

ST. VIATEUR'S COLLEGE JOURNAL

VOL. IX.

JANUARY, 1892.

No. 4.

ST. VIATEUR'S COLLEGE JOURNAL

PUBLISHED MONTHLY FOR THE STUDENTS
BY

U. S. PUBLISHING & PRINTING CO.,
Suite 434 & 435 Manhattan Bldg.,
315 Dearborn St., - - CHICAGO, ILL.

Edited by the Students of St. Viateur's College, Bourbonnais
Grove, Ill.

Subscription price, - - One Dollar per Year.
Payable in Advance,

Entered at the Chicago Post Office as second-class matter.

EDITORIAL.

There is no charity so sound as that which shows itself in acts. To wish a person or a place well is certainly good—to help them materially is much better. Gifts bestowed on individuals have all the marks of true philanthropy, but they cannot do the good that is effected by making donations to public institutions. The reason is evident. What is given to an institution, being for the public, is at the disposal of a large and generally growing number, so that the good effect is constantly increasing. It reaches not only the present but succeeding generations. Hence men who prefer the public to private good ought to be considered the most worthy benefactors, as they work for the largest number and

the good they do goes on forever.

This institution has reason to be grateful for a substantial favor from one who has ever its success at heart, Rev. Fr. Rousseau, to whom among other valuable remembrances, we are indebted for a large and very select library.

The library has over one thousand volumes, containing all that is choice in literature, history, biography and travel. Besides this there are many select works in philosophy, theology and mathematics; in a word all that one would expect to find in the library of a scholar whose field was the whole range of polite and scientific literature.

Surely, the name of so generous a man ought always recall the fondest remembrance, as it ought to prompt the sincerest gratitude.

The generous donor has passed from the field of usefulness to his reward—may it be in keeping with his acts of kindness and generosity—yet grateful students ought not forget so noble a patron, of whose generosity they are henceforth to partake.

It is a lamentable fact that Catholic colleges do not receive the substantial favors accorded other insti-

tutions, though they have as a rule to contend against difficulties greater and more numerous. It is also true that Catholics are not the richer class, yet many have large fortunes, part of which could easily be left to good institutions of learning—many of which would extend the sphere of their usefulness if they had the means. And what a good such generous men could do for posterity, and how well and long coming generations would remember them!

* * *

The time for the semi-annual examination is here—the time of trial and discomfiture for the lazy, of triumph for the industrious student.

This examination is not a matter of choice; it is not a thing suddenly devised for the purpose of terrifying students; no, it's an old institution, destined to test the working powers of the student, as it is also a strong and generally a sure test of his ability.

It will come soon—early in February—too soon to enable those who have lost the best part of the first term to retrieve the great loss they have suffered by their own negligence. Still, a last effort would do much to help one to make a fair standing if the short time remaining were used to good advantage.

What excuse is a boy of fair talent, not to speak of those gifted above the ordinary, to make, in the event of failure? Due allowance will be made for every one—all are not equally gifted—some may have lost valuable time by sickness; all

this will be duly considered. But those who can give legitimate reasons for a poor standing at the time of examination, are the exceptions.

Those who have made good use of their time, who have hearts as well as brains, will reap the reward of their efforts. But what of those who are lazy and indifferent—who care not for their future, to whom ease and comfort are the only desirable things? Trust to the boy who robs his parents, disregards his teacher's advice, to furnish the cheek it requires to stand the humiliation of public defeat. He will be there with the necessary brass and face the fire with a courage worthier of a better cause.

True manhood prompts the faithful student to work for high and noble ends, that his future, now so bright and promising, may not prove disastrous through his neglect. He is desirous of leaving his mark at college as he is anxious to make it in the world. Justice prompts him to make a full return to his parents for all they have done for him. Love of them makes the work a pleasure, as it gives constancy to his efforts. Again, gratitude prompts him to consider the efforts that his teachers are making for him; it shows him the sacrifice they made in order to give their time and talents to him exclusively. These motives the honest young man never loses sight of—and they give him courage to persevere when the sloathful and ungrateful boy is so easily discouraged.

HISTORICAL SKETCH OF ST. VIATEUR'S COLLEGE

CONTINUED.

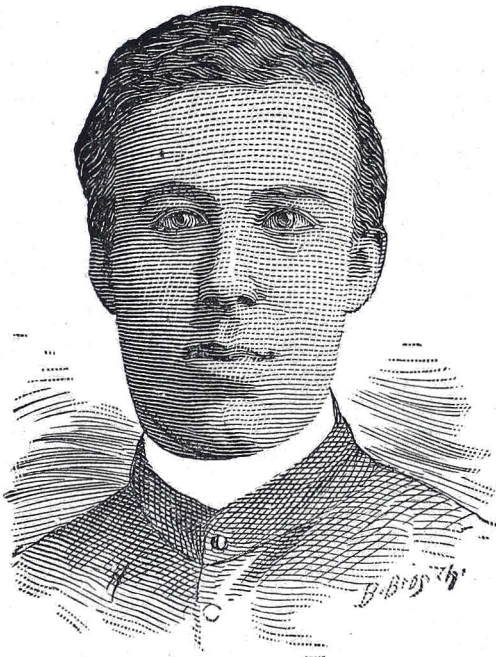
FATHER ROY—COLLEGE OPENED.

