

THE VIATORIAN. 6185

VOL. XI.

No. 1.

ABIDE IN ME.

I wonder if the morn will ever rise
 When my tried heart can rest at peace in
 Thee;
 When all the voices of the earth and skies,
 And all the music of the murmuring sea
 Shall ever come to me
 As love's own melody.
 There have been moments, beautiful as day,
 When touched by silver light the constant
 stars
 Have faded into heaven's blue away,
 And, clothed with roseate light, the scars
 Of sin and death and night
 Have changed to spotless white.
 So, so the magic of Thy kindly hand
 Works wonders still in every land and
 sea,
 And cloud and wreck shall not forever stand
 Between my trust in Thy dear love and
 Thee;
 For e'en through death I see
 Thy love's own destiny.
 All that the Father gives will come to me,
 What I have lost His angels still will find,
 And through the changes of life's stormy
 sea
 Love's hidden treasures round my temples
 bind;
 So, so, abide in me,
 And I, for aye, in Thee.

W. H. THORNE.

REFUTATION OF ONTOLOGISM.

Ontologists are those philosophers who believe that the mind of man by its very nature has a certain direct consciousness of God's existence. They do not all openly affirm that man by his natural faculties is able to see God

face to face, to perceive Him as He is in Himself, or to have a direct intuition of His essence. Indeed they could not say so without exposing themselves to ridicule and to the charge of contradicting the Christian creed which they profess. What they mean, is that man's knowledge begins by some dim perception of God considered not in His essence, but in His relation to creatures. The germ of ontologism thus explained is found in Descartes' "*Principia Philosophiæ*," in which he says that "the idea which we possess of an infinitely perfect God could not be produced in us but by that being Himself." Malebranche developed this germ into a philosophical system, in his celebrated work "*A Search After Truth*;" he tells us that the human mind knows all things save its own existence, through the ideas it forms of them; these ideas are occasioned by sense impressions, but they are not the mere results of sensations, nor are they product of their own mutual activity; they are perceived in God who is immediately present to us. He is, so to say, the sun in the midst of the world; in the world of thinking, created spirits, and only inasmuch as He pours out the light of his eternal ideas upon our minds, do we see the truth in Him, who is the first truth, the prototype of all things and all thoughts that are true. Since Malebranche no one has defended ontologism more vigorously than Gioberti in his

introduction to the study of philosophy. He represents the immediate intention of God which he believes to be natural to man's mind, as a direct perception of *God's influence* upon the world. Consequently the starting point of all human learning is in this judgment "*ens creat existentias.*" By "*ens*" he understands the self-existing divinity; by "*existentias*," creatures, which he does not call "*ens*," because they have no independent being of their own, but are dependent upon the creative act of their first cause. His opinion consequently is, that *our* first intellectual act is a direct intuition of God creating the world.

Another and milder form of ontology is found in Rosmini's *Theosophia* or in Ubaghs' *Theodicea*. Rosmini holds that the idea of being, which, according to his theory respecting the origin of ideas, is innate in us, must be nothing else than the idea of God, the creative cause of finite beings. Ubaghs thinks that we are born with the idea of the infinite God, and that this idea in the beginning is unformed but becomes formed by our reflection, to which we are led by our education in human society.

Similar views on our natural knowledge of God are defended by Marét in his essay on pantheism; by Gratry, in his work on the recognition of God; by Fabre in his defense of ontologism, and by others in France, Belgium, and Italy. Notwithstanding the wonderful ingenuity which these authors exhibit in support of their hypothesis, we must, in the interest of truth, lay down the following thesis: *The immediate intuition of God, as held by*

ontologists, is beyond the reach of man's natural understanding. That the human mind is able to rise from the knowledge of the finite things which surround us, to a certain though inadequate knowledge of God, the first and intelligent cause of the universe, was unanimously asserted by Plato (348 B.C.); next, by Aristotle (322 B.C.); by St. Augustine (420 A.D.); by St. Thomas and the long series of scholastics; by Lord Bacon (1626 A.D.); by Locke (1704 A.D.); and by all genuine philosophers of the present time. In stating the above proposition we admit with ontologists, as a fact of Christian revelation, that all men who die in the grace of God, shall in heaven see Him as He is, and they on their part, admit that the beatific vision reserved for the servants of God, is not for the natural endowment of human understanding, but the supernatural reward of living faith; consequently, to explain the possibility and truth of this vision does not belong to the domain of philosophy. So far we are at one with our adversaries. What we have to prove against them is that God in his relation to creatures cannot be the object of our direct intuition on earth. The first reason for which we assert this, is drawn from our internal experience, and the direct intuition of God in His relation to creatures is a natural endowment of the human soul. We certainly must be able, by mere reflection, to become with the greatest facility, perfectly convinced of the fact that we are in God's presence and no thought should be easier to us than the thought of God. However, this is not so. *Ef-*

fort is required to raise our mind from things visible to their invisible first cause.

Even those who are perfectly convinced of God's existence may live hours and days without thinking of Him. Nay, at times doubts may arise in their minds against their faith in God; and how can they put off these doubts? Not by mere reflection certainly, but either by dwelling upon the strong reason for which God's existence is immediately evident, or by calling to their minds certain practical maxims, the reasonableness of which has been once understood, and with which the doubt of God's existence is incompatible. Every well instructed Christian knows that the existence of an all-wise, all-powerful, and infinitely good God is a fundamental dogma of christianity; moreover, he has satisfied himself about the *reasonableness* of adhering to the truth of christianity. After this it is a practical maxim with him that a willful doubt about God or His attributes is a serious sin. Appealing to this maxim he rejects the doubts against God's existence as unreasonable sophistries. This is a reasonable process, and corresponds to a palpable need of the believing mind; but on the ontologistic hypothesis such a need would not arise. If we examine a little more deeply into our subject we find that the conflict between experience and ontologism has its root in the very nature of the human soul; this soul is neither an outgrowth of matter, as materialists would have us believe, nor is it a pure spirit, that is to say a thinking and free being, altogether independent of

