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BACCALAUREATE SERMON

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“And I said now I have begun: This is the change of the right hand of the Most High.” Ps. 76, 11.

In the morning of the twentieth century one may see two widely different companies of men who have strong personal reasons for gratitude to Almighty God. There is that class of leaders, who, by choice or accident, have occupied positions of authority or eminence with but few of the qualities of leadership demanded by a new and exacting epoch: men who may be the best natured and best intentioned in the world, but who lack the trained mind and the strong will of a master. For many years they have met the easier problems of an easier era in a way that reflected some credit upon themselves and upon the cause for which they stood. If they were weak, they faced adversaries who were weaker, and the measure of glory that came to them was due, not so much to their own skill, as to their opponents' want of it. But the day has dawned in which the enemy shall betray a better training, and these old time leaders may well feel grateful to God that the infirmities of age shall furnish an honorable pretext for their resigning the defense against a giant opposition to a race of giants.

And the other class of men who have even greater reason for thankfulness in that young army of fighters for God and truth, now entering the arena to meet the attacks of twentieth century adversaries with twentieth century armor: with true culture and sound philosophy, with their feet firmly planted upon the dependable ground of enlightened faith in God. They are men who not only grasp the truth that the battle of their day is to be with the wise and the strong, but they experience a thrilling and unmixed delight in their realization of

that truth. They are not affrighted by the demand to be made upon their courage and their strength, but rather, they rejoice that the call of the great Captain has been addressed to them, that He has endowed them with a man's mind and a man's brave heart for a warfare worthy of the best feats of manhood. They feel that theirs is a divinely given opportunity, and their enthusiasm is a sign from above that Heaven has smiled upon them. "Bliss was it in that dawn to be alive, and to be young were very heaven".

I would not have you understand me as saying that the proud possessor of a college diploma is to be accepted without further scrutiny as fit for leadership or preeminence amongst his fellows. The time has passed when the man who has the right to sign his name with an A. B. appendix will for that reason be glorified, or even attract any curiosity in the world. The baccalaureate has become so common that it is no longer the passport to distinction. Only recently, the principal of a school in a country village of one thousand inhabitants told me that he could supply every grade in his school with teachers who were bachelors of arts. The world now demands leaders who have more substantial qualities of leadership than a fair grasp of the subjects taught in a college course. Those who hope that our higher institutions of learning shall accomplish great things for God and man are agreed that the giving of information is but a secondary purpose of educational institutions worthy of the name. They believe that a youth sent to college, not so much to be informed, as to be formed, not merely to become learned, but to become a learned man. And if Catholic schools, and colleges and universities are to enjoy any preeminence in forming men, equal to the demands of the age, they must be more intent upon the development of character than upon imparting learning or the love of learning.

It has been the glory of the Catholic church in America, as in every land that has felt the blessed influence of her presence, that she has put forth her mightiest effort, has counted no sacrifice too great, to provide the best system of higher education for her more favored children. As she is too mature and sane to expend this energy from motives of vainglory, merely to display her human wisdom and power, there must be a deep and justifying reason for her so using the wealth of talent and money that might have been directed most fruitfully into other channels.. The needs of the poor and unfortunate, the evangelization of the unchurched

multitudes at home and in pagan lands, the building up of the system of elementary schools that is demanded to insure her very existence here,—all these are interests that must suffer more or less for want of the resources that are exhausted in building and maintaining our colleges and universities. She must indeed have grave reason for allowing her interest in higher education to interfere with these vital Christian works.. Why does she do it? Is it simply that the students trained in Catholic colleges may be kept within the bounds of faith? That were a worthy motive, indeed, and one deserving the greatest consideration, but experience proves that the son of the farmer or of the grocer can as well keep the faith plowing his father's land, or presiding over his father's grocery cart. Why use elaborate means to preserve the faith, when the simpler and less costly expedient will serve the purpose just as well?

Or is it, perhaps, the purpose of the Church to make her children shine in the liberal professions, that ours may be the glory of having a large number of Catholic lawyers and doctors, Catholic scientists and men of letters, Catholic publicists and masters in the commercial world? Is it the ambition of the Church to show what she can accomplish for the fortunate few, what a blessing it is, even from the worldly point of view, to be a favorite son of the Catholic church, This might be well, if the cost were proportionate to the good to be attained, but it is scarcely to be believed that any man has the call to priesthood or religious life, the call to leave father and mother, the lands and possessions, the call to spend the days of a consecrated life, that he may bring these blessings to the comparative few who may avail themselves of the opportunities of college training. And, moreover, since it is but a small minority that the Church can so bless, would not the unfavored multitude of her children have a real grievance if they are denied the services of the best talent in the Church, the best minds of the priesthood, in order that the favored few might have the most enlightened help that she has to offer?

It is undoubtedly true that our system of higher education shall build up an aristocracy within the Church. Knowledge is power, and that power must be in the hands of the college graduate, if he has not missed his opportunity. But this aristocracy is no intended by the Church to be other than an aristocracy of work. Beyond all doubt it is the mind of the Church that she is making an implicit, yet none

the less binding contract with every beneficiary of her higher schools of learning, that he shall repay her most bountifully for every sacrifice she has made in his behalf. At the feet of wise men of God who live but for him, he has been filled with the inspiration of Catholic truth, and the strength of Christian character, and he goes forth, bound to diffuse that truth and impart that strength to an age which is very blind and very weak in its knowledge and love of God.

Recent revelations, bearing upon the political, moral and religious principles taught in our secular universities make known to us how hopeless the future of Church and state would be if the sons of these institutions of learning should dominate the thought of America. When the Declaration of Independence is compared to effervescent Fourth of July oratory, when the Ten commandments one declared to-be but an agreement between neighbors, and revealed religion is classed with the product of hysteria the basis of government and civilization does not compare in worth or durability to the shifting sand foundation of the parable. In the presence of such dangers to religion and society, it would be worse than childish to imagine that your vocation here, your vocation in the world of practical effort hereafter is merely the preservation of your faith. As you hope to display the usefulness of real, college bred men in the affairs of daily life, in your professions, in your enlightened services to your country, so it is to be hoped that true zeal shall direct your intellectual gifts and attainments to the advantage of that world wide university, whose charter authorizes her to disciple all ages and all nations, the Catholic church.

The Catholic church, like every beneficent institution in the world, has the right to make demands upon her children, which those children cannot ignore, without incurring the stigma of ingratitude. She made demands upon our fathers, and they have met them generously and nobly. Being more richly endowed than our fathers, she is to ask greater things of us, and we are to prove unworthy sons of noble sires if we do not close up the ranks in the same prompt spirit that marked the conduct of our fathers. Those fathers of ours were men of mighty faith, but, because of unfavorable circumstances, they were men of limited intellectual attainment. They were not able, to give a very philosophical reason for the hope that was in them, but the argument they used was a very strong one, and readily understood by the world in

which they lived. Their prosaic daily life preached Christ, and the holiness of the faith of Christ. If they could not speculate upon dogmatic truth, they knew how to live the faith, and their fidelity to the teachings of the Church showed a materialistic world that here was an organization whose members were more intent upon holding fast to a divine hope for eternity than they were to secure the kingdoms of the world and the glory of them. Coming to the country at a time when a new experiment was being made in the field of popular government, they contributed their share and more than their share to make their children and the children of those to come after them, feel that individual moral responsibility that alone makes a people capable of governing itself. What generation of men, with their meager resources builded better than these humble and strong fathers of ours, who have left to us that magnificent chain of churches and schools, orphanages and charitable institutions of every kind as a monument to their disinterested zeal? And these were not the words of the captains of high finance, tired of the burden of their many millions, but the mite of the poor, given of their necessity. They are the sacrifices of the faith of the poor, the price of our fathers sweat and blood. Once again it seemed, the challenge of Christ to the disciples of the Baptist was addressed to the citizens of the American commonwealth: "Go and tell the American people what you have heard and seen.. The blind see, the lame walk, the lepers are cleansed, the poor have the gospel preached to them". Our fathers living and practical faith became sight to the blind, feet to the lame, clean flesh to the diseased, the ministering spirit of life and refreshment to those who were poverty stricken, either in soul or body.

Could you think of associating with the memory of these brave fathers of ours, the need of any institution for the perserving their faith? As well suggest a tonic for the pugilist, or a crutch for the winner of the Marathon. They were men, glorying in the work of men, sons of God, so absorbed in their Fathers business, that they had no time to fear their weakness, no thought of asking pity or protection.

And so, I would consider it the acknowledgement of a sad state of spiritual degeneracy, did we have reason to fear that these moral giants shall be succeeded by pigmy sons, that these spiritual heroes, whose faith was mighty enough to move mountains, shall give us children who must be bottle fed in the faith

that the spark of life may be kept in them. If we have the spirit of the fathers, therefore, it will be made manifest in our helpfulness, rather than in our dependence; and if we are to prove worthy heirs of their fruitful faith, our training and our opportunities demand of us more than the feeble effort to work out our own salvation. Our philosophy has taught us that goodness, of its nature, is diffusive of itself, and, this axiom being true, the man who is content with merely preserving his own faith and saving his own soul, ought to examine his conscience to discover if, with the lack of zeal, there may not be also a corresponding want of goodness.

