

ST. VIATEUR'S

COLLEGE + JOURNAL.

ROY

MEMORIAL

YEAR.

BOURBONNAIS GROVE,

KANKAKEE + COUNTY + ILLINOIS

VOL VII.

OCT. + 12 + 1889

No 3

RAILROAD TIME TABLES.

INDIANA, ILLINOIS & IOWA.

East.		West.
5.15 P. M.	Passenger	8.34 A. M.
11.40 A. M.	Freight	11.20 A. M.

**GENERAL BLACKSMITH.
MACHINIST.**

All kinds of farmer's implements, repaired and satisfaction guaranteed.

S. Tetreault.
Bourbonnais Grove.

Something Interesting

If you have School Books which you do not care to keep, I will take them in exchange for books you may need. Please send me a list of those you would like to exchange or sell. Also send for list I have to sell. Orders solicited for cheap School Books, and for miscellaneous Books. Send your orders to J. C. M. BARNES, 75 and 77 Wabash Ave., Chicago, Ill.

LOUIS GOUDREAU, JR.
Successor of Noel Brosseau,

INSURANCE

FIRE, LIFE & ACCIDENT.
Conveyancing & Notary Public.
REAL ESTATE.

No. 11 & 13 Court St., Kankakee, Ill.

**MOSES A. ROY,
Music Teacher.**

588 W. Taylor St.
Chicago, Ill.

Depot of the Celebrated "GOLDEN CROSS,"
Fine Cut. Established 1856.

S. ALPINER,

Manufacturer of FINE CIGARS and dealer in Smoking and Chewing Tobaccos and all kinds of Smokers' Articles.

No. 22 East Ave. Kankakee, Ill.

ED. F. RIETZ.

DEALER

In LUMBER, LATH, SHINGLES

POSTS, WINDOWS, DOORS,

BLINDS AND SALT.

Kankakee, Ill.

Opp. Ill Central R. R. Depot.

**GREG. VIGEANT,
ARCHITECT.**

Rooms 5 and 11,

45 LA SALLE STREET, CHICAGO, ILL.

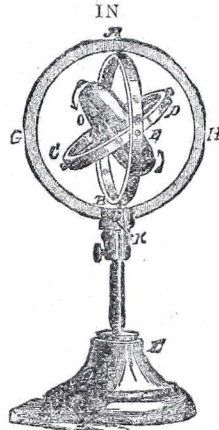
ST. LOUIS & MATTHIEU.

Choicest Groceries of all kinds, with full satisfaction guaranteed, may be had in my store. Give me a trial.

Remember No. 25 Court St.,
KANKAKEE ILL.

**HOTCHKISS
THE PHOTOGRAPHER**
18 Court Street, Kankakee, Ill.
**ALL WORK FINISHED IN BEST
-STYLE-
BY THE MOST APPROVED PROCESSES AT
REASONABLE PRICES.**

LATEST IMPROVEMENTS



PHYSICAL

AND
CHEMICAL APPARATUS
FOR

COLLEGES, ACADEMIES

AND
SCHOOLS.

Educational Aids in Every Department
of the Sciences.

COMPLETE SET IN

Physics, Chemistry, Anatomy and Physiology,

Botany, Geology, Astronomy, etc., etc.

SPECIAL OUTFITS IN

Projection Apparatus, Microscopes and Accessories.

Astronomical Telescopes, Barometers, Thermometers, etc.

Everything for Schools and Colleges.

Correspondence Solicited. Descriptive and Priced Catalogues FREE to Teachers. Address
NATIONAL SCHOOL FURNISHING CO.,
141 & 143 WABASH AVE.,
CHICAGO, ILL., U. S. A.

**MARDER, LUSE & CO.
TYPE FOUNDERS,**

ALL TYPE CAST ON THE

AMERICAN SYSTEM OF

INTERCHANGEABLE TYPE BODIES.

SEND FOR EXPLANATORY CIRCULAR

139 and 141 Monroe Street, CHICAGO.

E. D. BERGERON, M. D.
BOURBONNAIS GROVE, ILL.

**DR. A. M. HUDSON,
DENTIST.**

GRADUATE CHICAGO COLLEGE DENTAL
SURGERY OFFICE, OVER SWANNEL'S
DRY GOODS STORE.

Kankakee, Illinois.

⇒ FEELEY & CO. ⇐

Gold and Silversmiths.

