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FAC ET SPERA.

# VIVE LA GARDE!

## HOMMAGE
AU
## REV. A. N. ST. AUBIN, C. S. V.

Les voyez-vous passer là-bas,
Le pas léger, l'allure altière?
Ce sont nos bambins: rudes gars
Ces moucherons à l'âme fière.

Sanglés comme de vieux grognards,
Passés maîtres en théorie,
Au défilé, tous ces gaillards
Sont ravissants de crânerie.

Gantés de buffle, épée au poing,
Ils vous ont superbe prestance;
Leur capitaine, un franc taupin,
Porte ses douze ans sans jactance.

Il a la voix brève et l'oeil vif;
Et lorsqu'il mène l'escouade,
Nul n'a droit d'être inattentif:
Tout marche comme à la parade.

Faut-il vous narrer tout d'un trait
Leurs brillants états de services?
Vous en aurez plus qu' à souhait,
Amis lecteurs, et vous lectrices.

Or donc, du premier au dernier,
Ils sont de si noble lignage,
Qu' autrefois, preux ou chevalier,
Eût envié leur apanage.

Nés en un jour trois fois heureux,
Chacun d'eux se couvrit de gloire;
Depuis lors, un nom glorieux
Les illustre dans notre histoire.

Toujours sur pied, partout vainquers,
N'ayant jamais rendu leurs armes,
Ces lionceaux sont de vrais coeurs:
Ils vous captivent par leurs charms.

Hier encor, ces chers enfants
Près de Jésus montaient la garde;
Jamais je ne les vis si grands,
Non plus si beaux sous la cocarde!

Debout, messieurs, et chapeau bas:
C'est la GARDE COLOMBIENNE,
Victorieuse en cent combats
Pour la gloire républicaine!

**ENVOI**

Toi qui façonnes des héros
Pour les suprêmes épopées,
Aux yeux de tes blonds angelots
Fais luire ces reflets d'epees.

FRA LUIGI.

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Rev. J. Ambauen, recently ordained will celebrate his first mass in Dodgeville, Wis., July 3. Sincere congratulations to Father Ambauen.

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The annual retreat of the community of St. Viateur's takes place at the college from June 27 to July 2. It will be directed by a Jesuit Father. Several new members will be received into the community at the end of the retreat.

## THE RIGHTS OF THE CHILD.

Whenever and wherever the state has claimed undue rights and thereby relieved parents of their natural duties towards their offspring, children have suffered . Everywhere and always these defenseless little ones have been the first victims of the absolutism of the state. Even as far removed as we are from the pagan Greeks and Chinese it seems we can distinctly hear the plaintive cry of thousands of physically and spiritually starved infants yearly sacrificed by unnatural parents to the unjust exactions of these misguided states. But universal childhood has had its Saviour. Christianity has been and is the triumphant champion of the sacred rights of childhood. No system of philosophy has ever been able like Christianity, to make men understand the sacredness of human life from its earliest incipency to its last hour. The apostles of Christianity have been the truest advocates of, and the most eloquent pleaders for the sacred rights of childhood. The divine Master himself, when He walked amongst men, showed a special predilection for the little ones and impressed upon His apostles who were to become the teachers of the nations, the infinite worth of the child. And when this great doctrine was inoculated into the very veins of the social body, children ceased to be regarded as mere chattel, as young animals that might be killed if too numerous or if weak. They had gained this great point, viz : to be admitted into the society of men as persons,with all the individual rights and duties of rational beings. This seems very simple but it was a great gain. It was thro' the prevalence of this and other such doctrines that under christian guidance the nations gradually emerged from the ways of pagan civilization and uncouth barbarism to the dawn and full daylight of christian civilization. But as the uplifting of self above the lowering tendencies of our corrupt nature ever demands a strenuous effort, the danger of relapsing into the errors of paganism was never absent. Vigilance was the only safeguard. Now in our own country and times there prevails such a con-

fusion of ideas, such a conflict of views in the matter of education that we may ask ourselves, if there is not a tendency to retrograde, to return to that old time state socialism which makes the state practically the owner of childhood? Are not we in pratice at least,ignoring the inalienable rights of children? Since the question of education can never be rightly solved until it is clearly known who is to educate, parent, church or state,and since this can be settled only by a recognition of the rights of the child, we must begin by declaring and proving these rights. Every child is born with the inalienable right to live;i. e. to grow and develope, not only physically, but morally and intellectually . These certain rights may be classed as domestic, religious and civil, representing the family, church and state, since the child lives in these three societies. The domestic rights of the child consist in that native power which the child has to demand and exact that which is necessary to sustain and perfect his life physically and spiritually. This undeniable right which the child has implies a necessary obligation on the part of those who have given him being. The obligation of parents and the rights of the child are correlative, the right of one implies the duty of the other. The child rightly claims an education, physical and moral, simply because parents in giving existence to the child contract the necessary obligation of perfecting that being. It is evident that the child can justly claim an education from his parents.

And is it possible that the nature of parents could become so perverted that they would neglect to feed their children and would cease to delight in seeing them grow fair and strong? Is it conceivable that they could willingly impose upon the tender shoulders of their children burdens that would stunt their growth and drive them to an early grave? With what inefaceable stigma of monstrous cupidity and cruelty would not those parents be branded who would thus prove faithless to their obligations and spurn the sacred rights of their children!

But if the pathetic arms of childhood are thus stretched forth in tender and most winsome appeal for the rights of physical life, much more eloquently do their young voices plead for

the bread of intellectual and moral life. Is parental solicitude so dull that it does not perceive in our day of boasted enlightenment the imperious necessity of so equipping children mentally and spiritually that they will be able to engage successfully in the struggle for existence and in the race for excellence? If it is a crime to starve a child physically,is it not a doubly deeper crime to allow him to pine away intellectually and morally? And since God has so marvelously knitted together and closely entwined in the child those wonderful faculties,the intellect and the will, the mind and the heart, it follows that the child has a right to know the truth, and at the same time to learn what is good and morally right that he may do it,and what is evil that he may avoid it. In the face of such a divine marriage of living forces that demand equal and simultaneous development, what human foolhardiness is it that will rend them asunder, cramming the child intellectually, but starving him spiritually? To place the momentous obligation of educating children where it rightly belongs, to leave this obligation to the parents upon whom it so evidently imposed by nature and by God is one of the great truths that must be constantly held aloft and saved from the universal confusion of ideas now threatening to render insoluble the question of right education. Another precious truth which is to be saved from imminent shipwreck is the psychological axiom, that the mental and moral training of the child must go hand in hand and that no rational and effective moral training can be given without religion. In view then of the clear needs and rights of childhood, it is evident that parents cannot, without recreancy to sacred duty commit the education of their children to any agency which divorces moral from intellectual training or which would feed young souls with the sawdust of independent ethics, instead of offering them the substantial bread of moral truth. Nor is it necessary in order to maintain our position to ignore the fact that the child belongs in a way to the state. The child does belong to the state, but only mediately, i .e. thro' the family of which he is a member. It is a fact generally conceded, because quite evident, that domestic society can exist independently of civil

society, and it is likewise a truism that the very reason of the existence of the state, its primary function and duty is to protect the citizens, i. e. parents, in the exercise of their natural and acquired rights,to assist them in fulfilling their duty and to insure them safety in the lawful pursuit of happiness. The business of the state then in the matter of educating children is to promote or faciliate education. The state is not itself a teaching organization. It is essentially a governing, a protective association. What in the world has the state to do with cradles and family firesides and schools except to protect them from the violence of social maurauders? The nursery and the family are nature's own primary schools of morality and truth and the public school is but an extension of the domestic school. Since then parents must own the undoubted and conscientious obligation of educating their children mentally and morally, and since it is impossible to instruct children soundly in morality without religion, is it not clear that in the schools which the generous hands of the state builds for the eager childhood of the nation, the voice of religion should be heard daily imparting to the young those divinely wise principles of righteousness which are the foundations of the grandest character? The church is distinctly and essentially a teacher of morality. She holds from her divine founder the high commission to go and teach all nations all truth. This means that the church has a message of all important and saving truth to deliver to all men, to parents and to children alike. The child has a right to learn from his parents, from the school and from the church, who is the God whom we call our heavenly Father;the child has a right to know what are the commandments of God and to be trained in their observance; he has a right to know what is the divinely revealed destiny of man and how religion will aid him in the attainment of this high end. In face of these demands of childhood parents must be the first to realize that they are the naturally appointed apostles of God's truth and that chief among their sacredest obligations is that of pointing out to their children the way from earth to heaven. But the training of children in right conduct, in religion and morality is a task

that is accomplished not in one day nor in many days, but in many years and every day of these years. For the advancing age of the child, the awakening of passion, the manifold relations of social life render the moral education of the children such a fine art that ofttimes parents are compelled to look about them for aid to fullfill properly this sacred duty. Since the state does not profess to be a competent teacher of religion and morality and since the business of the state is to protect all citizens, regardless of creed, in the exercise of their rights and in following out the dictates of conscience, then parents can at least demand of the state that they be not hindered in their efforts to give to their children moral training and in seeking the means of diverting them from the corrupting influences daily surrounding them. And to whom will parents address themselves to teach religion to their children? To the church of course, because all christians at least belong to the church thro' the saving laver of baptism and are members of it, because the church is divinely appointed to teach right human life. Who hears the church hears God, who despises the church despises God. She preaches Christ who called Himself the truth, the light, and the way.

