

ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. I.

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No. 11

PHYSICAL EXERCISE.

Education considered in its general acceptance may be divided into three classes, namely: moral, intellectual, and physical.

The first pertains to the growth of man in sanctity and virtue, the second to the development of his brain power, the third to the development of the human body.

Though the first two classes are undoubtedly the highest, still it can not be gainsaid but that the last is also of great importance.

Man being composed of body and soul, and these clinging together with more tenacity than the vine does to the towering oak, neglect of one almost produces a neglect of the other. Hence it is that a man of complete education, whose moral intellectual and physical powers are fully developed—can scarcely be found, though there seemingly, should be many.

It is a well known fact that physical exercise, manual labor is as necessary for man as relaxation from the same, to preserve a sound constitution, a healthy system which shall contain both vigor and strength.

Statistics of the mortality of various classes in any country plainly show that men of physical activity, of manual labor, even in cases where such is deemed too oppressive, are healthier and less prone to the thousand diseases that human nature is heir to and consequently live to a greater age than those of sedentary habits and customs. No matter what wealth may furnish to stimulate the body, no matter how softly we may recline on the lap of luxury, no matter what charms pleasures may throw in our path, all these sink into insignificance, compared with that natural freshness of youth, the result of physical exercise.

What nobler specimen of what we speak can be found than the development of the body of the American Indian. Tall, straight and erect cradled among the leafy branches fanned by summer gales, his youth and manhood spent in the chase, in hunting and fishing, climbing at one time the rugged rocks and cliffs, at another, paddling his canoe with the eye of a connoisseur down some surging rapids—he is the man we find, when old age comes around, still more capable of fighting the battles of the world than our hardiest regular. And why? Because he has followed the laws of nature, has not tied

himself down by the chains of modern æstheticism: in fact because he is no "dude," his shape and form almost entirely depending on his "tight pants and angular shoes." Yes, because he has not spent his lifetime building castles in the air beside some rustic school hedge, dreaming the happy hours away, like some of our modern votaries of fashion, but preferred the open boundless plains where he could perpetually breathe the pure air of heaven. Labor enobles, slothfulness debases man. Now in an institution such as this our moral education is carefully guarded by the good priests that have charge over us—our intellects are daily trained to imbibe the principles of knowledge—but the development of the physical portion is left solely in our own hands. For this purpose extensive Ball Grounds, Ball Alleys, Horizontal Bars and so on are fitted up, so that while enjoying ourselves we may at the same time increase the elasticity and growth of the muscles. Yet how often, when going out into the "Campus" do we find many boys lounging around the fences, stretching themselves out like some gray-haired octogenarians and sighing about the heat of the day—the monotony of college life, the severity of a certain professor, etc. It is a shame to see young men with the warm blood of life coursing in their veins acting in this manner. As the Dormitory is the place to sleep, as the Study Hall is the place for application to lessons, so the "campus" is the place to play. None should ever be found sitting around idle unless there be good reasons, as such a manner of proceeding will eventually prove injurious.

A good student is one that not merely learns his lessons but one who also takes an active part in all college exercises, that have for their object his benefit, his ultimate success. Sickly, weak bodies, the result, as a rule of sedentary habits, can never be expected to contain a clear sound intellect, because as Horace says; "Alter alterius opem postulat"—and such men, when brought in contact with the rough and hard-hearted world, when intermingled with its active inhabitants, shudder at their own weakness, their want of vital power which they once possessed but which they lost through their want of energy.

The "Journal" strongly urges all to be busy at all times in the Study Hall or out of it, as laziness is one

of the main causes of vice and labor its antidote. Every one should endeavor to take part in all out-door sports, to exercise the functions of that system that God has bestowed upon him—thereby appreciating the fact that his physical education should not be despised, thereby making himself in the end healthier, more contented and happy.

“Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing,
Learn to labor and to wait.”

OUR FOREIGN CORRESPONDENT.

Innsbruck, Sept. 11 1883.

My dear Father Marsile:

I am still mindful of you and my good friends at St. Viateur's; it was only my unsettled state, my constant moving about that prevented my writing to you at an earlier moment. I promised when leaving, to give you from time to time a short account of my observations in the different places I might chance to pass through. Knowing the greatness of the task, and my inability for it, I shrink from imposing any of my poor productions on your interesting Journal and its worthy readers, but to show my good will I will endeavor in my feeble way to describe the Passion Play as it is now being represented here in the Tyrol.

