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BACCALAUREATE ORATION.

Delivered by Hon. J. P. McGoorty.

There are memories, which like the beautiful after-glow of a brilliant sunset, brighten and illumine our skies, and reflect to us hope and inspiration to face that world that lies beyond the horizon of our vision. The most cherished and brightest of these, ever shedding love's radiance along life's rugged way is the memory of mother. Her love, her devotion, her prayers, come back to us through the years, like blessed incense from Heaven.

For you today, the "Golden gates of active life" open wide, and many of you will say a last farewell to your foster mother, your beloved *Alma Mater*. Closely interwoven in the woof and warp of your future lives, will be the happy memories that cluster around these classic walls. Your horizon is about to widen. You are standing on the threshold of the great outer world.

There you will exercise the proudest prerogative of free men, the sovereign, God-given right of American citizenship. Love of country is next to love of God. As an integral part of that body politic, you are called upon, and it becomes your duty to earnestly assist in solving the gravest problems in our country's history.

New and wonderful conditions have arisen in our industrial and political world; that must be met with the best thought and most unselfish patriotism.

We are face to face with mighty forces that, unchecked, threaten to shake society to its very foundations, and menace the very life of the Republic. Corruption in public life, stalks boldly and brazenly in the full glare of the noonday sun. The aggrandizement of wealth, the combination of capital and the narrowing of the scope of human endeavor exists as never before. Follow the teachings of the fathers and contend for those eternal principles of justice and right, upon which our government is founded. Keep the proud title of American citizenship

unsullied before the world, and let "Old Glory" "By Angel Hands to Valor Given," ever wave over a free people.

Lincoln has well said: "A nation's bulwark of strength lies not in its army or navy, but in that spirit of liberty which recognizes the heritage of men, in all lands, everywhere. Destroy it, and you have sown the seeds of despotism at your very doors, and become the willing subjects of the first tyrant that rises among you."

Be true to your ideals, and be guided by the precepts and sacred memories of this venerable institution.

God give us men. A time like this demands strong minds,
Great hearts, true faith and ready hands.

Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honor, men who will not lie,
Tall men, sun-crowned, who live above the fog,
In public duty and private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and little deeds;
Mingle in selfish strife—lo! Freedom weeps.
Wrong rules the land, and waiting Justice sleeps.

Accept my sincere congratulations upon the happy and successful completion of your course of study.

May your hopes for the future be fully realized. And when, at last, you stand in the rugged glow of life's sunset, may the memories of life's work, nobly done, fill your souls with sweet solace.

In the words of another, "the grandest thing, next to the radiance that flows from the Almighty throne, is the light of a noble and beautiful life wrapping itself in benediction 'round the destinies of men, and finding its home in the blessed bosom of the everlasting God."

EPISCOPACY IN HISTORY.*

The history of the human race is the history of its great men, its great thinkers, its great leaders, its great moral heroes. Strike from the pages of Grecian history a dozen or half dozen immortal names and that famous people, the intellectual leaders of the world, become as uninteresting, as un instructive, as unworthy of remembrance, as the savage hordes of barbarians who roamed the trackless deserts of Syria or the wild, wind-swept plains of Tartary. Had not the eloquent voice of Cicero found a responsive echo in the hearts of all cultivated men in the generations that succeeded him; had the glowing fervor of Virgil's poetic genius been quenched ere it had burst forth into undying song; had the storied page of Livy left unrecorded the illustrious deeds of Rome's great heroes, Rome would have been but a name, known only to a few students of antiquity, with no power to influence the minds of men, uncrowned with the glory of departed centuries.

If it be true that great men in their short lives have exercised a powerful influence on the destiny and progress of nations and of peoples, who can measure the moral and intellectual influence which that grand, Christ-appointed institution exercises on the minds and wills of men; that institution which has withstood the storms of twenty centuries, and is as young and vigorous to-day as when Rome from her seven hills extended her sway over the world,—the episcopacy. Can anything be more flattering than the tribute which the historian Gibbon pays to the episcopacy of France. "The bishops of France," he says, "buildded up a nation as bees industriously build their hive," and the glorious work which these prelates did for sunny France, the pride of the nations and eldest daughter of the church by cultivating the seed planted in her generous soil in apostolic times by St. Denis, was repeated by other Episcopal ministers in behalf of other lands. It was repeated by St. Patrick, who taught the faith to the faithful Irish, by St. Augustine, who converted the English, by St. Bonafice who christianized the Germans, and thus on and ever through the long period of centuries ceaselessly wrought the episcopate until every tribe of Europe shared the blessings of Christ's religion pure and undefiled.

Let us turn our face to the dawn of Christianity and watch the course of this new force infused by Christ into the bosom of society, as it travels down the centuries, carefully consider-

*Bachelor's Oration.

ing and impartially judging the part it plays in the moral and intellectual development of the nations with which it comes in contact. Scarcely had the first bishops been consecrated by the anointing of the Holy Ghost when they began to give to men the sublimest lesson of heroism, loftiness of purpose and unconquerable devotion to truth and duty. When St. Peter stood before the Jewish Sanhedrim and refused obedience to its iniquitous commands he introduced into society a principle which was destined to regenerate the world. Here was the first example in history of a man without weapons in his hands, without powerful followers who would defend his principles at the point of the sword, hurling a defiance in the face of wrong and injustice even though they were armed with power to smite him to the earth. By this first bishop the sublimest words ever spoken by man were uttered: "It is better to obey God rather than man." These are the words of a God and the heart that does not thrill at their lofty import is naught but dust. The Omnipotent Himself must have given the same reply the same demands. Here is the key-note of that exalted teaching whose mighty voice has gone forth unto the end of the world and whose principles and dogmas are as fixed and immutable as the throne of the Eternal.

What wonder then if, fired by the teaching and examples of these fearless bishops, an invincible army of martyrs sprang into being, before whom tyrants were powerless and oppression in vain? Men whose lofty spirit no more quailed at the gleam of the executioner's sword than did the waves of the ocean at the chains with which the Persian fool ordered them to be beaten. Here at the beginning of its career you find the episcopacy giving a death blow to that gigantic monster of the ancient pagan world-slavery. Not by political revolutions in which the social fabric is reduced to a hopeless mass of ruins and plains are fertilized by human blood, but by the force of exalted principles in which nothing so gross, so vile, so degrading can long exist. Think you that men who feel themselves akin to angels are apt subjects for the thralldom of slavery? That such an institution can long survive among men who look upon death in a righteous cause as a matter of supreme indifference, nay as a priceless blessing? When the episcopacy, the standard bearer of Christianity unfolded its fair banner to the breezes of heaven, it embraced in its ample folds the trembling and unprotected form of a poor slave, and at its magic touch the shackles

of bondage fell from his limbs. He ceased to be mere property to be disposed of at the whim of a cruel master, and resumed his rightful place among God's creatures, as a human being, with all the nobility of origin and grandeur of destiny which that name implies, and can we forget that the councils of the church, which always largely consisted of bishops, threw open the sanctuary as an asylum for the oppressed slaves? That they ordered the sale of the precious vessels of the altars for the redemption of slaves and captives? That they encouraged those orders of noble, brave and heroic men who were ready to exchange their property and even their liberty for countless wretches that groaned beneath the cruelty of merciless masters. Such and like practical measures the bishops of the church adopted in their councils of Toledo, of Rheims, of London, of Armagh and of Coblentz. And who does not remember that in our own country the earliest and grandest champion of the rights of slaves was a bishop, the immortal Las Casas? Did the episcopacy render no other service to mankind, it would be worthy of everlasting gratitude and eternal remembrance. But with the pages of history open before us it will be easy to show that it has scattered blessings along its path with an unceasing profusion.

When the power of Rome was shattered by the irresistible shock of the Northern barbarians and the only right recognized was the right of the sword, did not the episcopacy stand as a wall of brass between the arbitrary will of cruel and powerful rulers and subjugated people? Did not fallen civilization find a secure asylum in the institutions founded by the popes and bishops, Europe would be as uncivilized, as unenlightened as is Asia or Africa. A bishop—St. Leo—arrested the progress of the fierce Huns under Attila who swept over the fairest provinces of Europe like a desolating hurricane leaving naught behind but destruction and ruin. A bishop—St. Ambrose—boldly reproved one of the mightiest of the Cæsars for a lawless exercise of power and forced him to do penance for his iniquitous deed.

With the church the word liberty has always been the symbol of a sacred thing, and hence when along the course of Christian ages we look for the most zealous guardians of the civil and religious liberty we find them arrayed in the majestic robes of great churchmen, standing and pleading for the universal recognition of human rights, between the cathedral and the capitol. Thus a Thomas a' Becket guarded unto very martyrdom the

liberties of the church, and Stephen Langton at the head of the English barons compelled King John to sign the Magna Charta, which has since become the fundamental law of almost every free country and is the seal and sign of civil liberty the world over. And, in our own country, have not the Hughes, the Carrolls and the Englands thrown the whole weight of their great power upon the side of American liberty? There is not nor has been any great bishop who has kept aloof from aught that is of human interest.

But it is not only in the social and moral sphere that the episcopacy had contributed to the uplifting and ennobling of the human race. Mankind is also indebted to it for its intellectual development! Behold the first bishops setting forth on their mission of Christian enlightenment! How blessed must have been those people whose fortune it was to listen to the great doctors of the church whose brow was all radiant with divine light, as they descended from the sacred mountain of knowledge! To listen to an Augustine, to the Cyrils, the Gregories, an Anselm, a Lanfranc; to see the fullness of truth in all the brilliant lights that shone through the so-called dark ages; these profound teachers and bishops of Europe; those scholars and saints of the ages of faith! The shadows of ignorance flee from before their face as the shades of night before the morning sun. Their successors take up the work and wherever they go schools, colleges, and universities spring into being. I have but to mention Oxford, Cambridge, the University of Paris, Salamanca, Bologna, which owe their existence to the fostering care and ardent zeal of popes and bishops in the cause of Christian education. These magnificent monuments of learning will forever stand as eloquent witnesses to the fruitful efforts made by the episcopacy to diffuse education and enlarge the scope of human knowledge.

Therefore do we, in this holy year, delight to look upon the glorious achievements of our faith, to better realize the magnitude of the debt of praise and gratitude we owe to God and His church. Hence we love to keep our eyes fixed upon those leaders in Israel. Those guides of God's people, our bishops, to learn from the history of Christian ages that lesson of loyalty, love and reverence which will insure our own highest good and the world's safest and grandest progress. Rightly, therefore, does this institution rejoice that from her halls has come forth one of those intrepid champions who never falter in the defense

of truth and righteousness; one of those brilliant lights that ever lead men onward and upward to a purer and more Christ-like life. One whose eloquent voice bears messages of truth and beauty of peace and love. One who by the transforming power of truth is destined to exercise a vast and beneficent influence in society, especially in the great archdiocese wherein his field of labor lies. May he ever be a worthy successor of that grand line of pontiffs who are giants in intellect and saints in sanctity. May his life be long and full of zealous endeavor. Bishop of God's indestructible church, your exulting *Alma Mater* looks down upon you today and blesses you, and twenty centuries of Christian episcopacy look down upon you from high heaven.

D. B. HAYDEN, 1900.

THE AGE OF PERICLES.*

When the name of a people survives the lapse of well-nigh thirty centuries and still continues to occupy an important place in the remembrance of men, we may safely conclude that this was a great people; but when the monuments of that people's genius not only survive and bid defiance to the ravages of time, but continue to be the admiration, the delight and the inspiration of these far distant centuries, then must we conclude that this was one of the grandest races of which history has a record. Such were the Greeks; a nation, which forms one of the brightest jewels on the brilliant crown of history; a nation leading in almost every intellectual pursuit; which in art equals if not excels all others, in literature occupies one of the foremost ranks, in philosophy claims some of the greatest geniuses, and in oratory is awarded the laurel of superiority.

It was in the age of Pericles that Greece reached that degree of splendor beyond which the human mind seems incapable of passing. Athens was thronged with a magnificent array of mighty geniuses whose grand achievements in art, philosophy, and eloquence are universally admired. Socrates opened a wider scope to the minds of men. He exposed to the world wonderful discoveries in the field of philosophy—discoveries which exalt him to the distinguished position of the first great philosopher. He taught with untiring zeal his knowledge to others and tried to point out to them the road to honor and virtue. He endeav-

*The prize oration delivered in the oratorical contest.

ored above all to teach the young men of Athens; to form their hearts and minds, and guide them that they might walk unhurt through the trials that beset their paths. His whole life we may say was given up to the instruction of the rising generation of Athens. And then to think that his labors should be rewarded, not by raising him to the highest honors that could be conferred upon him, as he deserved, but by giving him his death warrant. Oh, Greece, no greater crime is written in the annals of thy history; no greater example of your ingratitude than when you stanchd the life of this your greatest genius.

