

THE VIATORIAN.

PAC ET SPERA.

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THE AFTERGLOW.

The days are growing longer, longer, dear;
The nights that seemed so bitter, dark,
and still;
So full of anguish and foreboding fear,
Are breaking into glory, by His will.

And the afterglow of life's long day, dear,
Lingers in splendor as the suns go down;
And all the wide, wide world is full of
cheer,
Of angels, offering love's immortal crown.

And the stars that looked so far away,
dear,
So steel-like, heartless, and so very cold;
So unresponsive to our love or fear,
Are soft and warm, as they were burnished
gold.

And the dark nights are filled with music,
dear,
As silver star did touch with star above,
Throughout the farthest heights of heaven,
clear
As angel voices tuned to deathless love.

W. H. THORNE,

February 12, 1894.

A GOOD STORY.

"The Vocation of Edward Conway," by Prof. Maurice Egan, is the name of a serial recently published in the *Ave Maria*. The name of the author is in itself sufficient guaranty of the merits of the work. The plot is simple, yet it teaches a lesson which it would do well to keep in our minds.

The father of Edward Conway, Raymond Conway, was a Virginia planter. Being alarmed by the approach of the Union army under General Pope, he hastily turned all his available property into Bank-of-England notes and

buried them. When the army had passed, the money was gone. Suspicion fell upon a "poor white" named Foster who had made off with a family relic, a marble tazza. In the end the suspicion proves true; he had accidentally stumbled upon the money and taken it. Being soon after mortally wounded he had barely time to place the money in the hands of a comrade named Ward, when he died. Ward is honest and places the money in the hands of his major, taking the Major's notes for the amount until he finds the owner. By a singular coincidence the Major is a cousin of Raymond Conway, Dion Conway being his name. Ward and the Major put forth every effort to find the owner of the money. The Major succeeds but determines to keep it a secret.

The Major is a man of romantic disposition, and with the money founds a community named Swansmere-on-the Hudson. He had married before the war, but his wife died, leaving him with six daughters, five of whom married; the sixth, Bernice, the heroine, was his main-stay.

Time passes on. A retired colonel, Carton by name, "a mere mushroom, a volunteer who had only escaped being one of Lincoln's brigadier generals because he was too much of a fool," took the next lot to the Major, whose opinion has just been quoted. The

Colonel has a son, Giles, who was ordained recently in England and has settled down as the minister of Swansmere-on-the-Hudson. He is a Ritualist and had built at his own expense a chapel, which he called the Church of St. Genevieve of Paris. He is also a leader of the latest ecclesiastical fads and fashions.

He falls in love with Bernice and the engagement is about to be made public at a dinner party given by the Major, when it is suddenly broken off.

Meanwhile, the family of Raymond Conway had not prospered. The theft of the money impoverished them. Raymond Conway, being soon after lost in the Confederate army, and his wife dying, the sole support of the family rested on the shoulders of Edward Conway.

Time passes. He requires the attestation of his father's signature, and, as the Major is the only one who can attest it, he leaves his Virginia home to come North, and arrives on the day of the dinner party.

On the day of the party, a friend of the Major, Lady Tyrrell, had arrived from England. She had heard that there was an engagement between Bernice and Giles, but did not know the latter. At the party she toasts Edward Conway as the groom.

The Colonel, who did not know of the breaking off of the engagement, demands an interview with the Major. They retired to the grove of oaks. There the Colonel accuses Bernice of jilting Giles. The Major returns an insulting reply. Both men are heated by champagne and cannot control their

temper. They come to blows, then clinch, struggle a few moments, and then by a mighty effort the Colonel throws the Major away from him. The Major stumbles, not to the earth, but over a steep bank over-hanging the river and railway. But there had been a witness to all this. It was Ward, who was seeking an interview with the Major. He approached just as the Major and the Colonel met and had watched the struggle.

At first the Major's absence from home was not noticed, but at length Conway is sent for him. On the way he meets Ward and the Colonel, and is at once informed that the Major has fallen from the bank. He starts at once for the tracks below the bank. Just before he reaches them the train passes. It at once becomes apparent that even if the Major had survived the fall, he must have been run over by the lightning express.

Searching parties are kept out all night, and at dawn a pool of blood, together with the Major's hat, was found. Men are set at work dragging the river, and soon they drew up the body of a man. The face was mangled, but the clothes were those of the Major. The coroner's verdict was that the Major came to his death by falling off the bank while under the influence of champagne. But they were deceived. When the Major fell he knew no more until he opened his eyes and saw before him his brother, Tim. Conway (an outcast and the black sheep of the Conway family), who was changing clothes with the Major. He forced some brandy into the Major's mouth,

and left him so as to catch the train. He attempts to board the train, misses his footing, and is killed.

The Major loses consciousness and in this condition is picked up by a brakeman, carried to New York and there sent to the Hospital of the Sisters of Charity. He becomes imbecile, and knows nothing about his name or former life. He is there some time when he suddenly recovers and starts for Swansmere-on-the-Hudson.

Meanwhile, Giles and Bernice have become reconciled, and their marriage is soon to take place. Ward tells Conway about the money (not knowing he is the owner) and informs him of his intention to sue Bernice for the money, he having the Major's note for the amount. But here a technicality of the law arises. The notes are dated 1865, and are therefore useless in 1892.

Soon after he meets a violent death, the effect of which is that it influences Edward Conway in finding his vocation; it is the priesthood.

Giles's father accuses himself of the Major's death. He becomes morose and melancholy. He is about to flee to other parts when the Major returns. All is rejoicing.

The Major forgives the Colonel and soon after Giles and Bernice are married, and Conway becomes a priest. The Major then returns the money to him and so the story ends.

The only weak part in it is the so fortuitous meeting of the brothers. It is a trifle strained, and reminds one of the "more action" episode in which

Mr. Egan so graphically describes an interesting stage of his evolution as a novel writer.

