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EDITORIAL.

We submit the following from the *North American Review* in behalf of those who might be inclined still to lengthen the vacation:

ARE SCHOOL VACATIONS TOO LONG?

The thirteen weeks which represent the normal summer vacation are long, altogether too long for student and teacher. The college student suffers from so long a vacation through the loss of interest in his college work. Of course he forgets his learning; this is to be expected, even desired in certain respects; but, also and more, he becomes diverted. His attention is for a whole quarter of the year directed to pursuits other than scholarly. His attention is also distracted, divided among a score of objects, frivolous, serious, wise, fool-

ish. The influences which touch him cease to be academic, and become social and commercial. He enters into a life quite unlike his college life—which may of itself be an advantage—but of this life he does not become a vital part, which is a disadvantage. The ordering of his days becomes a disorder. His discipline is broken. He feels himself to be on a vacation, and vacation is usually intellectual vacuity. If he is obliged through parental command or through poverty, to take up regular work a larger part of the time, he should be grateful, and he finally will be. But if he is permitted to do whatever fancy leads him to, as he too frequently is permitted, he usually does nothing through trying to do a bit of everything, reading, writing, fishing, boating and sharing in other diversions. The vacation becomes dissipation—moral, intellectual. Forces that are needed in college are not recruited. Hardihood, endurance, concentration, pluck, grit are not nursed through so long a period of inactivity. Laziness is the direct result of summer listlessness. Recreation does not become recreation. The student thinks himself to be in

the garden of the lotos, and eating the lotos does not make a vigorous brain. The daily newspaper is the strongest regular intellectual fair; the hardest writing he does is acceptance of invitations; and the severest physical work playing tennis.

Much in all these endeavors is admirable. If such a life the reading student could have for a month, it were well, but to stretch out these methods over at least three months is not well. The proportions are bad. Resting is one thing, and a very good thing, but resting prolonged becomes rusting. Rusting eats the tool not used. Students, like tools, lose as much by August rest as February wear. Let every student have all the rest, recreation, diversion, amusement required for keeping his forces in the finest condition; but he does not need one-quarter of a year. A healthy student, and such as I constantly have in mind, can get as much vigor out of two months as out of three. Eight weeks in the woods will give all necessary power quite as well as thirteen. Eight weeks in the dissipating and charming enjoyments of society are better than thirteen for a tired and healthy man than a long one spent in laborious diversions.

We are trying to find a way in which college men can begin their professional career before the age of twenty-seven. "Shortening the college course" is a bad method for securing this aim. The college course is none too long, but the

vacation is too long. Each student spends more than one year of his four years in vacations. He cannot afford to spend so long a time. The college period is the only period of his life when he finds so long a period of rest necessary. For the young editor or merchant, minister or lawyer, thus to rest would prove professional suicide, or rather still-birth. By transferring five weeks from the vacation to the working period of the college, and by a little extra work, we might cut the college course to three years, without a serious shortening of the time spent in study, and also without any depreciation of the worthiness of the course itself.

The evils of the long vacation are more conspicuous in pupils of the common schools than in college students. More of them have parents whose purses are small than parents whose bank accounts are large. They spend their summers at home. They indulge in no outings more expensive or more prolonged than a visit to "Aunt Jane's" for a fortnight. They dwell in cities large and small, in villages large and small, and in rural desolations. But wherever they dwell, under ordinary conditions, the long vacation is no more recreative to jaded energy than a short vacation, and it is far more fraught with physical and ethical perils. Lawlessness is the general condition of boys in vacation. Every wharf and mill pond becomes more dreadful to every parent. Apples and

melons need a closer watch. They are no more inclined to "read" in the summer than our college men; are possibly less inclined to find their happiness in harmless pleasures. They become juvenile Bohemians. They return to their books, in the middle of September, not with an appetite whetted by proper abstinence, but with a distaste created with a barbarian life. Every teacher knows that at least a month is required to restore classes to as good a working condition as was theirs at the close of school in June.—*Prof. Charles F. Thwing, in the North American Review.*

FATHER BROUILLARD'S HANDSOME CHURCH AT LA GRANDE, ORE.

TWO SERMONS BY HIS GRACE.

