

# The Viatorian

Volume XLVI

Monday, June 17, 1929.

No. 15

## EIGHTEEN ARE GRADUATED BY VIATOR WITH GREAT CEREMONY, JUNE TWELFTH

**Bishop Shiel Presided at Afternoon Exercises; Father Bergin Delivered Commencement Address**

The Class Day exercises of the College were held June 11. The Commencement Day exercises took place the following day. The Class Banquet was at noon in the Student Refectory; the graduates marched in cap and gown from Marsile Hall to the Refectory, and occupied places of honor at the banquet. Gracing the occasion was His Lordship, the Rt. Rev. Bernard J. Shiel, D. D., Auxiliary Bishop of Chicago.

The President of the Senior class, Mr. J. Allen Nolan, was toastmaster at the banquet. The first toast, "To Our Professors," was responded to by Adrien Richard, A. B., '29. The Class Memorial, a \$5,000 Life Insurance Policy, was presented by Stephen Long, A. B., '29. John F. Cox, A. B., '17 was unable to make a presentation of the Memorial of the Class of 1917 but was unable to be present. Donald McCarthy, A. B., '29, responded to the toast "To Our Alma Mater." A tribute was given in the toast "To Our Monsignori," by John T. Smith, A. B., '29, to the three new Monsignori of the alumni, the Rt. Rev. Msgr. James Burns, the Rt. Rev. Msgr. J. Maguire, and the Rt. Rev. Msgr. F. F. Connor. Monsignori Maguire responded to Mr. Smith's tribute. The Voice of '30" was heard in the person of H. Paul Mills, the President of the Class of 1930. The last toast of the banquet, "To My First Senior Class," was responded to by the Very Rev. J. W. R. Maguire, c. s. v. The College Graduation was held in the College gymnasium at three-thirty P. M. There were two bachelor

orations: John L. McMahon, A. B. '29, spoke on The Winning of Catholic Emancipation; Donald T. Laenhardt, A. B. '29, delivered his oration on The Results of Catholic Emancipation. The Validictory was given by the President of the class, J. Allen Nolan, A. B. '29. During the exercises this afternoon, Mr. Nolan, president of this year's class, invested the president of next year's class, Mr. Mills, with the academic cap and gown.

The Very Rev. W. J. Bergin, c. s. v., of the University of Illinois, delivered the Commencement Address, an eloquent and thoughtful discourse on Education. The Rev. E. V. Cardinal, Dean, read the names of graduates, the titles of their thesis and the names of the winners of scholastic honors. His Lordship, Bishop Shiel, awarded the diplomas and presented the medals; Father Maguire conferred the bachelor degrees.

Bishop Shiel closed the exercise with a few very brief remarks to the graduates.

### College Honors

Class honors for the College Department were awarded as follows:

**The Medal for Highest Scholarship:** Presented by the Very Rev. W. J. Surprenant, c. s. v. of Bourbonnais, Ill., awarded to JAMES ALLEN NOLAN, Rockford, Ill.

**The Philosophy Medal:** Presented by the Rt. Rev. G. M. Legris, Ph. D., Bourbonnais, Ill., awarded to Joseph (Continued on page ten)

### Degrees Awarded

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

Bachelor of Arts, 'Summa cum laude', to

JAMES ALLEN NOLAN, Rockford, Ill. Thesis: "The Religious and Ethical System of Herbert George Wells from the Standpoint of Catholic Philosophy."

Bachelor of Arts, 'Magna cum laude', to

JOSEPH LECOURE DROLET, Bourbonnais, Ill. Thesis: "Bossuet et l'Eloquence au Dix-septieme Siecle."

Bachelor of Arts, 'Magna cum laude', to

ADRIEN M. RICHARD, Bourbonnais, Ill. Thesis: "Conference sur la Tragedie et la Comedie Francaises au XVII Siecle."

Bachelor of Arts, 'Magna cum laude', to

JAMES P. FITZGERALD, Chicago, Ill. Thesis: "Bismarck and German Unification."

Bachelor of Arts, to

JOHN LASALLE McMAHON, Clinton, Ill. Thesis: "The Philosophy of Thomas Hardy."

Bachelor of Arts, to

DONALD T. LAENHARDT, Chicago, Ill. Thesis: "Religious Toleration in the Constitution."

Bachelor of Arts, to

JOHN THOMAS SMITH, Manteno, Ill. Thesis: "Galsworthy, The Novelist of Manners."

Bachelor of Arts, to

SIMON NAPOLEON LEGRIS, Bourbonnais, Ill. Thesis: "Napoleon Bonaparte: The General."

Bachelor of Arts, to

ROGER C. DROLET, Bourbonnais, Ill. Thesis: "A Philosophical Treatise Showing the Possibility of Miracles."

Bachelor of Arts, to

MARIO CHANOUX MASCARINO, Bourbonnais, Ill. Thesis: "My Method of Teaching Modern Foreign Languages."

Bachelor of Commercial Science, to

JOHN AUSTIN O'MALLEY, Rockford, Ill. Thesis: "The Wastes of Competition."

Bachelor of Commercial Science, to

THOMAS HANAHAN, Broadwell, Ill. Thesis: "The Struggle for a Federal Child Labor Law."

Bachelor of Commercial Science, to

CYRIL J. RYAN, Seneca, Ill. Thesis: "The Effect of Machinery on Labor."

Bachelor of Commercial Science, to

DONALD J. McCARTHY, Rockford, Ill. Thesis: "The Advantages and Disadvantages of Electric Railroads over Steam Through the Mountains."

Bachelor of Commercial Science, to

JOHN HERBERT, Gifford, Ill. Thesis: "The Effect of the Collection of the War Debt on American Business."

Bachelor of Commercial Science, to

STEPHEN FRANCIS LONG, Symmerton, Ill. Thesis: "The Wage System as Viewed by the Worker."

Bachelor of Commercial Science, to

LINUS B. MEIS, Fairbury, Ill. Thesis: "The Development and Operations of Agricultural Banks."

Bachelor of Commercial Science, to

GEORGE COLLINS, Frankfort, Ky. Thesis: "Timber Depletion."

## ACADEMY CLASS AND COMMENCEMENT EXERCISES TAKE PLACE JUNE ELEVENTH

**Monsignor Connor Chairman of Evening Ceremonies; Father O'Mahoney Addresses Youthful Graduates**

The Class Day Exercises this year, June 11, began with the Academic Procession from Marsile Porch to the Chapel. The president of the College, Very Rev. J. W. R. Maguire, c. s. v., sang a Solemn Mass at which the members of the High School and College graduating classes received Holy Communion. The Rev. A. J. Landroche, c. s. v., was Deacon of the Mass and the Rev. J. P. Lynch, c. s. v., Sub-deacon. The choir, under the direction of Joseph Drolet, a senior, sang Carnevali's "Missa Rosa Mystica," appropriate anthems were sung for professional and recessional, and the Proper of the Mass was chanted. After Mass there was to be a Procession to the flag pole for the traditional flag pole presentation, but rain interfered; instead, Father Maguire blessed the flag in Chapel and postponed the formal presentation until the evening. The graduates breakfasted in the Faculty Refectory.

The Academy Commencement Exercises were held in the evening at eight o'clock in the gymnasium, with the Rt. Rev. Msgr. F. F. Connor, Chancellor of the Rockford Diocese presiding. The choir sang a couple of anthems and Mr. Roch of the Music Department performed with a professional on the piano. The Academy graduates presented the usual Academy Commencement speeches: John Hodge delivered the Salutatory; John Gallagher read the Class History; the Class Will was read by John Kells; and the Class Prophet was read by Paul LaRocque; the Validictory was given by Norbert Johnson. The address of the evening, the Address to the Graduates, was delivered by the Rev. John P. O'Mahoney, c. s. v. Father O'Mahoney eloquently pointed out to the young

graduates some of the dangers they would meet in life, exhorting them especially to seek pleasure, wealth and fame with moderation, and emphasizing the importance of profiting by the experiences of others. Before Father O'Mahoney's speech a terrific storm had been raging that extinguished the lights several times and made it very difficult to hear the speaker; but, as Monsignor Connor said, "Father O'Mahoney must have driven the storm away for the elements became peaceful once more when he began." At the evening exercises Paul LaMontagne presented the Flag to the College in the name of the Academy graduating class; Father Maguire made the speech of acceptance. Next followed the awarding of diplomas to the academy graduates, and the conferring of medals. Monsignor Connor closed the exercises with a few words of congratulation and advice to the young graduates.

### Superior General Honors St. Viator

The Very Rev. F. M. Roberge, c. s. v., Superior General of the Clerics of St. Viator, arrived in Bourbonnais Friday, June 14, for his Canonical Visit of the houses of the Community in the United States.

Since arriving in America about April 1st, he has been visiting the houses of the Canadian Province, whence he comes to this country. He will remain here several weeks at least and will preside at the Annual Retreat next week.

Father Roberge is staying at the Provincial Residence in Bourbonnais (Continued on page seven)

## College Honor Roll—Second Semester, 1929

### HONOR ROLL STUDENTS

#### "A" STUDENTS

##### Juniors

Name		Hrs.	Pts.
Stafford, John W.	Liberal Arts	15	45
Aulvaney, Bernard G.	Liberal Arts	17	47

##### Freshmen

Clancy, Mary F.	Liberal Arts	17	48
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#### "B" STUDENTS

##### Seniors

McMahon, John L.	Liberal Arts	15	39
Richard, Adrien	Liberal Arts	12	33
Legris, Simon N.	Liberal Arts	14	34
Drolet, Roger C.	Liberal Arts	13	32
Lyan, Cyril J.	Commerce	14	32
Drolet, Joseph L.	Liberal Arts	12	24

##### Juniors

Joyson, Raymond M.	Liberal Arts	20	49
Jordon, Daniel N.	Commerce	18	44
Toffman, Eugene F.	Science	16	40
Murphy, Mariette M.	Liberal Arts	15	38
Hills, H. Paul	Liberal Arts	15	36
Mottinville, Armand J.	Liberal Arts	14	34
Boyle, Thomas R.	Commerce	17	39
Goodwin, James W.	Liberal Arts	16	37
Lyan, Joseph J.	Liberal Arts	17	34

##### Sophomores

Drolet, Edward P.	Liberal Arts	17	42
Casey, Meryl J.	Liberal Arts	17	40
Hifford, Chas. W.	Science	18	41
Neil, Edward T.	Liberal Arts	17	39
Murphy, Charles T.	Liberal Arts	16	37
Enninger, Bernard A.	Science	14	32
Saylor, Mary M.	Liberal Arts	18	38
Walkowiak, Edward E.	Liberal Arts	15	30

##### Freshmen

DeDario, Leonard M.	Liberal Arts	18	48
Cox, Thomas	Liberal Arts	17	40
Corri, Joseph A.	Liberal Arts	17	37
Malley, Paul B.	Liberal Arts	12	29
Wostensteel, Harold E.	Liberal Arts	18	37

## Academy Honor Roll—Second Semester, 1929

### HONOR ROLL STUDENTS

Name Year Pts. Subj.

#### "A" STUDENTS

LaMontagne, Paul M.	4	15	5
Clay, Paul E.	1	15	5
McMahon, Francis J.	1	15	5
Cinquina, Vincent	3	17	6
Peckham, Cyril G.	1	16	6
O'Brien, John P.	3	12	4

#### "B" STUDENTS

Michels, Phillip B.	1	13	5
O'Neill, Thomas C.	2	14	6
Kennedy, Bernard G.	3	13	6
Hartigan, Harry J.	3	12	5
Kelly, Vincent J.	3	12	5
Crowley, Richard A.	2	12	5
Crowley, James J.	1	12	5
Hayes, Lawrence P.	1	12	5
Kane, William F.	1	12	5
Mockler, William R.	2	12	6
Hartquist, Donald E.	3	12	6
Johnson, Norbert J.	4	11	4
Drassler, Louis N.	2	11	5
Hebert, Louis A.	2	11	5
Mailloux, Leo E.	1	11	5
Sheridan, James B.	1	11	5
Walsh, Walter J.	1	11	5
Dias, William N.	3	10	4
Keegan, Normoyle T.	2	10	5
Devine, Francis P.	1	10	5

**THE VIATORIAN**

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**Toast:  
To Our Monsignori**

By John T. Smith, A. B.

Honor and fame evoke gratitude and admiration from the hearts of all men, gratitude because men instinctively feel the nobility of those to whom dignity comes, admiration, because real human greatness and all true achievement in the world's conflict bid the hearts of men meditate and the mind ponder on the sincerity and idealism of those who have plucked the flower of distinction in the battlefield of the world. In an age like ours, when, in every walk of life competition by its ever revolving wheel is constantly relegating the unfit to places of semi-oblivion, the victor is he who confronts opportunity and impresses them with the stamp of his own temperament and seals them with the heroic fortitude of his own heart and energetic mind. Hence, the real man walks through the world with a heart hungry for the attainment of justice between men, filled with human sympathy for the poor and the distressed, impelled by a hope that good rims and gladdens the horizons of men, strengthened with the courage of Christ to make the Evangel of the Saviour desired and cherished by men. Fired with the noblest of all idealism are they who dedicate their lives to making the faith of Christ known and to preserving it pure in the mind of the modern world, which they desire to transmute according to the pattern of Christ—the master of poetic vision, and tragic son. They are the builders of arches and the architects of lives where through there gleams to the heart of men the comfort born in Bethlehem, and the hope of the resurrection. It is because men have attempted and achieved this that the world chants their praises and that the true percipients of real greatness visits them with the crown of dignity and honor.

