

THE VIATORIAN.

FAC ET SPERA.

VOL. XVIII.

APRIL, 1901.

No. 7.

THE VANQUISHER VANQUISHED.

A tyrant monarch ruled of old
O'er all the lands where mortals dwelt,
And when he passed such fear was felt
His subjects' very blood ran cold.

Of human lives he made his sport,
For pity in him ne'er was seen;
He laughed to scorn the anguish keen
That echoed ever 'round his court.

He smiled at mothers' broken hearts.
Nor pitied orphans' scalding tears;
He reveled in distracting fears
And acted none but cruel parts.

His power mortal never braved,
But at the forfeit of his life,
For none, triumphant in the strife,
From tyrant hands their loved ones saved.

Throughout this monster's awful reign
Destruction spread on every hand;
The choicest sons of every land
Were counted 'midst the slain.

And hopeless seemed the lot of those
Who groaned beneath his iron yoke;
Of freedom no one ever spoke
Or dared to dream of sweet repose.

The name of this grim, lawless king,
Whom terror and dismay attend,
Before whom all the nations bend,
Is Death—the lord of everything.

Christ broke his reign of tyranny
And now the joyful nations sing—
"O! Death, where is thy mortal sting?"
"O! Grave where is thy victory?"

Triumphant on that Easter morn,
Christ burst the cerements of the grave
And rescued those death did enslave;
Of terror ever death is shorn.

W. J.

INDIFFERENTISM.

Speech Before the Philosophers' Oratory Class.

Addressing this assembly of black-gowned youths who are preparing to go forth to spread the potent word of God, one feels that he is touching as many of the future moral levers of society. It should not be considered out of place, then, for a layman to plead before you for the utmost exertion of that power which will be in your hands—power to counteract the downward tendency by which we men of the world often feel ourselves not only influenced but almost overwhelmed, namely, the tendency to indifferentism. There is in every man a certain tendency to sloth, to inaction, to rest, a repugnance to make exertions of a spiritual kind. This downward tendency comes from man's body which is material, born of mother earth and seeking rest upon the bosom of that same mother earth. But you must admit that this is a tendency which, if it be not resisted, will drag us all down and ever down to lower and ever lower things. It is, then, in the name of the higher things, in the name of all that is grand and ennobling in the higher life of the spirit which breathes in us, it is in the name of the excellence of those spiritual goods which adorn and enrich that spiritual life that this appeal is made to you to use the mighty powers and the splendid opportunities you will have in order to uplift all men, to arouse them from their lethargy, to make them realize that no greater danger threatens them than that disposition to undervalue and entirely neglect the cultivation of spiritual life; in a word, that there is no greater social menace than religious indifferentism.

Without doing any injustice to your intelligence one may be allowed to indicate the various reasons by which men can be induced to abandon the errors of indifferentism. These reasons are many, and when uttered from the lofty position you will occupy and with the sacred authority with which you will be invested, there is no doubt but they will be more effective to bring back men to the church and to fill our temples of worship which are daily becoming more and more empty.

No one certainly wants to lead an absurd life; no one wants knowingly to pass an irrational existence. There is scarcely anything more offensive than to be told we are unreasonable. And yet it is easy to prove that indifferentism is absurd, and, therefore, unreasonable. However, to avoid all occasions for cavil or dispute, let us consider

the meaning of this term, Indifferentism. Indifferentism consists in this: that one either thinks all religions are equally good and God does not care which religion a man professes, or that a person so orders his actions and his life as if no religion existed. But either is absurd. In the first place it is absurd to say that all religions are equally good. To admit it would be to deny the unity of truth, which would lead to great metaphysical errors and would leave us travelling in a labyrinth of contradictions from which escape would be impossible.

Society is founded on truth which is as immutable as it is eternal. Therefore, but one religion can be true. If true, how can men depart from that religion without departing from the truth? For truth is not variable. It does not change from nation to nation as men's views of it change. Now, a false religion cannot please God, for God is Infinite Truth. Consequently he cannot accept what is contrary to his own attributes. If he were to accept false worship, he would have to give his approval equally to what is false and to what is true. Beginning with Luther and ending with Dowie, there have been as many opinions as there have been different individuals.

Now, let us hear the indifferentist himself. The first argument he will put forward is that God demands no worship. To admit such a doctrine would be to suppose that monotheism and polytheism, the most outrageous superstitions of idolators and the most rational and sublime worship of Christians, are equally pleasing to God. The Greeks and Romans worshipped not only idols but, blinded by passion, they even went so far as to raise up statues and altars to their own most detestable vices and worshipped them, deified their very wickedness. Some of their noted divinities were credited with taking certain vices under their protection; thus: Mercury was the God of thieves, Venus the Goddess of Lust, and Bacchus the God of Drunkenness. They reared immense and costly temples of worship, but pray, what was the religion practiced in them? The religion that so many practice in our own times, the religion that has sunk Greece and Rome down into the depths of hell itself, that is today sinking France, that drags down every nation and every individual that worships at its altar, at the shrine of base passion and superstition. Those grand old temples, whose architecture has been the marvel of all times, those gilded palaces with their pagan gods and vestal virgins were nothing less, nothing better, than houses of public infamy. If they were that and nothing more, we would not condemn them in such severe terms, but when their golden doors were opened wide like the gates of hell ajar, and men and women were not only asked and invited to enter

but were even compelled to sacrifice their honor and virtue, to practice those abominations which Sacred Scripture says should not be even so much as mentioned amongst you. When we read the history of these degradations, need I ask this enlightened audience, need I ask the indifferentists themselves, whether these outrages, these crimes that cry to heaven for vengeance, these machinations of the devil, are as holy, as sanctifying, as edifying, as reasonable, as grand, noble, sublime, as the religion practiced by those who, leaving behind them all the pleasures and endearments, nay the very decencies of life, have carried their abode beyond the horizon of all civilization, dwelling in caves and among the rocks, buried in the depths of the forests or subsisting among the rolling sand hills of the burning desert, in order to glorify their maker, to preach his gospel, to chastise their passions; in a word, to make straight the paths of the Lord? Ask our opponents whether the shameful degradations of the Roman and Greecian idolators are to be considered as pleasing to God as the noble faith of the early martyrs who, in countless thousands, submitted to every mode of barbarity that Roman cruelty could contrive, as pleasing to him as the sacrifice of Christ, his only-begotten son, crowned with thorns and crucified between two thieves. Ask them these few questions, and on the day of Judgment you will still be waiting for their answer.