matter in the exercise of its natural functions. Man's soul is a spirit organizing and quickening matter. The *fact* that our soul cannot exercise its vegetative and sensitive energies except in a material body and by the help of material organs, sensibly reacts upon its spiritual faculties of understanding and free will, although the acts of these faculties considered in themselves are not organic acts. The conclusion drawn from this state of things—the fuller discussion of which belongs to philosophy—is this: Man's mind has for its immediate and direct object, only such things as can be perceived by the senses; it can arrive at the knowledge of immaterial beings only by reasoning and by faith in reliable authority. Convinced of this, Aristotle uses language which implies that it is as impossible for man's mind left to its natural resources to have a direct perception of spiritual things, as it is for an owl's eye to find delight in the rays of the midday sun. Experience fully verifies this conclusion; for in order to explain things not accessible to sense perception we constantly have to resort to illustrations drawn from the object of sense. If then no spiritual thing is directly accessible to our mind, how can we have an immediate vision of God, the infinite spirit? If there were any truth in the ontologistic hypothesis such a direct intuition of God would be natural to us, for the ontologists say that we directly perceive God's relation to creatures. Now, it is evident that a relation between *two* terms cannot be directly perceived, unless *each* is the object of direct perception. No wonder

that a theory so inconsistent with experience and with human nature, is also inconsistent with itself.

Ontologists say that we immediately perceive something of God, yet we do not immediately perceive His essence. In this there is a contradiction, for in God, as the ontologists willingly grant, there are no accidents. His essence is absolutely simple; it is therefore impossible to see anything of Him immediately without seeing His essence; from this conclusion ontologists recoil, and rightly, for it is opposed to revealed truth; but it logically follows from their hypothesis, and therefore that hypothesis must be rejected as false. Nor can the reasons which ontologists bring forward to support their theory, move us to give a more favorable verdict on it. It is true that every Christian, nay, every monotheist who understands his position, has a genuine idea of the infinite. His idea of the infinite is not a merely negative one, as Sir William Hamilton would have it; he does not only know that the infinite is altogether different from the finite; he knows something *positive* about the attributes by which it is characterized. But from this it in no way follows that the representation of the infinite by the human mind, has its origin in direct intuition; on the contrary, from the fact that our idea of the infinite expresses its object not in a purely positive way, but by the help of negation; it is evident that not the thought of the infinite but the thought of the finite is the most natural to our mind. Why is it that when we speak of God, who is pure reality, or so to say, pure affirmation without

negation of perfection we speak of Him in such a way as to determine His perfections, and at the same time remove the limits of these perfections, call Him infinitely wise, infinitely powerful, and so forth?

No other sufficient reason can be given save this: That the power, the wisdom, and the other positive perfections of creatures, which we predicate of God, are directly known to us only within certain limits. We first think of the finite things according to their own being, not paying attention to their limitation, then comparing the less perfect with the more perfect finite beings, we become aware of their limitation; finally, thinking of all possible finite perfections united in one being, and denying all limitations which are necessary to them in finite beings, we form a *negativo-positive* concept (as it is called), of the infinite. In this manner we do really think of the infinitely perfect being, although we think of it in a very inadequate way. Now, it is true that such an idea of the infinite cannot be got from finite things by mere abstraction; nor can it be arrived at by *one* step of reasoning, but it can be reached by a *chain* of lawful reasoning from certain premises; and this is what we have to make clear.

For the present it may suffice to indicate the principal links in this chain: Things produced suppose a first unproduced cause—an unproduced cause exists by virtue of its own essence, or is self-existing—there can be but *one* self-existing being—the one self-existing being must be the source of every possible being; in other words, it

must be infinitely perfect, otherwise the total first cause of all contingent being would be less perfect than the effects which it can produce. Now for human cognition to be true, it is not necessary for an antecedent to be known before a consequent. I may first come to know a book, and thence proceed to learn by inference the existence and character of the author; or, I may just come to know the author and thence infer the nature of the book. In either case my knowledge of the book and the author can be true. It would only be false if it were to represent to me the book as the cause of the author instead of the author as the cause of the book. The requisite of truth alleged by Gioberti is not the requisite of truth in *generat*, but that of *perfect truth* which comprehends all *possible* truths, and this exists nowhere but in the divine intellect. To have truth in general, it is not enough that everything mentally affirmed is what it is affirmed to be. It is necessary that the order of *mental affirmation* follow the order of *real existence*. From the fact that God is man's last end, it follows that the human soul at sometime or other, at least after death (in the case of one who dies before attaining the age of reason) must come to some knowledge carrying with it a natural tendency of the will towards God. But it does not at all follow that man from the beginning of his existence must have the actual use of his intellect, much less that the first acts of his intellect must have God for their object. In a certain sense it is true that God alone is intelligible by himself. His is the

only existence which is essential, which cannot not be; or in other words, He alone is the reason of his existence in his own essence. In all creatures actual existence is not necessary, but only contingent existence; or in other words, the essence of creatures considered in themselves are merely possible things, only existing on the condition of God's creative act which is not necessary but free. However, this truth is of no force to prove that really existing creatures cannot be known but in God. A creature which really *exists* is *really* distinct from a mere *possible* creature. It is not a *pure* essence but a *created* essence, and therefore has an existence of its own, distinct from God's existence, although it owes its existence to God's free creation.

Now as intelligibility results from existence, so from an existence distinct from God's existence there must result an intelligibility distinct from God's intelligibility, although God is the efficient cause of the creature's existence and consequently of the creature's intelligibility. Properly speaking, there is, as St. Thomas rightly affirms, but *one being* which is necessary, eternal, unchangeable, viz: God. If we say that the universal attributes of created things are necessary, eternal, unchangeable, we mean simply that God is the necessary, eternal, unchangeable source of all kinds of possible things which we express by universal ideas, and that consequently these things are understood by God necessarily, eternally, unchangeably, as imperfect imitations of His own essence and produceable out of noth-

ing by His infinite power; hence we may say that universal attributes, or in other words the objects of universal ideas, are *negatively eternal*, but we may not say they are *positively eternal*. A thing is positively eternal if it exists by its own essence, unchangeable, without beginning and without end. It is *negatively eternal* if, as a thinkable, conditionally existing object, it is not limited to a certain time; thus the object of the universal idea *man* is *negatively eternal*, because no possible time can be given at which, by the power of God, that idea might not be verified in one or many individual men. The human mind is obviously capable of forming such a negatively eternal idea. Perceiving with our *senses* an individual thing, we at once grasp with our intellect that which *is* or at least *may* be to many such individual things; this we do without penetrating into their individual constitution. It is therefore a baseless assertion that the formation of universal ideas is conditioned by a direct intuition of God.