Most of the characters are drawn from real life.

Alicia McGoggin and Lady Tyrrell are typical society ladies, full of the latest scientific and other gossip.

The fault with Giles is that he has missed his vocation. His daintiness and lack of stamina contrast vividly with the sturdy, unconventional character of Father Haley.

The real cause of the Major's troubles from the beginning to the end is that he married out of his religion, and when married did not exert his authority to bring his children up in his faith. He becomes indifferent. Here the dangers of mixed marriages are indicated.

Men of the character of Ward are not so uncommon in the nineteenth century as one would suppose.

Take for example the followers of Robespierre, Voltaire, Ingersoll, and others.

The Major and the Colonel are martinets, and imagine they are always commanding their soldiers.

Taking all into consideration, the story is one not only wholesome in the scenes and characters it depicts, but it is brimful of interest from beginning to end.

It has also the merit of being an American story, true to American life in all its details. No one who takes it up will fail to be amused and instructed.

E. EZEKIEL.

First Grammar.

NECESSITY OF PAROCHIAL SCHOOLS.

Our school system embraces all grades of institutions from the kindergarten to the university. But a very important part of that system, and one which is at present attracting a great deal of attention, is the parochial school.

It is so called because it is attached to a parish, and is consequently maintained by voluntary contributions of church members. The parochial schools are superior to other schools of similar grade because they teach the all-important element in education, viz.: Religion, which is the fundamental basis of all true morality, and insures both the life of society and the sound progress of nations.

It is necessary to develop in man not only the intellect and the body, but also the heart and the soul, fitting each of these to act perfectly in its own sphere. Now, what can be more important for man than to know the truths concerning his origin and destiny, "whence he cometh, why he is here, and whither he goeth?" The clear knowledge of these truths is essential to right human life. Religion, with her heavenly inspiration infuses into man the courage and strength to discharge his duties toward God and his fellow-men; it makes him a law-abiding citizen, a lover of right and justice, and one who does not shrink from any sacrifice, even that of his life. Religion as a part of daily education, also fosters the higher vocations of children and gives them a de-

sire to lead holy lives. These young Samuels become in the present the main-stay of the church and the guardians of direct interests of mankind; and they are also the hopes of better days yet to come. Parochial schools thus preserve the greatest gift of God—faith—and perfume society with the fragrance of the living flowers of living faith, viz., all Christian virtues.

Society is founded upon a religious basis, and virtue and morality are its safeguards. Every Catholic school becomes, therefore, the guardian of youth, and the hope of future society, for it is at the same time for the American youths a place of training where they are brought up for the advantage of church and state alike. Were it not for such schools, society would become a nest of atheists and anarchists; and surely no one having at heart the good of society would believe and plead that the rising generation should be so degraded. As society is, so will the nation be.

It is the opinion of no less a judge than Mgr. Satolli, that "Catholic education is the surest safeguard of the constitution through the centuries to come, and the best guide of the republic in civil progress." For when in time of peril, it will not be men debased in morals and dead to every sense of noble duty, but model Christian men, such as only parochial schools can send forth, who will be called upon and who will come to the rescue of our altars, our homes, and our country. There may be difference of opinion as to the ways and means by which Catholic education is to be im-

parted and Catholic schools are to be supported; but no one will deny that if the church in America is to be preserved and is destined to be the crowning glory of Columbus' great discovery, the parochial school must be maintained at all costs and by all that sacrifice and that love of justice which God's word alone inspires.

Therefore, since such great good—both for church and state—is derived from parochial schools, it should not be with reluctance that people should contribute towards the erection of these pillars of civilization, the Christian schools. The time no doubt is not far distant when all the sound principles and the virtuous habits which are being taught the young will be fully appreciated, not only as the brightest ornaments of our civilization, but as the safest weapons against the modern enemies of domestic peace, social order, and national progress.

JOSEPH CASEY.

Second Rhetoric.

MR. FRANCIS QUINN, '84, SPEAKS.

We are pleased to gather the following lines from the report of a banquet by the American Sons of Columbus, Peoria, Ill. The sentiments are poetic and truly loyal:

"Mr. Francis Quinn, assistant state's attorney for this county, spoke eloquently. The following is but a brief synopsis of his remarks:

"Last summer he had seen with pride and pleasure the unsurpassed wonders of the Columbian Exposition in Chicago. The beauty of the grounds,

stupendous buildings and marvelous grandeur seen there, proved to all intelligent visitors that for energy, enlightenment, push, and progress we are the most remarkable people on earth.

"The achievements put forth at the Columbian Exposition gave proof of what can be accomplished in a republic, by a self-governing people, living together in peace and harmony, under just laws, enjoyed alike by all, without special favors to any on account of race or creed. In the past, this country has furnished an object lesson to other nations worthy of imitating. Of late a spirit begotten of ignorance and malevolence, unnatural and un-American, has exhibited itself, and seems to make Catholics the objects of its warfare. It was under the cross, the banner of our Church, this country was discovered, explored, settled, and developed to a great extent. Americans of all creeds should be grateful to Catholics for what they have done to make this country what it is. Those who malevolently assail us with slander and falsehood, speak without knowledge. As religionists we have done our part toward our country, at all times and under all circumstances.

"The American Sons of Columbus are American to a man. This country they will uphold against the world. Ours is not a religious society, but each member is a Catholic. We aim to make our members well informed as to their duty to the state; to maintain the constitution and uphold the laws. We desire them to know their religion and practice it in order that they may

be good citizens. It is ignorance of our religion that makes strangers to our faith antagonize us, and makes many so-called Catholics give scandal to religion by leading an indifferent or irreligious life. Our motto is in substance, know the truth and the knowledge of the truth will make us firm in the faith professed by Columbus, after whom this society is named. We ask for no special favor for Catholics. We are satisfied with an open field and no favor.

