

AT VALLEY FORGE.

CHILL was the blast, hurling sleet and snow
 Across the valley waste
 Where walked a sentry, halting and slow,
 Crimson the path he traced.
 Winter besieging the camping ground,
 Massed her proud forces the country 'round.

Yet glad his heart, his pulses moved
 To throbs of love within;
 Love sorely tried and enduring proved,
 Where but the brave might win,
 He suffered in peace for liberty's cause,
 Nor sought the phantom of vain applause.

His valiant comrades reposing here,
 Wasted by hunger and cold,
 Dreamed then of freedom hovering near,
 Blessing her trusted fold.
 The restive storm without leash swept down
 On Valley Forge, with its icy frown.

E'en whilst the winds, and the hail so keen
 Raced like a troubled sea,
 Came there a man of majestic mien
 And spoke full cheerfully:—
 "Brave son of liberty, stand thou forth!
 Surely for shelter thou seemeth loth."

"Take thou my mantle and seek thy tent,
 Rest for the morrow's trials,
 Surely the Lord of Battles has sent
 Angels to guard our files.
 Yet shall I watch till the morning guns
 Awake the proud remnants of freedom's sons."

THE VIATORIAN.

Painfully the sentinel groped his way
 To where his comrades lie,
 Yet paused forsooth in his joy to pray
 And lift his voice on high;
 To thank his God whom alone he knew
 Could inspire a hero, so noble, so true.

Nor dreamed he of the beloved name,
 This mighty hero bare,
 Nor that his deeds by enduring fame
 Were sung the whole world o'er.
 Such was the victor of "Eighty One,"
 Washington, liberty's noblest son.

W. J. CLEARY.



CHRISTIAN EDUCATION.

ORATION DELIVERED BEFORE ST. PATRICK'S LITERARY
 AND DEBATING SOCIETY.

THERE is nothing perhaps that has more to do with man's present and future than education. Education in its broadest significance is the *drawing* forth, the *development* of the powers and faculties of man. To educate a man is to *cultivate*, to train, to direct, to perfect the powers that nature has given him. It is to take into account the very powers themselves and the end for which they were given, and to cultivate them with the view of attaining that end.

To educate thoroughly means to take into consideration not only the *body* but also the *soul*, not only the present but also the future. No educational system, whose scope is less comprehensive than this, is or can be complete. What claims to completeness can any educational system possess which ignores religion and confines itself to man's mere temporal ends and interests? And in doing this does it not ignore the noblest part of man, blot out all consideration of the eternal and those things which give him real dignity and significance?

It is only when the education of man passes under the influence of religion that we can discern the depth and beauty

there is in the life of man. Religion, like a tender mother, accompanies man from the cradle to the grave, sanctifying his childhood, enobling his manhood, raising his thoughts to higher spheres, filling his soul with nobler aspirations and heavenly sweetness, moulding his conduct by purer standards, and finally surrounding his silver hair with a halo of respect and reverence, and placing before his dim eyes visions of endless glory.

But all this enters into Christian education and since this is not only the scope but the fundamental principle of Christian education, is not this system of education incomparably better than a system which by its very methods and principles tends to lower man's aspirations, to confine him to the sordid things of earth and divests him of all those sweet and consoling thoughts of the world beyond the grave?

Christian education is in itself the best because it teaches the most important truths—truths about man, whence he came, whither the fleeting years are bearing him; truths about the world, its transformation from an uninhabitable crust, to a sphere wherein are poured all the riches of the creative power of Him who called it into existence; truths of God, the Omnipotent, who has traced his power and glory in the sun and stars that overhang the azure dome of heaven; truths about Him who will one day wrap the world in silence and gather from the four winds of heaven every human creature.

Christian education is a wonderful man trainer. The mind, the will and the heart are the fields of its labors, its kingdom. It leads the mind through devious and labyrinthine ways into the untrodden fields of art, literature and science, enriching it with stores of varied learning that it may enter into the mighty struggle going on in the world in which nothing can remain inactive and survive. Yes, it even compels the mind to grasp those great truths, the mysteries which tower Alpine-like above man's reason and which are nevertheless eternal and immutable. With the same tender solicitude it guides the will through hours of weakness and the raging storm of passion, compelling it to conform with the rules of right and reason and at the same time training it in

habits of honesty, justice, piety, in a word, fitting man to live a grand, noble, Christ-like human life and enabling him to run in the race so as to win and to fight in the battle so as to be crowned with the laurels of ultimate victory. It searches out the recesses of the heart and implants therein the seeds of great and noble deeds, deeds which sanctify his own soul and benefit eternally his fellow men.