Considering the needs of our time, there is hardly enough of the spirit of conquest in the generation now occupying the battle ground of the Church militant. It is not an exaggeration to say that every young man who is far enough advanced in age and intellect to graduate from a Catholic college ought to be ready to become a source of spiritual light and warmth to his less fortunate neighbor. But, even with the glorious experience of two thousand years of Catholicity behind us, we still have practical lessons to learn from laymen outside the Catholic Church. Suppose that the alumni of St. Viateur's college had that active zeal that is manifest in such organizations as the Young Men's Christian association, or in the different societies, missionary and benevolent, kept up by the various sects—don't you think that the Catholic Church would be more heard from, and that to her profit, than she is at present? If each of us resolve to be an unbuilder of the Church for his practical zeal, and not merely a follower who loved the loaves and fishes for himself, the non-Catholic world could not but put itself into an attitude of reverent attention. Without any pleasure or exultation in the statement, I think we are agreed that Protestantism, as a definite system of religious belief is fast falling to pieces, is fast falling prey to the inherent vices of its foundation. Whether its eventual disappearance shall prove good or evil is beyond me to say, and is outside the scope of my remarks to you today. But this I can say, that, despite the handwriting on the wall, which spells destruction, it lives on, and this abiding life is due almost wholly to the zealous lay efforts that is expended upon the decaying fabric. Every additional danger that threatens is but a spur to new and desperate efforts of zeal. Contrast with this activity, inspiring if ill directed, the attitude of so many Catholics, who have the trained

mind that might be so helpful in the struggle of the Church to restore all things in Christ. Calm in the confidence that Christ is faithful to his promises, that the gates of hell shall not prevail against the Church by Him established, they sit supinely, and use the inspiring pledge of Christ as an excuse for their inactivity, for their woeful want of zeal. Somehow or other, they say, the Church will get along, and we shall not bother ourselves too much to push a work that shall succeed without us. And so, Sunday after Sunday, they drop languidly into a pew during the low Mass, listen to the jingle of their dollar on the Christmas plate, and go forth with a sense of duty well fulfilled, subconsciously, perhaps, applying the sentiment of the apostle to their own life; "For this is the victory that overcometh the world, our faith." That display of faith overcomes nothing but a divine enthusiasm.

I need not assure you that this is not intended to be a local picture, confident as I am that it does not portray conditions here. You have been too long and too closely in touch with zealous priests and servants of God not to have absorbed much of their spirit, not to feel that you are, in a true Christian sense your brothers keeper. You are proud that God is sending you forth His valliant knights at a time when a healthy beginning is to be made of the great work of bringing the multitudes in the unity of Catholic faith. The watchman upon the towers declare that the hour is ripe for giving this glory to Christ, and this being true, to whom shall we look for effective aid, if not to those young men who have had the exceptional advantage of Catholic college training. The work, if done at all, is to be accomplished largely by lay efforts, by a lay apostolate. The world is inclined to look upon the priesthood as a body of special pleaders and is unduly timid of us. But, the people who are to be reached shall be on terms of intimacy with you; they can study your faith, and scrutinize your lives, and understand your methods of reasoning. Through the sincerity of your faith, through the cleanness of you lives, through your intelligent grasp of religious truth, through your ability to harmonize the conclusions of science and revelation, through your luminious interpretation of the vital incidents of history, the light of heavenly truth is to bread upon the pathways of the misguided sons of men.

"And I said: Now I have begun!" Today, you cease to be professedly hearers of the Word, and, with Christian principles

and character incarnate in you, you take your honorable place amongst the doers. If you remember why God called the clerics of St. Viateur's to their life work here, you cannot be ignorant of what He expects of you in your field of effort. Each of you is now to become, as it were, a miniature St. Viateur's in the world, and your work as far as the circumstances of your ordinary vocation shall permit, is to be identical with hers. As she in a labor of love revealed God's truth, and God's will to you, in a spirit of thanksgiving shall hand on that revelation to a needy world. In conclusion, I cannot refrain from quoting the inspiring words of a great American prelate, words whose immediate purpose was to justify the founding of the Catholic University of America, but which nevertheless convey a personal message to you: "That we, the children of centuries of oppression and poverty, might now stand forth in the front rank of thinkers and lovers of their fellows, to help illumine this great, turbulent democracy and guide it along the uncertain ways to fairer, wider, purer life; that we might thus show that there is in our Catholic faith a power of self renovation—that its vital principle has not been exhausted by the struggle of ages, but that it is destined some day to become the inner and organizing force of society, and will then reveal itself to the whole world in all the depth of its truth, and in all the wealth of its blessings—for this, and much more, the Catholic University of America was founded." And may I not add, for this, and much more, devoted guides of the intellectual and spiritual life have been serving you these many years; for this and much more you now go forth to play a practical part in the Godly work of the exaltation of the Church and the establishment of Christ's kingdom in the hearts of men. For this divine purpose, make the most zealous use of your mental and moral equipment, and the Church of Christ shall gladly acknowledge that you have paid in full the heavy debt you owe to her mother love and care.



THE EXTENT OF DIVORCE

A. SAVARY



IN ALL ages, there have arisen questions of colossal import which have decided the destinies of nations and altered the political surface of the earth. Some problems have drained the blood and sapped the vitality of a nation, others have worked irremediable havoc by poisoning the country's moral body. History teems with illustrations of the important role which moral questions assume as regards a country's welfare and perpetuity. Revert to antiquity, and behold seemingly invulnerable empires, which bade defiance to the world, crumble into dust and oblivion; their annals are but the recital of the gradual weakening of moral health by the venomous breath of national vice. From the lessons so vividly taught by history we may legitimately infer that wherever morality is sane and robust there may be found progress, power and peace. But let once the pernicious monster of moral disease introduce itself, and the most strenuous attempts at resistance against decadence and ultimate annihilation are nullified by the nefarious influence which deliberates the productive powers of a country. Today, we are face to face with an evil which strikes at the very roots of American morality. It is a question which arrests our attention and demands our every effort, because of its prevalence and destructive influence. I have reference to divorce, a problem not merely for idle academic speculation, but an awful reality which must be grappled with and combatted with such an earnestness of purpose as will insure happy results. We, Americans, so justly proud of our material strength and apparent invulnerability, have permitted the introduction and spread of an evil which, at the present time, reaps an alarming harvest of destroyed homes and blighted lives, and is gradually and imperceptibly sapping our much vaunted superiority and robustness.

All of you, I am sure, have come in contact with the shocking figures recently brought to light by the Federal Census Bureau regarding the number of divorces. Yet I think it not

amiss to recall this official tabulation in order that its true significance may be rightly appreciated. From 1887 to 1906, 12,632,044 marriages were performed in the United States. This is commendable and would seem to give promise of America's perpetuity. But unfortunately, during the same period and in our own country, 945,625 divorces were granted. Thus it is that 66,000 family disruptions have annually been suffered to stain our country's escutcheon. But as these figures may not elicit your full comprehension of their true meaning and enormity, permit me to place them before you in a different form. It has been indubitably shown that out of every twelve marriages in the United States, one resulted in separation. Illinois statistics bring home the fact that in our grand old prairie state divorce blasts every eighth union. Lastly, Peoria, Illinois, looms forth in notoriety with a census pleasing to scandal-mongers and fatalists but showering discredit upon its citizens, which shows that out of every four marriages, one is disrupted forever and its salutary influence upon society done away with. Incidentally I wish to remark that we have more divorces than the rest of the Christian world put together. France, whose immorality is so frequently apprehended, lays not a single claim to sinister primacy here, nor does it contest our position as the foremost divorce nation. It is known with comparative certainty that in France there is only one divorce in every thirty marriages. In Germany only one divorce occurs in sixty marriages; in Switzerland one in twenty; and finally in England one in five hundred. In short, divorces are so prevalent here that they have ceased to cause consternation and are only accorded a moment of spectacular and sensational notice. While we loll in careless unconcern or dreamily slumber, divorce, like a furious hurricane, is sweeping over the country, uprooting homes and spreading desolation among all families which are so unfortunate as to be in its wake. Its fury attacks the very root of all society, namely, the family. It is the function of the family in society to conserve social and spiritual possessions and transmit them to subsequent generations. It makes for social continuity and is the practical teacher of altruism and devotion. Christianity actually rises the family life to its highest possible perfection. Consequently the perfect family is the basic foundation, the very backbone of every Christian state. But also, how many homes are disrupted, their component members disbanded and deprived of every enjoyment and sanctifying influence of family life? The

divorces' hearts, once ablaze with conjugal and parental love, are now cheerless and cold, and can never henceforth know genuine pleasure. The parentless children are reared in neglect, yearning for fireside love and happiness. Their life is void and unattractive. It is a constant cry for parental love and care which are denied them. This disruption of the home is young life's greatest tragedy. To employ the words of the New York Mail: "Let a sensitive child enter his teens, and then have his parents break up their home, and the wrong which is done him is more cruel, the ruin which is wrought in his life is more devastating than almost anything else which could come to him. Divorce is a Messina, cataclysm, shaking his earth and rending his sky. It shatters the reality of his life, breaks up his scheme of things, tears his ideals into tatters and renders pitiful and abject one or both of the persons who have been to him the symbols of more than earthly benevolence and goodness." How many American homes have thus been blighted by the withering breath of divorce? Formerly happiness and unity reigned supreme, now discord has done its nefarious work. Yesterday the contented mother and smiling children could be seen at the threshold awaiting with radiant countenances the return of the father—today, that once cheery fireside is become an abode of sighs, that vacant seat deserted by a faithless husband and father pierces the heart with a shaft of pain, the mother's audible weeping clearly indicates irremediable wounds, the children are more disconsolate than if death had orphaned them. No more will the pleasant strains of the mother and the glad voice of the light-hearted children fill the home with the sweet music of domestic merriment, now silenced by a tragedy more painful than death. If, as Shakespeare says of the murdered Macbeth: "Thou dost murder sleep," so we may say of the ghastly specter of divorce that hovers over our abandoned homes: "Divorce, thou dost murder all her home joys."

