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RT. REV. E. J. DUNNE, D.D., VISITS OUR EDUCATIONAL IN- STITUTIONS.

Bishop Dunne, accompanied by Rev. H. O'Gara McShane, of Chicago; Rev. H. O'Gara, of Wilmington; Rev. R. Dunne, of Oak Park, Ill.; Rev. A. McGavick, All Saints, Chicago, and Rev. M. J. Marsile, president of the college, arrived at Very Rev. Dean Beaudoin's parsonage at 7 o'clock Wednesday evening, the 10th inst.

The Bishop's party was met there by Rev. F. Lockney, of Chebanse; Rev. P. Paradis, Kankakee; Rev. J. Kelly, Champaign; Rev. J. Madden, Gilman; Rev. F. X. Chouinard, C.S.V., Manteno; Rev. L. G. Langlais, C.S.V., St. Mary's; Rev. Z. P. Berard, St. Anne, and Rev. G. M. Legris, Rev. E. Rivard, C.S.V., Rev. J. Laberge, and Rev. J. J. Cregan, C.S.V., of the college.

After supper the Bishop and the accompanying clergymen repaired to Notre Dame Academy, where a reception was tendered his Lordship. After the musical introductory, "Grand Concert March," the Misses Maud McCrann and Maggie Baillargeon presented greeting and flowers. This was followed by an address by Miss Lillie Barron. Next came a well-rendered vocal piece entitled "Come to the Feast." The Bishop then addressed the young ladies and the Sisters; expressed his thanks for the

agreeable surprise given him, and complimented the academy on the evident and distinctive features of progress manifested by the reception. He hoped the young ladies felt grateful to the good Sisters for the many immense benefits they were receiving at their hands, and that they would spread in the world the perfume of those Christian virtues which they learned to cultivate in the convent.

Having blessed the assembly, and, at the request of Father Beaudoin, granted holiday, the Bishop was escorted to the college, and there met the faculty in the parlor. The Bishop was then ushered into the reception hall, where the cadets awaited him at a "present arms." The following program was rendered:

Overture, "Rose de la Fiancée," C. Lavallée,
College Orchestra.

Dress Parade.....College Cadets
Major C. O'Reilly commanding.

Address.....Mr. J. B. Surprenant

Sword Drill.....Guards

Address.....Master Fred M. Wirth

Response.....Right Rev. J. Dunne, D.D.

Finale, "Home Circle,".....Schepegrell
Orchestra.

Greeting to the Right Reverend Edward J. Dunne, D.D., Bishop of Dallas, Texas, by the students and faculty of St. Viateur's College:

Your Lordship:

The announcement of your advent among us was another of the tidings of great joy which fill this beautiful season. After welcoming in holy ex-

altation the Prince of Peace, heartily and reverently do we greet the visit of His representative, whose hand wields the peaceful scepter of the shepherd and whose brow is adorned with a crown, the emblem of such sweet power that it will easily win from all hearts and minds the *rationale obsequium*, that loving submission

which you have so kindly set apart for us. We know, too, that a visit to Catholic institutions of learning could not be indifferent to you. We are aware of the ability and enlightened interest which you have applied to the cause of Catholic education. The splendid monuments which you leave behind you in the parish of All



RT. REV. EDWARD J. DUNNE, BISHOP OF DALLAS.

which is ever yielded to authority guided by the angels of peace and love.

We know how entirely taken up are these last moments which you are spending in your beloved Chicago, the theater of your so full and zealous priestly life; and the more, on this account, do we appreciate the hours

Saints are eloquent witnesses of the success with which God hath blessed your labors. For these achievements in the best of causes, and for the marked interest you have ever manifested to our own Alma Mater do we feel deeply grateful to your Lordship.

You are now called to exercise your talents and your zeal in a more ex-

tended field, and everything bids us hope that your career in your wider ministry will be full of greater, more far-reaching benefits for the religious and social world. Has not the episcopacy been constantly instrumental in furthering the interests of nations, as well as those of the individuals and of the flocks immediately committed to its care? Yes; this notable fact has justified a recent historian in saying that France was made by her bishops as a hive is made by its bees. And the testimony of history confirms this remark when applied to other countries. A Stephen Langton teaches his people not only to ask the heavenly Father for their daily bread, but also to demand of the king the restoration of their rights; a Lawrence O'Toole, for likenational services, is styled the Father of his Country; a Monseigneur Affre dies upon the ensanguined battlements of Paris, a martyr to social order; a Bishop Hughes is delegated to the Vatican to insure the sympathy of Rome with the cause of American union. If the episcopacy has been thus politically and socially beneficial during long ages of trouble and of war, what may we not expect of it in the era of universal peace now so much heralded; of peace so in harmony with the spirit of Christ's church and so conducive to the true grandeur of nations?

The assignment of such as you to positions in the spiritual principedom is both a proof that the Holy Spirit guides the church and a pledge of certain progress in the progressive diocese to which you are appointed. May success attend you in all your noble endeavors to uplift and to guide souls to their heavenly destiny. Bear with you the assurance of our prayers, of the respect and affection with which we greet you this evening, and with which we shall always recall your name.

Right Reverend Bishop:

In the name of the minims, I ask to be allowed to express our joy in having you in our midst. Oftentimes we have envied the lot of those children who received the caresses of our Lord. Ah, like them we would have given up our play, the butterflies, and the flowers of the prairie to surround Him, to kiss His blessed hands, to rest maybe, on His loving heart. But tonight we feel that we share in their happiness, since we are allowed to approach His representative, to bow under his blessing hands, to hear his fatherly advice, to see these kindly eyes, that smiling countenance, which all speaks to our souls more than words and make us happy; yes, so very happy! How shall we repay you for those blissful moments, be they ever so short? In our inability to do aught else, we shall pray for your Lordship. May the path of your new career always be smooth and flowery. May your flock be a docile one, one worthy of their zealous shepherd; and knowing your love for them, we pray that you may also find many little children wherever you go, little children whose innocence and mirth will rest you after days of fatigue, and delight your eyes saddened at times by the miseries of this wicked world. Now as a last token, we beg you to accept these flowers. They will live only a moment, but not so the remembrance of your visit. It will ever mark one of the happiest days of our life.