The fame of Ober Ammergan and its Passion Play are doubtless well known to most readers of the Journal. A series of representations similar to those of Ober Ammergan have been produced for some months at Brixlegg one of the most beautiful and picturesque villages of Austrian Tyrol. The place is situated in a fertile and delightful Alpine valley known as the lower valley of the Inn.

Towering high above the village are the Alps, which seem to lovingly encircle the little homesteads nestled in the bosom of these grand mountains, as though to shut out the world with its turmoil and strife from their peaceful abode. The dwellers are a simple, pious people, who seem to be imbued with the earnest spirit of the early Christians. A more fitting place for the production of this grand spectacle could scarcely be found. The building used for the production is situated in the centre of the village and is well adapted for the purpose. It is capable of accommodating eighteen hundred spectators. The stage is quite large, over two hundred persons easily finding room thereon. There is an abundance of light, but its admission is so ingeniously arranged that it falls almost entirely on the stage as though purposely concentrated there.

The performance comprises sixteen representations,

preceded by a tableau indicative of some scene from the Old Testament that foreshadows the subject of the cast.

These representations, as they are termed, are taken from the leading events in the life of our Savior. The scenery was scant and poor, but the costumes were quite apropos and exhibited both taste and skill in their selection.

The opening of the performance was announced by the discharge of cannons. The orchestra composed of villagers, rendered some very good selections. The tableaux vivants were admirably given under the direction of Prof. Stoltz of Innsbruck, to whose kindness myself and companion were indebted for admission, the building being so crowded that entrance was impossible to one who had not secured seats beforehand by mail.

Hundreds who had come from all direction by rail, were obliged to return home without witnessing the presentation. The remaining portions of the play are under the supervision of the vicar of the village. The actors, indeed, reflect great credit on their directors. The piece opened with the entrance of sixteen little girls clothed in white and wearing wreaths on their heads; they represented angels and their duty was, together with the chorus master, to explain the meaning conveyed by each tableau. The prologue completed, the chorus sang a short piece, after which the curtain rose on a tableau representing the first sin and its immediate consequences. The figures here were strikingly true to the idea conveyed. The hesitation of Eve in tasting the forbidden fruit, the despair of our first parents when driven out of Paradise, the hope that illumined their features when they heard the promise of the redemption and saw the Virgin Mary in a vision crushing the serpent's head, all were beautifully and artistically rendered. The first scene in the history of the Passion was the triumphal entry of Christ into Jerusalem: the procession of the exultant people—men, women and children, shouting loud Hosannas and strewing their garments and palm branches in the way; the meek and lowly Apostles, and the majestic mien of Jesus who foresees that this same people will, ere long, hurry him to an ignominious death, makes a deep impression and excites emotions impossible to describe. The second scene brought before us the buyers and sellers in the Temple. Christ walks majestically amongst them and in a moment all is changed. He overturns the tables with their goods and with a whip he drives them out saying “My house is a house of prayer but you have made it a den of thieves.” Immediately a tumult arose and the Pharisees took Christ to task for what he had done; with a wonderful mixture of meekness and dignity he proves his rights to do what he has.

The impression made on one witnessing the play

throughout is that he witnesses no ordinary drama, but something sacred. The audience, composed as it was of both Catholics and Protestants, seemed to fully appreciate and be impressed with the fact. The uprising of the curtain next revealed to us the assemblage of the great council; the countenances of the High priests Annas and Caiphas were full of the bitter hatred that rankled in their hearts. On all sides there was nothing but violent denunciation of Christ till Joseph of Arimathea and Nicodemus rose to defend the absent Prophet, but they were speedily overwhelmed by the reproaches of the insatiate Jews. Joseph of Arimathea was a noble specimen of the intelligent and openhearted Jew and made quite an impression. The scene throughout was excellently portrayed. The rendition of the penitent sinner Magdalen anointing the feet of the Saviour followed. Judas arose and complained of the waste, but our Lord justified her action and in a voice full of sweetness and compassion assured her that her sins were forgiven. A very touching portion of the narrative was here introduced, viz: Christ parting from his mother previous to his passion. His eyes seemed already fixed upon the cross awaiting him; Mary was overwhelmed with sorrow; she seemed to know that the time was at hand when the prophecy of Holy Simeon was to be fulfilled: "And thine own heart a sword shall pierce." This part was touchingly given and many were moved to tears. Then came the last supper and the institution of the Blessed Eucharist.

The grouping of the figures in this instance is said to be the same as in the celebrated painting of Leonardo da Vinci. The acting at this point showed to great advantage the abilities of the man who represented Christ.