This national vice does not single out a certain rank of society, but its nefarious influence is felt in every walk of life. The opulent elite are no more exempt from its defiling touch than the proletariat. Again what is especially remarkable is that divorce is not resorted to only by people who have no church affiliation, but by people whose names are alike conspicuous as church attendants and in divorce court records. The Catholic Church alone, the one implacable foe of social degeneracy, has established an insuperable bulwark against the encroachments of this social

enemy. From the cultured east to the progressive west, from the cold forests of the north to the tropical fields of the fervid south, divorce works its irreparable havoc undisturbed and apparently immune from those vehement outbursts of social reform which occasionally sweep over the country, like meteors athwart the heavens. If it is true, as our own dear home poet Longfellow says that there is no fireside without a vacant chair, it is likewise pathetically true that in our great country there is scarcely a hamlet, however insignificant, without a ruined home. Indeed the cold blast of hatred and discord has chilled the hearts of too many of our countrymen and penetrated into every nook and corner of our great nation. Whilst on the other hand Canada, on account of its proximity to the United States, might it first sight be supposed to measure its march with our killing pace, is little affected with this sad mania, as her laws, being the voice of the moral mass, establish obstacles which require much tact and patience to be overcome on the part of the applicant. How easy it would be for me to set forth the prevalence and extent of divorce by adducing countless examples among high and low, rich and poor, learned and ignorant, but let what I have said suffice to uphold my contention as to the alarming frequency and influence of divorce, a stench nauseating to the nostrils of decency all over the land, a stigma which makes the nations of the world point the finger of scorn at America.

Are we to give but a passing notice to the alarming extent of divorce which strikes at the very root of our social system and shall we judge admonitions as the empty words of overwrought pessimists? Is not the prevalence such as to rouse the true American citizen from his apathy and infuse spirit in him to combat this great evil. Are we to remain lethargic and passive to be led to the abattoirs like dumb beasts to national extermination? If we see such patriotic and country-loving men as Cardinal Gibbons, Theodore Roosevelt, Henry Cabbot Lodge and the late Senator Hoar so outspoken in their denunciation of divorce and so terrified at its frequency, are we to remain idle and turn a deaf ear to pleas for the extipation of this evil which is gradually twining its destructive tendrils around the national tree? If Rome, whose countless legions were deemed invincible, sank down in degradation as soon as it did away with marital pledges and duties and permitted divorce to enervate her citizens, must we not expect the same inevitable doom? Has not history often enough

repeated itself? Can we flatter ourselves with the illusive hope that we will be stronger than Rome, when in fact divorce has increased three times as fast as population and is two and one-half times as common today as it was forty years ago? No, certainly not.

Let the stunning facts and figures past and present undeceive us and anchor in us the abiding convictions that we cannot under the pretext of expediency outrage the laws of nature and the positive divine ordinances without incurring the avenging sanction of nature and the God of nations. In the woeful prevalence of divorce around us, in the daily spectacle of ten thousand courts hourly sundering the bonds of marriage and sapping the foundation of the national edifice there is assuredly more than enough to awaken the patriotic fears of every true American and to arouse the profound apprehension of every really religious man. Hence it becomes the patriotic duty and the religious obligation of every citizen to recognize that the welfare of society and our national strength and righteousness demand the integrity of our homes, and that consequently it behooves us all to address ourselves to the task of safeguarding the indissolubility of the marriage tie with all the energy we can command, and to endeavor with might and main to elevate the standard of national morals before we sink too low and too fatally to rise again.



CAUSES OF DIVORCE

A. E. O'CONNEL



THE existence or the frequency of an evil being established, it is necessary to investigate its causes proximate and ultimate, in order that remedies and measures be taken to surpass and uproot it. Divorce, like a cancerous growth, eating into the flesh, is slowly but surely undermining the moral and religious constitution of our people. Not only in this country are its dread effects noticed, but throughout the world we see the consequences of this pernicious practice. It threatens to upset, nay, is actually destroying not only our social and moral order but civilization itself, and it will not be a great while before we relapse into the degradation of the paganism of old, unless we make a careful diagnosis of this national malady in view of effecting its cure. What then are the principal causes of divorce.

The first and most comprehensive cause is that our ideas and ideals of marriage are entirely wrong. The tendency of many of our young people is towards the superficial things of life. The "summum bonum" is pleasure. Our young men and women are so engrossed in the pursuit of wealth and ultimately pleasure that like the ancient Romans their very lives may be summed up in pleasure. With a little alteration of the words of Dickens we can say, "Pleasure, all their cares, hopes, affections and associations seem to be melted down in pleasure. Measures are gauged by their pleasures, life is auctioned, appraised, put up and forfeited for pleasure."

Again in the restless and reckless spirit of the age the old-fashioned idea of the home is fast vanishing, it is but a matter of a short time and then it is wholly lost. The tales of the old-fashioned scenes about the hearth, of fathers and mothers surrounded by loving sons and daughters, the evening after the work of the day is over all these already sound dull and tedious. The blessedness of the simplicity of this mode of living is scorned. These tales are now out of vogue, these stories are to many troublesome and regretful memories, to more but doubtful and useless

legions. Family life is fast going out of fashion. Our marriage ceremonies are largely for ostentation of gowns and finery.

The impetuosity of the American youth is a fault that is oft and well decried. But the American youth in love—ha—is a fool. They say marriage is but a chance, a lottery. However, they are all anxious to take that chance. After marriage they find they cannot live happily, if there is that so-called incompatibility of temper, why then, they can apply to the divorce court. If happy, it is a gain, if unhappy, then nothing is lost. Let's hurry then, they say, and let it be quickly done. An ill considered and hasty marriage can easily be arranged for such foolish youths in the vicinity of our western metropolis. A hurried trip to Milwaukee or to that little town across the lake, the haven of the love-lorn, St. Joe, Michigan. Fifty cents round trip tickets, one dollar fee to the justice of the peace, and earthly happiness is attained—truly a bargain. I think that, loving and kind as was and is the dear St. Joseph himself, long ago he disowned, withdrew and severed all connection which he may have had with that little village in Michigan which bears his name.

The very frequent results of such ill considered marriages are suspicions, jealousies, anger, repugnance, contempt, disgust, hatred, rancour, strife, disruption and finally divorce, whose proximate cause is to be found in these hasty and ill assorted alliances.

The loose idea of the marriage tie, that it is merely a civil contract to be entered into, and to be broken at will, is due largely to the spread of Socialistic, Modernistic and like ideas. People are fast losing sight of the fact that divorce is contrary to the divine law, that marriage, even as a natural contract, is something sacred, a divine institution and consequently one over which the civil power has no authority. They forget that absolute divorce violates the equality which exists between man and woman, that it weakens love, and that it encourages disturbing passions which multiply dissensions, that divorce is contrary to the perfect education and life of the child, for, as an eloquent bishop has said, "A father alone is authority too severe, reason too cold, strength too weighty. A mother all alone is love without restraint, gentleness without guidance, tenderness without correction. Both are needful for education. Nature has joined and mingled them together as two elements which complete each other, and whence light and heat spring forth in the soul of the child." Again, people forget that divorce is the cause of discord

among families, that it breeds hatred and strife, and is therefore the principle of dissension in society. Finally it dishonors marriage itself, condemned to become shortly a pure concubinage, because they forget these great truths which prove that divorce is contrary to the natural law, that marriage being divine, the civil law has no power to dissolve it. Hence people have come to consider it no crime to resort to the divorce court to sunder their marital bonds.

Prominent among the immediate causes of divorce is the lack of the practice of the marital and parental virtues, lack of patience in regard to faults, weaknesses and shortcomings, lack of forbearance in the trials and vicissitudes of married life, lack of fortitude in overcoming the displeasures and difficulties, the reluctance with which one gives up his or her will and way to the other. There must be authority, but to be subject to the will of another is the greatest hardship that God has imposed upon mankind. But to bear this subjection with patience and humility is a noble virtue. The spirit of independence is too early bred in our young, so that when manhood and womanhood are reached, this spirit has grown to such gigantic proportions that we find our young people headstrong and imbued with a very exaggerated idea of their own personal importance. Hence we find people running to the divorce courts for the most trivial reasons. The unchecked desire for self-government and self-gratification in all things makes people most unfit for married life, which of all avocations calls for the greatest readiness to yield to the governance of the head, and to practice self-denial in a hundred ways. People entering the marriage links without these virtues, find marriage a snare and a delusion from which they seek with might and main to escape.

It is customary to boast of freedom of speech and freedom of the press. But things have come to such a state that this freedom is without guidance, without restraint. License is not liberty but the abuse of liberty. Our sensational newspapers have to be considered a cause and a potent instrumental cause of divorce. The eagerness with which the paper publishes the morally revolting, loathsome scenes and filthy revelations of the divorce courts causes irreparable harm and injury. The frequency of scandal dulls the sense of sensibility and shame. Who will say that the publication of the testimony, the airing of the moral stench of the notorious Thaw trial was not detrimental, not only to the young people of

our country, but to society at large? Familiarity with crime reports breeds crime in the young, and paralyzes their sense of shame.

Our plays, theatres and literature are other high schools of divorce. I could name a dozen of plays, whose sole motive, whose whole plot, whose only claim for public approval and popularity is the development of the divorce idea. Theatrical managers demand it of the playwrights. They say, "present some phase of modern life, preferably divorce," and yet they claim to be trying to elevate humanity.

Our literature fairly teems with the sensational. It in many cases strives and succeeds fairly well in making marriage ludicrous and divorce as the natural means for the severing of bonds which have become irksome. It makes divorce appear noble. It makes it appear as a gateway which, when once passed, domestic troubles cease, and the parties are free to seek other alliances. Therefore, facts, looked square in the face, reveal that the press, the stage and literature are today begetters of divorce.