Such is Christian education, appreciating the true and complete nature of the subject which is to be taught, taking in account the fact that man has both an intellect and a will, a head and a heart, a mind to be enlightened and a will to be directed, realizing that man is both spiritual and material, that he has aspirations the noblest, but sensitive appetites the lowest, and that consequently he must be taught not only to know the truth, but also to aim at what is right and good and to flee all evils and wrong doing. This is christian education, not lopsided education, but symmetrical, level, not regarding man merely as a superior kind of animal, susceptible of more or less training, but treating him as an immortal spirit with a destiny lasting as the eternal years of God himself.

This is christian education in itself, but let us consider it in its results both on individuals and on society.

It procures for individuals that peace and contentment which the possession of truth and the training in virtue alone can give. It endows them with a supernatural power, a force, a heroism that is capable of all things. Witness the holy lives of the penitents and hermits, the constancy of the martyrs and the gallant courage of the immortal crusaders. What grander and more exalted type of humanity can the world ask for than these? Men who gave to the world the grandest examples of self sacrifice and heroism it has ever witnessed; men who were infants in meekness and purity, yet lions in courage, sages in wisdom and saints in sanctity. These are some of the victories of christian education, changing sinners into saints, endowing men with the courage of martyrs. These are the victories which christian education is achieving today in the person of those heroic souls who have renounced honors,

pleasures, wealth, and consecrated their lives to the service of holy church.

Christian education has changed the world from a scene of chaos and disorder into an abode of peace and harmony. No bloody sword or frowning legion has achieved the triumphs of the Apostles, nor did weapons bring back the proud philosopher from the path whither he had gone astray, nor hurl to earth the idols of paganism and establish in lieu thereof the crucified Christ, nor cut off the chains of slavery from over half of the human race, nor give to woman a position in society and elevate her to the type of Mary standing at the foot of the cross; nor did they teach the savage hordes that roamed the forest to bend their rude minds to the conquest of nature and build up christian nations and civilizations. Christian education has produced these in its beneficial effects. Such are its fruits.

If such be the effects of christian education, we must return to it, not only for this reason, but because it is necessary to cure our present evils both social and national.

What an unholy and unwholesome spectacle society presents with its corroding evils of divorce, greed, intemperance and suicide, those great vices which creep out to terrify and frighten us, which cause so much sadness and desolation in the world and which should cause our common humanity to blush with shame!

And how prevalent have become the great national evils of injustice, oppression, tyranny and anarchy, those terrible crimes which have become a menace to social order and which threaten to sap the very foundation of society! Take anarchy, that abominable creed which aims at the destruction of law and government. What are its causes? Anarchy is but the logical outcome of atheism. All the great anarchists have been atheists, either real or pretended. A religious people will never be anarchistic, for they will fear God and keep his commandments. Do we find anarchists among the Irish in the land of saints and sages, that land in whose crown of martyrdom, the brightest jewel is that of fidelity to the sublime maxims of the Gospel? I think not.

No! Men have never and never can be governed without religion. So convinced was the great captain of the age, of this truth, that he declared that if there were no God it would be the duty of statesmen to create one. If ever society is to rid itself of all these great evils which are so loathsome and which sooner or later will draw down the swift retribution of God, it must let in the light and influence of christian education.

Is not the record of christian schools an honorable one? Their competency to cope with the evils of the day, to fit youth in all that is required mentally and morally was amply demonstrated at the World's Fair. This fact is amply demonstrated today by the large number of their pupils who so successfully pass the examinations for professional and civil appointments and by those who occupy positions of trust and honor in the great industrial concerns throughout our land.

To the Church alone belongs the absolute and sovereign right to teach men. She presents herself to the world as a living infallible teacher, holding by virtue of the delegation of Christ, a teaching authority equal to his own. She alone holds the sceptre of supreme empire in the intellectual and moral order, for she knows no uncertainty, she possesses the truth, she never wavers, she is ever the uncompromising champion of truth and right. Such she has ever been throughout all the ages of her existence. Everything on earth changes—sciences, human laws, philosophy, governments, dynasties—she remains firm as granite. Will she ever fail to execute her mission? In every generation of the last nineteen hundred years she has preserved unity of thought and given positive, reliable teaching to millions of men on the most vital questions concerning God and humanity. She has witnessed empires grow, flourish and totter to their fall: empires, ruling far and wide over land and sea; empires rich in the spoils and homage of many nations; empires rich in the glories of a thousand years of conquest and dominion, and she alone remains as of yesterday. So she will never fail to execute her mission, for she is, by the word of God, immutable and indestructible.

Such is christian education, such are its effects. Let us therefore hope that the hour is not distant when all fair-minded

men will see the sovereign rights of christian education and will not only allow it to exist, but will promote its interests, and with that characteristic energy of Americans will push the christian school to the front, so that wherever we see the stars and stripes waving over a school we shall know that they also wave over a fortress of Christian truth and virtue, from which are sure to come forth citizens that will be christians and patriots, Godfearing men and law abiding citizens in whose hands it will be safe to comit the glorious destinies of our great country.

JAMES F. SULLIVAN, '03.



GENESIS AND EVOLUTION OF THE DIVINE COMEDY.