Pantheism with all its absurdities and errors must speedily follow in the wake of reasoning deducted by our ontologistic friends. Hence we conclude as we began, by stating that *the immediate intuition of God as held by ontologists is beyond the reach of man's natural understanding.* E. M. L.

STANDARDS.

DEFINITION AND RELATIVE FIXITY.

Standards generally, but especially in literature, are those productions in

which are fully realized the higher laws of art, and which consequently serve as models, types, or ideals for the inspiration of successive workers, and for the elevation and betterment of all the admirers and lovers of the true and the beautiful.

Standards are like stars and suns—some are fixed and stationary, and others are variable; some twinkle dimly from etherial heights inaccessible; others beam lustrous and warm immediately over our heads.

True moral standards are distinguished by that changeless permanence and serene restfulness which characterize the ends, the order, the eternal verities to which they are related and upon which they rest. On the other hand, purely literary standards shift—they are sometimes higher, sometimes lower, because they are, to a certain extent, a matter of æsthetics and are regulated by the fancy and caprice of both the writer and the reader. Thus in the sphere of mere intellectuality there is often a sinking below what is commonplace, and again, a determined effort to rise to the excellent. The moral status of intellectual work is rather to gravitate toward what is best, to discover new fields and create new and higher standards of mental achievement. Therefore, in the matter of literary and of artistic or scientific standards, there is true objective and subjective progressiveness, evolution, advancement, or development.

GENESIS OF STANDARDS.

It will readily be perceived that such standards do not fall ready-made

from heaven, as do moral standards; that their genesis is of a far different kind from that of the divinely appointed order of moral doing.

Literary standards are of slow growth, they are the results of the heroism of patience, and self-sacrifice. Genius in this does much; but, infinitely more is accomplished by persevering study. Providence, in shaping our lives and the destinies of men and nations, helps our ablest, our purest, and best efforts. Then appear those noble productions—which seem a new creation—which really had been gathering and forming for ages, until one strong nature, charged with it all, voices it to the world in a cadence of song or thunder of eloquence which remains for all time the comfort, delight, and inspiration of mankind.

NATURE OF STANDARDS.

Coming to speak of the nature or of the character of standards, I would say briefly that they must have true greatness, *i.e.*, greatness of intellectual strength and of moral helpfulness, not of moral destruction. Again, it is not the recognition which the world gives, that makes a literary production great and raises it to the rank of a standard; this recognition but confirms the subjective or inherent worth of the work itself. If this merit be lacking the world will soon take back its praises and bite its lips. Intellectual strength and gracefulness may sometimes be married to and marred by moral depravity, in which case the result is all the more dangerous, as is evidenced by the works of Voltaire and Zola; and, on a smaller scale, by

the productions of smaller minds, our cheap novelists, our poets of the Whitman stripe, and our unclassifiable infidels of Pope Ingersoll's school. The works of this race of writers are not standards, for they lack the spiritual upbuilding power and have only the helpfulness of destruction. They will not live. They soon disgust the world with the atmosphere of moral decay and death which they cause.

USE OF STANDARDS.

What are the uses of standards, and who reads them anyway? The use of standards is as that of the lighthouse, to guide by illumining, thus enabling the sailor on literary seas to sail on in safety and with pleasure, enjoyment, intellectual refreshment, and delight, and not be shipwrecked. In a word, to be brief, less figurative, and more practical, standards spur us on to nobler thinking and doing. Man acts his thoughts, he thinks what he reads. Hence the already very adventurous career of our young novel-friends on the one hand and the humble, quiet, unassuming, and grandly useful lives of those best servants of God and of man, the teachers of mankind, the defenders of nations, the hospitalers of the world. They are the ones who read the true standards, who are by them intellectually enlightened and inspired, and spiritually strengthened; they issue from their communings with mankind's best minds, girt with new strength as though they had been wrestling with the angel of the Lord, and beaming with unearthly light as though they descended from some lofty summits with saving mes-

sages for the world. They deliver their messages and the world is made better for their having lived in it, spoken of it, taught it, moved it, softened it, civilized it, saved it. Such are the uses of standards.—*By a member of Prof. W. H. Thorne's Criticism Class.*

VALEDICTORY.

DELIVERED JUNE 22, BY MR. THOMAS LYONS.

Your Grace, Rev. Fathers, Professors, Fellow Students, Ladies and Gentlemen:

It was but a few months ago that we left home, friends, and all that is dear to us, to attend college. With many of us, the first few weeks were mixed with gloom and a longing for the sweet joys we left behind, because the childish ideas which we had formed of the joys and beauties of college life were so extravagant. But soon we became acquainted with our fellow-students and teachers, and then our attacks of the blues were soon cured by the gentle and soothing remedies of true friendship and the enlightened direction which afforded us contentment and even happiness.

The history of those eventful days, with their small admixture of college adversity, we now gladly recall, and shall ever hold as the most precious of souvenirs.

First, then, came the call to class; the bell, the voice of the prefect, the teacher, all had for us something of the unusual, the awful, the overwhelming. But at every ringing of the bell, at every call to class, some new and pleasant feeling gained a firmer hold upon our hearts, till at last we hailed

with joy each summon to recitation.

As time went by we found that the more we studied and the better we behaved the more agreeable our superiors seemed to us, they being no longer the domineering, cross, old pedagogues we had formerly imagined. When we went out at recreation time we were free to take part in the amusements afforded by the campus, and we soon found in our fellow-students as good friends as the boon companions of our boyhood from whom it was so hard to part when we left our distant homes.