Again, the facility with which divorce can be procured tends to make it extremely popular and common. It depreciates marriage into a sort of trial co-habitation. Our divorce laws, as they are, seem to provide for a successive polygamy, which is but a step removed from promiscuity. A woman can set aside her husband and take up with another and so on. The man can set aside his wife, and marry again indefinitely, just so long as he has but one wife at one time, he is immune from legal prosecution.

An English paper styled American courts a farce, and our laws an incoherent jumble of absurdities. Is not this the plain truth of our divorce courts? Almost any and all reasons are deemed valid for the setting aside of the marriage obligations. If the statute fails to provide for certain contingencies, our judges take it upon themselves to establish precedents. There are in the United States equivalently over 100 reasons which are considered sufficient for the severance of the marriage tie, although technically there are only one half dozen, conviction of felony, cruel and inhuman treatment, wilful desertion, habitual drunkenness, neglect to support wife and adultery. Bishop Donahoe says, "the marriage tie, held by the founders of our Republic as sacred, has now become almost a joke. Crime is often committed to furnish grounds for divorce. Actual collusion is frequent. In a recent case in New York the judge pronouncing the decree descended

from the bench, and on the same day married the divorced woman to another husband. They belonged to the 'Four Hundred.' In the distinguished wedding party the great majority of the men and women had themselves been divorced. A wife can almost procure divorce, not by reason of cruelty towards herself, but towards her pet poodle." Here then, in the ridiculous laxness of our divorce laws is the proximate and most fruitful source of our thousands of divorces.

Another thing which has its relation to divorce is the present day apartment building. Flats are but a system of mechanical devices to save labor, and consequently the couple finds much time on their hands. They have nothing to do, and idleness is an active cause of trouble. Flat life means idleness, and idle brains are the devil's workshop. Children are quite essential to happy marriage, but the flat dwellers cannot have them. They are legislated against. The landlord, agent and janitor will not tolerate such an infraction of the code of flat life. Children mean care and worry, and the occupants of flats usually hate work. The woman of the upper classes dreads with intense horror the sufferings and privations consequent on child birth. She is unwilling to give up her butterfly existence and society for even a short time. She is the willing sport of an insatiable desire for pleasure and amusement. Her's is indeed an empty existence, a useless life. Well may the Catholic Church, Roosevelt and other great men shout the shrill cry of warning, well may they sound the clarion note of battle against race suicide. When there are no children, ambition and incentive to economize are wanting also. For the husband and wife have nothing to strive and work for, except the humoring and appeasing of their own whims and desires. There being no children to cement their hopes, joys, loves, hearts and minds, no link existing between them but a little civil contract, no bond, no principle of unity to bind them together, they have nothing to live for but self. When divers forms of amusement have lost their novelty, when years pass by, when romance has faded, when ideals have crumbled and fallen, when love has fled, each shifts the blame. When depression and crabbedness turns to hate, then comes divorce.

But of all the causes of divorce the most important to my mind is the Godless education of our schools. All the reasons I have just given you are but subordinated to this fount of iniquity. They are but the natural results of Godless, unmoral and oft im-

moral schools. You may say these schools teach morals, but morality severed from religious discipline is nerveless and absurd. Morals must depend for their strength upon religion, for with the absence of a belief in God and in a life beyond the grave, morals must of necessity become weak, for there is no sufficient incentive for living a good, honest and virtuous life, but rather there is an inclination to indulge to satisfy our low human nature. The people who live moral lives without the aid of religion lead good lives, not by virtue of their non-religion, but rather in spite of it.

Divorce may well point to Godless education as its prolific parent. The Godless school sometimes mentions a deity, but then only in a vague and profitless way. It teaches a materialism which fails to discover a living, personal God. It teaches that the essence of morality lies in the thinking subject. Secular schools develop the mind at the expense of the heart, the soul. This is true of our elementary and preparatory schools, but even more so of our large universities where we find young men and women are receiving instructions from learned and highly salaried professors, who have the hardihood to teach their wholly passive students the grossest falsehoods and repulsive immorality.

This may sound like exaggeration but it is not. In summing up the doctrines he had heard during a recent tour of the universities Mr. Bolce in an article in the *Cosmopolitan* magazine says, "There is scholarly repudiation of all solemn authority. The decalogue is no more sacred than a syllabus. College professors teach young men and women plainly that an immoral act is merely one contrary to the prevailing conceptions of society, and that the daring who defy the code do not offend any Deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that there are no absolute evils, and that the highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case." According to Mr. Bolce, Professor Edwin L. Earp of Syracuse university, who was formerly a clergyman of some Protestant sect, when asked whether he did not believe in the ten commandments replied with a smile, "It is unscientific and absurd to imagine that God ever turned stone-mason, and chiselled commandments on a rock." It is the teaching of Professor Charles Zueblin of Chicago university that "there can be and are holier alliances without the marriage bond than with-

in it,' and Franklin H. Giddings of Columbia university expounds the doctrine that "it is not right to set up a technical legal relationship as morally superior to the spontaneous preference of a man and woman." Professor William Graham Sumner of Yale tells his pupils that marriage "is produced by the conditions of society, and is transitory, and when life becomes harder it will become aristocratic and concubinage may be expected to rise again." Edward A. Ross, professor of sociology in the University of Wisconsin says, "Wide stairways are open between the social levels, and men are expected to climb if they can, but the climber children are encumbrances." The same professor is an ardent apostle of the doctrine of race suicide, and regards the restriction of the birth rate as a movement "at bottom salutary, and its evils minor, transient and curable." None of the professors in such universities believes in any absolute criterion of morality. Mr. Sumner of Yale, whom I have quoted before, thinks that ethical notions "are mere figments of speculation and unrealities that ought to be discarded altogether," and Professor Frank W. Blackmore of the University of Kansas teaches that "standards of right perpetually change in social life, in the same race from age to age." After having listened to these quotations can you wonder then that we have divorce in this country, or can you doubt that Godless education is the most prolific cause of divorce?

I have tried to place before you a few of the important proximate causes of the divorce evil, namely, the tendency of our young people towards the superficial things, the restless spirit of the age, the old fashioned idea of the home being abandoned, the impetuosity of the youth of America, marriage ceremonies being largely for ostentation, family life going out of fashion, ill considered and hasty marriages, the loose idea of the marriage tie as a civil contract, the lack of practice of the parental and marital virtues, uncontrolled passions, newspaper reports of divorce court proceedings, the frequency of scandal dulling the sense of shame, theatres and literature popularizing divorce, flat life, the facility of obtaining divorce from the courts, the variety of the divorce laws and lastly criminal and Godless education.

Now let us be frank with ourselves, and admit that as a nation we are suffering from divorcitis; and with the clear causes if the disease staring us in the face, let us not give ourselves to national death, but rise from our false and fatal security, and save ourselves from sure peril. Our duty of national self-preservation

makes it imperative for us to candidly acknowledge our present affliction, and courageously to own up to its causes. When the awakening conviction of our perilous condition has sunk deep roots in the national conscience, when we have opened our eyes to the ugliness of our wounds, and seen the lacerating weapons that have caused them, then and not until then shall we be in a proper physic condition to profit by the remedies which our thoughtful statesmen and our zealous churchmen will offer.



COMMENCEMENT DAY ORATION.

J. W. Maguire.

REMEDIES FOR DIVORCE.



AFTER what has been already said about the prevalence of divorce and its manifold causes, it is not necessary for me to emphasize the fact that the evil of divorce is no straw man or knight in paper armor with which we have to contend, but on the contrary a very real, powerful and dangerous foe. It is no exaggeration to say that divorce is like a terrible disease, sapping the life blood of the nation, and therefore it is our sacred duty both as citizens and Christians, and hence as defenders of the God-made institution of matrimony to devise ways and means to check the spread of this dangerous plague, and if possible destroy it altogether. Doctors, as a rule, in combating an epidemic begin by trying to discover its germ, and then devise means to kill that germ, and I, believing that prevention is better than cure shall proceed in much the same way in my attempt to point out some feasible preventatives of divorce.

It is not difficult to demonstrate that divorce is the child of the perverse and evil passions of man, and the growth of the prevalence of divorce in the Christian era may be said to date from the time when hosts of men, misguided by Luther, denied the central authority of the Chair of Peter. The Catholic Church, and that means the Chair of Peter, has always been the firm opponent of divorce and the uncompromising champion of the indissolubil-

ity of the marriage tie, and when the authority of the Church was denied, it did not take long for men to deny also the sacramental character of matrimony and therefore its indissolubility. It is noteworthy that Protestantism was ushered in in England with the divorce of Henry VIII, and in Germany with the disgraceful union of Luther with a consecrated virgin whom he divorced from her virginal and stainless Spouse. The doctrine, first pronounced by God. "What God has joined let no man put asunder," has always been arrayed against the baser lusts and passions of man, and when man, denying the authority of God has given himself up a slave to all his passions, this is one of the first doctrines he has found galling him like a chain. Marriage, then, has been reduced from the dignity of a sacrament, and is looked upon today by many thousand men and women as merely a contract under the jurisdiction of the civil law. This then being the utmost potent cause of the evil of divorce among Christian people, the most effective remedy, as pointed out by that eminent churchman and patriot, Cardinal Gibbons, is a speedy return to the Christian conception of marriage, to the unalterable conviction that the union of the Christian husband and wife is as inviolable and indissoluble as the union of Christ and the Church.

