the varying opinions and practices of peoples be accepted as an absolute criterion of right living? A moment's consideration will tell us that these peculiar opinions and customs were born of human minds and hence subjective, that they applied to certain nations at certain epochs and hence particular, that they suffer innumerable changes during the course of ages and hence changeable and contingent. Let it be understood that we do not place ethics in a position which is entirely independent of what the wisdom of the race has throughout the ages approved or condemned. But to make the supreme and ultimate criterion of morality to consist in the opinions and customs of nations is to claim an effect which is greater than its cause. For people everywhere judge of the moral worth of opinions and customs that prevail among other people in their own country; they judge of the value of ancient opinions and manners, therefore they must have a standard of

judgment other than and superior to these opinions and customs and by this higher and objective criterion they are able to appreciate, moral opinions and customs. Furthermore as Cicero says, "If the people should so judge and if the serate should so decree it would be right to steal, to commit adultery, to give false testimony," then from such judgment and decrees it would be morally wrong to respect the property and person of another, it would be a vacillation to speak one's mind truthfully, it would be a crime to lead chaste and holy lives. Does not every man who cherishes ennobling ideals of conduct and in whose heart pulsates a true yearning for ethical culture, stand back at this grim picture of the Roman Orator? Time is really too precious to be wasted in reputing the idle theories of those who claim that human acts one ethical good or bad according as they are pleasure or useful either to the doer or to the community.

Utilitarianism, hedonism, altruism and moral evolutionism are old errors finding their proper nidus in philosophic modernism which is a synthesis of all the aberrations of the past. They are all futile attempts to make morality independent of God of eternal law of natural law in a word of any authority higher than man. How utterly absurd to set up utility or pleasure as the ultimate standards of morality; when he who runs may read in his own conscience that to forgive injuries, to tell the truth, to be faithful to one's word, though they are neither pleasurable nor at times particularly useful, yet are morally good. Commodity is too fluctuating to serve as a criterion of morality which must be stable, universal necessary and the same for all times and in all places. The political utilitarianism of Hobbes is particularly objectionable, because it sets the civil law in place of the eternal law and makes the state law the measure of all moral good or evil. It is worse than idle to prate of civil law when one has with Hobbes dried up its only source, viz, the natural law, and the eternal law. Again, if civil law is resolved to its basis we can see that it is founded upon a first principle of morality, namely, that it is good to absence the human law and evil to violate it. Again, there were acts which were morally good before the civil law came into existence, there are acts which are morally good and are not commanded by the civil law while it is in existence and there will be acts which will be morally good or bad after it will have disap-

peared. Hence, it is obvious that the rectitude or turpitude of human acts must be judged by a standard far different and apart from the civil law. There are other pitiable attempts at building systems of morality, those of sintimentalists with a purely subjective standard of judgment, a sort of irrational moral instinct which would extinguish all that has ever been justly esteemed, great, beautiful and heroic in human conduct. The moral evolutionists are the most deluded of all the dreamers who pose as moral teachers; they ignore man's origin and destiny, err or his nature and apply in the realm of morals the coarsest transformism of materialistic evolutionistism. No God in the moral universe but just morals that grow and grow from no divinity planted seed of divine law in human reason, without any sun of divine approval to impart color and beauty to the human life? Indeed it would be hard to conceive a more dismal world than would be that of the moral evolutionists.

Since we have considered even in such brief review to the hollowness of the systems of so called independent ethics and have seen to what pathetic alternatives must resort all those who would sever morality from religion or from God, we turn with renewed reverence to such teachers as Confucius, Socrates, Plato who were wiser men than those of our modern age, who should heed the lessons of Christ the greatest moral teacher the ages have ever known.

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3. KANTIAN ETHICS—*Jas. M. FitzGerald, A. B. '11*

IT IS unfortunately quite true, as was said a moment ago by one of the speakers, that any man or even any devil who proposes to oust God from the universe and to emancipate man from God's law is sure to win plaudits from thoughtless, whose pride and other unworthy passions be flatters. To sit on God's throne has even tempted the archangel, once eminent in beauty. But though flattering to man's pride this promised independence is far from flattering to his real dignity, which is wondrously enhanced when man considers himself not as an enigmatic product of blind hazzard, but as the child of God's creative power and the cherished object of divine care and governance. What in-

significant insects of most ignable semblance men must perforce be when creeping into the chair of the deity.

And, indeed, the moral rationalism of Kant ultimately would have us aspire to the exalted station of the absolute and enjoy the illusion that we are Gods. I tell you, it is absolutely impossible for Kant to avoid the reproach of pantheism. He actually makes us all Gods. How, you may ask? Simply by taking the position that man is absolutely self-taught and self-governing, that his reason is the measure and creator of truth and of right. Now, if man is absolutely self-taught and self-governing, he is likewise necessarily self-existing and, if self-existing, he is God.

No, I assure you, that in Kant's system man cannot escape being himself God. But let us hear more particularly what Kant says in regard to morals. The moral law is "act only in such a way as you could will that everyone else should act under the same general conditions."

According to Kant, human reason is supreme, absolutely and end unto itself, and the only standard of morality. He infers that its dictates are the supreme standards and must be obeyed on their own account, insomuch that in complying with them out of mere respect for authority the very essence of morality consists.

Now what have we in all this but individual man becoming his own legislator, becoming the efficient, final and formal cause of the obligation which he sets upon his own shoulders. This is Kantian philosophy, but it is not common sense, which all the time teaches us that obligation means a moral necessity, not a burden imposed by a superior upon an inferior, by one who governs upon one who is ruled and obeys. Kant in making man autonomous must endow man with a dual personality—the noumenal self that commands, and the phenaminal self which in Kantian phrase "pays reluctant reverence" to this self imposed duty. Now, we know that every man who is not mentally deranged, but in possession of his normal senses, is aware that he is a unitary and a dual being. Even supposing and overman with his underself, the former never could authoritatively bind the latter; and thus we would have the most amusingly ridiculous ethical posture conceivable, namely, that of a man commanding himself and at the same time solemnly sneering at his own command.