It may be said that children need also be taught profane science and that the church is not a competent teacher of secular knowledge. Tho' the church does not pose as a professor of history and philosophy; still the knowledge of these things is not the exclusive monopoly of secular people. There is abundant evidence that religious teachers can make themselves competent to impart this useful knowledge and at the same time permeate their teaching with the religious element which will make of children not clever rogues, but reverent and intelligent youths, the pride of their parents and the hope of the state. I do not think I claim more than is warranted by the arguments advanced when I conclude that irreligious schools are a crying injustice against the defenseless child because they practically shut off from his vision that which he has an undeniable right to know and learn from the school. They are an open violation of the conscience of parents, making it impos-

sible for them to discharge their obligations towards their children. Let us not disbelieve in the good sense of our fellow-citizen, nor despair of the final triumph of fair play; but let us hope for the day when every child born in this broad and beautiful land will own parents who will tenderly care for his budding life,parents who will not enforce upon him premature hard labor,parents who will be personally solicitous about his intellectual and moral development, parents who will lead him by the hand to church and to a school where the child will learn to reverence God,love his country and his home. Let us hope for the day when the church,unhindered by any unfair dealing, may be free to break the bread of all truth to her own children and then every child thus nourished will grow to be the solace and ornament of his home, the pride of his church and the stanchest lover and defender of his country.

W. J. S.—'04.

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## A PLEA FOR RELIGIOUS EDUCATION.

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You have just heard the plea of my colleague in behalf of the rights of the child in matters educational, and it is but due to your open-mindedness, your intelligence and fine moral sense, to suppose that you are already disposed to grant that the child has rights which parents, church and state are bound in honor and justice to respect. However, as the question of education is so vast, so paramount and complicated, as education itself so vitally affects man's present and future, as it so powerfully inflences social and national life, as the question of religious education is one that will not down until it is fairly settled and as this very issue is now occupying the atttention of serious minds, we may be indulgently pardoned our presumption, if we ask you to consider a few of the many reasons which remain to be urged in behalf of what we consider the complete and the only right education. We are only youths, it is true, and do not pretend in our inexperience to speak final words upon a question whose solution will tax the wisdom of the

wisest and best men of our age. But we have listened to the lessons of our learned preceptors, and we have consorted these many years with the wise who inhabit the world of books, the realm of thought, and we therefore feel confident that the convictions we have upon this subject, the convictions which we bear with us, and which we would here briefly expose are neither rash nor unsoundly formed.

We are frankly in favor of religious education for our day and country as well as for all times and for all countries. But in urging our special plea of justice and expediency in behalf of religious schools for our country and times, we are aware of the fact that, while we must speak and act with the fearlessness and determination characteric of apostles who are convinc ed they speak the truth, yet must we proceed with the utmost caution and delicacy; full well do we know that the advocacy of any and all violent and radical measures must be avoided, that indiscreet zeal, fanatic enthusiasm,instead of calm judgment and a cool manner of procedure, would be sure to prove detrimental to the cause we would see triumph. While it appears upon the surface that the odds are overwhelmingly against the advocates of religious schools in this country yet do we know and are we happy to say that Americans have at home and abroad a very enviable reputation of fairmindedness and if it is ever brought clearly and forcibly before the American mind and kept there, that the legal exclusion of religion from the schools is not only inexpedient and all but suicidal, but that it is unfair and unjust, then the people with the characteristic fairness and honesty which is ascribed to them, will take up this question, consider it cooly and decide it justly.

But let us not rock ourselves in delusion and think we are near such a happy consummation. 'Action,' 'agitation,' are the magic words which we must pass along the line. "Give us our rights!" must be our motto. Let us impress deeply upon the minds of our country-men that religious education is a question which will not down, for it not only vitally affects the sacred rights of thousands of individuals but the very welfare of the nation as well. Much as we admire the efficient

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training given in the public schools as far as they go, thoroughly appreciative of the honor and esteem in which these public schools are held by our fellow-citizens, still we are not able to escape the conviction that insofar as our state institutions of learning legally exclude a religious and moral training they are deficient and have strong infidel and agnostic ethical tendencies. We, of this age and country, are surrounded by conditions and circumstances that generate honest differences of opinion. Owing to the differences of religious belief many contend that religious instruction should be divorced from secular training in all schools supported by public taxation; while the Roman Catholics and German Lutherans hold that a system that does so divorce religious and secular instruction is so far imperfect and accordingly these two denominations are building and supporting all over the land a system of private schools at a great sacrifice, not in protest against secular training, but in behalf of religious instruction along with secular. Not only does the cause of religious education in the schools number among its votaries some fifteen million Roman Catholics and German Lutherans, but nearly all the leading protestant denominations are clamoring for religion in the schools and the greatest educators and profoundest thinkers of our day,realizing that our present public school system is collossal and permanent mistake could be cited as in favor of a change in our educational methods, and the adoption of the proposed plan.

Briefly, then, our position is this: At least one third of the American people, recognizing the rights of parents as citizens to delegate the education of their child to the citizen's social agent the state, if they so desire; and at the same time, keeping in mind the moral obligations of parents and the inviolability of the religious rights of parents and children, both of which are completely disregarded and practically denied by our present educational system; I say,at least one third of the American people, prompted by such noble motives, stirred by such weighty reasons, desire the state to support by public taxation those schools in which a religious and moral training is

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mately solved only by the co-operative efforts of the Church and state. Now, the best and principal, if not the only means at the disposal of the state for the amelioration of the lamented condition of the American negro, is right education, which the state is not giving him. The state has at hand this excellent and powerful medium, it can reach and uplift the Afro-American, but it refuses to use it. It turns him loose in the manhood of his physical strenght, in the maturity of his physical passions, with no knowledge of the saving precepts of the gospel, with no motives for right Christian living, with no lofty aspirations, in fine, it fails to give him moral direction in the schools, without which the negro must continue a source of trouble to the state and a dangerous menace to individuals.

Our present educational system touches the divorce evil for harm, that curse which unlawfully severs the sacredest and closest bond that can exist between man and woman, which begets the most shameful immorality, which destroys the home and makes innocent children suffer, all, it is conceded, to the peril of our existence as a natiion. Not only does state education fail to strenghten the moral fibre of the pupils in its school but it necessarily conduces to religious indifference and a disregard for virtue and high christian morality and thus by its harmful intervention it deprives the church of one of her best opportunities to do effectively in the schools of the nation that Christian work and teaching which would reduce the divorce evil to the lowest possible point.

Our industrial problems are affected for harm and far removed from solution by our much lauded irreligious state education. The labor difficulty, which is at present engrossing the undivided attention of the American people, finally resolves itself into a religious and ethical question, and this view of it is corroborated by all advanced thinkers and deep students of social and industrial institutions. Think you these would be thus constant and fierce warfare between the unions on one side and collosal lew-defying trusts on the other, if both parties were influenced and guided by religion Think you the dissatisfaction or avarice of the laborer would drive him to blood-

shed and violence and would cause him to imperil the life and property of the capitalist, if the former as well as the latter acted in accordance with the dictates of religion and moral principles? If each would recognize and respect the rights of the other, and above all, exercise Christian charity? I think not; given religion and higher and more morality among the classes in America, rich and poor, then and only then will this country be able to extricate itself from the meshes of the labor difficulty. The one great barrier, however, is our present system of state education, which excludes religion and true Christian ethics from the training of the rich and poor alike, and as a consequence increases and renders more difficult of solution our industrial problems. By multiplying the numbers whose election ballots are purchasable for a few paltry dollars because they have not had principles of honesty instilled into their hearts and conscience, our state education affects our political problems for harm, and begets much of the political corruption for which this country holds a unique and unenviable position among the nations of the world. The problem involved in the marked falling off in church attendance is touched for harm, by our state education and is largely due to it. It is a fact at once regretably startling that our temples of worship are becoming daily more and more empty. Religious indifference and all its perilous consequences are abroad in the land. Our American youths are growing up with little or no regard for their obligations to the church. Their religious fervor and enthusiasm is chilled or rather not called into existence, and all this should not be a matter of surprise. When during six of seven days of the week they hear or recite nothing but mathematics, literature, the sciences, etc., they are liable to come to the consistent conclusion that these branches are of more necessity and importance than religion and christian instruction, and the religious indifference shown by many of them on the Lord's day is assuredly not at variance with their convictions. The pernicious influence of our present state education on other problems before the American people for solution might easily be shown, but I think what has been said sufficiently

substantiates my assertion that all our great national problems are affected for harm by the educational methods in vogue at present in this country.

Here I deem it proper and a leeading point in favor of our position to quote the words of a distinguished American prelate on the subject under consideration: "As a subject of meditation," he says, "for those especially who are so sensitive on the question of sectarianism and so fearful lest the state be asked to pay for sectarian instruction, did it ever occur to them that Agnosticism is as much a sect as Methodism? Agnosticism for the Agnostic is his special belief about religion, just as much as Methodism is the belief of the Methodist about religion, and since the intent of the school system, in order to be fair to all, is theoretically based on the idea that it will pay for no man's religious belief, but pratically without intending it, does as a matter of fact, foster most tenderly the Agnostic religious belief and practice, by the very exclusion of all instructions on supernatural religion; why should not the Methodist or any other christian denomination consistently and logically find fault with a sytem that carefully provides for one sect,the Agnostic,and excludes the teach ings held by all others?

These are striking words, freighted with truth. The advocates of established and state endowed religious schools grant, and are perfectly right, that the Agnostic should be protected in the exercise of his natural rights to believe in Agnosticism for himself, but they think that it is unjust and unreasonable to ask them to support without a murmur, a system of education whose practical working furnishes to the Agnostic the teaching of the Agnostic religion for children, and absolutely discriminates against every form of Christianity, and all this, mind you, on the plan of absolute fairness to every religion, in a country and under a government where we hear so much about equal rights to all and special privileges to none.

I pause now to review the ground over which we have passed We have seen that sheer justice and fairness places the state under a moral obligation to support denominational schools. We have seen that all our great national problems are touched

for harm by state education from which religion and Christian morality are legally excluded. We have then beheld the state supporting, by public taxation, the land over, Agnostic public schools, and we have consistently and logically asked to do for other religions what it does for Agnosticism. Our present system of state education has been patiently and diligently tried and has been found wanting. But notwithstanding this, let those who are satisfied with it continue to take advantage of it, if they so wish. We do not aim at the destrcution of public schools, but we advocate the establishment of better and higher public schools in which religion and morality will be taught in addition to the secular knowledge demanded by the state. Principles of religion as well as the history of the human race, clearly and forcibly teach us the awful effects wrought by infidelity, immorality and sorid materialism. We point to ancient Rome, the superb mistress of the ancient world, ruling with queenly pride from her seven hills. We point to modern France, the pride and glory of Christian civilization, once the eldest daughter of the church, and we say to our legislators and statesmen: "Behold these splendid ruins of Empire, caused by irreligion and moral corruption, which you are fostering in this country today, by divorcing religion and science in the schools of the nation. Look to the foundations of the republic, O, Fathers, they are shaking and it bodes ill for the future."

W. J. MAHER,—'04.

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Owing to the recent division of the cathedral parish, Chicago, the schools of both the Holy Name and St. Dominic's parishes will henceforth be taught by sisters. The teaching force of Holy Name school for boys will be added to the faculty of the college.

Brother C. Raymond, C. S. V., of St. Viator's Normal school, rendered valuable service here during the last weeks of the scholastic year, putting finishing touches upon the terpsichorean performances of our juvenile dancers.

## SOME DIFFICULTIES CONSIDERED.

One does not have to grow very old in this busy and practical world to realize that it is one thing to theorize and quite another to successfully apply theory to practice. Idle speculators soon find that their unworkable theories, after a speedy trial, must be relegated to the garret of inutilities. And even the earnest men, the profound thinkers who come to their age with the full light of heaven born truth shining on their brow and messages of beneficent reform sounding on their lips will not be allowed,unchallenged, to deliver to the world the redeeming truths which they possess; nor will they fail, in their attempts to make the world better, to encounter the most obstinate and vehement opposition from the very ones whom they aim to instruct and to uplift. It was thus with the great Socrates, whose bitter opponents clasped too blindly to their hearts their dear prejudices, their many passions and their many gods. It was thus with Christ, whose exalted teaching so mightily displeased alike the Jew and the gentile. What martyrdoms of consecrated devotion and what loyal service of genius it has taken to make the good cause prevail is fully attested by the history of Christian civilization in its slow advance thro' the centuries. We may not be surprised therefore if history should repeat itself when the attempt is made by the wisest men of this age and the best lovers of humanity to make men more human and to make nations more Christian, to make parents more parental and rulers more just. The plan of complete education which has been briefly proposed is one of the most radical world reforms: it is one which would do away with those cherished evils to which, like the old Athenians, the men of our times and country so tenaciously cling. That the attempt to put this plan of education into execution should meet with strenuous objections should be no subject of wonderment. Nobody submits with good grace to a surgical operation. And the world in its worldliness has always been afraid of any religious or social theory that would wean it of its pet vices, and make it too good!

However, it is not necessary to take this severe, or as some might call it, this pessimistic view of those who do not think like us, in order to appreciate the practical difficulties that present themselves to many excellent and sincere people. It is but due therefore to the importance of the subject as well as to honesty of our opponents that we consider some of the principal reasons which they urge against our position.

In the first place there are not a few who admit the rights of children to be trained spiritually and to learn religious and moral truth; but they hold that this teaching is to be imparted solely by the Sunday school where it exclusively belongs. Now without saying any hard things about the Sunday schools which are accused of being ill-taught and poorly attended, let me be allowed to say that even the most skillfully taught and most numerously attended Sunday schools would not prove a sufficiently strong antidote against the moral poison absorbed daily by the child in schools from which the very name of God is banished. It is not necessary that a school be professedly immoral or atheistic in order to exert an unwholesome influence upon its pupils. The studied silence of teachers on things that relate to God, their careful ignoring of any religious motives for righteous conduct cannot but soon produce upon the children the wrong impression that God, religion and righteousness are after all things of very slight importance. And any body who knows anything about the psychology of childhood will agree that the weekly Sunday school is totally inadequate to undo in one short hour the evil impressions received by the children during the whole days of every week.

Nor can this silent, this continual and practical negation of religion in the school be counter-balanced by home influence, as is claimed by others. Assuredly there is no more sacred school of goodness and of Godliness than a good home ruled over by God fearing parents. But I dare say that, speaking generally of the American people and American homes, the home influence of our day will never, such as it is, prove able to brace children against the spiritual starvation to which they are submitted in the school. And why? Because the average home in

America is controlled by parents who are themselves victims of those very irreligious schools, parents in whom the religious sense is consequently so weakened or so completely atrophied that they themselves have ceased to be moved by the appealing beauty and truth of religion. Is this possible? Alas yes! the extinction of the religious spirit in American families is a fact as strongly as it is pathetically proved by hollow emptiness of American churches. And how can we ask the American home to exercise a religious influence which it no longer possesses? The American home is fast becoming little else than an elaborate gymnasium where the young American athlete is trained by his parents for the race after the almighty dollar. He hears but of gainful schemes and of means to win in the race for wealth. The intense and all absorbing business life of the father away from home and the thousand cares of the mother all tend to reduce to a very small minimum the home influence of even religiously minded parents. It is the actual and well grounded conviction of the serious thinkers of this country that the family itself needs to be religiously toned, that it must become rechristianized, before it can be reckoned upon as a safeguard against the dangers to which childhood is exposed; and that the family can again become religious only through the joint efforts of the school and the church.

But even after we have clearly shown that religious schools are a necessity because their morally toning influence cannot be supplied by either the Sunday school or the home, we are greeted with the cry that any plan of religious schools is here wholly impracticable and impossible of realization. We are surely not unaware of certain minor difficulties in the way of the complete realization of a most perfect system of religious schools. This objection of impracticability is without any firm foundation, however, and has much the appearance of a specious pretext. Why, that which actually exists is surely not impossible, is it? Catholics, Lutherans and Episcopalians have already large numbers of denominational schools in this country. These could easily be improved and multiplied in these and in other religious denominations if the state would

but pay for the educational goods delivered to it by these religious bodies. Moreover, let it be borne in mind that we are not now discussing a problem never yet solved, a plan not yet tried and found successful. Germany, England, Canada and Australia, countries whose population is as cosmopolitan as ours and where there exists as much divergence of religious opinion as in this country; Equador, the most perfectly organized political state of modern times—these have executed the plan with splendid success; and it is a significant fact that in these countries the religious and moral calibre of the people, both in public and private life, far surpasses that existing in this country. What these have done why cannot practical Americans accomplish?

But as soon as we have demonstrated the necessity and the workableness of the theory of religious schools we hear dinned in our ears the stunning, the mystifying shibboleth: "No Union of Church and State!" a cry which,as John Talbot Smith says, one man in seventy-five understands. Your plan, say our adversaries, to have the state support by public taxation schools in which both secular and religious teaching is given may be in itself a good plan; and probably the youth of the country are in need of a thorough religious as well as secular training;but an inevitable consequence of your intended system would be that dreaded union of church and state. Now we are free to confess that it is not easy to understand how and why this union would result. It would surely be little short of wild folly to say that the American state would unite itself and its interests with any established church in this country, where there are hundreds of regilious denominations and some forty or fifty million agnostic and religious indifferentists. And to try to make us believe that the state would unite with christianity in general or with all the christian denominations taken collectively is to admit frankly the need of treatment in a sanitarium for mental aberration. While we do not favor the the union of church and state in this country, we want harmony of church and state, in other words, the harmony of public authority and individual conscience which would be admirably realized if the state would consent to religious education in the

schools. And let it be observed in passing, that the total and absolute severance of church and state is in reality more impossible than the dreaded union of Church and State. The State cannot but take cognizance of the existence of the Church within its confines. And if the State in fact recognizes the existence and the beneficent action of Christianity to the extent of appointing chaplains for congress, for prisons, for charitable institutions, for the army and navy, what insuperable "nec plus ultra" prevents the State from acknowledging the Church to the extent of paying for the school work which, it is admitted on all hands, is most excellently done?

"Oh! the State cannot, for this would be unconstitutional!" —This then is another of the strongholds of our opponents—the constitution. Now when it comes to the point of constitutionality, it is easy enough for any clear sighted American to immediately perceive how the constitution, instead of being an obstacle, admirably lends itself to the promotion of religious schools. The constitution calls for schools on the one hand, and on the other it secures to all the free and unhampered exercise of the rights of conscience. But the conscience of enlightened parents demands that the schools to which they commit the education of their children be religious schools, and that same conscience vehemently protests against schools without religion. Catholic parents alone are at present instructing at their own expense and in separate schools upwards of one million children When people thus revel in sacrifice for the sake of conscience, the voice of such a conscience ought to sound loud enough to make itself heard in the ears of those who spell out to people the sense of the constitution. And what else can clear headed statesmanship conclude than that those parents who demand religious schools supported by the state are clearly within their constitutional rights and that these should not be denied? The present enforced taxation of christian parents for the support of schools which their conscience forbids them to use is a clear case of taxation without representation. Is this not an open violation of the fundamental principles of this republic? Our present system legally compels the less prosperous minority to

furnish pecuniary aid for the schooling of the children of the more opulent majority. How long will it be lawful for a man or for any number of men in this country to get something for nothing? How long will the constitution be made a shield for the legalized robbery which persistently deprives heroically law-abiding Christians of their own contributions towards the education of the children of the nation? I feel confident that as soon as the law making people of this country begin to perceive the flagrant and shameful injustice that is being practiced in the name of the law upon a large number of their fellow citizens they will not be slow in seeking and finding means to make justice and fairness prevail.

In the next place it is objected to us with loud noise that our present public schools are an absolute necessity for fusing together in harmonious unity the heterogeneous elements of our population. In these schools, it is claimed, and in these alone, will all the widely dissimilar contingents of foreigners forget their differences and contract that community of feeling and of aspiration which constitute the solidity of the national fabric This is really a very superficial objection against religious schools. For these schools will in reality only add a new element of strength to the nation by building up stronger character in the individual citizens that compose the nation. These schools teach now and will teach ever the various useful branches of profane knowledge in the common language of the country which is the one great medium that unifies all the heterogeneous elements that enter here. Thus will all the pupils of the schools learn to love a country which stands for true liberty and for justice to all and thus will the aspirations of all be strongly twined around its loved banners which all will stand ready to defend with their life's best blood.

I would pass unnoticed as unworthy of refutation the objection that religious schools deaden patriotism, were it not that this aspersion was cast upon our schools by a Chicago divine not very long ago. This accusation might be considered as a mere repetition of the traditional argument of poltroons who ever prate so loudly of patriotism! In reality what a very ig-

norant and cruel charge is this not in the face of the splendid services rendered our country by the most loyal sons and daughters of the Church, men and women who made possible the very existence of our country, who fought her battles, whose blood has reddened every battlefield in our great struggles for independence and for integrity; what an insult to the intelligence of people is it not to insinuate that Catholic teaching is adverse to love of country! Why, the church who teaches us that civil authority is from God, also teaches us that devotion to the sacred cause of country is a duty and a great virtue.

In this solid truth and in this generous sentiment she reared all the patriots who built and guarded the national grandeur of the civilized races of Europe. She is teaching every Catholic child in this country today that this government, like all other lawfully established governments, is a divinely willed institution which it were a profanation for statesmen or politicians to use for unjust purposes or tyrannical ends, and she teaches every child the utmost reverence for this as for every-rightly constituted government, trains him to obey its laws, teaches him that it is his duty to die for the maintainance of civil order, and sends to the bloody grounds of battle her sisters of charity to staunch the wounds of our dying soldiers. How little those know the church who say she will teach us to unlearn patriotism! Why, the church is the profoundest school of patriotism everywhere, and every Catholic school in this country, is a sacred shrine whose altar fire radiates the purest flame of the most exalted American patriotism. If the church has inspired heroic devotion for the sacred cause of religion and liberty, if she inspired the valiant crusaders to deeds of matchless heroism in ages past,if she schooled in the love of liberty those magnanimous patriots of France,of Ireland and of Poland, who helped America to become the home of liberty, will her schools think you, fail to fire us with the same enthusiastic love and heroic devotion for our altars and our flag?

I have too much respect for your patience to ask you to listen yet to further objections that are conceived in red hot fanaticism and brought forth in bald sophistry. It is too utter-

ly idiotic to say that we who claim religious schools for the children of religious parents would destroy the magnificent fabric of the public school. We are only aiming at perfecting the public school.

Let me merely recall to your mind that such statesmen as Washington and Webster considered that the Christian schooling of the youth of this land is the pledge of the security of our national institutions. Let me but say that the number of those who know and bewail the shortcomings of our present educational methods and who demand a change is daily growing larger. Scores of eminent non-Catholic thinkers could be cited in favor of religious state paid schools. Leading protestant divines and professors of our great universities almost daily assert that in very self-defense against the on-coming tide of crime, which is due to the irreligious quality of public training, the strong men of the nation will soon find themselves compelled to take speedy action. It was but yesterday that Professor Earle Sparks, of the University of Chicago, declared that "the public schools, by cultivating individual license, are responsible for many of our industrial evils, and for much of the crime that is rampant today." In a recent book on "The Church and Young Men," Mr. Frank Cressey, also of the University of Chicago, deliberately asserts that "the large majority of American young men are already outside of church membership and are actually under forces that are working their temporal and eternal ruin." George Colly, editor of the New England Journal, after recently commending the old Puritans for their deeply religious sense and lamenting the decay of religious interest the country over, says that "if a man is worth more than a dog the Catholic church is right in training mothers to teach their faith to the infants at the breast in their lullaby songs, and in raising up brotherhoods and sisterhoods whose members will ingrain their faith in human hearts when most plastic to the touch."

Not long ago Police Commissioner McAdoo, of New York, after remarking the large number of intellectual faces in the "Rogues' Gallery" as a fact illustrating the necessity of our educational system including culture of the heart as well as

the head, felt called upon to commend the Catholic schools for "giving a practical education in both the head and the heart, thus fitting the boys for the active, sharp competition of life, and the conditions of modern civilization."

May we not hope that the eyes of all those who have thus far been unable to see will be at length opened by the luminous testimony of such learned, such honest, and patriotic men? If we hearken not to the warning voice of those who stand upon the watch towers may we not soon be all individually compelled to assist at the universal orgy of anarchism?

If the vast majority of the criminals, who fill our jails and who are educated as the nation now educates; if the alarming in crease of youthful criminals, if the unbearable arrogance and the unfilial irreverance of mere boys and the unmaidenlike worldliness of mere little girls, if the increasing frequency of divorce, if the deserted temples of worship, if the swelling ranks of socialism and anarchism, if the greed of trusts and the revolts of labor, if the political corruption that mars our public life, if——but I stop; if all these evils are growing apace; if they are all in large measure traceable to the wrong moral start given the young citizen in the school, it is highly time that we cease magnifying obstacles that can easily be overcome, and that laying aside all prejudice and all animosity we begin in earnest to give the schools the power to fashion citizens of such strong mold, citizens of such unshakable integrity and large mindedness that they will wrestle victoriously with all these evils and thus make America what it is destined to be, the most free, the most prosperous, the most christian country in the world. It is by faithfully following the enlightened leadership of such fearless champions of educational liberty as His Grace of Chicago has proved himself to be that we may hope to plead so effectively for the rights of childhood, for the rights of parents, the rights of conscience, the rights of God and the highest good of the state that our cause will win the staunch support of every American who loves true liberty, who loves justice and who cherishes the loftiest ideals of American citizenship.

T. B. COSGROVE,—'04.

# THE VIATORIAN.

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## EDITORIAL.

Herewith and hereby we formally descend from the editorial tripod from which we have poured forth floods of oracular wisdom into the eager ears of the astonished world, and we bequeath to our successors the sacred right to use the "We," the glue and the scissors. As we are rich in gratitude we royally thank all those who have assited us in supplying copy to the line-o-type machine and thus afford the public the immense advantage of reading the Viatorian each month. We thank the public, really now we do, for listening to our prattling. We thank the college fraternity for the welcome things they said to our address, and we thank our subscribers for the generous support they accorded us.

## FATHER BEAUDRY, C. S. V.

The community of the Clerics of St. Viateur has recently sustained a severe loss in the death of the Very Reverend Father Beaudry, formerly superior of the province of Montreal, Canada, and late president of Joliette College, one of the prominent educational institutions of the province of Quebec. From his very entrance into the community, we learn, Father Beaudry was distinguished for the downright spirit of faith which

characterized his every act, for his eager zeal and his ardent piety. For more than forty years he devoted his talents and his energy to the absorbing work of education in which he proved himself a master as capable as he was successful. He applied to the study and solution of the complicated pedagogical questions submitted to him during his long career a broad and clear mind richly stored with safe and progressive ideas taught him by the fertile lessons of his vast experience. Much of the beauty and completeness of Joliette college, as it now stands, we are told, is due to the perservering efforts of this untiring educator. But the best monument he leaves behind him are the true Chrsitian men who have gone forth from Joliette with souls strongly tempered in truth and in virtue, men who in their college days loved the venerable Father Beaudry, as a father indeed, and who now worship his memory almost as that of a saint.

We are not unmindful of the far reaching influence which Father Beaudry exercised in the cause of education. It was during his term of provincialship that this distant offshoot of the Canadian tree was erected into a province which has given to our college so many capable men. While we gratefully lay our wreathe of respect and prayer upon the tomb of the deceased patriarch of Joliette we respectfully offer our tribute of heartfelt sympathy to the students and faculty of Joliette College.

## FATHER LETELLIER.

The faculty, the students, and the chapel especially, lost a dear and devoted friend in the person of the pious Father Letellier, who after a brief illness succumbed to an attack of congestion of the lungs, May 3, at the age of 73. Father Letellier was a native of Quebec, and after pursuing studies in Laval, and in St. Anne College, he became associated with the work of clerics of St. Viateur in the province of Joliette, Canada. After his ordination to the priesthood he came to Chicago, whose ordinary assigned him to the difficult post of rebuilding

the material and spiritual edifice of religion in St. Anne, Ill. where schism had wrought such havoc in the Catholic fold. Having built a beautiful stone church and firmly established his favorite devotion of St. Anne, Father Letellier, after twelve years of labors in these fields, went to Muskegon, where he he built another large and beautiful church for the then numerous French-Canadian congregation of that prosperous town. A few years afterwards he did a similar service to the Canadian Catholics of Menominee, Mich., whom he organized and left endowed with a perfectly equipped parochial establishment. Retiring from active service, this zealous priest sought rest among his old friends here at the college, where he spent the last six years of his life, edifying young and old by his true piety. Father Letellier's predominant trait was an eagerness to build and to adorn churches. He loved the beauty of the house of God After withdrawing from active parochial work there was nothing he loved so well to do as to make princely gifts to the many convent and college chapels of his large acquaintance. The richest vestments and some of the costliest ornaments of our own chapel are gifts of Father Letellier's generosity. Now that he he sleeps in the priest's circle beneath the cemetery cross, his many kindnesses, which no doubt God has already rewarded, will often recall him to grateful memory. The last rites over his remains were performed May 5, in Maternity church. Rev. E. L. Rivard, C. S. V., sang the solemn Requiem Mass, assisted by Rev. A. L. Bergeron, of Notre Dame, Chicago, as deacon; Rev. T. J. McCormick, C. S. V., of Holy Name School, as subdeacon, and Rev. Dr. J. Keough, of Chicago, as master of ceremonies. His Grace, Archbishop J. E. Quigley, assisted from the throne. In the sanctuary were Rt. Rev. Mgr. Legris, D. D., and more than forty priests. The college choir rendered the Gregorian Mass for the dead in a very creditable manner. His Grace preached an appropriate sermon and gave the last absolution. The body was then accompanied by the large congregation to its last resting place, where V. Rev. C. Fournier, C. S. V. blessed the grave with the liturgical prayers for interment. May God rest the soul of his own departed priest.

## "THE BALLADS OF BOURBONNAIS."

"The Ballads of Bourbonnais," by W. B. Amsbary, are a collection of dialect poems dealing with the French Canadians of Northern Illinois, or rather of Kankakee and Iroquois counties. The attempt to verbally photograph the English "as she is spoke," by the French Canadians of these parts is fairly successful, and approaches in places the artistic work of Drummond in this line. As the French Canadian experiences no difficulty in pronouncing "W" it seems to us that the author errs in making them say "vel" instead of "well." As to the subjects handled in these ballads,they are mostly of the trivial and commonplace kind. The author is so prodigal of black eyes in the recounting of the boys' love affairs that one would gather the impression that every marriage is preceded by at least a few fistic encounters between rivals. The songs that deal with these subjects are no doubt only highly idealized (?) reproductions of the stories of certain harmless braggarts, who, not unlike Falstaff, may have filled the ears of Mr. Ambary when he visited the French settlements. It is regretable that the writer did not dare approach such subjects as "La Fete Dieu a Bourbonnais," or "Un Pelerinage a Ste Anne," or "La Messe de Minnit a Ste Rose," or "Le Mois de Marie," or "Le Bouquet chez Latulipe," or "La Corvee chez Morin," which would have afforded him a rich opportunity for poetically setting forth the pronounced religious and social features of Canadian life on these American prairies. The booklet, such as it is, is written in a friendly spirit and will afford an hour's amusement to a reader who is not too exacting in the matter of local color in the description of distinctively Kankakeean scenes,nor already too familiar with the finer distinctive traits of the Canadian American. The book is published by Bobbs, Merrill & Co., Indianapolis, Price $1.00.

## FIRST COMMUNION

The 22nd., of May, the feast of Pentecost, will long be remembered by twenty of our young students,for on that day they had the happiness of receiving First Holy Communion. The weather was ideal and in consequence a large concourse of visitors assembled in the chapel at 8:30 a. m. to witness the impressive ceremonies. Solemn high mass was celebrated by Rev. M. J. Marsile, C. S. V. assisted by Rev. J. Armstrong as deacon, Mr. J. McMullen as sub-deacon and Bro. P. Brown, C. S. V., as Master of ceremonies. The college choir rendered the following program: Kyrie, La Hache; Gloria, Mozart's Twelfth; Veni Creator, Millard; Credo, Bollman; Sanctus, Gounod; Agnus, Dei, La Hache. The singing was excellent and too much credit cannot be given the directors and members of the choir for their splendid work. The sermon was delivered by Rev. E. L. Rivard C. S. V., who chose for his text those appealing words of the Savior, "My child, give me they heart." Addressing those who were about to partake of the Bread of Life, the speaker in most beautiful language pictured to them the Divine Child that was to come in their midst, dwelling on his loveliness, goodness and above all His burning love. He told them to welcome the child who would bring to them gifts inestimable and asked in return only their youthful hearts. They should prepare for his coming by fervent acts of faith, love, contrition and humility, considering their own unworthiness. When the happy moment had come and the God of every God should be resting in their hearts they should speak to him with confidence and sincerity, adoring and praising Him and above all petition from Him graces for themselves, their friends, their teachers and parents, who have sacrificed so much in their behalf. He concluded by appealing to the senior students, and instructors to increase in their appreciation and veneration of these children after they had been sanctified by the abiding presence of the child God.

As the happy boys entered the sanctuary to receive their Lord and God for the first time, Marven De-

Sousa and Albert Birren sang that most appropriate hymn, "O Lord I am not Worthy." The solemnty of the moment, the splendor of the decorations, rich vestments and white surpliced acrlytes, the beam of joy on the faces of the happy boys and the sound of the sweet notes of those two voices, all contributed to make the scene and impressive one and those present could not help but wander back to the day otheir First Communion and recall with tear-dimmed eyes the "happiest day of their lives."

In the evening took place the enrollment in the Scapular, the formal act of Consecration to the Blessed Virgin and the renewal of the Baptismal Vows. Solemn Benedictions of the Most Blessed Sacrament closed the exercises of that memorable day.

The First Communion class of 1904 directed by the Rev. Bro. St. Aubin, C. S. V., is as follows: Arthur Bergeron, Columbus Boyle, Rowen Delaney, Bernard Cunningham, Irvin Fernekes, Lambert Grogan, George Long, Matthew McDevitt, Edward O'Brien, William Richer, Ira Walsh, Arthur La Salle, Thos. Keenan, George Lyons, Charles McBride, Albert Ledoux, Edwin Healy and Harvey Marcotte. G. P. M.—'06.

## VALEDICTORY.

There are days in every man's life which rare circumstances render forever memorable. We, the graduates of 1904, are now standing in the sunlight of one of those days. Alma Mater is about to place the seal of her maternal approval upon our young brows and to send us forth to begin the battles of life. There may be more important events in the life of every man, but it is doubtful if there be any which impress the fresh and plastic heart of youth more profoundly.

Let us today, my dearly beloved classmates, forget for a moment the august presence of this prelate of the church, of this numerous assembly, let us make unto ourselves a solitude wherein we may commune with our own souls, and make a lasting record on the tablets of memory of the varied emotions which stir them to their depths.

As in musical accord, a multiplicity of notes are combined to produce harmony and yet one or two notes predominate, master and unify the whole harmony so it is with the heart on an occassion like the present, when its every fibre is vibrating under the rhythmic touch of feeling which only the heart can know. But this soul harmony, has also its master notes, for one or two emotions predominate over all others.

Guided by the intimate knowledge which long associations has given me of each one of you and looking into your dear, familiar faces, aglow with a new light which was never in them before, I think I do not misinterpret you when I affirm that this one mastering and harmonizing note, dominating your whole soul at this moment, is a feeling of gratitude—gratitude to parents whose generosity and sacrifice have created for you the opportunity of sound and complete education—gratitude to your alma mater who is about to crown your labor—gratitude to your professors, endeared to you by ties scarcely less sacred than those which bind you to your parents. Yes, beloved professors, we owe you an immense debt of gratitude. Your lives of devotion and sacrifice render possible such institutions as St. Viateur's, where the heart and will are trained as well as the intellect by the earnest, frequent and forceful presentations of strong moral principles. We realize now more fully than ever before that there is a large measure of truth in the oft repeated saying of Alexander the Great that he owed more to his instructor, Aristotle, than he owed to his father. You are the parents of our intellectual and moral being. Under your watchful eyes we have grown and developed; by your wise guidance, your unwearied paternity, your infinite pains and ceaseless efforts, these nobler and more precious faculties of the soul have been unfolded in the genial invigorating light of moral and intellectual truth. But it is not by your words alone that you bring home to the mind and heart of youth the divine precepts of Christian morality, your example is a still more powerful incentive to high moral conduct. We beg to assure you, beloved professors, that this forceful object lesson has not been lost upon us. We feel within our souls the

consciousness of stronger moral purposes, of higher ideals, of nobler resolutions, because we have come under the influences of your compelling example. You have taught us not by mere logical deductions, but by the irresistible power of your own lives that a noble cause deserves the heart's best service. We know that many of you are fitted by your learning and culture, by your varied talents and nobility of character to grace the highest positions in Church and state. And yet at the imperative call of a Godinspired vocation you cheerfully gave up all that men hold dearest to devote the undivided energies of your life to the moral and intellectual upbuilding of youth.

For this we honor you, for this we love you, for this we owe you an unmeasurable debt of gratitude. Your names may never be emblazoned upon the roll of fame. They may never elicit the applause of admiring multitudes, your sphere of influence lies beyond the observation of the public eye, but they will be forever enshrined in the grateful hearts of those who are guided by your wisdom, enlightened by your teachings and inspired by your loft examples.

And now, dear classmates, it remains for us to prove that this gratitude is something more than a mere barren sentiment, something that deserves and shall receive a more fitting expression than empty words. Something that is deep rooted in the soul.

The best evidence we can give Alma Mater that this harmonizing sentiment is alive and active within us, may be expressed by one word, fidelity—fidelity to the teachings we have received; fidelity to the noble traditions of the distinguished society of which we are about to become members, the Alumni of St. Viateur's College; fidelity to the grand examples of the devoted body of men guided by that ideal gentleman, that great souled priest to whom we may apply thes words with fear of contradiction:

"None have known him but to love him, none have named him but to praise Father Marsile." Yes to you we pledge our gratitude, our love, our fidelity, now and forever.

FRED SHIPPY.

## PERSONAL MENTION.

Mr. Thomas A. Cahill was graduated in medicine May 17, at the American College of Medicine and Surgery of Valparaiso, Ind. He will practice in Chicago.

Mr. Daniel B. Hayden finished a very successful course of medical studies at Georgetown University, Maryland, and was graduated an M. D. June 7.

After a brilliant course of study in the Chicago Law College, Mr. Evariste Marcotte, received his degree with first honors of his class at the recent commencement.

At the closing exercises of St. Patrick's School, Butte, Montana, the operetta "St. Patrick" was enacted with splendid success. Some days before the production of this beautiful musical drama the "Butte Inter-Mountain" contained the following nature of the play.:

This operetta was written by Rev. Father Marsile, president of St. Viateur's college, Bourbonnais, Ill., Father Marsile was a guest of Father Callahan in this city during the winter and made many friends. The subject treated in the play has to do with the conversion of Ireland by St. Patrick. This is the first time it has been presented outside the college, and the sisters anticipate a great success. Ex.

Revds. J. Armstrong, E. Barnes, and J. Kleinsorg were ordained priests in the Cathedral of Peoria by Rt. Rev. Beshop O'Rielly, June 16. Our hearty congratulations and best wishes to the young priests.

Rev. A. L. Bergeron and his brother, Dr. Jos. Bergeron, of Chicago, sailed for Europe early in June on a two months vacation. Bon voyage.

Rev. F. N. Perry, of Ravenswood, Chicago, has returned

delighted with his European trip. He observes that there are few things better calculated to charm a true Christian who has an eye and an ear for what is fair and lofty in art than a visit to those lands where Christianity has written and sung its name in all the most inspiring monuments of the old world civilization.

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During the abence of Father Bergeron, who has gone to Europe, Father J. Lamarre is acting pastor of Notre Dame Church, Chicago.

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Rev. F. Hudon, late of Manistee, Mich., was recently transferred to Fond du Lac, Wis., where he has taken charge of a large congregation.

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Mr. A. J. Brosseau, the *Implement Trade Journal*, tells us, was promoted to the responsible position of manager and treasurer of the Gale Mfg. Co., at Albion, Mich., June 1. The Journal relates Mr. Brosseau's early and quick rise in the banking business in Doland, . D., where he was employed soon after leaving college. His natural knowledge of machinery soon drew him into the employ of the large Moline Plow works where he had charge of the home and foreign trade department until he was elected to the position which he recently assumed We join Mr. Brosseau's friends in heartily congratulating him.

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Rev. Lionel Legris and Rev. J. Friedrich were ordained priests in the catheral of Chicago, June 11, by his Grace, Archbishop Quigley. Rev. Lionel Legris sang his first mass in Maternity church, Bourbonnais, June 19. Rev. M. J. Marsile, C. S. V., preached an eloquent sermon on the occasion. We heartily congratulate the young preists and wish them abundant fruit in the holy ministry. Father Lionel is assistant at Brighton Park.

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Rev. P. J. O'Mahoney, C. S. V., left June 16 for Butte, Montana, where he will assist Rev. J. O'Callaghan during the yacatioin months.

Rev. Father Milot, who was recently employed in the Pulington missions near Pullman, was transferred to Bradley, where he has taken charge of the mixed congregation of that district.

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V. Rev. P. D. Lajoie, C. S. V., the venerable superior general of the community of St. Viateur, whose visit we had anticipated the pleasure and honor of having before our departure for the holidays, will be detained in Canada by important affairs and will arrive in Bourbonnais towards the end of August

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Rev. Fr. Tranchemontague, late vicar of St. Rose's, Kankakee, has gone to Escanaba to assist Father Menard. Rev. W. Granger will be Father Granger's assistant at St. Rose's.

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## ELOCUTION AND ORATORY CONTESTS.

The elocution contest was held in the study hall Tuesday afternoon. The Minims' medal was won by Elmer Russell, with Orion Ford next in merit. The junior contest was the most interesting,the competition being very close. Raymond Daly was awarded the medal, with Edmund Burke second. The senior medal was easily won by Fred Shippy, with J. M. Mallaney and C. Mahoney equally deserving second mention The oratorical contest took place the same evening in the gymnasium, and was pronounced the best held here in many years. The four contestants, with their subjects, were: Fred Mueller, Pius IX.; Richard Wuerst, Innocent III.; Peter Wall, Gregory I., the Great; J. B. Shiel, Leo. III. The orations of all four young men were fine, both in composition and delivery, but especially commenable was the work of Mr. Wuerst, who was awarded the medal, and Mr. Shiel, who finished a close second. The judges for both the elocution and oratorical contests were Rev. P. Conway and Rev. C. J. Quille, of Chicago.

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Rev. M. J. Marsile, C. S. V., will take a trip in Canada during the summer and will meet V. Rev. Father Lajoie, C. S. V.

Earned runs: St. Viateur's 1, Corby Hall 1. Bases stolen: St. Viateur's 5. 2 base hits: Martin 2; Lonergan. Bases on balls: by Martin 1. Struck out by Martin 11; by Burns 2. Passed balls: Patterson 3. Umpire, Maher.

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ST. VIAEUR'S 17. MORGAN PARK ACAD 6.

The much touted Morgan Park Academy team was easily defated by our boys May 7th. As the score clearly shows the game was uninteresting,the Academy boys being far outclassed by our faster and better trained team. Martin was on the firing line for us and though he only tossed the ball, the visitors were unable to bunch many hits.

Roe and Phelps twirled for the Academy and were hit at will by our batsmen. Jones led with four hits, two of which were home runs. Out of five times at bat. Martin, McDonald and Lonergan, each received five hits out of six times at bat.

| St. Viateurs | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| McDonald 2b. | 6 | 3 | 2 | 3 | 7 | 0 |
| Kelly cf | 6 | 1 | 0 | 1 | 0 | 0 |
| Martin p | 6 | 3 | 4 | 2 | 5 | 0 |
| A. Burke 3b | 6 | 0 | 1 | 1 | 1 | 0 |
| Hickey ss | 4 | 2 | 2 | 1 | 2 | 1 |
| Lonergan lf | 6 | 2 | 3 | 2 | 0 | 1 |
| Shiel c | 6 | 1 | 1 | 0 | 1 | 0 |
| Jones 1b | 5 | 2 | 4 | 1 | 0 | 1 |
| W Burke rf | 5 | 1 | 0 | 0 | 0 | 1 |
| Stack ss | 2 | 2 | 1 | 0 | 0 | 0 |

| Morgan Park | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| Atwood c | 5 | 0 | 0 | 6 | 0 | 0 |
| Conn ss | 5 | 1 | 3 | 3 | 3 | 0 |
| Kelly 1b | 5 | 0 | 2 | 10 | 0 | 0 |
| Phelps 3b & p | 5 | 1 | 3 | 1 | 0 | 1 |
| Lyons 2b | 4 | 1 | 0 | 2 | 5 | 2 |
| Roe p & 3b | 4 | 0 | 1 | 1 | 0 | 1 |
| Maher lf | 4 | 1 | 1 | 0 | 0 | 0 |
| Stevens cf | 4 | 1 | 2 | 0 | 1 | 0 |
| Mounts rf | 4 | 1 | 2 | 1 | 0 | 1 |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| St. Viateur's | 1 | 1 | 2 | 0 | 0 | 8 | 2 | 3 | *—17 |
| Morgan Park | 0 | 0 | 0 | 0 | 1 | 2 | 0 | 0 | 3— 6 |

Bases stolen: St. Viateur's 15; Morgan Park 6. 2 base hits: McDonald, Lonergan, Jones, Phelps. 3 base hits: Martin Home runs: Jones 2. Double plays: Hickey to McDonald to Jones; McDonald to Hickey to Jones; Martin to McDonald; Lyons to Conn to Kelley. Bases on balls by Martin 1; by Roe 2; by Phelps 2. Hit by pitched ball: Lonergan; McDonald; Maher. Struck out by Martin 3; by Roe 1; by Phelps 4. Passed balls: Atwood 2. Wild pitches: Phelps. Umpire: Maher.

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ST. VIATEUR'S 5; MOMENCE 15.

On May 8th, we visted Momence and there suffered the defeat of the season. Shiel and Stack were in the box for us

and were hit freely, while Hoag, the Three-I leaguer, had our boys quite under his control. The Momence players seemingly bunched hits at will, hence won the game on earned runs as our team did good field work.

| St. Viateurs | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| McDonald 2b | 5 | 1 | 1 | 2 | 1 | 0 |
| Kelly cf | 5 | 0 | 0 | 2 | 1 | 0 |
| Martin ss & rf | 5 | 0 | 0 | 3 | 1 | 1 |
| A Burke 3b | 4 | 1 | 1 | 3 | 4 | 0 |
| Hickey c | 4 | 0 | 1 | 7 | 3 | 0 |
| Lonergan lf | 4 | 2 | 1 | 1 | 0 | 0 |
| Shiel p & ss | 4 | 0 | 1 | 0 | 0 | 1 |
| Jones 1b | 4 | 1 | 0 | 9 | 0 | 1 |
| W Burke rf | 1 | 0 | 0 | 0 | 0 | 0 |
| Stack p | 3 | 0 | 1 | 0 | 2 | 0 |

| Momence | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| Hoag p | 6 | 2 | 2 | 1 | 0 | 1 |
| F Halpin lf | 6 | 1 | 0 | 1 | 0 | 0 |
| Shortridge ss | 6 | 2 | 3 | 2 | 1 | 0 |
| H Halpin 2b | 6 | 2 | 4 | 5 | 2 | 0 |
| Morris 1b | 6 | 1 | 2 | 6 | 0 | 0 |
| Budreau 3b | 6 | 2 | 3 | 3 | 1 | 0 |
| Pfifer rf | 6 | 1 | 2 | 2 | 0 | 1 |
| Marshall cf | 5 | 2 | 1 | 3 | 0 | 0 |
| Bukowski c | 5 | 2 | 0 | 4 | 3 | 0 |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| St Viateurs | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 0 | — 5 |
| Momence | 1 | 2 | 0 | 5 | 0 | 2 | 2 | 2 | 1 | —15 |

Bases stolen: St. Viateur's 10; Momence 5. 2 base hits: Shortridge; H. Halpin; Boudreau. Double plays: Kelly to McDonald. Bases on balls: By Shiel 4; by Stack 2; by Hoag 1. Hit by pitched ball: McDonald 2; A. Burke; Lonergan 2; Shortridge. Struck out: by Shiel 3; by Stack 3; by Hoag 6. Passed balls: Bukouski; Hickey. Wild pitches: Stack; Hoag 3.

On May 22nd, the fast team from St. Ignatius College appeared on our diamond boasting the championship of western colleges, but after an interesting and hard played game, were convinced that their claim to the championship was not well founded, as our team out played them in every point of the game.

Capt. Martin was again on hand with a bunch of speedy twisters that were Chinese puzzles to the Chicago men. He allowed but five scattered hits while thirteen were retired with three strikes. Keane was in the box for St. Ignatius and was hit freely a critical times. Meany did excellent work behind the bat. Other features of the game were the batting of Martin and Shiel for us and Killian for the visitors.

| St. Viateurs | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| McDonald 2b | 4 | 1 | 1 | 1 | 3 | 1 |
| Kelly cf | 4 | 1 | 1 | 0 | 0 | 0 |
| Martin p | 4 | 2 | 2 | 1 | 2 | 0 |
| A. Burke 3b | 4 | 0 | 1 | 0 | 1 | 0 |
| Hickey ss | 4 | 1 | 1 | 1 | 3 | 1 |
| Lonergan lf | 4 | 0 | 0 | 1 | 0 | 0 |
| Shiel c | 4 | 0 | 2 | 11 | 3 | 1 |
| Jones 1b | 4 | 1 | 0 | 12 | 1 | 0 |
| Stack rf | 3 | 0 | 0 | 0 | 0 | 0 |

| St. Ignatius | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| Meary c | 4 | 0 | 0 | 8 | 0 | 0 |
| Kiley 1b | 4 | 1 | 0 | 5 | 0 | 1 |
| Lagorio lf | 4 | 1 | 0 | 2 | 0 | 1 |
| Keane p | 4 | 0 | 1 | 1 | 0 | 0 |
| Quigley cf | 4 | 0 | 0 | 3 | 0 | 0 |
| O'Shea ss | 4 | 0 | 1 | 1 | 0 | 2 |
| Killian rf | 4 | 0 | 2 | 0 | 0 | 0 |
| O'Grady 2b | 4 | 0 | 0 | 1 | 3 | 2 |
| Carrol 3b | 3 | 1 | 1 | 1 | 0 | 0 |

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| St. Viateurs | 0 | 1 | 0 | 1 | 4 | 0 | 0 | 0 | * | —6 |
| St. Ignatius | 0 | 0 | 0 | 2 | 0 | 0 | 1 | 0 | 0 | —3 |

Earned runs: St. Viateur's 3. Stolen bases: St. Viateur's 5; St. Ignatius 3. 2 base hits: A. Burke; Hickey; Killian. 3 base hits: Killian. Home runs: Martin. Double plays: O'Shea to O'Grady to Kiley. Bases on balls by Martin 2. Hit by pitched ball: Lonergan. Struck out: by Martin 13; by Keane 8. Umpires: Tuhey and Maher.

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## ST. VIATEUR'S 7. ARMOUR INSTITUTE 3.

For the first time in three years the 'varsity was able to establish its superiority over Armour Institute on May 28th, defeating them by the score of 7 to 3. At no time during the game were the Armour boys dangerous, our team taking the lead in the first inning and holding it throughout.

Shiel did slab work for us and allowed the visitors but two hits, while nine struck out. Hickey did excellent work behind the bat, while McDonald at second and Stack at first deserve special praise. Martin brought applause from the spectators by a sensational catch and stop at short. Though Slocum pitch ed a good game for the visitors, our boys bunched hits with telling effect.

Earned runs: St. Viateur's 4; Armour 2. Stolen bases: St. Viateur's 6; Armour 4. Double plays: W. Burke to Hickey. Bases on balls: by Shiel 4; by Slocum 1. Hit by pitched ball: Lonergan; Strube; Hill. Strcuk out by Shiel 9; by Slocum 1.

The 'varsity defeated the Illinois University second team in a close and very exciting game on May 30th. The honors of the victory belong to Capt. Martin, who, as usual, was very effective, allowing the University boys only four hits. But for Shiel's costly error in the fifth inning, Illinois would have had but one

score, while four of our five scores were earned runs. The game was won in the last of the seventh inning, when, with the score 3 to 4, in favor of Illinois, Shiel and Lonergan received passes to first, while A. Burke, Hickey and Jones hit safe, thus bringing in two scores and winning the game with no outs and three men on bases. Comstock and Sawyer did battery work for the visitors.

| St. Viateurs | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| McDonald 2b | 4 | 1 | 1 | 0 | 3 | 0 |
| Kelly cf | 4 | 0 | 0 | 0 | 1 | 0 |
| Martin p | 4 | 2 | 3 | 1 | 1 | 0 |
| A. Burke 3b | 4 | 1 | 3 | 1 | 2 | 0 |
| Hickey ss | 4 | 1 | 1 | 1 | 0 | 0 |
| Lonergan lf | 4 | 0 | 1 | 0 | 0 | 0 |
| Shiel c | 4 | 0 | 0 | 11 | 0 | 1 |
| Jones 1b | 4 | 0 | 1 | 6 | 0 | 0 |
| W. Burke rf | 3 | 0 | 1 | 1 | 0 | 1 |

| Illinois Scrubs | AB | R | H | PO | A | E |
|---|---|---|---|---|---|---|
| Mitchell 3b | 4 | 1 | 0 | 0 | 1 | 0 |
| Ensign ss | 3 | 0 | 0 | 2 | 1 | 0 |
| Sawyer c | 3 | 0 | 1 | 5 | 2 | 1 |
| Cone lf | 3 | 0 | 0 | 2 | 0 | 0 |
| Railback 1b | 3 | 0 | 0 | 4 | 1 | 0 |
| Hook rf | 3 | 1 | 1 | 0 | 0 | 0 |
| Pope 2b | 3 | 1 | 1 | 2 | 1 | 1 |
| Post cf | 3 | 0 | 0 | 1 | 0 | 1 |
| Comstock p | 3 | 1 | 1 | 2 | 0 | 0 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| St. Viateurs | 1 | 0 | 0 | 0 | 2 | 0 | 2 | —5. |
| Illinois | 0 | 0 | 0 | 0 | 4 | 0 | 0 | 4. |

Earned runs: St. Viateur's 3; Illinois 1. Bases stolen: St. Viateur's 5; Illinois 1. 2 base hits: McDonald; W. Burke; Sawyer; Comstock. Bases on balls: by Martin 2; by Comstock 4. Hit by pitched ball: Lonergan. Struck out: by Martin 8; by Comstock 6. Passed ball: Sawyer. Umpire: Maher.

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## BATTING AVERAGE.

The batting averages for this season are:

| | AB | H | BB | Per Cent |
|---|---|---|---|---|
| Lonergan | 44 | 16 | 8 | 448 |
| Martin | 63 | 24 | 4 | 408 |
| Hickey | 55 | 21 | 3 | 402 |
| Burns | 12 | 4 | 1 | 364 |
| McDonald | 64 | 17 | 16 | 345 |
| Jones | 50 | 15 | 4 | 335 |
| A Burke | 61 | 19 | 1 | 316 |
| Shiel | 60 | 15 | 11 | 300 |
| W. Burke | 36 | 9 | 1 | 258 |
| Stack | 38 | 9 | 1 | 243 |
| Kelly | 63 | 9 | 7 | 161 |

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## SEASONS SCORES.

April 17, St. Viateur's 17; Kankakee Anchors 3.
April 23, St. Viateur's 5; American Medics 4.
April 24, St. Viateur's 23; Kankakee Anchors 0.
April 30, St. Viateur's 25; St. Cyril's College 1.

May 1, St. Viateur's 13; Kankakee Anchors 1.
May 5, St. Viateur's 6; Corby Hall 3.
May 7, St. Viateur's 17; Morgan Park Academy 6.
May 8, St. Viateur's 5; Momence 15.
May 22, St. Viateur's 6; St. Ignatius 3.
May 28, St. Viateur's 7; Armour Institute 3.
May 30, St. Viateur's 5; Illinois Scrubs 4.
June 1, St. Viateur's 12; E. I. H. I. 7.
June 13, St. Viateur's 12; Chicago Clerics 4.

W. C. McKENNA.

## VIATORIAAN.

Derby.
Watermelon.
Warm Irish; Cold Scocth.
Hurrah for vacation.
Are you going to St. Louis?
Little fried pies and melets.
Do they think he is in danger.:
Please pass the Cottage cheese to Peter.

The Orioles are going to get a gilded cage for the catcher, since he is so fond of Canary Pudding and potted shrimps.

Alex says: The melancholy days are always here;for man will sail, no matter what his lot.

This week he kicks because it's wet and cold, and next he'll kick because it's dry and hot.

The Bourbonnais fire department has ordered a new Red Asbestos curtain for the Village Editorial Sanctum. A sincere tribute to their bright, burning thought.

A young student of the second grammar class was asked to write something original in an autograph book wrote the following:

"You asked me to write something original,
But I don't know where to begin:
There's nothing original left in me,
Not even original sin."

Visitor from Chicago—"Doesn't anything ever happen out here?"

Student—"Of course. The street cars go by every half hour.

Professor—Name the bones of the skull?

Student—I've got them all in my head, but I can't think of them, sir.

Prefect—Why, Teddy, what's the matter?

Teddy—Boo—hoo. My teeth stepped on my tongue.

Raspberries and tooth picks have arrived.

Visitor (to senior)—Please ask the Manager of the Viatorian if he is too busy to see me.