(CONCLUDED FROM FEBRUARY ISSUE.)

BUT again it may be asked how did Dante conceive the idea of giving his poem this peculiar form: the form of a vision of the spirit world—the nether world of the damned, the purgatorial state and the abode of the blessed? Dante had read the visions of Fra Alberico, of Monte Cassino, of the twelfth century, who in a trance was led by a dove to St. Peter and then was conducted by two angels to the lower regions where he beheld sinners in torment.

Waldkin in the eleventh century, priest and bishop of St. Austin at Bonneval, also had apparitions of the infernal world and had conversed with the wretched whom he knew and who gave him messages for the living. Revelations of a very similar nature had been made to St. Branden in Ireland; but Monk Henry's book, describing the purgatorial punishment of a certain knight of St. Stephen, which was written one hundred and twenty-five years before the birth of Dante, seems to have been a still greater source of inspiration for his poem. This knight was doubtless one of the most appallingly wicked men that ever lived. According to Monk Henry's story he entered a cave in a tiny island of Lough Derg, now known as Saint's Island, which is situated in the northern part of Ireland. There, it is related, this sinful knight passed through the experiences of purgatory which wrought a deep impression on his soul and converted him.

The circumstantial nature of the descriptions of the punishments which the knight endured in this purgatorial cave impressed the religious world profoundly. And the narrative of the knight's vision passed from Ireland into other lands, where no doubt Dante found it and received

from it the idea of his poem, for the description of his purgatory is very similar to monk Henry's descriptions. These reports were read with the same avidity as that with which some people now devour all kinds of sensational novels. Dante found these themes floating in the popular mind and made use of what could best serve his purpose in them.

The Scriptures also offered grounds for building the structure of the Divine Comedy. St. Paul had been wrapt to the third heaven. St. John had a vision of the New Jerusalem. We also see in the Scripture Dives imploring Abraham to send Lazarus to dip his finger in water to cool his tongue; "for," says he, "I am tormented in this place," and he receives the answer, "There is fixed between you and us a great chasm which can not be passed"; then implores Dives, "Send Lazarus to my five brothers that he may testify to them that they come not to this place of torment." But again this lost soul is told: "They have Moses and the prophets, if they hear not them, neither will they believe one that is risen from the dead." This picture of hell the Scriptures supplied. And again this other picture of purgatory, "Be at agreement with thy adversary, betimes, whilst thou art in the way with him, lest perhaps thy adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Amen I say to thee thou shalt not go out till thou repay the last farthing." These and many other such parables supplied suggestions for the form in which Dante was to cast his poem.

But much more perfect in a literary way and more suggestive was the *Tesoretto* of Brunetto Latini, Dante's preceptor. This Dante has more closely imitated than any of the writings so far mentioned. Brunetto Latini's *Tesoretto* is one of the earliest productions of Italian poetry. As

Dante is the hero of his own "Divine Comedy," so too Brunetto is the personage of central interest in his *Tesoretto*. In this book Brunetto relates how upon his return from an embassy to the King of Spain he learned from a scholar the mournful news of the expulsion of the Guelphs from Florence.

by this announcement he wanders, crestfallen and dejected, and loses himself in a deep, wild wood. Here he meets the dignified figure of Nature, and after listening to her revelations passes into a desert and thence enters into a pleasant field where he finds a large assembly of Kings, Emperors and Philosophers. This is the blessed abode of Virtue, and its presiding spirits are Justice, Prudence, Temperance and Fortitude. Here he sees also other deities which represent Courtesy, Bounty, Loyalty and Bravery instructing a knight. Journeying thence over mountains and through passes he enters the flowery vale of Pleasure where Cupid reigns, attended by the spirits of Love, Hope, Fear and Desire. It is a place full of danger. Brunetto here meets the poet Ovid who bids him flee from the danger that surrounds him. On his way toward the mountain which he had crossed he meets with Porphyry, a wise and venerable old man who conducts him to the end.

It is easy to note many resemblances in the plan of the work of Dante and that of Brunetto. Dante opens his poem in a very similar way to that of *Tesoretto*; he also is lost in a dark forest. Both pass through a variety of now distressing, now pleasant experiences; both attack vice and praise virtue.

But we must not imagine, although Dante may have in a manner imitated his preceptor, that he ever was in the least degree guilty of plagiarism. No indeed! Every word of his poem is his own, and were it possible to overthrow the proverbial, "*Nihil novi sub luna*," Dante surely would be its vanquisher.

We see therefore from this brief sketch the rich abundance of material which the master artist has wrought into the thing of beauty which we call the Divine Comedy; we have traced to its beginning and through its development the conception of the form into which he finally cast all the worlds which he was handling. That he has drawn help and inspiration from a thousand sources both as to the matter and the form of his great poem, robs him of none of his merits.