The Zealous Pastor Will Soon Have a Fine Convent School.

Years ago a good-sized, modest looking church was built in Island City. At the time quite a number of Catholic farmers resided in the vicinity. La Grande was but small and struggling and was located some three miles away. Times changed, the farmers sold out and moved away, and Island City presented the spectacle of a church without any member of it residing near it.

In the meantime La Grande grew in trade and in point of numbers until it has become one of the most prosperous places in Eastern Oregon. Situated at the foot of the

mountains in the center of a very rich and fertile surrounding country, and at the junction of two railroads, La Grande has evidently a bright future. Rev. F. Brouillard secured a large and handsomely located site for a church and Catholic school. After much labor, toil, and perseverance, the Rev. Father has now in La Grande, a good sized church of a very beautiful Gothic design.

From the church site one sees on the gentle slope before him a very beautiful panorama of La Grande and the surrounding country. On entering the cross-surmounted building, one is struck with beautifully ornamented ceilings and walls. The proportions of the church are excellently kept and in very good taste. The crowning ornament of the church, as it should be, is the admirable Gothic altar in the center of the large and commodious sanctuary, and all tastfully ornamented with lights and flowers.

It was to dedicate this new church that Archbishop Gross came on July 17th. The church could not contain the large throng of Catholics that had assembled. After the dedication ceremony, Rev. F. Brouillard celebrated High Mass. We were extremely pleased with the music, vocal and instrumental rendered by the choir during the Holy Mass.

At the close of the divine sacrifice, his Grace then administered the Sacrament of Confirmation to nine persons, some of whom were converts.

In the evening vespers were sung, during which our Archbishop preached, taking for his subject "The true church of Christ." A very large audience, the most of whom were Catholics, greeted His Grace. The respectful behavior of these Protestant ladies and gentlemen, and the profound attention which they gave to the long discourse of His Grace does them, indeed, great honor. It is truly a noble trait of Americans that they like to hear the Catholic truths properly explained; and, however they may think themselves, they always accord the speaker that polite attention which betrays the well-known American love for fair play.

The crowning glory to his labors for La Grande will be when the reverend pastor will see the convent school which he so ardently desires. He has already secured from a well-known and most excellent community of sisters the promise of a colony in the near future. He will now direct his labors towards erecting a handsome and commodious school building on the church lot. Our non-Catholic friends are most anxious to see La Grande blessed with a convent school. They have the common sense to know that while everything will be done to imbue the children with science, the good sisters will leave nothing undone to adorn their youthful pupils with all that is beautiful in purity, modesty and obedience.

It is always very pretty to babble about having undenominational

schools, but there is nothing so pleasant to a father's eyes as to gaze on the rich flowers of every virtue blooming in the hearts of his children.

The above is quoted from the *Portland Sentinel*, with which we heartily join in congratulating Father Brouillard upon his successes.

THE AMERICAN REPUBLIC.

Since the earliest dawn of history nations have had their peculiar forms of government. In Assyria and Babylon, the first recorded states, we see a monarchical form. After the lapse of a few centuries, we see republics rise in Greece and Rome, and in our day, in France and Brazil. Greece and Rome enjoyed unrivaled prosperity under this rule, but they suffered the decay of things earthly, and are today no more. While they are silent in their grave, the American Republic stands proudly in their place. It was born over one hundred years ago, in the blood of our fore-fathers, who broke the fetters that bound them to an inhuman oppressor. The sacrifices which they made are unknown to man. They generously shed blood on many battlefields. They met and conquered the "British Lion", thereby establishing the new government. The history of our country has been most gratifying. Although clouds have appeared in the horizon, they have vanished before freedom's sun. The first danger that threatened the new