Minims of '93 and '94.

THE BISHOP'S RESPONSE.

In reply to the addresses the reverend guest spoke eloquently. He said that he was surprised and gratified at the many and tastefully varied intellectual and athletic features of the reception accorded him. He was pleased to remark that at a time when, as now,

physical culture is so much in vogue, St. Viateur's students paid a due share of attention to the cultivation of the physical man, thereby laying the foundation for the strongest intellectual manhood. "The majority of mankind," he added, "are agreed in declaring that the soldier is everywhere and always both the handsomest and best physically developed human being. The military numbers of your program are proof that you have with success applied to yourselves the soldier's art. The grace and ease of your bearing, your quick and orderly response to the commands of your captains, and your general healthful appearance, are some of the results which have rewarded your efforts.

"But the attainment of these results has not been your only aim. You and your parents and your professors have recognized that the development of the intellectual part of the human being is of vastly greater significance and necessity. How blest you are, young gentlemen, in your splendid opportunities! Such institutions as this were not known for us in this our great and fast growing West, thirty years ago. It is only a little over twenty-five years ago that, as pioneers, the V. Rev. Dean Beaudoin, C.S.V., and two others who are no longer among us, came to these vast prairies and said: 'Let us here build a school that the young men of our vicinity may learn to be full and true men.' Soon that small village school outgrew itself, it became an academy and then a college. Behold its rapid and beautiful evolution! During its quarter of a century of existence it has adorned the clergy with numbers of true and zealous priests, many of whom are here to-night; it has sent into all the

liberal professions men who are an honor to manhood and to their Alma Mater. Such, young gentlemen, has been the work of the church in all ages, and, as Mr. Surprenant remarked in his address, the Episcopate has had a large share in making possible the realization of the highest aims of religion. I thank you cordially for the beautiful and sincere expressions of affection and respect with which you have greeted me, and in return I wish you and your college home continued success and prosperity."

As the Bishop was preparing to take his leave, he was accosted by Very Rev. Fr. Beaudoin, C.S.V., who in his usual good-natured manner, asked his Lordship "not to forget the boys;" whereupon the Bishop said he would gladly grant them a three days' furlough; but owing to circumstances, he would grant them at least one full day. This was unanimously accepted. The Bishop conferred his blessing and was escorted to the president's apartments.

Thence the party went to St. Joseph's Seminary, Kankakee, where the young ladies gave a reception. Mandolins, guitars, songs, and addresses welcomed the Bishop.

The Bishop left for Chicago on the 10:30 p. m., train.

T. F. QUINN.

HOW AND WHY WRITE NOVELS.

Marion Crawford, the Walter Scott of the modern world of fiction, tells us in a little book recently out of press—"What is the Novel." He gives as his definition of the novel, "an intellectual, artistic luxury,"

which can be of no interest or service whatsoever to the general reader whose time is absorbed in any kind of more important transactions; it can serve only to those who can afford to take the world easy, and who have a superabundance of time to throw away, I might say, in the reading of such trash and trumpery which, in our modern age, is receiving such patronage and wide circulation, and is rising to such eminence in the field of literature at the call of the almost countless novel seekers. In order that a novel may be a perfect one in every feature, his idea is that, it should treat principally of love, a subject which, no doubt, has extraordinary attraction for the modern novelist, one which has claimed and gained, too, the greater part of the attention and approbation of the modern reader, and which possesses almost incredible fascination for the general public.

Mr. Crawford, throughout the whole book, gives a graphic exposition of what fiction is, and portrays to the mind's eye, the qualities, good and bad, of the novel in general.

He demonstrates how solicitous the directors of the young, and parents in particular, should be as to the selection of reading matter, and of the kind of novels that their children and those placed under their care, should be allowed to peruse.

However, he insists that the novel should be gotten up so as to awaken lively interests in the reader, and hold him spell-bound, as it were, from beginning to end.

It is a remarkable fact, no doubt, that nowadays the love of fiction and sensational stories is so fast increasing that it is really profitable business as the author has said, furnishing the vast amount of omnivorous novel readers with matter sufficient to satisfy their morbid passions for such kind of literature.

But, notwithstanding all that, in my opinion, the novel may be, and is used for educational and amusement purposes by a very large class of young and busy people, not literary *desoeuvres*; and such imaginative writing, coming from the pen of an artistic writer and gotten up under the guidance of genius, may contain a moral lesson in disguise as well as be a source of amusement and delectation during the moments of leisure and freedom from the more laborious toils of the hour.

And, as a matter of fact, in order that it may contribute in any way to moral elevation, to the education and cultivation of taste and intelligence, it must of necessity bear strictly and decidedly a moral tone throughout.

This is the leading characteristic, and one which pervades the excellent stories and larger novels of Prof. Maurice Egan, viz., "Success of Desmond," "Disappearance of Langworthy," and "Vocation of Conway," all of which are kindly and timely warnings to young American Catholics, and which should occupy a prominent place in the home libraries of every Catholic family which has a taste for reading anything healthy and instructive.

THOMAS SMALL.

AMERICA AS OTHERS SEE IT.

Since that eminent Frenchman, De Toqueville, philosophized about America, and the humorous Dickens cracked jokes on Uncle Sam, America and especially that portion called the United States, has continued to attract the attention of the civilized—and even of the uncivilized—world.

It is but a few years ago that a learned and sympathetic Englishman, Professor Bryce, wrote most encouragingly of the American commonwealth; and as the Frenchman had his Dickens, so the Briton had his Max O'Rell, who in a lighter vein managed to photograph many of the ludicrous, yet true scenes of American life.

Among the recent expressions of opinion on America and its destiny we find the Altrurian traveler, who in serial articles of the *Cosmopolitan*, says that after he saw the World's Fair he felt as if he had caught a glimpse of the glorious capitals which will in time whiten the hills and shores of the East and the borderless plains of the West. But what strikes this imaginary person most forcibly, is the curious trait of the American who has made so much money that he thinks he can make almost anything.

The Chicago millionaires proved themselves fully competent to work the miracle of the White City.

Another incident is that the Americans are a proud people, and it is hard for them to confess that they have ever wandered from the right way.