We have the most authentic proofs that God forbade idolatry. He inflicted a scourge upon the Egyptians. Then he commanded Moses to lead his chosen people out of Egypt, guiding them with a cloud by day, a pillar of fire by night, making the waters of the Red Sea their guardian and protector, feeding them with manna in the desert, and finally bringing them into the promised land flowing with milk and honey. Why did he not rather leave them to enjoy the flesh pots of Pharaoh? What mattered it that the Egyptians were idolators and corrupt in morals, if all religions are equally good and he does not care which religion a man professes? Indifferentists accept the veracity and Justice of the commandment: "Thou shalt not kill," but, if they accept one of the ten commandments, they must accept them all, not omitting the first one when God spake all these words saying: "I am the Lord thy God which have brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself down to them nor serve them!"

If we need any further proof that God does not approve equally

of false and true religions, consider the fate of the Israelites who fell into idolatry while Moses was on the mountain receiving the Commandments. These people set up a golden calf and worshipped it. God's anger was appeased only when Moses stood at the gate of the camp and called for those who were on the Lord's side and, when they had assembled, he commanded them to slay every man, his brothers, his companions and his neighbors who had worshipped the golden calf, and on that fatal day in Israel there fell more than three thousand men. You will pardon me for having dwelt so long on this one consideration, but it is of such great importance that alone and by itself it upsets the strongest argument of the indifferentists: namely, that God demands no particular worship and that he does not care what religion a man professes.

But they have still another stamping ground. They say that true religion contributes no more to the happiness and good order of society than false religion, that both produce about the same effects. Now, this is just as reasonable as to say that a wise legislation is no better than a vicious one, since religion forms an essential part of the laws of every nation. If religion tends to corrupt the morals, the best laws cannot safeguard them. The laws of a people whose religion is bad are necessarily bad laws. But it is undeniably essential to the happiness of every people that it be guided by good and wise laws, and hence, that it have also the best that can be had in the matter of religion. The plea of indifferentists cannot stand the test of exposure before the tribunal of history, for there these theorists are branded with indifference to the general welfare of humanity and marked with the sole anxiety of freeing themselves from the yoke of religion. It is of small importance to them whether men be virtuous or vicious, happy or miserable, so long as they themselves can disown all obligations of religion. It matters little to them that the testimony of history proves the beneficent influence of religion upon the manners and customs, the laws, the government, and the happiness of a people. They seek to cover over the stupidity, degradations, disorders and excesses of the Chinese, Turks and other equally barbarous peoples by telling us that these people are just as happy as Christian nations. Now, we need not take the time nor the trouble to refute such insults to common sense.

But our enemies will not admit defeat. Once more they swarm into the breach and tell us that religion ought to accommodate itself to the climate, to the peculiar taste and genius of each nation and that, therefore, the same religion cannot be made suitable or acceptable to

all the different nations of the earth. We reply that for nineteen hundred years the Catholic religion has produced the same happy effect in every climate and among the most diverse peoples. In Asia, Africa, Europe and America the same belief has been accepted and the same virtues practiced. On the other hand, false worship has produced everywhere the same results, the same disorders, the same barbarities.

I think we have sufficiently established the truth of our assertions with regard to this. So I will proceed to unfold the inherent fallacies of the doctrine of that class of indifferentists who live as though no religion existed, who in fact proclaim it as a great truth. We need only appeal to the history of our own country to show their error. Universal experience proves that no savage people was ever civilized except by religion. Religion is always a principle of energy. It gives sanction to the laws, inspires patriotism and those social virtues which attach every people to its native soil. Those nations alone have been able to resist the rude assaults of barbarism and to raise up institutions on lasting foundations who have been linked together in the sacred bonds by which religion joins men's hearts when they meet before the same altars, participate in the same rites and sacrifices, and are sworn by the same sacred oaths. As Plutarch says: "Easier will you build a city in the air than a civil society without religion."

They are now driven back to the last ditch, but even yet they fight. Rallying all their forces they make a desperate effort to hold their ground. They point out for us on the one hand good, honest, upright men who profess no religion at all, and on the other hand Christians, pillars of the church, as they are commonly called, who possess few virtues but are certainly not lacking in vices. These get drunk regularly every week, they do not support their families as well as they should, they swear and use indecent language of every description and still, they go to church, they listen to sermons, and they pray so long and so fervently that they have worn all the varnish off the kneeling benches. We only reply that such remarks, to say the least, are uncharitable and unmanly. Even the just man falls seven times so what can be expected of the sinner. Take into account the fact that our opponents have drawn a comparison between good indifferentists and bad Christians. They have taken the extremes only, leaving the vast middle ground entirely unexplored. They have merely stated the exceptions to the general rule. They dare not stand up before the world and enunciate a general principle that indifferentists are morally superior to Christians, to those who profess the true

religion. Besides, we cannot always judge from surface views. The confidence man is certainly to all appearances a most upright person, but we soon learn from bitter experience that he is but a wolf in sheep's clothing. Satan is never more successful than under the guise of an angel of light. We admit there are many who are regarded as highly honorable and honest. But are they really honest? With other men, yes. But he who denies to God the worship due to him, the worship demanded by him, is supremely dishonest, for he refuses to meet his obligations to him who is the Supreme Lord and Master of the universe, to him who has said: "Render to Caesar the things that are Caesar's and to God the things that are God's."

Now that the last assault has been repulsed, that the battle is won, and the enemy are in full retreat, let us consider in the hour of victorious peace what kind of a man the average indifferentist is. He enjoys all the benefits and blessings of Christian civilization; he lives in an atmosphere of purity and justice, and he seems every way but willing to surmount any obstacles it may lay in his path. He is a man of high station in public life, placed there by those same intolerant Christians, as he is pleased to call them. Yet he is highly esteemed by them. They regard him as a great genius, the man of Destiny who will leave the impression of his mighty mind imbedded in the rocks of his country's history. All hail, then, to this popular favorite, this peerless leader. But just for a moment draw gently back the curtain of his soul and count the milestones of his virtues. He steals on a gigantic scale and never so much as even thinks of making restitution. He has been married to every good-looking woman who had a fortune and was foolish enough to entrust it to his tender keeping, and he has been divorced an equal number of times, always maintaining a wise proportion. He has done more than this and he has done worse than this, but charity forbids that we peer any farther into the depths of his true character and we drop the curtain with a sigh of pity, how are the mighty fallen.