CHURCH ORNAMENTS.

Religious, Graduating & Reward

Medals,

Of Choice Designs and Fine

Workmanship.

ALL GOODS AT FACTORY PRICES.

Send for Catalogues.

OFFICE & FACTORY,

195 EDDY STREET,

Box 621.

PROVIDENCE, R. I.

A. Ames,

DENTIST.

Kankakee, Ill.

A GOOD INK.

This College has for some time past used a very fine **Black Ink** Manufactured at "SHIPMAN'S CHEMICAL LABORATORY" 8 Liberty St. Union, New York.

It is the cheapest **6000** ink we have been able to obtain and we most cordially recommend it for general use, particularly in schools.

This is probably one of the largest institutions of the kind in the world, and any one wanting a first class ink, or writing fluid would do well to write for descriptive lists prices &c

C. P. TOWNSEND.

East Ave. 1 door south of Kueteth's Block.

KANKAKEE, ILL.

ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VII

BOURBONNAIS GROVE, ILL. SATURDAY, Oct. 12, 1889

No 3

ST. VIATEUR'S COLLEGE JOURNAL.

PUBLISHED SEMI-MONTHLY,
BY THE STUDENTS.

EDITORS.

Editors in chief	J. McGavick.....	'90
	J. Bennet.....	'90
Assistant Editors	T. Normoyle.....	'91
	F. Dandurand.....	'91
	L. Falley.....	'93

TERMS.	One year - - - - -	\$1.50.
	Six months - - - - -	\$0.75.
	Payable in advance.	

For advertising, see last page.

All students of the College are invited to send contributions of matter for the JOURNAL.

All communications should be addressed "St. Viateur's College Journal," Bourbonnais Grove, Kankakee Co., Ill.

Entered at the Post Office at Bourbonnais Grove, Ill., as second class matter.

EDITORIALS.

ST. VIATOR, the humble Patron of this college and community, is the subject of a beautiful sketch by Miss. Eliza Ellen Starr in the last number of the Coy's Protector. We are pleased to reproduce it and thereby enable a larger number of readers to acquaint themselves with the edifying life of that obscure young saint. It is hoped that "A New Saint" will prove of interest to our fellow students for whom our JOURNAL is especially intended.

CONGREGATIONAL SINGING may be classed by some as among the subjects which lie without the promise of college journalism. We are bound to respect the opinions of others all along the line but offer no excuse for the introduction of this im-

portant topic in our paper. For, inasmuch as chapel singing is one of the beautifying and elevating influences of college life it is not, and cannot be, out of place to bring the idea before the body of students, to make them see the importance and feel the grandeur of it; to encourage them also to lay aside a sometimes natural timidity and to develop the faculties for song with which nature has gifted them. We therefore engage all our fellow students to cultivate their voices and thus acquire not only the ability to make themselves useful in divine service, but also an accomplishment which will make them more agreeable in society.

*
**

THE COMING CATHOLIC CONGRESS, will be an event magnificent in its reality and far reaching and beneficent in its results. This grand gathering of the best minds and hearts among the American clergy and laity is no doubt one of the happiest features of the centennial celebration. From the friction of great minds always issue sparks that enlighten, and with the new light comes improvement, progress leading to perfection. This congress then, is something which all institutions susceptible of betterment will look forward to with keenest interest. We call the attention of students ecclesiastical and collegiate, to the Catholic newspaper wherein they will find much to interest them upon this point.

*
**

YOU ARE ALL INVITED to assist at the St. Viateur's Eve Soirée Sunday evening Oct. the 20th. There will be amusement, dramatic and musical, of a high order. Musicians never fail to entertain their visitors. The celebration of the day is on Monday the 21st. Mass, Banquet, etc. which all are cordially invited to attend.

THE YOUNG LECTOR

BY ELIZA ALLEN STARR.

"A new Saint! Have you heard of him? Saint Viator!"

"Not a new saint, Theodore, but a new acquaintance! In fact, Saint Viator is one of the saints of very ancient times. So far back as in the fourth century his beautiful story was told from Lyons in France to the desert of Thebaid in Egypt, and back from the desert to the lovely city in which he was born."

"How strange it is," said Theodore, "that I never heard of him before."