In speaking of individuality, he says that very few of the Americans have any. What he calls individuality is

the fact that no matter what a person does towards the building of anything worthy of attention, even if he only drove a nail, or stretched a line upon such a work, his name should be somehow inscribed upon it where he could find it and point it out to those dear to him and say "Behold my work!"

His experience of railroads in America is that the trains seldom brought him to his journey's end at the appointed hour. For on each through road there is a very rapid train which has a privilege over all other travel and traffic, and which does arrive at the hour fixed; but the other trains, swift or slow, seem to come lagging in at all sorts of intervals after the appointed time.

In speaking of our very high structures, he says they disfigure all American cities. In New York, these edifices, swaggering upward unnumbered stories, look like detached cliffs in some broken and rugged mountain range. They are all built with savage disregard to one another, or to the other buildings about them, and with no purpose, apparently, but to get the most money out of the narrowest space of ground.

He cannot insist too much upon the fact that there is no American life for wealth, no native formula for the expression of social superiority, because America, like the fancied Altruria, means equality, if it means anything.

But without economic equality there can be no social equality; for money corrupts the franchise, the legislature, and the judiciary here just as it used to do in the old days before the evolu-

tion of the supposed ideal country called Altruria.

Of all the American fatuities, none seems more deplorable than the pretention that with those conditions it can be otherwise, or that simple manhood can assert itself successfully in the face of such power as money wields over the soul of man.

The London Quarterly Review, in a recent essay on the destiny of America, says that our constitution is for us a thing of reverence, and insures the stability of our government; that it cultivates a live spirit of inquiry into what is of public interest. America's destiny is to show that the love of liberty, inspired by Christian ideals, is the best incentive to good government.

America, it is clear, is receiving valuable advice from various sources and without much expense. It is to be hoped that while we, as Americans, may remain conscious of our real virtues, we will not be so proud and blind as to refuse to acknowledge our great defects and to learn the many lessons of the building and economic arts, the lessons of truer democracy and patriotism which our sister nations and the best thinkers of the world are kindly setting before our eyes. It is by thus hearkening to these friendly voices, and not by thinking she "knows it all," that America will mount to her destiny and secure for herself the queenship of the nations.

JOHN FITZPATRICK.

—Prof. W. H. Thorne has resumed his lectures, which are always literary

treats. His last subjects have been "Asiatic and Grecian Contributions to Modern Culture."

—Rev. M. J. Marsile, C.S.V., Pres., visited His Grace, Most Rev. Archbishop Feehan, D.D., last Saturday, and concluded arrangements for commencement day, June 20.

—Among the new arrivals since Christmas we notice Messrs. H. Carlin, Bushnell, Ill.; M. Welter, M. O'Toole, Geo. Fallon, R. Campbell, S. Brede, Fred. Smith, L. Kreuder, M. Berry, J. Rauwolf, and Masters D. Mahoney, and E. Straus, of Chicago; Francis Lennartz, of Geneva, Ill.; and J. Burns, Kankakee, Ill.

—The exercises of St. Patrick's Literary and Debating Society were held in public, Wednesday, the 17th inst., and were enjoyed by all. The numbers were as follows: Recitation, F. Quinn; Song, T. Small; Essay, J. Fitzpatrick; Reading, M. Ford; Debate—"Should America Have a Standing Army"—Affirmative, M. Flaherty; Negative, C. Quille. Rev. J. J. Cregan, C.S.V., and Profs. F. X. Labonté, and J. B. Surprenant, were the judges. At the close of the hotly contested debate, Rev. J. J. Cregan, having received the votes of his fellow judges, announced the decision, which was in favor of the affirmative. He gracefully complimented the young gentlemen upon the ability they displayed in the presentation of their pleas, and thanked the society for the enjoyable evening it had procured us. His address was received with applause.

DR. MIVART ON GOD AND HUMAN HAPPINESS.

(AN ANALYSIS.)

Dr. Mivart, in his last evolution paper (January *Cosmopolitan*), explains how God has provided happiness both for the brute species and human kind. He agrees with Dr. A. R. Wallace in saying that the lives of wild animals are full of enjoyment—that, unlike ourselves, they do not look forward with misgivings to the approach of age and infirmity; much less have they any suspicion of coming annihilation or of some dread evil beyond the grave. For man alone, because of his self-conscious and reflective intellect, is reserved that bitter sadness, the memory of by-gone happiness forever lost. We do not advert to our many daily pleasurable experiences so much as we do to our small discomforts and annoyances. Enthusiasm in the pursuit after a high ideal will cause serious disadvantages to be borne with willing cheerfulness. The assuagement of the ills of human life calls for an evolutionary process at once intellectual and moral. This kind of evolution has, during the ages, ministered to human happiness, and has produced some of the most essential characteristics of that complex civilization, the benefits of which we enjoy.

Men, seeking happiness, early recognize that the end of life toward which they are progressing through the sometimes distressing disappearance of vast empires and the ruin of loved worships, *ought* to be attained.

The true end of life must be the fulfillment of the moral law. The consciousness of “I ought” is ever present and inciting; one of the clearest and most authoritative declarations of the intellect is that “duty is supreme.”

Again, this intellect declares that, since the universe, being alone, could not have arisen from or grown by process of natural selection, it must have outside itself a competent cause in which are the exemplars of the goodness, knowledge, and power we observe in ourselves. That cause alone is God, and not unreason or blind necessity. It must be a moral and an intelligent power. Now the wisdom of this intelligent cause cannot have divorced happiness from the practice of virtue; therefore the greatest slaves to duty are the happiest; and, with the increase of intelligence and good volition their aim will become higher and higher, and greatest happiness be attained; and that not by the gratification of the senses, but by acting in conformity with right reason. The future life in which God more than compensates for our disappointments in attaining happiness here is one of the conclusions of a rational belief in God. From this belief flows most helpful consequences for humanity and civilization. No longer do we question “Is life worth living?” Pain is looked upon as a purifier; Christianity, inspiring us with this confident trust in a future compensation for all unmerited ills and setting up the highest possible moral ideal, is the most powerful aid to human happiness, even on earth.

CHRISTIANITY EVOLVED.