Today St. Viator honors three of her sons, who have received such dignity and in honoring them, she also honors herself. Some years ago they walked her campus and her halls, wherein they dreamed the dreams and saw the vision by which they were on their way attended. From her they received the inspiration to turn their faces to the East only to behold the vision of heaven shining through the gateway of the moon, which was consecrated for them, because behind the splendor of the day, Christian educators had taught them to see the infinite and unspeakable beauty of the eternal God and the fair chivalry of Christ ride on fair horses, whose banners attracted them to the quest of personal sanctity and to their own enrichment in such companionship. It was in the silence of our halls that they heard the loveliness of God echoing and appealing to them, that if they would be great, they should leave the tarnished land of the ordinary and the spurious and soar to the heights, where many fear to tread. It was here they read the mystic and beautiful volumes that the secret of life consists in personal fulfillment and that gave them the courage in age to accomplish the dreams of their youth. In the slow rotation of our school year, they learned the sanctity which they later gave to their flock enabling them to walk in virtue and righteousness. In the chapel they heard and felt the allure of Christ and learned the beauty of his mission to help the poor, to aid the sick, to comfort the afflicted and to bring the peace of Christ to the distressed of heart and the broken in spirit, nay the magic of Viator taught them the glory in which the philosopher speculates and the poet dreams—to become as other Christs to free the heart from the

petrifying touch of sin and to show man the way of truth, life and salvation. Nay, our college taught them the secret of all education, when in loneliness and silence, it explained to them, that self-conquest is born of personal loneliness and the knowledge of one's heart. Hence she takes pride in them today, because they were faithful to her trust in them.

We, the graduating class of 1929, feel proud and honored by your presence today, but above all the force of your life and the greatness of your achievements are for us an inspiration. Under that inspiration we push off to seek a newer world and with you and Viator as our guides we propose to sail beyond the sunset there to reach the stars. Whether made weak by time and fate, or not, we propose like you to remain strong in will:

"To strive, to seek, to find, and not to yield."

Governor Louis L. Emerson has appointed the Rev. Joseph Lonergan of Rockford, Illinois, chaplain of the 33rd Division of the Illinois National Guard. This commission, formerly held by the late Father John L. O'Donnell, carries with it the rank of lieutenant colonel. Father Lonergan was formerly national chaplain of the American Legion.

James (Chick) Evans was down recently to visit his friends. He is now working in the brokerage office of Farnum and Winter, Chicago.

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**Toast:  
To Our Alma Mater**

By Donald J. McCarthy, B. S. '29

I do not feel obliged to translate into English the title of my toast because, not being in the arts department, I feel that Latin lies just outside my province. I did hear some of the classical graduates translate it, kind mother, but that is too suggestive of the joke about the kind face, funny kind; then some Ciceronian said nourishing mother but I thought that had something to do with the meals, a touchy subject for all college men, and I would not have any one think me ironic. I could not admit benign mother for I do not know what the word means and besides, it sounds too much like benighted which would never do for a seat of learning.

Alma Mater, I take it, means one thing to a Harvard man, another to a Notre Dame man, and quite something else to an Illinois graduate. It implies something individual and special, intimate and close but to us and other graduates and students of this college it means St. Viator's. Not, mind you, the buildings, the grounds, the class rooms, professors, and students, as individuals and separate, for these are formal, but it means all of these fused together, from which arises the spirit of St. Viator, far more beautiful than the fabled goddess born of the sea surf. It is the warmth of that fire of love, holiness and learning that was lit many years ago by the brave pioneers who founded this College; that fire that has glowed ever since, nourished by the self sacrifice and devotion of the men of St. Viator's, where we come from out a bookless and Godless world to gather round its hospitable hearth. It is more, it is the warmth of a mother's love where we callow fledglings nestle close to feed on her very life's blood and to grow strong in truth, justice and the love of God.

Four years ago we came to this college seeking wisdom and knowledge and that training which we need either to continue our higher learning or to face the problems of life. These four years have fled as on the wings of fancy and today we stand about to say 'farewell.' Four years ago our Alma Mater said to us "We give you welcome, your flight from out your bookless wilds would seem—

As arguing love of knowledge and of power  
Knowledge is no more a fountain sealed,—  
Drink deep!  
But better not come here than not be noble."

This we have taken to be the high task set for us by our Alma Mater, and this ideal we have striven to attain during our four years here. The message was a lofty one, and how far we have succeeded can at least be partly shown by Alma Mater herself, who lays her hand of approval on us today, her parting sons.

There were times when the high mission to which she called us seemed impossible of attainment. For four years her kind and helpful teachers, men of that great Fourth Order of Kings, have given to us the necessary encouragement and inspiration to sustain us when it seemed that the night of discouragement and failure would envelop us in impenetrable darkness. They have guided our faltering steps through the intricate maze of knowledge, taught us to avoid the spacious attractions of error, and finally led us to the sacred shrine of truth, nobility, and beauty.

By such high ideals have we been guided and thus have we striven to attain their nobility, by which I mean, that excellence of mind, character and morality which lifts a man above the mere mundane and makes him aspire for eternal truth as his ultimate goal. But there can be no morality without religion and here in these classic halls, we have learned that religion is the very soul of man. These, in brief, are the lessons which our Alma Mater imparted to us as we sat at her feet and drank deep of her sacred lores.

Alma Mater, the very words connote Alumnus or Alumni, foster sons. We, her new born alumni, pledge to her this day our life long fidelity. As a son loves his mother and makes all his actions tend towards her greater honor, as he carries her name high in his mind, as he esteems and respects her, so we love, honor, esteem and respect our Alma Mater. We shall assist her as we would our own mother and we shall return to visit her as dutiful sons, knowing that we shall receive with our foster brothers, her Alumni, a hearty and generous welcome. These things we promise her today.

Across our brow she has left the impress, deep cut, of nobility. This is her mark upon us and we shall carry high our heads to show it to the world at large, that the world may know the kind of sons which St. Viator produces.

John Ellis, of the class of 1928, and Warren McClelland, of the class of 1928, are back from Washington, D. C. and were present at the Commencement exercises last week. Leo Dee, William (Tiny) Kelly and Gus Sheedy were also seen around the campus last week.

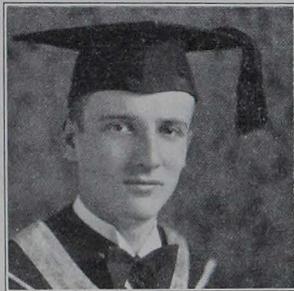
# RECENT ADDITIONS TO VIATOR ALUMNI



**JAMES ALLEN NOLAN, A. B.**

For a number of years the "Rockford Club" at St. Viator College has been one of the best known and most prominent of the undergraduate groups. This year, the Senior class of 1929 is signally honored by having within its ranks three of Rockford's most representative young men. To the fore, in this distinguished group, stands the name of James Allen Nolan, better known to every single fellow on the campus as plain "Al." He came to St. Viator from St. Thomas High School with a history and a reputation and has spent his four years here in adding to that good name earned in his earlier years. In departing from his chosen educational resort, "Al" takes with him more than his share of graduate honors. During each of the four years spent here, he was a member of the St. Viator Debating team and, in his senior year, he managed one of the most successful debate schedules that has ever been undertaken by any of Viator's forensic representatives. As a Junior "Al" was elected president of the College Club and he directed the course of the club during 1927-28 with the very admirable ability that is so characteristic of him. This year, the political and business affairs of the Senior class were placed in his exceedingly capable hands. His selection as Validictorian of the graduating class climaxes four years of splendid and unexcelled scholarship, which accomplishment was honored by the award of the medal for the highest scholarship annually presented to the deserving student by the Very Rev. W. J. Supernant, c. s. v. "Al's" absence next year will be sorely felt by both faculty and students. He has truly been "the friend and helpmate of the older fellows, the director and counsellor of the younger ones."

baritone voice provided some really inspiring solos. At the village church he attained the reputation of drawing people especially to hear him sing. After graduation he entered the Viatorian community and spent a year of novitiate life in South Dakota. Returning to college in 1925 he began the struggle for a bachelor's degree. Progress was slow and success came only after long and persevering study. When it did come it was well worth while. He won first honors in Philosophy and in French. At the close of his college career he revealed hidden talents in oratory by delivering the Decoration day speech in the style of a dyed-in-the-wool orator. He will be remembered by his classmates for his courteous and amiable disposition and by the unflagging energy which he put into every undertaking.



**ADRIEN M. RICHARD, A. B.**

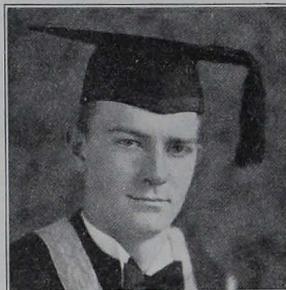
During the eight years that Adrien has spent in the rooms and corridors of Marsile Hall in winning a college education, he has been one of Viator's most respected and honored gentlemen. Youthful in appearance, smiling, and brightly intelligent always; his personality was such to bring joy into the lives of his professors and warmth into the hearts of his fellow students. There is no cause to wonder that he was chosen to give the toast "To Our Professors" at the Senior Class Banquet. A more appropriate choice could not have been made. What student, other than congenial, willing, studious Adrien, would have justified the honor that accompanied his selection for the toast? The simple phrase "magnam laudem" that reposes on his diploma is a simple declaration of the qualities and virtues of the man. The students of the college, his classmates in the graduating class, and his friends without number in his home town, Bourbonnais, may well be proud to know and to claim as a friend, able and highly esteemed Adrien.



**JOHN L. McMAHON, A. B.**

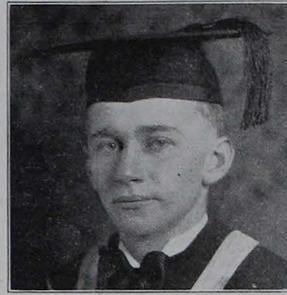
John has been enrolled among the educational devotees of St. Viator for only two years, having transferred his credits from Illinois Wesleyan University at the end of his sophomore year. During the three semesters that the "honor roll" has

been in operation he has held a position very near the top of the list and his name was among those illustrious five that were given honorable mention by the Dean at the graduation ceremonies. This year, John went out for debating and his success in this line is attested by the very phenomenal success enjoyed by the Bergin Debating Society as a whole. He played his part well and his name will be identified in the future with those memorable signatures that now grace the scroll of Viator's great orators of the past. He was chosen to favor those who attended the graduation exercises with the bachelor oration, "The Winning of Catholic Emancipation." His experience as a debater stood him in good stead as he made his final appearance as a Viator student speaker. John's brilliance and application should carry him far in his journey through life no matter what path he may choose to follow.



**DON T. LAENHARDT, A. B.**

Don's accomplishments during his three and one-half years at St. Viator were equalled in number only by the many and varied activities in which he took part. And the degree of perfection which he attained in each of his chosen pursuits is easily proved by the admiration and esteem of his numerous friends. Don tired of life at the University of Illinois very early in his freshman year and joined Viator's ranks as the second semester opened. As an athlete, he earned an enviable reputation; on the gridiron, on the indoor court, and on the diamond. Baseball was his forte and his ability in this line won for him the captaincy of the nine during the past year. Don's prowess was not confined to the playing field, however. His very exceptional brilliance in his studies placed him among the honor students in his class. As a member of the Bergin Debating Society he won his spurs along with his classmates, Nolan and McMahon. His bachelor oration, entitled, "The Results of Catholic Emancipation" was typical of his ability both as a writer and as an orator. His capability as a scribe was recognized and was offered a chance for expression in his office as Publicity Manager and again, as a feature writer for the Viatorian. "Lefty" also dabbed in politics, being a nominee and a close second to this year's College Club President, Jay Watson. In the Senior class election (occasioned by the withdrawal of President Michael Delaney in April) "Lefty" was made Vice-president. Taking all in all, Don's presence as a student was felt in every branch of endeavor and it is with a feeling of deep and sincere regret that the undergraduates of Viator witness his departure.



**JOHN T. SMITH, A. B.**

In bewailing the loss to an institution of a Senior class as a whole, one does not overlook its most representative members. To begin: Many years ago a small, flaxen-haired lad in knee breeches drifted across the furrowed fields from Manteno, Illinois, knocked at the registrar's office (just below the doorknob) and asked to be admitted into the Academy freshman class. The good sisters of Manteno had provided him with the necessary credentials in the form of an eighth grade diploma, so the doors of St. Viator Academy were thrown open to him. For eight long years no one was closer to St. Viator College, her students, her faculty and her alumni. Each summer vacation found John only a short seven miles from school; each fall term found John again prepared to matriculate at Viator. Amiable, talkative, reminiscent, always; he was ever the goal of a returning alumnus of both Academy and College. Truly, the students are not alone in their grief at Smitty's leaving; the alumni also, in gaining him, lose a valued friend at the College. Prominent in intra-mural athletics, Smitty lacked only the stature necessary for varsity material. This fact was a great stroke of good fortune for Father Kelly, who elected Smitty to manage the athletic teams of St. Viator during the year 1928-29. The little manager's pronounced liking for clean sports, his knowledge of athletics in general, and his excellent managing ability placed him far above any other athletic managers in the state. Surely no one would contradict "Brick" Young's laudations in the "Swish" column of "The Daily Pantagraph" wherein he spoke of "state universities hoping and praying for the type of manager that Fr. Kelly possessed this year." Beloved alike by students and faculty after so long a sojourn on Viator's campus, Smitty departs, loaded with the felicitations of a host of friends and well wishers.