Now with this well anchored conviction that marriage is a sacrament, with this, the only logical interpretation of the teachings of the wisest teacher the world has ever known, we Christian citizens of this still Christian country should be able to suppress one of the most prolific proximate causes of divorce, namely, our wretched and multitudinous divorce laws. I wish to emphasize again the sacramental character of the marriage contract, and hence show that it differs essentially from every other contract, and therefore that the state has no jurisdiction to legislate as to its solubility or indissolubility. Some may say that so far as the United States are concerned I am wasting words talking of the sacramental character of matrimony, and in urging that the state has no right to pass laws regulating marriage, for the greater part of the population is not Christian; but it must be remembered that there is a larger number of Catholics in this country, and I would urge them to rise and make their voices heard in this matter. Let no Catholic ever concede to the state the right to pass such legislation as will tend to disrupt the marriage bond, and only allow the state on suffrage to pass such laws as will

tend to lessen the present divorce evil while permitting divorce in certain cases. I say, on suffrance, because if you say that marriage is a sacrament, you also say the state has no authority to interfere. Will you concede to the state the right to pass laws affecting Baptism, Holy Orders, Penance and the Holy Eucharist? Certainly not. Then why do Catholics mutely concede to the state the right to legislate on the essential constitution of matrimony?

Marriage was the earliest relation between man and woman, and from the days of primal innocence in the Garden of Eden was sanctified by God who uttered the words, "For this cause shall a man leave father and mother, and shall cleave to his wife, and they shall be two in one flesh." Moreover the sacrament of matrimony was instituted for the procreation of children, and therefore those who make the solemn marriage vows have more people to consider than themselves. I anticipate the objection that the enemies of the indissolubility of marriage will advance, namely, that it is contrary to liberty to bind one self for life to a person whom you may only imperfectly know. This is a specious objection and one that is easily answered by asserting that it is one of the highest acts of liberty to surrender voluntarily one's liberty for higher good. Therefore in marriage man and woman give themselves to each other for better or worse, and if in later life the marriage tie is galling and develops into a heavy burden, it is their duty to bear it uncomplainingly as a trial and cross, sent by God, and a sacrifice to the common good. Marriage was anterior to the state. Where were the state and the law-makers when God instituted marriage and gave it the seal of his sovereign power? The family was constituted, united and established before men ever thought of delivering to the state the commission to govern in this sacred relation, and this was done by God to show man that this union does not need the concurrence of the state, that its essence is impenetrable and inviolable, and that no human power can prevent the wills of man and woman from joining with the divine power, so as to form the conjugal bond.

In the ideal country where the authority of the church is recognized there would be no attempt to legislate on marriage, but we have to deal with a country where the authority of the church is not recognized, and where marriage is no longer considered a sacrament, and therefore to reduce the evil of divorce, I would urge the passage of a universal national divorce law, prohibiting

divorce altogether, or at any rate making it so difficult to obtain that for the majority of cases it would be impracticable. One feasible method would be the establishment of only one court, such as the Supreme Court of the United States, for the dispensing of bills of divorce, as is done in England, and since the immediate source of the lamentably frequency of divorce in our country is the laxness of our divorce laws, the remedy is to abolish these nefarious laws. The passage of stricter laws might be tolerated by Catholics as the lesser of two evils, and they should do all in their power to compass such legislation, for it is the easiest and at the same time most effective remedy for divorce in this country.

As has been pointed out by the speaker who immediately preceded me, we have divorced religion from education, and today our great universities have become pulpits from which echo forth doctrines totally destructive of the home. This is one of the most lamentable facts we are facing, and one which should call forth a national protest in press and pulpit, from high and low, from parents and children, until those shameless professors shall be silenced by the voice of universal execration. Or will the foolhardy license of doctrine compel the state in sheer self-defense to establish a censorship of higher education? Verily the necessity for such a function is almost imminent this very day. For, as it was clearly pointed out recently in one of our classes, with our much vaunted but dangerous freedom of thought, and especially with the private interpretation of every blessed thing under heaven and even above it poor human reason seems to have gone to seed in the high educational places, it has so unwarrantedly overstepped its bounds, and is so pathetically floundering in its own helplessness, that the healthy common sense of the nation may demand state supervision of university education.

I can see no other remedy that will meet the present execrable and dangerous condition of higher education. I admit that after the revelations, made by Mr. Bolce in the *Cosmopolitan* magazine of the results of Godless and secular education, proposing a remedy for this fruitful cause of divorce taxes my ingenuity to the utmost. The evil already wrought by such abominable doctrines is appalling, as the daily press testifies, and this evil will grow like a mighty avalanche until it has submerged this glorious nation in wretched and besotted ruin. Despite the generous efforts that are being made, it seems almost hopeless to try and make

the American people admit religious instruction in the public schools and secular colleges, but if this be not done soon, this mighty nation will fall a victim, as so many other nations have done before, to its own immorality and loose living. We Catholics should carry on an active propaganda in favor of religious instruction, and those of us who have had the inestimable benefit of an education in a Catholic college and have been well grounded in the principles of moral and speculative truth should lose no opportunity to dispel error when we meet it. There seems to me to be a regrettable supineness among Catholics in this respect. They allow all kinds of false teachings to be published throughout the country without and adequate refutation. Let us wake up from our intellectual lethargy, and nail a lie every time it rears its ugly head within our reach. We need in this age a few more men of the stamp of Orestes A. Brownson and Father Lambert to refute the modern Kants, Parkers, Ingersolls and other yelping hounds of heresy and infidelity. Let us wherever we go disseminate broadcast the Catholic doctrine on the sanctity of marriage, and use our press and pulpits for this purpose, thereby making people realize that marriage is more than a mere civil contract.

In society Catholics are far too ready to associate with divorcees. This should not be the case. Let Catholics show their disapproval of divorce by refusing to hold social intercourse with those who have been divorced. Ostracize unmercifully the divorced who remarry. This one of the other effective remedies recommended by our American Cardinal. Social ostracism is a style of correction which the socially inclined social criminals will heed, because it will sting their pride to find themselves social outcasts. All honor to such practical organizations as that of the "Daughters of the Faith",—*Filiae Fidei*,—noble and true born daughters of a living and enlightened faith, who have banded together to protest against the boldness of vice in high places, and to hold themselves aloof from the contamination of those social lepers, the divorcees.

Let these social offenders find at the threshold of every Catholic home not the legend, "Welcome," but the effective barrier, "Ne plus ultra," "Not a step further."

Again it has been shown that the daily newspaper is a breeder of divorce. Patronize our own Catholic papers, in the columns of which divorce is decried and the sanctity of marriage is extolled, and refuse to subscribe for any secular paper which persists in publishing in all its disgusting details the latest putrescent scandal

of the divorce court. To lessen the danger of divorce being increased through immoral literature and plays, the state should exercise a more rigid censorship on books and dramas, thereby ensuring that nothing objectionable would be placed before the public.

Knowing that divorces are easily obtained, young people today are far too ready to marry in haste and repent at leisure. A girl very often marries a man for no better reason than that he wears good clothes, buys her candy, and a man often marries a girl, because she has a pretty face and giggles at his poor jokes. The Catholic Church recognizing the evils arising from hasty marriages has legislated against them in the latest marriage law, and it would be a good plan, if the state took some similar precautions. It is easy here to observe the wisdom of the church in requiring that public notice be thrice given by those who contemplate marriage. By this means hasty and inconsiderate alliances are prevented, and fewer inexperienced young people can make the fatal mistake of rushing headlong into matrimony without any clear idea of what they are doing. In view of the notorious frequency of hasty marriages in our country many think that the state would be justified in demanding of prospective brides and grooms public proclamation of their intention to marry. In doing this the state would only be imitating the prudent rule of the Catholic church. No man and woman should marry until they know each other well, and are certain that their mutual attachment is no passing fancy. Having some previous knowledge of one another is essential for a happy marriage, and here woman can do much to prevent divorce at the outset. When about to marry, men expects absolute purity from the girl he is about to make his wife, and it is a pity that woman does not exact the same from man. A man who has not been scrupulous about his morals before marriage will hardly be scrupulous about them after marriage, once the first flush of love has faded, and statistics show that 800 out of every 1,000 men live immorally before marriage. I appeal to women to use their influence to remove that monstrous evil and injustice of one standard of morality for man and another for woman. Expect and exact as much purity in your husband as he expects and exacts from you, and you will soon see the standard of morality considerably raised among men, and then indefinitely as a cause of divorce will go considerably lessened.

The preceding speaker has emphasized the restlessness of

modern life and its results, flat life and the abandonment of the old-fashioned ideas of the home, as contributing causes of divorce. The method of life in America today, especially in the large cities is extremely artificial. It is filled with unnatural excitements both in business and in amusements. Life is like a violin the strings of which, if tightened to the right pitch will give forth beautiful music, but if too highly strung will break. So it is with life. If lived under normal conditions, it will be beautiful, and arts and sciences will be cultivated, and the virtues will cast their gentle brilliancy of a halo over the whole. Under such conditions life will flow like a peaceful stream to banks of which are the right distance apart to contain its volume of water, but if they are too narrow it will become a raging torrent, and if too wide, the stream will be nothing but a muddy and foul morass. Let us therefore moderate our lives to some extent, let us get away for a while from the mad whirl of excitement, and meditate a little on why we are here, and whither we are tending. Let us strive to re-establish the time honored notions of the ideal home in the breasts of the American people, and tear away the glint and glitter of the tinsel covering which clothes the objects of their lives, and unmask for them the ashes and dry bones that lie hid therein. Let us take as our text the words of the Preacher, "Vanity of Vanities, all is Vanity," and impress upon the mass of the American people that the truest life does not consist in feverish, half-crazed greed for money and cavorting in the social whirl, but rather in the pursuit and attainment of truth.

In regard to flat life I would urge the passage of laws forbidding landlords to refuse to rent flats to people having children, for the present prevalent practice of not having children in flats leads to race suicide and thence to divorce.

Such are a few of the remedies that might be applied with a view to checking the spread of this terrible evil. Let no one imagine that this is not a cogent question, for it is one that the statesmen of our country will have to solve soon, of they would prevent the ship of state from going to wreck on the shoals of impurity and licentiousness. The shores of time are strewn with the wreckage of nations as proud, aye, and prouder than this fair land, that have struck these same shoals, and have sunk helpless hulks into the sea of obscurity and disgrace. Divorce is no peccadillo of our nation that can be overlooked, but a plague that threatens our very existance. It is the duty of every loyal Ameri-

can to fight this evil, but it is doubly the duty of Catholics. We know the sanctity of the marriage bond. We are the heirs of truth and the "faith once for all delivered to the saints", and to whom much has been given from him much is expected. Let us therefore gird ourselves for the battle against divorce. Inspired by our love for the Cross and the Stars and Stripes let us not desist from the struggle until divorce has been effectually banished from our land for remember the fight is for our altars and our fires, for God and our native land.

HIS FIRST MASS.

In Ohio's fertile valley
 Dwelt a lad of tender years,
 In his heart no thought of evil
 Nought he knew of worldly fears.

When life's Spring at last had ^{dd}bubbled,
 And into Summer blossomed fair;
 Entered he the Viatorian's,
 Their religious life to share.

There he tended to the altar,
 Served in place of altar boy;
 Oft he mused "Lord Thee I've chosen,
 Thanks to Thee, Thou art my joy."

Oft the priesthood did he long for,
 On the future oft he dwelt;
 "O a priest could I be ever?"
 Such his thoughts as there he knelt.

When his Autumn's sun rose gladly,
 He had into manhood grown
 "Priest of God" conferred upon him,
 And his face with gladness shone.

At the blessed altar stands he,
 Offering his first sacrifice;
 To his Lord and Savior loving,
 Who ope'd for us sweet Paradise.

Holding now the heavenly wafer,
 Trembling as he speaks the words;
 "Hoc est enim corpus meum"
 Prostrate there his God adore.

Sweetest joy his bosom flooded,
 Bliss unknown "Sacerdos sum,"
 Oh for tongue of saint or angel,
 To express the thoughts that come.

Ope'd wide are heaven's portals,
 A fond mother gazes down;
 Present is the gray haired father,
 Face aglow with joy unbound.

There at Dominic's altar standing,
 Priest he is for ever more;
 Dearest brother in petition,
 Graces for us all implore.

P. F. B.

CLASS PROPHECY.

Harris A. Darche, '09.

IT IS my task this evening to peer into the future and brush away the murky clouds of darkness and ignorance, so that I may see what careers will attend each and every member of the class of 1909. The prophet's task is a most disagreeable one, because he must possess a number of requisites; the fulfillment of which characterizes him as one worthy of belief and admiration.

Although I am not endowed with all the qualifications of a prophet, not possessing the rays of light that adorned the brow of Moses; still I feel that I have one requisite, the quality or that I am the animal which every class prophet is forced to be, the goat.

Fifteen years have elapsed since the class of 1909, bade farewell to the sacred halls of St. Viateur's. The members of this

class are now scattered over this great continent of America and that of Europe.

I had just boarded a train for New York City, where I was going in the interest of the Flat Head Aerial Navigation Company of Kentucky, when I noticed some one in the same coach a few seats ahead of me, a man whose appearance looked very much like one of my former fellow classmen. So being curious to find out who he might be, I advanced up the aisle and no sooner had I approached him than I recognized him to be Stephen Jayne Morgan, whom I had not seen since the eventful day in June, 1909. After a hearty handshake I proceeded to tell him where I was going and on inquiring what his occupation was, he appraised me of the fact that he was the president of the Morgan-Oppenheim Circus Company, and on his way to Skoodic Pennsylvania, where his company was due to show the following Wednesday. Steve very modestly informed me that his company had recently bought out the John Merrick Circus Company, and was now known as the greatest show on earth. Together we recalled the good old days spent at St. Viateur's. During the course of our conversation Steve with the same truthfulness as of yore, told me how he had amassed his fortune until now he is known as the King of the Circus World.

Our voyage was suddenly interrupted at Squeeling, West Virginia, the train on which we were traveling had a head-on collision with a freight train, but we were both fortunate enough to escape without injury.

We were told we would have to spend the remainder of the day in that city as the engine was entirely out of service, and the next train for the east would not leave till 11:30 that evening. So Steve and I proceeded to visit the city, which is very beautiful and has a population of about 450,000. We hired a taxi cab so that we could be driven through all the principal thoroughfares and residence streets. I purchased a daily paper and I was surprised to find on the front sheet a full-sized picture of Adhemar Savary, who had been lately elected a senator from the state of West Virginia. As we still had a few hours to ourselves before boarding the train for the remainder of our journey, we were driven to his residence, which is situated on one of the main boulevards of the city. The house itself is a massive structure of the Gothic style of architecture. We were met at the door by Addie who escorted us into the drawing room where we spent

the remaining hours of the day, in recalling past fortunes; and the good old days spent at college. At 11 o'clock p. m., we bade Adhemar bood-by and promising to visit him in the near future we resumed our journey. After several hours' ride we arrived in Skoodic, where I took leave of Stephen Jayne after many loving embraces.

I arrived in New York City at 9:30 p. m., the next day and by 4 o'clock my work being finished, I took a trip to New Haven, Connecticut to call on William Carroll, who is now director of athletics at Yale university. After Bill left St. Viateur's he studied at the New Haven institution for three years and whilst there he made the football team as halfback. He astonished the football world with his remarkable playing, until now he is looked up to as the greatest player the game ever produced. Upon the completion of his course at Yale, he was appointed head coach and finally director of athletics.

Needless to say my sojourn in New Haven was very pleasant and one to be long remembered. I decided to return to Kentucky by way of Washington, where I intended to spend a day or two in contemplating the marvels of the Capital City. I was about to enter the Congressional Library when to my utter surprise, I met the erstwhile treasurer of the '09 class, Albert O'Connell.

Upon inquiring where he was situated, he told me that he held the Chair of Social Economics at the Catholic university in that city. He had returned several days before from the west, where he had given several series of lectures on philosophical subjects.

Bert is also an accomplished orator and literateur. He invited me to attend a lecture which he was to deliver that evening at the university. The hall in which it was held, is spacious, but nevertheless it was filled to its capacity, and for two hours he held his audience spell-bound. After the lecture we visited the various buildings of the university, which indeed are masterpieces of architectural art. The hour being late we retired for a good night's repose. I left Washington at an early hour the next morning for Kentucky. When I arrived at the office of the company I was immediately sent to Chicago, to complete a deal which the company had been dickering on for some time, and whilst there I attended a ball game between the Chicago Cubs and New York Giants, who have retained the same rivalry as they did in days of yore.

I was surprised to find our two friends, Pop Kelly, who is now the manager of the Cubs and little Eddie Stack, the premier twirler of the team. Pop's team is certainly a whirlwind for they are leading the league in the race for the much-coveted pennant. Promptly at 3:30 o'clock the game opened with Eddie on the mound and the way he mowed down the New York batsmen, was a shame, for he made twelve of them strike where the ball was not. When the smoke of the battle cleared away, the scoreboard announced four tallies for the Cubs and a shout out for the Giants. Pop has gathered around his standard some of the best players of the country and so successful is he in handling the managerial reins, that he is called the Pop Anson of today. Whilst Eddie for the last six or seven years has been the leading pitcher of the National League. Many fabulous sums have been offered by opposing clubs for his release but needless to say Pop will not let Eddie go.

The rest of the year passed without anything remarkable but I was indeed thankful for the joyous meetings that it had brought me, either with friends or with former classmen.

The next year I was sent to Europe by the company. The voyage across the ocean was very stormy, so that I arrived in Liverpool several days late. I staid in London about a week and then proceeded to Oxford university to visit our genial friend, John W. R. Maguire, who holds the chair of Political Economy and who is also the editor of the International Review. Jawn has given to the literary world many instructive books, chief among them are, "The Life of Cayenne Pepper" and "The Musings of Mr. Gush." These books have been spoken of in the highest terms by the various critics of the day.

Whilst in Vienna, Austria, I called on John V. Walsh, who is taking a special course in one of the medical colleges of that city. John has been in the medical practice in Beatrice, Neb., for nine years and has been studying in Vienna for about a year. He has achieved great fame in the medical profession and he is one of the foremost surgeons of the day. He will return to America next year, when he will resume the full charge of the Reed Memorial Hospital, one of the foremost of its kind in New York City. I returned to America the next autumn well pleased with my sojourn in Europe and also with the business of the company which had been very successful.

It was a complete surprise for me to find out that our old

and trusted friend Fred Shippy, otherwise known as "Yam" Shippy, is now the mayor of Tuscaroro, Nev. Fred on leaving school, read law for four years and was admitted to the bar in the state of Alabama, but when the gold fever of 1916 seized the country, Ship migrated to the great west and much to his surprise accumulated a vast fortune. He is very popular throughout the west as a lawyer and philanthropist. Fred showed his Alma Mater that he had not forgotten her, for he recently donated \$150,000 for building a law school. Fred has also achieved some success as an author since leaving St. Viateur's. He has constantly enlarged on his masterpiece, "Pioneer Days in Bourbonnais or Fighting the Indians in 1612." The book has now reached its seventh edition, which demonstrates the merit of the work and with what popularity it has been received by the reading public.