"I visited Jackson Park since the recent fire, and the sight made me sad. As I soliloquized I thought, such is the sad condition that the bigots of the present hour will bring our country, society, and home to, if the good sense of the American people does not check their mad career. The destruction of the beautiful peristyle by fire, with its inscription of welcome to the whole world—breathing honor for the great discoverer and peace and happiness to all mankind, is a sad symbol of what is in store for society if the spirit of devilish hatred now rampant in the land is to become rooted among us.

"The American Sons of Columbus will ever be found laboring to establish a spirit of love, charity, and forbearance in this country; and in this effort we ask the encouragement and support of all good citizens."—*The New World*.

LOGIC AND MENTAL PHILOSOPHY (Coppens.)

When one takes up this new book and observes that it is written by the Rev. Charles Coppens, S.J., the author

of "English Rhetoric" and "Oratorical Composition," he instinctively says to himself, "If this book is as good as the two others it is a welcome contribution to the new books, of which there is no end in our enterprising time and place."

At a glance this new mental philosophy seems a much more complete work than the small but muchly named treatise of Fr. Poland, S.J., which covers but a portion of logic; it appears more orderly and on the whole stronger and more comprehensive than Fr. Hill's Logic. It treats briefly, yet in clear and intelligible English, matter occupying in the Stronghurst series several volumes, which can be helpful only as works of reference. This book is admirably adapted for class use in schools, colleges, and academies where a short course in philosophy is followed.

It contains Dialectics and Critical Logic, Ontology, Cosmology, Psychology, and Natural Theology. Ethics is not included.

One of the features most pleasing to us, to any one learning philosophy, is the arrangement of the proofs in syllogistic form. This we think both helpful for a clearer understanding of the matter to be learned, and conducive to the mastering of the art of close dialectics. With the supplementary explanations of an experienced professor, students can even make what could now be called a thorough, practical course of philosophy out of such books as this; *i.e.*, books which they all can read and at once understand.

E. L. R.

REV. P. PARADIS DEAD.

Rev. Father Paradis, late pastor of St. Rose Church, Kankakee, died the 5th inst., after a severe attack of pneumonia. He was one of the pioneer apostles of the plains of Illinois, a true priest, and a devoted friend of the college. His funeral, which took place on Thursday, the 8th, was very largely attended, both by clergy and laity. His remains were taken to his Canadian home for interment. The following account is taken in substance from the four local city papers. The apparent repetitions of sentiments herein contained are a proof that all agree in giving the true note of Father Paradis' life and work:

Rev. Peter Paradis, son of Germain and Mary A. Paradis, was born in Ancienne Lorette, near Quebec, Canada, March 16, 1835. Being a close student and of a religious turn of mind, his attention was soon given to the study of theology. On the 24th of September, 1859, he was ordained as a priest, and from that time down to the day of his death, was an earnest, zealous worker in the battle for right.

He began his ministerial life as assistant priest at Baie St. Paul in 1859, and in 1861 was transferred to this county, and for a number of years had charge of the parishes of St. George, Momence, and Manteno. In 1871 he was given charge of the work in the parish of Kankakee. At the time Father Paradis began his labors here he had much to contend with. The country was comparatively new, the

people poor and unable to provide many of the comforts belonging to the life of a clergyman. Nothing daunted, he set to work determined to build a house of worship and enlarge his congregation. How well his faithful labor has been rewarded the handsome edifice evidences. In addition to this he has built the school for boys, and for years gave them religious and secular instruction there. A parsonage has also been built during his ministry.

In life the deceased was a noble man, whose generous heart was often touched and tendered by the sufferings of his fellow creatures. Yet in his bestowal of charity he sought to let not the right know what the left hand did, and it has been said that none who ever applied to him for assistance were turned empty handed away. He was one of the strongest advocates of an emergency hospital in the city, and when the movement took tangible form he was the first and heaviest donor. It seemed to be his greatest desire that some place be provided where the victims of misfortune or accident could be cared for and nursed back to health and strength. A few evenings ago he attended a charity supper at the Armory and there contracted a heavy cold, which developed into pneumonia and resulted in his death.

As a minister he was untiring in his labors and a faithful exponent of the principles of the religion of Jesus Christ as taught by the Catholic church. Firm in his belief, pure in thought and mind, a

man of broad and liberal education, kind and courteous to all, he lived among us the life of the good Samaritan and grew into the hearts and affections of all of the people. To know him was to like him and none spoke of him only in kindness. The people mourn their friend, the parishioners their pastor and benefactor, and the community an esteemed citizen.

Unlike many who have devoted themselves to the church, his capacity for transacting business in a clear-headed manner was wonderful. It has been often said of Father Paradis: "He is a great financier."

He was a man of kindly heart, very philanthropic in his views, and many a poor family whom he visited will miss his presence sadly.

His connection with the emergency hospital is too well known to need much comment. He was practically at the head of the undertaking, and the building being remodeled for the hospital was a personal donation of his.

The poor and afflicted found in him a generous and tender friend. Many a poor boy and girl, whose parents were unable to pay school tuition, has been educated at his expense; and families too poor to pay their pew rents have been relieved of this tax by the money paid out of Father Paradis' own pocket. He was well educated—a good thinker and writer and a gentleman of polished manners. All classes in the community held him in high respect, and accorded him the recognition to which a good man is entitled.

St. Rose's parish has more than doubled since it has been under the charge of Father Paradis, and includes over 350 French families at present. The church property has greatly increased in value under his wise administration. Twenty years ago the church property was worth only about \$5,000; today its value is estimated at over \$30,000. The St. Rose parochial school which has an enrollment of 200 pupils was organized by and under the supervision of Father Paradis.

He was a strong believer in church organization. The St. Joseph's society, the Canadian Court Catholic Order of Foresters, and the Ste. Anne and Ste. Mary societies among the women of the parish were organized under his pastorate.