"Hardly strange," replied Hubert, "considering how little pains we take to know about the saints we do hear spoken of. Sometimes one would think there were too many saints already; more than we need in fact, and more, certainly, than we pay proper attention to. So, why should those who happen to know of other saints think it worth while to trouble us with any more."

"You are right, Hubert," said Theodore; "I am ashamed to think how irreverently I spoke of this 'new saint' as I called him, as if saints were not among the most wonderful works of God in the order of grace, to be welcomed whether old or new. But, if you really know anything of Saint Viator, I wish you would tell it to me. The very fact that I never heard of him before to-day, makes me wish to know why he is spoken of at all."

"How did you happen to hear him spoken of to day?" asked Hubert.

"Some one told me of the new Parochial School, and said it would be under the care of the Parochial Clerics of Saint Viator; and when I ask who Saint Viator was, my friend could not tell me."

"And you therefore concluded that he was a new saint instead of one who had been venerated for ages; for more than fourteen centuries."

"Precisely."

"Very well, I will tell you what I have learned by conversing with the Clerics, or as they generally say, the Brothers of Saint Viator, and from reading the sketches of his life which they put into my hands. These sketches are short, like almost all the accounts of the early saints, and are taken from the 'Roman Martyrology,' the 'Breviary of Lyons,' and the excellent work of Father Renaud, Jesuit; sources which go back too far, have been cherished by too learned and noble a city, and brought forward by one of too much authority in our day, to be lightly esteemed."

"And yet these records have not appeared in any

magazine for us youths, or made the story of any book for our Sunday-school libraries!" said Theodore.

"And why? Because it is more to the minds of our boys and girls to read fictitious than true stories, although everybody is saying that 'truth is stranger than fiction.' But to our Saint Viator," said Hubert.

"The very first sentence in his life relates a miracle, for, before his birth, his mother, having been accused of a grievous crime, was cast into prison and in a prison was this child of grace born. A child of grace we may truly say, for no sooner was he born than he spoke and justified his mother in plain words. We must believe that he was regarded with veneration by both his parents, who had him baptized by the name he has always borne, Viator. He was brought up in the most perfect practice of the piety of an age of martyrs—the very age of Saint Agnes, and of so many others we venerate. But even before this, Lyons had been glorified by such martyrs as Saint Stephen, who died on the cross: Saint Marcel, who was mangled with the branches of trees and li the twigs, and then buried as high as the breast and left thus for three days exposed to awful tortures, to expire while chanting the praise of God Saint Elzear, who had the happiness of seeing his eight children die for Christ, under the inspiration of his teachings, before shedding his own blood; and the glorious Saint Blandine, who, notwithstanding her feeble body, bore her torments without a murmur. You thus see that our Viator had noble examples before him, and from his most tender infancy he gave signs of those virtues which, practised in a heroic degree, make saints whether in the fourth century or the nineteenth. It was no other than Saint Juste, the holy bishop of Lyons, who selected this choice plant of sanctity to serve in the ranks of the sanctuary: adopting him in a special manner as one in whom the virtues we admire in Saint Stanislaus Kostka and Saint Aloysius, both miracles of innocence, of mortification and devotion. As soon as years would allow, Saint Juste promoted our Viator to the order of Lectors, which is the second of the orders we call 'Minor Orders.' In this rank of the clergy it was his office to read the Holy Scripture before it was expounded by the preacher, to chant the lesson of the day, to bless the new bread and fruits brought by the people. But his chief duty was to explain, as a catechist, those passages of the Holy Scripture under consideration, while he was expected to instruct others as much by his example as by his teaching. While fulfilling his office in the church, he was placed so that he could be seen and heard by all the people; and there comes down to us, from the fourth century, an account of the delightful spectacle afforded by the angelic modesty of his deportment, and the sweet unction of his melodious voice when he read a lesson from Holy Scrip.

ture. In consequence, every one was attached to him, and a veneration seldom felt for one so young, stole over the hearts of those who listened to him.

"Saint Juste, his Bishop, seeing him fulfilling thus faithfully and with extraordinary grace the functions of a Lector, was advancing him to the priestly state, when a circumstance occurred which prevented Viator from ever leaving the humble rank of a reader or Lector.