His literary predecessors Virgil, Ovid, Statius, the Benedictine Henry, Brunetto Latini, and a score of others, were only his wood-carriers. He was the architect of his own imperishable monument. His own genius it was which fashioned all these materials into a form and adjusted them in an order in which none else had had the power to place them before him.

Now although a study that reveals the pefections of a great work may, as Cardinal Newman says in his lecture upon the classics, discourage the attempts of present writers, yet it is certain that our close observation of the huge mass of material out of which this poem is wrought, and likewise our observation of the growth and compleion of the fanciful form in which this matter was given its final expression, robs us of none of our regard for the poet, but on the contrary can but increase our appreciation and love of his incomparably brilliant work. E. F. '03.



GARCIA MORENO.

IT is delightful to discover a new hero. I have but lately found one. Not in the far distant recesses of ancient times and far away countries ; not one around whom the passing centuries have woven a crown of poetic romance ; not one who is great in one particular and small in many ; but one who lived in our own time and at our very doors ; one to whom we may justly accord a large measure of our admiration and reverence, since we can hail him as irreproachable in every respect ; because he was a large-minded scholar, an uncompromising christian and a far-sighted statesman ; I mean Garcia Moreno ! A true hero ; one whose powerful genius and indomitable energy were devoted to all noble causes, not for the sake of gaining fame ; not for the cupidity of office or from the sordid motive of acquiring wealth, but from motives that exist in a real hero and in a hero alone. In him are found that burning patriotism, that religious zeal and vigorous character which bursts forth into flames of indignation when opposed by the fiends of irreligion, revolution and anarchy. A hero, who, when he saw his fatherland, shattered by the tremendous blows of tyrannical atheism, sink beneath the weight of wars and the despoliation of what she held most precious, was the man to shake from her feeble neck the yoke of subjection and open to her channels of prosperity and national well-being. This difficult task was accomplished by the genius of this great man. It was then the world beheld what may surely be called a practical Utopia. Let us consider then this illustrious scholar, ardent Christian and enlightened statesman, and see wherein he has deserved the respect of all men capable of appreciating greatness of mind and nobility of character.

When one beholds a man that has mastered a certain branch of learning, entered into the mysteries of some science, and after having explored the precious truths therein concealed, leaves them as a rich legacy to posterity—a legacy doubly precious on account of him from whom it has descended—then, indeed, is the love and gratitude of mankind justly due to that man. But I do not claim

for Garcia Moreno the discovery of any great and hidden truths, or that he has illumined by a blaze of intellectual splendor the hitherto obscure domain of science, as a St. Thomas, for example; no, Garcia Moreno did not attempt to do this, he strove to acquire truths already known and to obtain a general knowledge of the most important branches in as thorough a manner as possible. This I claim for Garcia Moreno and in this I find sufficient merit to place him at least on an equal footing with most men who justly claim the name of scholar.

In the first place, he possessed all the qualities of a student who wishes to acquire extensive knowledge—the craving after superior learning, a passion for fathoming the deep and at the same time a comprehension of mind that ranged with delight over the vast; a strength of character that no obstacle, however formidable, could terrify or discourage, when the voice of country, of duty or of religion bade him forward to the attainment of some noble end. These powers, together with a natural talent, may serve as a very convenient as well as true criterion of a student. These Garcia Moreno possessed in a preëminent degree. From the time he entered the University at Quito, he pursued the study of philosophy, of mathematics, of science and literature with such zeal, such singleness of purpose, such ardor and enthusiasm as to elicit the admiration of his professors and the astonishment of his fellow students. This he accomplished by the rigorous discipline which he imposed upon himself, in order to overcome the least symptoms of an indolent spirit. He had mastered, beside the regular university course, certain branches that tended to widen his knowledge and sharpen his faculties. His range of reading was prodigious and his power of retention marvellous. His tireless activity of intellect, not content with the acquisition of a thorough classical education, urged him to strive with the same and even greater ardor for professional knowledge. So he undertook the study of that profession which aims at the guidance and advancement of nations, the motor of government. In other words he became a lawyer. He very successfully completed the prescribed course and immediately began to practice at the bar.

Here his extensive knowledge of philosophy, the classics and of history, enhanced his power in the practical exercise of his profession to a wonderful extent, so much so in fact that he never undertook a case in which he was not successful.

When the terror of the revolutionary power held the people of Ecuador in tyrannical subjection, when the forces of destruction, the advocates of anti-Christian theories which undermine all that is holy, all that is Catholic, were constantly ringing that high sounding cry, "Liberty of thought, liberty of action, down with authority!" and all such anarchistic phrases, when such principles which even in their inconsistency have a tendency to influence the will, were even filling the minds of some children of the Church, it was then that Garcia Moreno dipped his pen in the fountain of his eloquence, from which flowed those powerful appeals like unto those of a St. Bernard, that roused all Ecuador to the enthusiastic cry, "God and country!" These exhortations and appeals appeared time and again in *El Zurriago*, *The Avenger*, *El Diablo* and *La Nacion*, papers unrivalled with regard to eloquent appeals as well as the accuracy with which they predicted the future from past events. These, of themselves, are sufficient to establish the fame of any one as a great scholar, not to speak of many other titles by which Garcia Moreno may lay claim to this appellation.