I was indeed surprised several months ago to receive a letter from John E. Perdsock, who is now a missionary father in China. He has been in that vast country four years and has been very successful in converting the natives. He is well pleased with the country and also with the people, although they are not as hospitable as one would wish them to be. Last year he was taken sick with yellow fever and for several days it was a struggle between life and death, but he rallied and is now able to do the missionary work as before.

Our old friend, J. R. Plante is now at the Sioux City college, where he is the dean of the Commercial department and also teaches stenography. The Sioux City college is one of the leading institutions of the Missouri valley, and certainly reflects glory on the Greater St. Viateur's.

The last member of the 1909 class, Victor U. Leclair, is now in Philadelphia, where he owns a large merchandise store.

The '09 prophet's task is accomplished and I hope that it satisfies everyone, or meets their requirements.



THE VIATORIAN

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EDITORIALS.

One of the healthiest signs of the times for the future of America is the rapid stride Catholic education is making in this country. While it is true that we have deplorable conditions to lament in some of the great secular universities, while we are conscious of the thousands that receive a godless education in the lower schools, still is it not true that Catholic colleges, convents and parochial schools are springing up in every section of the country? When was more activity displayed than in these times of the many Catholic educational movements that are set on foot, when was the Catholic press more energetic in decrying Godless education and pleading with Catholic parents to send their children to Catholic schools?

Look into these schools themselves. Are they not filled with

pupils? Look into our Catholic colleges. Every year sees an improvement in the enrollment of students, and every year witnesses the exodus of thousands of these students who fortified with sound doctrines, equipped with knowledge, and tempered with principles take up important positions in world's work.

It is easier to see defects than virtues. Thus the great evils are alays before our eyes and we are inclined in contemplating and deploring them to allow the great good work that is being done to pass unnoticed. It behoveth men to be neither too pessimistic nor again too optomistic, but it is expedient that they remember and follow what old H. Flaccus said, "In medio stat virtus."

Class Day and Commencement



THE forty-first annual commencement of St. Viateur's college, Bourbonnais, Ill., was celebrated with surpassing pomp and spendor June 16 and 17, 1909. Many new features entered into this year's program which cast glory upon the graduating class. The day, as has always been the custom was opened by the celebration of Solemn Pontifical High Mass. Right Rev. Mgr. Legris, D.D., sang the Mass, assisted by Rev. Joseph Pilon, Deacon, Rev. P. E. Brown, C.S.V., Sub-Deacon and Rev. F. Moisant, C.S.V., Master of Ceremonies. A number of priests were present at this Mass. Rev. H. Durkin of Rantoul, Ill., was chosen to deliver the Baccalaureate address and needless to add that Fatheer Durkin was at his best and did full justice to his theme. To sum up briefly his remarks. He paid a beautiful tribute to the ancient fighters for the Faith, then he spoke of the continued struggle the Church has with its enemies and how the modern foe must be fought with modern weapons. The clergy alone must not engage in the fight, but a lay apostolate must enter the field to lend its assistance. He

urged the necessity of layman becoming more and more enthusiastic and aggressive in religious matters very vehemently charging them with more or less supineness in this regard. He closed with a vigorous talk to the graduates of the position and attitude they should assume in the world's great activities.

After Mass the assemblage assisted at the planting of the class tree. It is the intention to have each succeeding class perpetuate its name and to help in beautifying the grounds by the planting of a sapling, which in time shall grow into a stately shade tree. Mr. S. J. Morgan delivered the address in connection with the ceremony. The banquet was held in the spacious college refectory which was filled with guests. F. Shippy, president of the class of 1909, was toastmaster for the occasion and introduced the following speakers: Our President, Mr. E. Stack, '09; The Seniors of Yesterday, Mr. C. P. Conway, '08; Our Friend, E. M. Kelly, '09; Echoes from the Past, Rev. C. P. Foster, '78; Who's Who, Mr. G. M. Mulvaney, '07; Reminiscences, Mr. W. J. Maher, '04; "Semel et Simul," Mr. J. W. Carroll, '09; Juniors of Today, Mr. M. J. Mugan, '10; The Big Four, Very Rev. J. P. O'Mahoney, C.S.V.; Future of the Catholic Graduate, Mr. J. M. Perdsock, '09; The Future "Greats," Mr. F. A. Cleary, '11; Our Professors, Mr. V. V. LeClaire, '09; The Commercial Graduates, Mr. P. H. Baron; The Lowest Rung on the Ladder, Mr. J. V. Cosgrove, '12.

At 7:30 p. m., found the crowd seated on the beautiful "parterve" in front of the imposing porch of Marsile Hall. Electric wires were strung from the porch, far into the lawn. The illumination was splendid. The holding of these exercises in the open air was one of the happiest features of the entire program. After a selection from the college band, Mr. J. Walsh, '09, read the Class History, Mr. H. Darche, '09, the Class Prophecy, and Mr. S. Morgan, '09 the Class Poem. Rev. W. Bergin S.C.V. delivered an address on the Athletes of '09 then followed the Investiture of the Junior Class, and selections by the band.

INTER ALIA.

Bro. Mulvaney, C.S.V., after an absence of over a year has returned again to the college. Back from the sandy plains of Mexico he is now enjoying perfect health.

June 15, Father Breen, C.S.V., sailed from Boston for his first visit to the home of his ancestors. He will visit his many relatives there, but will make a long stay at Fethard, County Tip-

erary. Doubtless the poet priest will drink in long draughts of inspiration from the Emerald Isle which will find expression in his exquisite little poems.

Father Laplante, C.S.V., also has sailed for Europe. He will attend the Chapter of the Community August 15, but previously will tour stately Switzerland and Germany.

We are glad to hear of Rev. J. Munday's achieving such great success at the University of America. Already he has obtained two degrees and is gaining quite a reputation as a pulpit orator.

This year witnessed the forty-ninth commencement of Notre Dame academy, Bourbonnais, Ill. Work on the new convent is progressing rapidly and the sisters expect by all means to celebrate their fiftieth anniversary within the halls of their new and beautiful convent.

The Feast of Corpus Christi was observed in Bourbonnais with unusual solemnity and splendor. The entire village, convent and college marched in solemn procession from the church to the college, thence to the convent and back to the church. Benediction was sung on the facade of the college at the entrance of the convent and in the church. It was an impressive sight to see hundreds of worshippers kneeling in the open air while the solemn service of Benediction was being chanted.

Father Belair, recently ordained, is spending a few weeks in Canada, visiting his relatives and friends.

Father Beaudion has been improving somewhat lately. Confined to his bed for so many months it must be delightful for him to get out into the fresh air.

The Chapter of the Community will be held August 15, 1909 at Brussels, in Belgium. Fathers Rivard, Dugas, O'Mahoney, La Plante of the American province will attend.

Mr. Evans, professor of Rhetoric has been visiting his parents, relatives and friends in the east.

Rev. Wm. Keefe, who made all his classics and philosophy at St. Viateur's, and who counted many friends here among faculty and students, was ordained in Rome June 2. He remained some time in Rome after his ordination and said mass at many of the famous shrines in Rome. Before sailing for America he spent some weeks in visiting many parts of Europe.

July the 11th he sang his first Solemn High Mass at St. Peter and Paul's Cathedral, Indianapolis. Rev. J. F. Ryan C.S.V., of St. Viateur's college assisted as deacon, Rev. Father Maher acted as sub-deacon and Rev. Father Smith, master of ceremonies. Rev

Father Kinkead assisted the young priest. Many clergy were present in the sanctuary.

Father Chartrand delivered a masterful sermon in which he proved by numerous texts and reasonings the divine origin of the priesthood. He alluded very delicately to the honor which came to the parents in their newly ordained son.

In the evening a sumptuous banquet was tendered all the friends and relatives of Father Keefe at their residence. No pains were spared by his parents to make the evening as enjoyable as possible for the guests. Rt. Rev. Bishop O'Donough was among the clergy assembled.

Old college chums who came to show their esteem for Father Keefe, were James B. Shiel, Francis Donovan, Arthur Mativ, Thomas Navin, Francis Munsch and Paul Berry.

The Annual Retreat of the Community which opened June 26 under the direction of Rev. Father Daly, S.J., was brought to a close July 4. At the end of the retreat the solemn ceremony of the vows and the promotion took place, conducted by the Very Rev. Charlebois, Provincial of the American Obedience. The entire Community marched in grand procession from the parlors of the college out and around the porch and thence to the main altar of the chapel. At the foot of the altar Bros. Brady, Rinella Marzano made temporary vows. Bro. Mulvaney renewed his vows and Rev. Fathers Rheams and P. E. Brown offered to God perpetual vows. Rev. J. G. Vien and P. F. Brown, together with Bro. W. Remillard were admitted as Major Catechists in the Society.

Father Daly spoke a few touching words in connection with this august ceremony and after the celebration of Solemn benediction and the Papal blessing the procession wended its way back to the parlor chanting the Te Deum.

THE FIRST COMMUNION CLASS.

One of the most impressive ceremonies incidental to the closing of the school year was the reception of their first Holy Communion by the following boys: Edwin Daly, Raymond Dunne, John McMahan, Harold Tatro, Webster McGrann, Watson Joyce, John Gleason, Charles Conklin, Cyrillus Marks.

Solemn High Mass was celebrated by Very Rev. C. Fournier, C. S. V., who prepared the boys for this, the greatest event in

their lives. Rev. J. Pilon acted as deacon, Rev. P. F. Brown, C.S.V., sub-deacon, Bro. A. Rinella, C.S.V., master of ceremonies. Surely there is no earthly sanctuary wherein the Divine guests enters more lovingly than the purified heart of innocent youth.