**SIMON N. LEGRIS, A. B.**

Still another Legris has been graduated from Viator's halls. Once more the name that has long been identified with the Bourbonnais College is being carried into the world on the capable shoulders of a high-minded, studious young gentleman, Simon Legris. After eight years spent in the Academy and in College, Simon

has completed the journey and has been released in to the world with a reputation already secure. He is a student. His final act before sailing away from his chosen educational plant was to pluck for himself one of the most difficult awards, the History Medal, donated by Rev. Dr. Peter Guilday of the Catholic University of Washington, D. C. With his passing the Viator student body loses one of its learned and able historians.



**ROGER C. DROLET**

Though prophets be disregarded in their own county Viator receives full recognition by her own. Roger C. Drolet, together with his three brothers acknowledged his home College's ability to give him a thorough Catholic education. Daily for the four years of high school he made his way over to the classrooms to absorb the elements of secondary education. He was ever a diligent and conscientious student but at this period of his life matters of far greater interest absorbed his attention. It was the time of the radio's first entrance into public life. And Roger with his room full of wireless broadcasting apparatus spent his spare moments in conversing across the continent with other adventurers in the field. After graduation, with six of his classmates, he listened to the call of his Divine Master and embraced the religious life in the Viatorian community. A year intervened in which he devoted himself to a study of the religious life. Then returning to college he began four arduous years of intensive study. Before the end of the last year sickness prevented him from finishing. He added a fifth year of college work and completed his course with ease. He majored in philosophy and wrote a thesis on miraculous interventions. His college career marks him out as a man of strong character. Unassuming, genial and courteous he was a source of happiness and edification to his fellow classmates. Men of his calibre will ever bring respect and recognition to the colleges they attend.

(Continued on fourth page)

The ten Viatorian Seminarians who have been studying Theology at the Catholic University in Washington, D. C. the past year have returned to the College for the vacation. The year closed with the annual ordination ceremonies, at which Brother James Sees and Brother J. E. Williams were ordained sub-deacons, and Brother J. T. Ryan and Brother J. E. Surprenant given tonsure and minor orders. Brother Williams also received his Master of Arts degree at the Catholic University Commencement; he majored in Politics and wrote his thesis on the Relations between the United States and Nicaragua.



**JOSEPH L. DROLET, A. B.**

Joseph L. Drolet began his student life at St. Viator College as early as 1921. In the Academy he was a diligent and orderly student, although at this early date success did not mark him out with especial significance. He possessed unusual athletic abilities but lacked the necessary interest to employ them seriously. Success as a singer was immediate. In his first years of high school he led the college choirs and with a fine

# RECENT VIATOR ALUMNI ADDITIONS

## Final Meeting of College Club Held

The last meeting of the College Club was held Monday evening, May 27, in the Club room. Retiring President Watson presided at the meeting until the regular business of the meeting was cleared. Then the process of installing the newly elected officers of the Club was in order.

President Watson gave a very fine farewell talk to the assembled members in which he particularly stressed his intense desire to see a closer union and a more perfect spirit of cooperation existing between the faculty and the student body of St. Viator College. Mr. Watson also made a suggestion in regard to a proposed new plan for collecting the insurance assessment from each member. In concluding, the retiring president expressed his appreciation of the genuine spirit of fraternalism that existed in the Club.

After Mr. Watson had closed his remarks, Mr. Valley claimed the floor and proposed that the Club give the president a rising vote of appreciation for his work in their behalf during the past year. The members present responded unanimously and Mr. Watson very earnestly and blushingly thanked them.

President-elect Warne was then introduced to the members and the oath of office was administered by the retiring president, who handed the gavel to the new chairman, Mr. Lloyd O. Warne.

In his inaugural address the new president struck an optimistic note in predicting great things for the coming year under the new regime. He dwelt in particular on the problem of making St. Viator College a better known and a better liked institution, pointing out the various means by which the High School students of Kankakee might be attracted to St. Viator at the end of their preparatory course. In conclusion, President Warne made a special plea for student assistance during the ensuing year, promising in return his undivided and untiring attention to the program which he had outlined.

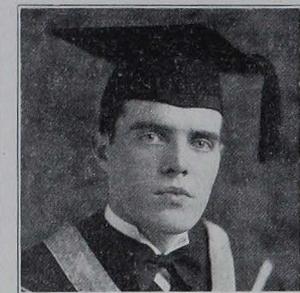
Refreshments in the shape of ice cream and cookies were served to the entire group of members present.

## Clerical Changes In Peoria Diocese

The recent clergy changes announced by the Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, concern a number of the clerical alumni of St. Viator College. Rev. John F. Barrett, who was graduated from the College in 1924 and ordained from St. Paul Seminary last spring, has been transferred from St. Columba's Church, Ottawa, where he has been assistant pastor, to St. Patrick's Church, Bloomington. The Rev. E. S. Dunn has been removed from the pastorate of St. Patrick's Church, Wapella, and has been given charge of St. Mary's Parish, Tiskilwa, where he succeeds another alumnus, the Rev. E. J. Walsh, who recently died. Rev. Paul H. Kurzynski, ordained from St. Louis in 1927, and now of Sacred Heart Church, Moline, will exchange places with the Rev. Eugene McLain, ordained in 1923 from St. Paul, and who has been for the last year at Holy Trinity Church, Bloomington. Two priests recently ordained have been given their first appointments: Rev. Edward Farrell will go to Sacred Heart Church, Rock Island and Rev. E. A. O'Connor has been appointed assistant at St. Mary's, East Moline.

fellow students. Viator will not be the same place when school re-opens next fall when George Collins is not here to begin another year.

shook hands with me and said I was a fighter. Ever since that day I've been in the line as a sort of obstacle for the big guns in the opposing line to climb all over before they get to our back field." Whatever the break that put "Mac" in a regular football suit, it was a fortunate one for Viator. Though comparatively small, "Mac" carries more fight in his stocky frame than many a wildcat trainer. With his graduation passes one of the most original of collegiate "wits." Seldom serious, ever joking, he carries with him a truly great and wonderful personality. Every person who ever came in contact with Don is his deep and lifelong friend.



JOHN AUSTIN O'MALLEY, B. C. S.

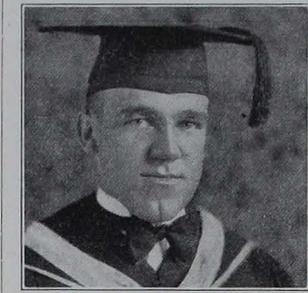
A story about John Austin "Ducky" O'Malley and his life at St. Viator College, especially of his senior year, does not seem complete without some mention of his classmate and roommate, Stephen Francis Long. Indeed, it is with great difficulty that one attempts to write separate accounts about these two inseparables. "Ducky" leaves his Alma Mater with the reputation of being one of the greatest all-round athletes ever produced here. Starring, actually eclipsing, the work of his teammates in each of Viator's three major sports, he has practically set the "Little Nineteen" world on fire. Great in baseball; greater in football, and supreme in basketball; his name appeared on more all-conference selections in the last two years than has the name of any other "Little Nineteen" athlete. As far as personality is concerned, "Ducky's" lofty position in the world of sport made no impression upon him. Modest, always beaming a good-natured word to everyone, he sat enthroned deep in the hearts of his school mates. His graduation leaves a vacancy in Viator athletics that will be very difficult to fill. So long as his memory is cherished at Viator, he will ever be to the idolizing student a lesson in unassuming greatness.



DONALD J. McCARTHY, B. C. S.

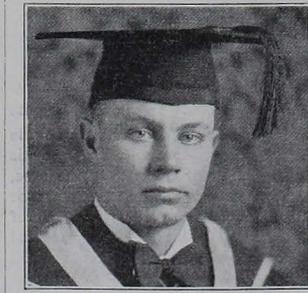
Another Irishman from the Swedish Settlement! When the O'Malleys and the Nolans made their exodus from Rockford late in 1925 and ended their journey in the village of Bourbonnais, they found that one of the McCarthys had tagged along behind them. Don went out for football as soon as he got to College because it seemed that most of the other boys were doing that same thing. Success came slowly to "Mac." His own terminology used at a pep meeting last fall might best describe his rise to fame. "Mac" says, "You see, we were gettin' beat about 63 to 0 and things looked pretty bad for the Irish. All the football players on our bench were either injured or sick, except the water boy, who had a sore toe, and myself. The coach looked at me rather doubtfully, scratched his head, and finally said, 'Mac, you get in there and fight!' Well, ahem, I went in there and let some big 230 pound guard walk all over me for the rest of the game. After the game was over, the coach

a source of great wonder to his opponents on the playing field. They could not understand a person so genuinely pleased with the world and its inhabitants that he could smile at defeat, vigorously applaud the success of his opponents, and heartily sympathize with the vanquished. And many a critical ball game was won with Johnny's cool, appraising, sensible brain at the helm. The world is in need of sunshine and the world appreciates its Johnny Herberts.



LINUS B. MEIS, B. C. S.

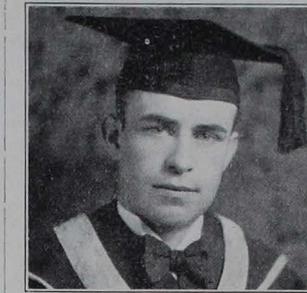
The big boy from Fairbury had one great ambition as he climbed the ladder to his senior year and his degree. Studies were easy for him; he took them and passed them as a matter of course. But he loved and lived athletics, and football held the spotlight for him. There has never been a greater, more valuable end on the Viator gridiron, nor one who played the game with such avidity and evident joy. In losing Linus, the Viator grid machine loses a stern bulwark in the defense and an efficient battering ram in the offense. Do not conclude from this that Linus was all meat and muscle. Far from it. His name held a prominent position on the honor roll both semesters this year and his work in the commercial departments was of a very superior calibre. The story is current, too, that he intends to go on with his outdoor sports, but in a new and different field. The morning after graduation exercises were over at the college Linus sat at a desk in Rantoul, Illinois, puzzling over the entrance examination that will act as a passport into the United States Aviation Corps. His aggressiveness and love for the game will carry him to heights equally as great as those attained at Viator.



THOMAS HANAHAN, B. C. S.

The young gentleman from Broadwell joined us at the beginning of his Junior year and almost immediately dropped into Viator ways and Viator habits. Tom was an athlete of some note, although, since he had transferred from another school, he was not eligible to take part in inter-collegiate sports during his first year with us. In his Senior year, however, Tom carved a name for himself in the Viator hall of fame by his work in the line on the football team and by his superb

twirling in the several games of baseball that he pitched this spring. Intra-mural basketball claimed a good share of his time during the winter months and both years the team of which Tom was captain managed to finish close in the lead. He was quiet, but forceful; friendly to all and very popular.



STEPHEN FRANCIS LONG, B. C. S.

One of the steadiest, most reliable men on the campus, Steve was primarily a student. His grades for the four years prove this; his professors, every one of them, will vouch for it. He played an important part each year in Senior League basketball and baseball. He made the varsity nine in his senior year and was a valuable asset to the fielding forces of the outfit. That his reliability was recognized by his fellow students was confirmed in his election to the secretaryship of the College Club last year. This job entailed a great amount of writing and note-taking, and the very capable manner in which Steve discharged the duties of his office speaks well for his future success as a man of the world.



GEORGE COLLINS, B. C. S.

Six years ago a red-haired, tall, bespectacled youth dropped off the train that had just come up from Kentucky and immediately took up the march towards that coveted goal of all freshmen, a college degree. During those six years George was rather quiet, keeping to his studies, enjoying an occasional trip to the ravine, a strenuous hour or two on the tennis courts, and more often, a round or two in the handball alleys. George's chief ability and interest, however, seemed to center about the swimming pool and it was in the capacity of dash man in the "Little Nineteen" swimming meets of the past two years that he earned quite a name for himself, not to mention a number of conference medals and other awards. He took part in Senior League basketball and two games can be distinctly recalled that were won single-handed by his timely work in shooting the winning basket just before the final gun sounded. His unassuming and gentlemanly attitude, coupled with his amiable and never-failing good-nature gained for him a place close to the hearts of his classmates and

# O'Connell and Catholic Emancipation

Prize-Winning Essay

By John W. Stafford

This year the Centenary is being celebrated of something that goes by the name of English Catholic Emancipation. Although a certain Irishman, Daniel O'Connell, isn't exactly up for canonization by the Holy Roman Church, or isn't professedly being proposed for deification in the hearts of Irish patriots, nevertheless judging from the volume and tone of the literature appearing these days on the subject of O'Connell and Emancipation, the poor casual reader is impressed with the conviction that Irish and English Catholics were still involved in the darkness and bloodshed of the worst penal days until Daniel O'Connell came dashing over the hills of Kerry to liberate his people. That he did liberate them from something is certain; and to know from what he did not liberate them is to know precisely what Catholic Emancipation was not.