When the first reading of the notes took place, what feelings of joy and exultation sprang up within our breasts as our names were placed upon the distinguished list, or better still if we were fortunate enough to carry off a medal! With what eagerness did we wait for the next issue of the *College Journal* that we might show our parents and interested friends that we had made at least one mark in our studies. The old feeling of indifference and apathy was entirely replaced by emulation which the thoughts of our loving parents and dear friends at home inspired in us. So strong by this time did our attachment for our dear Alma Mater become that after the Christmas holidays we were glad to return to our retreat—to our dear friends and tutors, away from the busy world with all its vexations and tribulations, and once more renew the struggle for mental superiority. Many of us have not only returned at the end of the holidays, but at the end of each vacation have hastened hither, since we first set foot inside the threshold of St. Viateur's. Such is

the happy, contented life of the zealous student. Such has been the case with the class of '93.

Our occasional misunderstandings with one another have been trivial and invariably settled by parley. But our differences with our superiors, being more important, had sometimes to be settled in a more formal way—that is, by writing, which process generally convinced us that we were corrected for our own good and taught us to love more than ever those whom we had offended.

To the direction of our prefects of studies we owe our advancement in knowledge, and to our beloved director we owe our love of virtue, and in a great measure, our ability to practice it.

Our life here has made us so attached to this spot that the only pain we experience here today is the thought of leaving it, may be, forever; for who can judge the future?

The college, the campus, our friends, and above all, the self-sacrificing religious, the fathers and brothers, seem inseparably linked with our life and happiness; and now, when we leave these scenes, how can our happiness be complete?

Hard by lie the recreation grounds, the scene of so many interesting tournaments, especially of the great national game, in which the reputation of the sporting department has been so often and so gloriously upheld by the invincible "Shamrocks." Above us is the study hall, the treasury in which we enriched our minds, and where so many hours of hard and earnest labor have been passed. Near it are the

class rooms, the arena of our intellectual struggles and victories. Yonder is the chapel, where we were instructed in the most important part of our education, viz.: in religious theory and practice, and where we offered up fervent prayers invoking the blessings of heaven upon our relatives and friends.

In this very hall, dear friends, how many pleasant hours did we not spend during the winter months, when the inclemency of the weather prevented us from enjoying the popular sports and pastimes. A few steps would take us to the refectory, and tell me, where did we ever enjoy a good meal better than in there? Should I omit the woods, with their many pleasant afternoons and even whole days of picnics, and the beautiful Kankakee to which we all eagerly repaired when the prospects of a swim or a boat ride were good? Where will we ever slake our thirst with better and more refreshing draughts than the limpid, sparkling water of the many springs that line the banks of the romantic river? Find me a spot as delightful to while away the hot, sultry afternoons as yonder shaded woods in the midst of a group of friends, talking and laughing the free hours away! When shall we again wend our way through the picturesque ravine, clinging to its sides or climbing its high walls, in search of fragrant flowers.

Ah! if life could be always thus! But alas, it cannot be! As we stand here today a feeling of sadness which we cannot repress comes over us, when we realize that we are gazing for the last time on these hallowed scenes and that, bidding adieu to happy boyhood

years, we are about to tread the rugged paths of manhood, with all its cares and difficulties.

A few moments more are left to say that word which launches us into the busy world and tears us away from our juvenile sports, our class associations, and our college joys. Without being over-confident we can say that we are prepared to battle with the world, for we are armed with the chosen weapons, knowledge and a solid appreciation of virtue, provided by our Alma Mater; weapons, too, of which we will take the greatest care, and make judicious use, never allowing them to rust or spoil.

Farewell, then, dear scenes of our college days; scenes ever filled with sweet memories of a peaceful, happy youth! Oh, dear Alma Mater! thou hast been a tender nurse; thou hast enabled us to meet unflinchingly the stern prospects of our future life, and hast instilled into our hearts principles whereby we may conquer misfortunes and trials and persevering in the paths of justice and religion, achieve all that is good and noble.

And when in future years we again visit thee, may God grant that thou mayest be among the very first institutions of this great and glorious country!

Farewell, dear Alma Mater, abode of peace, and cherished solitude forever peopled with our dearest memories!

Farewell, dear companions of our college life; friends of these many happy years and fellows of our youthful tasks and sports!

Farewell, dear teachers and pro-

fessors! Farewell, beloved directors and superiors; farewell, and may heaven shower its choicest blessings upon your heads! Farewell!

ORATORY—THE BEST FORM OF AMERICAN LITERATURE.

Eloquence is indeed one of the most noble and dignified powers that nature has given to man. It is by this means that orators have swayed the hearts of their fellow-men, have passed the scepter of power from hand to hand, and have changed the destinies of the most powerful nations of the earth. It is in this field of literature that America has culled her most beautiful and precious laurels. At the dawn of her existence America was inert and inactive, but when she began to feel the hand of oppression pressing heavily upon her, when unjust and tyrannical laws were imposed upon her without reason, then some of her earnest and enthusiastic citizens came forth from the multitude to address the dutiful members and liberty-lovers of America, and to infuse into them a strong and ardent desire to encounter the British power in a mighty struggle and break all connections with the mother country and "assume among the powers of earth the separate and equal station to which the laws of nature and nature's God entitled them." This period, full of excitement, was well suited for the development of oratory. All the circumstances and the necessities of the times helped in a great measure to elicit from those who were in any way

talented for this calling, their brightest and best efforts. The revolution, as it has often been said, was fought by the busy pens as well as by the glittering bayonet. What a sublime moment in our national existence to hear these patriots displaying all their grand energies, and like the war-blast of trumpets arousing their countrymen to arms. Among the first who appeared in defense of the American cause we see Patrick Henry, the "forest born Demosthenes," and James Otis, surnamed the "flame of fire." These were shortly followed by Clay, Calhoun, and Daniel Webster. Although Henry was perhaps the greatest *orator* of our country, still the greatest *speech* delivered on our soil was that of Webster in reply to Hayne. Speaking of Webster, Parker says: "Since Charlemagne, I think there has not been such a grand figure in all Christendom. His massive, Herculean frame, his deep black eyes, his sonorous voice, and his heavy step, all added to make him appear the grander and more impressive."