"It happened in the city of Lyons that a man, in a state of frenzy, killed several men, and then took refuge in the church, believing no one would violate the right of sanctuary, as it was called. When his deed became known, the people of Lyons, full of indignation, assembled round the church to which he had betaken himself, determined to wreak a just vengeance, as they said, upon the criminal. Saint Juste, with the pity which a priest feels for a sinner, and, knowing that the awful tragedy came more from foolish passion than a cool intention to kill his victims, tried to protect him from the fury of the crowd, reminding them that they would violate the sacred place by avenging themselves upon him there. Then they insisted that they would set fire to the church, and the wretch should perish in it. This so wrought upon Saint Juste that he gave the man up to them on one condition, viz: that they would imprison him for trial without doing him any harm."

"This they promised, but no sooner was the unfortunate man in their power than they put him to a cruel death, which so shocked Saint Juste, their holy Bishop, that he took upon himself the blame of this action before God, and resolved to expiate it. He meditated long upon the best way in which to accomplish it, and decided to leave Lyons and his beloved people upon some occasion when he would be called from them publicly; and then pursue his journey in secret to the desert of Egypt, there to join the hermits who lived lives of such holiness in the solitudes of Thebaid. This occasion presented itself in the year 381, when a council was called to sit at Aquilée, and the Bishop of Lyons, our Saint Juste, was required to go there to represent the whole nation of the Gauls. In this council there were thirty-two Bishops of eminent sanctity, and over these presided Saint Ambrose, the holy Archbishop of Milan, who, after his death, was declared a Doctor of the church as well as a saint. Having performed all the duties of his office in the council, Saint Juste considered this the time to escape to Egypt, and confided his intention to his young Lector, Viator, asking him to accompany him if he was moved to do so by the Holy Spirit. There was no hesitation on the part of Viator. To follow his Bishop, when asked to do so, was his duty, and then the life of perfection to which he was

thus called, had a great attraction for him.

"Keeping, therefore, the secret of the holy Bishop, he left Lyons without bidding farewell to his parents or his brothers in religion; and going to Arles, joined there his father in Christ, the holy Bishop of Lyons. Together they journeyed by land and sea, without turning aside to visit any of the wonders of the countries through which they passed, until they came to the desert of Thebaid, made holy for all time by the lives of penitence and prayer led by the hermits who made the wilderness blossom with the roses of sanctity. There the holy Bishop and his young Lector took up courageously the same severe life, by which they became angels rather than men.

"At length Saint Juste, who was now aged, fell ill, and was attended in the most devoted manner by his disciple Viator; while a priest from Lyons named Antiochus, who, inspired with the same desire for perfection as his Bishop, had come to Thebaid, now joined Viator in his pious devotion of Saint Juste. When the affectionate Lector saw his venerable father near his end, the thought of his own desolation overcame him and he cried out in his anguish: 'My God and my Lord why dost thou forsake me?' The spirit in which this was said by Viator was so truly religious, as if God were taking from him his guide to sanctity, that Saint Juste consoled him as Saint Sixtus consoled Saint Lawrence: 'Be not troubled, my son, as if you were to be deprived of all consolation, for in a short time you will follow me.' At these words the tears of the young Lector ceased, for he had no doubt that he should soon join his spiritual father in the regions of bliss. All of this came true, for while Saint Juste yielded up his sanctified spirit the 2nd. day of September, on the 21st. day of October the innocent Viator breathed out his pure soul to God in an ecstasy of peace. By the hand of the priest, Antiochus, Viator was laid in the same grave as Saint Juste, while he lost no time in writing to Lyons explaining the singular absence of their Bishop and his Lector. The whole city of Lyons, alive to the graces which were in store for them if they would secure the relics of Saint Juste and Saint Viator, took every means to transfer them safely from their grave in the desert. When they arrived in Lyons, not only was the Bishop received with every demonstration of veneration and honor, but the body of the young Lector, whose angelic modesty had delighted them as he gave forth the lesson of the day, was received as that of a Saint; while the same mother and nurse of saints, the Church, Catholic and Roman, who placed an aureole around the head of the Bishop of Lyons, placed another around the head of his young Lector; henceforth, like the young deacons, Saint Lawrence and Saint Vincent, to be honored as a saint.

"When, centuries after, in this same city of Lyons, a society was formed which enjoined on its members, as a duty above all others, the instruction of the young in things pertaining to salvation and in such learning as should fit them for the service of Jesus Christ at the altar, who could be a more fitting patron than Saint Viator, who had never gone beyond the rank of a Lector, or reader and catechist, and yet in this humble rank had won a halo of sanctity?"