For on this momentous occasion the young soul glistens with the rays of supernal love, and emits those fragrant odors of heavenly sweetness which only angelic souls may breathe. As those pure, young hearts approached the Holy Table their reverence and devotion was extremely edifying to all who witnessed them.

No wonder was it, that tears of joy coursed down a mother's cheek, as with fervent gratitude she thanked Our Savior for the blessings of her boy. But as there is no earthly joy entirely free from thoughts of sadness, a mother's joy on the morning of her boy's first Communion is no exception to this universal mingling of the bitter with the sweet.

She fully realizes the dangers that lie along the pathway of life, unnoticed now by the eyes of youth. And her joy is alloyed with sorrow at the thought that perhaps a few years hence, this fragrant purity in the heart of her boy, may be destroyed by contamination with the world's corruption.

The sermon for the occasion was preached by the Rev. P. F. Brown, C.S.V.. Father Brown took for his text, "Having loved his own who were in the world, he loved them unto the end." St. John, chapter 13.

All who listened to the young priest were pleasantly surprised with his first sermon delivered at the college. For in fervent tones indicative of feelings consonant with the solemnity of the occasion, he forcibly demonstrated to love of God in the institution of the Holy Eucharist, earnestly exhorting them to be always prepared in purity of heart, to receive Our Lord in the

"Sacrament of His Love."

Oh may those souls so pure and sweet,
Be e'er prepared their Lord to meet;
And may their love for things divine,
Increase with years till life's decline.
No budding rose with sunbeam blest,
Such fragrance holds as youthful breast;
Nor purest lily half so fair,
As when Our Savior first dwells there.

W. J. S.



VALEDICTORY



F. SHIPPY



REAT and glorious is this day which marks the successful termination of our college studies. Gratitude for the past, joy for present success and concern for the future, all presently strive for the mastery of our hearts and tongues. Is it not true, indeed, that graduation from a Catholic college is as beautiful, solemn and significant as a baptism? For through this mystic rite of spiritual filiation we become full fledged sons of Alma Mater, the true born heirs of her glories in Catholic scholarship past and present, the logical perpetuations of her ideals, and the loyal defenders of her ever cherished name and fame.

We are today signed with the sacramental mark of the catholic graduate, a seal as ineffaceable as it is sacred, a badge as honorable as it is indicative of gravest responsibilities. As the the neophyte renounces whatever is inconsistent with the Christian life, so must one stand ready solemnly to reject and condemn whatever is inconsistent with the dignity of Catholic scholarship, whatever would mar the lustre of our Catholic citizenship in this great country. Hence it is that, ere we receive these diplomas and take our leave, we think it meet to repeat our profession of faith in Catholic education and to pledge our sacred honor to carry out in the measure of our capacity the inspiring teachings we hold locked up in our souls.

The time to learn in college has finished, and now dawns the hour to do, to accomplish things outside the college walls. Youth is a time of holiest enthusiasms, of stimulating hopes, of fond ambitions and highest aspirations; youth, conscious of its yet unspent power, confident in its skill, eager to try its energy, impatiently awaits the moment when it will display its splendid activities of the great world field of achievement.

A school that does not kindle in youth enthusiasm for the nobblest causes, for God and country, for Church and home, is an intellectual and moral cold storage, a refrigerator, a mausoleum of social mummies at best. St. Viateur's has been for us a source

of inspiration of high ideals of individual and social life, it has aroused in us enthusiasm for the love of things most deserving the admiration and consecrated service of all men and especially of cultured men. Here we have learned to look upon the Church through the eye of history, to know her through the writings of sages and poets, who, like the great St. Thomas and Dante, have shown us the fine logical adjustment of her doctrines and the spiritual beauty of her soul saving mission; and hence we admirably and lovingly look up to the Church as the fair, the lovely white robed Spouse of Christ, worthy of the chivalrous service of every catholic and especially of those who have the privilege of knowing her best. Hence we feel that our first and sacred duty is to pledge our unswerving fidelity to the Church by ever living the catholic life and to take up her defense against her assailants. In this way alone shall we prove worthy scions of our Catholic Alma Matar. This means that we are to be active in positive well-doing, in the practice of our religion, in the promotion of the good works she blesses and fosters, and in the final attainment of holier lives. It means that we must be likewise active and militant against the teachings, practices and institutions which oppose her.

You my fellow Graduates, know with what zest we whetted our weapons to fight her enemies and how we plied our foils in our oratory class in many a heated debate, how we combated modernism, indifferentism, socialism, divorce and other errors. Those are some of the monstrous doctrines we must stand against in real life, if we would be true sons of St. Viator's and genuine catholics.

We further pledge ourselves to demonstrate on the plane of civic activity that the Catholic is the best American citizen. Our logic forces us to practice the best citizenship. We have been taught here the fundamental truth that civil society is the work of God through nature, that all authority is from God, that the right to govern the nation comes from God through the people, that he who resists the ordinance of the state resists God, that just laws are binding in conscience, and that consequently it is sinful to violate the just laws of the state.

As catholic citizens therefore we have the highest conception of the dignity and worth of the state. It is not for us the capricious handiwork of woodland savages, but an institution planned and willed by God in harmony with men's natural inclinations and needs and duly established by mankind in conformity with the

natural law. The state for us is something sacred, a moral entity, that demands reverence and love because it has in it something divine. Hence no patriotism can be more solidly grounded or more intense than the love we Catholics bear our country.

We love America because she stands for liberty and order, for opportunity and prosperity; we love her for her strength and her beauty, because we deem her the best country under the sun and her flag the fairest of all national conors that flutter o'er land and seas. If there is any privilege greater than to be simply an American it is to be a Catholic; but there is no greater gift or privilege than to be an American Catholic.

Have I not said enough to imply that we go forth eager to defend our country from her manifold internal enemies, from corrupt officialdom, from anarchism and socialism and all unpatriotic politicians and revolutionists? Eagerly we go forth to grasp the hands of those valorous champions of both church and state, that splendid band of men already engaged in the great life achievements, the noble alumni of St. Viateur's college. We are today signed as comrades of that brave battalion in the goodly army of Catholic college graduates. We feel closely bound in the links of the solidity of college honor and go to win gloriously or to die honorably in the combat.

These pledges, Rev. President and Professors we deposit gratefully in your hands. We know of no better way to thank you for the education you have given us than to assure you that we shall endeavor with all the spirit you have infused in us to be good Catholics and good Americans.

Farewell, Rev. Fathers and Brothers. Farewell, Fellow graduates and college friends.

ATHLETIC NOTES

JUNIORS.

Since the publication of the last Viatorian the Juniors won the fifteen and seventeen year old championship of Illinois, thus closing the most successful season in the history of that department.

May 23, the Tigers, the best amateur team in Chicago, came down with the intention of trimming the Juniors in grand style. Manager Hearn chartered a special car on the interurban and sixty rooters came with the team to help them trounce the Juniors. But great was their disappointment when the uniors defeated them in a fast eleven inning game by the score of 4 to 3.

Smith, the visitors' pitcher, had the Junior Saints at his mercy up to the eighth inning, only one hit being made off his delivery, while the run column was a blank.

The visitors scored two in the first inning and one more in the fifth, while the Juniors drew blanks till the eighth. O'Brien opened this inning with a hit. Ledoux was hit by a pitched ball. Cunningham knocked out a double, scoring O'Brien and Ledoux. Leonard got a hit scoring Cunningham and tying the score.

In the eleventh inning Legris hit one to right for two sacks, Lyman sacrificed him to third. Leonard, who brought in the tying run, singled, scoring Legris with the winning run.

The same team will be back next year to uphold the championship. The score:

Juniors	R	H	P	A	E	Tigers	R	H	P	A	E
O'Brien, 1b.....	1	1	10	0	0	Murphy, 3b.....	1	1	1	0	1
Ledoux, lf.....	1	0	1	0	0	O'Connor, 2b.....	0	0	3	4	0
Purtell, p.....	0	1	1	7	0	Creighton, 1b.....	1	1	7	0	0
Cunningham, rb.....	0	1	2	0	0	Leeson, rf.....	0	2	0	0	0
Doemling, ss.....	0	0	1	5	0	Hoy, lf.....	0	0	3	0	0
Legris, c.....	1	1	14	0	0	Arden, cf.....	0	0	1	0	0
Tynan, 2b.....	1	0	3	2	0	Smith, p.....	0	1	0	2	0
Bartleman, cf.....	0	0	0	0	0	Hearn, c.....	1	2	14	0	0
Leonard, rf.....	0	2	0	0	0	Clark, ss.....	0	2	2	1	0
Corcoran, cf.....	0	0	1	0	0						
Total	4	6	33	14	0	Total	3	9	31	7	1

Juniors.....	0	0	0	0	0	0	0	2	1	0	1	—4
Tigers.....	2	0	0	0	1	0	0	0	0	0	0	—3

You wouldn't need to be gifted with the prophetic vision to foretell that Eddie Stack, our star twirler of '06-07-08-09 would some day don a major suit. But really it was a surprise to hear that he stepped into the league, with lines of his commencement speech still running through his head and before he had time to translate his A. B. True it is, however, Stack is with the Sox, with Murphy loud in his demands, trying to land the prize on his side. The days of Cub faction and Sox faction may well say good-bye now for wherever Eddie is that team will be the strong favorite at S. V. C.

We notice that he is doing good work in the meantime for the "Semi-pros," and we feel justly proud of the excellent product of St. Viateur's. As often as Eddie's star shines it reflects luster on the old Gold and Purple, making it resplendent in bright light in his glory.

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