Every action was full of dignity and grace. He communicated all the Apostles. The expression on the face of Judas, and his acting when about to communicate were striking. We were then treated to a view of Gethsemane, the garden of the agony of our Lord. The apostles, Peter, John and James were there; Christ telling them to pray, went to an eminence to pray; He prayed aloud the wellknown prayer that has consoled so many aching hearts: "Thy will be done." After a time he returned to the Apostles only to find them sleeping and in a most touching voice he asked them to watch with him. His face was covered with a bloody sweat so apparently natural as to be startling.

Afterward followed the betrayal of Christ by Judas. The sweetness with which our Saviour addressed him seemed to overwhelm the traitor with remorse and he moved away. Christ then turned to the mob and asked whom they sought. He told them he was Jesus of Nazareth, when all fell to the ground as though overcome by the majesty of his look, but in a moment the rabble rose and moved away hooting and yelling and the curtain dropped.

We then had an hour or more at our disposal in which to dine and walk about before the renewal of the representations.

For three long hours the audience sat as if entranced, and during the whole time not the slightest noise or disorder occurred; every thing seemed as quiet as in a church with the exception of an outburst of applause given in appreciation of some musical introduction to a representation.

While the audience were filing out of the building I had an opportunity of closely observing them. There were the Tyrolese in their picturesque costumes, the swarthy Italian, the vivacious Frenchman, the phlegmatic German, and indeed so varied the languages, manners etc., that I was inclined to believe almost every known nation had a representative in the assemblage.

The table d'hote resembled the tower of Babel as far as difference and confusion of tongues went: on one side of me sat a German Count, on the other an American priest. Everyone was talking as fast as he could in his own language, doubtless to make up for the long silence imposed on them during the forenoon. I saw many representatives from the different religious orders all in their habits, and a pleasing sight they presented. Among them a number of French Dominicans and some of the same order from Canada.

The afternoon opening, like that of the forenoon, was announced by the firing of cannons. The curtain rose on the presentation of Christ before the High Priest Annas. Thereafter he was questioned by Caiphas who declared him guilty of death. The most marked passage here shown was, where Christ—having been judged guilty of death, met Peter while crossing the court and cast a tender and sorrowful glance at him, whereupon the wretched disciple, who had but a short time before denied his master with an oath, is completely overcome with grief. The traitor Judas immediately appeared before the great council and endeavored to undo the great wrong he had committed but the council refused to interfere further in the matter and the wretched man flung the price of his treachery at the feet of the High Priest rushed out in despair. Shortly after he reappeared carrying a rope, and, after a soliloquy in which he reflected on all that Jesus had done for him, His goodness, meekness and great love towards him, overcome by despair he ascended a tree to hang himself when the scene closes. This was one of the most powerful pieces of acting in the whole series of representations and was highly appreciated and well received by all.

The judgement of Pilate followed. Here a new character was introduced. The one who performed this part was a faithful delineator: He showed forth to perfection the weakness, timidity and indecision of the judge.

While he was deliberating as to what his decision should be, a messenger brought greeting from his wife, announcing at the same time that she had a vision regarding the great Prophet before him and warned them not to injure him.

Pilate promised to save Jesus. Then followed the scourging and the remainder as set forth in the Scriptures.

At last Jesus was condemned by Pilate, and the mournful procession started on its way to calvary; the Roman soldiers, the Pharisees, and the general concourse was terribly real and life like. But the one moment of all which stirred the hearts and sympathies of all present was when Jesus met his mother on the way; torn, bruised, bleeding and borne down by the weight of the cross, all were moved to tears and the scene was so realistic and so touchingly rendered that I saw many heads turn from a spectacle which strong but kindly hearts could not bear to look upon.

After he had fallen several times the curtain again descended.

The succeeding scene was occupied in divesting the Saviour and in the crucifixion. This was so naturally and cleverly done that all were at a loss to know how the person was nailed to the cross! The sound of the hammering and the dull thud and grating of the nails as they were driven in caused a visible shudder among the audience. The body on being taken down by the faithful friends of Christ was placed in the lap of his most affectionate mother.

The lady who enacted the part of our Blessed Mother did so with such a natural sweetness and grace, and was so utterly prostrate by grief when the body of her son was taken from the cross, that many of the audience were not only excited to tears but many among them sobbed aloud. The burial and resurrection followed and all concluded with a tableau representing the new risen Lord as conqueror of Death and Hell. Truly I never received so deep and impression of the Passion as I did at this representation.

But a word about the principal actors and I am done. The one who represented the part of our Lord is a small shop keeper living in the neighborhood of Innsbruck; the representative of Judas is a shoemaker. All the characters are poor peasants. Their salary amounts to the wonderful sum of twenty five Krutzeeas—about seven cents—to provide their dinner.

The money realized from these performances is devoted to charitable purposes. I met several who were present at the Passion Play of Ammergam some years ago and they assured me that it was not only equaled but was even excelled in some things by that of Brixlegg. I have not heard a single expression of dissatisfaction

or disappointment as regards the play, on the contrary all express themselves entirely satisfied. The representations will continue till Oct. first when they will cease.

Sincerely Yours,
Eugene P. Turner,

LOCALS.

Watermelon! How delicious!

To make a "diagnosis" of something is what is disturbing the Physiologists.

Who is the coming Cornetist? Ye rocks and "Glens" resound!

Chicago now takes the lead, since Bohn has dethroned Paul from his position as "Fat Man."

Well, Gub, that won't do! as the "Bad Boy" is not dead yet.

We are lonesome, as we have no "dude" in our midst.

"Hallo Frank! Hallo Mac!" there was a violent shaking of hands, as the two walked out into the twilight to rehearse their heroic exploits during the vacation.

Shoulder Guns! shall be the war cry hereafter.

"Patrick John" our youngest aspirant has returned and now his gentle footsteps can be heard on the stairs as usual.

And now we can boast of an honorable member from Ohio in the person of Mr. Dooley. A few more "Buck-eyes" would sound well.

Rev. Father Dunne, professor at the college last year, has been appointed Pastor of Watseka this state by Bishop Spalding. The "Journal" wishes him the greatest success.

The Base Ball encounter last week between the Seniors and Juniors was won by the latter. As a testimony of their skill Rev. Father McCartney of Lima, New York, presented them with \$5.00.

Rev. Father Marsile preached a very instructive and practical sermon in the chapel the evening of the 23rd. All should endeavor to profit by the sound advice.

Among the prominent visitors last week were Rev. Father Dianan of Crawfordsville, Rev. Father McCartney of Lima, N. Y., Hon. M. C. Quinn of Peoria, Mrs. D. O'Hara of Chicago, Miss Scheppers, the well-known artist of Chicago with "Paul and Calletto," Mr. Dooley of Glendale, Ohio, and Mr. and Mrs. Maher of Wilmington, Ills.

Among the latest arrivals at the college are Messrs. Leggett and Nagle, the former from Edinburg, Indiana, the latter from Dubuque, Iowa.

Prof. Francis Perry one of our oldest college friends paid us a visit this week. He leaves for Baltimore in a few days to finish his studies for the priesthood.

Father Mainville took the place of Father Foster in Chicago last sunday, the latter Rev. gentleman being on a visit to Colorado.

Father Legris is chaplain to the Academy of Notre Dame this year.

We are glad to see that Father Daily is recovering rapidly from his attack of sickness.

Our latest arrival is Michael Burns, an artist of no mean talent we understand.

The reading of the letter inserted in our Columns this week and forwarded by Professor E. Turner will repay anyone.

DEATHS.

Mr. Joseph Rivard one of the oldest settlers and most prominent catholics of this vicinity was buried from the parochial church last week. The crowd of mourners that followed the body of the deceased to the grave was a sufficient indication that Mr. Rivard was a good man, an honorable and upright citizen. Among the mourners was his daughter Sister Clara of St. Xavier Academy Chicago.

The students attended in a body thus manifesting their gratitude towards a time-honored friend of the college.

—Edward Geer who spent a few years at the college, was buried at Momence on the 17th. inst. Father Marsile was present and took part in the obsequies.

Requiescant in pace!

EN ROUTE.

Three of the brothers belonging to the community of St. Viateur arrived here from Montreal, last wednesday evening, to spend a few days previous to their departure for Baker City, Oregon where Father Manseau and Bro. Champoux are anxiously awaiting their arrival.

The names of the Rev. Brothers are Messrs. Lauzon, P. Roy and J. B. Roy. It is certainly a grand thing to see young men such as these leave home, friends and associations to go around to scatter the principles of christian education and knowledge. Such a mission is certainly the result of more than mere human motives.

The "Journal" congratulates the Rev. Bros. on their undertaking and prays that God will bless their every action.

CONTRIBUTION.

Miss Eliza Starr has contributed to the Students' Library her "Patron Saint." This work presents the virtue of the saints in its amability. The delicacy of style which pervades this volume rejoices the mind of the reader whilst it inflames his heart with love of simple virtue and a desire to imitate the elect of God. The Students present their felicitations and thanks to the Authoress.

LITERARY NOTES.