Active persecution of Catholics both in the Isle of Saints and in the Isle that lies to the east had practically succumbed to a sense of justice, to fear, to satiety, or to whatever else you will, by the time Daniel O'Connell first saw the light of day over in Kerry in 1775. The laws had not been repealed: most of them had simply become obsolete. In 1771 the American shouts of "no taxation without representation" had become sufficiently disturbing to the mother country to allow the Irish Catholics their first concession: the right to "take fifty acres of unprofitable bog for sixty-one years, with half an acre of arable land adjoining, provided that it should not be within one mile of a town." In 1774 Parliament graciously passed on a "relief" bill that recognized the existence of the Catholics,—consoling "relief" indeed, but the Schoolmen tell us existence is better than non-existence, and recognition of the existence of Catholics as subjects was certainly a step forward toward emancipation. Four years later saw the repeal of the worst of the penal laws respecting "bishops, priests and Jesuits," the law condemning the unfortunate Catholics found keeping a school to perpetual imprisonment, and the laws that had made Catholics incapable of acquiring real estate. Irish Catholics were allowed by law to teach from 1782 and English Catholics were given the privilege in 1791. In this year also the English Parliament enacted that the Oath of Supremacy, which recognized the King of England supreme in spirituals as well as in temporal, need not be taken, and that hereinafter no one would be called upon to declare against the Doctrine of Transubstantiation. The modified and unobjectionable Oath of Allegiance Parliament allowed English Catholics to take from 1791, admitted Catholics into the king's presence, and opened up to them the legal and notarial professions. In 1793 the first relief was given to the Catholics of Scotland. Catholic relief then ceased and no more was obtained until O'Connell forced the English Parliament to pass the Relief Bill of 1829. The Catholic Emancipation effected by O'Connell, then, does not mean any of the relief that was granted in the series of enactments between 1771 and 1793. Nor does it exclude the restrictions against Catholics remaining after 1829, for it was not until the middle of the century that all the disabilities were removed.

The Catholic Relief Bill of 1829 removed the civil disabilities that had burdened Roman Catholics for nearly three centuries, admitting them to Parliament and to higher civil and military offices. It is this act of 1829 that is glibly considered "Eng-

lish Catholic Emancipation." Without, however, centering the whole movement for religious freedom in this one act, this paper will examine the influences responsible for this relief and then consider its significance and consequences.

It has been said above that the Relief Act of 1829 was by no means an epitome of Catholic Emancipation. Yet it can truly be called the culmination of the movement in that all the varied influences responsible for that reluctant relief obtained from 1771 onwards reached a climax here: all the conditions necessary were present for O'Connell to appear and accomplish what he did.

It is precarious to state dogmatically what were influences and what were not. Nearly everything from German metaphysics to the Irish potato famine has been connected up in some sort of a casual way with the Catholic Emancipation of 1829, and has been lauded or blamed accordingly. (Blamed is not used carelessly, for the thinkers, and editors too, are not at all unanimous in regarding the Emancipation of 1829 as an unmitigated good). Quotations could be given ad nauseam from writers in current journals explaining the cause of the movement, and the same quotations, and others too no doubt, could be culled from the musty pages of learned historians. My theory concerning the causes of Emancipation may be but an echo of many that have preceded, but it has this advantage, namely, that it isn't long nor laboriously learned: it is embodied in one word—chaos.

The idea is this: Europe was in chaos politically, and above all, intellectually. England was chaotic and was approaching an impasse. Ireland was a seething volcano. And what of O'Connell, for he is supposed to figure as a cause? Chaos again. The patriotic chaos in his own heart whipped his countrymen into activity. Ireland stirred because O'Connell stirred: England could not look on unmoved.

Europe was in revolt in 1829. The Greeks were tired of Turkish domination and were searching the capitals of Europe for a king. Constantine of the Poles was attempting to sever his people from the tyranny of the Russian Czar. Don Miguel had usurped the throne of Portugal and plunged his country into civil war. The King of all the Belgians was being set up independent of the Dutch Monarch of the Netherlands. Spain was testing with blood and fire the validity of the Pragmatic Sanction. Pius VIII was dying in Rome and the troublous days of Gregory XVI, Mazzini, and 'Young Italy' were soon to dawn. France was on the eve of its Revolution of 1830. Even Prussia was troubled, preparing for the Imperial Germany that was to come. As if an echo to all this turmoil, far across the blue Atlantic South America was in the birth throes of her Bolivian freedom.

But what has all this to do with Catholic Emancipation? It is rather obvious that these movements in themselves cannot be classed as causes of the Relief Bill of 1829, for the simple reason that an effect cannot precede its cause, and the speedy granting of relief to the Catholics was inevitable after the autumn of 1828, when O'Connell was elected to Parliament, whereas many of the events and movements mentioned above as indicative of the general European political chaos belong to the summer and autumn of 1829. More sensible it would be to say that the causes for these political upheavals were likewise instrumental in furthering the wishes of the Irish

and English Catholics. These causes were, more than anything else, the revolutionary ideas disseminated by the French Revolution, and the growing spirit of freedom in the world due to the new Liberalism in thought. The first of these influences, the French Jacobinism, affected the Catholics of Ireland and England and helped to convince them they should win their complete religious freedom. The second, the New Thought, in so far as it was active at all, was influencing English public opinion, not to regard Catholics with any new and unusual sympathy, but to look with a trifle more condescension than before on religious differences and with a good deal more contempt than ever on what it thought a dying sect, the Roman Catholic Church.

The chaos in the nations of Europe and the deep disturbance in its thought can be mentioned as influences, at least, of the better days for Catholics. But the scene can be viewed much more minutely by focusing first on England and then on Ireland, and by scrutinizing closely the political, religious and intellectual landscape of the British Isles.

England was not only disturbed: she was quite unmistakably alarmed. Her concern was caused in some measure of course by the general spirit of revolt stalking through the world during that dreary and bloody night whose twilight began in the seventeen-eighties and whose dawn was not to come until the third decade of the next century. Napoleonic exploits had done much to break down the insularity of England and had enlarged her vision, making her more aware than she had been since the Hundred Years War of the existence of the rest of the world. And the new vision alarmed her: for she saw and trembled. She saw what oppressed peoples were doing and she trembled lest Ireland also should see—and not only see, but imitate. That is the political picture. Religiously, England was bankrupt; justice, charity, principle, humanity, re-awakened sympathy for Catholics, are all notoriously absent from among the possible causes of Emancipation. That is sufficient for the religious picture—or perhaps I should say, the religious negative. From an analysis of the intellectual state of England it is possible to conclude just this much and no more: the liberals and rationalists, and their number was not negligible, were coming to look with positive contempt on religious differences and could see no harm in admitting to Parliament men professing a creed that was believed to have practically expired with the martyrs at Smithfield and Tyburn. Such men they may have thought a trifle foolish, but certainly most harmless.

Certainly nothing appears in the above review of European, and more particularly of English, conditions in the second decade of the Nineteenth Century capable of bringing about that event whose Centenary we are keeping. The most probable influence was the downright fear possessing the English king, ministers, Parliament and people that something serious would happen soon if the Catholic demands were not heard and answered. My contention is that it is this fear and this alone that actually brought about Emancipation. Consequently, the cause of this fear, whatever or whoever it is, must be recognized as the real cause of Emancipation. Therefore let us cross St. George's Channel.

Ireland and O'Connell are the culprits guilty, if you will, of terrorizing England into tardy and reluctant

justice. But O'Connell is the more guilty, for without him Ireland would have remained impotent.

This paper thus far may seem frightfully rhapsodical, but more charitably it should be considered rather a complicated sonata. It is not themeless, like a rhapsody, but has a definite theme, constantly re-appearing, even if in transposed keys and amid distracting variations. That theme is the proposition that chaos brought about the Catholic Relief of 1829. And the setting for the next movement is the heart of O'Connell, the theme still being chaos.

His heart had been in chaos since the Sturm and Drang period of his youth, when skepticism fought and lost the duel with faith. O'Connell was educated in the famous Catholic colleges of France, Douai and St. Omer, where quite naturally he imbibed other than Jacobin principles. When he studied law in London there is evidence from his own journal to prove that his mind was wandering through philosophies dangerous to the faith and principles of the French colleges and of his Catholic ancestors. Gibbon, Godwin and Paine were his favorite authors at this time, and he also read with zest Voltaire, Rousseau, Diderot and Hume. These men, not unnaturally, shook his faith profoundly—but that faith was profounder yet, and survived. But with this we have little concern here. What is of interest here is that the reading of these men inclined him toward liberalism and made him long more intensely for the deliverance of his people. It must be remembered also that it was not the blood of a common Irish patriot that flowed in his veins, for he was sprung from a family that worshipped freedom almost as a god. The exploits of his Uncle Count O'Connell are familiar to all students of Irish history, and Maurice O'Connell, another uncle, was a free Irishman to the soul.

Daniel O'Connell, then, had a heart that was in turmoil for the deliverance of his people. But all was not chaotic, for his profound knowledge of the law, his brilliant intellect, his sane and prudent reason, ordered his life and taught him that victory could ultimately be won only by sane and peaceful means. But the peaceful means would never have been employed were O'Connell not the patriot he was, had he not been stirred so passionately over the oppression of his countrymen. O'Connell says himself that "he whipped a race of slaves into manhood," and it is precisely because he put the agitation of his own heart into the breast of Ireland that Emancipation was won. I have no intention of following the activities of O'Connell during the years from 1800 until 1829, when he accomplished this result, for this paper is not a survey of facts, but a study of influences and effects. It is sufficient to investigate the reaction in Ireland of the emancipation from the soul of O'Connell of his own deep national feeling. Balzac called O'Connell the "incarnation of a people"; that is true, but at this time in its history, Ireland rather became an emancipation of O'Connell.

O'Connell did two things. First, he stirred up by his eloquence and by the activities of his Catholic Association, the lively blood of his countrymen to a patriotic frenzy; secondly, he refused to be satisfied with compromise. He made chaos in the hearts of Irishmen, and he preferred a virtual chaos to a cringing and subservient lethargy in his dealings with the bishops and the English Catholics on the question of the veto. The English Catholics, the Irish

Bishops, and even Rome itself, seemed willing to acquiesce a little in favor of the English government on the question of the nomination of Irish Bishops, but O'Connell said that although he was willing to have his religion from Rome he must have his politics from home, and that the English Crown should not be allowed to tyrannize over Ireland by controlling its bishops. Something going by the name of Emancipation could have been obtained as early as 1800 if the English government were granted the power of veto in the nomination of Irish Bishops, but O'Connell held out for complete Emancipation, preferring strife and dissension to a fruitless peace.

The stirring of the Irish people to a legal and bloodless resistance to the power that had so long enslaved their conscience is O'Connell's most singular achievement. The story has often been told of his constant struggle to arouse that broken spirit of his people to constitutional and peaceful revolt. The culmination of all this activity was, of course, the Clare election of 1828, in which O'Connell defeated by a two-thirds majority the Government candidate for the English Parliament. This was the beginning of the end of English resistance to the Catholic claims for complete Emancipation. The Prime Minister, who was the great Duke of Wellington, and Sir Robert Peel, his able and patriotic colleague, whom O'Connell loved to call "Orange Peel", saw that the good of England demanded that relief be given to the Catholics. The possibility of three million Irishmen being angered into open revolt because their most popular countryman was denied his seat at Westminster for the sole reason that he would not take an oath repugnant to his conscience, was what caused the alarm and disturbance in England mentioned some place above. Fear, and fear alone, compelled Peel to force through Parliament the Catholic Relief Bill of 1829, which finally admitted Catholics to Parliament, and to practically all the higher military and civil offices. Emancipation then was won.

I hinted above that some maintain that the Catholic Relief of 1829 did more harm than good. These men base their contention on the fact that some two hundred thousand Irishmen were deprived of the right to vote by the very Act that admitted the Catholic to Parliament. But the objection is weak, for the voters in Ireland after a while became preponderately Catholic, and the denial of the franchise to a number of Irishmen is not an evil at all proportionate to the benefit of opening Parliament to the Catholics.

But we should look for broader results. The first and most obvious of these was that the principle of a Protestant State was surrendered. It now became theoretically possible for a Parliament to be elected with a Catholic majority, and this would have been anomalous indeed in a State that had long been in principle absolutely Protestant. It was a sign that the power of the English Reformation had been broken.

Again, this Relief Bill demonstrated what a present-day publicist has called "the power of constitutional agitation". It was a revolution in political action, for it was the winning of complete religious freedom, for which millions throughout the ages have given their blood, without the loss of a single life. It taught the Catholics, and especially the Irish, what a powerful weapon they had in legal organization and consti-

(Continued to seventh page)

# Catholic Emancipation

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Bachelor Oration by John McMahon, A. B.

It is but fitting and proper to honor those who have honored and ennobled us. One hundred years ago, the Catholics of Ireland won their political and religious emancipation from an unwilling Protestant tyranny and today the Catholic World with justice, with pride and with thanks lauds the men who achieved this gift. In particular should we, who have benefitted and who even now are reaping the fruits of their work return praise to them. It is eminently becoming that we do this. They gave to us everything they possessed including life itself, in order that the faith that they cherished and prized might be handed untarnished to their Catholic posterity. In winning freedom for the Church of their own nation, they liberated the Church throughout the world. Catholic Emancipation is peculiar in this—that the Church of that country whose people had the least freedom became the star and the hope of oppressed Catholics throughout the world. Despised by others the national church of Catholic Ireland was, only to have it become, through the instrumentality of its adherents, the inspiration that infused hope and joy throughout the Catholic world. It proved that a living and active faith which was the very spirit of the Irish Church could overcome the embattled powers of empires and the prejudice of nations, that faith in the form of living religious conviction could confound the world with its wisdom and that by its light a nation could see the way to freedom and to peace. There was no insular triumph because from their example world liberty took on an inspiration and a hope by whose power the Catholics of the world were influenced and moved. They gave to the entire Catholic world a liberty and a conviction of ecclesiastical freedom which was indispensable to our faith. There was a terrific, heroic and supreme struggle, comparable in the sacrifices made and the work achieved to the glorious achievements of the early martyrs of the Church.