Paganism, with its worthless and positively bad practices, succeeded in scattering in city and tribe, seeds of morality destined to blossom and bear fruit under more auspicious influences. Judaism, because essentially a racial religion, must give way to something of more world-wide adaptability, something capable of furnishing what was wanted for the happiness of mankind everywhere. The practical, prosaic, lay paganism of Rome contained the seeds of its own destruction, and of better principles and ideas in harmony with that system which was destined to replace it. It being a religion of external acts rather than of definitive belief, religious practice and morality were more general at Rome than in Greece.

Thus it appears that there were in this paganism many features which were favorable to the development of Christianity which so advantageously replaced the old system and now leads civilized and uncivilized humanity to greatest temporal and eternal happiness. As Christianity is a gift of God, He concerns Himself with the happiness of His rational creatures.

[This conclusion is rather an anticipation of the one Dr. Mivart will no doubt lead us to in the papers which he promises will follow on the same subject.]

VIATOR.

A GREAT LIGHT GONE OUT.

The last twelve-month, although full of glorious events most gratifying to the American people, has also brought with it much grief and sorrow. Many

times during the present year has our country been called upon to sound the knell of her most distinguished sons. And it was but lately that loving hands committed to the grave all that was mortal of the famous historian, Francis Parkman. His death is felt not only in American literary circles, in which he labored so honestly and untiringly, but also in foreign ones. Another brilliant light of American literature has been extinguished, and we mourn the loss of one who had successfully begun removing the misrepresentations of the early history of the Catholic pioneers of America.

Francis Parkman was born in Boston in 1823, and consequently was in his seventy-first year at the time of his death. He came of a line of ancestry well known in Massachusetts as a family of the highest culture and taste. Naturally weak and frail, the boy was sent to the rustic home of his grandfather, where he acquired that great love of nature so often displayed in his writings. In 1840, at the age of seventeen, he entered Harvard; but an accident received there necessitated a long vacation. During his absence he made a tour of Europe, including a visit of several months in Rome, where he lodged at the Passionist Monastery; and it was there that he acquired that insight into the life of the missionaries which afterwards aided his future labors. Returning to Harvard, he graduated in 1844 and began the study of law. However, dissatisfied with the profession, he made a trip to the Rocky Mountains, and there, living among the Indians

for several years, he acquired a practical knowledge of the manners and customs of the red men of the forest, which proved so advantageous to his future historical pursuits. Having married in 1850 and purchased a small tract of land on the outskirts of his native city, he turned his immediate attention to gardening. The natural love of flowers and plants he displayed at his country home won for him the presidency of the Massachusetts Horticultural Society and afterwards the professorship of Bussey Institute, the agricultural department of Harvard. In 1850 Mr. Parkman sustained a heavy domestic loss in the death of his wife; and it was partly to change the scene, but more to prosecute the great work of his life, that he went the same year to Europe.

Parkman's first historical effort was "The Conspiracy of Pontiac," and it was a most successful one. As a result of his first trip we have "Pioneers of France in the New World," which nicely relates the attempts of France to establish itself in Florida, and also in Acadia, and at other points along the St. Lawrence. In 1867, his work entitled "The Jesuits of North America in the Seventeenth Century," made its appearance and met with great success and deserved praise, for it is an earnest attempt at truthfully reviewing the lives and works of those noble missionaries of the Catholic Church. The following year, the historian made another trip to Europe, and returning, published his "Discovery of the Great West," which is an almost impartial account of the discoveries of

La Salle, Marquette, and other noted explorers. In 1872 Parkman again visited Europe, and upon his return wrote his celebrated works on Canada in the following order: "The Old Régime in Canada," "Count Frontenac and New France," "Montcalm and Wolfe." The last and telling work of the great historian was "Half Centuries of Conflict." He wrote but one novel, "Vassal Morton," which is now wholly forgotten. In later years his admirable writings graced the columns of the *Atlantic Monthly*, the *North American Review*, and other prominent magazines.

As a writer, European and American scholars unhesitatingly award the first place among American historians to Francis Parkman. His title to this distinction is readily seen in every page that bears his name. In Canada, from whose historians he copied largely, he is regarded as a respectable authority on Canadian topics. And we, as his countrymen, and especially as Catholics, have many reasons to feel grateful to him. In all his volumes we find him the steady champion of truth as he saw it, and ever meting out a large share of justice to those heroic pioneers of America. Possessing a knowledge of French and Spanish literature, and thus supplementing the ignorance of Bancroft and his predecessors, he was enabled to interpret, *though not always rightly*, the motives that prompted the men of fair Spain and sunny France to explore far and wide this great continent of ours.

In taking up the field so completely ignored by them, Francis Parkman by

his industry and untiring labor opened a veritable mine of historical research. Aroused by the heroism of the early missionaries in the middle and western states we find in his descriptions of their struggles, many sentences glowing with sublime enthusiasm. His tribute to the zeal and devotion of the Jesuits, who risked their lives to convert the Aborigines, are generous and beautiful, though at times marked by an ignorance of their *true motives*. This fault he has in common with all rationalistic historians. But still he has the honor of being the first of American Protestant historians who made an attempt at doing justice to those zealous followers of Ignatius of Loyola. In the great work of rescuing American Catholic history from darkness he made a very creditable beginning, and it is sincerely hoped that he may have many worthy followers; then as Americans and Catholics, although perceiving the effect of his failings, we should ever be thankful to him for the light he has thrown upon the services the Catholic church has rendered to this country, and we may trust that time will do justice both to her devoted sons who first sowed the seeds of civilization and culture in America, and to those who are now so zealously cultivating what was planted in sweat and blood.

C. E. McCABE.

There is at Watertown, N. Y., under the direction of the Missionaries of the Sacred Heart, a work unique of its kind, which aims at nothing less than to help worthy and talented young men

to follow out their vocation who are called to the priesthood, but straitened in means to pay for their education. The institution is known as "St. Joseph's Apostolic School," and appeals to the charity of Catholic Americans for support. A family annual in the shape of a special "Apostolic School Number" of their monthly magazine, *The Annals of Our Lady of the Sacred Heart*, has been issued for the Christmas holidays in the interest of the work. It is handsomely illustrated, and contains contributions of an entertaining character from our best writers of prose and verse. 25 cents will procure a copy of this publication and a certificate entitling the holder to the spiritual advantages of benefactors of the school. A better investment could not be made for the amount, which is within the reach of every one. Address, Rev. F. Deriche-mont, M.S.H., Watertown, N. Y.