"You are right, Hubert," said Theodore. "I think I would like myself to join those parochial clerics of Saint Viator."

"It seemed like a hasty word, spoken almost at random, but another year saw Theodore admitted as a *Juvenate* in the order of Saint Viator, thence to rise in rank according to its rules, until he returned to his native city as a humble, zealous and most successful teacher of youth in the parochial schools. He did not, indeed minister at the altar; but those who saw his radiant face as he instructed his classes for their First Communion and Confirmation, and who had read the life of his patron, said often, that Brother Theodore was another Saint Viator, the holy Lector of Lyons and hermit of Thebaïd.

EDMUND BURKE.

FOR THE ELOCUTIONIST

Great as a thinker than Chatham or Fox, but inferior as an orator, was Edmund Burke, who, in the variety and extent of his powers surpassed every other orator of ancient or modern times. He was what he called Charles Townshend, "a prodigy," and ranks not merely with the eloquent speakers of the world, but with the Bacons, Newtons, and Shakespeares. His speeches and pamphlets are saturated with thought; they absolutely swarm, like an anthill, with ideas, and, in their teeming profusion, remind one of the "myriad-minded" authors of Hamlet. To the broadest sweep of intellect he added the most surprising subtlety, and his almost oriental imagination was fed by a vast and varied knowledge—the stores of a memory that held everything in its grasp. The only man who, according to Adam Smith, at once comprehended the total revolution the latter proposed in political economy, he was at the same time the best judge of the picture that Sir Joshua Reynolds ever knew; and while his knowledge was thus boundless, his vocabulary was as extensive as his knowledge. Probably no orator ever lived on whose lips language was more plastic and ductile. The materials of his style were gathered from the accumulated

spoils of many tongues and all ages; and it has been said that even the technicalities and appropriated phraseology of almost all sciences and arts, professions and modes of life, were familiar to him, and were ready to express in the most emphatic manner the exhaustless metaphors which his imagination supplied from the sources.

It is told among the miracles of Mahomet that he enabled his followers for days, not only to subsist, but to grow fat on the sticks and stones of the desert; and, in like manner, the imagination of Burke could find nutriment in statistics—the veriest dry-bones of finance and fact. "It could busy itself with fate of an empire or with the condition of the king's kitchen. It brought before him the Catholic who groined in the bogs of Tipperary and the African who rotted in the slave factories of Guinea."

Burke's speeches abound with examples of the most solid and brilliant eloquent, argumentative, emotional and descriptive, while they also contain a greater number of illuminative ideas—of pointed, poignant and poetic sentences—than those of any other orator. There is indeed, hardly any species of oratorical excellence which may not be found in them in heaped profusion, and they needed only to have been less profound and reflective, and to have been delivered by a speaker with adequate physical gifts, to have produced a profound impression.

Oratory, it has been justly said, like the drama, abhors lengthiness; it abhors, too, above all things, prolonged philosophical discussion. The passions to which it appeals must be those which all men have most in common; the arguments which it addresses to the reason must be those which can be apprehended by men of plain sense as readily as by deep-thinking scholars. Burke, from the very depth of his understanding, demanded too great an intellectual effort on the part of his hearers; he exacted "too great attention of faculties little exercised by men of the world in general, not to create fatigue in an assembly which men of the world composed." As an orator he too often forgot the great objects of oratory, conviction and persuasion, and failed in two things which, it has been said, are given but to few, and when given, almost always possessed alone—fierce, nervous, overwhelming declamation, and close, rapid argument. "He can seldom confine himself," says Henry Rogers, "to a simple, business-like view of the subject under discussion, or to close, rapid compressed argumentation on it. On the contrary he makes boundless excursions into all the regions of moral and political philosophy, is perpetually tracing up particular instances, and subordinate principles to profound and comprehensive maxims, amplifying and expanding the most meagre materials into

brief but comprehensive dissertations of political science."

His speeches were, in fact, elaborate political lectures, delivered often with the air of a pedagogue teaching (his teaching) his pupils. While he was expiating on themes of eternal interest his hearers were absorbed in the business of the hour and and little sympathy with that board and high political philosophy, out of which his masculine and thoughtful eloquence sprang like the British oak from the strong black mould of ages. So unsuited to the House of commons was his method of expounding his views that Erskine crept under the benches to escape a speech which, when published, he thumbed to rage, and Pitt and Grenville both decided it was not worth while to answer another of his famous harangues, though Grenville afterward read it with extreme admiration and pronounced it one of his grandest efforts.

One of the finest specimens, perhaps the finest, of Burke's eloquence is the famous passage in the speech on the Nabob of Arcot's debts, in which is described the decent of Hyder Ali on the Carnatic. Who that has once read it can ever forget "the black cloud" into which Hyder Ali "compounded all the materials of fury havoc and desolation," and "lung for a while on the declivities of the mountains;" the "storm of universal fire that blasted" the land, the crowd of prisoners "enveloped in a whirlwind of cavalry," the absolution "of their impious vow by Hyder Ali and his yet more ferocious son," an absolution so complete that the British army in traversing the Carnatic for hundreds of miles, in all directions, "therough the whole line of their march did not see one man, not one woman, not one child, not one four-footed beast of any discription whatsoever;" and the climax where the orator bids his audience figure to themselves "an equal extent of our sweet and cheerful country—from Thames to Trent, north and south, and from the Irish to the German sea east and west—emptied and emboweled by so accomplished a desolation." The best proof of the intense vividness and power of this passage is the fact that, hackneyed as it is, no person of taste and sensibility can read it, or hear it, for the hundredth or five hundredth time, without a tingling of the blood in every vein.

Lord Broughton, somewhat hypercritically, objects to the confusion in Burke's imagery because he compares Hyder Ali's army first to "a black cloud," then to a "tempest." To the hearers of the speech, however, we have no doubt this very variation of the imagery, at which a pedagogue would carp, served only to heighten the vividness and effect of the picture of the terrible warrior and his host advancing from the menacing encampment on the mountain to the massacre

on the plain. So, again, the secondary touches which fill up the picture, such as the "Blackening of all the horizon" the "goadng syears of uhe driuers," and the "trampling of pursuing horses," instead of diminishing the effect, served to swell the fearful grandeur of the tempest which poured over the plains of the Carnatic. A juster criticism is that of other writers, who complain of the visual inaccuracy of a "meteor," and that the first two sentences of the passage lack simplicity and directness, being too much clogged with qualifying thoughts. (*United States of Elocution and Oratory.*)

BEAUTY.

Nature and art form the basis of all that is pleasing. The one the direct work of God the other fed and modeled by the genius of man, by their many acts or productions, command alike our awe and administration Nature speaking in the voice of rushing torrents, and the song of murmuring waters strikes in the breasts of man, a chord hitherto undeveloped or unknown. Her many scenes varying in grandeur and simplicity produce an emotion either violent or soothing, serious or enlivening.

There is a sort of attraction between the great and beautiful in man, and the grand and pleasing in nature which arouses within us a dormant feeling at once perplexing and delightful. It is a sort of communication of the soul with the objects in nature calculated to inspire or to exalt; and when coming in contact with such objects, our minds are elevated, we are raised above ourselves, and the narrow temple of the body seems no longer capable of containing the soul thus animated.

What we admire in nature, we must also admire in art; for the superiority of nature over the artificial is in a very great degree, compensated by man's genius and talent. The artificial production, though complete in itself, may not be equal to the original, yet this want is in a great measure repaired by the skill and genius of the artist, displayed in the execution of the work. We are pleased by the works of nature. The same feeling is also experienced when we behold the almost faultless and imposing statue; when we give ear to the animated song, or to the melancholy dirge; when reading the beautiful poem, or the profound philosophical conclusion.

Men of more than ordinary genius, observing the same feeling to arise from so great a variety of causes have attempted to set down, as the foundation of this pleasing sensation, a quality common to all. Several have pursued the subject, but arriving at different con-

clusions, they have assigned different causes. They all, however agree in the separation of the subject. They distinguish the feeling aroused to vary in intensity with the grander force, or beauty centered in the object seen. The gay and brisk pleasure excited by beauty, is found to be of a more placid and lasting nature, than the violent and serious sensation, which expands our minds, fills them with wonder, awe, and astonishment, and which is produced by objects grand and imposing. The first, is called beauty; the latter, the sublime. The former though not so exalted, admits of a greater extension, and hence is a greater source of pleasure; the latter, aroused by the extraordinary, is more rarely felt. Excepting this latter pleasure to the senses. