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ST. VIATEUR'S COLLEGE JOURNAL

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INSTABILITY OF COLLEGIANS.

The instability of American students, who are ever shifting from college to college, a sort of floating population in the college world, is, according to my observation, a great drawback to the students and very little gain, if not positive loss, to the institutions. As was pertinently observed by a late educational review of high standing, there is among us Americans too much freedom left to the child in the choice of schools and studies, and as a consequence the restlessness of youth is developed into a discontented habit of thought, against which maturer years will have to do severe battle. The spirit of change, the love of the adventurous, is instilled into the minds of the children, and concentration thus be-

comes an impossibility. It is this want of discipline to obedience, regularity and self-control in childhood which places American youth, naturally bright and winning, far below the more systematically taught youth of France, England, Germany and Canada. In these countries it is thought that a thing worth doing is worth doing well, and the thought is practically carried out in the matter of education. If education is worth the having, it must be acquired at the cost not only of pecuniary, but also of personal sacrifice. It is then not hurried through, but taken gradually and at the same school. The result is not a gathering of disconnected, unclassified knowledge, but a thorough, compact, systematic knowledge of a course well studied and the possession of character built up by a training that has been constant and efficient. The men who have won laurels upon the battlefield or in the senate chamber, in the toilsome fields of science or the populous arena of literature have not been such butterflies as are here seen flitting from one classic garden to another. They were constant and of single purpose. They be-

came great men; our scholar-vagabonds must be satisfied with developing at best into clever fellows.

The disadvantages under which such transients place themselves will be easily understood when looked into closely. In the first place, when a student leaves college to go to another, it requires several weeks or months before he can get properly acclimated to the atmosphere of his new alma mater and commence work with a vim. He must become acquainted with the particular rules of the institution, with the students, teachers, etc. Again he often has to contend with the presumption that he has perhaps had to leave some other place, and for reasons that would do him no credit. He is consequently looked upon with a certain mistrust, because history so often repeats itself. On general principles the venerable adage may with propriety be applied here, that a rolling stone gathers no moss. This sort of college tramp generally finds himself at the end with only a fragmentary education and always feels his own lack of orderly training.

I will not endeavor to maintain that a change could never be made with advantage to the student, as when for health's sake a change of climate is ordered. Again, when one passes from a college to a university he does not simply change, but ascends higher; this is as it should be. The class I mean to censure are not those impelled by praiseworthy "excelsior" aspira-

tions, but rather the restless, the chronic grumblers, the adventurers who, not unlike the ideal kicker, Lucifer, stir up dissatisfaction and seek to induce as many as they can in their own error.

This constant shifting from one place to another tends to destroy any interest in any institution as the one which a student may look to as his alma mater. This perpetual going to-and-fro renders almost impossible, even to the best educators, the cultivation of a distinctive spirit among their scholars, a characteristic which will mark them fellows of this or that particular school. Suppose a college or university unfortunate enough to be made up year after year of such a conglomeration of cosmopolitan, educational tramps, what possibility would there be even for the most energetic men to create and maintain among such a class the spirit of order, of public interest, honor, pride of their alma mater? None whatever. These college tramps, then, from whatever standpoint considered, are the pests of the college world.

As it is not sufficient for one who is well interested and aims at a reasonable reform merely to point out this evil and hint at no remedy, I will here add that the reaction against the distinctively American institution known as college tramps is to come from the parents, the college and the students themselves. Parents after judiciously choosing a college should wisely insist upon

their children remaining there in spite of the specious pretexts advanced by sharp boys, who say they want more sugar in their coffee and not so much rule. Colleges should act in concert with intelligent parents, train and tone down the unformed tastes of these students, cultivate among them the *esprit de corps* which will bind them together and attach them to the college. Vagrants should not be admitted, but should be left to esponse the pick and the shovel which they richly deserve. Lastly, the students themselves should try to curb their desire to see the whole world before leaving their teens. They should be mindful that the age of adventure and discovery has long since passed and that those alone now achieve something enduring and worth the having who are constant and persevering workers.

THE BEAUTIFUL.

A PHILOSOPHICAL DIGEST.