We have received the December number of *The Carolinian* published bi-monthly by the literary societies of Columbia College, S.C. We find two long, rambling articles, "Rationale of Taxation," and "John's Ghost." In our estimation both writers crowded others to the wall, on the plea that "might is right," thereby depriving some one, who, if he had the opportunity of writing an article and seeing it in print, would feel a noble ambition rise within his breast, and no doubt would also "leave his foot-prints on the sands of time." The editorials and exchanges are fairly written, and the locals are good.

REV. FATHER MARSILE IS FEASTED.

After the reading of the December class and conduct notes, our genial president was the recipient of a surprise consisting of the following addresses from the minims, juniors, and seniors, accompanied by substantial and very appropriate expressions of the students' affection and loyalty. The Rev. Father gracefully thanked the students, and said that their beautiful words and gifts could not increase either his sense of duty or his entire devotion to those whose immortal souls were committed to his care. He was happy, however, at being offered an opportunity of again pledging his life-long service to the highest interests of young people whose grateful appreciation rendered the exercise of his ministry among them a pleasure. He also gladly availed himself of the occasion to heartily thank his zealous co-laborers, the Rev. Prefects of Studies and of Discipline, and all the Brothers and Professors of the Faculty.

After a well-worded and most appropriate declamation by Master P. Hansil, Fathers Rivard and Cregan responded to repeated calls for "a few words," which were aptly given and thoroughly appreciated. Thus amid

applause, congratulations, the mutual exchange of good wishes, and the awarding of gold medals, terminated the year '93. It was the triumph of both the intellect and the affections developed as they always are in institutions such as this.

Minims' address, read by Master H. Anderson:

Very Rev. President, Rev. Fathers, and Professors:

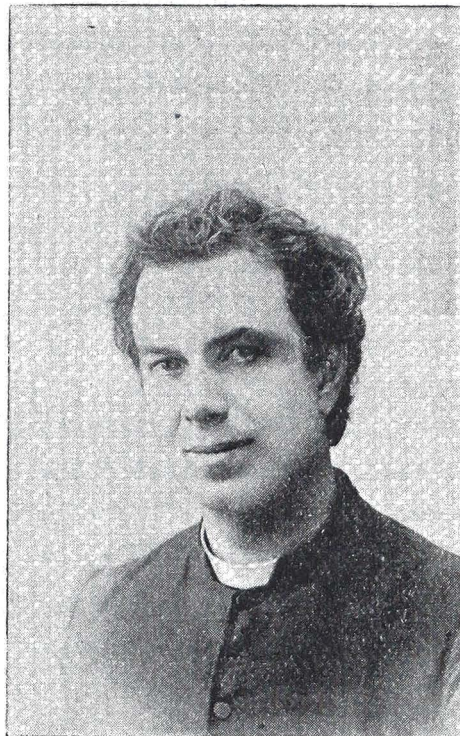
The pupils of the minim department take great pleasure in coming to wish you a Merry Christmas and Happy New Year.

We are glad to share with you the joy we all feel on the return of this beautiful festival.

Our calling on you is at once a pleasure and a duty—a pleasure because we like to show our gratitude and devotion to you, whom all the students so highly esteem, so deeply venerate, and so justly admire. It is a duty because our holy religion teaches us the sacred and exalted position you hold in our regard, and the

priceless spiritual treasures it is your privilege to dispense. And your zeal and devotedness; moreover, your kindness, too, have endeared you to all, especially to pupils of the minim department. How happy we feel, then, on this grand occasion, when duty and pleasure meet in paying you the tribute of our warmest affection, deep-felt gratitude, and profound respect.

We know, and it is with regret we acknowledge it, that our conduct during the past year has not been always



REV. FATHER MARSILE.

in keeping with the sentiments we now express. We assure you, however, that our failings have not been wilful—far from it; they were the result rather of thoughtlessness. We now ask you, in all sincerity, to pardon us for the trouble we have caused you during the year that is about to close. Furthermore, we promise to be henceforth more obedient, studious, respectful—in a word, to be everything you can reasonably desire. These good resolves we place in the loving heart of our Infant Saviour, who will strengthen us to keep them. We shall ask that Divine Babe, in our petitions on Christmas day, to bless you with His choicest gifts here and hereafter.

We now beg your prayers that we may worthily celebrate the great feasts of Christmas and New Year, and return to this college, as we hope to leave it, in the friendship of God.

Once more we wish you a Merry Christmas and thrice Happy New Year, with many, many returns.

SENIORS' ADDRESS.

Reverend and Dear Father:

Permit us also, before parting, to gather around you and offer you the homage of our affection and loyalty, as the students of old were wont thus to honor their devoted director, the lamented Father Roy, on this St. Thomas' Day, his patronal feast. We have deemed this ancient custom a most laudable one, especially as it affords us, on the eve of our departure, an opportunity of formally thanking you, and all the worthy co-laborers, who so ably second your efforts in our behalf.

We know, dear Father, that you do not look for our words of praise, and we are aware of your modest shrinking from all eulogies; but it is often to such unseeking virtue as yours that the most spontaneous recognition and merited honor is paid; wherefore, chide us not if we have taken the present liberty of publicly assuring you of

our deepest regard and of our gratitude for the paternal solicitude which you have exercised toward us.

Especially let us be permitted to emphasize that so fatherly tenderness with which you guide our footsteps toward the very summit of the rarest Christian manhood. Can we forget, could we resist, the persuasive eloquence with which you have even a few days ago taught us the blessedness of labor, the necessity of obedience, the dignity of knowledge, the value of health and of gentle manners, and the inestimable price of moral habits! Indeed, you have neglected nothing that pertains either to our physical, intellectual, or moral up-building. We confess, it is true, that we have not always acted in harmony with your salutary instructions; let us plead, even as do our youngest brothers of this your college family, that not malice, but weakness and thoughtlessness alone must account for those failings which too often grieved your sensitive and kindly heart.