Senior (a moment latter)—Yes; he says he is too busy.

Visitor—Very well. Tell him that I will call again next year. I wanted to pay my subscription.

The Prefect, meeting a minim on the Seniors campus, said—"Good morning, little chap; I can never tell you and your brother apart. Which of the twins are you? "Oh," answered the minim, "I'm the one that's out walking."

Ho! For the Orioles! Turn on the golf links, the tennis court, and paint the Club House.

Boys: Remember the first Tuesday of next September.

---

A book of charming reflections, chiefly on literary, religious and philosophical subjects is Father Sheehan's "Under Cedar Trees and Stars", recently published by Benziger Bros. Father Sheehan in this intimate revelation of himself will prove an agreeable companion with whom to while away vacation hours.

---

The Kankakee Browns by good ball playing and with the good will of the umpire, it is thought, won from the strong negro team, the Chicago Unions, a closely contested game, June 19. Score 3 to 4.

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Rev. Father Ryan is contemplating several improvements in the class rooms and domitories.

## EXCHANGES.

In the Fordham Monthly, "The Layman's Call" is very appealing, sensible and timely. To I. Ruhl, who writes on Dante and Beatrice, we would say that we believe with Ozanam, that Beatrice was both a real and an allegorical person; real in the life of the poet and allegorical in his poem. We think that the writer errs in his estimate of Dante's love of Beatrice. There is as much difference between Dante's lofty and intense love of Beatrice and adulterous love as there is between the Divine Master's precept to love our neighbor as ourselves and the degrading doctrine of modern free love. So there.

---

It is regrettable that the other members of the editorial board of the S. V. C., Index could not or did not prevail upon their exchange editor to withhold from that recent unseemly exhibition of bad temper and worse English. Why should a journal which is otherwise presentable allow its dignity to be thus trifled with? The air-brakes of moderation and the safety valve of counsel are not useless appurtenances in an editorial sanctum. Cool off. You will think more logically and speak more politely.

---

In the May Optimist (Kankakee High School) "The English in India" is the most thoughtful essay. The ones on Caesar are too brief to be satisfying. The local and exchange departments are cleverly edited.

---

We find a well poised estimate of Herbert Spencer in the Stylus for May and June. And so you were really going to say good things of us if etc, etc.? How generous of you, Stylus! We admire your art.

---

The Dial and the Academia both contain critical essays on "The Dream of Gerontius," which is proof that this much praised poem is becoming a general favorite.

Before closing our accounts with the Spectator may we be allowed to express the hope and earnest wish that our esteemed contemporary may some day recover from his childish fear of the pope and the Jesuits? No? We may not? Fear on then and fear away, until you get older.

---

Among the items to be considered by next year's Scholastic, St. John's Collegian, etc., is the introduction of an exchange column.

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We agree with pretty much everything that is said in the Davidson Monthly's thoughtful article on "The Tyranny of Wealth."

---

That is an interesting discussion in the Fleur de Lis anent the placement of American sympathy. Why no exchange this time?

---

"The Will Power of Hamlet" is a good essay and more thorough than the others that follow it in the last issue of the Pittsburg Bulletin.

---

There is an interesting an delectable variety of matter in the contents of the June Abbey Student. The stories and orations are good and the exchange column and compus record are excellently edited.

---

The Lincoln man's description of Tolstoi's mode of life is fair, the story of Macbeth is too brief to be interesting.

---

The June Mercury treats well the serious questions of Russian Aggression and Socialism. We do not agree with the contention of the writer upon the Panama question.

---

"Philosophy in America" in the Ottawa Review is an excel lent essay upon an interesting subject. "Mainly About Books" always repays perusal. J. P.

## COMMENCEMENT DAY.

The serious and the gay were happily blended in the program of exercises presented by the students to over a thousand fond parents and kind friends. Seldom do graduating orators succeed in deeply impressing their audience with the serious themes they speak upon. However, it must be said to the credit of this year's class-speakers, that not only was the selection of their subjects felicitous, but their oratorical treatment of them was such as to elicit the warm and repeated applause of their well interested audience. The correctness of their logic was brought out with an elegance and force of delivering that was as effective as it was pleasing.

Mr. W. J. Seurprenant gave a clear exposition of "The Rights of the Child." Mr. W. J. Maher's "Plea For Religious Education" was handled in masterly fashion; and in 'Answering Difficulties,'Mr. T. Cosgrove ably cleared the principal objections urged against state-paid religious schools. Mr. A. Martin entertained the audience in a brief, but eloquent French address on the Louisiana Purchase Exposition. The valedictorian, Mr. Fred Shippy, spoke feelingly of gratitude as the sentiment uppermost in the hearts of the graduates of '04. The brief space at our disposal prevents us from repeating the eulogious comments passed upon the orations by secular and clerical critics and by the Most Rev. Archbishop.

## THE SAYNETE.

In song and gentle speech, in tripping dance and artistic drill, the minims next caught the eye and the ear and the heart of the audience. Vacation was their theme, the joys of home, sweet home, the subject of their glad refrains. With characteristic grace and animation did they speak and sing of rest to their books and teachers and of their parents' fond embrace. This new gem dropped from the wonder casket of Father Marsile's rich imagination is of equal lustre with his more precious jewels of dramatic composition, one of which, "The

Young Martyrs," was recently exhibited to the admiring eyes of the friends of St. Charles' School, Chicago, while another, "St. Patrick's Operetta," formed the piece de resistance at the late closing exercises of St. Patrick's Academy, Butte, Monte.

## THE GRADUATES.

The degree of Master of Arts was conferred upon Mr. Jos. Lynn, Mr. John McMullen, and Mr. Francis Byrns.

The degree of Bachelor of Arts was conferred upon Messrs. W. J. Maher, T. Cosgrove, A. Martin, W. J. Surpernant, M. Breen and W. Clifford.

Commercial diplomas were awarded to Messrs. H. Testin, C. Carden, J. Sweeney, L. Lafond, J. Murphy, F. Shippy and H. Pichette.

## DONORS OF MEDALS AND GIFTS.

The faculty and students are grateful to the generous friends who have lent encouragement to the work of the year by presenting prizes to the successful competitors. The list of donors is as follows: Mr. P. Hansel, Rev. H. Durkin, Rev. J. J. McCann, Dr. C. T. Morel, Rev. F. J. O'Connor, Rev. C. E. McCabe, Rev. W. Granger, Rev. D. Hayes, Rev. M. A. Dooling, V. Rev. C. F. Fournier, C. S. V., Rev. L. Kraschowitz, Rt. Rev. Mgr. G. M. Legris, D. D., Rev. J. H. Nawn, Rev. C. J. Quille, Rev. H. O'Gara McShane, Rev. J. R. Kearney, V. Rev. M. J. Marsile, C. S. V., Rev. J. A. Hynes. The W. J. Feeley Company, Rev. F. J. O'Reilly, Rev. J. B. Krug, Rev. M. P. Shannon, Rev. M. Dermody, Mr. Thomas Rowan, Mr. Frank A. Moody, Mr. A. J. Moody, Rev. P. C. Conway, Col. W. J. Maher Rev. J. J. Cregan, C. S. V., Rev A. Granger, Mr. J. Finnegan.

## WINNERS OF PRIZES.

Philosophy, W. J. Maher. Excellence in classical course, H. Butler. English composition, L. O'Connor. Oratory, R. Wuerst. Science, H. Butler. General History, S. Morgan. Christian Doctrine, S. Morgan. Belles Lettres, H. Darche.

Excellence in commercial studies, H. Testin. Senior Deportment, A. O'Connor. Junior Deportment, T. Navin. Minim Deportment, W. Richer. U. S. History, A. Pepin. Senior Elocution, F. Shippy. Junior Elocution, R. Daley. Minim Elocution, E. Russell. Excellence in junior department, J. Melloy. Vocal Music, Marvin De Sousa. Politeness, F. Munsch. Mathematics, W. McKenna. Spelling, W. Reynolds. French, H. Butler. German, J. Birren. Penmanship, R. Foley. Excellence in Minim department, R. Delaney. First Military medal, C. Katzenbery. Second Military medal, A. Nemanich. Prize Sword, R. Aisquith. Swordsmanship medal, Mathew McDevitt. Prize Pennant, Capt. W. McKenna, of Co. C. Bernard Light Guards. Instrumental music, Jas. B. Shiel. French, A. Savary. Gold watch and chain for success in studies, J. Finnegan.

## THE ARCHBISHOP'S ADDRESS.

His Grace, the Most Rev. James Edward Quigley, after warmly congratulating the students and their teachers upon the happy termination of the year's work, especially congratulated and thanked the parents who were making such sacrifices in order to place their children in such institutions as this, institutions in which alone the thorough education especially needed today can be had. The presence of this large assembly, all gathered here to applaud the work done here, said the archbishop, is as practical as it is eloquent a proof that you all agree with the principles and conclusions so ably exposed by the young gentlemen who treated the question of education today. May the pounger students taste the sweets of home of which they sang so well; may teachers and pupils enjoy their vacation rest, and may the seniors who are graduated, pave their way to success by a noble adherence to the lessons learned in this institution.

J. P.—'05.

Our hearty congratulations and best wishes to Rev. P. Griffin who was ordained priest in Peoria, June 30.

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Mr. Joseph M. Callahan was graduated in law June 21, at Ann Arbor, Mich. Our hearty congratulations to Mr. Callahan.

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Rev. Joseph Carroll, D. D., president of Dubuque College, preached at the first mass of Rev. E. Barnes in St. Mark's church, Peoria, June 19th.

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We publish inthis issue the discourses on education delivered by three of the graduates commencement day. They do not deal with the fads, but with the necessities of education; not with airy opinions, but with principles and convictions.


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