Plato, the worthy friend and disciple of Socrates, followed close in his master's footsteps and helped to refine the knowledge handed down to him by his noble master. Not only did he display his knowledge to the age in which he lived, but he preserved it for the minds of all ages, and his productions still live as examples of most subtle reasoning and most beautiful language. It is to the highly poetical and brilliant language of Plato that the eloquent Cicero pays this lofty encomium: "If Jupiter were to speak in the Greek tongue, he would use the language of Plato."

Not only did philosophy reach its zenith in this age, but the period produced some of the grandest orators who ever hurled forth the thunderbolt of eloquence at tyranny and oppression. It was the mother of eloquence—the seed from which all eloquence grew—eloquence which springs from the soul, beautiful, sublime and grand—not eloquence which receives its inspiration from personal benefit or private gain, but eloquence which glows with the fire of enthusiasm, that carries everything before it like a mighty torrent. Among the stars that shine brightly in her galaxy we see with delight Pericles, one of the most brilliant and persuasive orators of his time. This able statesman, sublime orator and great politician governed Athens successfully for forty years, not more by his judicial management of the governmental affairs than by his powerful eloquence, a task by no means easy to perform because of the intense love of the Athenians for liberty and their hatred of all restraint upon their freedom. Had not Pericles fired the minds of the Athenian youths, the world would have been deprived of some of her most powerful orators, for it was he who gave the first impetus to eloquence; he who, as it were, planted the tree of eloquence in the Athenian heart, which grew and blossomed and at last bore its golden fruit in Demosthenes—a name synonymous with

eloquence. What voice has echoed through the ages with such restless force as that of Demosthenes? So great is his literary merit that the brilliant Cicero compares him to a river of gold. His fiery words burst through the barriers of prejudice, enter the very citadel of the soul, and compel the hearers to immediate action. He comes to the aid of the Greeks like a savior, when they are in their greatest danger; and when they are about to yield their country and their freedom to Philip, he wakes them from the lethargy in which they lay, shows them the oppression of a heavy yoke, invokes them, encourages them, fills their hearts with love of country, and at last wakes the spirit of their ancestors in their hearts and makes them rise as one man to defend their country and their freedom.

Notwithstanding the numerous intellectual giants who appeared upon the arena of philosophy and oratory, equally numerous and brilliant have been the masters who appeared in the domain of art and literature. Although the ancient Greek had no models to copy and were guided only by their inherent love of beauty, yet did they produce some of the masterpieces of architecture, painting and sculpture. The magnificent edifices erected during this era still remain as models to those who aspire to any perfection in architecture. And though the power of Greece is fallen and the type of the ancient Greek extinct, yet do the ruins of these monuments still stand upon the site of ancient Athens as silent witnesses of the culture and refinement of this age. Closely connected with this art is the name of the history-extolled Phidias, the greatest of all architects. It was he who erected the magnificent golden statue of Minerva, so highly prized by the best judges of antiquity; it was he who planned the construction of those marble piles which still are considered as examples of most skillful workmanship and give to Athens the name of "Mother of Art." He came when architecture was only half developed and like a magician he raised it to the heights of perfection. And the parthenon, though stripped of its immortal frieze, still looms up on the rock of the Acropolis as a vision of beauty. Adorning the superb temples of Phidias were the paintings of the renowned artists Zeuxis and Parrhasius. The grace of their pictures and the richness of their coloring have been equalled only by the greatest masters. And even though these masters may have equaled them in their productions it can hardly be said that their genius was so great because they were provided with all the materials

necessary for painting and were taught by great masters; while the Greek artists had none of these advantages. These two artists shed a halo of glory over the Greek nation like the hues of the setting sun and raise her to the pinnacle of fame.

Walking hand in hand with painting is literature; one a portrait in colors, the other in words; and as they are so closely related, so have they progressed together in this age. Sophocles and Euripides opened the fountain of poetry and let its strains flow freely forth to charm the ear and please the minds of all generations. In elegance of language, felicity of expression, and truth in portraying characters, they rival our immortal Shakespeare, and certainly occupy the second place in the ranks of dramatic poets. Moved by their intense feeling they pour forth a stream of melodious harmony from the temple of poetry, like the Aeolian harp attached to the trees of the forest which sends its music out on the night air as it is touched by the breath of the zephyr.

Along with the other great fields of learning, philosophy, oratory, and art—literature moulds this era into the most perfect that the world ever beheld. How glorious it is for Athens to have borne so many men illustrious in the arts of war and government; in eloquence, painting, and sculpture to have produced more great men than any other city; to be the model in almost every sphere of intellectual activity; in a word, to be the abode of polite learning and a school for all nations.

What period of the world's history shines with such luster as this magnificent era in which splendid geniuses like luminous suns thickly studded the intellectual firmament. There have been other glorious ages in history, but none which have been so well rounded, none which have possessed so many great men in such variety of occupations living at the same time. The age of Leo X, the period of the fine arts, when a Michael Angelo and a Raphael painted and sculptured, possessed artists who equaled those of the age of Pericles, but great men in other branches were almost wholly wanting and we observe no philosophers, no poets, no orators, who approach those of Athens.

Bossuet and Fenelon the orators, and Moliere the comic poet of the age of Louis XIV may compare favorably with those of the age of Pericles, but in what other department of learning have they advanced? What philosophers, what painters, architects, or sculptors does it possess equal to those of Greece?

The Elizabethan period in the persons of Shakespeare and Bacon has a dramatic poet and a philosopher who may rival those of Greece, but no man of other spheres of knowledge lifted his head above the horizon of the common scholar. No philosopher taught; no orator poured forth his fiery words into the ear of the world; no painter, sculptor, nor architect charmed the eye as in the extraordinary age of Pericles.

The age of Leo X was artistic, the age of Louis XIV eloquent, the age of Elizabeth literary, but the age of Pericles united them all into one magnificent era. This period like the highest peak of the Alps lifts its glory crowned head far above the heads of other ages and proudly asserts its superiority. May the geniuses of its philosophy teach and enlighten us; may its attainments in art form our hearts for the love of grace and beauty; and may the voices of its orators ring sweetly in our ears and guide us as the voice of Demosthenes guided the Athenians.