But as the old year silently gives way to the new, and as the days are luminous with the new-born rays of forgiveness, of peace, of love, and of hope, we beg you to forget our wrongdoings of the past, and we hope that under your careful guidance we may yet become your ideal students, and also deserve to be called your "good boys."

In conclusion, we offer you these slight tokens of esteem and love, trusting that you may long be spared to direct this institution for which you have so long and so nobly worked, and to which you are so entirely consecrated. We heartily wish you and all the members of the faculty a Merry Christmas and a Happy New Year, and while we ourselves will enjoy the vacation graciously accorded to us, we shall look with pleasure to the day upon which we shall return to your smiling welcome and kindly direction.

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EDITORIAL.

Owing to the importance and number of the recent events of our college world, this issue will be found more historical than strictly literary. It is generally understood that one of the chief aims of a college publication is to chronicle college doings and thus keep the alumni *au courant* of what goes on at Alma Mater.

Rev. J. J. Cregan, C.S.V., Prefect of Studies, has appointed the 26th inst. for the beginning of the examinations. Rev. E. L. Rivard, C.S.V., will preside over the classical course examination in study hall. Rev. J. J. Cregan, C.S.V., will direct the commercial course examination in commercial room. Mr. M. Dermody will attend the examination of the minim department in the minim study hall. Rev. M. J. Marsile, C.S.V. Pres., will divide his attention between the several courses.

Thus at the near approach of the semi-annual examination hardly another thought suggests itself more

directly and repeatedly than that of close application and solid preparation. Independently of the ever true dignity and blessedness of labor, it seems especially encouraging and imperious to work when one has before him the motives offered by the prospective examinations. Others may theorize upon what seems to them the questionable value of examinations; as for us, we have always found these public reviews living, stirring incentives to better work, and that few have been even the constitutional sluggards who have not profited by them. And how could it well be otherwise? What so independent or so callous student is there who will face the prospect of appearing before the institution's boards of examiners without feeling that he *must* bestir himself and not utterly and ingloriously *fail*? What boy is there in whose breast there does not burn some spark of personal pride? What junior or minim so reckless as to think placidly of the poor bulletin which will be sent home, and will say to the end "I don't care?"

Besides the personal profit and glory attendant upon redoubled study and success, there are then the gratification of parents and teachers and the upholding of a high standard of excellence by the student body, which duties never fail to be understood by young men whose heads are well poised and whose hearts are in the right place.

THE GLOBE QUARTERLY.

716 TITLE AND TRUST BUILDING, CHICAGO.

We feel our interest is this excellent magazine constantly growing, perhaps

from the fact that our personal acquaintance and almost daily intercourse with its gifted author enables us the better to understand and more thoroughly to appreciate his strong individuality. In the January to March ('94) number, which recently reached us, Mr. Thorne gives much attention to the labor problem, and in a long and deep study of the subject, says there should be no labor problem in America where everybody wants to work and where there is so much to be done; he proposes the application to the entire county of the Rend (Chicago) city employment of the unemployed and says that if our statesmen (?) were more public-spirited and did not waste so much time and money in trying to solve questions which they, after all, do not solve, it would be a very easy matter for them to put twenty more million men to work at our harbors, rivers, and roads all over the United States. After making us accept his reasons for the practicability and remedial nature of this scheme, and we are prepared to hope for its happy consummation, the writer startles us with the declaration, that never will the American people use the scheme or thank the author for propounding it, "until we have suffered one more revolution that will turn our glorious land into murderous prison pens, and our rivers into blood." In the same number, Mr. Thorne has some excellent critical work. Miss Swan brings to light some "Western Poets," while President M. J. Marsile, C.S. V., a knowing judge of French literature, entertains us on "Paul Bourget," and Mr.

Cothran writes beautifully of "Richard Realf." Elisabeth Adams tells us of the "Liberty of Catholic Women," in a well-inspired article. Rev. E. L. Rivard, C.S. V., corrects modern notions of "Liberty, Equality, and Fraternity," and Mr. J. J. Farren learnedly refutes Dr. Baker's assertion, that the "Revival of Learning" is due to the influence of the Saracens, Arabians, or Musselmans. Altogether this number (14) of *The Globe* is a rich one, and is sure to entertain and instruct. We are especially pleased to see Fathers Marsile and Rivard among the contributors, and hope they will continue their good work.

PROF. E. W. GRIFFITH WRITES.

Not a few of the students of '91 and '92 will be delighted to read the following extract from a letter addressed to Rev. M. J. Marsile, C.S. V., by our former professor of elocution, Mr. E. W. Griffith:

DUNDEE, Scotland, Nov. 21, 1893.

MY DEAR FATHER MARSILE: How shall I ever be forgiven for not writing you before! Only to think that I have been from you, from home, from dear America, for nearly eighteen months. Now, on the very eve of my return, I venture to address these lines to you. . . . I have worked very hard and begun playing small parts, and am now playing very good ones, I may say great ones. My success has been marvelous, everyone says. . . . I believe my voice is doubly strong, and that was my worst point. . . . I sail for New York in January. I have an offer from Salvini for his summer tour, but have made no decisions. Shall try to be in Chicago in February or March for a month or two. I have worked

hard in England, have some position, and am now ready to work in my own country. How I should like to be in your dining-room this hour! I can see the Doctor on my left and Bro. McCormick on my right, and all the others, bearing all that expression of good-natured fellowship which is found only among Christians bound together in a common cause. I often think of you all, and long to see you!

Of course there is much that I could write you of my travels in Great Britain—of the quaint villages through which we pass, of the queer dialects of the people, of the splendid architecture in some of the towns, of the libraries and schools. I know what will please you most will be to be reminded that all England is becoming Catholic again. Every town has its Catholic church and school, every city its cathedral. The educated English people are opposed to the Roman Catholic Church only because it is Roman Catholic, not because of its doctrines or practices. God bless and save the English people—the great English nation, really still Catholic at heart, but protestant by forces they do not understand! I often hear mass in one city, travel 150 miles and hear vespers in another. Isn't that a strange life? There is a beautiful Catholic Church here, and one in Aberdeen; while in Glasgow, I am told that we have the finest church there. I went to a small chapel near the theater, where all members of this profession attend. Begging to be kindly remembered to all, I remain,

(C. E. W.) WORDSWORTH GRIFFITH.