Rev. Thomas Roy, C. S. V., arrived at Bourbonnais in August, 1868. At the beginning of the September session he inaugurated the classical course; himself teaching the Latin rudiments to a large class, among whom were the now Rev. Fathers J. Lesage, A. Bergeron, and G. Legris; Doctors Fr. Marcotte and V. Bergeron; Messrs. F. St. Pierre and Geo. Letourneau, Jr. Things went on swimmingly under the enlightened direction of Fr. Roy, who possessed the manly qualities of the builders of great institutions. He was the type of a pioneer, hardy, genial, indefatigable, constant and shrewd. He consequently won not only the good will of the people, but also their substantial aid in the realizing of the purpose for which he had come, viz., the building of a college which would make Bourbonnais the resort of science-seekers and the parent of able men in all walks of life. Accordingly, during

the winter of '69, in answer to an appeal made to the congregation of Bourbonnais, all the stone necessary for the new building was hauled in one day by the ready and willing farmers, who were naturally anxious to see rise up in their own parish a school in which their boys would learn to cope with the liberally edu-

cated, the students and graduates of other universities. The long roll of Bourbonnais boys, now professional men, priests, lawyers, physicians, teachers and business-men, is ample evidence that the hopes of those willing and intelligent helpers have been realized.

No time was lost in the spring of the following year in raising the walls of the new college. Operations began April 3rd. The building then erected was 50 by 80 feet, and three stories high. Shortly afterwards as much again was added, to supply demand for more room. In 1874 the French roof was put on, in which was found room



REV. THOMAS ROY, C. S. V.,
FIRST PRESIDENT ST. VIATEUR'S COLLEGE.

for the two magnificent senior and junior dormitories now in use. Evidently it was an era of success and also of progress. In the same year Rev. Fr. Beondoin, with the assistance of Rev. Fr. Fanning and Hon. M. C. Quinn, of Peoria, obtained from the Illinois legislature a university charter for the college. Many improvements, such as water-works, steam heating apparatus, etc., were also introduced, which lent the college more comfort and attractiveness. During these years Fr. Roy and the many able associates he had called to his assistance toiled on incessantly and succeeded in establishing for St. Viateur's the excellent reputation it has ever since enjoyed, as one of the leading educational institutions of the West. Among his worthy assistants were Rev. M. J. Marsile, C. S. V., our present director; Rev. Anthony Mainville, C. S. V., for many years Prefect of Studies, and Bro. J. B. Bernhard, C. S. V., treasurer of the college until his death in August, '90. It was at the cost of the most ceaseless toil, of personal sacrifices and constant vigilance on the part of these devoted men that the institution flourished and made itself deservedly popular far and near. The results of those years of labor, often of hardships, began to tell upon the robust constitution of the tireless Fr. Roy, and soon he found himself incapable of serving any longer the institution he had fashioned with his own hands, and in which his whole heart and soul, his

whole life, were wrapped. Being recalled to Joliette, Canada, he with tears tore himself away from the students, to whom he had endeared himself, and the college he had loved so well. The students accompanied him to the station and there bade that most devoted Father a last farewell.

It had been hoped that a much needed rest and the air of his own native country would restore his waning health; but Fr. Roy never recovered. He died at Joliette, Canada, July 16th, 1879.

The memory of one who had devoted his life's best energies to the education of youth was not forgotten by those who had enjoyed the benefits of his direction.

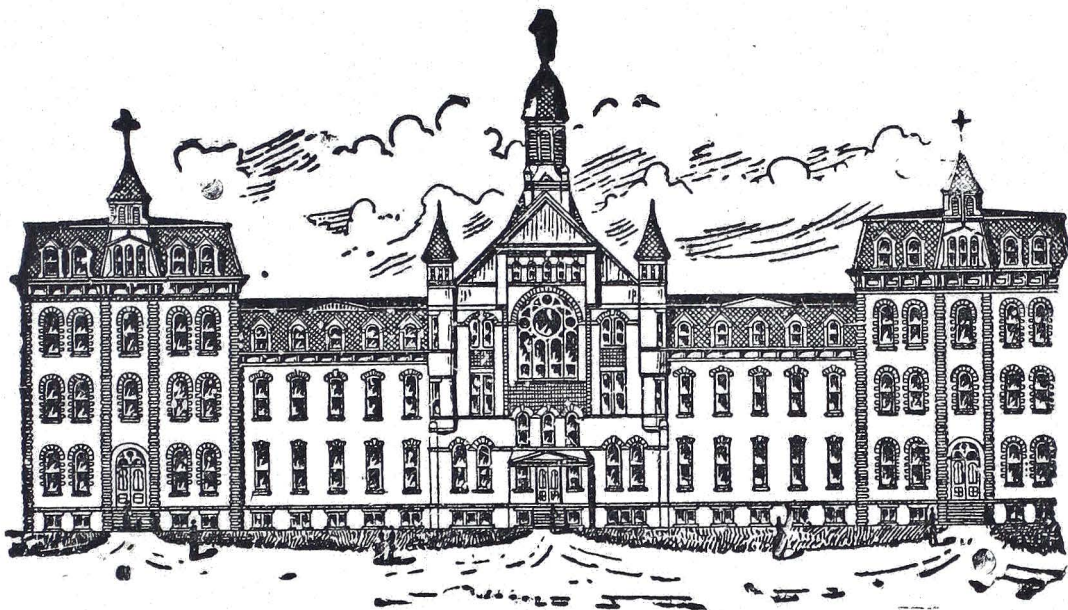
The old students, deeming it unjust that one so worthy should be entirely forgotten, took steps in May, 1888, for the erection of a monument to the memory of Father Roy. It was thought by the majority of those who met in Chicago, for that purpose, that a chapel built to his honor would be the most suitable offering that could be made, and steps were taken by a committee to arrange a meeting of the old students and unfold the plan to them.