It is important to note that when man refuses his reluctant obedience to the dictate of his reason, he does not, according to the sage of Koenegsburg, offend against any deity, but only against his better judgment, his own reason. He commits a horrible philosophical sin, but it is not in his power to commit any other.

One must be blind not to see that such a man made law is absolutely devoid of nerve, of that compelling power which creates obligation and imposes duty; and this lack of efficiency in the categorical imperatives is so evident that Kant himself was compelled to concede that no rational being, so far as we can possibly discover, even did obey them.

Furthermore, in matters so intimate as this consciousness is the court of final appeal; now if we consult our consciousness, we find that our reason is able to apprehend that an act is right and should be done, and besides this, we know and feel the ethical obligation implied in "I ought to do it, or I must do it." We know also that we do.

We know also that we do not originate or create this obligation, but our reason is compelled to acknowledge it and conscience bids us comply with this mandate as that of a higher authority. Thus consciousness testifies against the philosophic fiction of Kantian ethics. Again, were our individual reason its own law-giver, it would of itself be always right and quite infallible. But here again consciousness reveals that our reason is often wrong, that, for from being omniscient, it often hesitates and doubts, and that especially in moral matters, it is often misguided and falls into the grossest errors.

Finally Kant's system destroys the distinction between obligatory good and free good. He says "Obey the law solely out of reverence for the law." But there are many acts which are morally good and which are not commanded by the law. For instance, charity is a good act, yet it is now commanded by the law.

There are many good actions conceivable and possible, and which it would be highly praiseworthy to perform, yet which no reasonable person, however rigorous his ideal of conduct might be, would say one is bound to perform. For example, take the case of war. When a citizen goes forth to battle of his own free will, he goes out of pure love of country without being compelled by the nation to give his services.

He goes not on account of his duty, but out of disinterested love and certainly he performs a most praiseworthy act of public devotedness. Now such an action as this, or again the spontaneous service, one renders the sick and the needy, or generous acts of hospitality and countless other acts which the universal voice of humanity during all ages has acclaimed —all these praiseworthy acts Kant must consider morally foul, because they are not matters of obligation, not the objects of the holy and all sanctifying catigorical imperative. He goes so far as to say that acts done according to the law of reason, but for any other motive than reverence for the law, are technically legal, but morally evil acts. Here the stout common sense of the race lodges a final protest and bids the solemn gester begone.

Purposely I decline to go further, to exhaust as vast a theme as I have in hand. I have attempted to give a few of the many reasons why we reject Kantian ethics now finding favor in many great schools in the country. We are satisfied that the soul of culture is the culture of the soul and that no permanent fruit of soul culture can be had without the Son of divine truth, and the rain of divine grace. With the great teachers of the Christian ages, with the brilliant Augustine and the scholarly Thomas of Acquin, we hold that standard of morality is objective, that the origin of law and obligation is in the superior reason of the Deity and that man himself is a copy of the archetypal ideas in the divine mind; that consequently man can reasonably acknowledge moral obligation only when he reads in his conscience the text of the natural law, and further heeds the clearer messages of God's revelations.

VALEDICTORY

FRANCIS CLEARY, A. B. '11

AS we close the well-worn pages of the books, which for the past four years have furnished us with the toils and trials of a student, we cannot help experiencing both a feeling of joy and one of sadness. Joy on the one hand because we have satisfactorily completed the work assigned; sadness on the other because we must now depart from those who have been near and dear to us, those whose life efforts have been consecrated to the one grand and great purpose of education. We cannot then turn to bid a last farewell to those who have encouraged us as children, to that home which has nourished our hopes and aspirations and prepared us for a future of successful endeavor, we cannot, I say leave all these, without first voicing our sentiments of appreciation and sincere devotion for the efforts expended in our behalf, efforts to mould the student and fashion Christian character.

Today we depart upon life's journey; today for the last time as students, we gaze upon our college halls, our Alma Mater, our classic home; this home whose achievements in the past have ever been as brilliant as they have been brave and whose hopes for the success of the future will ever receive the hearty co-operation and united support of every one of us, so that every understanding may be crowned with a glorious ending.

We are indeed happy to have successfully reached the cherished end of our college course, and with this feeling of satisfaction, we must declare that we are in truth happy, not because we have attained to the perfection of mighty athletes, nor that we have ascended the varified heights of musical endeavor, or even because we have learned great truths and the skillful art of defending them; but most of all we are grateful because we have been taught the one grand lesson of courage and perseverance; in a word because we have acquired that quickening sense of aptitude which we feel to assay the great

tasks of life. Thankful for that fouthful eagerness which we know must urge us on to the accomplishment of great and good things for our country, ourselves and for the grand triumph of Godliness. No better examples of these virtues can be found, than those expounded in the frequent and eloquent exhortations, those splendid and practical sermons, addressed to us, so many times in the chapel, and urging us on in emulating the noble characters of history, strengthening and cultivating the control of our will-power and all pointing towards the formation of a perfect man.

How eloquently our tutors described for us the courageous exploits of intrepid men whose feats have elicited the lasting admiration of mankind. "Now it was Leonidas with his three hundred Spartan soldiers at the pass of Thermopalae now the dauntless Cocles keeping guard over the Roman bridge, now the unconquerable martyr Sebastian, now the world stirring Peter the Hermit, and then the peerless Columbus ploughing through mutinies of waves and men to discover the new world." Day in and day out we have listened with attentive ear to these rousing appeals for manliness, exhortations not confined to the chapel walls alone, but even heard in the recitation halls, at our class festivities, and during our student gatherings. On the play ground and at recreation, we could find no better incentive to clean sport than these seemingly magic words "Be a man." Surely no youth however phlegmatic could remain unmoved at the narration of such heroic examples of courageous endeavor, which when added to personal example and the eloquence of persuasive tongues simply becomes irresistible. At a time when trials and tribulations surrounded our teachers and preceptors they proved themselves brave and courageous in the face of the most crushing defeats. They persevered when many others would have failed, they withstood the storm of battle when only sheer force of will power and inspired hope sustained their courage and repulsed the onward rush of overwhelming disaster. Such lessons of heroic and sustained effort in the face of such awful difficulties cannot be easily forgotten. The noble attitude of these self-denying men, erect and hopeful even while in the midst of the smouldering ruins of their beautiful college home is portrayed in ineffaceable colors upon the tablets of our memory, "A fadeless picture whose significance will ever be prized as the most quickening example of living

heroism." The supreme test of great strength in character can be found in the endurance of trials, and the genuineness of this same fortitude is more clearly demonstrated. When men are able as were these educators to display that constant and unyielding firmness of spirit, which characterized their work, during the long and tedious months of reconstruction. Again this resoluteness in will power could be noticed in all their work, both in the class room and lecture hall.

Thus we depart from these halls not as store-houses crammed with cumbrous knowledge, but as centers of vital energy developed, accumulated and stored up during these four years past, while we were engaged in scaling the rugged cliffs of learning. Now we have gained an eminence and pausing for a moment to gaze over the surrounding burdens we find that we must push on and on before we attain the degree of much desired perfection. So it is, that today we hesitate at the portals of another world, a new world where we must brave the fight alone, and where the heat of battle is most intense. Where we must utilize the lessons of courage and fearlessness taught us. A new life among new men with new hopes and aspirations. How thankful we are then, that circumstances have not opportunely fitted us for this most important step, a step which indeed will affect the whole course of our lives either for better or for worse. Not the latter however, unless we will be unmindful of the past.

Moulded after the fashion of true Christians, resplendent in the light of living faith, we stand erect, fearlessly to defend God's truths. Then as the golden sunset of today slowly sinks and fades beneath the horizon of our school life, let us slumber not, but prepare for the morning when a bright dawn of the future will rise up diffusing its brilliant raps, as outstretched arms to welcome us on our journey. Marshalling our forces together then, let us triumphantly move on into the midst of life's battle to struggle for excellent achievement. We have not been dreaming, we are not lost in the snares of self-deception, nor would we deceive others. For the hours we have passed here have been passed wisely, we have not wandered away from truth, nor have we sought error. We have lived among great men with great minds and strong characters, and have pushed up the stream leading to an open sea upon whose waves we must launch our bark, to sport with fortune and the briny deep, whose unfathomed depths strike

terror to the unprepared. We do not imagine that all the world will always smile upon us nor that everything will be favorable to clear sailing; we do not fancy that we stand towers of strength and bulwarks of defense. No, but we do feel confident that within our breast there throbs the germ of great power whose vigorous beats are capable of measuring great actions; a power, which will enable us to live like men, to serve our country as true citizens of the state and nation, to encourage all great and good causes, to fight the powers of evil and corruption and to take up arms in defense of clean literature, clean stage, clean politics and scrupulous honesty in man's actions whether in public or in private life; to aid the church in overcoming religious indifferentism by uniting with beneficent Christian societies and to help create a live healthy enthusiasm for religion and morality, to assist those whose aim it is to upbuild character and to protect the peace and beauty of home life, by opposing divorce and the evils of socialism, which are threatening man's individual property rights. Lastly we pledge ourselves to discourage by word and deed any and all forms of anarchism and to uphold in all instances, civil authorities in the just exercise of the law.

Such in brief is the course that we design to follow and thus reduce to practice the great art of living, which was taught us here. It is not enough that we dream great things, we must do more, we must attempt to accomplish them. Right action is indeed the keynote of success and we must suit the action to the word. For as Bishop Spalding says: "Beyond the mental horizon of man as beyond the visual, there lie other worlds unseen, unimagined, undreamed of, where other waves of thought and love thrill other souls and the more he rises in intellectual power and worth, the more real does this infinitude become for him." It is for this other world, then, that we must strive, and as we step aside, our Alma Mater bids us keep up courage, and clad in the armor of truth to go forth and conquer. Separate paths lead but to the same end and whatever calling we may choose we must abide by our duty. "Go thou thy way and I go mine; apart, yet not afar, only a

thin veil hangs between the pathways where we are; and God keep watch between thee and me." He looks thy way, He looketh mine and keeps us near. Farewell Reverend Fathers, dear Brothers, all of you who have been our beloved teachers and guardians. Farewell until our bark shall have crossed the stormy sea of life, and until we have fathomed the unknown depths of new thoughts and have explored new worlds, until, we finally enter with you all the last arbor of life's successful journey and there ascends before us the brightest dawn of all to mark the rise of an everlasting day, until then, Farewell.

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EDITORIAL.

The Educational Convention.

One of the most ancient calumnies hurled against the church is, that she is opposed to the liberal education of her children. And notwithstanding the overwhelming force of evidence to the contrary, the enemies of the Faith still dare to repeat the charge. Either they are blinded by bigotry, or else like the Pharisees of old, they do not wish to know the truth, for the number and the results of our schools, colleges and universities are eloquent reflections of this foul aspersion. But is Catholic education in the higher branches of learning receiving the support that it should? This question was considered in several of the many interesting papers read and discussed at the Catholic Educational Convention recently held in Chicago.

We cannot expect such large endowments as are annually bestowed upon secular universities, nor should we accuse our

people of being ingenerous and indifferent to the great cause of Christian education. The number of Catholics who have amassed great wealth is comparatively limited; not because Catholics lack the ability to achieve and acquire, but because their hearts not being set on the mere acquiring of wealth, and their hopes being centered in higher things, they are ever ready to contribute their mite or their much, whenever the cause of Christ appeals to them. It is not the number of churches, universities, schools, orphanages and other charitable institutions a most eloquent demonstration of devotion and generosity. Moreover so long as interest and enthusiasm prevails like that which was demonstrated by Catholic educators from every section of the country, at the recent convention, so long will the cause of Christian education continue ever to grow and flourish.

INTER ALIA.

The Very Rev. Thomas Coutey, C. S. V., Visitor General of the Congregation of the Catechists of St. Viator, is at present visiting the college. He has recently arrived from Brussels, Belgium and is visiting America in the interests of the Order in this country. After spending some time at the various establishments of the Order in the United States, he will proceed to the Obedience of Montreal and thence sail for Brussels where the Mother House of the Community is situated.

The annual retreat of the Clerics of St. Viator was held at the college, beginning on the 27th of June and ending on the 4th of July. Rev. Fr. McCorrey, S. J., of Prairie du Chien preached the retreat, at the close of which Brother W. Cracknell, pronounced his first five year vows. Brothers C. Marino and L. Pommier renewed their vows and Rev. F. A. Sheridan, Rev. F. E. Munsch and Bro. J. F. Koelzer were admitted to perpetual vows. Fathers J. D. Kirley, F. X. Hazen, P. J. O'Leary and M. J. Breen were admitted to the rank of Major Catechists of the Order.

The Feast of Corpus Christi was observed on Sunday, June 19th, with the usual magnificence and splendor. A large concourse of laity and clergy marched in solemn procession, chanting hymns of praise to the Sacramental God, who

was borne in triumph through the groves and avenues of the village, temporary altars were erected at the college and at the convent of Notre Dame where Benediction was given, and th ceremony was concluded with Solemn Benediction in the Church of the Divine Maternity.

On Pentecost Sunday four students had the happiness of receiving our dear Lord into their hearts for the first time. As is usually the case elaborate preparations had been made to make this happy day one never to be forgotten by the First Communicants. Special music had been prepared by the choir under the direction of Rev. J. V. Rheams, C. S. V., assisted by Brother St. Aubin, C. S. V., and the beautiful ceremonies of Solemn High Mass were carried on in an inspiring manner. Rev. J. D. Kirley, C. S. V., was celebrant assisted by Rev. T. O'Brien as Deacon and Rev. M. O'Donnell as Sub-deacon, while Rev. Bro. Munsch, C. S. V., was Master of Ceremonies. Rev. J. P. O'Mahoney delivered a beautiful and fitting sermon on the words of Christ: "My delight is to be with the children of Men." Those who made their First Communion were Harold Kaminsky, Ambrose Fitzpatrick, Joseph Vetters and William Percy Holt who had been baptized and received into the church, at the hands of the president of the college on the previous day.

On June 7th the Rt. Rev. Alexander J. McGavick, D. D., Auxiliary Bishop of Chicago, administered the Sacrament of Confirmation at Maternity church to a large class, consisting of college students and parish school children. After the ceremony His Lordship visited the college and was pleased to note the improvements of his Alma Mater and also to greet old friends and professors. We regret that his Episcopal duties prevented him from making a prolonged visit.

The Rt. Rev. P. J. Rielly D. D., Bishop of Peoria recently spent several days at the Institution and was present at the Oratorical contest. The Bishop was given a most hearty welcome by the faculty and students, as they alone can do and indeed every one was pleased to welcome him to St. Viator's, for he is one of her staunch friends and loyal supporters.

Recently Rev. Fr. Bennett, the well known and popular pastor of St. Patrick's Church, Kankakee, delivered the Commencement address at the Closing Exercises of the Kankakee

Conservatory of Music after which the presentation of diplomas took place.

The Very Rev. W. J. Surprenant, C. S. V., President of Columbus College, Chamberlain, S. Dakota, spent a few pleasant hours at the college recently. He came on business relating to the new O'Gorman Hall which has just been completed and will be ready for occupancy in September.

Rev. J. A. Chasse, '93-'94, Pastor of St. Joseph's church, Murdo, So. Dakota, recently visited the college and was much surprised at the extensive improvements made in late years. This is the Rev. Father's first visit since the dreadful conflagration of 1906.

Word has been received from the Rt. Rev. Mgr. Legris, D. D., and at the time of writing he was still in the city of Jerusalem, Palestine, visiting the spots made sacred by the life, suffering and death of Christ.

Rapid progress is being made both on the interior and exterior of the Cement Building and work is being rushed to completion so as to be ready for occupancy by the Sisters who are to have charge of the household department of the college. The interior is being remodeled, while the exterior is being finished in pebbledash and all in all, will be an imposing building, in harmony with the plan and arrangement of the other buildings.

At the close of the Annual Retreat the Reverend Brothers J. Maguire, A. M., C. Marino, L. J. Pommier, A. B., and J. F. Koelzer left for the Canadian Province of the Community, where at Bourget College, Rigand, they will give lessons and lectures in "English" at the summer school of the Order held at that place. When the course is completed they will return to St. Viator College to teach in the various departments.

From the latest reports we glean the fact that Brother A. J. Dummont is speedily recovering from the operation, which he was forced to undergo at the Mercy Hospital, for appendicitis, on the 24 ult. We sincerely hope that he will soon be able to return in perfectly sound health.

Rev. P. F. Brown, C. S. V., who has been pursuing his post graduate studies at the Catholic University at Washington, D. C., and also at the Apostolic Mission House, is filling the Pastorate of St. Mary's Church, Govans, Md.

Rev. Francis Walsh, '07, who has for the past four years pursued his Theological studies at the American College in Rome, and who was ordained to the holy priesthood during the Eastertide, will celebrate his First Solemn Mass in America on July 16.

Invitations are out bearing the news of the marriage of Victor A. Lussier, a former student of '03 and '04, to Miss Angelica Paddock of Deadwood, So. Dakota. The Viatorian wishes to felicitate the newlyweds and hopes that there life will be one of peace and happiness.

M. J. Carrigan, an old student of 1891-2, is at present located in Council Bluffs, Ia., where he has charge of the Carrigan Undertaking Co.

Rev. F. X. Hazen, C. S. V., is at present filling the place of the Rev. Pastor of St. Peter's Church, Oconto, Wis., who is absent on leave of sickness.

Rev. M. J. Breen, C. S. V., is acting chaplain at the Dominican Convent of the Sacred Heart Academy, Springfield, Ill.

Rev. P. E. Brown is at present touring the continent of Europe and from the news received he is seeing the historical things of interest in the old world.

Rev. Fr. Rheams, the congenial prefect of studies is at present replacing the Rev. Pastor of St. Vincent's Church, Fort Wayne, Indiana.

The Rev. J. D. Kirley has already entered into his new office of Vicar of St. Edward's Church, Chicago, Ill., where he will be assistant to the Rev. Fr. Cregan, C. S. V.

George Lyons, Commercial '08, recently visited the institution for several days.

James Dougherty, '08, has been admitted to the Bar of Illinois, after passing the required examination at Springfield.