ARTHUR F. HANSL, '03.

"THE MIDDLE AGES."*

When turning over the pages of the world's early history, we find a period which demands our highest admiration; a period whose characteristic is a spirit of chivalry, a love of virtue and learning; a period during which Divine Providence seems to have bestowed upon the world, men, whose hearts were the homes of wisdom and whose giant minds have never since been equaled. It is the middle ages. Strange to notice some modern writers prefer to find in the condition of society during these ages only a fit subject for hostile criticism; they are pleased to tell us that these are the ages of servitude, the ages of depravity, the ages of ignorance,—the dark ages. They are unable to understand why the records of these ages should fill so many bright pages in the history of the world; and this because prejudice is rooted in their hearts. They make the very common mistake of imagining the men of other times to be like ourselves, communicating to them our ideas, manners, inclinations and temperaments, and after having fashioned men who exist only in their imaginations, they demand from these a development corresponding to ours, forgetting the fact that individuals in times gone by were not the individuals of today, and that what was perfectly regular and ordinary a few centuries ago is now regarded as semi-barbarous.

*Oration delivered in the oratorical contest.

But to make a fair and impartial review of the middle ages we must first of all acquaint ourselves with the men who then lived, their institutions, their governments, their civil and moral character, and, as in the history of all ages, we must expect to find some irregularities, some objects of an unpleasant aspect occurring between the years 500 and 1300, for we seek in vain for full conformity with our ideas even in this enlightened age.

If we look around we find that nature herself is varied. She presents huge chains of mountains and fearful precipices in contrast with wide and smiling plains; we see her rich and grand, lavishing her treasures in disorder, hiding her most precious stones and valuable veins of metal in masses of earth; yet, it is this apparent disorder which makes up the admirable whole on which our eyes delight to rest; so with society in the middle ages: frequently offering no appearance of order or concert, and yet we behold its onward march, from ignorance to knowledge, from slavery to freedom, from a state of corruption to a state of sanctity and virtue. This is the march which gives character to the middle ages, the ages which are pre-eminently the ages of learning. Here arises a new kind of men, all animated by a love for knowledge, all responding to the voice that calls them forth from the shades of ignorance to the region of science and virtue. What a noble and sublime spectacle! Youths thirsting for knowledge come from the most distant countries to the chairs of St. Thomas, St. Bonaventura, Albertus Magnus and Abelard, wending their way on foot through countries with which they are unacquainted, exposing themselves to all climates and seasons; not with a view of learning only what will in after life serve their own personal interest, but for the sake of emerging from that chaos of darkness into which the fall of the Roman Empire had driven them.

In what ages of the world's history do we find continental Europe undergoing such a happy transformation? The dignity of woman is no longer trampled on by the savage or semi-barbarian; the slave is no longer considered inferior to the free-man; the long-haired king is taught to wear a Christian crown, and each individual is impressed with his responsibility to God. However, it is only when we compare the state of society at the beginning of the middle ages with the state of the same at their close that we can fully realize the magnitude of the transition.

We pass, therefore, to the state of society in the fifth century; and here what do we meet? We find Europe lying pros-

trate like some shattered form under the lowering clouds of barbarism; we feel our hearts oppressed with a sense of the universal degradation into which woman had fallen; we shudder to think of the deplorable condition of the slave who was looked upon as an accursed being from his birth to his death, and of a different nature from the freeman.

Society was a corrupted mass; conquest and the right of the strong to oppress the weak, its only object of glory. But there comes a change. Year after year, from the beginning of the middle ages we see this mass of immorality and degradation decreasing until finally we behold society regenerated; until we see the pagan doctrines of Plato, Homer and Aristotle laid waste; until we see woman looked on as the type of Mary standing at the foot of the cross on Calvary; until we hear the great and noble principles of fraternity proclaimed; until we see millions of unhappy slaves awake from their painful dream to find themselves in the light of day; no longer to be regarded as inferior to freemen; no longer to be sent adrift on a cold and heartless world to starve to death or to be devoured by wild animals. And notwithstanding all this, are we to hear the ages which brought about this happy renovation characterized as the ages of darkness? Are we to remain silent when we hear these ages called the ages of ignorance,—and this, too, when Europe was the home of so many, and such eager candidates for learning, and the garden in which flourished so many giant minds and noble souls? Surely not! They are the ages of learning: they are more, they are the ages of chivalry and the ages of the immortal crusaders; and what a beautiful admixture of heroism and religious inspiration did these embody! Here under a curiass of steel we find hearts pure, zealous, and bold; men marching to a sacred battle behind the red cross. Compared with this immortal rising, to what amounts the lofty deeds of the Greeks chanted by Homer and Virgil? Greece arises to avenge an injured husband, Mediæval Europe, to redeem the sepulchre of a God. Compared with this noble spirit of chivalry, to what amounts the age of Pericles so much extolled by modern writers as the age of culture; the age when the hopes, the aspirations, and the endeavors of men were wholly centered on their own temporal prosperity; the age when no loftier ideas, no higher motives than self interest were inculcated?

What a change! The word which now echoes in the ears of men is the divine keynote, "What will it profit a man if he gain

the whole world, and suffer the loss of his own soul;" words which thrilled the hearts of men; words which encouraged them on their blood-stained journey; words which calmed that turbulent sea of conquest and bade the bark which was laden with the destiny of man, sail on over calm and undisturbed waters. Schools, convents, and churches are erected everywhere over the face of Europe, for these are the ages, not of culture alone, but of faith, of chivalry, and of intellectual activity, and once more, are we to hear them called "The Dark Ages?" Are we to hear them calumniated by a few narrow-minded men in our own age who are prompted by envy to find fault with every excellence that is a reproach to their own unworthiness; these ages when the chains that bound the slave are broken; when the king as well as the lowly peasant bows with respectful reverence to the infallible teachings of the church? As well might our modern writers tell us that this our own age is an age of darkness when by the progress of man's intellect we are enabled to prolong the life of our fellow men; when we can illuminate our cities and homes with the brilliancy of day. Yes, in this age in which we have looked into the very heart of the sun itself in the heavens, and know of what it is made; in this age we see the earth grow from a fireball to be the home of man; when we have learned how to walk secure in the depths of ocean, to soar in mid-air and to rush our unimpeded way through the stony hearts of mountains; and yet, they might tell us that the sixteenth century was an age of greater enlightenment when the hundreds of villages with their schools, convents, and churches were laid in blackened ruins by agents of Queen Elizabeth; when the bells that pealed forth the Angelus from their lofty steeples were answered by the ring of the tyrant's axe; when priests were driven to the mountain side or into the bowels of the earth to offer the Holy Sacrifice; when venerable prelates and friars were subjected to the solemn farce—the mock trial;—but here we draw the veil. And yet this is the supposed age of enlightenment! This is Europe that but three hundred years before was the home of chivalry and learning. But alas! these ages of chivalry and learning are passed away, and now the thousand swords are sheathed that in the Middle Ages would have gladly leaped from their scabbards to avenge such monstrous deeds.