They, like the martyrs, were a proof that Christ living in the heart and touching the mind could glorify and ennoble the humble and humiliate the proud, that Christ, living in man's life, regenerates him and from a man's poverty and a nation's weakness. It was the peaceful war of a nation and a people held in slavery that now put on the strength of but that now put on the strength of the indignantly oppressed, now arising to break the chains that had bound them to defeat. Through it they rose above all obstacles and have carved for themselves imperishable names in the hearts of all who hold our faith holy and sacred. Ireland arose in the name of freedom to demand its rights, at a time in which a Catholic was a pauper and a slave. In the days in which the Catholic Church was placed in the pillory to be derided by the wise—they, the unwise, converted the biased mind and ironic laugh into wonder and dismay. They found the Church in the valley of anguish with their nation. They had been present when she chanted her requiem over the loss of their nationhood. They had heard her wail, her myriad Jeremiahs to the nations at the approach of the reformation, they heard her dirge on the mount and in the valley during the period of religious persecution, nay there came a time when the Church of Christ disappeared from the land and when the people had to live with but the memory of Christ. They had but a glorious memory from which, as in the

stable at Christ's birth, there was born a light that strengthened them with a will to liberate their Church and their Christ, although they themselves had to hear the clank of the chain and to see their noblest sons walk the tragic ways to personal hopelessness and death. Smarting from the whip of persecution, derided by critics, they brought the church from Tybourn, from the Tower of London and from the caves of Ireland to walk in all her beauty across the vales of England and Ireland. Across the insecure bridge that spanned the flooded and swollen rivers of the Reformation and Hanoverian ignorance, they carried the remains of an ancient, yet broken, Church to meet the transfiguration of 1829. They watched at its death under Tudor tyranny and desperately fought to keep afloat the Ark of Christ's salvation during the dreary and starless night of the 17th and 18th century persecutions. Perhaps you think I exaggerate when I say theirs was a struggle comparable in the sacrifices made to those by the martyrs of the early Church. Let us forget for the moment that we are living in 1929 and let us go back to 1750, in order that we may realize what the condition of the Church and Catholics were then. Henry VIII had broken with the successor of St. Peter. From an island exclusively Catholic, England overnight became one of the homes of Protestantism. Those who retained the faith after Henry's instincts and sensualism and denied the Church of Christ, became like the lepers of old. Not only were they shunned as outcasts, they were persecuted as well. Elizabeth completed the apostasy begun by her father. She deluged Ireland in a sea of blood. She created there an economic and political desert and called it peace. The Ghouls of the new aristocracy watched the spoilation of eternal things, that they might enrich the coffers of time. A malign fury gripped them with the rage of a Satan against things Catholic, because in its bankruptcy they could ride to personal aggrandizement. "Confiscate and kill the old religion," became the war cry, because instinctively they felt that their own power over the future world depended only on the extinction of Catholicity from the island. It was during the reign of Elizabeth that the diabolical instrument of a supposedly civilized country, the penal code, was first placed in operation. Not only did this religious fury operate in England, but in all her dependencies as well. Ireland had never for a moment rejected the faith which Patrick had given her. The English government, by the most vicious and diabolical set of laws ever known to man, was to try the strength and fervor of Ireland's Catholicity. If we were to be told tomorrow by our government that no longer could we hear mass; that no longer could a priest practice his sacerdotal functions and live, that no longer could he who was a Catholic vote; that no longer could he who was a Catholic hold land or property; that no longer could the sons of Catholics be educated, then great and intense, indeed, would be our grief, our consternation and our dismay. Yet this is precisely with what the Catholics of England and of Ireland especially were confronted, when the odious and tyrannical penal laws were imposed upon them. Edmund Burke in a vitriolic, but just criticism of these laws, says, "You abhorred it as I did for its vicious perfection. For I must do it justice; it was a complete system, full of coherence

and consistency and well composed in parts. It was a machine of wise and elaborate contrivance and as well fitted for the oppression, impoverishment and degradation of people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man."

It is but little wonder indeed that the condition of the Irish people, during these two centuries was such that Ireland has earned for herself that most tragic of titles:—"the most bitterly persecuted people on the face of the earth." Not only were her spiritual rights taken from her but her political and economic rights were absolutely uprooted. She was a corpse on the dissecting table of English legislation. She was told that she was not to be treated as other nations and that her people were to be Pariahs in their own land. She was a nation that by the laws of God and man should be free, yet in reality she was but a vassal under the heel of a cruel and infamous master. Faced with such conditions as these could we, of this age rise to such superb heights as she did in 1829? Would we give all as she gave all for the faith that was hers? Her task at the end of the 18th century seemed almost hopeless. Nowhere was there a ray of hope in the blackened sky except the light of her glorious faith. That alone for her was sufficient. It was enough to change a heart filled with despair into one where flared the cross of Christ, the hope of the oppressed.

To rise from the oppression Ireland had to rid herself of the terrible penal code. History teaches us that there is nothing harder for man to perform than to undo the work of his own varied attempts at human and national degradation. At such times, pride renders him blind to justice, arrogant to charity and impervious to truth. The way to freedom is the world's Via Dolorosa, along which men and nations have marched hounded by the conqueror and his fellow man's inhumanity to man. The lot of the slave is a giant task; he must forge his own tools for the achievement of his liberty; he must create unity out of personal and national cowardice, and from subjection he must wield an adamant strength to waylay and overcome the oppressor. Out of poverty he must create wealth and power but above all in the hearts of men degraded he must create a fire and dedicate it to liberty so that its heat will thaw the burdened ice of tyranny's winter. He must teach the poor and the slave reliance and give to the outcasts a spirit burning for independence and freedom. O'Connell and other Irishmen did this and did it in a manner that makes the pages of history bright with the glory of their accomplishment. We know of the early work of the Catholic Association, an association formed for people willing to contribute the needed penny, so that the struggle for emancipation might be won. We realize the great work of Keough, Emmet, Grattan and Tone, the latter, men alien in religion from the majority of Irishmen but men whose hearts throbbled to the beat of human liberty and justice. We know how these men worked unceasingly for Catholic emancipation and that their labors resulted in the measure of 1793, which gave to Catholics such rights as education, voting and teaching. Indeed, so successful were these men that the Emancipation Act of 1793 is considered the greatest of emancipation acts. Catholics, however, were yet in bondage.

There was a man destined to lead the Catholics of the British Isles from the bondage as Moses led the Israelites of old. The man, Daniel

(Continued on seventh page)

# Memorial Day Address

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Memorial Day Address by Joseph L. Drolet, A. B.

For over half a century it has been the praiseworthy custom in this part of the country, to set aside one day of each year on which to honor the memory of the soldiers, who were summoned by the Voice of their Maker during the Civil War. It is not everyone who can understand the full significance of Decoration Day. To many, it is merely an external manifestation of the natural love and esteem that is common among all relatives. The decorating of graves certainly is a highly commendable deed; but unless the motive is supernaturalized, this action loses much of its merit and sweetness. It is for this reason that Our Holy Mother Church has raised Her Hand in benediction on all who, in the spirit of faith perform corporal and spiritual works of mercy! She not only encourages us to bury the dead with reverence and piety, but likewise reminds us of the works of the prophet Malachy who exclaimed: "It is a holy and wholesome thought to pray for the dead, that they be loosed from their sins." Thus, as faithful Catholics, we feel, might I say, a moral obligation urging us to the performance of these duties.

The large attendance at the various exercises this morning is a convincing proof that our convictions regarding these holy obligations are firmly grounded on the foundation of an enlightened faith. Furthermore, the fervent prayers offered up during the Holy Sacrifice of the Mass, demonstrate that our motive in honoring our dead, is in truth supernaturalized.

Since the opening of the great World War, Memorial Day has taken on a broader and more universal meaning, which indeed casts a beautiful reflection on the generosity of man's heart. Formerly, it has been customary to commemorate only the departed members of the family circle. But after the fathers and mothers had watched their own sons march side by side with their fellow-soldiers their hearts swelled with emotion and could no longer contain their full measure of affection. They stood on the roadside cheering the lads who followed the flag and calling them "Our Boys."

Scarcely had the bugle call sounded, when from the porch of this Hall floated the service flag. Day by day the number of stars increased with astounding rapidity until it counted in excess of 225, including faculty members, students and alumni—young men in the prime and vigor of fresh manhood—young men who had studied, played and lived in the same halls which we now occupy. Today that glorious flag again is unfurled and ever remains for us the symbol of true patriotism. It speaks a lesson of undaunted and genuine whole-hearted sacrifice on the part of every soldier. Every star upon that flag shall ever remain there to shed the beauty of its luster upon us. Yes, that flag is an inspiration to all who gaze upon it. Surely we feel the blood grip in our veins at the thought of all the sufferings and horrors that these men endured for our sakes! Alas some of our friends were required to make the supreme sacrifice of their lives, but they gave them generously and unflinchingly. Ten fell victim to the enemy's sword. Ten stars whose natural light has been extinguished forever suddenly were transformed, and shone forth with the radiance of a golden splendor.

Throughout this bitter struggle, St. Viator took the part of father and mother to these, her cherished

sons; and constantly prayed for them, looking after them with the tender solicitude of an affectionate parent. Since our college treated these men as her sons, certainly we her students are anxious, nay, even proud to call them, "Our Brothers."

Friends, today we are gathered here according to the beautiful tradition of our College, for the express purpose of honoring all those who served in the great war, and in particular those ten young men whose memory is dear to our hearts. Again, we have come here for a higher and purer motive still—"to pray for the dead that they may be loosed from their sins."

Whilst we perform this act of charity, let us turn our eyes upon the magnificent statue of the Sacred Heart which blesses all who enter the campus. Let us place our hope and confidence in his goodness and love. He it was who gave strength and courage to the boys who fought and died for us. Let us kneel at the foot of this statue and humbly say to Our Loving Savior:

O Lord Jesus, Thou who didst endure sufferings and death for love of us, grant, we beseech thee, that these men who also died for love of us, may find refuge joy and everlasting peace within the shelter of thy Sacred Heart.

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## COMPLIMENTS OF

A. C. C.

**Toast: "Our Professors"**

By Adrian Richard, A. B.

It is with a feeling of extreme timidity, such as I might say, a rookie at bat in the ninth with the bases "loaded," that I rise, this day of days, to respond to the toast: "Our Professors." Surely no subject could be more inspiring than this, "Our Professors," for they are the men who have directed our steps along the winding and intricate pathways of learning. They are the men, who having answered the Master's call to teach His flock, have pointed out to us the principles of knowledge, and where they were to be found.

They have taught us to grasp these gems of knowledge and to implant them into our own minds, until a time has come, when that vault of learning is filled with the riches of God's own truths. But further yet, they have nourished our souls, with the truths of our religion to that degree where we know God better and can perform our daily tasks with a less burdensome feeling. They have labored faithfully and diligently to enrich our intellects and to form our wills to that extent where they will come into harmony with those duties that must be fulfilled by us to gain that everlasting destiny.

For, after all, what is education without that character forming element? It is not simply that technical knowledge of reading, 'riting and 'rithmetic, that knowledge found only between two covers; we must go further; I have reference to that knowledge gained through personal contact with "Our Professors," the element of cheerfulness, the element of industry and the element of faith gained from their constant good examples. And only when knowledge is infused into us in this manner, is education and the end of education complete.

Yes, at times, we did think that we were being worked too hard, but is it not complete satisfaction and relief to a student, to complain of being overworked? However, down deep in our hearts, we realize now that the work was not so onerous, and that everything was in the end for our own good and benefit. But the murmurings, I am sure, were confined to the classwork, for as soon as the day's little tasks were done, Our Professors enjoyed those happy and restful hours of recreation with us.

You see, my friends, that our educational course was not confined to the classroom or to the chapel only. They labored to shape our lives, even on the playing field. The helping hand was extended from the classroom to the chapel and from the chapel to all corners of the campus. What a great act of charity, the combined lives of Our Professors form.

Notwithstanding this spirit of paternal love and intimacy, yet the wall of dignity was never transgressed, insurmountable, but the walls of distance and indifference—never.

With all due respect to the great Catholic Colleges of this country, I challenge anyone to find another institution wherein the students enjoy such a close friendship with their professors to the degree that it is enjoyed here at St. Viator. Yes, my friends, the Viatorians are especially known for the great acts of love and charity that they constantly perform. I am sure that my fellow-graduates, as well as the entire student body and the alumni will agree with me in this.

And lastly, my friends, we have the lives of these noble men, as guiding stars when the storms of life's journey will seek to have us stray from our course. Their lives are those of noble and self-sacrificing

men. If we can go out in life, and carry with us just a few of the many virtuous characteristics displayed here, before us, our sojourn among "Our Professors" will have been fruitful to us.

So today, we go out to conquer the world. Armed as we are, drilled as we are against the enemies of virtue, we feel confident that we, the class of '29, will always be such as "Our Professors" will be proud to point to and say: "Our work has not been in vain."

**O'Connell and Catholic Emancipation**

By John W. Stafford

(Continued from page six)

tutional action, and gave them the means of winning further victories.