Father Paradis owned the four lots in front of St. Rose's, and it is said that he intended to donate them to the Church for the sight of a Catholic college. He was a man who gave largely to the Church himself and on that account it was reasonable for him to request others to do likewise. It was chiefly through his efforts that the parish is almost out of debt and is so prosperous. Through his untiring energy, St. Joseph's seminary has assumed its present proportions.

We learn by recent reports that Rev. P. Paradis in his will donated two of his lots to St. Joseph's seminary and the other two to the parish for a parochial school; also that he donated to the college a tract of land near Kankakee, valued at \$10,000. This is the largest gift which has yet been made to this institution, and we

have every reason to thank the generous giver.

THE FUNERAL SERVICES.

The last sad rites in honor of the dead were performed Thursday, at 11 a. m. The church was appropriately draped in mourning; the remains lay in state on a catafalque surmounted with hundreds of lights. After the recitation of the office for the dead by the clergy the requiem mass commenced. Rev. Fr. Coté, of Aurora, was celebrant; Rev. J. Kertson, of Momence, assistant priest; Rev. P. Beaudoin, C.S.V., deacon; Rev. J. Lockney, of Chebanse, sub-deacon; and Rev. A. L. Bergeron, of Chicago, master of ceremonies. The choir consisted of picked voices from Bourbonnais and Kankakee, and was under the direction of Rev. P. Desjardins, C.S.V. The funeral oration was given by Dr. Laberge, of the college, his text being, "Well done, good and faithful servant, enter into the joy of the Lord." He spoke feelingly of Fr. Paradis' long and faithful service in advancing the cause of godliness. His life upon earth entitled him to the fullest enjoyment of heavenly bliss.

The church was crowded to its utmost capacity. Services lasted from 11 a. m. to 1:30 p. m. At the conclusion of the ceremony, the body was escorted to the Illinois Central station for the 2:12 p. m. train. A large number of priests and four pall-bearers accompanied the body to Chicago. Mr. Germain Paradis, nephew of Fr. Paradis, took charge of the remains from Chicago to Lorette, Canada.

The members of the clergy who at-

tended the funeral were: The Reverend Fathers Granger, Chicago; E. L. Rivard, Bourbonnais; P. A. Paradis, Coal City; F. A. Lynd, Elgin; James J. Cregan, Bourbonnais; G. M. Legris, Bourbonnais; Joseph Lizée, L'Erable; J. Laberge, Bourbonnais; J. C. Lesage, J. G. Libert, Macomb; John F. Lockney, Chebanse; Labrie, St. George; Le Vasseur, Irwin; A. L. Bergeron, Chicago; J. McDunne, Chicago; Bourassa, Pullman; H. Bangen, Aurora; Albert Evers, Kankakee; J. Coté, Aurora; Z. P. Berard, St. Anne; L. G. Langlais, St. Mary; F. N. Recouvreur, New Douglas; J. J. Darcy, Kankakee; P. J. Tinan, Pullman; M. J. Marsile, Bourbonnais; P. D. Gill, Chicago; Thomas A. Shaw, LaSalle; C. Fournier, Irving Park; P. Beaudoin, Bourbonnais; F. Chouinard, Manteno.

FRENCH LITERATURE.

The Rev. M. J. Marsile, another of the learned Clerics of St. Viateur, is the author of a short paper, in this issue of the *Globe Review*, wherein the recent writings of Paul Bourget are considered, as showing the reaction that has taken place of late days in French literature in favor of Christianity. Partial only as the reaction has been as yet, Father Marsile predicts that it will probably be complete before the close of our age, as it would have been before this were it not for the writings of such authors as Proudhon, Balzac, Dumas, Zola, and others; and he regards the return of Bourget, incomplete though it be, as one of the most promising signs, because of his

prominence in French literary circles and the popularity of his works. He quotes from some of M. Bourget's recent utterances to show the motives which led to his transformation; and the following declaration of the French author deserves reproduction. "Like the great majority of young men in our modern cities," said M. Bourget on a late occasion, "I for many years did not believe; but I have been brought to my present ideas by the ever-growing thought of responsibility one has who exercises any influence upon others. I have understood that the life of the man who says: 'I know nothing, I do what I please' is both empty and full of disenchantments; I have understood that in speaking thus, one exercised a detestable influence upon the life of others, especially that of women. And since then I believe—and my belief only increases with time—that Christian faith is necessary for the realization of happiness here below."—*Sacred Heart Review* (Boston).

EXCHANGES.

The Christmas number of the *College Review*, from Upper Alton, Ill., makes a very poor showing. There is but one essay in it worthy of notice, and that cannot make its author proud. The exchange department is not well written.

The Collegian, of St. Dunstan's College is worthy of notice. It contains a beautiful essay on "Music." "First Missions of Canada" is its best effort. It gives an account of the missions according to a historic testimony proba-

bly more reliable than that of most historians. We notice that the writers did not forget to polish anything they presented.

The Sunbeam, from Ontario College, seems to shed its lustre upon many topics found in the great magazines. The article on "Slang" is well written; and, as we are all prone to its use, it would be well to read it that we might cultivate an abhorrence of it.

The Christmas number of *The Sentinel*, Marion County, Ky., presents a graceful appearance and has several well-written articles. "Scripture and Science," "Father," "Cavalier and Roundhead," all of which make up a very creditable literary department. The editorial department contains a few well-written paragraphs, and the other departments, though short, have not been neglected.

We find *The Manitou Messenger*, from Northfield, Minn., is on our table, with "Please exchange" stamped upon its cover. It contains a description of "Lowell's Style," and a good article entitled "Jealousy." The writer of the latter article gives the subject a richly-deserved castigation, which is certainly applicable to many students; because human nature is such that it leads us to undervalue the character of those superior to ourselves, and to entertain jealous fears lest someone should have greater influence among professors or students, or possess better abilities of acquiring knowledge. What vain and despicable employment! We gladly place *The Messenger* upon our exchange list.