Again, if from the Middle Ages we come down to our own times,—the declining years of the nineteenth century, when the printing press has become the great luminary of the world,

when the thoughts of men are carried around the globe by lightning; when the power of steam and electricity has become the demi-god of society; where, with all these inventions, do we find such noble works performed as we find in the Middle Ages? What work performed, with all these, do we find to compare with the work of the Middle Ages in transforming the barbarian hordes of the north to a state of civilization; raising woman from her lowly condition to the zenith of her dignity, and abolishing slavery?

The cry on every tongue is "liberty," "education." Still, where do we find so many eager students as flocked to the seats of St. Thomas, St. Bonaventura, Albertus Magnus, and Abelard, during the Middle Ages? For these are pre-eminently the ages of learning, the ages of chivalry, the ages during which weakness and baseness were unknown.

Thus every unbiased thinker who wishes to render a due measure of justice to the Middle Ages will be forced to admit that far from being the ages of servitude, depravity, ignorance, and immorality, they are the ages of freedom, elevation, enlightenment, ages of real moral grandeur.

J. A. LYNN, '02.



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EDITORIAL.

There are perhaps few students who do not look forward to vacation with lively anticipation of pleasure. To many it means the absence of all restraint; freedom from exacting duties and irksome obligations, and complete liberty to follow the bent of their inclinations. But, however pleasant this may be, it is ruinous both to mind and character. It is not greater liberty we need, but stronger will, firmer determination to obey the dictates of duty. The young man who is not willing to follow the direction of one who is wiser and better than himself is either a fool or a knave. A fool if he entertains the conceited thought that his own guidance is to be preferred; a knave if he refuses such direction although recognizing its worth.

The young man who has no earnest purpose in life and who lacks the strength of character to direct all his energies to the attainment of his intended end, is doomed to inevitable failure. The notion that education is only a means to enable us to make an easy living is not only erroneous but pernicious. The ease with which a thing may be done is no measure of its worth. Rather the contrary, since what has most worth is usually most difficult to acquire. The man who measures the dignity of an occupation by the kind of clothes it permits him to wear is an infant in all save the swaddling clothes. A true man gives dignity to whatever office he holds and ennobles any kind of work to which he turns his hand, whilst a man of base spirit degrades the most exalted office. A saint is the grandest work of God even though he be a slave.

As a general rule the more eager a student is to free himself from all control, the less capable is he to exercise a wise direction over himself. It is a mark of great presumption to believe that no one around us is any wiser than ourselves. Should

any student say this in so many words he would be laughed at as a conceited coxcomb or pitied for his lack of intelligence. Yet this is precisely what those students say in act who find the wise restraints of well regulated colleges and homes unbearable. Every one who understands himself should be pleased, when the temptations or even the opportunities of doing wrong are lessened, and this is exactly the aim of home and college regulations. If you examine them you will find that nothing is prohibited which is not, either in itself or owing to circumstances, a danger or at least an occasion of evil.

Discipline, then, far from being contemned, should be received and submitted to with great cheerfulness. The more rigidly our bad inclinations are held in restraint, the weaker they become, until, by the force of other habits, they disappear altogether. None of man's powers, whether physical, mental or moral, are developed without a certain restraint. Consequently whoever is opposed to discipline is opposed to development.

THE ORATORICAL CONTEST.

The contest for the McShane oratorical medal took place on Wednesday, June 6, and was an effort certainly equal to that of any class in former years. There were five participants and each one well deserved the hearty applause his oration called forth. The contest was very close as to composition and thought but there was considerable difference in delivery.

Mr. P. Dufault took for the theme of his discourse "Daniel Webster, the man, the orator and Statesman." Mr. Dufault surprised his many friends by the beauty and strength of his composition, as well as by his delivery. It was his first appearance on the stage in any capacity and he was consequently handicapped in the matter of delivery. With careful training and a little practice Mr. Dufault will certainly become, not only a pleasing speaker, but an orator of more than ordinary power.

Mr. L. Finnegan delivered an eloquent eulogy on "Patrick Henry, the Demosthenes of America." Mr. Finnegan has a commanding appearance, a powerful and well modulated voice and a delivery of which a far more practiced orator might well be proud. With careful cultivation of his natural talents Mr. Finnegan will have but little difficulty in making his mark as an orator.

Mr. A. F. Hansl spoke on the "Age of Pericles" and was the victor in the race. The principal feature of Mr. Hansl's oration was his splendid delivery. Naturally a good speaker, he has greatly improved his gifts by long practice in public speaking. Of his composition we say nothing, as we prefer to let our readers judge for themselves from the printed copy of his speech to be found on another page. However, in justice to Mr. Hansl, it must be said that to rightly appreciate his oration it would be necessary to hear it as he delivered it, since, as everyone knows, half of the charm and effect lies in the orator himself.

Mr. J. A. Lynn, the next speaker, delivered an eloquent oration on the "Middle Ages" and thoroughly vindicated this period of history from the many silly charges against it. The features of his address were his distinct enunciation and a clear division of his subject. Mr. Lynn has an excellent command of the language, is a clear, logical reasoner and has an air of earnestness and conviction so essential to the orator. His lack of practice in public speaking told against him, otherwise his standing in the contest would have been different.

The program was brought to a fitting close by Mr. J. O'Brien, who took for his theme the "Elizabethan Era." Suffice it to say that Mr. O'Brien sustained the reputation which he has made for himself as a debater in St. Patrick's Debating Society. It is the unanimous opinion of all who heard it that this contest deserves to take rank with the best of former years.