Emancipation raised up Catholics from the slough of contempt in which they had been content to wallow, and restored to them their self-respect, teaching them that they were in every way the equals of their fellow citizens. It produced this very important change in Ireland, namely—that, whereas before O'Connell's time the Protestant Ascendancy in Ireland had originated all the national popular movements, after the time of the Liberator the Catholic Majority took the lead in matters Irish.

The Catholic Emancipation of 1829 prepared the ground for the re-establishment of the Hierarchy in 1854, for even if in that late year anti-Catholic feeling was still intense, yet England would not for a long time to come have seen the official return of the crozier and the mitre had not O'Connell triumphed in 1829. The Halls of Learning echoed with less scorn than before, whenever the Church of Rome was mentioned in religious debate; intelligent men had become a trifle more broad-minded because of the Resurrection of the Church. The Oxford Movement was certainly rather helped than hindered by O'Connell. Literature as a whole may not have become more Catholic, yet that was due to the preponderating influence of the Scientific Revival; and yet a distinct Catholic literature was flourishing gloriously once more by the end of the Century. Architecture, even, and the Gothic Revival felt the influence of 1829, for the number of Church buildings constructed in the years immediately succeeding Emancipation was tremendous. Certainly the effects of the triumph of 1829 are not negligible.

A brief conclusion will help clarify the idea of the paper. From the analysis of possible influences and causes bearing on Catholic Emancipation, it can be concluded that although, because of chaos, the times were unusually ripe for religious relief, nothing would have been done were it not for Daniel O'Connell, and secondly, that it was the patriotic agitation in his own breast that fired Ireland into activity, this in turn being the immediate cause of the English alarm, which was what brought about relief. So O'Connell and chaos are the explanations sought. And the effects, as we saw, were chiefly these: English and Irish Catholics were turned from slaves into men, the Reformation had been dealt its first severe wound in England, and the Catholic Church emerged once more "in all its blended appeal of universality, historic grandeur, speculative ingenuity and poetical allurements."

The Rev. W. J. Bergin, c. s. v., delivered the Commencement Address at the graduation exercises at De Paul University last week. The Very Rev. J. W. R. Maguire, c. s. v., addressed the graduates of St. Mel's High School, June 13.

**Toast: The Voice of '30**

By H. Paul Mills,  
President of Senior Class of '30

Another year has swiftly passed on the golden wheels of time, and another class is preparing to leave these halls of learning, never to return again as students. For them, the long awaited day has dawned. They are now basking in the sun of their past success. Today they stand upon the peak of the mountain, Achievement, the finished products of master hands. College days with their memories are almost to be but a dream by which the future will be gladdened and the labyrinth of the world will be made joyful with the peaceful deeds of college days. Now they pause awhile to cast a last lingering look back over the tedious road they have traveled. In retrospect, they remember the four years they have spent here, years full of joys and sorrows, dreams and realities, hopes and disappointments. All their ambitions are now realized, soon they will take their destined places in the turmoil of the world.

As we, the Juniors, see these cap-and-gown gentlemen today, we pause only to reflect. We are now on the threshold of Seniorship. In our care is left the sacred call of the leadership of the student body. It hardly seems possible, yet it is true, when we were Freshmen, we looked upon the Seniors as veritable gods—supermen whom we held in awe. We dreamed of the day when we ourselves would arrive at such an exalted position. As Sophomores, we honored and respected the Seniors, and still kept locked in our hearts the cherished dreams of our Freshmen days. This past year we have always looked to them for help in solving our problems; we have always solicited their advice when in a difficulty, and have recognized and respected their leadership. And now, our sweet dream and noble ambition of the preceding three years is about to become a reality. Soon we will assume the responsibility that the Seniors have bequeathed to us.

Our past three years have been years of happiness. We traveled o'er the way of college life, blithe and carefree. We always had an advisor and a leader in the Seniors. The more serious and more important matters we referred to them. But since we must step into their shoes, our fervent prayer is that we may preserve the dignity of our position, and become as great a credit and honor to our college as they, and the preceding Senior classes, have been.

Yes, their parting leaves an immense gap—can we fill it? Can we assume the leadership that they yielded so well and with such dignity? I, as spokesman for the Junior class, can readily assert that we will do our utmost to preserve their high standards. We will conduct ourselves as will become young Catholic gentlemen, in order to win the respect of the students and the faculty. In all our tasks and undertakings we will strive to gain greater perfection, so that one year from today we may, as these gentlemen now before us, say with a clear conscience: "We have been a credit to our Alma Mater, and an honor to our God."

To me is given the sad office of bidding you gentlemen adieu. No more will your voices be heard on the campus and the corridors. Never again will we cheer your distinguished athletes on the gridiron, court, or diamond; nor listen in rapturous delight to the speeches of your illustrious orators at our club meetings. Aye, with intense grief we see you depart and with aching hearts we bid you adieu; the while we firmly grasp the leadership that is falling

from your hands, and, with a voice bursting with pride and joy, we shout to you and to all the ideal of the class of '30: "Onward, to a greater Viator." For us you have made life at college noble and happy. Now we hope that the world will receive you with gladness and that to it you will give the honored merit of your distinction. We hope that our halls may soon again ring with the gladness of your laughter as you return to them, bearing the fruits of Christian lives and great achievements.

**The Winning of Catholic Emancipation**

Bachelor Oration by  
John McMahon, A. B.

(Continued from sixth page)

O'Connell, more than any other is responsible for Catholic Emancipation as we know it today. Lacordaire in speaking of the rise of O'Connell says, "Then appears one of those men whom Providence prepared beforehand in the omnipotent secrets of his counsels: a Moses, a Cyrus, a Judaeus Maccabeus, a Constantine, a Charlemagne, a Gregory VII." Balzac has called him, "the incarnation of a people." Ireland and our Church call him the liberator. It remained, however, for his Majesty, George IV, King of England to give him that title which is to his undying honor, a "damned scoundrel." Such was Daniel O'Connell. Few men have been better prepared to wage the battle he undertook. Dominant in personality, eloquent in speech and ever noble in principle, he began his part of the struggle in 1800 and carried it to its victorious conclusion in 1829.

Causes without number have been given to explain why a Protestant Parliament and King granted the emancipation measure of 1829. Some say England feared the power of revolution that was then sweeping and burning in Ireland and Europe. The American colonies had rebelled. The French Revolution was yet fresh in the minds of the world. The goddess of liberty had then charmed the world; fair and beautiful was her voice to man after his travail and woe. Through radicalism and revolution the nations had heard the call made by men chained and enslaved. Then there ascended from the human heart the aspiration for freedom and liberty whose music called the mind of man to the achievement of noble deeds and the accomplishment of heroic undertakings. Men panted after the fountain of liberty and would not rest until thrones were destroyed, empires wrecked and until there was lifted from man the oppression that injustice wrought. With the dawn of the next century liberty was in the air and the nobles and the best of men set their eyes on its attainment.

These things were all causes. They were, however, but contributing causes. Remove O'Connell from the struggle and the Emancipation Measure would not be achieved for the Church. It was he who made Ireland feared by the English government, it was he, who by his fiery eloquence, stirred the Irish people into a realization of their power, it was he who kept the Catholic Association functioning in a manner that made it an instrument to fight tyranny and to win concessions from the reluctant. It was he who secured the measure without the objectionable veto clause which would have made the Church in England and Ireland subservient to the Protestant English government. It was he alone who secured the passage of the Emancipation Measure of 1829 and to him should be given all credit. When he, in one of the most bitterly

fought elections ever held in Ireland, was elected to the British Parliament, the Emancipation measure neared its passage. The Duke of York, Sir Robert Peel and George IV saw the handwriting on the wall. The House of Commons passed the Emancipation Measure without the objectionable veto clause. The House of Lords did likewise. On April 1, 1829, the King compelled by fear and not by justice and charity, signed the bill and Catholic emancipation, in so far as law is able to emancipate, became a reality. The soul of a nation entombed had spoken. The heart of a people thought dead palpitated to the frenzy of revolution, the corpse of Irish Catholicity came from the grave, and assumed the beauty of the Risen Savior because, O'Connell, a child born into slavery and one who had felt the lash of the master, whose people had worn manacles of shame, said to his people, that they were as noble as kings. It was this that constituted the greatness of O'Connell because he called the taskmasters of the world, tyrants, hypocrites and liars, and because he widened the door of opportunity to men against whom it was previously sealed. He broke his strength and died in protest for a glorious cause, the freedom of man, the creation of the Catholic citizen and the independence of the Church of Christ.

**Superior General Honors St. Viator**

(Continued from first page)

as the guest of the Provincial, Father Surprenant. Tuesday he will be the guest of the College at a dinner, and Thursday he will visit St. Bernard Scholasticate. Monday he is to be presented to His Eminence, George Cardinal Mundelein.

Father Roberge resides at the General Direction or Motherhouse of the Community at Jette-Saint-Pierre, near Brussels, Belgium.

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# VALEDICTORY

By James Allen Nolin, A. B., Senior Class President

This year the Catholic World celebrates the centenary of Catholic Emancipation. A century ago Daniel O'Connell, when he sounded the note that united Catholic Ireland, earned for himself the sobriquet: Father of Emancipation. From the binding shackles of a servitude more brutal and barbarous than was ever before conceived by man, he liberated a bleeding people. He gave them freedom, life, hope and inspiring leadership. Bowed down in abject slavery, a century ago the Catholics of Ireland had but sickened memories and hopes shot through with the darkness of despair for their aspiration was always mocked by futility, their noblest passions were congealed in the heart by the withering blight of permanent and inescapable tyranny. Today they hold their heads aloft in majesty for they have preserved to the world the vision of a splendid faith yet to be dimmed by failure or opposition.

The faith that Ireland held so jealously has been given to the world. Has the world accepted it? When we look back over the past hundred years, instead of finding cause to rejoice, the position of Catholics in the English speaking world gives us cause to lament and weep. When we liberate our minds from racial prejudice and sympathy, we must admit that Daniel O'Connell gave to the Irish people merely the right to vote—nothing further. There has been no Catholic Emancipation. The world holds the same view of Catholics today as it did a century ago when Ireland was suffering strenuously for that faith she has never forsaken, as it did when Puritanism swept over England and drowned her in a sea of melancholy, as it did when the early Christians practiced their faith in winding, narrow and obscure catacombs, as it did when a disciple of the Nazarene formed the major sport for a Roman holiday and was cast to the lions. Yes, today the world of learning and culture looks upon Catholicism as it viewed it when Peter first preached its doctrines—a religion to be laughed at, scorned, despised—an institution meant to walk in the shadows of darkness with a philosophy that should not come into contact with life, for to the world it lacked all that was vital, living, necessary! To dispute this view, ladies and gentlemen, is to flatter ourselves.

There is today no one who will deny that the last one hundred years has seen the greatest intellectual revolution in the mental and religious affairs of men, the greatest change that any century in the history of the world has witnessed. If we trace in history the progress of science, literature and art since 1829, we must agree that were O'Connell to revisit the earth in this year, he would be a virtual Rip Van Winkle, unrecognized even by his spiritual descendants. Compare only fifty years ago with today and an idea of the great transformation may be more readily conceived. Philosophy has left behind it its slender phraseology and has descended from the mountain tops of rarefied and metaphysical speculation to become the heritage of the common man. It has divested itself of its learned, ponderous and technical language and has attempted to unfold its vision of beauty and truth to the world. A Mill has made it less pedantic; a Shaw has brought it to the homes of those that think; a Wells is now unfolding the panorama of its future but most human glory. The essay and the novel have become the great intellectual power through which enlightenment is to

day brought to man. The novel has left behind it the love story and adventure in which tired minds delight. For good or ill, the writers of the new generation have compelled their pages to speak the message of their deepest thoughts and to express the mystery of man to men. Thus all forms of art are cutting the cables that bind them to old landmarks. Yes, the last fifty years were years of subtle questing and human questioning because over them the spirit of rationalism has hovered, propounded and spoken. What part has Catholicism played in this progression of the world? O'Connell gave Catholics freedom! Yet we are slaves; we are the hewers of wood and the drawers of water to the enlightened Protestant and Sceptic of the day. O'Connell freed our bodies but our minds are still embedded in the lowlands of mental lethargy which is nothing less than serfdom.