D. E. WALSH.

HUMANITARIAN CHARITY.

The current issue of the *Globe Quarterly Review*, which abounds in good things as usual, has an excellent paper from the pen of the Rev. E. L. Rivard, C.S.V., dealing with "Liberty, Equity, and Fraternity." Despite the triteness of his theme, Father Rivard gives us a very readable article; and his arguments are strong and trenchant ones. He has no patience, of course, with the stereotyped cry that all men are born equal in every respect; he combats the preposterous ideas of liberty which the school of transcendental idealists advocate; but he reserves for the self-styled humanitarians, who are always prating of "fraternity," his sharpest sarcasm. That sort of fraternity, the follower of St. Viateur characterizes as humbuggery, and he asserts that the only basis of real charity is the love of our neighbor for God's sake. The Church which Christ founded, he declares, is the only one capable of inspiring such charity as the Little Sisters of the Poor, the good Sisters of Charity, and other religious orders practiced by the "entire consecration of themselves to the relief and comfort and salvation of others;" and he asserts that the so-called philosophy which seeks to find any other motive than Christianity capable of inspiring true charity is engaged in as hopeless a task as are those who endeavor to discover perpetual motion.

Father Rivard does not, of course, deny that there are charitable institutions other than those maintained by

the Catholic Church that are doing good work in their several ways for the alleviation of human want and misery. But he claims that to Christianity, not to any mere humanitarianism, is due the existence, with the maintenance, of such institutions. He is strenuous in asserting, moreover, that these secular institutions are far inferior, considered as real charities, to the religious ones, since those who have charge of them are not actuated by such unselfish and heaven-inspired motives as prompt the ministrations of the Sisters and Brothers; and he concludes with telling the humanitarians that their only hope of conferring any lasting benefits upon the world and of gaining the rewards promised to those who practice true charity, lies in the helpfulness and inspiration of Christianity, whereby, instead of posing as philosophers, they will "become simple, Christian, godly men." — *Sacred Heart Review* (Boston).

—The Ford exhibition squad was recently re-organized.

—Rev. J. J. Ryan, C.S.V., took the Horace class at the beginning of the second term.

—Miss Edith Anderson's fine elocution on Washington's birthday was warmly appreciated. The program committee tender her sincere thanks.

—Rev. M. J. Marsile, C.S.V., has been attending as pastor of St. Rose's church since the death of Fr. Paradis. The successor is expected in the near future.

THE VIATORIAN.

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EDITORIAL.

Lent has come, and with it its many opportunities of spiritual advancement. Let not these God-sent opportunities of strong and beautiful moral upbuilding pass by unimproved. The evening exhortations by the Rev. President point out what we particularly must undo ourselves of and what we must cultivate in order to be men according to the heart of God.

The elaborate programs of our recent state and national holidays are evidence of the lively patriotism which animates the boys who are soon to be the men of the country. The types of patriotism recalled by the memory of Lincoln, the sturdy champion of private and public honesty, and of Washington, who, though compelled by duty to be first in war, also won the still more glorious honor of being first in peace and first in the hearts of his countrymen—these are the ideals of patriotism which need to be set up in these days of vulgar, lop-sided Apaism. Let American youth drink deep at these vivifying founts and it

will not only be proof against the many corruptions of the times, but also capable of such positive and enduring works as will lead America to her unique destiny.

OUR THESPIANS.

"Speak the speech—trippingly on the tongue."

This society was organized in the earliest days of the institution for the purpose of cultivating dramatic talent among the students. It has always largely consisted of the same membership as St. Patrick's Literary and Debating association, and very generally the Rev. Moderator of St. Patrick's society was also the manager of the Thespians. Away back in the 70's we find connected with the leadership of the society men who are now prominent on the stage of public life. They are the Revs. H. Boeckleman, F. Galligan, C. P. Foster, D. E. McGrath, D. B. Teomy, the regretted Fr. McKune, Prof. J. Murphy, A. McGavick. From that time up to the present we find the names of younger men, who ably kept up the histrionic record of St. Viator's College. The following names will explain the large measure of success reaped by the dramatic club in recent years: Revs. J. P. Dore, E. L. Rivard, C.S.V., James Solon, T. J. McCormick, C.S.V., Prof. E. W. Griffith, Rev. F. McDevitt, and Mr. J. B. Surprenant.

Not a little of the success of the drama was due to the encouragement from the members of the art class, under the direction of Rev. T. Ouimet.



THESPIANS OF COLUMBIAN YEAR.

A. LACHARITE.	E. DOLAN.	G. CONNOR.	M. CORCORAN.	J. LAMARRE.
T. PELLETIER.	F. O'REILLY.	C. O'REILLY.	D. MURPHY.	D. CARROLL.
J. SULLIVAN.	P. BISSENETTE.	REV. T. J. M'DEVITT.	J. SURPRENANT.	
A. GRANGER.	R. DE LAPLANTE.	F. MOODY.	D. GOODWILLIE.	

These gentlemen lent the valuable aid of their talent to the decorating of the stage and the effective setting up of plays. We find among the names recorded those of Rev. Ambrose Granger, Rev. John McCann, Dr. Philip Lesage, and Mr. Eugene Graham.

The actors always found an incentive in the valuable criticism of Rev. M. J. Marsile, C.S.V., manager of the "Circle Molière."

The dramas rendered by this club have usually been of the amateur kind; still not unfrequently, yielding to a wave of enthusiasm, the Thespians have essayed the classic plays of Shakespeare, Sheridan, Molière (translated), and other master dramatists. Within the last few years the college plays of Rev. L. A. Grace, C.M., have been quite popular here, both on account of their intrinsic merit and the ability with which the Thespians handled them. The Thespians feel under special obligations to the Rev. author for his many courtesies.