The judges of the contest were Reverends C. P. Foster, Joliet, Ill; P. J. Conway, Chicago, and J. Cannon, Gibson City, Ill. Father Foster warmly congratulated the speakers, assuring them that success in oratory was easily within the reach of each one of them, if they continued the study of that splendid art.

The following are the names of the speakers, the subjects of their orations, and the order of their standing in the contest: Mr. A. F. Hansl, "The Age of Pericles;" Mr. L. J. Finnegan, "Patrick Henry;" Mr. J. O'Brien, "The Elizabethan Era;" Mr. J. A. Lynn, "The Middle Ages;" Mr. P. Dufault, "Daniel Webster."

DRILL CONTEST.

The drill contest was one of the closest in years. In the first place there were a large number of competitors, each one of them a skillful driller. The Rowan medal for the best drilled officer of the S.V.C. battalion was won by Capt. A. J. Caron, with Captains Conley and Moran for very close seconds. Captain Caron secured an average of 97 out of a possible 100, whilst Captains Conley and Moran received $96\frac{2}{3}$ and 96 respectively. The Moody medal for proficiency in military tactics among the privates and non-commissioned officers was won by Private G. Lennartz. Here again the victor won by only one-third of a point. G. Lennartz received 98 points against R. Sullivan's $97\frac{2}{3}$. We have searched the records of the S.V.C. battalion and nowhere do we find evidence of such a well contested competition. Company A (Marsile Light Guards), commanded by Capt. A. J. Caron, won the beautiful pennant presented by Col. D. B. Hayden. Company B, commanded by Capt. C. Moran, was a close second, losing by only a single point.

ELOCUTIONARY DRILL.

The annual elocutionary contest was held in the college hall on Friday, June 8. There probably have been elocutionists of greater natural ability in previous years, but we do not remember to have heard any who gave evidence of more careful training. We were obliged, last year, to make some very unfavorable comments on this contest, because, in our humble opinion, it was not up to the usual standard, and, of course, we drew upon ourselves the wrath of some of the contestants. This year, however, we are happy to be able to say that those who took part in the contest acquitted themselves in a manner that is creditable both to themselves and their zealous professors. There was not a poorly prepared speaker on the program, although the relative merits of each was pronounced. Space does not permit us to give to each speaker the praise deserved. We can only give the names of the successful contestants.

The Y.M.I. medal was awarded to L. Jacobson, Chicago, W. Northway won the Hagan medal. The Junior medal was awarded to Master B. Shiel, Chicago. The Minim medal was awarded to Master Fred Shippy, Chicago.

COMMENCEMENT EXERCISES.

The large crowd of visitors that began to gather early in the morning of the 18th, at St. Viateur's, to witness the exercises of the thirty-second commencement which took place that afternoon, were unable to find even standing room in the spacious college hall. A large number who were unable to gain admittance were satisfied to stand in the corridor leading to the hall. This vast concourse of people and clergy from the neighboring cities and states gave evidence of what was expected from the graduates of 1900. Nor were these expectations disappointed. These students, stimulated by the grand success that has annually crowned the efforts of their predecessors in the struggle to climb the arduous slopes leading to the bright summits of knowledge, labored with untiring energy to hand down to their successors a record which shall animate them to noble efforts. Judging from the talent displayed on this occasion, well, indeed, must we say, have the efforts of these young men been rewarded.

In the unavoidable absence of the Right Rev. A. J. McGavick, D.D., the Very Rev. A. Corcoran, C.S.V., D.D., whose zeal in behalf of Christian education, whose kindly sympathy and fatherly counsel have been an inspiration to those who have followed the humble St. Viateur, in dedicating themselves to the noble task of molding the young mind, presided.

After the college band had played the opening number on the program, "Zethus," two orations were delivered, which showed great depth of thought, a masterly style, and a good delivery. Mr. D. B. Hayden's theme was "The Episcopacy in History," and Mr. E. Marcotte spoke on "Modern Literature." Next was a selection given by the college orchestra, whose members well deserved to succeed because of their untiring patience and self-sacrifice in giving up many a pleasant recreation to practice. Then followed the most enjoyable part of the program, "The Young Martyrs," an operetta whose commendation is secured by being the off-spring of the gifted mind of Rev. Father Marsile, C.S.V. This was the first time it was presented on the stage, and, if the hearty approval of a critical audience may be taken as a criterion, then, "The Young Martyrs" was most successful. In two acts it portrays vividly the trials and difficulties that beset the early Christians, as well as the sublime heroism that made them joyfully embrace death for the sake of their principles. The first act represents the tyrant Dornitian adopting two beautiful youths to be his heirs to all the glory of the power-

ful empire of Rome. From the hands of their father he receives them, and with song and dance the happy event is celebrated. In the second act the tyrant is informed of a Christian plot. He calls his adopted sons to him and makes known to them that the Christians are suspected of treachery, but in their earnest pleadings for the Christians, which come forth from unsullied hearts, the emperor discovers a higher teaching than that of Paganism. He questions them and finally, discovering that they are Christians, he calls their father and bids both him and them to sacrifice to the gods; which mandate they nobly refuse to fulfill, thereby giving up the imperial dignity of haughty Rome, sacrificing fame, honor, power,—all worldly glory for the martyr's crown.

The beauty of the composition was unrivalled save by the excellent rendition of the operetta. Mr. A. Hansl, who played the role of the tyrant, in voice and gesture, gave evidence of one who was perfectly at ease on the college stage. Mr. Lecuyer also performed his part admirably, and won the frequent applause of the audience. Masters J. Monahan and R. Cartan captivated their hearers with their sweet, mellow voices. The chorus was well received, as also was the grace with which the group of little minims tripped blithely over the stage, swinging timbrels and garlands, and keeping perfect time with the music. Mr. W. J. Wiatr delivered the valedictory which gave expression to the alloy of sadness that was mingled with the pleasures of the day.

Those who devoted their time and labor to make the commencement the complete success that it was, as well as those who took part in it, deserve a hearty congratulation on their triumph. Mr. J. Kelly, an artist of rare accomplishment, acquitted himself of the duties of choir-master, with great *eclat*. Rev. C. Raymond, C.S.V., labored with indefatigable zeal in training the young elocutionists and also the dancers. The patient toil and earnest efforts of the students were rewarded by the conferring of degrees and the awarding of medals. The following degrees were conferred:

Masters of Arts—S. N. Moore, Lostant, Ill.; C. J. Quille, Chicago, Ill.