Rev. Brother Cracknell, formerly of St. Viator Institute, will pursue his classical studies here.

On the 9th of June the three young levites of the seminary of St. Viator, who had received Deaconship in Chicago during the month of May were ordained in their respective Dioceses. The Rev. M. Donohue was ordained by the Rt. Rev. Bishop Coltes, D. D., at the Cathedral in Buffalo, N. Y., and will be stationed temporarily at the Cathedral of Helena,

Montana. The Rev. Clarence P. Conway was ordained by the Rt. Rev. Bishop Carrigan, D. D., at the Cathedral of Sioux City where he will be stationed temporarily and the Rev. T. O'Brien was ordained by Rt. Rev. P. P. Rhode, D. D., Auxiliary Bishop of Chicago, for the Diocese of Rockford. The three young priests said their first masses respectively in Syracuse, N. Y., Sioux City, Ia., and St. Albie's Church, Chicago. It is the sincerest wish of the faculty and also of the Viatorian that these young priests of God may labor successfully in the Vineyard of the Most High, that they may enjoy peace, success and happiness. "Ad multos annos."

On the 13th of July four young scholastics of the clerics of St. Viator were elevated to the high dignity of the priesthood, in the Cathedral of the Holy Name, Chicago, Illinois by the Most Reverend Archbishop Quigley, D. D. On the preceeding day the Rev. J. R. Plante received Tonsure and Minor Orders while the others, Revs. W. J. Remillard, P. J. O'Leary, F. A. Sheridan and F. A. Munsch received the orders of sub-deacon and deacon. The young priest left shortly after the ceremonies of Ordination and will celebrate their first masses in their native cities. Rev. W. J. Remillard celebrates at St. Joseph's hurch, Lake Linden, Mich., Rev. P. J. O'Leary at Holy Rosary church, Mahoney Plane, Pa.; Rev. F. A. Sheridan, at St. Mary's church, Lafayette, Ind., and Rev. F. E. Munsch at St. Columbkill's, Chicago, Ill. After spending the remainder of the vacation at home the young priests will be stationed at various houses of the Order. Rev. W. J. Remillard and Rev F. A. Sheridan will be added to the staff of St. Viator college, Rev. P. J. O'Leary goes to Columbus college, Chamberlain, S. Dak., and Rev. F. E. Munsch, will leave during the latter part of September to pursue his studies in Germany. THE VIATORIAN unites with the friends of the young Dentes in wishing them an abundance of success in the arduous labor for the salvation of souls and the conversion of sinners and hopes that peace and happiness may be their lot "ad multos Annos."

Rev. Fr. Bergin, is at present giving a series of lectures at the Catholic Chautauqua, held in Helena, Montana.

Recently the Rev. W. J. Joyce, '05, visited the institu-

tion while on his way eastward to attend the ordination of his classmate, Rev. Fr. Donohue.

Rev. Fr. Rivard is replacing the Rev. Fr. McDevitt during the summer months as pastor of the Church of the Ascension, Oak Park, Illinois.

NOTICE.

The faculty is contemplating the establishment of a "Museum" and appeals to all the friends, alumni and old students and especially those students who expect to return in the fall, to assist them in obtaining Botanical, Zoological, Geological or Biological specimens, also old coins and other articles that would be of interest, and which would assist in furthering their scheme. All the valuable belongings of the Museum were destroyed in the fire of 1906— and consequently the college must begin anew. A special room is to be set aside for the museum, and we hope that the friends of the institution will make a generous response to this appeal.

Class Day and Commencement

The class of 1911 may be justly proud of the interesting program most successfully carried out on Class Day and Commencement. The exercises began with Solemn High Mass celebrated in the Maternity Church. Celebrant, Rev. Thomas O'Brien; Deacon, Rev. M. J. Breen, C. S. V.; Sub-deacon, Rev. F. E. Munsch, C. S. V.; Master of Ceremonies, Rev. L. J. Pommier, C. S. V.; Baccalaureate sermon, Rev. W. J. Cleary. At 1 o'clock a large gathering of Alumni and friends assembled in the banquet hall. Francis A. Cleary, '11, acted as toastmaster. The following toasts were responded to:

Our M. A.'s, Rev. J. W. Maguire, '09.

Vincit qui se vincit, Mr. E. J. Quille, '11.

College Life, Mr. J. Hickey, '06.

Age quod agis, Mr. M. J. Mugan, '10.

Student Activity, Mr. J. P. O'Mahoney, '11.

Reminiscences, Rev. C. J. Quille, '98.

Undergrads, Mr. Gerald Bergan, '12.

Graduates from Hickey, Rev. E. L. Rivard, D. D.

Blue and White, Ralph Legris, '11.

Our Latest Achievements, Rev. W. J. Bergin, C. S. V.

Commercial Graduates, Joseph Canavan.

Fac et Spera, Very Rev. J. P. O'Mahoney, C. S. V.

From the artistic porch of Marsile Alumni Hall, the following program was rendered in the evening:

Class Poem, Francis A. Cleary.

A Glimpse of Hickey, James A. Lowney.

Class History, Edward J. Quille.

Class Prophecy, James M. Fitzgerald.

Seniors of Today, Ralph J. Legris.

Alumni of Tomorrow, J. P. O'Mahoney.

The college band, under the direction of Rev. F. A. Sheridan, C. S. V., rendered delighted selections.

The following received the degree Master of Arts: Fred-

erick Shippy, Albert O'Connell, Elias Kelley, Harris Darche, Stephen Morgan, William Carroll, Adehemar Savary, John Walsh, John Maguire, C. S. V., James Plante, C. S. V., Victor Leclair, C. S. V.

The degree Bachelor of Arts was conferred upon James Lowney, C. S. V., Francis Cleary, James Fitzgerald, Jeremiah O'Mahoney, Edward Quille, Ralph Legris, Elder Souligne.

Fourth Year High School diplomas were awarded to Edward Tranior, Edward Harvey, Leo Doemling, Edward Donnelly, Edward Leibach. Commercial diplomas were presented to F. Breault, D. Burns, J. Carey, J. Canavan, T. Sullivan, W. Duffey, H. Fitzgerald, J. Fischer, P. Goudreau, C. McCauley, C. Moore, P. O'Leary, B. Reilley, A. Starr, L. Sherman, E. Waters, W. Warner.

Athletic Notes

St. Viator, 14; DePaul, 4.

As usual DePaul had no terrors for the Varsity on Decoration day on DePaul field. Completely outclassed can be tacked on the wearers of the D, for in no stage of the runaway did they have a glimpseof the ribbon. Warner started the twirling for the locals and got in a pit at the very outset, his fast "Loda" inshoot massaging three of the opponents inflated shirt fronts, in the introductory session, and as a necessary consequence a trio of DePaulites, with O'Donnell's assisting single sat their underpinnings on the counting board. The pandemorium that broke loose from the "many" followers of the northside institution, (seated on the back porch) continued until the game was one-third dead when either the bellows broke or the supply of vitalizing oxygen was being consumed by the Varsity's exertions touching the pillows in the fatal session. "The story runneth thus:" Moynihan first worthy to face the well known "find" "Spike" Mullen singled to right, but on his attempt to break the sev-

enth commandment was sent to the shadows, Crone and Heenor being the principal prosecutors. Quille took a "comp" to first, and Scanlan "singled" a single to the outer pastures, and stole second, "Cub" Coss to show his west and north side friends his calibre sent one over the Portland cement for a double, "De Kid" "Honk" counting. Not to be outdone by the "Cap" Lynch duplicated scoring Coss. Warner singled sending Lynch across and Bergan got the third double of the inning making the sum total five. After the first Warner settled down and twirled excellent ball, but one bingle being scratched off his delivery. In the sixth Coss entered the fray to warm up and tease the "Dippy U's" which he did, making nine sit down without touching the little pellet of the beebe size. Moynihan's fielding was sensational, while Garnon heaved good bll, after "Spike" was retired.

St. Viator.	R.	H.	P.	A.	E.	DePaul.	R.	H.	P.	A.	E.
Moynihan, lf..	2	1	4	0	0	Dolan, 3b.. ...	1	1	1	2	0
Qiuille, ss..	4	0	0	2	1	Heenan, 2b.. ..	1	0	4	0	1
Scanlon, 3b..	1	2	3	0	1	McDonald, cf.. ..	1	0	0	0	0
Coss, cf-p..	2	1	2	0	0	Kearns, lf.. ...	0	2	4	0	1
Lynch, 1b-cf..	2	1	4	0	0	O'Donnell, 1b.. .	1	1	3	0	2
Warner, p-1b.. ...	1	2	3	1	0	Byrne, ss..	0	1	2	4	0
Bergan, c..	1	2	10	1	0	Crane, c..	0	0	12	3	1
Leinen, rf..	0	0	0	0	1	Ryan, rf..	0	0	0	0	1
Conroy rf..	0	0	0	0	0	Mullen, p..	0	0	0	1	0
Doemling 2b.. ...	1	0	1	2	0	Gorman, p.. ...	0	0	1	0	0
	14	9	27	6	3	.	4	5	27	10	6

St. Viator ..	0	0	5	2	3	0	2	1	1		14	9	3	
DePaul .. .	3	0	0	0	0	0	0	0	1		4	5	6	

Stolen bases: Moynihan (2), Quille (2), Scanlon (1), Bergan (2, Doemling (1), Byrns, Kearns, McDonald. **Two-base hits: Bergan**, Coss, Lynch, **Kearns.** **Three-base hits: Kearns. Struck out: By** Warner, 3; Coss, 9. **By Mullen,** 4; Gorman, 6. **Bases on balls:** Off Coss, 2; **off Mullen, 3; Gorman**, 5. Umpire: **Becker.**

St. Viator, 10; Notre Dame, 5.

The second game of the trip resulted in the greatest victory St. Viator has achieved in years, defeating Notre Dame. In former contests with the South Bend school, the locals seemed to be under the influence of the "jinx" and though they should have won always suffered a defeat. The whole tale is that the Varsity outclassed them in every department and played as seasoned veterans. At no stage was the

locals in danger. Coss backed by sensational fielding, especially by Quille kept the enemy from the provision wagon. Regan started for N. D. U., but was ineffective, two runs, and three bingles, being coralled in the opener, which was kept up in the second until the hydraulic was applied and Heyl substituted who suffered no improvements. Moynihan and Coss with four hits apiece and Quille and O'Connell's fielding easily showed St. Viator to be a ball team while Amfield's screeching homer and three double plays featured Notre Dame's play. The game will go down as one of the Varsity's best, and stamps them as among the leaders in western college baseball.

St. Viator.	R.	H.	P.	A.	E.	Notre Dame.	R.	H.	P.	A.	E.
Moynihan, lf..	2	4	3	0	0	O'Connell, ss..	1	2	0	3	0
Quille, ss.. ..	0	0	1	3	1	Arnfield, cf..	1	1	3	0	0
Scanlon, 3b.. ..	1	2	2	0	0	Quigley, lf..	1	1	0	2	1
O'Connell, 1b..	1	1	11	0	0	Sherry, 2b..	1	2	4	3	0
Warner, rf.. ..	0	1	1	0	0	Grandfield, 3b	0	1	4	4	0
Coss, p..	1	4	0	2	0	Farrell, 1b..	0	0	9	0	0
Lynch, cf.. ..	0	1	3	0	0	Phillips, rf..	1	2	1	0	0
Bergan, c.. ..	2	1	6	0	0	Ulatowski, c..	0	2	5	4	1
Doemling, 2b..	3	2	0	3	0	Regan, p.. ..	0	0	0	1	0
						Hayl, p.. ..	0	1	1	3	0
	10	16	27	8	1		5	12	27	20	2

St. Viator ..	2	4	0	0	0	2	1	1	0	10	16	1	
Notre Dame	2	0	0	0	1	1	1	0	0	5	12	2	

Stolen bases: Scanlon, Bergan, Grandfield. Two-base hits: Moynihan, Phillips. Three-base hits: Coss, Quigley. Home runs: Arnfield. Double plays: Ultawski-Graandfield; Quigley-Grandfield-Sherry; O'Connell-Sherry-Farrell. Struck out: By Coss, 6; by Regan, 3; Heyl, 4. Bases on balls: Off Hehl, 4. Umpire: Fitzpatrick.

St. Viator, 1; Notre Dame, 9.

A case of too much "come back" Regan caused the Varsity to lose the second contest to Notre Dame. Regan was invincible and kept his three hits scattered while the Benders took kindly to the offerings of O'Connell and won the fray. Aside from Regan's stunt Sherry and Amfield starred in the field, while Doemling's fielding was the most redeeming feature of S. V. C.

St. Viator ..	0	1	0	0	0	0	0	0	0	1	3	5
Notre Dame	0	1	0	4	1	3	0	0	*	9	11	2

Batteries: O'Connell, Coss and Bergan, Regan and Ulatowski. Three-base hits: Farrell, Phillips. Bases on balls: O'Connell, 2; Coss, 1; Regan, 7. Struck out: By O'Connell, 1; Regan 8. Stolen bases: Moynihan, 2; Farrell, Grandfield. Umpire: Caffey.

St. Viator, 3; Cathedral College, 6.

With Coss twirling one of the best games of his career, striking out fifteen yet Cathedral squeezed over a victory due to the local's miserable work in the field. Cathedral certainly played the article of ball that means victory and with a lightning finish nosed out ahead at the pole. Full of fight and pepper all the time, they fielded desperately and with a couple opportune hits sent the locals to the rear. Narmayle pitched a heady game while Mahoney and Welch also starred. Coss and Warner sought to stave defeat, in regular baseball style.

St. Viator.	R.	H.	P.	A.	E.	Cathedral.	R.	H.	P.	A.	E.
Moynihan, lf.. ...	1	1	1	0	0	Mahoney, ss.. ..	2	1	1	3	1
Quille, ss..	0	1	0	2	3	Kealey, c..	0	1	3	2	0
Scanlon, 3b..	1	0	4	0	0	Mackey, 3b.. ..	1	1	1	3	2
Coss, p..	0	0	0	3	0	Welch, 2b.. ...	1	2	2	3	0
Warner, 1b..	0	2	3	2	0	Sullivan, lf.. ..	0	1	2	0	0
Lynch, cp..	0	0	1	0	0	Murhpy, 1b.. ...	1	0	14	0	0
Doemling, 2b.. ...	0	0	2	1	1	Cronin, cf.. .. .	1	0	0	0	0
Conroy, rf..	0	1	1	0	0	Ashlender, rf...	0	0	4	0	1
Bergan, c..	1	0	15	1	3	Normayle, p.. ..	0	1	0	5	0
	3	5	27	9	7		6	7	27	16	4

St. Viator ..	0	0	2	0	1	0	0	0	0	3	5	7	
Cathedral ..	2	0	0	0		0	0	1	3	6	7	4	

Stolen bases: Lynch, Mahoney, Mackey, Murphy, Cronin. Two-base hits: Moynihan, Warner, Welch, Mahoney. Struck out: By Coss, 15; by Nonnayle, 5. Bases on balls: Off Nonnoyle, 5. Umpire: Fitzpatrick.

THRU A KNOTHOLE.

In one of the most (exciting?) games in the history of Viatorian athletic activities the Chicago Clerics quit dead in the fifth inning complaining of too much erasiduness by the weather man. The game was really a revelation and a rejuvenation of youth seemed to take place, and but for the heat, would have been more thrilling. The game was marred to the extreme by Fr. Murphy's continual nagging at Umps "Doc" Quille who soaked him a fiver. Fr. Breen, the giant left gardener also distinguished himself while Klary and

O'Konnal did not live up to their past brilliant records. We can only add they were quitters.

The victory at Notre Dame caused a great stir in the athletic minds of Viatorians. Snake dances, camp fires, and other features bordering on insanity were returned for the 10-5 victory.

The sending of Coss to the Cubs marks the fourth St. Viator man to go up within a year. The other three, Stack, McCarthy and Bachant, are making good to the extreme. Notice McCarthy's home run vs. St. Louis !

Before leaving the basket ball team elected Frank Moynihan, the gritty little forward to lead next year's quintet. The selection could not be better, because in the years he has been on the Varsity he has always distinguished himself by his clever playing and will, we hope, surely guide the Varsity to another state championship.

Basketball sweaters were awarded to Capt. Fitzgerald, Moynihan, Kissane, Fisher, Mgr. Cleary, Doemling and Gordon.

To pilot the baseball squad next spring Francis Lynch was chosen by the tossers. "Jerry" should make an ideal captain, being of the aggressive type and knowing the national game almost better than his catechism—success.

Baseball emblems now deck Capt. Coss, O'Connell, Bergan, Warner, Kelly, Doemling, Quille, Scanlan, Moynihan, Lynch.

As yet the Board of Athletic Control has not been able to find a worthy successor to Coach Marks, the "par excellence" leader of the Varsity eleven. However, there is a possibility of being able to sign Marks for another term, and the Board has this matter under consideration.

MINIMS.

Never before in baseball history at St. Viator college has there been such a Minim team as that of 1911, and to say that this team outclassed the aggregations of former years would be putting it lightly. Although the Minim department is always noted for its "classy" teams and excellent players, it can in all truth be said that to this team belongs

the honor of being the most sportsmanlike, best coached, and most excellent in all departments of the game. At the beginning of the season the outlook was not at all promising for there were only a few of the "old bunch" who had returned and there was an abundance of raw material on deck. However, under the management of the peerless Coach MacDonald, who is himself an old fan and a baseball enthusiast and who has coached many a team to victory the season started and coupled with the generosity of the new recruits a winning team of the first class, and a champion team was fashioned as only a MacDonald can fashion.

Of the old set Capt. Pepin held down the first sack and played unusually well in pulling the sphere out of the upper regions and gulping it up from beneath; while he ran his team like a veteran. Fitzpatrick held down his former position on the 3rd sack in an enviable manner, and comment is unnecessary for all who have seen Fitz in former years will understand when we say that he played better than ever. Sanesac, a former "sub" worked behind the "stick" this year and all in all managed to nail the foul-tips and wild balls in great shape. Dandurand, the famous twirler was on the job as usual and had the sphereoid under perfect control. He had an able rival for first honors as a spit-ball artist, however, in Dannie Boyle, a new comer, who was only a close second to Dandurand. With Dandurand's experience he will far outclass him; he is cool, easy playing and sure, and handles himself in big league fashion. Dillon, another new recruit very small but, O my! played a stellar game in the left field and nabbed everything that came his way; as a batter he was good and all in all played real baseball.

Perhaps E. Flynn was the classiest player on the team; from the beginning he had the goods and it didn't take him long to demonstrate. He was a whirlwind shortstop and nothing came his way that went further for he scooped up the hot ones in great style. He played his position like a major leaguer, batted and bunted well and helped pile up them every game. He is a comer and we have but to wait to see the fulfillment of the bright future ahead of him in the field of national sport. Although Kissane did not hold a regular position on the team he played excellent ball, and in center field got on to the high ones in gigg style; his batting and fielding were very good. Peter Boyle held the sec-

ond sack, most of the time but alternated with Kissane. On the whole he played his part and did his share in making the big end of the score always in favor of the Minims. Lloyd worked mostly in the right garden and did admirably well, backing up the wild ones and grabbing the hot ones out of the air. Clark and Christie Burkhardsmeier were utility men, the first although lacking experience played exceedingly in positions in which he "subbed" and Christie as sub-pitcher was a valuable asset to the twirling staff. These men will be first teamers next year as some of the old timers will undoubtedly not return. All in all each individual player played the real game through and through, and as a whole the team had the "pep" and team work which signalizes a finished set of players and which will lead any team to victory. They were in the game from start to finish, no "quits" no "lagging" or "lying down," but they meant business from beginning to end which can be seen from the score.

Date	Club	R	BH	E	Pitchers	Visiting Club	R	BH	E	Pitchers
										Curley
May 10	Minims	13	9	0	Boyle	Junior 2nds	5	3	0	Pemble
May 14	Minims	6	5	5	Dandurand	St. Phillips H.S.	3	1	3	Hackett
May 21	Minims	18	7	2	Dandurand	K. K. K.	0	1	5	Sommers
May 25	Minims	3	4	2	Boyle	St. Mels	0	1	3	Liston
										Gess
May 27	Minims	12	13	2	Dandurand	Palmer Pk.	2	5	4	Hubbard
May 28	Minims	12	11	2	Boyle	Momence	1	4	5	Mitchell
May 30	Minims	2	7	3	Boyle	Holy Angels	1	3	2	J. Liman
June 1	Minims	8	7	2	Burkhardt	Bradley	0	2	4	Sheehan
					Boyle					Madsen
June 3	Minims	8	8	6	Dandurand	Palmer Pk.	4	13	2	Lindquist
					Burkhardt					
June 6	Minims	6	7	6	Boyle	Bradley	4	8	4	Sheehan
					Dandurand					
June 11	Minims	9	7	19	Boyle	Armour Sq.	17	9	4	O'Brien

From the schedule it is seen that the Minims lost but one game, and although the big end of the score was not in their favor it meant more than victory. The game with Armour Square was played under protest as the article of the contract, concerning the weight of the visitors had been violated insofar as the Minims had agreed to play at equal weight allowing for a slight margin, however, when the visitors arrived it was found that they tipped the scales to a mark much greater than the midget 90 pounders. Even at this disadvantage the brilliant Minin team would have beaten the Armour Squares had they been in normal condition, for they outclassed the visitors as it was; but having on the

previous day enjoyed a picnic and indulged in a swim in the river they were badly sunburnt with the exception of perhaps one or two, and this accounts for the fact that they were a little "off edge." As it is the Minim aggregation not only claims the Kankakee championship which they have held for several successive years; but also that of Cook county, having beaten the champions of that county, which team also held the state championship.

After the last game Coach MacDonald entertained the team at a sumptuous banquet at which monograms and sweater jackets were given to the members of the team who proudly bear the state championship title.

A LETTER.

Dear Friend: I herewith take a Quille to write a Leinen tip you wise to what is going on at the college. As you perhaps have noticed this is a new kind of paper I'm using. It's called Rice Paper and I just imported twenty Rheams of it from Windsor Canada. Before I go any further I must tell you of the new student that arrived at the college yesterday. He is a tall Manly fellow with dark Brown Curley hair, pale blue eyes and strange to say carries a Kane. He is a very peculiar young man for instead of a hat he wears a Haude and a Boyle on his neck and will persist in carrying a Berry in his pocket to Keep off the the Fitz. His name is biscuit and his father is a Baker. His arrival was most auspicious for the Boys gathered around him as he went to see the Gym. Of course the poor lad got Al excited and began to cry. The college boys immediately assured him that there would be no Hazen as it was not allowed any Moore and that all they wanted was to relieve him of any extra Cashin his pockets and then go to the Store and treat the bunch. College boys sometimes make mistakes in judging the Greenwood from the more sturdy Plants and this is exactly what the S. V. C. boys did when they tried to soak this Biscuit for he no sooner

hears their intention than he backs up against the Wall. Spitz on his hands and prepares for them. When the boys saw this they became a little bit Leary and walked out, leaving him an undisputed Victor. Well sir do you know that from that time on Biscuit was the whole cheese with the crowd. Now he can ask anything of the bunch and they will immediately Grant it. The reason for this is that when he received his trunk he passed around all kinds of Spalding sporting goods—such as bowie knives, revolvers, fishing tackle, Lowney chocolates, etc. The lad is a great Hunter and Fisher himself, being reared out west. He never misses his Daley trip to the Woods and if he is not Rowan he will sit for hours at the Waters edge trying to catch Salmon. Whether he ever caught any I don't know but I know Marcotte a cold over on the other side last week and has been under the care of the Doc ever since.

Well, so much for the Biscuit. They Drained the Minims baseball diamond yesterday and a Trainor is coming tomorrow. This is all I can remember just now so you can Leiback and Kiss ane for I'm Dunne.

Sincerely yours until Niagara Falls.

C. KELLY.

If anyone wants to know my nickname it is "Kil""sir."

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