Classical beauty is, to my judgment, that reality, that perfection, that stamp or *cachet* which marks certain works of nature or of art of a superior kind, makes them live through the age and please men. Grecian statuary, poetry and architecture are wrought after certain lofty ideals and defined rules of art and will always please the cultured taste of mankind. This stately beauty is of an enduring kind precisely because it is orderly. It is opposed to the ephemeral, wild, so-called beauty of the latter-day school of positivists and *romantics*.

This supposed beauty is the product of genius not only unhampered by rules, but wild and undirected genius, a novel and extravagant something which pleases us for a time, but which can never stand the test of a century's criticism.

How pitiful the daubings and chiselings of some of our modern artists and the scribblings of our Zolas and Whitmans. What real and enduring beauty is there in their works!

I, for one, am not of those who think that beauty is something purely relative and subjective; that the beautiful is the ugly and the ugly the beautiful, according to one's digestion or depravity; but the beauty is objective, in the things themselves. And this position I claim is in most perfect accord with common sense and experience.

From daily experience we know that there are certain things which present such an arrangement of like and unlike parts that the very perception of the things thus harmoniously blended pleases us. Now, these are not said to seem beautiful to this one or that one subjectively, relatively; but are believed to be so absolutely, objectively, really, i. e., because they are in themselves so perfect. Such, for instance, are the human countenance, a musical concert, a picture, a statue in which there appear a harmonious distribution of colors and a symmetrical arrangement of parts.

Again, men have by common consent considered certain rules as

really necessary for the production of what is called beauty. The reason of these rules is so strong and so evident, that should anyone practically deny what all have affirmed, and pretend to be above these rules, he would be considered devoid of the sense of beauty. On the contrary, those who, by adherence to these laws, accomplish great works, win immortal fame. Now, such would not be the stubborn facts if the notion of beauty were a mental fiction purely subjective, relative and imitable.

I would claim that any work, even though produced by the most transcendent genius, but a work in which the splendor of order does not shine, is not and cannot be beautiful. And this would make both the test and the definition of beauty: *The splendor of order*. The beautiful, whether real or ideal, natural, artificial, or moral, though materially the same as the true and the good, yet differs from these transcendental attributes of being in that the beautiful is the object of the contemplative faculties alone. And this is the foundation upon which is based the definition of beauty here advanced.

The reasons of this definition may be thus summarily exposed. We observe from the analysis of the beautiful, as well as from experience, that the essential elements of beauty can be reduced to three and three only: 1st, *integrity* or *perfection* (for a being wanting in due perfection displeases us as a be-

ing in so far a deformity); 2d, *order*, i. e., due proportion; consonance, or harmony (for want of order displeases the contemplating mind); 3d, *charity* or *splendor*, i. e., the easy perceptibility of this integrity and order. Now, these three elements are aptly expressed in the above definition, which is, consequently, the right definition.

I may add by way of corollary that even beings that are simple in their essence, soul, angles, etc., may properly be said to be beautiful in so far as their faculties are in due subordination, and the acts of these faculties are elicited according to the laws which rule these beings. In this sense do we often speak of a beautiful soul, a beautiful character, angelic beauty, divine beauty.

—E.

COLOR.

Color is a property of light, in consequence of which differences in the appearance of objects are apprehended by vision. What, then, is the cause of color? We cannot distinguish color at night. The cause of color depends upon the number of light waves reflected from any object dashing against the retina of the eye. Color does not, therefore, exist either in the object or in the brain, or in the mind of the observer. It is an effect. For instance, there can be no appearance of a fire on a desert island where there is no eye within seeing distance.

Colors have the power of pleasing, as every one must have ob-

served that colors when brought together mutually set each other off to advantage, while others have altogether a different effect. Shakespeare, speaking of color, says: "I do fear colorable colors." Why do colors please? Because the union of several colors, taken as a whole in painting or in variegated flowers, becomes beautiful, or, in other words, is multiplicity harmoniously combined in unity.