Though he seems like some lofty peak towering in sublime majesty so far above the common herd that it pierces the skies and frowns over the battlements of heaven itself, in reality he is but a whitened sepulchre, all fair without, all rottenness within.

And now, my respected friends, I pray you, deem it not rashness or presumption in me if I ask you to go forth and proclaim these things to the world, to tell them, strongly and often, to tell them, as that ardent Apostle Paul says, to everybody, in season. Yours will be the arduous task and at the same time the glorious mission to awa-

ken many a drowsy soul from its fatal lethargy, to enkindle the world with the ardor that burns in the heart of every true apostle, to win souls to godliness by showing them the ugliness of vice and the loveliness of virtue. Go bravely forth! fadeless crowns!

As you pass from this to a theatre of higher elevation in the pursuit of that noble profession for which you are now preparing, you will be called upon at every turn in the road to meet some new enemy to overcome some new adversary, to combat the theorists who in countless numbers are anxiously waiting to cross swords with you because you oppose their doctrines one and all. But I doubt that you will find a more numerous or more persistent enemy than the motly array of indifferentists who stalk abroad in the world seeking whom they may ensnare. I think we have refuted all their arguments so thoroughly and proved with such clearness the absurdity of all their doctrines that I need offer no recapitulation. However, let us always meet our enemies in a fair fight. Let both sides of the question be heard. Let not calumny nor vilification ever for an instant enter the discussion. Be tolerant. Remember that Christ came not to save the elect but to call sinners to repentance, that he commanded his apostles to teach all nations, that he died not for a few but for all. Though men are divided in their religious beliefs, they are still the children of one father who is in heaven redeemed by the same Saviour and created for the same end, Paradise, eternal happiness. Christ was pleased to call himself the prince. Therefore, let your aim be to enlarge his principedom; so that over land and sea, over mountain and plain, over green field and steeped city the dove of religious peace and unity may ever hover; that England, the home of Alfred the Great, Germany with her Charlemagne, Greece, the alma mater of the world, Russia, in her far-off citadel of Tartar power, and America, protector of liberty and defender of religious freedom, may all be joined in one grand realm and enlisted under one banner, so that in our day may be realized the words of the Divine Master, the King of Kings, "There shall be but one fold and one shepherd."

Joseph M. Callahan, 01.



GALILEO.

No name is quoted more frequently in the Controversies between the church and her adversaries than that of Galileo. Nothing has been the occasion of more adverse criticism to the church and nothing has furnished a more agreeable theme to the pen of hostile writers than her alleged maltreatment of this great astronomer. Pathetic descriptions are given of the old philosopher pining away in the gloomy dungeons of the "Inquisition" into which no ray of cheerful light could penetrate. Some even have recourse to the rack, to thumb screws and to all the devices of torture, known to this age, to make the picture more hideous and appalling. They charge the church with deliberately and maliciously crushing the life out of this great scientist and sending him to an untimely grave merely because he sought to enlighten his fellow men on a great scientific truth. It would be difficult to bring a graver or more sweeping accusation against any institution or body of men than this; but has the church nothing to say in her defense? Does she plead guilty to these serious charges? Far from it; she absolutely denies their truth and with the original records of the trial open for all who care to examine them, she defies her enemies to prove her guilty. Let us consider the case.

Embittered writers seem to lose sight of the fact that Galileo was not the first to teach the theory that the earth revolves around the sun, which is said to have caused his condemnation. The first to propound the system of the earth's revolution was Cardinal Nichlos of Cusa, one of the most profound theologians and mathematicians of his age. About one hundred years before the birth of Galileo, he taught in his work, "De Docta Ignorantia," the theory that the earth is really in motion. The fact, although in direct opposition to the universally accepted opinion of the times, did not require his condemnation by the Pope or Roman Inquisition, nor prevent him from being raised to a cardinalate. It was also taught eighty years before the birth of Galileo by a priest, Copernicus and it was at this time that the theory began to seriously agitate the minds of all the great astronomers and philosophers of the day. The theory had many advocates and many opponents. Bacon vigorously apposed it. Luther speaks of it and its propounder with the greatest contempt, for he calls Galileo a fool seeking to reverse the whole science of astronomy. The great Kepler suffered persecution from his Protestant brethren for his scientific theories, nevertheless he was received into a Catholic university and given a professorship. Cardinal Barberina, afterwards Pope Urban

VIII, was also one of its staunch supporters. During this period however, the theory was by no means a demonstrated fact. Why therefore did the church permit it to be advocated by her hierarchy if she were afterwards to condemn it as a heresy as her enemies allege. Did the church ever remain inactive whilst a heresy was being promulgated and did it ever require a hundred years for her to ascertain whether or not a theory was heretical. Besides it is out of the question to suppose that the church condemned the theory, for it was altogether without the province of the church. The church never condemns anything as heretical unless it appertains to faith or morals. What had the revolution of the earth to do with faith or morals?

It is not certain when Galileo took up the theory, but at first he seems not to have possessed a firm conviction of its truth, for in his examination before the tribunals he stated that he was ready to refute what he had said concerning the theory. Later on in a correspondence with Kepler he said that he was prepared to prove its truth but feared that it would subject him to ridicule and contempt.

In 1611 Galileo went to Rome of his own accord and upon his arrival in that city received the most flattering reception. Everywhere he was the object of marked favor, and so well pleased was he with his reception that he wrote to a friend, "everybody is on my side, especially the Jesuit fathers." In a few weeks Galileo succeeded in laying the matter before the Roman tribunal and demanded that the Pope declare the system to be founded on the bible although he supported his argument by his individual interpretation of the bible, and the flux and reflux of the tide. This latter argument has long been rejected as absolutely worthless.

The Pope, being wearied by Galileo's constant importunities, decided that the question should be determined in a congregation, and finally ordered it brought before the Inquisition. It is herein that the Church was really concerned with the question, but the Inquisition was not composed of such monsters of cruelty as the enemies of the Church would have us believe. This Inquisition consisted of two departments, one composed of Cardinals only, the other of theologians who were known as qualifiers. To these the question was first submitted and they it was who construed the theory as being "at least erroneous in faith." When this decision had been rendered the Pope admonished Galileo not to teach the theory as a demonstrated fact as he had been doing.

This was the only restraint placed upon Galileo. He was forced to retract nothing that he had said concerning the theory but on the

contrary was exhorted by the Pope and many of the Cardinals to continue with his discoveries and endeavor to demonstrate it beyond doubt. Galileo did not do this but persisted that the theory was supported by Holy Writ. It was then that the Church interfered, and rightly. To her has been entrusted the work of guarding the Divine Word from corruption and the interpretations of private individuals; so when Galileo sought to raise his unsound astronomical system to the dignity of a dogmatical tenet, she simply exercised a God given prerogative in restraining him.

It is true that Galileo's theory ran counter to the text of Holy Writ, as generally interpreted at the time, for in no less than eighteen passages of scripture, the revolution of the sun and the immobility of the earth is apparently implied. All Christian writers, influenced by the theory of Ptolomy, took these texts in their literal sense. This interpretation was approved by the testimony of the senses, by the language used then, and which, to be intelligible, we must use even now. Even today we speak of the sun rising and setting as passing through the zodiac, so that we may be understood. In the time of Galileo, men held to their literal interpretations and could not be expected to surrender them without positive proof of their untenableness. Besides the Word was dearer to them than the speculations of science and in this spirit the Inquisition acted. It demanded that Galileo demonstrate his theory, rightly insisting that when he had done this it would be time enough to adopt a figurative interpretation of scripture. Galileo was unable to furnish a positive demonstration of his theory and as he continued to teach it as an established fact, in direct opposition to the desire of the Pope, that it be taught as an opinion, he was sentenced to recite weekly for three years the seven penitential psalms, the whole question turning on his contempt of authority. We are not aware of any other penalty than this being imposed upon Galileo, although the Church is charged with being barbarously cruel in her treatment of this man. Catholics at the worst are as ardent lovers of truth, are just as diligent in the search of it and just as apt to present it unadulterated as any people on the face of the earth. So far we have been unable to find a single instance where the Church has descended to the depths of barbarism in her treatment of Galileo or anyone else. The treatment of Galileo, as far as the Church is concerned, appears to have been singularly lenient and respectful.

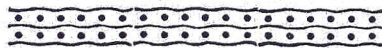
What is the pith and substance of this question between the Church and Galileo? Why is it almost daily flung in the face of Catholics?

It is thus: From the fact that Qualifiers censured as erroneous a theory which was afterwards discovered to be true, those hostile to the Church seek to invalidate her claims to infallibility. Let us consider this phase of the question.

Granting that the Inquisition did condemn the theory of Galileo as erroneous, the infallibility of the church still remains untouched for the Inquisition is not the church, hence whatever errors, the Inquisition may have fallen into it does not effect the doctrine of infallibility. Infallibility is incommunicable. Catholics predicate infallibility of no individual in the Church except the Pope and then only in certain circumstances. There may be men vastly superior to him in the knowledge of theology, philosophy and science, but when he acts in his capacity as head of the Church, that is as teacher of faith or morals he can not, through the special assistance of God, err. The Pope did not even preside over the Inquisition as a private individual much less in the capacity of teacher of faith or morals, nor did he even condemn Galileo's theory as a private opinion, not to say as a matter pertaining to faith or morals.

It may be worthy of remark here that Dr. Murray, of Maynooth College, considers the action of the Pope in the matter, as an admirable proof of his infallibility. "Without doubt the Pope believed in the motion of the sun and the immobility of the earth. Why, therefore, did he not confirm the decree of the Inquisition *ex cathedra*. To that end everything had been prepared but the Pope never gave his confirmation to the decree and there is no assignable reason for his not doing so other than the fact that he must have been providentially restrained and guided, as he always is, on such occasions."

James F. Sullivan.



THE VIATORIAN.

Published monthly by the students.

Edited by the students of St. Viator's College, Bourbonnais Grove, Ill. All correspondence must be addressed: THE VIATORIAN, Bourbonnais, Ill.

Subscription price, one dollar per year, payable in advance.

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EDITORIAL.

The examination which will take place on April 15, is of more importance than any of its predecessors except the semi annual. It will count as much as two examinations held during the year. Those who are trying to secure a high average for the year should take this fact into their reckoning and prepare for April 15, accordingly. There will be but little time for careful review after the Easter holidays and hence he would act wisely who resolved to take time by the forelock and to do most of his preparation before going home. A word to the wise is sufficient. One third of the matter seen during the year will be the subject of this examination. This is a piece of valuable advice, for which the VIATORIAN makes no special charge.

GREEK?

I've discovered a student who loves Greek! He sits two desks from me. His name and picture? We call him John; he is fair, stout, good natured, likes football and wears spectacles. You'd bet he is a German? that John is for Hans and etc? Why, his second name is P.—Patrick, and his third is a Mc. He is a Celt then? Perhaps! But "Quid inde?" Sure, Greek must taste very much the same in anybody's mouth, be the owner of the mouth from Rhineland or from Erin. Anyway let us agree that he is a phenomenon, a rare find, since on the ocean of college education lovers of Greek are rari nantes in gurgite vasto. I often see him when about to write out his Greek themes, carefully sharpen his pencil, so as to hand in a neatly done and easily legible paper. His exercises are really jems, works of art. He almost makes me envy him. He really takes delight in the work and wears even a brighter smile on Greek days. So far, I confess I have not experienced any particular feeling of pleasure at the advent of Greek days. I have rather submitted to their unavoidable approach with something of Stoic impassibility. But I own I know not how soon the example of my dangerously close neighbor may become contagious. Insensibly my rigid or rather frigid indifference to this lan-

guage begins to thaw, and give way by constant exposure to the hot beams of this, its so ardent lover.

Of course he is at the head of the class, closely followed now, however, by three others, who are all around "pluggers" as the rest of us say. But John, or Hans Patrick, is admittedly ahead, facile princeps. He started in in dead earnest from the beginning. Did so on principle, with purpose afterthought. Not so the others. Hence, etc. As we are frequently thrown together in those hours sacred to the class-pipe, I often bring upon the tapis the subject of Greek. In this my friend is always interested and easily becomes interesting.

"Why do I apply myself so seriously to Greek?" he says. "Why in the first place, simply because, unless you undertake a study seriously, you might as well stay out of the class altogether, and unless you mean to follow any college course with the determination of accomplishing something, you had better remain home and plough or hie you behind a counter and split calico, or do anything else which does not demand a liberal education. This is plain, clear, frank and perhaps blunt, but not half so sweeping as old Dr. Brownson puts it. Well let Brownson go.