The truth of this statement may readily be seen from the fact that we have contributed little or nothing in the line of Catholic culture, Catholic thought or Catholic art to the romance of the past century. Consider the Catholic Church in the past and her powerful contributions to civilization. She erected empires and fired them with superhuman energy. She founded schools and probed the depth of learning deeper than plummet could ever sound. Over her lordliest civilization the angel of reason brooded in contemplation and scaled the heights of speculation with burning ecstasy. Space and time, earth and eternity came within the quest of her scholars and the zeal of her halls. Yet today her art, her science, and her work in perfecting sound social organisms and her philosophy of the Middle Ages are almost unknown to the world of the present, except to an obscure few who live in the peace of cloisters. To the vast majority of men, even to the finest scholars of the day, Catholic thought and Catholic culture are unknown. When the battle of ideas rages today, when the basis of science are being searched with scrutiny greater than ever before, the thinkers of the day, if they do not totally ignore, openly deride Catholic philosophy and Catholic thought. We, as Catholics, are prone to accuse these men of prejudices, but instead we should be commiserating ourselves because we are standing immovable on the banks of time's river whilst the eddying currents of modern thought go sweeping by. At times we go into the river of life, but we take the easiest way, we stand in the shallows as spectators. We are like sphinxes overlooking the tumult of the Nile's flow, dumb, immutable, unthinking, with the result that there is no transformation of secular thought according to Catholic philosophy and Catholic truth. Where we should cast our lot with the stream and exchange views with men and the world, we stand aside chanting apologies. Persecution in the past has so beaten our minds that today we are still on the defensive, when ours should be the offensive. We still suffer the pangs of slavery when in truth we are, and should be, free. It is not the fault of those thinkers if they go on with their work heedless of Catholic philosophy, because they start their philosophic demonstration with premises entirely alien from ours. We Catholics of the English-speaking world have done nothing during the past century to transform non-Catholic thought, neither have we brought in intelligent language the message of the Catholic Church to light the philosophic darkness, doubt

and scepticism of the period. We have not made living or interesting the great heritage of Catholic philosophy or culture with which the Middle Ages have enriched us. We have handed, instead, to the most revolutionary of centuries a sealed book. We have bidden them open it and interpret it as best they may, for with the exception of a very few Catholic thinkers we have come to the conclusion that all that is necessary is for ourselves to possess the truth. And until we make human and appealing the philosophy and literature we possess by writing in an engaging and interesting style, the non-Catholic world will look upon us as a people living in a world circumscribed, which has no definite contact with the most living of all worlds, the world of modern thought. Non-Catholic thinkers will go on accusing us of living in the past when we should instead be vividly and actively engaged in actual contact with the great forces of the day. Today the world is looking for reason and for truth. We have the truth gleaned by the noblest minds of all the ages, we are enriched by the promise of Christ and fortified by a living and noble tradition, yet we have not the courage to make it acceptable to the modern mind. Lonely, the times must follow their own unaided counsel, because we, the children of Light, refuse to speak.

Today the mastery of the world is in the hands of those who can catch the ears of the reading world through the expression of the philosophic interpretation of their ideas, who can write plainly, clearly and simply on the philosophy which they hold, whether true or false. We Catholics have a philosophy which is the most human, the most reasonable, the most illuminating of all philosophies, but we have few men who attempt to express it, to write about it in a popular, lucid and appealing manner. Men that know it fully seem to keep it locked in the tomb of their own minds. It is like a skeleton in a closet, hidden so that the modern world cannot come in contact with it. The great tragedy of the day, from the standpoint of Catholicity, is that the people are demanding our culture and our philosophy and we are not giving it to them. They are beating and pleading at our gates seeking admission to the mansions that hold the treasury, yet but few are willing to open and give them entrance. We have guardianship over a rich treasury, but how few are using the golden key with which to unlock the secular heart of the modern day. The world is in confusion and distress. Turmoil and strife are rampant in the land, but we are unwilling to assuage its spiritual tragedy.

There is required in this year 1929 a new Emancipation fully as necessary as the political Emancipation achieved by O'Connell in 1829. It is the Emancipation of Catholic philosophy in accordance with the great plea of Leo the Thirteenth concerning St. Thomas, the Angel of Schools. Our philosophy is superior to that of Plato, more intellectual and rigid than Aristotle, more reasonable than Kant, but it needs popularizing in order to prove effective in the modern world. If we leave Medieval philosophy as it was written in that cool and abstract method, the modern world will not heed it. It will merely bow at the shrine of high reason and pass on, following a phantom of the more popular philosophies like the Nietzsches, the Schopenhauers and the Will Durants. We should have a new emancipation. We should not change an iota of our philosophy. We should retain the mystic rigor and beauty of our philosophical heritage, but a style and an expression should be given it

so that it would be in harmony and unity with our day.

Catholics must come to face facts as they are if they would progress with the world. Our day will not be saved by syllogisms or by the rigid beauty of scholastic reasoning. Today we are living in an age that requires simplicity in philosophy, that demands a philosophy be written in an interesting manner, that exacts literary beauty from an author who is to be read. Manuals and text-books and as dry-as-dust philosophy borrowed from the technique of the schools, will not save the world. It is in the escape from these that the new Emancipation should conduct itself. Catholic truth will never transform the world through syllogisms. It must meet the needs of the average reading citizen, it must be humanized.

But are we doing anything to popularize it? Undoubtedly we have as learned men as the non-Catholic world possesses, men that have as great a knowledge of the ebb and flow of philosophy and thought. However, they render their writings abortive by using a terminology that the modern world cannot understand. We need but look to our Catholic colleges to see that unless we change our tactics, the future will be as alien from us as the past. The teaching of Catholic philosophy even in the Catholic college, because of unintelligible terminology, does not fit the college graduate to cope with the current philosophies of the day. The present battle in life is between philosophies, is between ideas. We may accuse the great modern thinkers of prejudice for refusing to listen to us, but they will continue to close their ears to our teachings until we at least go half-way in bringing to them the light which our Catholic philosophy, when reasonably presented, will give to them. We must awake to the gravity of the situation. If not, the world will outdistance us and we will again be compelled to stand and meditate at the well of Catholic philosophy, there to guard its secrets, only to cast longing glances at the advancement made by the swift and ever flowing current in the river of secular philosophy which rushes by while we will be even, as now, at a standstill. Today we need innumerable men who, after having meditated lovingly and fully on the Catholic philosophy of the past, and knowing the impotency of secular philosophy, will be able to dam the rapids in the current of secular thought, turning its flow towards the heights of Catholic truth. In this meeting of modern with Catholic philosophy, the ever-old and the ever-new will triumph, for it is scintillating with the armour of heaven, and from the gateway of eternity it has received its origin, whilst modern philosophy sees but the earth. The realism and the idealism of Catholic philosophy will conquer the materialism of the secular world and secular philosophy when it is given the noble and grand expression that non-Catholic philosophy has received.

Strengthened by meditation on the beauty, power and transcendent loveliness of the eternal truths and parables spoken by Christ, the Light of the World, and with a living image of His personality flaming within the heart and evoking noble visions in the mind, the Catholic student, walking under such a banner, fortified by such a dream, coupled with the clear, lucid and profound truths of the Catholic ages and Catholic philosophy, can go through the world unafraid, because his heritage is from heaven and earth. To such an ideal should Catholic colleges dedicate themselves! In doing this, they will be alive to the desires of the saints and the hopes of the philosophers that they come into existence to

save and perpetuate. They would be acting in accordance with the desires of a Thomas and a Scotus who wrote in the terms of their day but not for all times. But even greater than this would be their triumph because they would be the heralds of Christ unto men by unfolding the secret of His loveliness and the truth of his divine message to all. Through this channel they would turn the attention of the world to Christ Who came that all might have light, life and truth. By dedicating themselves to the noblest of human works, Catholic colleges would be changing the heart of the world and attuning its ears to hear the melodious trumpet that ever and anon sounds from the hidden battlements of eternity. By doing this, the world would be brought close to the Church because it would be compelled to feel her philosophic power. Then, with the mind of the world open to truth, it would slowly ascend to the mount of Catholic beauty where the storms of the wind-swept world beat in vain, for man, nestling close to the wonder of the ages, the Catholic Church, and assimilating her wisdom could walk securely through the labyrinth of the world undismayed by the chaos with which secular philosophy is ever surrounding him. Serene, men could then walk under the leadership of the saints and the mystics who have carried in the past triumphantly the banner of Catholic learning and sanctity. It is from the harmonizing of truth that the Church, by dedicating that truth to Christ, can envelop and save the world from the maelstrom of its present doubt and discontent.

It is because St. Viator College has fortified us with Catholic truth, because she has made us sit at the knees of scholastic philosophers, because she has inflamed our souls with a love for truth and has inspired us to follow the flight of truth into the land where mystery, philosophy and song combine, that we are sorry to leave, yet we are hopeful and happy because she has done and is doing a noble work toward the progress of the new Emancipation. She is now but standing and meditating upon the beauty of its dawn, yet her eyes are set and her energy bent upon its consummation. For her we, the class of 1929, wish every success in this noble work—the bringing of happiness to men.

Gabriel Legris, of the class of 1928, returned recently from a several months' tour of Europe.

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### Three Victories Out of Last Four Games End Season

#### Lake Forest Retaliates In Close Viator Defeat

Saint Viator College ran its winning streak up to four games by burying North Central College of Naperville under a barrage of base hits. The final score was 14 to 6. Tom Hanahan started on the mound for the Irish and held North Central in check all during the game. He was never in danger and after his teammates had piled up a commanding lead he eased up and allowed North Central eight hits for six runs.

Hawbecker started on the mound for North Central but was removed in the sixth after Viator had hit his offerings for a total of eleven runs and eighteen hits. Smith replaced Hawbecker and was accorded the same treatment by the Irish batsmen.

Viator garnered twenty-three hits off the combined efforts of these two hurlers. Evard, O'Malley and Romary led the assault for the Irish. Evard, the hard hitting second baseman, rapped out five hits in six trips to the plate while O'Malley and Romary each had four hits in six times at bat. O'Malley hit a home run in the third inning with Evard on base.

Hawbecker led North Central in hitting with two hits in four times at bat.

ST. VIATOR	AB	R	H	PO	A	E
Ross, ss.	4	1	1	2	2	1
Evard, 2b.	6	2	5	1	3	2
Laenhardt, 1b.	4	2	1	11	0	0
O'Malley, cf.	6	3	4	1	0	0
Ahern, c.	6	3	3	5	1	1
Romary, 3b.	6	2	4	1	1	1
Todd, lf.	5	0	2	4	1	0
Hamilton, rf.	6	1	1	1	1	0
Hanahan, p.	5	0	2	1	2	0

	48	14	23	27	11	5
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N. CENTRAL	AB	R	H	PO	A	E
Erne, 2b.	4	0	0	4	2	0
Evans, ss.	5	1	1	3	4	0
Smith, rf.-p.	4	1	1	1	0	0
Corel, lf.	1	0	0	0	0	0
Miller, rf.	4	0	1	1	0	0
Hawbecker, p.	4	0	2	1	0	0
C. Miller, c.	4	1	1	6	1	1
Doemer, 3b.	4	1	1	0	1	1
Rosseau, cf.	0	0	0	0	0	0
Kaufman, cf.	4	0	0	4	1	0
Cozallo, 1b.	4	2	1	6	1	0

	38	6	8	27	10	2
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Two base hits—Hamilton, Todd, Evard, O'Malley, Hanahan, Laenhardt. Three base hits—Ahern, Romary. Home run—O'Malley. Stolen bases—Laenhardt, Evard 2, Romary, Ahern, Evans 2, Smith. Struck out—Hanahan 5, Hawbecker 4. Bases on balls—Hanahan 3, Hawbecker 5. Hits off Hawbecker, 18 in 6 innings; off Smith, 5 in 3 innings. Wild pitch—Hanahan.

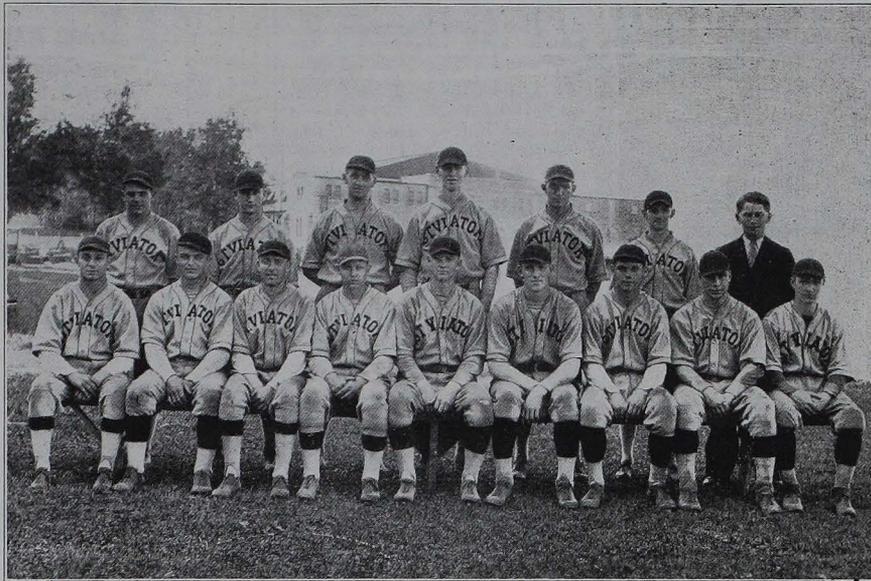
Umpire—Wainwright.

#### LAKE FOREST WINS

Lake Forest proved to be a stumbling block in the path of the Irish by snapping their winning streak which had reached four straight games. Viator had defeated Lake Forest in the earlier part of the season by a lopsided score and everything indicated a win for the Irish in this game, but the Lake Forest team seemed to have bolstered their weak spots and their timely hitting, combined with the ineffectiveness of the usually reliable John Herbert, resulted in the Irish's downfall.

Lake Forest scored four runs in the initial inning on two walks, a sacrifice and three hits. They tallied two more in the second frame to lead the Irish six to nothing when M. Burk singled and scored when J. Burk hit a home run. Viator scored five runs

### St. Viator Baseball Team of 1929



Back Row: left to right—Navigato, Hamilton, Furlong, P. O'Malley, Morgan, Ross, Manager Smith. Front Row: left to right—Evard, Herbert, Todd, Hanahan, Laenhardt, J. O'Malley, Romary, Hoog, Ahern.

in the third on an error, a hit batsman, two walks, a single by Romary, doubles by Ahern and Herbert. The Irish forged ahead to lead seven to six in the fourth when Herbert led off with a long home run into right. Evard then tripled and scored on Laenhardt's single. Lake Forest tied the score in the sixth on two hits and a fielder's choice. Viator went in the lead in the eighth when O'Malley doubled and scored on Ahern's single.