Pursuant to the request of the committee, a large number of the former students assembled in the College Hall, June 25th, 1888, and a regular Alumni association was formed. Subscriptions were paid up by members and a sufficient amount was secured to enable the

faculty to begin work on the new building. This was done in March, 1889, when ground was first broken, and some months later work was begun on the chapel which will

stand as the monument of Fr. Roy's zeal in the work of education and a worthy tribute of love from his former pupils.

(To be continued.)



LECTURES IN ENGLISH LITERATURE.

A REVIEW.

To teach our people to seek a competent education, to form a taste for literature, and, with the exception of religion, to make intellectual riches the greatest aim in life, is the duty of all public-speakers, writers, instructors. Intelligence, we know, is the only arbitrary power on earth. It alone raises man from the mere animal life, giving him that distinctiveness above all other living beings and supporting him in the higher, purer, sweeter atmosphere of nobility, charity, beauty, godliness. Intelligence, of all that we possess, is most like to God. It is thought; it

is literature; it is the breath of the supernatural living in us. Therefore we should learn to cherish this great blessing, to love it, and to labor for the greater possession of it. "Lectures on English Literature," from the gifted pen of Maurice Francis Egan, is a most exquisite little volume, serving to stimulate and strengthen our admiration for and pursuit after this excellence of learning. The book consists of a series of eight lectures whose aim is to teach what our language is, where it came from, who are its moulders and what is its office among us.

Literature is a very important factor in life. It is the history of a people. They are its makers, but it, in turn, reacts, and, having an

immense "influence in moulding the ideas of men and women, even concerning the beginning and end of all things" (P. 4), builds their future. But we must not think that literature is the only thing necessary in life; that with it we can do without religion; nor must we look upon it as a mere distraction, an amusement for an idle hour. No. Literature is strongly and unmistakably linked with God, but it is not God. It is more than an amusement and less than religion. True, it is the greatest consolation outside of religion, yet "poetry, exalted, God-inspired as it is, interpreter as it is of the voiceless messages that man and nature hold for each other, fails when we go to it for that consolation which the soul, at some time or other, craves, and craves more strongly when it has conquered the intellectual world and left its *ultima thule* of culture" (P. 5). Poetry may have borne Goethe and Mathew Arnold to the highest sphere of enjoyment, but it did not give them "rest, serenity, hope which make consolation" (P. 6). If we go to Shakespeare, does he not refer us to Him who is beyond? And what would Dante be if he did not know and reverence the Divine Persons who give sublimity to his writings?

Even considering the pretensions of Swinburne and Gautier, can we say they escaped the light of religion? "Poetry is a seraph upon whom the light of God falls, but poetry is not God. It ever asks that 'Why?' to

which religion gives an eternal answer" (P. 6). Christianity gave to poetry all its joyousness, sympathy, hopefulness which gladden us. It is the want of it that makes Homer dull and insipid, and it is by it that Dante raised himself to the etherial heights which overlook the joys and sorrows of human life.

On the other hand, those people who make literature an idle pleasure are invariably the vulgar, light-headed devourers of the worthless novel. These books are the bane of our literature—the curse of our time. But if we *do* take a morbid delight in and *will* read them, then let us use some discrimination. Read "Ben-Hur," or "Dion and the Sibyls," or "Fabiola." Only such books can make the reader better and give him a good purpose. If we could understand how much our actions in the great moments of life—in times of crisis—depend upon what we have read, we surely would be most careful in the choice of our books. "It is by strengthening the good in us that we can grow into our best selves" (P. 10), and it is only such novels that are at all equal to the task. As for the young ladies who are ever reading the frivolous story-book, our author says: "The mission of women is the highest mission on earth. Women, as teachers, as mothers, by precept, by example, rule the world. Therefore they owe to themselves, to society, to God, to make themselves worthy of their vocation." (P. 11).

To a Catholic was given the honor of laying the foundation of our language—Geoffrey Chaucer. He and every poet from his time down to Tennyson owe the best of their best to the inspiration of the Church. True, our language is the language of anti-Catholicism, yet “the most glowing, the most exaltedly impassioned, the most noble passages in the greatest of English-speaking poets derive their light from the halo that surrounds the doctrines, the practices, the legends of the Christian Church” (P. 22). There is no doubt of the Catholic feeling of Shakespeare; the outline of Milton’s “Paradise Lost” belongs to our theology; Tennyson’s “Idyls of the King” is the effect of Catholic tradition; Aubrey de Vere is not only Catholic in writing, but in profession; and be assured, “we shall in literature as in all other sciences lead, not follow” (P. 23).