"In the next place I pay great attention to Greek because it is one of the prescribed studies of the course in which I intend to take degrees in '03. For me at first the wisdom of the college authorities who inserted this study in their course was sufficient reason to win my attention to this as well as the other matters of the course. How could I set my incompetent private judgment against that of men who had grown venerably white in the business of higher education?

"Certainly, as you remark, the necessity one finds himself in of taking this study is not enough to make him love it. But if you begin Greek, as anything else, and begin in earnest, you will soon find yourself growing interested in it. As a matter of fact Greek grammar is not nearly as complicated as Latin grammar.

"As soon as you have passed the difficulties of the alphabet and declensions and conjugations, you begin to reap immediate profit from your study of Greek. You become familiar with a number of words which form the roots of the scientific and philosophic terms of modern languages. Then as you progress, you read books which reveal to you the splendid thought of men like Homer and Demosthenes, and reveal you this thought clad in all the force and beauty of the language in which it was conceived. No translation will give you that: the flavor."

My friend, who is something of a GOURMET in the matter of thought-flavor, went on developing at some length the incalculable

advantage of reading the great Greek masterpieces in the original. He had just gotten warmed up to the subject that afternoon and was beginning to marshall an array of arguments in reply to a few objections I had thrown out to whet his enthusiasm yet more, when the first bell rang for the five o'clock study. He merely said: "Recall, please, the arguments of the affirmative presented in the debate on the retention of the classics we had in the literary society the other evening and let these suffice until we take up the subject again." R.

ST. PARTICK'S DAY.

Variety is the spice of life. Man experiences the truth of this saying in every phase of his earthly existence but perhaps never more so than in youth. Hence it is that students, away from home and necessarily subjected to college discipline, are apt to become lonesome and grow tired of their seemingly uneventful life. This possible evil does not escape the experienced eye of the true educator, like a practiced physician, he takes measures to prevent this dangerous malady. Among the many means of attaching the student to his college home and thus fitting him to receive a good supply of knowledge, which is so necessary for future success, none are better suited to the purpose than those bright festal days, which, when at a distance, enkindle in the heart pleasant anticipations, and when past, leave behind them a soothing and most beneficial effect. A glance at the college calendar shows us that the routine of school life is interrupted frequently enough by the occurrence of these joyful days. One of these, like a smiling and kind hearted visitor, has come and gone. St. Patrick's day of 'or is another gem deposited in the treasury of the past.

It is no wonder that wherever there is a true son of the Emerald Isle or one who glories in pointing back to an ancestor who sprung from its hallowed soil, this great feast day is celebrated with so much pomp and in such a princely manner, for does it not recall the triumph of faith after passing through an ordeal which, in duration and severity, remains unrivalled in the annals of history and does it not also bring to mind that national spirit which, vivified by faith, still lives, struggling for freedom? What recollections, what joy—all tempered with a touch of sadness—is awakened in our hearts at the recurrence of this feast, when, in our college halls, we see the shamrock—emblem of hope, type of fidelity, badge of honor, pledge of gratitude—twining its tendrils round the pure stem of the lily of France, its faithful ally. It is but natural that faith and purity should hold each other in fond embrace.

All assembled in the chapel at 9 a. m. The bright, cheerful rays of the sun streamed through the beautiful windows, shedding a soft, mellow light upon the assembled multitude. Gentle waves of harmony passed over the bowed heads of the devout worshipers as the procession of clergy and acolytes passed from the sacristy to the altar. The pink vestments which are worn but once a year—on Laetare Sunday—were expressive of the joy and gladness that filled every heart. Solemn High Mass was sung by Rev. J. F. Ryan, C. S. V., assisted by Rev. M. McAuliffe as deacon, and by Rev. P. J. O'Mahoney, C.S. V., as sub-deacon. Mr. J. McCarthy was master of ceremonies. Rev. J. E. Laberge, D. D. delivered the panegyric on St. Patrick. In words of eloquence the Rev. speaker recalled the different events of the saint's life; he then brought out prominently the leading traits of the chosen Apostle of Ireland. His soul stirring words aroused his audience not only to admiration for this great saint but also to a desire of imitating his virtues.

The music was of an unusually high order. The chorus choir of college boys, which has established an enviable reputation for itself by its grand rendition of music at God's holy service, excelled itself on this occasion. The chorus numbers seventy-five well trained voices. Bollman's beautiful four-part mass in C was sung by the chorus in a manner which did credit to the patient and zealous efforts of the choir-master. The heavy chorus parts were rendered most exactly and this combined with the swelling tones of the grand pipe organ filled the beautiful chapel with volumes of harmony. The choir can indeed feel proud of their work and are to be congratulated. If to praise the work is to praise the workman, and if the praise of the pupil reflects on the teacher; then, indeed, must we say that Professor J. Kelly, under whose able management the choir has so much distinguished itself, ought to take a just pride in seeing his labors so fruitful. Among the soloists of the mass proper, we must mention Mr. F. Carlton, whose deep, resonant bass voice is always pleasant to hear. He sang his solos in a creditable manner. Master John Monahan, the leading suprano, was at his best. The pure, sweet, lyric tones this young boy possesses are something wonderful. A voice of the quality that he possesses is seldom found. In his solos on this day, his beautiful voice showed off to great advantage. He deserves much praise for his efforts in sacrificing many things to prepare songs to make God's service so beautiful. Master Albert Birren, the other soprano, whose sweet innocent voice always pleases, merited praise on all sides. His voice bespeaks innocence itself and disposes the mind to commune with God. Mr. D. Feely, whose beautiful, sonorous

voice delights all, sang "Hac Die Patricius" at the offertory. He sang in a truly artistic manner and showed himself to be a master of the art of singing. He possesses a rich tenor voice. The celebrated quartette of the college, Rev. Dr. Rivard, C. S. V., Rev. A. St. Aubin, C. S. V., Rev. C. Raymond, C. S. V., and Mr. D. Feeley rendered La Hoche's "Veni Creator." We have but to name these gentlemen and those who have had the pleasure of ever having heard them sing, will be assured that its rendition was the work of artists. All feel grateful to the soloists and choir for what they did to fill up the measure of our joy on this occasion and it is but meet that we seize the opportunity of giving expression to our gratitude.

The greater part of the afternoon was taken up with the military display. Ford's exhibition squad, the Columbian Guards and the S. V. C. Battalion successively received the frequent applause of the spectators. The select division of the seniors and the Columbian Guards had some new movements with which to surprise and delight the visitors. The precision with which the complicated tactics were executed and the military bearing of our young cadets give ample evidence that, the few hours a week, which are employed in practice, are well spent. The Columbian Guards, representing the minims, attracted special interest because of their neat costumes and their quick, skillful manoeuvres with the sword. All who took part in the military drill acquitted themselves creditably.

This day, whose dawn was bright with joy and whose continuance was darkened by no cloud, had its gorgeous sunset. To the Thespians belongs the honor of giving completeness to the day's proceedings. A celebration at St. Viateur's, without the Thespians, would be like a May-day celebration without its Queen of May.

At 8 p. m. a large, intelligent audience occupied the college hall. Many had come from Kankakee and Bourbonnais, while several others were from more distant parts. All felt confident that the next few hours would be ones of true enjoyment; nor were they disappointed.

Encouraged by past success in presenting on the college stage some of Shakespeare's most difficult plays, the Thespians chose for this occasion "Julius Caesar"—a play which it would seem could not be creditably acted outside the professional stage. Certainly this is a heavy play for a college to put forth, and it calls for such histrionic ability of no mean order; yet despite this difficulty and the fact that most of those who took part in it were making their first appearance on the stage, the presentation of the play was a triumph for the institution. As the perfection with which each character was impersonated, contributed to the general excellence of the performance,

we regret that space will not allow a particular mention of each actor. We must therefore confine our criticism to those who filled the leading roles. Mr. T. Cosgrove, as Brutus, Mr. W. Carey, as Cassius, and Mr. Cleary as Casca, acquitted themselves of their difficult parts in a manner which would have done credit to more experienced actors. Brutus is assuredly a difficult character to impersonate. While he makes profession of grand principles and noble virtues we find him turning an attentive ear to base adulation. Scarcely has his words of condemnation for suicide died upon the ear, when we see him putting an end to his disappointments in this unworthy manner. The interpretation of such a character is most difficult. Mr. Cosgrove executed his difficult task in such a manner as to establish his reputation. Brutus and Cassius were at their best in the quarrel scene. The life and force which they put into this part made its realism most striking. The voice gestures and facial expression of Mr. Carey, were well suited to the passionate eloquence of Cassius. In both speeches of Mark Antony, one over the dead body of Caesar and the other before the populace; Mr. A. Hansl, threw his whole soul into these masterpieces of oratory. In force of expression and in correctness of tone and gesture, Mr. Hansl showed a natural talent which has been perfected by art. The commanding aspect, the grace and dignity of Caesar and the other noble traits of this mighty Roman, were interpreted in a masterly manner by Mr. J. Legris. Mr. Legris has filled various roles in different plays given at St. Viator's yet it does not derogate from his past triumphs to say that he was at his best in impersonating Caesar. Messrs. M. Cotter, R. Hansl, J. Sullivan, W. Hayden, M. Grath, F. McShane and Masters W. Mahea, B. Sheil, P. Legris, J. Hickey, proved that they were judiciously chosen for their respective parts.

The programme of the evening was varied by appropriate orchestral numbers given under the direction of Rev. Dr. Legris. "Soldier's life" a difficult selection from "The Austrian Retreat" was well rendered.

The musical feature of the program was diversified by the singing of selections from the opera of "The Young Martyrs." Mr. D. Feely and Masters J. Monahan and L. Phillips by the artistic manner in which they sang these, won the warm applause of the audience.

This joyful festivity will long be remembered by those who shared in its pleasures. Everything, even the weather was in harmony with the joy which filled every heart. St. Patrick must have smiled benignly on his faithful children who after fifteen centuries are not unmindful of the great gift of faith which under God, they owe to this great Apostle.

J. P. M.

"THE RISE AND FALL OF SPAIN."

In the February issue of the Davidson College Magazine, there is an article on the subject mentioned above. The chief reason which the writer of this article assigns for the decline of Spain is "Catholicism with its dreadful tribunal, the inquisition." Judging from the tirade which this brave advocate of liberty, this champion of freedom from North Carolina, pours out against "that diabolical tribunal called the Inquisition," one would imagine that the writer had suffered somewhat from a terrible nightmare in which ghastly instruments of torture loomed up before him while agonizing shrieks of woe rent his tender heart; or perhaps he might recently have witnessed a lynching tournament in his native state and while the noble impulses of his generous heart were aroused to pity, formed the determination to teach a lesson of mildness to the cruel Spaniard.

Before coming to a few very bold assertions, on which we beg to differ, we would humbly remind our honorable opponent that when one treats so important a subject, he would only be doing justice to his own profound knowledge of history by quoting a few authorities for his assertions and throwing in a few names and dates for the benefit of his readers. The only quotation you give with regard to the Inquisition is from Burke. This we could not find upon consulting his works, but, no doubt, you will be kind enough to tell us where to find it. Again it may not be out of place to remind you that the "blessed doctrines of the Reformation" have now been sown broadcast and undoubtedly their "blessed" influence is felt even in the benighted Catholic countries, since this is the case you might generously dispense with one of the privileges of Luther, Calvin and other saintly men to whom mankind is indebted. I mean the privilege of calling names. No doubt the mild Luther was greatly provoked when he applied the epithets "mad, damned, fool, the grossest of all pigs and of all asses," etc., to those who opposed him. Luther's own admirers blush at his extravagance in this respect. Respectable Protestants no longer would think of calling the pope Anti-Christ as you have done. Please do not follow Luther too closely: it shocks those who can lay claim to refinement of manners, when they hear such expressions even from the urchins of the gutter.

With regard to the inquisition, suffice it to say that it is based on a principle which has been recognized at all times by governments, the more or less rigorous application of which depends on circumstances and especially on the particular point of view which the gov-

ernment takes of things. This is the principle of intolerance. Do not throw up your hands in horror at the word intolerance; it is not an unmixed evil. Take a glance at the pages of history and mention, if you can, a nation or a period in which intolerance was not practiced. Universal tolerance, you will find upon a little consideration, to be one of those toys with which so-called reformers amuse the unthinking mob. It is an absurdity, a moral impossibility in this life. This principle applied in the particular case of the Spanish Inquisition cannot be condemned by a sweeping assertion. We are not going to defend the abuses which were made of this tribunal but no man whose opinion is worth having will condemn an institution because of its abuse. He may raise his voice in protest against them but he will be too logical to condemn the institution because of abuses. If you do this you must do away with all institutions.