Bachelors of Arts—D. B. Hayden, Symerton, Ill.; E. Marcotte, Bourbonnais, Ill.

Bachelor of Science—J. E. Kane, Starkville, Col.

Commercial diplomas were awarded to the following:

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Leon Boisvert, Bourbonnais, Ill.; Alphonse Caron, Bourbonnais, Ill.; Thomas Conley, Elgin, Ill.; Anatole Drolet, Kankakee, Ill.; Thomas Finn, Decatur, Ill.; Arthur Frazer, Bourbonnais, Ill.; Irene Leduc, Montreal, Canada; Fayette McPherson, Hazelhurst, Ill.; Edward McShane, Omaha, Neb.; August Richer, Kankakee, Ill.; John Sanesac, Manteno, Ill.; Albert Sonnichsen, Chicago, Ill.

Medals were awarded as follows: Diamond, for editorial work, D. B. Hayden, Symerton, Ill.; mental philosophy, W. J. Wiatr, Calumet, Mich.; excellence in the classical course, Patrick Griffin, Chicago, Ill.; science, William Breault, Bourbonnais, Ill.; oratory, A. F. Hansl, New York; United States history, William Maher, Chicago; essay, William Cleary, Momence, Ill.; general history, Nazaire Lamarre, Longueuil, Canada; French, Arthur F. Hansl, New York; German, Harry Heister, Chicago; Christian doctrine, Joseph Lonergan, Polo, Ill.; *belles lettres*, Rudolph Richer, Kankakee, Ill.; excellence in commercial course, Anatole Drolet, Kankakee, Ill.; senior conduct, Andrew Lonergan, Union Hill, Ill.; junior conduct, Thomas Finn, Decatur, Ill.; minim conduct, Harry Schanze, Chicago, Ill.; senior elocution, Leo Jacobson, Chicago, Ill.; Hagan elocution, William Northway, Bradley, Ill.; junior elocution, James B. Shiel, Chicago; minim elocution, Fredrick Shippy, Chicago; penmanship, Arthur Fraser, Bourbonnais, Ill.; excellence in minim department, John Monahan, Chicago; excellence in junior department, Raleigh Hansl, New York; politeness, Evariste Marcotte, Bourbonnais, Ill.; Rowan military, Arthur Caron, Bourbonnais, Ill.; Moody military, Garfield Lennartz, Geneva, Ill.; swordsmanship, Reynolds Quinlan, Chicago; prize pennant, Company A, Marsile Light Guards, captain, A. Caron; lieutenants, A. Hansl and E. Cotton; spelling, William Maher, Chicago, Ill.

Among the distinguished visitors were the following: Very Rev. A. Corcoran, C.S.V., D.D.; Rev. P. Menard, Escanaba, Mich.; Rev. F. X. Chouinard, C.S.V., St. George, Ill.; Rev. M. Letellier, Bourbonnais, Ill.; Rev. D. Conway, Wilmington, Ill.; Rev. J. Hayden, Chicago; Rev. J. Kelley, Gilman, Ill.; Rev. F. O'Gara, Wilmington, Ill.; Rev. C. McCabe, Lafayette, Ind.; Rev. M. Krug, Chicago; Rev. P. Dominic, O.S.F., Streator, Ill.; Rev. P. Flannigan, Cullom, Ill.; Rev. N. Bourdeau, Manteno, Ill.; Rev. T. Dugas, C.S.V., St. Mary's, Ill.; Rev. A. Labrie, Momence, Ill.; Rev. D. O'Dwyer, Chebanse, Ill.; Rev. C. P. Foster, Joliet, Ill.; Rev. P. Conway, Chicago; Rev. W. Mur-

taugh, Sheffield, Ill.; Rev. E. Kramer, Chicago; Rev. J. Lamb, Lyons, Ill.; Rev. J. Cannon, Gibson City; Rev. H. Durkin, Rantoul, Ill.; Rev. J. Morissey, Chicago; Rev. D. Walsh, Carthage, Ill.; Rev. J. Lamarre, Chicago; Rev. J. Lesage, Chicago; Dr. A. Lesage, Fowler; Hon. J. P. McGoorty, Chicago; Lawyer J. Condon, Chicago; Lawyer J. Maher, Chicago; Mr. P. Clifford, Chicago; Mr. B. F. Tracy, principal Kankakee High School; Hon. D. Paddock, Kankakee, Ill.

After the distribution of prizes the reverend president arose, and in his own pleasant way introduced the Hon. J. P. McGoorty, who delivered the baccalaureate address. Mr. McGoorty's reputation as an orator is too widely known to need comment here. But we cannot refrain from expressing our admiration at his graceful delivery, his powerful voice, and the beauty of expression in which he couched his thoughts. We are happy to be able to afford the readers of THE VIATORIAN a rare literary treat, in the publication of the original.

The Rev. Pres. M. J. Marsile accompanied the students to Chicago. He sailed for Europe on June 21, where he intends to make an extended tour and to attend, as one of the delegates from the Obedience of Chicago, the Chapter of the Community, which takes place in Paris next August. We wish our genial president a *bon voyage*. J. P. O'M., '01.

EXCHANGES.

With this number of THE VIATORIAN we shall bid farewell to the exchanges of 1899 and 1900. In doing so we wish all our exchange editors an enjoyable vacation. On the whole the majority of our college exchanges for the year now ending have maintained a high standard of excellence. Many of them we believe would compare favorably with some of the monthly magazines. If we have felt called upon a few times to offer adverse criticisms on some of our exchanges, we beg to assure them that it has been done in no spirit of prejudice or bigotry, but simply from a love of truth and a desire to correct the false impressions which certain articles would have created in the minds of some. In our last issue we were forced to find fault with a certain article in the *St. John's University Record*. We are pleased to say that in the May issue of the *University Record* there is not a single article with which anyone could reasonably find fault. "Character" is highly commendable as to style and thought.

The exchange notices of some of our high school exchanges consist of *breezy* and *interesting* paragraphs. But the breezes are very often "Lake Breezes."