Therefore when we consider his varied and profound learning, the ardor and success with which he cultivated his magnificent natural endowments of intellect, the perfection to which he brought his faculties and his marvelous versatility of mind, we neither flatter the memory of this great man nor depreciate that of preceding scholars by presenting him without restriction as a model which few students may hope to equal, but which all may copy with the full assurance that the exemplar is worthy of their most serious imitation.

But whatever opinion we may entertain of Garcia Moreno as a scholar, there can be no reasonable disagreement when we view him as a type of exalted, Christian manhood. He was preëminently such, by his deep, abiding and enlightened faith and

by his many good and grand works. But, as charity is the greatest characteristic of a Christian and without it one becomes as "sounding brass," so in Garcia Moreno we are glad to see this virtue so strikingly displayed. Ecuador was not without its poor. Misery stalked abroad in all parts of the land. Many were homeless and penniless, without any means of sustenance owing to the frequent and destructive revolutions by which this unhappy country was distracted. Garcia Moreno, seeing such a condition among his people, abandoned all thought of self and even deprived himself of every little comfort that he might be able to relieve the most needy. As a consequence, institutions for the infirm and homeless ones began to deck this small state and mark her among the greatest in this respect and at the same time reflecting upon the memory of their founder, unfading splendor.

Fierce lions of crime became under his mild yet exacting influence as gentle lambs of virtue. Men whose sole desire and constant exercise was plunder and rapine, whose passions were more violent than the raging elements, became ardent Christians and law-abiding citizens through the magic influence of this model Christian.

It is hard to find a true Christian among politicians at any time, but especially in these modern times, when radical ideas so pervade this class of men. In Garcia Moreno we see exemplified a modern ruler who used his power but for the advancement of religion; a man walking in the humble path of a true Christian, regardless of the sneers of others; another St. Louis, who lived the life of a religious and at the same time performed domestic duties without a fault. His unfaltering trust in God and the many acts of piety which he performed through his entire life cannot but edify and serve as an example to demonstrate the fact that man may serve God with boundless filial devotion and at the same time be to mankind a powerful factor in its cultivation and advancement.

His religious fervor prompted him to undertake the defence of the Jesuits and the moral courage so marvellously exhibited throughout his life found material for its display in the cause of

those illustrious fathers and zealous propagators of the faith, against attacks of the enemies of religion so powerful at that time in South American countries. Though his own feeble efforts could not directly turn aside the persecutions to which Pius IX was subjected and the invasions which were then raging throughout the Papal states, nevertheless his pen was not idle and many Christian princes began to blush at the cowardice which they displayed while a ruler of Ecuador rose to aid the Pope by powerful denunciations which fell from his pen. Briefly, one may say he wished to live for the glory of the Church; he deemed it an honor to die for such a cause. This may be inferred from the heroic words he wrote to Pius IX when the Freemasons had already decreed his death; when these enemies of all right government were sharpening the daggers with which they were about to rid the world of its noblest factor, "May I be deemed worthy," he said, "to shed my blood for the cause of the Church and Christian society." When the venomous daggers of the masonic agents had riddled his body and he sank in his own blood, from his lips there burst forth a heroic cry, "God never dies."

There may have been greater scholars throughout the passing centuries. The names of an Aquinas, an Augustine or an Aristotle may always remain unrivalled for learning. So too when we peruse the lives of the saints and reflect upon their deeds we may find men that appear as mighty pyramids in character, yet around whom reflects the sweet influence of mild and gentle virtue. But, in statemanship, though we search the courts of all nations and even go back in recollection to the remotest times, and I am not afraid to assert that among all legal giants that have formed the laws of nations, few will be found, possibly none, that surpass this man whose power but extended over the small state of Ecuador, but whose influence even now is felt, or should be felt, among all Christian nations. It was he who brought his fatherland from the chaos into which it had fallen through the abuse of authority; elevated it to a standard that has perhaps never been reached since the days of St. Louis. So perfect in

fact did she appear that Leo XIII enthusiastically pronounced her to be, "the model of a Christian state."

When turmoil and revolution, profanation and plunder upset their stable government; when a discontented populace sought a savior, their eyes rested upon the one necessary man, Garcia Moreno. Their greatest statesmen succumbed to the bribes or threats of the revolutionary party. The Revolutionists sought to abolish religion and destroy every orderly system of government. There was a middle party, the Liberals, and like every luke-warm society, it was practically impossible for them to maintain order among a people accustomed to revolution. To guide such a nation it required the rigor, characteristic of the Conservative party. But among all the Conservatives possessing necessary qualities for statesmanship, there was but one that possessed that extraordinary strength of character that can be shaken by no inducement or opposition, no matter how immense it may be. This man was called to the aid of his country time and again, and on each occasion raised her to an extraordinary standard, but as soon as he withdrew she rapidly fell into the power of her enemies.

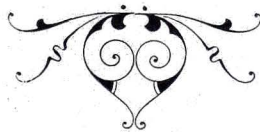
So great was the love which his people bore him that he found it impossible to leave them. The mere mention of his departure would bring forth general disapproval. In fact Garcia Moreno took an oath that he would retire into private life, but the Council, greatly urged by the people, proclaimed it invalid and he was forced to accept. He was really a president in spite of himself. It was in this last term of office that Garcia Moreno displayed his former powers as a statesman intensified. Not only did the people enjoy the advantages of peace, but improvement of every description was the order of the day. Advantages that had formerly existed only in the imagination were realized through the ingenuity of this man even to a greater degree than imagination had hitherto dreamed. And the wonder of all was that the people were in a much better condition even from a financial standpoint than in former times. But these pass as commonplace when one considers the constitution this man

planned with the most judicious care: In fact it was so perfect that when Garcia Moreno sent it to the Pope for his approval, the Pope sent back his ambassador to tell Garcia Moreno that his constitution was impracticable on account of its perfection. But Garcia Moreno though humble and obedient as a Christian would not be shaken even by the keen foresight of Pius IX in matters of jurisprudence, but immediately returned the ambassador to tell Pius IX that he must sign it, for he would not put it in force without his sanction, nor would he erase one of the rigorous clauses that seemed to make it impracticable, since he was confident that such measures were necessary to protect a weak people from powerful enemies within the state. The Pope would not withhold his signature after Garcia Moreno's final appeal, and Ecuador was once more guarded by this admirable code against the intrigues of all internal foes while she had a head that proved courageous enough to enforce its laws. In his constitution the church and state are bound together under similar ties; in the execution of the mandates therein contained he proved that such a union is most desirable and in some states, such as Ecuador, absolutely necessary. One cannot, when passing this feat of statesmanship, but be powerfully attracted to the words which Fr. Berthe uttered to appeal to the memory of this statesman: "God grant the zeal of this statesman may be fertile in its results and inspire with a like zeal other men who may wish to become regenerators of their country, and who may be found intelligent enough to understand and courageous enough to follow him."

Anyone in favorable disposition who will but read the life of this man cannot but cherish in his heart a warm and welcome remembrance of this complete man, great in many particulars, great as a scholar, heroic as a Christian, and as a statesman unsurpassed. Alone among the chiefs of modern states, Garcia Moreno restored to his country a truly Christian government. Alone amidst weak princes and feeble kings, and the vile flatters of a still more vile populace, he gave to the world the noble example of unshaken firmness in the accomplishment of what he felt to be a duty. Alone as an heroic martyr to the cause of

Christian civilization, he gave his blood for the noble end which he defended. Let him not therefore pass before our eyes as the meteor which sweeps across the starry dome, then vanishes leaving no trace behind; but let his example stand as a permanent light by which all men who are destined to exercise an influence over any people or any individual society may be guided and led to imitate the lofty standard of Christian manhood so faithfully followed by Garcia Moreno, the pride of Ecuador, the noble ornament of manhood, the bold champion of truth who feared not to follow her guidance through all the powers of evil and death itself should rise up to bar his path.

J. M. LONERGAN, '04.



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EDITORIAL.

WE have left the season of foot-ball far behind and the struggles of the gridiron are now only memories, whilst base-ball enthusiasm is not yet at fever heat. Our pulses have once more resumed their normal beat. Under such circumstances, a somewhat less favorable view of athletics than that commonly entertained in collegedom will probably not be considered as evidence of insanity by the brawny, athletic world.



It is difficult to understand why the insignificant exhibitions of brute force displayed on the gridiron receive such extravagant and universal applause, whilst the intellectual achievements of gifted and painstaking students are hardly even mentioned. A bull might plunge through a whole army of Harvard and Yale elevens without stopping to take breath. The famous sprinter would be a very indifferent match for a grey-hound in a hundred yard dash. For the most part what assures skill in athletic exercise is accuracy of eye, suppleness of limb and strength of muscle. In all of these qualities man is unmeasurably inferior to many animals. A certain amount of exercise of this kind is, no doubt, useful and even necessary to build up and sustain our physical powers, but surely not more so than a good appetite, and yet no one ever dreams of praising a man because he has a large capacity for food. In fact, a good appetite is one of the ends

athletics are designed to promote. If then it would be ridiculous to bestow high praise upon the end—a good appetite—it must be equally so when there is a question of the means, since the end is in every case far more important than the means by which it is attained. We do not mean to condemn athletics, on the contrary we regard them as good and useful and excellent in their way, but at the same time we think they are unduely and even extravagantly lauded. We would prefer to hear less of the men of brawn and more of the men of brain.



The pen is a far more useful and dignified instrument than the base-ball bat, and the student who can use it to give adequate expression to his ideas is far more worthy of admiration and applause than the one who is dextrous with the stick. Yet the man who makes a home-run drive or bats in the winning run is lionized by his fellow-students and a paragraph or two in the college journal is thought insufficient to chronicle his glory, whilst the man who writes a good essay or makes a good speech is hardly noticed. This seems to be foolish because it is placing a wrong estimate on things.



It is one of the boasts of our age that never was education so universal in its reach or so accurate and scientific in its methods as at present. We look upon the methods of a century or even half a century ago as obsolete, as defective in principle and as unsatisfactory if not injurious in practice. Nearly every educational institution is careful to inform its patrons that the curriculum of studies adopted is arranged in accordance with the latest demands of pedagogical sciences, thus admitting, at least implicitly, that the changes made in educational methods during recent years are so many steps forward towards perfection.



The test by which all systems must abide and by which they must be judged is the results obtained through their application.

If these be good, the system is praiseworthy; if not, the system must be condemned, no matter how beautiful it may be in theory. Since then education is for men, that must be the best which produces the highest, noblest, truest type of manhood. Will our present methods abide this test? It is our boast that there are ten or twenty educated men today for every one a few centuries ago, and not only that more men are taught but that they are much better taught. If this assumption be well founded, mankind must be immeasurably better than in former ages. But is this true? Is there less crime, less baseness, less corruption, less greed, less selfishness than in past ages? It may certainly be questioned without any great danger of rashness. That many grand characters lived in those times is undeniable; men who are the glory and the ornaments of their kind; men who justly merit our admiration and reverence. Have we multiplied the number of such men by twenty or thirty? If we have not, our pretended superiority is more fanciful than real. An honest, upright, God-fearing man, though he can neither read nor write, is infinitely better than a clever rogue.



OPERETTA—ST. PATRICK.

THIS beautiful musical drama was enacted on the college stage on the afternoon of March 9th. Although the rendition was only a rehearsal preparatory to its presentation in Chicago on March 17th, yet one of the largest audiences ever seen in the college hall assembled on the occasion. Judging from the satisfaction and enthusiasm with which the operetta was received by the audience who heard it on March 9th, we believe we hazard nothing in predicting a magnificent triumph for both the author and musical director and the principal actors on the afternoon of March 17th, in Chicago.

The libretto of the play was prepared by the Rev. M. J. Marsile, C. S. V., president of the college, who is the author of several other compositions of a similar kind, and of lyrical and dramatic works in French, which are considered as possessing a high degree of literary excellence. When the present opera was played some years ago before Archbishop P. A. Feehan, His Grace, who was visibly pleased, publicly complimented the reverend author upon his choice of so religious a subject and upon his poetic handling of it. He expressed the wish that those who can write should allow their genius to be inspired by the great events and lives of Catholic history. The theme of the play is the life of St. Patrick; his capture by an Irish chieftain, his deliverance, his return to Ireland, and the conversion of the Irish to the faith of Patrick. The principal characters are:

Maun, afterwards Patrick.

Leghaire, king of Tara.

Miluic, Irish chief.

Benen, son to Miluic.

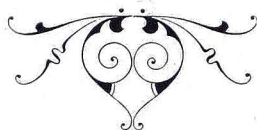
The first act, which deals with the captivity of Patrick, or Maun, opens with rejoicing on the expected return of the

sea captain, Miluic; soon the great chieftain enters upon the scene with his young captive. A religious festival is ordered, and Druid priests offer sacrifice to the Sun in the midst of exulting chants of warriors and blithe dances of children. Maun is ordered to guard the flocks of Miluic. During this time Maun forms a friendly acquaintance with Benen, the young son of Miluic. The second act introduces King Leghaire, who comes to congratulate Miluic upon a recent brilliant victory. During the royal festival, in which thanksgiving is sung to the fire god according to Druidic rites, Maun is discovered apart from the others and silently in prayer. The hero of the feast, Miluic, threatens to take the life of the slave if he persists in refusing to join in pagan worship. Young Benen saves Maun. Shortly after the festivities sailors appear off the coast, and at the command of an angel they take Maun back with them to France. He bids farewell to the land of his captivity to go to prepare for his mission. The third act is devoted to the return of Maun, now Patrick, with a band of disciples, who will labor with him for the conversion of Ireland. Early in this act the disciples of Patrick are seen busily engaged in making preparations for lighting, on the Irish coast, the paschal fire on Easter eve. Patrick, fatigued after the long journey, sinks into slumber. Meanwhile children, in quest of flowers and with great glee and song, visit these woods, and among them is Benen, now a youth, who comes upon the slumbering apostle. Patrick recognizes Benen and makes himself known to him. Here occurs one of the most beautiful scenes in the play, the conversion of Benen and his embracing the first cross planted in Irish soil by Patrick. The scene of the fourth act is in Tara's halls. We assist here at a meeting of all the Irish princes and Druids, who have been convened by King Leghaire to celebrate the annual feast of the sacred fire. Orders of the strictest kind

had been given that all fires be extinguished, to be rekindled from the sacred fire lit by the king's own hand. But the paschal fire of Patrick is seen in the distance burning brightly. Miluic is detailed to arrest the offender and bring him into the king's presence. But Miluic soon returns to relate the marvel he has witnessed. He tells how he and his men were overwhelmed by invisible forces, how their chariots were upset and their horses frightened and dispersed. Hereupon a Druid priest announces that the time is at hand for the advent of God's messenger, awaited by their ancestors. After this announcement Patrick and his disciples arrive, and in the presence of this regal assemblage Patrick announces his mission and exposes the cardinal points of the faith which he has come to plant in Ireland. Miluic, through pride, refuses to believe in the God of his former slave. He leaves the assembly, while Patrick predicts that the unfortunate man will perish in flames with his treasures. The one objection raised against the Trinity by King Leghaire is answered by Patrick with the beautiful example of the trefoil. The king, whether as some say, simulated conversion or not, acknowledges the truth, and princes, warriors and all embrace the faith, adopting the shamrock as its emblem.

The spoken parts of the drama are in prose, the parts which are sung in verse. The music is adapted from the best operas and from Moore's melodies. The children's chorus and dance in honor of the sun is an original composition by Mr. P. Bube, C. S. V., professor of music. The other choruses, such as the Alleluia, or the Springtime Chorus, are taken from standard operas. There are solos from the opera "Joseph," by Mehul, from "King Dodo," from "Martha," duets and trios from "Il Travatore" and from "Lucia de Lammermoor."

Some eighty or a hundred students took part in the rendition of the opera. The musical preparation is in the able hands of Prof. J. Kelly, the organist and choir director of the college; and the work of dramatic training is attended to by the Rev. M. J. Marsile, C. S. V. From the former successes which the students have achieved, there is every reason to believe that those who will hear them will enjoy their performance.



VIATORIANA.

What ! !

Pass C's best up.

What do the lads think of me ?

A letter of conciliation.

"I always make an impression in muddy weather."

"O this is a cruel, heartless world !" our friend Steve was heard to exclaim. With a view to giving him some comfort Mike asked him to explain the cause of his unfavorable judgment. "Why man," he said, "did you ever hear of anyone getting out of it alive?"

One of Fatty's friends was telling him that Kankakee had started a creamery and was looking for tubs, but Fatty says he is not for sale.

"Do you know," said Hickey, "I think our friend Addison will make an excellent salesman?" "I don't see anything remarkable about him in that particular respect," said Stubby. "You don't? He is a first-class drummer even now."



A much travelled gentleman was telling some pretty stiff yarns about the wonders he had seen in foreign parts. Vivo listened attentively until the coffee story was told. "In Arabia," said the man of many travels, "the coffee is so strong that you cannot sink a lump of sugar in it without tying the lump to your spoon, and I have broken as many as three spoons in forcing the sugar to the bottom." "You don't need to go to Arabia to see things more marvelous than that" said Vivo. "To give you an example that fell under my own observation. Last summer I was visiting a friend of mine in Iowa. You know Iowa is a great state for corn. Well my friend had a wonderful crop of corn. It grew so fast that in three weeks it was away above a man's head. He thought it would be best to husk the corn right away. But when he caught hold of the ear, the stalk shot up so rapidly that it lifted him above the ground. When I saw him, he was hanging from the ear of corn at a height of two or three hundred

feet. I decided to cut the stalk down, but the thing was growing so fast that I could not strike twice in the same place. At last I got a half ton of dynamite and blew it to pieces, and thus rescued my friend."



The eloquent young orator and philosopher from St. Joe's corridor bids fair to surpass his illustrious namesake in point of oratorical triumphs, at least from a philosophical point of view. In his vast philosophical researches this young orator and philosopher has lately come to the conclusion, "that all nations must at the same time impose upon themselves some excruciating corporal punishments," if they would arrive at a certain point of human perfection which our philosopher has in view. What this stage of perfection is, or how this seemingly impossible plan may be accomplished we are not advised, but probably a surgical operation of our friend's philosophical cranium may possibly reveal some astonishing facts. On the occasion of our last meeting in St. Patrick our friend from St. Joe's presented several of the many phases of this vast system which has been agitating his philosophical mind for the last four or five months, so clearly and plausibly that the plan seems to be far from utopian.



"A certain gentleman who hails from China recently made three delightful excursions to the parlor, arrayed in all the princely robes befitting his station, only to find that the supposed delegation had failed to put in an appearance. He has therefore relegated his festive attire to the dusty recesses of St. Joe until he starts upon his homeward journey."

J. F. C.