If we consider the state of Spain during the reign of Philip II, we will be convinced that severity was necessary. The different kingdoms which were consolidated into one, were not yet thoroughly welded together. An underwave of excitement and agitation was felt. The monarch who then reigned had not only to prevent internal disturbances but to guard against the external foes that surrounded Spain. The Moors were not far off. But worse enemies than the Mohammedans were to be checked. They were those who never entered into a state without causing civil strife and bloodshed—the agitators of the sixteenth century.

The wars in Germany, France and England, which were brought about by the subversive principles of the Reformation, deluged these countries with blood. These torrents of blood excite not the pity of some men but their humanity is outraged because Philip II had recourse to severe methods to save his country from civil wars similar to those which took place in the neighboring states. For following this policy Philip is called by blind readers of history, a tyrant, while if he acted otherwise posterity would rightly judge him as a weak man, unfit for the responsible position in which he was placed at a critical time.

Spain, you say, has fallen from her greatness because of Catholicity. You cannot deny the fact that under Catholicity Spain had reached the meridian of her splendor and that it was greatest and most renowned when it was truly Catholic. If the Catholic religion be opposed to the progress and prosperity of nations, how could Spain come forth victorious in her long struggle against the Moors and afterwards acquire so much greatness under Catholicity? And why did

Spain decline when it became less Catholic and was more influenced by Protestant teachings? In the answer to these questions you will find the cause for which you seek.

The following quotation will furnish us with a fair specimen of the extravagance of the writer:

"All of the great reforms which have taken place in the last three centuries both in the social and political world, have been brought about by a Protestant nation. All the inventions, all the progress, and even all the great writers have come from the protestant countries." These are bold assertions but truth is not always a companion of boldness. Is it because Protestantism planted the seeds of discord in the hearts of the European nations—because it broke the unity of Europe just when European civilization was about to triumph in the great field which the discoverers of Spain and other Catholic countries prepared for her—because Protestantism has prevented Europe from fulfilling her destiny; is this why Protestantism is entitled to praise for political reforms? Has Protestantism any positive principle which tends to the development of civilization? We would thank the writer of the article in question if he could show us a principle in the teachings of Luther or Calvin which, instead of tending towards the dissolution of society, can be said to give firmness and stability to governments and thereby render true progress possible.

Certainly the denial of man's freedom which Luther teaches in his book on "Slave Will" did not contribute to elevate the individual much less the nation. Followers of Luther, while they may admit his teachings in theory, do not put all of them in practice, as is clear from the way they regard his doctrine on the will. All nations have laws, consequently they admit in practice at least that men are free. The expressions: "thought striking off its shackles," the "dawning of liberty," are meaningless, if he who uses them honestly professes the doctrines of the Reformation. For you cannot speak sincerely in this way while in your mind you are convinced that man has no freedom. It is admitted at the present time by men of different creeds and by some who have no belief, that divorce is one of the greatest menaces to domestic society, and consequently to the state, which is founded on the family. The great evil of divorce is a legacy bequeathed to us by the reformers. If you contrast the yielding policy of the reformers before such petty lords as Philip of Hess with the firm stand which the popes took against such powerful monarchs as Henry VIII, whenever power encroached on the rights of God or man; the scales of prejudice may fall from your eyes and with unobscured vision you will see things in their true light.

In the quotation given above we read: "All the great writers have come from Protestant countries." Here again such an assertion is sufficient evidence to make any reasonable man suspect that the writer is not sufficiently acquainted with Spanish literature—to say nothing of Catholic literature—to merit the approbation of good sense. In his "History of Literature," Schlegel presents, Calderon as one of the world poets. Schlegel tells us that if the aim of dramatic art purely consisted in delineating the human passions and portraying the wholly shades and springs of action Shakespeare would not only be the first dramatist of the world but as a poet would have no rival. But this learned writer remarks, that instead of merely describing the enigma of existence, the drama should solve it. The highest kind of drama then is that which reaches man's inner life and gives us a view of the future. "Of this form," Schlegel says, "Calderon is the noblest and most distinguished writer." Whilst giving full credit to the immortal Shakespeare, this able critic, in comparing the great English poet with Calderon, does not hesitate to place the latter, although a Spaniard, first, in those respects in which he has excelled the bard of Avon. The German critic says, "in point of lucid arrangement he (Shakespeare) ranks *next* to Calderon." The Encyclopaedia Britannica says of Calderon, that, "he must evidently have been a highly accomplished man, possessed of a large stock of erudition," and in substance, it says, that his works are animated throughout by a lofty ideal of honor and religion and are wholly free from the usual impurity of the stage.

If we contrast the treatment of Calderon at the hands of Philip IV, with that of Shakespeare at the hands of the English sovereigns, we shall see—no matter how prejudiced we may be against Spain—that this one ruler at least was, as the Encyclopaedia Britannica says, "a magnificent patron of letters." Shakespeare, great though his genius was, received no encouragement from the rulers of his time; while Calderon was loaded with honors and received various preferments from Philip. But Calderon and Philip are Spaniards and that is enough to condemn them. So are Lope De Vega, Alonzo Cano, Camoens and Cervantes not to mention many others whose names would be an ornament to the literature of any nation.

Where will you find a list of the world's best hundred works without seeing there Cervantes' immortal "Don Quixote?" What nation would not mention with pride a statesman like Donoso Cortes and a controversialist like Balme? Had the writer of this article in Davidson's Magazine read Balme's "European Civilization," he would

in presenting his side of the question be more careful to make at least an attempt to substantiate his extravagant assertions. Surely it is not uncharitable to say that one who is guilty of the foolish assertion which we have pointed out must be ignorant of the history of Spanish literature. To think otherwise would be tantamount to accusing him of the blindest bigotry. But in this case ignorance does not excuse and since this ignorance has led the writer to attack truth, it is but just that he and not truth should suffer.