P.S.—After January 1 address, W. Farmington, Ohio, Trumbull County, U.S.A.

ST. PATRICK'S SOCIETY OF AGE.

Upon St. Patrick's Literary and Debating Society's reaching its majority, December last, the following addresses were delivered by the two principal officers of that organization. As we had not the manuscript copy of their speeches in time for publication

in our last issue, we feel it a pleasure to insert them here. The orations were the beginning and the end of an elaborate program carried out most successfully Dec. 12, and reported in our Christmas number.

PRESIDENT J. HAYDEN'S ADDRESS.

It is my pleasant duty to invite you all to rejoice on this anniversary of St. Patrick's Literary and Debating Society. Anniversaries are always occasions of congratulations and well-wishing; they always renew and help to perpetuate the enthusiasm with which the founders of institutions started out. Moreover, while they rekindle our sometimes flagging fervor, they also bring us face to face with the ends and purposes for which our organization exists.

Now why, you will ask, does St. Patrick's Society rejoice today? Why does it celebrate at all? Why the mutual congratulations of its members? Let me answer first, that we are proud of this day because, as were young Romans formerly when the manly gown was put on them and they became citizens, so our society today reaches its majority; it rounds the twenty-first mile-post of its existence, showing thereby that it is both the oldest and healthiest literary association of the college. But again, why should a literary and debating society have a memorial day? I say, precisely because it is a literary and debating society, and that such observances as today's are necessary to keep us in touch with the spirit and enthusiasm of the founders of our society.

The aim of our founders was to instill into the minds of the members a delicate appreciation of the value of literature; to develop a taste for letters and oratory, and to make them able to easily discriminate between literature and trash. What a wonderful boon is this love for books! Does

it not bring us so closely into the company of the world's greatest minds that we soon consider them our bosom friends? Again, is not this taste for the intellectual the safest protection against the allurements of unwholesome reading and amusements? It is undeniable that any society which cultivates this intelligent appreciation of the beautiful in letters is worthy of the commendation of all those who have at heart the harmonious development of the faculties of the mind. Now, our society, besides being a literary, is also a debating circle. It is well known that debate sharpens the intellect, as military drill braces the body. In this it is better than mere literary taste, for it compels us to give reasons for assertions and to prove the correctness of what we advocate. Debate also enables us to discover the fallacies of an opponent's reasoning and to expose the sophistry with which he covers a weak case. The usefulness of this peculiar kind of mental exercise is immense. The proof of this is that the young men who went forth from this institution and succeeded best in the ministry, at the bar, in journalism, in politics, in fact in any of the liberal careers, have been members of a society such as St. Patrick's. Now, because St. Patrick's Society thus prepares us to use to the best advantage what we learn in class, and also trains us to contend with the difficulties of real life, it is an institution of which we should be proud, and whose anniversary we should celebrate with renewed ardor every year.

Well, then, may we thank our founders and all those who, along the many years, have handed down to us such a beneficent institution as is our society. Dearly shall we continue to appreciate it, to conform to its aim and in turn transmit its spirit to those who will come after us and will love to deck their minds with all the fair-

ness and power of literature and debate. May St. Patrick's Society long live to play its beneficent role in St. Viateur's College.

VICE-PRESIDENT THOMAS M. KELLEY'S
ADDRESS.

Upon me devolves the pleasant task of thanking you all for the benevolent attention you have lent us this evening. It is another evidence of the good will and interest you have ever manifested in the doings of our society. We thank you, fellow-students, for your kindly appreciation. Knowing, as we do, the keen discernment of college boys, we have ever taken your applause as a recognition and an encouragement of our work. And what shall I say of the solicitude of our professors and directors in our behalf? Full well do we remember and duly do we appreciate those countless services which were always cheerfully given by the brothers in the many years of our society's existence. Let us be allowed to thank you very cordially, Rev. Brothers. Again, as the visit of a prince is an unspeakable encouragement to the humble peasant, artisan, or artist, so also have the visits of our princes of thought and speech been for us. With grateful hearts do we recall the eloquent and inspiring words of the distinguished guests of the society, Rev. Fr. Marsile, Fr. Laberge, Prof. Thorne, Fr. Legris, Bro. McCormick, Prof. White, and others, whose ringing words spurred us on to higher and better achievements in the fields of letters. Delicacy forbids me from lauding the work of our Rev. Moderator, which none other than the members themselves can fully appreciate. With these few but sincere words of thanks we close this joyful anniversary; trusting that the same good influences may continue to further the success of our society, for the greater adornment and advantage of our college life.

VIATORIANA.

- Banty.
 —Skating.
 —J—a—l—e.
 —Hero—Lyon.
 —Who fell in?
 —Chicken pie.
 —Scientific Bag.
 —Gimmie lemon.
 —Fishy Sergeant.
 —My watch is sick.
 —I always use that.
 —Fourteen seconds.
 —Carry me baggage.
 —Help! I'm drowned!
 —Ikie Diamond Wath.
 —I'll go to Ireland yet.
 —What key? Whiskey.
 —St. Mary's Headlights.
 —I love Ben Hur's works.
 —Down-stairs, Mr. Down!
 —Temporaneous speeches.
 —Who searched the poop?
 —Can't you taste the sheep?
 —High Waters, 2d Sergeant.
 —Man, but that water is cold!
 —Like Quilles on a porcupine.
 —Fine weather! Hard times!
 —Captain of the Stubby squad.
 —Walk on the heel of your toe.
 —I have influence in this house.

- See him cutting hair with a candle.
 —Barnum got his whiskers trimmed.
 —Excuse me; I thought you were a post.
 —Why didn't you reach him one of your legs?
 —Why do fish have air-holes? ask Ed. Duffy.
 —All my ideas are nipped by Buds and Blossoms.
 —Bring it in on a silver tray and we'll analyze it.
 —In trying to give the accusative case of *orbs terrarum*, a Livy student all but fell into the "Ta-ra-ra boom," etc.
 —If the old fish story holds good, the boys on the third table ought to be brainy, for they have Herring three times a day.
 —If you fellers want to make this place your rendez-vous, you'll have to meet somewhere else. Oi have shtrict arders! Move an!
 —Mr. C. E. McCabe was the happy recipient of many valuable presents for our college chapel, of which he is sacristan. The gifts consist of artistic German vases and candlesticks, and were presented by Logansport ladies.
 —Mr. Joseph Lamarre took the clerical habit during the recent vacation, and has since become assistant prefect of the minim department. We congratulate the young gentleman upon his important step, and wish him every success and happiness in his chosen career.

—We are glad to hear that Capt. D. Carroll is recuperating, and on his return from California will resume his studies with the S. V. cadets.

—The illumination and hall decorations for the bishop's reception were a credit to the young artists who had that particular work assigned them by Bro. Ryan, C.S.V., who directed their tasty labor.

—Col. T. Pelletier came down from Chicago, the 10th inst., to superintend the military features of the reception in honor of Bishop Dunne, but was obliged to return home for expert medical treatment of his wrist, which was sprained in a ball game the eve of Christmas holidays. We hope the colonel will soon be with us again.

ROLL OF HONOR.

FOR DECEMBER NOTES.

—Guilfoyle medal for English composition was equally deserved by T. Small and M. Flaherty; drawn by T. Small.

—The Lesage medal for French composition was equally deserved by H. Ruel, R. Pugny, J. Lamarre, and F. St. Aubin; drawn by H. Ruel.

—The Conway medal for highest average was equally deserved by T. Lyons, M. Flaherty, and John Sullivan; drawn by T. Lyons.

—Gold medal for first place in the greatest number of classes was equally deserved by T. Lyons, John Marx, James Mortimer, S. Brenock, and T. Small, of the Classical Course, and John Sullivan, A. Lyons, A. Grosse, M. Campion, and E. Jordon, of the commercial course. That of the classical course was drawn by A. Grosse, and that of the commercial course by M. Campion.

—The first silver medal for classical course was equally deserved by J. Casey, P. Dubé, T. Quinn, F. O'Reilly, W. Saindon, E. Ezekiel, A. Biron, and F. Provost; drawn by F. O'Reilly.

—The second silver medal was equally deserved by J. Fitzpatrick, M. Ford, W. Lemire, W. Larkin, T. Kelly, P. Kelly, J. Granger, S. Murphy, J. O'Dwyer, J. Hayden, C. McCabe, R. Pugny, C. Quille, and W. Caron; drawn by C. McCabe.

—The first silver medal for commercial course was equally deserved by J. Canavan, and C. Gallet; drawn by C. Gallet.

—The second silver medal was equally deserved by E. Brais, T. Hedges, A. Lacharité, J. Quigly, C. Castonguay, J. Meyerhans, S. Olff, T. O'Malley; drawn by J. Quigly.

—Medal for conduct—senior department, was awarded to M. Campion.

—Medal for conduct—junior department, was awarded to A. Nourie.

Minim Department.

—The excellence medal was awarded to Master F. Wirth.

—The conduct medal was awarded to Master G. McCann.

PERSONAL MENTION.

—Rev. Edward Kramer, '90, recently ordained, has been appointed curate at St. John's Church, Chicago.

—Mr. and Mrs. Arthur Letourneau and Robert Letourneau, all of Chicago, were guests last week at their father's.

—*K. K. K. Gazette.*

—Mr. Edward Dolan, '92, married Miss M. Myers, in Logansport, Ind. We heartily congratulate the young spouses, and wish them long life and happiness.

—Bro. St. Aubin, C.S.V., late of Holy Name School, Chicago, has recently taken charge of the parish school here. May success attend his efforts.

—Rev. Fr. D. B. Toomey, the soldier-priest of Polo (formerly connected with St. Viateur's College), has been appointed an aide-de-camp on the staff of the department commander of the department of Illinois, G. A. R.—*K. K. Gazette.*

—Rev. F. Ouimet becomes pastor of St. John Baptist (French) Church, Chicago, replacing Rev. A. Belanger, C.S.V., who, on account of his infirmities, retires to the chaplainship of St. Remi College, near Montreal, Canada.

—Rev. M. A. Dooling, '90, the popular pastor of Clinton, Ill., has lately taken possession of his elegant new parsonage, which is a veritable gem of good taste and commodity. Fr. Dooling recently sent two postulants to the novitiate at Irving Park. We congratulate Fr. Dooling on all his good work.

—Rev. M. J. Fitsimmons, '79, pastor of the Holy Name Cathedral, Chicago, is to be complimented upon the splendid success which he has achieved in the restoration of the cathedral. The re-opening of the sacred edifice was a glorious and inspiring spectacle. The transfiguration of the cathedral, as it has been aptly called, proves both the artistic taste and the executive ability of the painstaking pastor.

—The following subscriptions are thankfully acknowledged: Rev. A. Langlais, C.S.V., St. Mary's, \$1; V.

Rev. P. Beaudoin, C.S.V., R.D., Bourbonnais, \$1; Mr. James McHugh, Indianapolis, \$2; Rev. F. Charlesbois, C.S.V., Rigaud, Canada, \$2; Rev. J. Giesler, Denver, Col., \$1; Mr. J. F. Peavy, Chicago, \$1; Mr. J. Milles, Chicago, \$1; Mrs. M. McMahon, Chicago, \$1; Mrs. H. Hood, Chicago, \$1; Mrs. E. Asey, Chicago, \$1; Mr. J. G. Condon, Bloomington, \$2; Rev. J. Rouqué, Papineau, \$1; Rev. F. Clancy, Woodstock, \$5.

EXCHANGES.

We received the first visit of *The Agnetian Monthly*, the neat representative of Mt. St. Agnes Collegiate Institute. It appears to deal with lofty subjects, and its departments are neatly arranged.

As we were looking over our exchanges we discovered with great pleasure *The Stylus*, from Boston College. "College Athletics," "College Cheers," and "College Journalism" are its best articles. The writer of the latter article certainly utters useful truths, and wins the respect and applause of his contemporaries by showing the many advantages that accrue from a college journal. We agree with him when he says that a college journal is maintained not for personal or particular edification, but for the good of the students in general and for the reputation of the college. We could mention several of our exchanges which do not make such a creditable appearance once a month, and we now take occasion to invite them to follow the lesson of *The Stylus*.