The favorite colors are white, blue, red, yellow, green, and violet. White is the emblem of light, religious purity, innocence and faith, "whose white investments figure innocence" (Shakespeare). Red signifies fire, divine love, that of the creative power, and royalty. Blue expresses heaven, the firmament, truth and fidelity. Yellow, or gold, is the symbol of the sun, of the gardens of the gods and faithfulness. Now, my own favorite color is the green. Why? Because green is the color of spring, of hope and of victory, as the color of the laurel and the palm. It also reminds me of scenes in the Emerald Isle:

"Mountains that upward to the clouds
arise,
Odorous with thyme, wherever the wild
bees linger,
Jeweled with flowers of a thousand dyes,
Their petals tinted by no mortal finger."

Furthermore, the choice color is an evidence of taste, it may be somewhat difficult to ascertain it, because in the several parts of nature there is an infinite variety. However even in this variety, we may mark out some thing on which to settle. First, the colors of bodies

must not be dusky or muddy, but clear and fair. Secondly, they must not be of the strongest kind. Those which seem most appropriate to a good taste are the milder of every sort; for instance, greens, soft blues and delicate whites.

Color is also considered as productive of the sublime. Among colors, such as are soft and cheerful, are unfit to produce grand images. An immense mountain covered with green turf is nothing, in this respect, to one dark and gloomy; the cloudy sky is more grand than the blue, and the night more sublime and solemn than day. Therefore, in painting, a gay or showy color can never have a happy effect, when the highest degree of the sublime is intended.

—Peter Quinn.

DONATIONS TO MIVART SCIENTIFIC ASSOCIATION LIBRARY AND MUSEUM.

Rev. M. A. Dooling, \$5, also beautiful specimen of Irish marble.

Rev. F. F. Chouinard, \$5.

Mr. Thomas Ford, of Newport, Ky., has the sincere thanks of the association for the following: 16 volumes of Geographical Reports; 24 pamphlets of same, and 30 Geographical maps, all pertaining to Kentucky. The above are invaluable, and the association considers Mr. Ford one of its greatest benefactors.

Rev. G. M. Legris, \$4.

The stole used by Father Damien in his missions in Molokai was received recently from Father Conradi. Father Legris kindly presented the precious gift to the museum.



COLLEGE CHAPEL OF ST. VIATEUR'S.

ROY MEMORIAL CHAPEL.

The distant traveler on the cars or on the highways approaching the quaint little village of Bourbonnais will see, towering above the surrounding trees and spires, the gilded statue of the Sacred Heart, which crowns the college chapel of St. Viateur.

Beneath the shadow of the colossal figure stands the beautiful stone structure erected by the alumni of the college in the year 1889, to the memory of its saintly founder, Rev. Thomas Roy, C. S. V. The exterior of the building presents a church-like appearance, and, at the first sight, would be judged as such. It is constructed of sandstone quarried in the immediate vicinity and from the bed of the Kankakee River, which flows near by.

The building proper is four stories in height, in addition to which are the main tower and side turrets, making a total height of 125 feet from the base of the structure to the crown of the statue.

The facade is ornamented with chiseled stone trimmings, and shows to good advantage the beautiful memorial window, presented by the Society of St. John, the Baptist.

The interior, however, claims the greatest share of our attention, for herein lies the principal attractiveness of the building. Passing in at the main entrance we find ourselves in the large hall leading to the parlors, music hall and minim department, a cursory glance at

which will suffice on this occasion, as the desire to see the chapel is uppermost; so, wending our way up the grand staircase, pausing meanwhile to admire the interior view of the memorial window, we come to the chapel. Here we are captivated by the almost fairy splendor of the view. The flood of many colored lights streaming through the magnificent windows dazzle the eye, and we almost forget our first duty; the lighted sanctuary lamp, however, recalls for the moment the wandering gaze, and we kneel in silent prayer. On arising our attention is first directed to the three altars, each of which is surmounted by a statue indicative of its dedication; on the main altar is that of the Sacred Heart, on the altar in the east alcove, the blessed Virgin Mary, and on that in the west alcove, St. Joseph. The decoration of the altars is tasty and in keeping with the surroundings. In the rear the large pipe organ, towering up to the ceiling of the gallery, is presented to the view. It is a beautiful instrument, designed by Howland & Co., Boston, and presented to the college by Mr. Joseph Gregoire, of Lake Linden, Mich.

Extending our gaze, the Stations of the Cross meet the view. These are of handsome design, the productions of a French artist, and were purchased in Paris by the director of the college, Rev. Fr. Marsile. Each picture is an inspiration in itself, and were there no other orna-

ments, they would lend a rich tone to the interior. On either side of the Stations and completing the circle, are the stained glass windows, the chapel's crowning glory. Thirteen in number, they are as the jeweled setting of a gem. The representations in each are life-sized, and are as perfectly portrayed as in the original paintings. The blending of colors in the myriad of pieces composing the designs is so marvelously executed that we are lost in amazement at the art which produces it. If it is true that there are sermons in stones, much more eloquent are these silent figures—veritable sermons in glass. They are like the vision of heaven, a grand lesson of godliness.

Our favorite windows are the large ones immediately over the two side altars. The subjects here, "Christ in the Temple," and "Christ blessing the children," are particularly appropriate for a college chapel, representing, as they do, Christ's childhood and His love for the "lambs of the flock."

The portrayal of the Divine Child in the midst of the doctors of the Temple is soul-inspiring, and leads us back to the days when He was on earth attending to His Father's business.

"Christ blessing the children" is also beautifully executed, and represents the little ones grouped about the

'So mild,' that they have clustered at
His knee,
And nestled trustful looks on that kind
breast,
Which leans to-day on God's."

Leaving these beauties we come now to the colder realities—the design of architecture, seating capacity and minor details.

The plan of the chapel is unique, being a rotunda in form, with its high ceiling, supported by pillars, curving slightly toward the center where a triple coronet of domes rises to the height of sixty feet. In these will be painted Raffael's masterpiece, "The Dispute of the Blessed Sacrament."

The style of architecture is Byzantine. The walls are as yet unfrescoed, but the original design, which it is hoped will be soon carried into execution, contemplates an imitation-marble finish. The gallery in the rear is a projection from the body of the chapel and conforms with its circular shape. The seating capacity of both chapel and gallery is estimated at 300, although a greater number could be accommodated.

Mass is celebrated here each day for the students of the college, and many privileges have been extended to the chapel by our Holy Father.

Truly, the institution and its students are to be congratulated in the possession of this magnificent edifice. Happy, indeed, should be the favored souls who worship within its walls.

Let us hope that the piety

"Spotless,
Sinless, stainless, blameless Christ,

kindled here will never cease to cast a halo 'round their after life.

—R. F.

REAL WORTH THE PRICE OF SUCCESS.

A man may imagine he is a great individual—that he is much and can do a great deal. It must be easy for one thus to persuade himself, since so many do it, but such self-laudation does not make one great. A man will still be the same superficial egotist in the eyes of the world. If a person so inclined sees nothing great in studied effort after knowledge, or looks contemptuously on those who are aware that they have still much to learn, that fact does not make these patient workers less sure of success, nor does it lessen them in opinion of honest men, and surely it does not make anyone think for an instant that the one who contents himself with airing his ignorance and egotism is a smart person. No one is deceived but the one who follows such a narrow way of acting.

Such a course of acting is the best evidence of poor taste and bad judgment—faults too common among men, especially young men, who are so apt to be puffed up with a sense of their own importance—something, by the way, no other person can see, because it rarely exists in a boaster. It seems that nature will not leave a man absolutely destitute, and when she

deprives him of discernment and judgment, she supplies the want by a brazen cheek that enables him to assert himself and impose on a suffering public in a way that makes angels weep and devils tremble.

But the joy he feels at the sound of his own voice; the complacency he feels when he regards himself and pities others, help to console him, and he moves along through life without a thought of his foolishness, never realizing the void there is in his intellectual makeup. This excuse can be made for him, that he judges his qualifications by the highest standpoint he knows—himself—and though we blame the judgment, we must confess that there is some consistency in the conclusion.

Supposing then that one goes on life's stage with nothing but this little notion that he is great, that one is prepared to instruct and teach mankind, can we suppose for an instant that an intelligent public will be imposed upon? Will people accept the tinsel and trumpery of egotism for golden acquirements? No, indeed; and no criticism can be more bitter and humiliating than the judgment they will pass upon those who thus deceive them. How can men assure themselves of success when they know they are doing nothing to make it possible? The great men of ancient and modern times all worked the best days of their lives in preparing for the combat of after years. Yet there are many who can assure them-

selves that they know it all, and further effort is not necessary.