We will take up one more of his brazen assertions—“Roman Catholicism has ever been the ally of Despotism.” Here perhaps it is not so much ignorance as the influence of a prejudiced schooling that is to blame. Not only Catholic historians but also reliable Protestant authors admit that the popes, time and again, risked their temporal possessions; nay, their very lives for the sake of the oppressed. Why did Pius VI and his successor languish in exile? Was it not because they dared oppose the ambition of a mighty conqueror? Had the church taught the monstrous doctrine of the “divine right of kings,” there would be some foundation for the charge of despotism. Despotism though this doctrine is, it found a zealous advocate in James I one of the most powerful champions of Protestantism in England. It seems stranger still to those who are accustomed to hear the Catholic church spoken of as the “ally of Despotism”, to hear that it was a true devoted son of Rome, and a Spaniard to boot, that refuted the doctrine of the divine right of kings, yet such is the case. The learned theologian Suarez has done this. To learn what was the true office and spirit of Catholicity read this appreciation of Alexander III from the pen of Voltaire whom you cannot be inclined to think partial to Catholicity. “The man who, in the middle ages, deserved perhaps the highest tribute from the human race, was Pope Alexander III. He it was, who in a council held in the twelfth century abolished, as far as lay in his power, the curse of slavery. He restored the rights of nations and curbed the passions of kings. * * * * If men have recovered their rights it is chiefly to Pope Alexander that they are indebted for it; to him so many cities owe their new or recovered splendor.”

Space limits us to these few objections to your assertions but we hope they may be sufficient to draw aside the veil from the Catholic side of the question and make you believe that the only honest way of studying history is to weigh well what is said on both sides. If you do this and take into consideration the circumstances of time, place, manners and customs you will reasonably conclude that all that has

been said by those who have been influenced by the "blessed doctrines of the Reformation" is not always to be taken for gospel truth.

We are sorry that time and space will not permit us to do justice to the other cause which you give for the decline of Spain—the policy of extermination, which, you claim, Spain followed with respect to the natives of the countries which she colonized. If Spain followed the example which England set her in this respect she would have avoided much trouble. We say this without thinking of justifying the extermination policy. When you have time and leisure to prove that Spain exterminated the aboriginies, you would do well to study the present population of Mexico, Cuba and other southern countries.

J. P. O'Mahoney, '01.



THE TWO MARTYRS.

A heavenly glory wreathed his face,
Reflecting faith and light of truth;
So innocent, so filled with grace,
So pure and fair with glow of youth.
Yet on the bloody sands he lay
His tender life slow ebbing 'way.

Betrayed by his own brother's pride;
Whose royal rank and pagan hate
Had e'en the ties of blood denied,
Ambition's cruel thirst to sate.
Yet not unmourned was he to die.
Death ne'er could claim such victory.

He saw a form now hastening near,
And prostrate fall e'en at his side.
"What have I done? O, brother, dear!
Forgive, forgive my blinding pride!
Thou must must not die! Live, live for me!
My spirit yearns to learn from thee."

"Thou art forgiv'n, my brother dear,
And take this token of my love;
This crucifix forever wear,
Enshrine thy faith in Him above.
Learn by his grace to flee from sin,
How, trusting, you may die for him."

"The veil of night steals o'er my eyes,
Farewell, beloved, we soon shall meet,
Within the gates of Paradise;
Our victory won, our joy complete,
And calm and sweet as zephyrs breath
The Martyr's spirit slept in death."

But one short month had quickly passed
And 'midst the scoffs and jibes of Rome,
The royal brother won at last
The golden crown of martyrdom.
Faith and repentance crushed his pride,
E'en as the youth had prophesied.

W. J. Cleary

EXCHANGES.

So much has been said about exchange columns and the duties of exmen that we are suprised to see that some of our Exchanges ignore the existence of such a column while others ignore its purpose. The former are few and we hope they will soon see the advantages of this department. But the latter instead of commending the good points in the productions of their fellow students and when necessary pointing out their faults, impose upon their readers, either a list of the names and addresses of their Exchanges, or a page of "jokes," that have adorned the local department of several other exchanges, or let you know that "The ——— has donned a new dress;" "The ——— has a beautiful cover design" etc. Of course these editors have a right to put what they want in their paper but as a suggestion we would say to the "Joke Editor," "buy a Puck or Judge and at least deal in fresh jokes"; to the "Address Editor," "Why not print a Directory of Exchanges" and to the "Cover Editor" "Edit a Scrap Book." But we would advise all three to resign their position in favor of some one who will at least try to fulfill its duties.

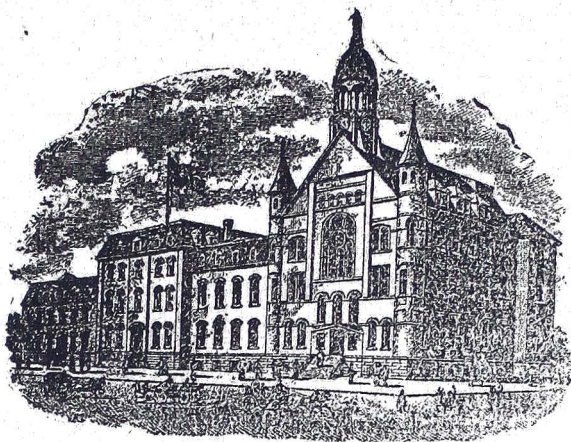
The February number of the "*Transylvanian*" is taken up with well written articles on Milton, "His School Day," "Milton at Horton," "Comus" and "Milton's Sonnets" are the names of articles that show study and careful composition. It is surprising, though, that in a "Milton number" his greatest productions, Paradise Lost and Paradise Regained are not spoken of.

"The Rosebud" in the *Abbey Student* is a beautiful poem that exhales the perfume of sweet thoughts. An interesting study called "Some characters in fiction," also appear in the *Abbey Student*. Its object is to point out the hero's most prominent trait of character and to ascertain what will be its most probable effect upon the reader. The story "The Mysterious Disappearance" though interesting shows a lack of style. The sentences are short and abrupt and often disconnected. "Oliver Goldsmith" is pleasantly written and exhibits some humorous phases of Oliver's life.

Cardinal Newman, the central figure of the nineteenth century, occupies the attention of writers in the *Ottawa Review*. There is a graphic sketch of his life, followed by a beautiful poem. "Newman and the Tractarian Movement" gives a clear history of the Movement, its causes and effects and Newman's connection with it. "Newman as a Catholic" gives a history of his life and labors after his conversion.

A. Girard.

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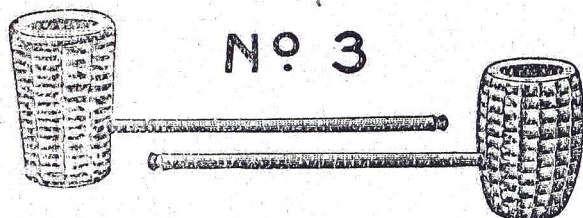
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