"A Study of Tennyson" in *The Notre Dame Scholastic* of May 26 is the second and final installment of a rather long criticism of the late English Laureate's merit as a poet, which is not only scholarly and well written, but shows, also, signs of extensive reading and gives one the impression that the author has studied his subject in no superficial manner. Tennyson, according to him, did not possess the passion or intensity of feeling and conviction which characterized Milton, Dante and other great poets. He had art but not genius. His style and merit are well described in the following passage: "His lyrics are melodious; they have finish, polish and elegance, but they lack the heat and life of great poetry; they are smooth and pleasing to the popular ear, yet they do not contain the burning thoughts and bold conceptions in the Miltonic or Shakespearean verse." With all due respect to the writer, we do not think that Tennyson's works, in our own day at all events, exert such a controlling and widespread influence over the hearts and minds of the English as he supposes. It is not women of the stamp of "Godiva" who have most influence in English, social and political life of today, but the "smart set." Nor is it men of the chivalrous character of "Sir Galahad" who are most esteemed and respected, but rather the man who has the longest purse. Even the poetry of Tennyson is much less known and appreciated than the "Absent Minded Beggar" or the "White Man's Burden" of Rudyard Kipling.

The *Emory Phoenix* is always a welcome visitor to our table. There is a freshness and originality about it which make its pages interesting and spicy but never dull.

"The Origin of the Rainbow," is a pretty story well told, with a good moral to it. The editorial on "Originality" condemns the lack of this quality among modern thinkers, teachers and preachers. With most of the writer's views we are in perfect harmony; but we must candidly say that, in our opinion, the world would have been much better off if it had never heard of some of the names which he puts forth as models of originality and as examples of its good effects. But of course men will differ on matters of this kind and for that reason our friend has a right to his opinions. The exchange department, also, of this journal is well conducted.

BASE BALL.

Y. M. I., CHICAGO, 10; ST. VIATEUR, 8.

Owing to a series of costly errors by Jacobson, Moran and Marcotte, we lost a game to the Y. M. I., which we should have won with ease. But it is only fair to these men to say that on account of the absence of two of our players, they were playing out of position, and so their errors are in some measure excusable. Had we met the Y. M. I. later in the season, when we were better organized, without doubt we would have defeated them.

The features of the game were the pitching of Martin, the batting of T. Legris and Martin, and the catching of Caron.

Summary: Two base hits—T. Legris, Martin, Hassett. Three base hits—Martin. Struck out by Martin 8, by Hartigan 9. Base on balls off Martin 4, off Hartigan 7. Umpire—D. B. Hayden.

ST. VIATEUR 16; ST. IGNATIUS 12.

Several of the St. Ignatius players had witnessed the defeat of our crippled team at the hands of the Y. M. I., and were consequently confident that they could carry away victory. But they were sadly disappointed. We fell on their pitcher, Crowe, and batted him out of the box in the second inning, piling up a grand total of twelve runs. He was replaced by McMahon, who did much better, but the game was already won.

Summary: Two base hits—Jones 2, Caron 1, E. Legris 1. Base on balls off Martin 7, off Crowe 3. Struck out by Martin 8, by McMahon 8. Lionel Legris went in the box in the sixth inning and struck out eight men, allowing only one scratch hit.

ST. VIATEUR 9; KANKAKEE 7.

On May 20 we journeyed to Kankakee to try conclusions with the Kankakee ball team and defeated them in a hotly contested and exciting game. Kankakee had engaged the services of Morgan, the speedy pitcher of the Chicago Unions, but our boys took kindly to his fast curves and touched him up for eleven safe hits. The features of the game were the pitching of Martin, the batting of T. Legris and Jones, and E. Legris' phenomenal running scoop of a fierce grounder, thereby shutting off two runs.

Summary: Two base hits—Jones 2, T. Legris 2. Three base hits—Jones, Kuntz. Struck out—By Martin 8, by Morgan 10. Passed balls—Caron 1, Kuntz 2.

ST. VIATEUR 4; Y.M.L. OF CHICAGO 3.

The most difficult proposition we encountered during the season was the Y.M.L. of Chicago. The game was neck and neck until the eighth inning, when we scored the winning run, Y.M.L. being unable to score. It was a clean, fast game from start to finish, St. Viateur playing an errorless game whilst the Y.M.L. had only two errors chalked against them, and these were not costly. It was the first defeat the Y.M.L. had experienced during the season. The features of the game were the batting of Martin and Smith, the splendid work of Jones at short, who accepted six chances without an error, the first base playing of O'Neil for the Y.M.L. and the pitching of E. Legris.

Summary: Double plays—Considine to Hassett to O'Neil. Two base hits—Martin and Smith. Struck out—By E. Legris 10, by Holliger 7. Base on balls—Off Legris 4, off Holliger 1.

ST. VIATEUR 8; STREATOR REDS 5.

The Streator Reds who gave us such a severe drubbing early in the season, returned on Decoration Day (May 30) expecting to duplicate the feat, but they reckoned without their host. Our team had been reorganized, and besides our old time pitcher, L. Legris, was in the box and he gave the best exhibition of pitching ever seen on the college grounds, striking out twenty men and fielding out two more. He had the heavy-hitting Streators completely at his mercy, striking them out almost at will, to the no small amusement of the spectators, and allowing only three hits. The runs they made were gifts on three passed balls and a few costly errors. The features of the game were the magnificent pitching of L. Legris, the work at short of Jones, the catching of T. Legris and the batting of Smith, E. Legris and Jones.

Summary: Two base hits—Smith 2. Three base hits—Jones 2, E. Legris. Struck out—By Legris 20, by Hoban 6. Base on balls—Off Legris 6, off Hoban 3. Passed balls—T. Legris 3, Hoban 1.

ST. VIATEUR 21; ST. IGNATIUS 4.

St. Ignatius, not satisfied with the outcome of the first game, asked for a chance to redeem themselves. The listlessness with which St. Viateur played after winning the preceding game in the second inning induced them to believe that they could defeat us if given another trial. We met them for the second time

on June 3 and determined to make the game decisive. The result was a long drawn out, one-sided game. Two-base hits were the order of the day, while three-base hits were common. St. Ignatius tried nearly every man on the team, who could twirl a ball, in the box but none of them could stay the batting fury of our sluggers, and had not Captain Martin called a halt to allow time for supper, the score would probably have been at least 30. It is impossible to give a summary as we would be obliged to credit almost every man in the team with several two or three base hits. Smith pitched his first game for us and was very effective allowing only three safe hits.

J. ST. CERNY, '01.



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