The Catholic Publication Society has in press and will publish immediately the sermons of the Most Rev. John MacHale, late Archbishop of Tuam. It will be a book of more than 500 pages.

"The Great Inventions," by F. B. Wilkfe, is a work, lately issued by J. A. Ruth & Co., Philadelphia. It gives a very clear and interesting account of all the principle inventions from the earliest period up to the present, together with short sketches of the various inventors.

We are pleased to find among the late publications Part I. of Rev B. J. Spalding's *History of the Church of God*. This part of the great work is the Bible History portion, and as it is short and concise and at the same time perfect and complete in every respect we feel certain that Catholic schools and colleges will lose no time in securing its superior advantages as a text book. The name of the author alone is sufficient guarantee that it is correct and accurate throughout and worthy of the highest commendation.

PERSONALS.

E. Turner '83 is pursuing his Theological studies at Innsbruck, Germany. This number of the Journal contains quite an interesting letter from him.

Thos. Gibbons '83 has accepted a position as salesman in one of the leading wholesale houses of Chicago.

Jas. Shannon '83 lately departed for Troy Seminary where he will begin a Theological course.

F. N. Perry '83 has just returned from an extended trip through the East where he has been spending vacation with his friends and relations. He leaves for Baltimore Md. in a few days to complete his course of Theology.

A. Desjardins '83 remains in Aurora as yet, endeavoring to have a good time in general before he starts in commercial pursuits.

F. Reilly '80 who for the past two years has been studying at Troy, N. Y. just returned from a pleasure excursion in Colorado to his home in Minonk. We are sorry to learn that, owing to ill health, he will not be able to return to his studies for some time.

Rev. J. J. Reardon '79 pastor of Kewanee paid us a visit during vacation and increased the already liberal subscription at the Journal by Ten Dollars. He has our sincere thanks.

Rev. T. N. Kehoe '82 of the Cathedral in Covington, Ky. spent a few days among old friends and classmates last week and he also showed his generosity by increasing his former donation Five Dollars, for which the Journal is very thankful.

Any one knowing the whereabouts of any of the old

students whose names have not appeared in our personal column will confer a favor by forwarding us their address.

CATHOLIC NOTES.

Cardinal Manning has found houses for 600 poor English children in Canada.

The Rt. Rev. Bishop Richter of Grand Rapids, Mich., is making a visitation of his diocese.

Archbishop Riordon's titular church, while coadjutor to Archbishop Alemany, of San Francisco, Cal., will be the Archiepiscopal church of Cabasa.

The Catholics of Kansas are about one tenth of the population.

A community of Benedictine monks is to be shortly established in Chicago.

The Most Rev. Archbishop Elder of Cincinnati, Ohio, will have the Pallium conferred upon him on Sunday, Sept. 30. Several Bishops and a large number of priests will assist at the ceremonies.

The Rt. Rev. Monsignor Capel has been invited to preach the Advent course of lectures in St. Francis Xavier's, New York City.

Archbishop Heiss has gone to Rome: Bishop Flasch of La Crosse, Wis., accompanied the prelate to New York.

Five thousand persons received Holy communion at the conclusion of a recent mission for women at the Cathedral of the Holy Name, Chicago.

BOURBONNAIS. (Continued.)

The glory of the returning dawn revealed to Le Vasseur and his companions for the first time, a beautiful tract of country inundated with the superb brilliancy of the rising sun, towards which rolled out an immense prairie, green, like some emerald sea; while on the West could be seen a winding river fringed with trees whose majestic tops saluting the skies were resplendent too with all the glories of the morning. This enchanting landscape whose picturesque beauties were well worthy of the artist's brush did not fail to arouse the admiration of the adventurous band, and then and there it was concluded that as soon as possible they would sink their stakes and stay.

Le Vasseur learned the language of the Pottowattomies, and from his temperate habits and dignified reserve, became a general favorite.

One of his companions was not so fortunate. Wanting to enjoy himself at the expense of a native named Yellow Head, from the peculiar color of his hair, the latter, with firearms, pursued the young Canadian, who sought safety in flight by jumping through a window, not, how-

ever, before he had received a severe wound. The Indian pillaged the house of his enemy, and finding some flour, the use of which was then unknown to them he is said to have applied it to the same effect as many of our belles are said to apply it nowadays.

Le Vasseur is said to have never sold intoxicating drink to armed Indians. Whenever a spirit of turbulence made its appearance among them he was accustomed to hire the more peaceable to control their more unruly brethren; and when every other effort failed he generally administered a strong dose of whiskey, which he says was invariably successful in bringing about the desired peace. (To be continued.)

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