With the game apparently won the Irish saw it slip from their hands in the ninth when Pratt opened the inning with a walk, he went to second on Ferzacca's sacrifice hit. He scored a moment later when J. Burk rapped out a single. A. Roskie drew a base on balls and Orth drove out a single to send Burk across the plate with the winning run.

Evard continued his sensational hitting, driving out two singles and a triple in five trips to the plate. Ahern had a double and two singles to his credit in four times at bat. Herbert drove out a home run in the fourth. J. Burk led Lake Forest in batting with a perfect day at bat. He hit safely in five appearances at the plate, one of his hits being a home run.

ST. VIATOR	AB	R	H	PO	A	E
Ross, ss.	4	0	0	2	3	1
Evard, 2b.	5	2	3	3	4	0
Laenhardt, 1b.	3	1	1	12	0	0
O'Malley, cf.	2	2	1	1	0	0
Ahern, c.	4	1	3	6	2	1
Romary, 3b.	4	0	1	1	0	0
Todd, lf.	4	0	1	1	0	0
Hamilton, rf.	4	0	0	0	0	0
Herbert, p.	5	2	2	0	5	0

LAKE FOREST	AB	R	H	PO	A	E
C. Pratt, lf.	3	2	1	2	0	0
Ferzacca, ss.	3	0	0	2	3	0
J. Burk, 2b.	5	2	5	0	2	0
A. Roskie, cf.	4	1	1	1	0	0
Orth, p.-rf.	4	1	2	0	2	0
Rostowski, 1b.	4	1	1	14	1	1
Stang, 3b.	3	1	2	2	0	0
Lincke, c.	4	0	0	6	0	0
M. Burk, rf.	2	1	1	0	0	0
Mayer, p.	2	0	0	0	0	0

	34	9	13	27	14	1
St. Viator	005	200	010	—	8	0
Lake Forest	420	001	002	—	9	0

Two base hits—Ahern, Herbert, O'Malley. Three base hits—Rostowski, Evard. Home runs—Herbert, J. Burk. Sacrifices—O'Malley, Hamilton, Ferzacca 2. Stolen bases—Laenhardt, Ahern, Todd, C. Pratt, Orth, Stang 2. Struck out—Herbert 3, Orth 2, Mayer 3. Bases on balls—Herbert

5, Orth 2, Mayer 3. Hits off Orth, 4 in 3 innings; off Mayer, 9 in 6 innings. Hit by pitcher—Orth (Laenhardt). Wild pitch—Herbert, Mayer. Umpire—Naperstek.

#### NORMAL DOWNED

In a well played game St. Viator College triumphed over Illinois State Normal University eight to two. Hanahan pitched for Viator, holding Normal to ten widely scattered hits. The seventh inning was the only frame in which Normal was able to score. In this inning they bunched four hits to push two runs across the plate. Tom immediately tightened down and blanked the Teachers in the remaining innings.

Viator jumped into the lead in the first frame by scoring three runs and they were never in danger from this inning to the end of the game. Ross walked to open the first inning. Evard singled, moving Ross to second. Ross and Evard executed a double steal and both scored on Ahern's double. Romary followed Ahern with a double, Ahern scoring from second. Laenhardt scored Viator's fourth run in the third inning when he singled, stole second and third and went home on an error.

In the fifth inning Laenhardt tripled and scored on Romary's single. In the seventh the Irish scored two more runs when Laenhardt singled, stole second and went to third when Key let O'Malley's hit go through him. O'Malley stole second. Ahern singled scoring Laenhardt and sending O'Malley to third. O'Malley scored on Romary's single. Viator scored its last run in the ninth when O'Malley walked, stole second and scored on Romary's single.

Romary and Laenhardt led Viator's batting attack. Romary cracked out a double and three singles in four trips to the plate and played a great game in the field. Laenhardt rapped out a triple and two singles in five appearances at the plate. Kingery, Ryan and Rowe led Normal in batting.

ST. VIATOR	AB	R	H	PO	A	E
Ross, ss.	2	1	0	3	1	1
Evard, 2b.	5	1	1	5	2	0
Laenhardt, 1b.	5	3	3	5	0	0
O'Malley, cf.	4	2	1	3	0	0
Ahern, c.	5	1	2	5	1	0
Romary, 3b.	5	0	4	3	3	0
Todd, lf.	4	0	1	0	0	0
Hamilton, rf.	4	0	0	1	0	0
Hanahan, p.	4	0	0	2	5	0

ILL. NORMAL	AB	R	H	PO	A	E
Mulera, 2b.	3	0	1	0	2	0
White, lf.	4	0	0	0	0	0
Key, 3b.	4	0	1	2	5	1
Ryan, cf.	4	1	2	0	0	0
Rowe, 1b.	4	1	2	10	0	0
Kingery, rf.	3	0	2	0	0	0
Aiello, c.	4	0	0	15	2	2
Reynolds, ss.	3	0	1	0	2	2
Nichols, ss.	1	0	0	0	0	0
Fonger, p.	2	0	0	2	0	0
Bryant, p.	2	0	1	0	0	0

	34	2	10	27	13	5
St. Viator	301	010	201	—	8	0
Ill. Normal U.	000	000	200	—	2	0

Two base hits—Ahern, Romary. Three base hits—Laenhardt, O'Malley. Sacrifices—Todd. Stolen bases—Ross 3, Evard, Laenhardt 3, O'Malley, Romary, Todd, Rowe. Double play—Hanahan-Laenhardt. Triple play—Romary to Ahern to Romary to Ross. Struck out—Hanahan 3, Foner 7, Bryant 5. Bases on balls—Bryant 1. Wild pitch—Foner. Hits off Foner, 8 in 6 innis; off Bryant, 4 in 3 innis. Hit by pitcher—Hanahan 2 (Kingery, Mulera). Bases on balls—Foner 2.

Umpire—Kane.

#### WESLEYAN GIVES UP

Illinois Wesleyan University was no match for the hard slugging Irish and succumbed to defeat by a score of 16 to 1. Wesleyan used two pitchers in a vain effort to stop the Irish but their efforts were futile as Viator's batsmen garnered sixteen hits off their delivery.

Meehan started on the mound for Wesleyan and Evard, the Viator second baseman led off with a single to greet him, Romary followed with a single and Red O'Malley rapped out (Continued on page ten)

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### Memorial Services Held at St. Viator

In conformity with the praiseworthy custom established at our college several years ago, the faculty, students and many friends of St. Viator's gathered on the morning of the thirtieth for the purpose of honoring Viator's sons who served their country during the World War. This year's commemoration was observed probably with greater solemnity than at any other time in the last six or seven years. The graduates and faculty members, in cap and gown, followed by the officers of the Mass and the acolytes, marched in procession from the main corridor of Marsile Hall to the Chapel where the Very Reverend J. W. R. Maguire, president of the college, celebrated solemn High Mass.

The choir under the direction of Brother Koelzer and Professor Roch, and under the immediate supervision of Joseph Drolet, sang Carnivalli's "Rosa Mystica" Mass which was being prepared for the commencement exercises of June 11. Mr. Donovan and Mr. Anderson, the two soloists, as well as the entire choir succeeded very well. Brother Koelzer sang the "proper" of the Mass, thus bringing the music of the Holy Sacrifice to that standard of propriety and dignity desired by the Holy See.

After Mass the procession again was formed, and followed the student body to the entrance of the campus where they surrounded the statue of the Sacred Heart which was erected in 1918, in honor of the Viator men who died during the war. The Memorial address was delivered by Joseph Drolet, member of the Senior class. Prayers then were offered for the repose of the souls of those who made the supreme sacrifice of their lives for the cause of peace. Immediately afterwards Mr. Drolet directed the singing of two patriotic anthems, the "Star-spangled Banner" and the "America," both of which were sung with spirit by everyone present.

### Procession Marks Corpus Christi Feast

On June 2, 1929, the Sunday following Corpus Christi the Blessed Sacrament was solemnly conducted through the streets of Bourbonnais in accordance with the time-honored custom of the village. For the first time in years the students of the college were given the privilege of joining in this beautiful tribute of worship to the Eucharistic King. Customarily, the commencement exercises are finished before this great feast is celebrated, and as a consequence the students are unable to be present. On the morning of the procession weather conditions were anything but propitious. Rain clouds hung heavily over the sky, and a sharp cold wind made prospects of a public procession very remote. Before ten o'clock, however, the sky cleared and the wind died down to an imperceptible breeze so that weather conditions became well suited for the ceremonies. The Blessed Sacrament was conducted in solemn procession through the streets of Bourbonnais and into the driveway of Notre Dame Convent. On the porch of the Convent building benediction was given and hymns of adoration and thanksgiving sung by the assembled worshippers. The procession continued down the main street and stopped before Marsile Hall, where the benediction was given again and Divine praises sung. From there, after passing around the campus driveway the worshippers returned to Maternity Church. Benediction was given for the last time, and the Holy

Eucharist was once more replaced in the Tabernacle. The students of St. Viator College as well as the people of Bourbonnais take pride and satisfaction in this signal manner of expressing their love and adoration for the hidden God dwelling in our tabernacles. And they rejoice in an opportunity to give public expression of the faith which is in them regarding this great mystery of the Eucharist.

### Three Victories Out of Last Four Games End Season

(Continued from page nine)

a triple, Laenhardt singled, Ross walked and Long singled. After this batting spree came to an end Viator had scored four runs. In the third Viator tallied two more runs when Ahern and Hamilton walked and Todd sent them across the plate with a triple to deep left field. Two more runs came across in the fourth when primary singled, Laenhardt was safe on an error, both runners scoring on Tom Ahern's double to center. In the fifth successive singles by Hamilton, Todd and Evard brought in two more runs. Three more runs were scored in the eighth on Laenhardt's walk, Ahern's single, Ross's double and Hamilton's single.

Bill Todd turned in a fine game of twirling for the Irish, holding Wesleyan well in hand all the way and limiting them to six hits. They scored their lone run in the first frame when Thompson walked, went to second on Myer's sacrifice and scored on Nueh's single.

Evard again was the batting star, rapping out three singles in six trips to the plate. Tom Ahern rapped out two timely hits, a single and a triple in four times at bat.

I. WESLEYAN	AB	R	H	PO	A	E
Thompson, 2b.	3	1	0	5	3	0
Myers, rf.	2	0	1	0	0	1
Dickenson, rf.	1	0	0	1	0	0
Caton, ss.	4	0	1	3	2	1
Nuehs, 3b.	4	0	1	1	0	0
Burows, c.	3	0	0	4	2	2
Craig, 1b.	3	0	1	8	0	0
Baker, cf.	3	0	0	1	0	0
Shepard, lf.	3	0	1	1	0	0
Meehan, p.	1	0	0	0	1	1
Hirst, p.	2	0	1	0	5	0
	29	1	6	24	13	5

ST. VIATOR	AB	R	H	PO	A	E
Evard, 2b.	6	1	3	2	2	0
Romary, 3b.	6	3	2	1	2	0
O'Malley, cf.	4	2	1	6	0	0

### College Honors

(Continued from first page)

Lecour Drolet, Bourbonnais, Ill.  
Next in merit: John LaSalle McMahon, Clinton, Ill.

The English Essay Medal: Presented by the Rev. S. N. Moore of Bloomington, Ill., awarded to John W. Stafford, Bourbonnais, Ill.

Next in merit: Raymond Boysen, Chicago, Ill.

Latin Medal: Presented by Rev. J. T. Bennett, Chicago, awarded to Charles Murphy, Kankakee, Ill.

Next in merit: Raymond Boysen, Chicago, Ill.

Oratory Medal: Presented by Very Rev. J. P. O'Mahoney, Chicago, awarded to Charles Murphy, Kankakee, Ill.

Next in merit: Raymond Boysen, Chicago, Ill.

Medal for Excellence in French Literature: Donated by Very Rev. Msgr. Primeau of Manteno, Ill., awarded to Joseph Lecour Drolet, Bourbonnais, Ill.

Medal for Excellence in French Composition: Donated by Very Rev. M. J. Marsile, c. s. v., Oak Park, Ill., awarded to Adrien Richard, Bourbonnais, Ill.

History Medal: Donated by Rev. Dr. Peter Guilday of Catholic U., Washington, D. C., awarded to Simon Legris, Bourbonnais, Ill.

Next in merit: Donald Laenhardt, Chicago, Ill.

The Debaters' Medals: Presented by the members of former debating teams of St. Viator College, are awarded to the following as members of this year's debating teams:

- John W. Stafford, Bourbonnais, Ill.
- James A. Nolan, Rockford, Ill.
- Bernard Mulvaney, Bourbonnais.
- John McMahon, Clinton, Ill.
- Donald Laenhardt, Chicago, Ill.
- Lloyd Warne, Sioux Falls, S. D.
- Charles Murphy, Kankakee, Ill.

The following Seniors have distinguished themselves in being consistent honor roll students: Joseph Drolet, Donald Laenhardt, John McMahon, Adrien Richard, James Nolan.

Laenhardt, 1b.	4	3	2	8	0	0
Ahern, c.	4	2	2	3	1	0
Ross, ss.	3	2	1	3	0	0
Long, lf.	4	0	1	0	0	0
Hamilton, rf.	4	2	2	4	0	0
Todd, p.	5	1	2	0	0	0

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