There is, it seems, no word more misunderstood than *aesthetics*, the science which discovers the beauty in everything. To those who now profess to be cultured, it is no longer such a science. They would ask us to accept the body for the spirit; we may grow ecstatic over the carving of a crucifix, but we may not think of the anguish of Him typified. Can anything be more false, more degrading than this gospel?” (P. 45). Now the real meaning of aesthetics is education—the calm seeking after the best and beautiful in the life around us. It turns dark and gloomy days into sweetness and

light. Then let us practice the true art of aesthetics, and, as there can be no beauty without goodness, the love of virtue. “Education without aesthetics is like a peach without bloom,—a thrush without a voice,—a woman without gentle manners” (P. 51).

The fourth lecture is on “Southwell, Crashaw and Habington.” They are the names of three great men, less known than they should be, who were true to their art and faith. They were Catholics—“flawless as men, unique and genuine as poets; they cannot die as long as the world honors goodness and that divine spark which men call poetry” (P. 87).

But the author to whom we owe much of the purity and elevation of most of the public utterances in our own time is the great artist and word-painter, Alfred Tennyson. He made “words flash, jewel-like, made them convey, with all the vividness of Murillo, tints—not only of the color, but the *tints*—of the sky, the earth, even of the atmosphere itself” (P. 94). There is another poet, also of our day, equally worthy of attention. If he were not a Catholic I would proclaim him a poet deserving to rank with Tennyson. “But as he is, above all, Catholic, I am very happy in pointing out to you, among a race of neopagans, the one who is as great a poet, true a man, magnificent in his adherence to Divine Truth; I mean Anbrey de Vere” (P. 110). If Tennyson had Anbrey de Vere’s

religious spirit and elevation of thought, and Anbrey de Vere Tennyson's grace and art, our century "would need no other poet to make it complete" (P. 112).

"Some Women Writers" is beautiful, interesting and very instructive. The author pays grand tributes to the powers of Mrs. Browning, Miss Procter, Georgiana Fullerton and Mrs. Meyrel. "While there are young hearts ready to glow with the records of Christian heroism of healthy romance and old ones capable of loving aspirations toward great deeds and sacrifices" (163), their work will never lack admirers. "Literature and Manners," the last lecture, to my mind, most impresses one. The author is very critical. He proves that it is religion and philosophy that make man great and thought godlike. Thought pictures man as he is or ought to be, and the more our literature does this, without failing to be true to nature, the better it will be for us. Such literature teaches success, and "true success in life depends on honor and honesty, purity of intention and energy of action" (P. 164). Now, it rests with us to create a purer taste in literature, "to help kill the vicious and vulgar, the trifling and unnatural novels of the day." By doing this you can "enjoy high thoughts in others, and think high thoughts in yourself—it will be a perennial pleasure which poverty nor care nor sickness itself can ever take away" (P. 183).

The book is really a literary feast, and invaluable to one who loves high and noble thoughts, who wishes to learn something concerning the literary age in which he lives and to become acquainted with the great geniuses who have welded and moulded, from almost nothing, the greatest of living languages. Such books as "Lectures on English Literature" are gifts of God, and it devolves on us as a duty to love them and influence others to do the same. After reading the two hundred and ten pages of Mr. Egan's book, one ought not only to love books better than he ever did before, but to love them more wisely, intelligently, profitably. The reader must lay it down with the feeling that he has been admitted into a clever and broader field of thought and into the intimate life of the author in whose company he has had the pleasure of spending a few happy hours. Readable, interesting, instructive, encouraging, logical, full of good purpose, overflowing with advice—the little volume is a masterpiece of skillful handling, charming the reader with its pure English style, and its matter, of most recent knowledge, so arranged that each page is fresh in interest, instruction and entertainment. Writers and readers alike will find the work servicable and trustworthy. The author has a powerful style—clear, pure, simple—showing his individuality, Catholicity and Americanism in every word he has written. Catholics

especially cannot too earnestly encourage books of this character, and surely ought to love and feel proud of Mr. Egan, who, holding such a high position in the literary world and having an immense influence on men, has done so much to honor us and our Church.

The book is published by Wm. H. Sadlier, 11 Barclay St., New York.
—H. O. D.

SCIENTIFIC.

PREADAMITE MAN.

(Read before the Mivart Scientific Association).

There is at present a class of so-called philosophers who assert that man existed long before the time designated in the Holy Scriptures, when Adam was created.

They would prove their assertions from Nature, by science, and from the remains of man found in the earth. They place no belief in the Bible; indeed, they attempt, by proving the Inspired Writers wrong, to overthrow the authenticity of the facts recorded therein. This is, as almost every attempt to prove something contrary to one's convictions, a very difficult matter. The principal science which they select for their foundation is geology. But what reliance can be placed on this, which is considered the most undeveloped of all the sciences, and in which a theory is brought forth by one geologist, only to be denied by another? A large majority of these scientists judge of the effects on the

surface of the earth as though the causes of these changes were the same formerly as they are at present. Here is where they make their most fatal blunder, for we know, as historic facts, that the climate of many regions has undergone great changes, that water channels have changed their courses or been diminished, and many other modifications have occurred which make it proper to say that it is altogether impossible to judge of present effects by the causes now operating. We know, moreover, that these gradual changes are not the only causes which make an alteration in the structure and appearance of our globe. Many changes may occur which require but a comparatively short time, and these may have happened in ancient as well as in modern times. We may mention a few, for examples. After the earthquake in 1811 a tract of land about twenty miles in length, near New Madrid, Mo., settled to a depth of 18 feet. In Scotland, since the beginning of the Christian era, a part of the coast has been elevated about 28 feet. We might mention numerous other examples, but they are unnecessary.

Many of these scientists advance the theory that man rose to his present proud position of enlightenment by gradual improvement. To support this theory they claim that in different strata they find different implements used by man, and which indicate the degrees of his development; from the most abject savage, when he used stone implements, to

a higher form of culture, at which time he made use of iron, bronze and copper implements. They claim that these latter denote a higher degree of civilization than that shown in the stone age, which may be true; but we find that even in modern times some savage tribes made use of *stone* implements. So we see that the kind of implement does not show the exact age in which it was used. They claim, also, by this theory of gradual improvement, that considering the enlightened state of the Egyptians and Chinese at such an early period, it must have taken tens of thousands of years to advance to such a state. These facts but confirm the true belief that man was at first an enlightened being, but by losing communication with other nations, and for other causes, some tribes degenerated and at last became savage. It is known, moreover, that there are certain resemblances in customs and languages between nations now widely separated, and this can be accounted for only by supposing that the different races are descended from the one primitive family.

These few facts, drawn from geology and nature, clearly show the origin and age of man to be in strict harmony with what we learn from Sacred Scripture. But these dissenters themselves understand that the arguments they advance as regards geology and tradition are but feeble attempts, and very often even turn against themselves; so they would base their

arguments on history. But about the only histories, if they can be called such, by which their arguments seem supported, are those of Berosus and of Manetha. These ancient historians wove a great many fables and myths into their writings, as we can gather from the few remaining fragments of their works which survive. Let us see how these records compare with that of Moses, which these infidels try to prove unreliable. Moses, besides being the oldest historian, furnishes us with clear and complete accounts. He was in a position well qualified to write these accounts, for he was not wanting in the knowledge of the Egyptians, besides knowing the traditions of his own race and being master of all the knowledge possessed by the Chaldeans, among whom his ancestors had dwelt. Besides, what purpose would lead him to misstate facts well known to be true, even had he been bold enough to attempt it? His books would have been discarded had the people of those times found any flaw in them. So the only thing we can do is to accept the word of Moses, or Genesis, as the only reliable account of the creation of the world and man. Indeed, the deeper one searches for the truths of science, or unearths and explores the recesses of history by deciphering ancient manuscripts and monuments, or the more he recalls the ancient traditions of the human race, such as the flood and the tower of Babel, the more con-

vinced he becomes that he should rely with greater security on the words of the inspired writer. All former ages have recognized the claim of the scriptures to be believed, until the infidels of our age, (which has been so prolific of inventions affecting man's comfort) come forth with their preconceived theories and wish to reconcile and interpret facts to conform to these false ideas. Whatever effect these false notions may have on the minds of the few, who wish to see the ruin of all religion, we must remember that the Bible, which is the word of God and Truth, will remain forever, as long as the world will last, for truth is not to be refuted.

—*M. L.*

DONATIONS TO THE MIVART SCIENTIFIC ASSOCIATION AND MUSEUM.

We acknowledge, with many thanks, donations to the college library from the following friends:

Messrs. H. Concannon, Chicago; T. J. McDevitt, Chicago; P. Murphy, Chebause, Ill.; R. Flynn, Bloomington, Ill.; John Kelly, Covington, Ky.

One dollar, Mr. Jos. Laplante, Lake Linden, Mich.

Society seal, Mr. F. Moody, Chicago.

Valuable collection of bird eggs, foreign, by Mrs. L. Lavanway, Fort Wayne, Ind.

A remarkable specimen of native asbestos, from Thetford mines, Province of Quebec, donated by Mr. F. C. Roberge.

Rare coins, by Rev. L. A. Senecal, C. S. V.

World's Fair proclamation translated in twelve languages, by a friend.

Passport to visit Leper settlement, issued at Molokai to Rev. G. M. Legris; also passport to visit Imperial Temple of Mikado, Japan, by Rev. G. M. Legris.

Rare coins, by Jos. Hudom, of Manistee, Mich.

Valuable collection of sea-shells, by Rev. G. A. Williams, Chicago.

Twenty-three beautiful mounted specimens of sea ferns from Pacific ocean, by Mrs. E. Schmucker, San Diego, Cal.

Minerals from Michigan, Mr. A. L. Michael.

OPPORTUNITY AND GENIUS.

Chance or Genius is the source of whatever man attains—the means given him to reach worthy ends. Sometimes persons can be found with both these powers at their command, and if these are wisely used and not neglected their success in life is assured. Again, others can be found gifted with little of either; for such to perform great works, great diligence and patience are required. But the greater part of mankind is not entirely lacking both, nor have men been gifted with both in a high degree; rather it seems that they have a moderate degree of both, or the deficiency of one supplied by the abundance or greatness of the other.

Both Chance and Genius work

towards the same end, assist, and in some manner supply the place of each other. For these reasons it is difficult to decide to which man is more indebted. When, however, the subject has been considered fully, Genius would seem the more correct answer. To define these terms, Chances, or Opportunities, are the advantages that society bestows. Genius is that advantage, conferred by Nature, which one has over another in intellect. Now, man is judged by his deeds; and deeds are the development of ideas; but opportunity of itself cannot produce ideas. Opportunities may be the means of improving the mode of thinking, and even to make thoughts more effectual, but both these effects suppose some Genius. A prince without genius, although he has every opportunity that riches can buy or position give, will never accomplish any great work. He has the Chance of education, and he does not use it; in any field of science he chooses to follow, opportunities give their assistance; yet if he goes into the council-chamber his plans are rejected because they lack the sagacity that flows only from Genius; on the battle-field he is a failure, although he knows the art of war perfectly, because Genius doesn't prompt him the manner of using his knowledge; and in the path of letters or the sciences he is not a success, because his acquired knowledge cannot be made to expand into new ideas which alone please.

Examples of this are common. How many people, who, after completing the best educational course that the times can give, and who without neglecting or wasting their opportunities, die without accomplishing anything? How many just-minded kings have passed away without performing any great work?

Genius is that power of producing ideas, but genius needs some knowledge for the foundation of new ideas. Knowledge is the result of study. We may deny to a genius everything known by the name of opportunity, but it is impossible to keep him from educating himself. Let us imagine a genius, poor and unknown. He cannot attend a school because poverty compels him to work; moreover, we will imagine him working apart from every one whose discourse might teach him; yet he will acquire knowledge, because he learns from everything around him; everything teaches, everything conveys some lesson. He also shows the superiority of Genius over Opportunity in another manner, which is by changing the very absence of opportunities into opportunities. Perhaps he was compelled to labor in the field or shop while others were going to school, but by fixing his mind on one thing alone, he understands it the better, and in time he surprises the world by his knowledge of Nature or by some inventions. Thus it is that we may deny to him what the world calls chance, nevertheless, everything he does or touches becomes his

opportunity, because he makes it such. To prove this from experience, consult history. There we see those who were denied every opportunity turning their very misfortunes into opportunities of success. Pope was a cripple, yet this was one reason of his success; unable to play as other boys, he was ever in solitude with books and his own thoughts. In Dickens we see another example; an outcast, he spends his youth among the poorer classes of London, and afterwards uses his knowledge of these classes to please the reading people. Shakespeare and Columbus furnish examples of those who will or make chances. The life of A. Lincoln, Napoleon, and indeed all self-made men, go to prove that Genius is the greater power.

"There is a tide in the affairs of men which taken at its flood leads on to fortune," covers most cases of success, but does not develop the best man. This Genius must do in the future, as it has always done in the past. —*Daniel Sullivan.*

SOCIETY NOTES.

The interest manifested heretofore in the literary societies has not been in the least diminished by the vacation. The old-time zeal among the members is apparent, and we can safely predict a successful year.

ST. PATRICK'S.

The secretary found all present at the last meeting. The new manner of responding to the roll-call is

indeed quite a novel scheme. Instead of answering "Present" when the name is read, each member quotes a line or verse from a favorite author; and this way we become acquainted with many sayings of the leading writers.

The committee on lectures report favorably. Lecturers have been engaged for this month and the next. Rev. J. P. Dare, of the Holy Name Cathedral, Chicago, will lecture on the 27th inst. Theme, "The World's Fair."

"Where would lie the chances of success in the event of a war with Chile?" was the subject of a debate. Sound American sentiments, mixed with patriotism, were expressed in the open debate.

The debate, "Should the World's Fair be opened on Sunday?" was somewhat one-sided, though the affirmative had rather the upper hand. Nevertheless, strong arguments and youthful eloquence were displayed on the occasion. These questions, to a certain extent, are agitating the minds of the public at large, and are very appropriate subjects for literary societies.

We now number twenty, and there are several applications for membership on the table for deliberation.

MIVART.

This society is organized for the purpose of promoting the study of science, to establish a museum and scientific library. It is composed of students of the higher classes, so that scientific subjects may be treat-

ed with much advantage to the members. The society meets semi-monthly. The following papers will be read at the next meeting: "Electricity as a motive power," "Modern Explosives," "Conchology," after which a general criticism will be given on the papers read. Mr. A. F. Didier proves to be an able moderator, and has given evidence of his scientific capabilities by some excellent work. Several donations to the museum have been received, which will be noted in another part of the paper.

Elegant certificates of membership have just arrived.

ST. JOHN THE BAPTIST.

Our sister French society is doing fine work. The society meets every week, and always puts forward an excellent literary programme. The debate, "Which is the mightier, the pen or the sword?" promises to be a lively one. Great interest is manifested by the members, and we have no fear but that the enthusiasm will continue throughout the year. The play entitled "The Count of Vildac" will before long be produced by the members of this society.

PERSONALS.

—CARR.—Robert Carr, '85, has joined the Benedicts. He was married to Miss Annie C. Hathaway, of Ottawa, Ill.

—BERGERON.—Dr. J. Z. Bergeron, of Chicago, has again come into prominence by his appointment to the position of professor of physical

diagnosis, at the Rush Medical College.

—BOECKLEMAN.—Rev. Fr. Boeckleman, late of Delphi, Ind., writes us to address the JOURNAL to his new residence at Elkhart, Ind.

—DOLAN.—We were agreeably surprised to receive a visit from Aloysius Dolan, '88, who is now attending St. Mary's College, Kansas. Mr. Dolan was accompanied by Miss Babst, of Kankakee, who has a brother attending the same place.

—BOYLAN.—Ambrose J. Boylan has become a resident of Kankakee, where he has entered the offices of the 3 I road. Being near us, we expect to see him often.

—MCÉLROY.—Louis I. McElroy has become an exponent of Delsarte and now occupies a suite of rooms in the Ely building, Chicago. We trust Louis will be successful; he is an earnest student.

—McCARRON.—Mr. P. McCarron, of last year's theology, was ordained by His Grace Archbishop Elder, at Cincinnati Jan. 10th. He will say his first mass in Boston the 17th inst., at St. Patrick's Church.

—BOWMAN.—Thos. J. Bowman has left for Niagara University, where he will enter the Philosophical Department.

—NORTON.—Anthony Norton, '91, is assistant bookkeeper in the Danville Water Co. offices. He likes his job and will soon be promoted.

—QUIMBY.—Walter J. Quimby, '86, now of Chicago, is employed as assistant bookkeeper for Chas. Gosage & Co., of Chicago.

VIATORIANA.

—1892.

—Cyclops.

—Yes, sah.

—Key Wests.

—Pa—snow-bound.

—Get up, Tom, get up!

—Boss cigars at Alpiners's.

—What is a tooth-brush?

—He has the so-say about it.

—Who does not say his grace well?

—Want a doll-baby to do up, Barnum?

—And he winked with the other eye.

—Paddy became extremely fleshy during the holidays.

—The Juniors were all envious of Lawrence's new hat.

—It does not necessarily follow that the Birdie is a chirper, Bill.

—"Why did you have your hair cut so short?" "So that it would last longer."

—"All Gaul is divided into three parts" is not a rule without an exception, for we know a person who possesses it in its entirety.

—The boys are taking full advantage of the cold snap by spending their holidays at the quarry. Some excellent skaters are numbered among the students this year, and the skating contest which occurred Jan. 14th was watched with great interest.

—The Chicago boys were entertained on the way from the Windy City by a quartet of colored min-

strels, and enjoyed the music hugely, but when they felt for their loose change they found that they were greener than Chicago boys usually suppose themselves to be.

—Rev. J. P. Dore's lecture on "The World's Fair" on January 27th, was the feature of the New Year. The Rev. gentlemen was accompanied by a number of the clergy and laity, and all reported a most pleasant time. A detailed account of the lecture will appear in our next issue.

—The in-door base-ball outfit has arrived, and many interesting games are witnessed, and enjoyed by all. The best game of the season was played by the Ryan Juniors and the McCarthy Seniors, in which the latter were victorious. Work hard, boys, so that we can go down to K. K. K. and show the club from that place how the game is played.

—It was Christmas Eve, or rather Christmas morning, but long before the population of Chicago had arisen to see what Santa Claus had left in their stockings. Two students of St. Viateur's were wending their way to the Cathedral. Suddenly they came to a stand-still. "Halt!" said a gruff voice. "Hold up your hands!" What a rapid Delsartean movement was there, my brethern! A gesture of absolute surrender. The hands went up so rapidly that the shoulders were almost dislocated. (To be continued in January, 1893). N. B.—The over-curious can get satisfaction by referring to Boston and McN.

MILITARY NOTES.

—Fall in !

—Fall out !

—The command "At ease" seems very natural to some of the cadets.

—Buglers Sullivan and Mitchell are progressing very rapidly on their silver horns.

—Company E of the Minim department is doing first-class work, and is, no doubt, the best Minim company that has ever been in the college.

—There will be a drill for the position of second sergeant of Co. A and first and second sergeants of Co. D in the near future.

—Company D is doing very poor work, and unless they brace up they will be required to drill a few hours extra every drill-day. You can do better, boys, so, do.

—The new Infantry tactics, which have been revised and approved by the secretary of war, are now being used by our cadets. There being a great many changes made, the old boys have no advantage over the new ones; so, work hard, boys, and the drill for medals at the end of the year will be won by close contest. Remember, there are two fine gold medals given to the best drillers.

—A Picked Squad will soon be organized among the Juniors under the command of Maj. Moody. None but the best in this department will be allowed to enter. If this squad proves to be a success we will try

to arrange a drill with the Holy Name Cadets of Chicago. They are anxious to drill you, so why not try hard to cover yourselves with glory in driving the proud spirit out of them?

—The Senior Exhibition Squad will soon be reorganized, and if possible twenty-four cadets will comprise the company, instead of sixteen, as in the past. If this squad had new Springfield rifles, instead of the old muskets they have now, they could equal anything in this country. Why not work some scheme to get them? Col. McCann will command the Senior Exhibition Squad as usual. He has many new movements for this company, and all the seniors should strive to come up to the mark, as many new cadets will soon be taken in.

AROUND THE CLASSES.

The consolidated Quackenbos and Blair classes will begin critical examination of Shakespeare's plays next week, Bro. T. J. McCormick, C. S. V., teacher.

* * *

The new Trigonometry class has passed under the professorship of Dr. Morell. Several new members enlisted.

* * *

The Horace class having finished the *Ars Poetica*, are now revelling in the Odes.

* * *

The Virgil students are quite in love with the old poet's war song,

and strew their conversation with fragments of Pater Aeneas's speeches.

With few exceptions, the members of the senior commercial class propose to work hard enough to obtain their diploma in June.

Bro. Cregan, C. S. V., has charge of the First Arithmetic class. Work in figures is very active.

The 2nd division of Harvey's Complete Grammar is a trifle below the standard. Bro. J. J. Cregan, will now take charge of the class. Good results are expected from the boys under his careful instruction.

The Philosophers having lately commenced metaphysics, hardly live upon the earth any more. *Se miscent dis superis.*

EXCHANGES.

Among the neat and finished literary articles in *The St. Mary's Sentinel* of December, we think the youthful authors of "Leisure Moments used in a Friendly Conversation" deserve credit for the interesting and instructing matter found therein. The elevating sentiments found in "Christmas" do honor to the writer, and we hope they dwell in every young heart in St. Mary's.

This month we discovered on our table a magazine edited at Moline, Ill., called *The Business*

Educator, and we heartily recommend it to the young people of America. It cannot fail to be both pleasing and highly instructive. We admire the moral character of the editor as shown in his attractive and appropriate essays—essays that must impress upon the young the characteristics which make the honest, prompt and prosperous business-man.

The Sunbeam, published by the young ladies of Ontario Ladies' College, is a fit exponent of the institution it represents.

We congratulate the students of Blackburn University on their success in college journalism. The last issue of *The Blackburnia* reflects much credit upon its staff. What we admire in its literary articles is the solid thought and deep research.

The Recorder, from Springfield, Mass., is a very good index of high-school journalism. Wake up! We should like to see a little more literary merit displayed in your columns; it will enhance your value and bring you to the front.

We compliment the first number of the *Abbey Student*, a very able paper published by the students of St. Benedict's College, Atchison, Kan. It appears to us "Like some fair flower the early spring supplies," but its tone and general appearance deny that it resembles

one "That gaily blooms, but e'en in blooming dies." From the scholarly standard it has begun with, we are forced to expect masterly productions in each issue, nor have we the least fear but that the *Abbey Student* will keep its position in the front ranks. We join with all your friends in wishing you success.

*
* *

St. Mary's Echo deserves credit for the beautiful dress with which it covers its beautiful prospering sheet. We know few Parochial schools that have the honor to exhibit a journal that can in any degree compare with the *Echo*.

*
* *

We heartily agree with the sentiments expressed on criticism by the exchange editor of *St. John's University Record*. "Beaten Tracks" is full of wisdom, and practical every-day experience proves its truths.

*
* *

The Delphic contains some choice articles; among them we especially like "The Problem," "The Jew," and "Russian Exile." It gives us much pleasure to note the steady progress of *The Delphic*.

* * *

The Dial for December reached us in a dress unusually attractive. *The Dial* always contains a good variety of well-written essays, and the holiday number is no exception. The article on "Unreasonableness" shows the writer to be alive to the

evils of the day, and he adds another argument to the already well-established fact that the American people like to be humbugged.

* * *

We are pleased to acknowledge receipt of the first number of *St. Joseph's Collegian*. We tender our hearty congratulations to our fellow-editors. Their maiden effort should bring the blush of shame to older journals, who waste much valuable space in asserting "We lead in college journalism." We expect great things from the *Collegian*.

*
* *

Among our numerous exchanges are *The Musical Record*, Boston, Mass.; *The Torch*, Asbury Park, N. J.; *The Music Review*, Chicago, Ill.; *Boston Musical Herald*; *The China Decorator*, N. Y.; *The American Art Journal*, N. Y.

TREATS IN STORE.

Prof. Maurice Egan, of Notre Dame, Ind., will lecture here in February. Mr. Egan is a favorite with the students and will be heard with much pleasure.

Rev. Dr. Dillon, of Bloomington, will also favor the students with a lecture in February. Rev. Dillon is an eloquent and polished speaker and is awaited with great anxiety.

Rev. D. E. McGrath, of Chicago, has lately signified his acceptance of an invitation to address the students of his "Alma Mater." February will present a series of pleasing and instructive events.



BORSCH, OPTICIAN,

103 E. Adams St., CHICAGO.