nation, was the war of 1812-14, in which England made a final attempt to destroy the Republic. Although she did her utmost, she found more than her equal in the hardy sons of freedom. She saw the bravery of the people, the stability of the government in a manner more emphatic than tongues can tell. The next serious difficulty which beset the Republic was the slavery question, which had long continued to agitate the minds of our statesmen, but to avail. Then came the Civil War, which divided the nation, thereby producing internal dissensions, which are the most dangerous evil which can beset our free institutions. For this reason, many predicted our fall. But they did not take into consideration the loyalty of the majority, who would chastise a domestic enemy with no less vigor than they would punish a foreign foe. Brave men, tender youths, gray haired sires rushed to the defense of the threatened Republic; leaving fond parents, affectionate children and loving wives, whom they might never again behold on earth. Their patriotic blood purified and fertilized a land which was becoming a nest for the enemies of human liberty. We behold them on the bloody fields of Corinth, Vicksburg and Gettysburg, showing their filial affection for the nation in a manner that words cannot describe. At Richmond we see them conquering the most gallant army that the world had ever seen. The war terminated

with the abolition of slavery, thus adding a luster to a great nation, and at the same time showing the humanity of the race. How grateful should we not feel to those who suffered so much for just principles? Let us, when we see those venerable veterans, borne down by age and care, think of what they have done. Let us respect them during life, and finally reverently lay them to rest in the bosom of the land they loved so well. We should cherish their deeds in our hearts, there to stand as examples worthy of imitation and veneration. Since the war, the nation has moved onward in the paths of true progress, for the past twenty-five years has been an age of progress and enlightenment. We have developed our national resources wonderfully, and have made rapid progress in invention. Many miles of railroad have been constructed, which facilitate communication throughout the land. The whites have penetrated into the far west in quest of fortune, and have converted that dreary prairie and forest into smiling towns and busy cities. Missionaries have converted the natives and taught them the ways of peace. The government has become a mighty power, so made by the union of many prosperous and happy States. Thus have we passed the threshold of the 110th year of our national existence. We have liberty and the aspirations of energetic youth. We have not the vice and luxury of the East. These are some of the results of having a

Republic. Never was a nation in more favorable circumstances. Instead of being a weak confederacy of thirteen colonies, we have now almost fifty states clustering around in common banner; all actuated by the same motives united for common ends. They cover an area extending from the billowy Atlantic to the calm Pacific, from the lakes to the gulf. Our law-makers are public servants; the people are sovereigns. The humblest citizen in the land may aspire to the highest office therein. Who can say with certainty that he will not be called to deliberate in the highest councils of the nation? I dare say that some one of you will one day be heard in the halls of congress, or be called upon to serve your country as her chief magistrate. You have an open field, royalty will not prevent you. How many presidents have we had who in youth were reared in poverty and obscurity! Among others, Jackson, Lincoln, Garfield, men who have made the best executives that we have thus far produced. What they have done we can do, and more, because we have the advantage of a thorough education, with which arms we can win the battles of life until we have reached the far off summits that lie beyond. At one time, the greatest honor that could be was to be a Roman citizen; he was feared because of his power and influence. But those are days of the dead past. Rome now lies beneath the sod of centuries, and is

a terrible example of the fate which awaits those who would tread in her footsteps. Our citizens are respected the world over, because of the flag under which they breathe the air of freedom. Enemies say that with all our boasts of freedom and intellectual superiority, we have produced no great men. We might here ask in what greatness consists. If it is an undying struggle for ambition, and in order to forward this end, to bring desolation and war to thousands of homes; if it consists in putting innocent men to the sword, or in crushing weak and defenceless states; then do we admit that great men are unknown to us. We have no Alexander, Hannibal, Caesar or Napoleon, and God grant that we never shall! If greatness consists as it does, in the doing good to mankind, in sacrificing everything for good principles, and in shedding blood in righteous causes, then have we men who are eminently great. Washington, who never did anything but for the good of his country. Franklin, the statesman, the philosopher and the philanthropist, and Lincoln, the liberator, are conspicuous examples. We have great men in all walks of life. Education is fostered, which is the surest sign of the stability of our government. The public educational system is, on the whole, the best that can be expected in the line, and millions are annually expended for educational purposes. A century ago, schools were only in the towns, now everywhere; also

many academies, colleges and universities, both public and private, wherein the higher arts and sciences are imparted to young Americans; also the loftiest lessons of patriotism are implanted in their young hearts; and this speaks much for the future. I admit that we have not yet a good national literature, but we confidentially point to the future. Already have we given the world writers and poets of no mean ability, as Longfellow, Whittier, Bryant, etc., men whose works have elected universal praise. With such shining lights, we should not be ashamed in our progress in the field of letters. The press is also a cyclopaedia of knowledge, and contributes much to enlighten the masses. We also have religious freedom. Thither came the Puritans, the Catholic and others, that they might worship Him according to the dictates of conscience. The fact that we are a God-fearing people adds to the strength of the Republic. Non-religious people cannot bear the responsibilities of liberty. We have, of late, become quite a trading emporium. Our domestic commerce is facilitated by means of 150,000 miles of rail. Our foreign trade is increasing, and our commercial ships seek every port, carrying that noble ensign, the stars and stripes, to the four corners of the earth. Our means of defence are not great. Our army is not large, because we have no foes. If, however, occasion presented itself,

we could send 6,000,000 splendid soldiers to the field.

The Revolutionists have crossed the Jordan, from whence no traveler returns. The veterans of the late war have nearly all joined the ranks of the silent dead. Washington, Frank Sheridan, etc., have answered to the final call, but we are ready to take their places and assume the same responsibilities whenever it becomes necessary; but at present we are all engaged in our peaceful pursuits, some manufacruring, some mining, others in agriculture. The fertile soil yields copious harvests at the will of the husband-man. See our abundance last year, while the East was starving. On account of these blessings many seek our hospitable shores. The exile is westward bound. Here came the English, Irish, Turk, etc., that they may better their condition. They are welcome, if they come to be a part of our people and Republic. But if they come here bringing the anarchy and corruption of the Old World, we must say, "Stand not upon this consecrated soil!" The right kind of emigration helps the nation as well as the individual. The many became one founded upon the best principles of each. In other work it forms a broad-minded race. These are a few of the many advantages which we enjoy as Americans. They conculsively prove that this is the greatest power recorded in the annals of history. It is good that we note

our past progress and present greatness, but it is our duty as a liberty loving people, to scan the future and see if there is anything upon which the hopes of such a nation should be frustrated. Freedom confers blessings, implies responsibilities, and where the latter have been disregarded republics have disappeared. The most appalling dangers which threaten the future of our country is that of becoming morally corrupt, and the capital and labor question. It is necessary for me to prove that there are many dangers in being an effeminate race, therefore I will first say a word on the capital and labor problem. This question demands special attention, because on the happy adjustment of the relations between capital and labor depends the very existence of the Republic. The laborers are the sinews of the nation and must be protected. It is not a good sign to see so many millionaires and the number of the poor continually increasing. There is much in the boast of a nation being rich, but when these riches are the sole possessions of a few, serious trouble lies ahead unless remedied. 'T was the dropsy of wealth which felled Rome from her lofty summit of prosperity. How adjust matters in this case? We should be far from adopting such with plans as advanced by George or McGlynn, which consist in the equal distribution of property. No! History warns us against such a course, but we should enact and enforce such laws as will com-

pel the strong to do justice to the weak. Upon these two evils hang the destiny of America. If they are disregarded it is only a question of time until we are numbered among the Republics which were, but which are no more. In a short time the grass and moss will cover a premature grave to hide the remains of a once grand republic from the eyes of mankind. If they are settled our future happiness is assured. We have many advantages over the ancients, we know the seas in which all their expectations were wrecked, the rock on which all their hopes were blasted. If we avoid these obstacles, it is impossible to think of what we may not achieve. We will outshine the greatest nations of antiquity. Then will posterity sail far beyond the distant seas on which we have voyaged, bringing down the glory of the American name to each generation till the end of time. That in one hundred years to come the Republic will be cemented by the love and devotion of 500,000,000 of souls, that Canada, Mexico, Central and South America may become contented children of the American Republic. The vast resources of these countries will be thrown open, and countless other changes will occur, all of which will tend to raise the fame and glory of Uncle Sam. Education and religion with their attendants will be spread throughout the dreary regions of the North as well as the sunny plain of the South.

Schools and churches will raise their lofty spires toward the heavens, eloquently proclaiming the high degree of civilization at that time. Judging from the past, we can safely say that there will be an age of poets, philosophers and philanthropists such as the world has never produced. It will be an age in which our literature will flourish, and eloquence will attain its highest degree. These things will occur, because men will not be crushed under the feet of despots, but shall be nursed in the maternal arms of liberty. Who does not wish that our future should be thus bright and promising? Then let us work with heart and soul, that these predictions may be fulfilled. We owe it to those patriots who are sleeping beneath our feet, and owe it to ourselves and to posterity. Oh! what a great trust, and what noble motives have we in being faithful. Fair Columbia, your fate lies in your hands. Heaven grant that when our eyes shall close in the eternal sleep of death, may the grand old ship of state steer onward, right onward, uninjured by storms and contrary winds, until we have reached the harbor of the Promised Land.

Then too sail on, thou Ship of State!
Sail on, oh union, strong and great,
Humanity, with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate.

—A. J. Burns.

RESULTS OF PURELY SECULAR EDUCATION.

In glancing over our educational institutions we can not help but notice the many systems employed in teaching which are both at variance with, and entirely opposed to, each other. At this college or high school certain branches are taught which a university in the next city completely ignores; here a twelve months' course of lectures will empower the student to practise medicine, to plead at the bar, and to preach—while at another place six months are sufficient. Another place will convince us that the teachers range all the way from a giddy miss of sixteen, whose very conversation is grating upon the ears, to the venerable professor of ancient languages. This is but a faint effort at describing the system of instruction the condition of which it is well to look into in order to re-establish it upon a sounder basis. A great drawback to a good secular education is the general neglect in selecting capable instructors for the beginners. The necessity of a judicious selection in this matter may be proven from this wise saying, "Put into my power the selection of teachers in primary, secondary, and grammar schools, and I care not who may be their subsequent guiders or what their studies"; for, in these schools is laid a foundation which is little apt to be demolished.

Probably the principal factor in the many evils of early training is misunderstanding two terms, namely, education and instruction. We perceive on this account that many honest thinkers are lead to wrong conclusions on this subject, and these are the men who do harm to the moral and intellectual world. Let us then endeavor to understand the meanings of these terms. Education is both by its derivation and the usage of the word among writers, a disciplining of the intellect hitherto untutored; the establishing of principles hitherto little known; and the regulation of the sensibilities and moral affections hitherto sprouting forth in wild luxuriance. Instruction may be defined as the imparting of a knowledge of facts mental, moral and physical, with the mode of using such knowledge for the great advantage of the individual and of the community. So we see that they are far from being synonymous, and are both very different in meaning. Considering all things we contend that instruction without education is not only not a necessity, but an abomination, not only useless, but really destructive, and that better would it be to impart no specific instruction whatever to the rising generation than that which has been so properly surnamed "Godless education." One of the most bitter curses both to society and the individual is the attainment of extensive knowledge without acquiring at the same time firm moral princi-

ples and ability to govern the passions and senses, and of this fact not only history, but even experience furnishes us with abundant proofs. This is not only the tendency, but also the professed aim of our public schools. According to this theory and practice no religious instruction can be imparted—but that the pupil should be entirely occupied in acquiring and memorizing facts, and the defenders of this system go so far as to assert that the acquirement of knowledge or, as they love to term it, "the diffusion of intelligence," will enable man to triumph over vice, and furthermore that religion in matters of art, science, and all learning, will become superfluous. This system of public school education has been in existence for more than fifty years in Prussia and more than forty years in America. In the former country it was instituted by the government without securing public approval; in the latter it was the apparent free will of the people thinking that it might be productive of good results. We have only to refer to history in order to prove the folly of such a system. The Ancient Egyptians, who were so proficient in the arts and sciences, did not apply any knowledge of religion or morals in education, and consequently they were derided as the most blind and superstitious nation of all the ancients. The Romans and Greeks had tested the same system. As a result we read in history of the wise Socrates sacrificing a cock to

a deity, and the highly learned Alcibiades leading a most dissolute life, which even astonished the already degraded Athenians. The writings of many of Aristophanes, of Lucian, and other Greek authors who were noted for this "diffused intelligence," prove the absence of all morality. Their subsequent decay as a nation may be attributed chiefly to the kind of instruction imparted to the youth of the country. Voltaire and his weak admirers thought they had made a great discovery when they ridiculed the idea of Religion. The Romans, whose power was unlimited, fell victims to this wretched system. They either substituted instruction for education, or the laws for the latter, thereby entirely ignoring religion. Consequently the youth of Italy being under the instruction of men often infamous, obscene, and devoid of all principle, we may account for the incredible lack of morals evinced in the pictures, statues and paintings excavated from their buried cities. We may also trace to this the insurrections, conspiracies, and other evils which made Rome a continual scene of strife. Let us then learn from these lessons of history and be prompt in securing a remedy for ourselves. It is not even necessary to learn from the ancients. We have only to take up the papers to discover that apathy and indifference for private and public virtues and even opposition to these, promoted by this purely secular, and anti-relig-

ious instruction. Americans, it is true, may compliment themselves upon their rapid increase in population, and other advantages gained over less fortunate nations. Still we are forced to acknowledge the steady lowering of morals. Cunning and artifice become in business daily more shameless; politics are most corrupt; and government positions are secured through the machinations of "ward-workers and wire-pullers." And what is our literature? Trashy novels are the general craving of young and old; obscene pictures of police news and sporting gazettes usurp the empire of morality. Our young men and women corrupt the tide of their lives by unheard of abuses. Marriage ties are not respected, and divorces are most common. I might occupy pages enumerating many more evils resulting, if not directly, at least indirectly, from the system of public school instruction. The Boards of Education are selected regardless of their abilities to manage the institutions over which they have control. As a result incompetent teachers are chosen, text books and modes of instruction are frequently changed, and even frauds incident to the control of money occur. So long as the State has control of instruction in our country, the public school system must be, under present appearances, a political machine whereby politicians may forward their interests. The readers of the papers notice these defects in the "School Boards," and

thus it is that there are so many crying voices against the whole system. Again, it is certainly a gross injustice on the part of the State government to impose a public school tax on those who are not only not benefitted, but really injured by it. Such is the case of the Catholic who must not only support his school where the education he wants is imparted, but he must also pay to support those whose very tendencies he abominates. Even the higher sects of the Presbyterians, and other creeds, detest the common school system for the same reasons that the Catholics oppose it. The Protestant can, and often does in keeping with his religious principles, send his children to a Catholic school or college. A Catholic, however, must violate his conscience were he to send his children to a public school if he believes them to be nurseries of irreligion, and injurious to morals. Nearly all the Protestant sects acknowledge by

the "Sunday school" the need of religious education, and by the same the inefficiency of the public schools. However, one day in the week is hardly sufficient. A good religious instruction must be instilled daily into the minds of the young.

However, the spirit of fair play and the keen sightedness of the American people have led us to believe that in a short time the State will confine herself to her legitimate duties and not undertake to supply us with a secular education which we do not accept as thorough, either as Americans or Catholics. Finally it is to be hoped that this most unjust tax will be removed; that proper remedies will be applied to all these evils; that prejudice will give away to reason. Then, when all these have been effected, and education is cemented with a good religious instruction, we will have a school system worthy of modern civilization, worthy of Christians, and worthy of Americans. —C. E. M.

ROSEMARY.

Some flowers there be that bud forth beauteous, sweet,
Distilling balm from out their odorous eyes,
While summer reigns and Phoebus gilds the skies,
Tinging Aurora's tears, shed, ere his heat
In wavelets roll to earth, a dewy sheet,
O'er meads where honeyed petal longing sighs
To fill her cup and smile; but straightway dies—
Wilted and scentless from old Autumn's sleet.
Not so, my Rosemary! All winter long,
Pregnant with perfume, though sweet Summer's past,
Savoring of youth, and that gay, balmy throng
That flowered but fled before the biting blast;
In thee I see a heart, true, mindful, strong,
In trials constant till it beats its last.

—F. C.

THE ORIGIN OF THE CAT.

[COMPOSED BY CLAYTON L. STRAWN.]

One day as I sat in my chair,
A thinking of this and of that,
A strange noise sounded close to my ear—
Ah! it is my old friend, "The Cat."
Stranger, I must tell you, I'm blind,
And pussy knows that full too well;
She mewed to put me in mind
That she had something to tell.
She hopped up on to my lap,
For I never have done her a wrong;
I stroked the fine fur of her back;
And she tried to sing me this song.
"Some call me a four-legged brute,
But that you must not believe;
God made us right after the trees and the fruit,
And then he made Adam and Eve."
"Now, my ancestors ran on the ground;
God pointing, spoke to Adam, 'What's that?'
When Adam, turning partly around,
Says, 'I think we had better call it a cat.'"
To-day I can tell you no more,
But some other time I may;
Just then Eli Crawford came into my door,
And scared my pussy away.

VIATORIANA.

—Classes reopen Tuesday, September 6.

—Two rooms are fitted up with new desks.

—The electric street railway is nearly completed.

—The baseball diamonds and lawn tennis courts are in splendid condition.

—An unusually large number of visitors from Chicago have called to see the college during the holidays.

—The brothers and priests who spent vacation at the college found it a delightful place of rest and study.

—From present indications there will be a large attendance in September. Come early and be first served.

—Rev. M. J. Marsile, C. S. V., has returned from Canada and will welcome old and new students in September.

—N. B.—We regret to say that a number of letters and notes were received too late for insertion in this number of the JOURNAL.

—Col. Francis A. Moody will have charge of the military department the coming scholastic year. We congratulate the new colonel.

—The various committees to act on organization of St. Viator's silver jubilee celebration will meet September 20 at Columbus club rooms, Chicago.

—We wish to call the attention of our friends and readers to the advertisers in the JOURNAL, and ask that in making purchases you will kindly give preference to the firms represented in each edition.

—Hundreds of pious worshippers visited the college chapel August 2 in order to gain the indulgence of Portiuncula. The privilege was granted by His Holiness, Leo XIII, at the request of V. Rev. P. Beaudoin, C. S. V.

—V. Rev. C. Fournier, C. S. V., Sup., will have almost completed the main building of St. Viator's New Normal Institute by September first. The following circular was issued by him during the summer vacation:

ST. VIATOR'S
NEW NORMAL INSTITUTE
AT IRING PARK,
CHICAGO, ILLINOIS.

Juniorate and Novitiate for the Preparing of Boys and Young Men in the Science of Christian Teaching.

There is hardly a function which just now more demands the sedulous attention of the truly zealous than that of intelligently preparing the Christian Educator for the Christian youth of our times. Pastors and Christian parents are, therefore, respectfully requested to direct here boys and young men desirous of entering religious life. Young men entering this community, The Clerics of St. Viator, can

become priests according to their wishes and to their deserts.

Suitable buildings for above purposes are in course of construction, which, when finished, will cost \$50,000.

For particulars address

V. REV. C. FOURNIER, C. S. V.,
Sup.

The last prospectus of the Catholic University contains an address by Mr. Charles J. Bonaparte in which he defines the object of a university. After stating that the aim of all true education is still today, as in the days of Aristotle, to teach man, "know thyself," he says: "Understanding thus the end and mission of the educator, what share in his work do we assign to a university? In his well known inaugural address, the late John Stuart Mill said, in substance, that a university ought to teach the mutual relations and inter-dependence of various branches of study which had been previously pursued separately. Developing what I believe to have been Mr. Mills thought, I say that a university exists to make a man see clearly, first, how little he knows

and can reasonably hope to know compared with the aggregate of human knowledge; and, secondly, how infinitesimal is that aggregate itself compared with the sum of things conceivably knowable. In some measure, no doubt, both functions must be exercised by all forms of teaching which deserve the name; indeed, any kind of study is salutary or the reverse almost in proportion as it succeeds or fails to keep ever present to the student's mind the immensity of his ignorance."

Moral: *A fortiori* should college boys neither speak nor act as though they knew all things knowable.

—The following culled from *Public Opinion* will enable students to realize the immense advantage of military training: "A graduate of a military school possesses not only the knowledge and discipline acquired by completing the course of the common curriculum, but possesses in addition a knowledge of military science, a stronger body, a more elegant and graceful carriage, powers of commanding and of self-control, and is thus better prepared to become a useful citizen."



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