We here submit a partial list of the plays given by the dramatic association:

The Curse of Almanzar; Handy Andy; The Hidden Gem, by Cardinal Wiseman; King John, by Shakespeare; The Nervous Man; Pizzaro, by Sheridan; The Triumph of Justice, by J. A. Lyons, A.M.; The Celebrated Case; Jumbo, by Prof. J.P. Murphy; Alonzo Cano, by P. Wilstach; Barney's Promise; O'Brien's Escape; Solon Shingles; Rogueries of Scapin, by Molière; Battery B, by Rev. L. A. Grace, C.M.; More Sinned Against than Sinning, by Carleton; Columbus, by J. A. Lyons,

A.M.; Guy Mannering, by Terry; Harvest Storm; The Pluribus and College Boys, by Rev. L. A. Grace, C.M.; The Rightful Heir, or the Blind Prince, by J. A. Lyons, A.M.; The Young Captives, translated from French by P. Wilstach; Shandy McGuire; The Interviewers; That Rascal Pal; The Ticket-of-Leave Man.

The regular yearly dates of the club are October 20, eve of St. Viateur's day, and March 16, eve of St. Patrick's day. The Thespians are at present making a selection from Shakespeare for the March entertainment. They are under the able management of Mr. J. B. Surprenant.

PERSONAL AND IMPERSONAL.

—Rev. F. C. Goulet, Sr., was recently transferred from Tampico, Ill., to the newly erected parish of Turner Junction.

—Rev. Raphael Paquet, '93, until recently assistant at Mandeville, La., is now pastor at Bayou Lacombe. Success to the new pastors.

—The museum curator is rejoicing over a valuable collection of 375 foreign stamps, presented by Mr. Louis Lecour, '79, of Kankakee city.

—Thus speaks the *Kankakee Gazette* in its report of the late charity entertainment in which our minim swordsmen figured: "A very enjoyable program was rendered during the evening, the St. Viateur minim cadets (the oldest being Capt. Egard Legris, 13, and the youngest a son of Dr. Bergeron, 7) exhibiting a fine drill."

—Rev. Fr. Leduc, '93, formerly of Notre Dame de Chicago, has gone south for his health, and is at present stationed at Baton Rouge, La. Our best wishes accompany Fr. Leduc.

—The Cathedral choir, under the direction of Rev. J. P. Dore, '88, is preparing grand Passion music for Palm Sunday, and also for the Holy Week Tenebræ, which will be sung by a male quartet and chorus.

—The librarian gratefully acknowledges reception of a profusely illustrated and interesting volume on "Growth of the Industrial Arts," from Hon. H. K. Wheeler, of Kankakee city.

—The title and dignity of "Cameriere Segreto Di Spada e Cappa" to the Pope, was recently conferred upon the Hon. W. J. Onahan, of Chicago. We congratulate Mr. Onahan upon this deserved recognition of his manifold services to the church.

—"The *Collegian* finds journalism—the financial end of it—hard work. It is not alone there. Every paper makes that experience; but struggle ahead. Hard times are a test of endurance." Thus speaks the *St. John University Record*, and in view of the many subscriptions which are *not* coming in, we help ourselves to large chunks of the *Record's* comforting wisdom, and we patiently abide the hard times.

—We easily recognize our long lost Pat. Daniher in the eulogium, etc, heaped upon him in the January *Dial*. In a farce played during the holidays says the *Dial*: "The part of judge

was aptly taken by Patrick F. Daniher. This young gentleman seems to be quite at home on the stage."

The local editor writes: "Dorner asked King why Pat. Daniher is like a burning lamp? King: 'Because he's fiery when he gets hot.' Dorner: 'No; but because once in a while he's caught smoking.'"

—The *Kankakee Daily Times* takes just pride in the creditable record made at the fair by the Catholic educational institutions of Kankakee county. Under the heading "Kankakee Catholic Schools are Honored," the *Times* says: "The Catholic schools in this county which exhibited at the World's Fair have received favorable mention and diplomas from the commissioners. In the official list, published last Monday, the following schools were mentioned: St. Anne school, class work; St. Joseph's seminary, Kankakee, miscellaneous work; St. Viateur's college, Bourbonnais, advanced class work; Notre Dame academy, Bourbonnais, drawing and school work."

—The *New World's* Peoria correspondent says in issue dated January 3:

Rev. Chas. C. O'Brien was a caller in the city last week. Business in relation to his new church at Ivesdale makes him a frequent visitor here. Old friends and parishioners at St. Patrick's, however, regret his always urgent pressure of business. The Ivesdale church, it is said, will surpass in style and detail any country temple in the state.

On Sunday January 28, Rev Father Bigouette celebrated his first mass at

8:30 a. m., Rev. M. J. Marsile, C.S.V., acting as deacon, preached the sermon; Rev. T. J. McDevitt was sub-deacon. Father Bigouette gave his first blessing to all the community immediately after mass. On February 1, he left us to assume his duties as Chancellor of Fargo diocese, S. D. During his stay the Rev. Chancellor was tendered a reception by the members of the minim department, over whom he was prefect during the first part of his scholastic year.

Rev. J. Savigny, professor of French, has gone to Dakota to be ordained. We regret his departure, but hope to have the pleasure of seeing him soon again as a representative of Christ on earth.

Table C in our new billiard room is the gift of Rev. A. L. Bergeron, pastor of Notre Dame church, Chicago. It is in first-class condition and is quite an addition to our gymnasium. We heartily thank the reverend donor for his generous gift.

We had the pleasure of a visit from Revs. T. J. McDevitt and J. M. Cannon, of Baltimore. They were enjoying a vacation and were glad to have the pleasure of spending a few days at their Alma Mater.

The semi-annual examinations closed Wednesday, January 31. Rev. J. J. Cregin, prefect of studies, expressed himself as exceedingly well pleased with the general results. The students of the higher Latin classes will now abandon Sallust and Livy and puzzle their brains with Horace and Virgil.

—I've been playing ever since I was a little boy.

SOCIETY NOTES.

—St. Patrick's society is having a very flourishing year, and we hope that the committee on lectures will arouse to a sense of their duty and give us some good lectures in the near future.

—The French society entertained a number of guests with an extemporaneous debate on the Banishment of the Acadians. Messrs. J. V. Lamarre, R. Pugny, F. St. Aubin, and H. Ruel covered themselves with glory, an ornament which so well becomes all Frenchmen.

—During the past week a social club has been organized, its object being the social improvement of its members. A spacious hall has been equipped with billiards, checkers, chess, dominos, etc., and all the leading magazines are to be found in the reading-room. A full line of gymnastic appliances has been added to our gymnasium and great emulation exists among the students as to which one will succeed in getting first place in athletics.

—A very important meeting of St. Patrick's society was held February 7. The evening's program consisted of a recitation by Mr. C. J. Quille and a debate "Resolved, that President Cleveland should be impeached on account of the Hawaiian embroglio," in which Messrs. J. T. Hayden and T. E. Lyons for the affirmative gained a victory over Messrs. J. A. Casey and T. F. Quinn for the negative. The debate was very interesting, and during the heat of contest parliamentary rule seemed to have been forgotten. After

a very close discussion, the judges, Rev. Bros. Harkins and Lenartz and Professor E. M. Laycock, adjourned for fifteen minutes and brought in a verdict of impeachment for President Cleveland.

—It seems that the good work being done by St. Patrick's society is acting as an impetus for the other organizations, for on February 9 the French society held a lively meeting. Their program consisted of a recitation by Mr. Chasse, an essay on study by Mr. R. Pugney, and a debate, "Resolved, that the abolition of slavery was unlawful." The affirmative was ably held up by Messrs. J. D. Laplante and A. Granger, and the negative not less so by Messrs. J. V. Lamarre and J. B. Surprenant. The decision was in favor of the negative.

—On Wednesday evening, February 14, a meeting of St. Patrick's society was held, to which all the members of the faculty, including our Rev. President, M. J. Marsile, the officers of St. Jean Baptist Société, and the post graduates of the commercial course, were invited. All responded to the invitation, and at the appointed hour the science hall was filled to its utmost capacity. The regular society business was first transacted, and then the program of the evening was announced by the Rev. Moderator. Rev. M. J. Marsile, C.S.V., kindly consented to act as critic of the evening, and also as a judge with Rev. J. J. Cregan, C.S.V., and Professor J. B. Surprenant. The first number of the program was an essay on University Extension by

Mr. T. M. Kelley, which was an able effort. Next came a biographical sketch of L'Abbé Roux, by Mr. T. Legris, which was indeed a keenly discerning and exhaustive essay. After this, Mr. T. Small, the first affirmative for the debate, "Resolved, that the solution of the school question is more important than the solution of the labor problem," took the floor, and in an eloquent, orderly, and dignified manner put forward his arguments to prove the superiority of the school question over the labor trouble. Mr. M. Flaherty, the first for the negative side, delivered his speech eloquently and merited the applause which constantly greeted him. Mr. C. O'Reilly, the second affirmative, immediately won the audience by his wit, and he displayed remarkable talent in his speech for education. Mr. C. McCabe, the second negative, was not less eloquent than his worthy colleague. Each debater entered into the contest in dead earnest, and was determined that his side should win. The debate was lively and very interesting, and after much consideration the judges gave the victory to the affirmative side amid the applause of the assembly. The Rev. M. J. Marsile delivered his criticism of the meeting, and said that he was indeed surprised and pleased beyond measure at the pleasant evening afforded by the society. He remarked that the debate was well studied, although some points were put forward by both sides which were not strictly *ad rem*, yet the debaters proved themselves regular parliamentary orators. Rev. J. J. Cregan, C.S.V., expressed

—"Word was received here last Friday of the death of Mrs. Dr. F. S. Marcotte, of Concordia, Kansas, daughter of Geo. R. Letourneau, of this city. Mr. Letourneau, accompanied by Jos. St. Louis, left for Concordia last week.—*Kankakee Times*.

We extend our sympathies to the afflicted husband and his family.

—Master George Fogel, of the minim department, has displayed very commendable zeal in soliciting subscriptions for THE VIATORIAN. The editors appreciate his work very much, and would urge every minim to consider himself a committee of one to help extend the circulation of our college paper. There is no reason why every junior and senior might not do the same thing.

—The statue of St. Viateur, which was donated by Mr. T. Legris, has arrived from Montreal, and it was blessed and placed in the chapel Saturday evening, February 10. An eloquent and impressive sermon appropriate to the occasion was delivered by Rev. E. L. Rivard. The Rev. Father dwelt at length on the life of St. Viateur, and exhorted and encouraged us to imitate the life of the saint whose statue we had before us and un-whose protection we had the honor of being placed. The statue was blessed by Rev. G. M. Legris, who also gave benediction of the Blessed Sacrament.

—Rev. E. L. Rivard, C.S.V., and Prof. W. H. Thorne spent Sunday, the 18th inst., at Notre Dame church, Chicago. Fr. Rivard sang high mass in the absence of Rev. A. L. Bergeron, who was visiting in Canada.

MILITARY.

—The boys are anxiously waiting for the fine spring weather when they can drill in the campus; still their work is good, notwithstanding the inconvenience of drilling in the hall.

—Major C. O'Reilly is succeeding very well with his charge of the battalion during Col. Pelletier's absence.

—The boys are talking of a few days' camping expedition on the banks of the Kankakee, before they disband for the year.

—Owing to the many vacancies in offices, caused by resignations since vacation, many officers were promoted; and this necessitated competitive drill among the privates. The following promotions were made :

First lieutenant W. B. Saindon of Co. A, to be captain of Co. B; second lieutenant J. Murphy of Co. A, first lieutenant of Co. A; second lieutenant J. Casey of Co. B, first lieutenant of Co. B; first sergeant W. Larkin of Co. B, second lieutenant Co. A; second sergeant J. O'Dwyer of Co. B, second lieutenant Co. B; private W. Dolan of Co. A, first sergeant of Co. A; private M. Henneberry of Co. B, first sergeant of Co. B; private J. Fitzpatrick of Co. B, second sergeant of Co. A; private J. Harring of Co. A, second sergeant of Co. B; first sergeant E. Patton of Co. D, sergeant major; captain J. Mortimer of Co. D, captain of Co. C; first sergeant J. Bouchard of Co. C, captain of Co. D; second lieutenant A. Biron of Co. C, first lieutenant of Co. C; second lieutenant D. Moore of Co. D, first lieutenant of Co. D; second sergeant J. Sullivan of Co. C, second lieutenant Co. C; second sergeant E. Provost of Co. D, second lieutenant of Co. D; private M. Vendevanter of Co. C, first sergeant of Co. C; private F. Lefils of Co. D, first sergeant of Co. D; private A. Gross of Co. C, second sergeant of Co. C; private Geo. Bailey of Co. C, second sergeant of Co. D.

his admiration for the good work the society was engaged in, and hoped that it would keep on, and no doubt it would produce fine statesmen and orators. Our Rev. Moderator, the Rev. E. L. Rivard, in the name of the society, thanked all who had lent their presence to the occasion, and he hoped that now as they found themselves entertained by the doings of the society, they would all come again and unite with us in spending pleasant and interesting evenings. Adjournment.

T. F. QUINN.

WASHINGTON'S DAY PROGRAM.

Overture—Freischütz by Weber..Orchestra
Eulogy on Washington..... C. McCabe
Souvenir des bords du Rhin.....

.....Prof. G. Martineau
The Alarm.....F. O'Reilly
Declamation..... Miss E. Anderson
Oh, Dites Lui (Ketterer) Master Philip Duby
The 22nd of February..... Master W. Fay
Song—America.....College Choir
Scene From King John—

Hubert.....C. J. Quille
Arthur.....H. H. Anderson
Selling Wood (Farce).

Sam Sawbuck.....T. Doody
Mr. Tom Brisk.....T. Quinn
Finale—Caliph of Bagdad.....Orchestra.

JUNIOR DEPARTMENT NOTES.

- O, yes!
- Starlight.
- What? Crack!
- The two Jims!
- Reilly's circus.
- Don't get funny!
- Poor innocent slob!
- Keep your box closed.
- Cast-stone-guy! What a guy!

—Rhinostriches in Billy's show!

—Barber, you need a false face.

—I want 5 cents worth of Babst.

—Go off and get married, Biron.

—Who put the knife in your pocket?

—Say, John, hand me down a match.

—How's the weather up in the annex, Tom.

—Prof., does Dailey have to know Latin to be on the police force?

—If Barnum doesn't get his whiskers cut soon, he will have to hire a lawnmower.

—Examiner: "Who discovered America?" Student: "George Washington."

—The Junior Billiard Club has been organized under the supervision of Bro. Ryan, and is in good working order. It has twenty members who are all determined to win. Good luck to the Junior Schaefer!

—Generous reward (a bag of peanuts) offered to the one who names the Juniors referred to in these sayings: 1. Limberger; thirty red hots; there's a rat at my cheese (poor rat); O, that ring! This is the grossest of lies. Wake up, reds, for supper! 2. Orangeman Tom, Baboon. 3. Spectacles and Dimples. 4. In style—black eyes. That white head! Cotton tail. 5. Iky and Gretchel. 6. Balbino and Whitepants. 7. Is he a she? Is the reading examination written?

VIATORIANA.

- Lavatory.
- I tell you!
- Time is up.
- Nincompop.
- Ike de Vaiter.
- An eye witness.
- You missed a step.
- Walking toothpick.
- It's insignificant still.
- The straight line method.
- Valentines, did you get 'em.
- Give your tongue a grand congé!
- More intelligence and less brains.
- He slapped me a kick on the head.
- Behold the trio; Dog, Hound, and Cur.
- Multiply that by six, short division.
- White pants, they never get dirty.
- How is the weather up there, Jack?
- He can't see straight after four o'clock.
- Kurby walked seven miles in half an hour.
- Don't throw them hands at me; they are full of nails.
- Let's all faint; then perhaps we'll get more ventilation.
- Small by nature, not by name, nor too small to filch a small boy's piece of pie.

—The negative side fell through when Casey fell down.

—“O, Gee! there's a piece of bread stuck in me stomach!” says G.

—Americans follow esoteric Buddhism! Ah, follow your grandmother's tom-cat!

—Peter Bissonnette, B.A. '93, paid us several pleasant calls during the last fortnight.

—Frederic Dandurand, B.A., '91, recently left Cincinnati Seminary to join his friends, Profs. E. Bourget and A. Didier, at St. Mary's College, Ky. Being all excellent musicians, they will make things hum at St. Mary's.

—Extensive improvements have been in progress during the past few weeks. Besides the addition of a gymnasium, etc., a lavatory has been built off the recreation hall, and it, with its numerous fixings, presents a very pretty appearance.

—On Ash Wednesday, mass was celebrated by the Rev. J. J. Cregan, who also blessed and distributed the ashes, and delivered a short instruction, taking for his text, “Remember, O Man, Thou art but Dust, unto Dust Thou shalt Return.” Thus we were ushered into the Holy Season of Lent, and as it is a time of abnegation and self-denial many mortifications are being practiced. We hope that this season so well begun will be religiously observed throughout, and that Easter, the time of rejoicing, will find us most worthy to unite with the Christian world in celebrating the joyful mystery of the Resurrection.