Most of his eulogists have been fond of comparing him to Burke, "the English star." The only difference between them was that Burke had been endowed with a talent of the highest order, while Webster possessed a rare genius. "Where Webster reasoned, Burke philosophized; where Webster was serene, equable, and ponderous, dealing his blows like an ancient catapult, Burke was clamorous, fiery, and multitudinous, rushing forward like his own 'whirlwind of cavalry.'"

"Webster was the Roman temple, stately, solid, and massive; Burke was the Gothic cathedral, fantastic, aspiring, and many colored. The sentences of Webster rolled along like blasts of the trumpet on the night air; those of Burke are like the echoes of an organ in some ancient minster."

It is true that we have not attained such a high degree of eminence in poetry as we have in oratory, but many reasons can be assigned for this lack in our literature. From our very infancy we have been plunged in the disasters of revolution and civil war and other national disturbances. There could have been no better moment for oratory; it was needed, and it flourished. Oratory requires a time of war and commotion; moreover, none is more favorable to its development than a republican form of government. Poetry, on the other hand, requires an era of peace and tranquility. The rush for gold and the little time given to study is perhaps the greatest cause of our not having a general literature which bears the stamp and traits of the American nation. It is true that we can boast of our Longfellow, Poe, Bryant, Whittier, Brownson, etc., but all these have copied more or less from the English immortals. We may hope, however, that when the future generations shall be occupying our places, they shall have a stronger inclination and love for the study of letters, and from amongst them there shall rise immortals who shall equal, if not surpass, the English.

J. D. L.

THE VIATORIAN.

Published monthly for the students by the Pantagraph Printing and Stationery Company, Bloomington, Ill.

Edited by the students of St. Viateur's College, Bourbonnais Grove, Ill. All correspondence must be addressed: The Viatorian, Bourbonnais, Ill.

Entered at the Bloomington Postoffice as second class matter.

Subscription price, one dollar per year, payable in advance.

BOARD OF EDITORS.

J. LAMARRE.

J. CASEY.

T. LYONS.

T. QUINN.

O. E. McCABE.

F. O'REILLY.

EDITORIAL.

The editors of THE VIATORIAN invite correspondence on the following theme: "*The Relative Merits of Classical and Scientific Studies.*"

Men of a mechanical turn of mind should not attempt themes which require that pliancy of mind, and that kindling enthusiasm which always characterize the true poet. Here, as elsewhere, fools should not rush where angels fear to tread. People who have not the psychological make-up of the poet should write prose.

St. Viateur's College Journal will henceforth be known as THE VIATORIAN. The chief motive for making the change is to shorten our former appellation, the length of which embarrassed not a few of our exchanges. We have thought the title VIATORIAN would, while being more convenient, be sufficiently suggestive of the place and people it will represent. It will continue the good work of the *Journal* and bear monthly messages of college

events to the hundreds who have always gladly greeted news hailing from Alma Mater. The editors of '93 and '94 are not venturing into their noviceship with any hope of excelling their predecessors, but they propose to uphold the excellent reputation earned for the students of St. Viateur's college by the *Journal*. THE VIATORIAN will, inasmuch as in us lies, be thoroughly representative of the talent, activity, and wide-awake spirit of St. Viateur's College. The editorial board represents the philosophy and rhetoric classes, as well as the scientific, military, athletic, and musical departments of the institution. Moreover the editors respectfully solicit the aid of any and all kind friends in the way of literary and news contributions. THE VIATORIAN is printed by the Pantagraph Printing & Stationery Co., Bloomington, Ill., but it is edited here. Correspondence with THE VIATORIAN, subscriptions, exchanges, etc., should be addressed here.

Copies of volume X. *St. Viateur's College Journal*, '92 and '93, neatly bound, can be had for the modest sum of one dollar at the office of THE VIATORIAN.

MILITARY.

Our new colonel, T. M. Pelletier, entered upon the duties of his office on the 17th inst. His ability as a tactician and commander is well known to the cadets of St. Viateur's, and the brightest prospects are anticipated for the success of the military department for the present year.

The Ford Exhibition Squad has been reorganized. Most of the old members were found at their post, and the vacancies were filled by the newly appointed officers of the battalion. The boys are working hard, and to the fancy movements of last year, Col. Pelletier has already added several new and beautiful ones which will greatly improve the appearance of our squad.

Mr. Rowan, of Chicago, was here the 21st and 22d inst., taking orders for uniforms. The members of the squad have concluded to wear the gray uniforms with a blue cap trimmed with gold.

The vacancies made by the resignations and promotions of last year's officers, necessitated a competitive drill among the privates of the battalion for promotions. Rev. G. Williams, C.S.V.; Rev. M. Lennartz, C.S.V.; ex-Adjutant Laplante, ex-Lieutenant Surprenant, Adjutant O'Reilly, and Lieutenant Lamarre acted as judges. The result showed that the drill was closely and well contested.

The different offices of the battalion will be filled for the ensuing year by the following members:

S. V. C. STAFF.

Major—C. O'Reilly.
Adjutant—F. O'Reilly.
Aide-de-Camp—J. Grégoire.
Commissary—T. Lyons.
Sergeant-Major—A. Brulé.

COMPANIES.

COMPANY A.

Captain—D. Carroll.
First Lieutenant—W. B. Saindon.
Second Lieutenant—J. R. Murphy.
First Sergeant—H. Lacharité.
Second Sergeant—H. Rentz.

COMPANY B.

Captain—J. T. Hayden.
First Lieutenant—F. Marcotte.
Second Lieutenant—J. Casey.
First Sergeant—W. Larkins.
Second Sergeant—J. O'Dwyer.

COMPANY C.

Captain—J. Hogan.
First Lieutenant—J. Mortimer.
Second Lieutenant—F. Hagan.
First Sergeant—J. Moore.
Second Sergeant—F. Doyle.

ADJUTANT.

BASE-BALL.

CLASSICALS AND COMMERCIALS.

On Friday, September 22, the Classics and Commercials crossed bats on the college diamond. The nines were about a match for each other, and played well, but the game was decided in favor of the Commercials by a score of 14 to 12.

The game between the Shamrocks and Hospitals on the latter's grounds Tuesday, the 26th inst., resulted in the following score: Shamrocks, 17; Hospitals, 7. F. Marcotte's *the* pitcher!

On the 24th inst., the Mantenos and Shamrocks crossed bats on the grounds of the latter. As usual the Shamrocks did admirable work, it being their second game played since their return to college. Our old time twirler, Mr. Sullivan, of Iowa, was again seen in the box, and convinced us all that he is as skillful as ever at pitching. The Shamrocks did good batting all through the game. Messrs. Sammon, Sullivan, three base hits; Lamarre, Carroll, Legris, and C. O'Reilly, two base hits. The result was 7 to 5 in favor of the Shamrocks.

VIATORIANA.

- 163 strong.
- Masonic Temple.
- I've got the idea!
- Put out the grass!
- Macaroni=Sausage.
- Two minims=banquet.
- He's sprung on wires.
- Oh yes! I see them all.
- I played that old trick in '76.
- "One day over" says Barnum.
- See the Pluribus St. Viateur's day.
- What sword tactics are you reading?
- Hand me a Perry's Construction, please.
- What the deuce does matriculation mean?
- I can't find my hat; it must have gone to bed.
- For fish poles write to *Manteno Independent*.
- Rehearse "Irish American Tea" for an encore!
- I'd like to fake one of these blushing geraniums for my room.
- Celestial observations from main building cupola are in order.
- Give your shoes a surprise party, and invite your pants to come down.
- Astronomical student on beholding the moon: "Is'nt Venus a large star."
- Strangely arbitrary that *audere* should have its *ausus*, and *movere* no *mosus*!
- Our genial Col. Francis Moody paid us a pleasant visit Sunday, the 24th inst.

—The new guns for the minim battalion are here. Seniors must look to their laurels.

—Officer drilling company: "Right face! Now left face is just the same, but the contrary."

—The minim sword squad has reorganized with a larger force and fresh enthusiasm. Bravo, Columbians!

—Messrs John Nawn, of Chicago, and Thos. Treacy, of Louisville, Ky., have recently reentered the ranks.

—Upwards of two hundred priests and laymen from various parts of this country and Canada, who visit the Fair, called to see the college during the past few weeks.

—The higher classes are marked by a large attendance this year. Philosophy counts 15; Science 24; Literary Criticism 32; First Bookkeeping 25; Brownson 17, and French Belles Lettres 12.

—The fusion of the military band and orchestra into one body, gives us a musical combination on the plan of the Theodore Thomas orchestra. The organization consists of some 18 amateurs, and is under the direction of Rev. P. Desjardins, C.S.V.

—The "old gal" *Pluribus*, that deservedly popular college play by Rev. L. A. Grace, C. M., of Niagara University, will be produced again St. Viateur's Eve., October 20, by the S. V. C. Thespians, under the management of Prof. J. B. Surprenant. Parents and friends are invited to be present.

OUR CADETS.

"For *gold* the merchant plows the main,
The farmer plows the manor;
But *glory* is the soldier's prize,
The soldier's wealth is *honor*."—Burns.

THE TOOMEY LIGHT GUARDS.

The first military organization of St. Viateur's College dates back to the year 1883, when Rev. D. B. Toomey, who had himself taken part in many a hard fought battle of our civil war, gathered a number of volunteers and formed the first company of college cadets, known as the Toomey Light Guards. The company numbered some forty members, of which Mr. F. C. Quinn was captain, Mr. G. Park first lieutenant, and Mr. E. J. Kinery second lieutenant. This organization from its very birth was very popular with the students and the faculty. The uniform adopted by the cadets was gray with black and gold trimmings. Civil war muskets were obtained from Springfield through an application filed by Rev. D. B. Toomey and Mr. F. C. Quinn.

This corps disbanded after the departure of Father Toomey to the missionary fields of the archdiocese of Chicago in the year 1886.

ST. VIATEUR'S COLLEGE BATTALION.

After a temporary suspension, military interest was again aroused and a permanent and wider organization was affected by Mr. J. P. Dore, in 1887. Notwithstanding the fact that drilling was not obligatory at this time, a sufficient number of students enlisted to form a battalion.

The first battalion was then organized in 1887 under the competent direction of Rev. J. P. Dore, who was

its first colonel. The battalion, which now consists of six companies with an average of 35 members, then consisted of three companies with an average membership of 40, with a drum corps and a military band. The first major was Mr. H. Legris, and the first adjutant Master D. Ricou; chaplain, Rev. E. L. Rivard, C.S.V., and surgeon, E. D. Bergeron, M.D.

The growing success of this organization has been in no slight degree due to the munificent patronage of its friends, Rev. D. S. A. Mahoney and Mr. Thos. Rowan, who have yearly presented splendid military medals for the best drilled officers and privates since 1888. Much is also due to the encouragement given the cadets by such military connoisseurs as Capt. Ford, of the Chicago Zouaves, Col. Heffernan, of Bloomington, and other prominent military gentlemen.

The colonels, or drill-masters of the cadets, are selected from the ranks for their competency, and have always proved abundantly able for the task of keeping a high standard of military ability among the cadets.

The order of succession of colonels, majors, and adjutants has been as follows:

1887-1888.

Col., J. P. Dore, of Boston, Mass.
Maj., H. Legris, of Bourbonnais Grove, Ill.
Adj., D. Ricou, of Shreveport, La.

1888-1889.

Col., P. J. Dore, of Boston, Mass.
Maj., L. Grandchamp, of Alpena, Mich.
Adj., P. Wilstach, of Lafayette, Ind.

1889-1890.

Col., C. H. Ball, of Lafayette, Ind.
Maj., J. Condon, of Bloomington, Ill.
Adj., A. J. Boylan, of Mossville, Ill.



THE FORD EXHIBITION SQUAD.

G. CONNOR.
C. O'REILLY.

W. SAINDON.
J. LAPLANTE.

L. LEGRIS.
J. SURPRENANT.
A. LACHARITE.

COL. F. MOODY.
M. CORCORAN.

F. O'REILLY.
D. CARROLL.

T. PELLETIER
D. STAPLETON.

J. MANLEY.

J. HAYDEN.

J. LAMARRE.

H GURNEY.

1890—1891.

Col., J. Condon, of Bloomington, Ill.
 Maj., G. McCann, of Aurora, Ill.
 Adj., A. J. Boylan, of Mossville, Ill.

1891—1892.

Col., G. McCann, of Aurora, Ill.
 Maj., F. Moody, of Chicago, Ill.
 Adj., W. McCarthy, of Chicago, Ill.

1892—1893.

Col., F. Moody, of Chicago, Ill.
 Maj., P. A. Bissonnette, of Lake Linden,
 Mich.
 Adj., J. D. Laplante, of Lake Linden,
 Mich.

FORD EXHIBITION SQUAD.

The Ford Exhibition Squad was organized by Col. J. P. Dore, in the year 1887, and its first captain was Mr. C. H. Ball, who succeeded Father Dore as colonel of the cadets. Since its beginning the squad has drilled in the presence of some of the most distinguished military men of the west, and has received great commendations from all on account of its proficiency in the infantry tactics as well as in the display movements.

In 1889 Col. Ball challenged the Notre Dame cadets to a competitive drill for the championship of Catholic institutions, but the commander of the Notre Dame organization for some unknown cause, declined the contest. Since then a challenge has been issued to all cadet companies, but as yet none have accepted it.

The squad has visited Chicago and many other places of interest, and wherever they drilled most flattering words have been showered upon them. The squad has been named after Capt. Ford, of the famous Chicago Zouaves, who acts as chairman of the board of judges at each annual competitive drill. A leading daily in speaking of

one of our drills, says: "Capt. Ford must look well to his laurels or the Ford Exhibition Squad will carry them away."

This body has a special uniform of black broadcloth trimmed in gold, and when under arms the members present a neat soldierly appearance. The present year has been, without doubt, the most successful in the history of the organization. The St. Viator's cadets are proud of their representatives, and their pride is indeed well founded.

The members of the Ford Exhibition Squad for the Columbian year are as follows:

Captain, F. A. Moody.
 1st. Lieut., P. A. Bissonnette.
 2nd. Lieut., J. D. Laplante.
 1st. Sergeant, L. N. Legris.

PRIVATES.

D. McCarthy.	C. O'Reilly.
J. E. Gregoire.	T. Lyons.
T. Pelletier.	H. Dunbaugh.
J. B. Surprenant.	R. Barsaloux.
J. Hayden.	J. Manley.
L. Gohen.	J. Lamarre.
G. Connor.	F. O'Reilly.
W. Saindon.	F. Marcotte.
D. Carroll.	

L.

PERSONALS.

HUBER.—Mr. John Huber, of '93, is now in business with his uncle at Peru, Ind.

KELLY.—Rev. J. A. Kelly, our former professor of Christian Doctrine, is now assistant pastor at Monmouth, Ill.

LEDUC.—Rev. L. Leduc, who was ordained from here last June, is now assistant at Notre Dame church Chicago, Ill.

MICHEL.—Mr. A. L. Michel is at present professor at the Holy Name school, Chicago.

MOODY.—Mr. F. A. Moody, our last year's colonel, is now in business for himself in Chicago.

FORTIN.—Mr. M. Fortin is at St. Mary's seminary of Baltimore, Md., studying philosophy.

BABIN.—Mr. Milton Babin, commercial graduate of '93, is following the pedagogical course of Valparaiso, Ind.

LEISING.—Rev. A. Leising, S.D., is now finishing his theological studies at St. Francis's seminary of Milwaukee, Wis.

BARSALOUX.—Mr. Ray Barsaloux, '93, is employed as assistant bookkeeper for Reid, Murdock & Co., of Chicago.

FLYNN.—Mr. R. F. Flynn is at St. Mary's seminary, Cincinnati, Ohio, where he has commenced his theological studies.

SULLIVAN.—Mr. D. J. Sullivan is also at St. Mary's seminary, Cincinnati, taking the theological course of that institution.

MCDEVITT.—Rev. T. J. McDevitt, S.D., is at St. Mary's seminary of Baltimore, Md., continuing his theological course.

BISSONNETTE.—Mr. P. A. Bissonnette, A.B., is studying law with the noted lawyers, Reise & Chatburn, of Houghton, Mich.

PAQUET.—Rev. R. Paquet, who taught Latin and Greek here last year, is exercising the holy ministry in Cathedral parish, New Orleans, La.

WILLIAMS.—Mr. P. H. Williams, our professor of piano of '92-'93, is at St. Mary's seminary of Baltimore, Md., commencing his theological studies.

NEW ARRIVALS.

Of the many new arrivals we have been able to gather the following:

W. Andres, of Peru, Indiana.
 S. Brenock, of Chicago, Illinois.
 J. Brenock, of Chicago, Illinois.
 C. Bondreau, of St. Anne, Illinois.
 E. Brais.
 E. Brouillette, of Kankakee, Illinois.
 D. Bissonnette, of St. George, Illinois.
 J. Barry, of Medea, Illinois.
 E. Bouchard.
 G. Bailey.
 E. Cavanaugh.
 A. Carron.
 J. Cahill, of Monticello, Illinois.
 J. Cullerton, of Chicago, Illinois.
 P. Dubé, of Lowell, Massachusetts.
 D. Deneault, of Fulton, Illinois.
 W. Doody, of St. Louis, Missouri. ✓
 P. Deslauriers.
 W. Dolan, of Ohio, Illinois.
 P. Fallon, of Logansport, Indiana.
 J. Fitzpatrick, of Bloomington, Illinois.
 F. Freeland, of Dunnington, Indiana.
 M. Ford, of Hartford City, Indiana.
 G. Fogle, of Argyle, Illinois.
 C. Gallet, of St. Augustine, Illinois.
 Gohier, of Alpena, Michigan.
 ✓ A. Gondreau, of Kankakee, Illinois.
 A. Grosse, of Chicago, Illinois.
 T. Hedges, of Cynthiana, Kentucky.
 J. Hayden, of Symmerton, Illinois.
 P. Hausl, of Chicago, Illinois.
 H. Hansen, of Chicago, Illinois.
 W. Hall, of Chicago, Illinois.
 T. Hedekin, of Fort Wayne, Indiana.
 E. Jordan, of Minonk, Illinois.
 J. Kirby, of Woodford, Illinois.
 C. Kolb, of Chicago, Illinois.
 G. Kummerer, of Chicago, Illinois.
 C. Kelly, of Chicago, Illinois.

- ✓ L. Kroschowitz, of N. Kankakee, Illinois.
- W. Lemire, of Chassell, Michigan.
- A. Lyons, of Arcola, Illinois.
- A. Lefils, of Chicago, Illinois.
- ✓ J. Legris, of Bourbonnais, Illinois.
- ✓ P. Legris, of Bourbonnais, Illinois.
- A. Labonté, of N. Kankakee, Illinois.
- V. Moncel, of Risk, Illinois.
- J. Marx, of Sag Bridge, Illinois.
- ✓ A. Martin, of Bourbonnais, Illinois.
- N. Marcotte, of Bourbonnais, Illinois.
- E. Marcotte, of Bourbonnais, Illinois.
- J. Maley, of Indianapolis, Indiana.
- C. McNamara, of Chicago, Illinois.
- F. McDonell, of Des Moines, Iowa.
- T. O'Malley, of Chicago, Illinois.
- P. Parker, of Chicago, Illinois.
- R. Parker, of Chicago, Illinois.
- A. Pusheck, of Chicago, Illinois.
- C. Partland, of Chicago, Illinois.
- E. Patton, of Kensington, Illinois.
- R. Pugny, of Chicago, Illinois.
- E. Plath, of Chicago, Illinois.
- C. Quille, of Chicago, Illinois.
- J. Rondy, of Kankakee, Illinois.
- J. Ruel, of St. George, Illinois.
- C. Rivard, of Bourbonnais, Illinois.
- E. Reilly, of Peru, Indiana.
- W. Rorke, of Chicago, Illinois.
- J. Sullivan, of Cherokee, Iowa.
- H. Springold, of Chicago, Illinois.
- W. Smith, of Crawfordsville, Indiana.
- G. Vittu, of Chicago, Illinois.
- T. Wirth, of Chicago, Illinois.
- J. Whalen, of Streator, Illinois.

IN MEMORIAM.

It is with the deepest sorrow that THE VIATORIAN announces to its readers the death of the esteemed Father Patrick J. Sullivan, of St. Patrick's church, Chicago, Illinois. Many an old student will receive this sad intelligence with sincere regret, for the deceased priest was esteemed and loved by all. None of those who have studied during his time can recall his happy college days without at the

same time thinking of him who took such an interest and active part in the different athletic departments. Father Sullivan was a student at St. Viateur's College for more than ten years. During this time he completed his classical, philosophical, and theological studies. He was the leader of the college band and orchestra for a number of years, and taught violin. He was ordained in June, 1889, by Most Rev. Archbishop P. A. Feehan, D.D., of Chicago, Illinois. His funeral took place at St. Patrick's church, of Chicago, Illinois, and was largely attended by members of the clergy and friends of the departed priest. Rev. Father Egan, of Auburn Park, Illinois, preached the funeral oration, and Rev. Father Egan, of St. Stephen's church, Chicago, Illinois, sang the high mass. The vast throng which literally filled the sanctuary, the nave, and the galleries of the great edifice, was, in itself, a more eloquent eulogy than tongue of man could speak.

After the services the remains were borne to their final resting place in Calvary cemetery, and all that was mortal of Father Sullivan was reverently consigned to the grave.

R. I. P.

L.

EXCHANGES.

Exchanges addressed to *St. Viateur's College Journal* will reach us. We find a great deal to be admired and profitably read in recent issues of the *Scholastic*, *Our Young People*, *St. John's University Record*, *School and Home Magazine*, *Annals of Our Lady*, *The Torch*, and several others to which we shall give more attention in our next number.

FACULTY ST. VIATEUR'S COLLEGE.

 FOR 1893-1894.

REV. M. J. MARSILE, C.S.V., PRESIDENT,
Professor of Belles Lettres.

REV. E. L. RIVARD, C.S.V., A.M.,
Professor of Philosophy and Rhetoric.

REV. L. LABERGE, D.D.,
Professor of Theology.

REV. G. LEGRIS, A.M.,
Professor of Philosophy of History.

REV. J. J. CREGAN, C.S.V.,
Director of Studies.

MR. W. H. THORNE,
Professor of Literary Criticism.

REV. J. SEGUIN, C.S.V.,
Professor of Trigonometry.

C. T. MOREL, M.S., M.D.,
Professor of Sciences and attending Physician

REV. L. A. SENECAI, C.S.V.,
Treasurer.

REV. A. D. MAINVILLE, C.S.V.,
Assistant Treasurer.

REV. J. F. RYAN, C.S.V.,
Chief Disciplinarian.

REV. G. WILLIAMS, C.S.V.,
*Prefect of Minim Dept., and Professor of
 Typewriting.*

REV. P. DESJARDINS, C.S.V.,
Professor of Instrumental and Vocal Music.

REV. J. LECLAIR,
*Professor of Latin and Assistant Prefect of
 Discipline.*

REV. M. LENNARTZ, C.S.V.,
Professor of Latin and Geometry.

REV. J. HARKINS, C.S.V.,
*Professor of Bookkeeping and Commercial
 Law.*

MR. J. E. BIGOUE, A.M.,
Professor of French and Greek.

MR. F. X. LABONTE,
*Professor of History and Evidences of Re-
 ligion.*

MR. E. M. LAYCOCK,
Professor of English Literature and Rhetoric.

MR. J. D. LAPLANTE,
Professor of Latin and Physical Geography,

MR. E. GROBUSH,
Professor of German.

MR. J. B. SURPRENANT,
Professor of Elocution and Penmanship.

MR. J. P. MCGUIRE,
Professor of Reading and Arithmetic.

MR. M. SAMMON,
*Professor of Grammar and Business Corre-
 spondence.*

MR. J. B. KEANE,
Professor of Algebra and English Composition

MR. A. CHASSE,
*Professor of French and Assistant Prefect of
 Discipline.*

MR. M. DERMODY,
Assistant Disciplinarian.

MR. P. MEEHAN,
Professor of Reading and Grammar.

MR. G. MARTINEAU,
Professor of Violin.

MR. T. Z. PELLETIER,
Military Instructor.