But they won't convince the world of this. The world always needs great men. It wants them now. Never, perhaps, did it need them more, and never were greater opportunities offered those who would wish to help their fellow-men in whatever field they may choose to labor.

Man was never so active, but he does not always go right; progress is the watchword, but progress is sought in material centers only; hence, all the false reasoning by which man would buoy up the wrong principles from which he starts. Can the man not prepared, detect and correct these? A man must be right himself before he sets others right, and the man that has not knowledge is not right; and without effort he cannot acquire knowledge, learning, hence he must ever wander without purpose and without success.

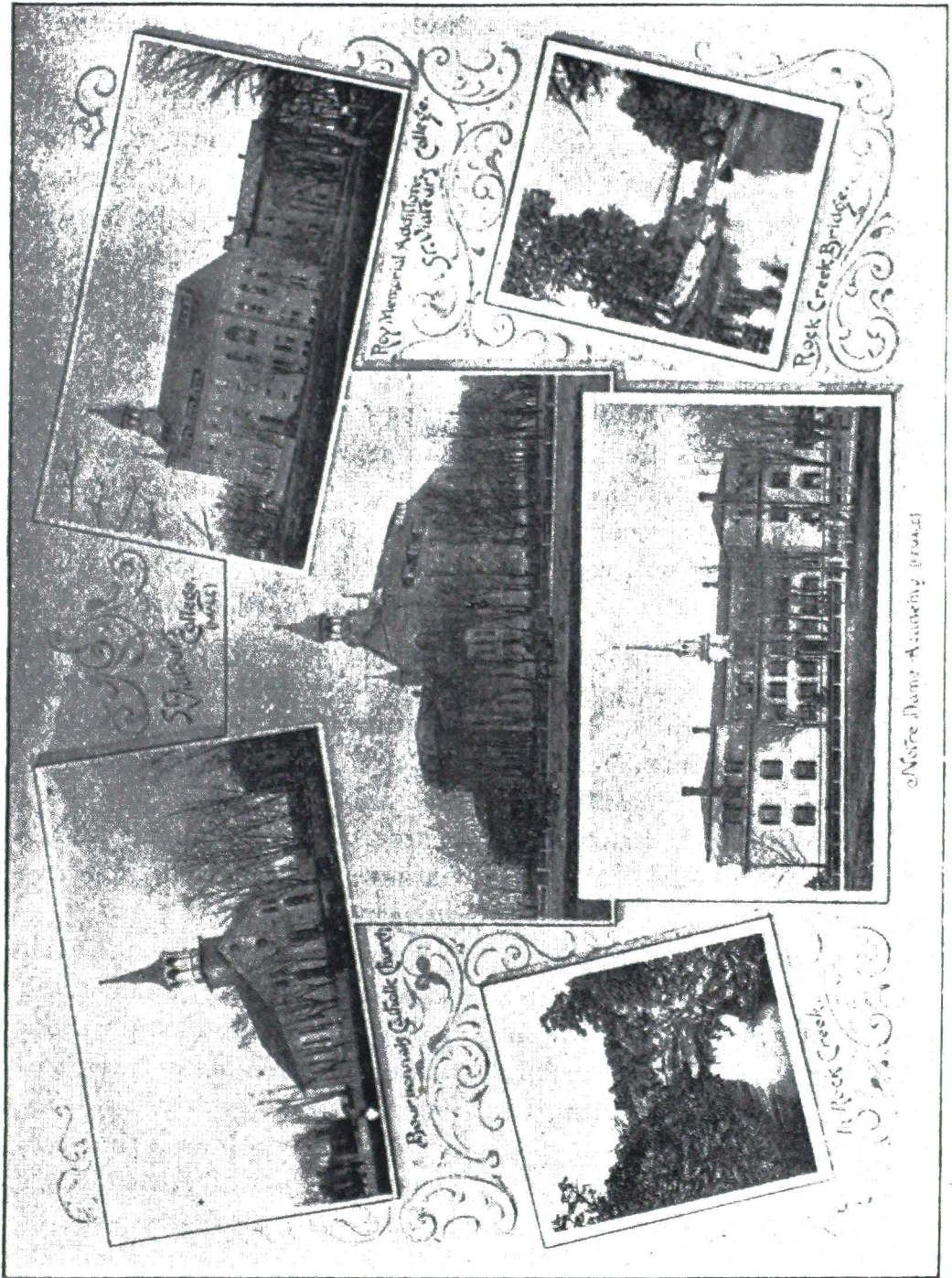
He who would do good must help man to reason rightly, he must be able to stem the current of sophistry that is eroding all the embankments of healthy thought and experience. It requires solid men, cultivated, studious, earnest

workers to do this. The superficial posing, shamming man may furnish amusement, but he will not inspire the confidence necessary to hold great places, to have responsibility laid upon him by a confiding people.

Why, then, should one deceive himself; wherein doth his talent lie, if no one but himself can discover it? It will not do to rest contented on the opinion one has formed of himself. If what a man effects does not of itself attract, he labors in vain with his tongue. He must persuade himself that only genuine merit wins, and he must endeavor to be truly great, if not by genius, at least by a noble character, which is incompatible with the little, narrow sniveller, that sees only evil in whatever is done by others.

Then he may rest contented in everthing, every one will testify to his worth. Above all he will feel within himself the assurance of something that is in him for good and the testimony of sincerity, honest of purpose is the best reward he can seek.

"One self-approving hour whole years
outweighs,
Of stupid starers and of loud huzzas."



REPORT OF THE PRESIDENT OF THE MIVART SCIENTIFIC ASSOCIATION.

F. A. MOODY.

In accordance with the requirements of the constitution directing an annual report from the President of the Mivart Association, I desire to exhibit in the following words, the condition and results of my term of office. The Association was organized in St. Viateur's in the year 1889, with our present Director, Mr. A. F. Didier, at its head. It soon attained prominence among the other organizations of the institution; first, because it was the only association of its kind; second, because energy and good will was the motto under which it labored. The objects of the organization are threefold; viz:

"To increase and diffuse knowledge pertaining to science."

"To establish and maintain a library of useful and instructive books relating to the Natural Sciences."

"To establish and maintain a Museum."

The first meeting took place in November, '89, the officers duly installed and all the preliminaries arranged. Great enthusiasm prevailed; this was characteristic of the succeeding assemblies.

The year '89 marked an epoch of advancement in all the organizations of the Institution. The Mivart was not an exception.

The second year was entered into with the same spirit of enthusiasm

and energy, which continued until the second term, when, on account of internal misunderstanding and a want of external confidence, the meetings were dispensed with for the year.

Understanding that such an institution as St. Viateur's could not fail to appreciate our Association, Mr. Didier accepted the position of Director, and gathered the chapter members who were attending, the Mivart once more assumed its place in Society Hall, based upon the strong foundation, of experience, viz. the success of the first year and the failure of the second. At the first assembly the rules and by-laws were perfected. The second witnessed Rev. E. L. Rivard, before the Association. He spoke on "Religion not opposed to Science." It was a good beginning. It seemed our success was assured. The kind words, the appreciation of our efforts and the hearty support aroused the Association to renewed energy—to greater endeavors.

The Association thought that the active and honorary members should be brought in closer union. A certificate of membership was agitated before the assembly, and finally, amid great applause, the one presented by the Committee was adopted, as was also the seal of the Mivart, which is attached to the certificates and documents.

The papers which were read before the Association, all of a scientific nature, showed careful preparation and deep research. Some that

I recall are "Crystalization," "Manner of Ancient Warfare," "Explosives," "Shells," "Museums" and "Aurora Borealis." Besides these many experiments were had.

The subjects, nearly all of which were new to the members, when brought out showed an excellence that could come only from diligence and care. Our library has been greatly benefited by a number of new additions to it, thereby giving greater scope for the treatment of our papers. On the Association's table we have eight of the leading scientific papers published, thus keeping us posted on the leading questions of the day. Our museum has been enlarged by many new specimens and curios. We take occasion to tender our sincerest of thanks to the many kind friends who have assisted us in the furthering of the work we have taken upon ourselves.

I dare say the Mivart Association was never in a better condition. The tone of the chapter was greatly elevated by admission to membership of our worthy President and Faculty. Mr. H. H. Ballard, the president of the National Agassiz Association, is also a member, whilst from England we have tidings from St. George Mivart, our patron, gracefully acknowledging the reception of the certificate, and thanking us for the honor conferred upon him.

Our aim to acquire knowledge is being reached. The establishment and maintenance of a library is car-

ried out. The present museum is certainly an improvement upon the former. The preparation of papers has advanced the individual knowledge in science. Hearing them read, the association has been instructed.

These are the doings, conditions and results during my term of office. We have worked hard and unceasingly. I desire to extend heartfelt thanks to the members of the Association for the kind treatment and hearty support they have bestowed upon me.

Again, and in behalf of the Association, I desire to thank all those not members who have, in any way, aided us; we shall keep them in grateful remembrance as benefactors.

VITORIANA.

—Easter.

—Ha! Ha! Ha!

—Tea or coffee?

—April showers.

—No more 5 o'clock study.

—Who had the evergreen lozenges?

—Did you see the turkey go by?

—Now, Sully, suppose you were a chicken thief—

—"I think I shall have to put on spectacles to see that joke."

—Some new material has been found for the sausage foundry.

—Without any *bright marks* to leave behind; they started for the *Fair*.

—Did you see that new plug hat? It is not coming out again till June.

—“Mac, let me take your cleaver.” The cleaver came into use that night.

—“Two gentlemen of Verona” were well received by the Juniors. Call again.

—Mac got the nightmare and wanted to treat the crowd, but Dan wasn't in it.

—The big scorer from 43d st.: “Bughouse to bat and Electric Light on deck.”

—Only a few students went home for Easter. Many would have liked to go though.

—Ed could not escape the retreat by going to the infirmary. Get your soul well first.

—It is hard to tell whether some men are coming or going—when their hats are off.

—Say, Barnum, lets have a puff. I'm going home, to-day. But he didn't go that day.

—Why do some people resemble the wind-mill? Because they have a wheel and its always turning.

—The Court and Universe got away for a short trip, but the poor Roman soldier did not connect.

—Mr. Powell, the photographer, took a fine view of the college front recently, and now we may expect a bird's-eye view of the college and surroundings.

—“I don't see why we can't go to the cemetery to meditate.” Yes, Bill, there is a good view from the graveyard.

—The next thing in order is the visit of Most Rev. Archbishop Fabre of Montreal, Can. He is to be here May 2nd.

—Rev. E. L. Rivard spent a week at Easter visiting friends in Michigan. He returned looking the better for his northern trip.

—The illustration of St. Viateur's College, which appeared in the March issue of the JOURNAL, was the building as it appeared in 1874.

—One of the good things being done is the erection of a fountain in the front of the college. This will add materially to the already beautiful front.

—To scratch a man, tear his clothes, break his watch chain and then steal his trunk seems to be adding insult to injury—yet that is the way some are treated.

—Many of the students have signified their intention of entering the oratorical contest, and from present indications the number will be the largest that has yet competed.

—Arbor Day was duly observed in making some necessary improvements on the college grounds. The students very generously helped in every way, so that a big day's work was done.

—Five Juniors, with their usual confidence and a base ball mask,

went to play the Minims the other day; but it was a case of David and Goliath—the Philistines returning with the following reputation: 46 to 15, in the Minims' favor.

—*A large comedy*: 1st act. An individual comes forth after using up all the arts of the toilet. He's all dressed up. Act 2nd. Just as the individual passes out the door some one in the upper story spreads a carpet filled with gatherings of six years, all over him. Act 3d. Grand *ha, ha* by the Juniors.

—Bro. Cregan, who has been pursuing his theological studies at the seminary will be ordained on May 3d. First orders will be conferred at the Cathedral by Archbishop Feehan, and priesthood by Archbishop Fabre, on the occasion of his visit to the college. We congratulate the Rev. Bro. on his merited promotion.

—Prof. C. E. W. Griffith is to give a grand entertainment at Central Music Hall, Chicago, May 4th, for the benefit of the Little Sisters of the Poor. Representative pupils from his many classes will furnish the entertainment. The college classes will be represented by Messrs. Bissonnette, Elwes, McCarthy and Moody. If the choice has been as well made in other classes the professor can give a most excellent and profitable entertainment, one worthy of his ability as a teacher, and of his truly Christian charity.

EXCHANGES.

The *Buchelite* is, as usual, full of able articles, on important subjects.

* * *

The *College Review* has a sound article on "The Stability of our Government."

* * *

St. James Alumni *Journal* of March is at hand with a choice assortment of good reading matter.

* * *

Although small in size, St. Mary's *Sentinel* stands high in the college world. May success ever attend you, is our wish to the *Sentinel*.

* * *

We are pleased to notice the continual improvement of the *Atlantic*. Among the praiseworthy articles in the last issue is, "Partyism, alias Corruption."

* * *

The "American Idea of Education" is ably treated in St. John's University *Record*. The other essays, although not so good, are entertaining and instructive.

* * *

"Maryland's Great Men" is the subject of a good composition in Mt. St. Joseph College *Journal* for March. The *Journal* is a fit exponent of the great institution from which it hails.

* * *

The *Young Eagle*, edited by the pupils of St. Clara's Academy, is, in all respects, an excellent journal. Its reading matter is adapted to

both the school-boy and the advanced student of literature. "Lessons from Homer," is a well-written review of the "Iliad," and is an honor to the writer.

* * *

The Penman's *Journal* is a paper devoted to the art of penmanship. It gives the most improved methods of writing, and should be in the hands of all who would excel in this important branch.

* * *

The *Portfolio*, of Hamilton, Ontario, is not up to the standard for a college journal. There is not a creditable article in the last issue, judged from a literary standpoint. Be ambitious, friends. We would like to see more thought displayed in your columns.

* * *

The March number of The Center College *Cento*, is an exceptionally good one. Among the monthly essays, "Is Eloquence a Dream?" is by far the best. The writer shows the power of eloquence, for both good and evil, in a style most elegant. We advise students of oratory to read this treatise on the subject.

* * *

The last issue of the Niagara *Index* has arrived in good season. This number has a timely editorial entitled, "Composition and Elocution," in which it is shown that we cannot fully reap the benefit of one without the other. The editorial department is good, as it contains sound and choice matter.

The end of "Plagiarism," is the subject of a short but complete article in the March *Crescent*. The plagiarist is the greatest enemy of the real literary man. He discourages real merit, and brings contempt upon himself. At best he is but a coward and a sneak.

* * *

The High School *World* thinks our matter "is too heavy for anybody but a professor to wade through." The *World* certainly avoided this fault, in its last issue, at least, for its pages were covered with rubbish that would bring disgrace to any paper having literary pretensions. If the present number is a specimen of its ability, we wonder not at its wild assertions. The *World* has room for and sadly needs improvement.

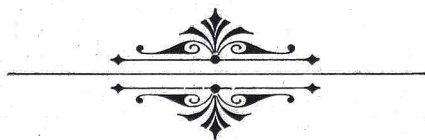
BOOK NOTICES.

"The Reasonableness of the Ceremonies of the Catholic Church." (Chicago: Benzinger Bros. Price, 20 cts.)—is the title of a very opportune work, by the Rev. J. J. Burke, Chebanse, Ill.

No stranger entering a Catholic church can help being struck by the grandeur of the ceremonies employed during services. Still these ceremonies are hardly ever understood, and are often rated as meaningless if not an evidence of idolatry. Persons so thinking ought to read this pamphlet. Catholics ought to read it that they may be able to speak more intelligently on these rites.

Following the above came "Reasonableness of the Practices of the Church," by the same author. The writer pursuing the same plan followed in the first work, shows the origin and significance of the "practices;" proves their worth from scripture and tradition, and

upholds them in a way capable of convincing the most skeptical. We hope the writer will win the support and encouragement he richly deserves, that by such success his gifted pen may be prompted to other efforts.



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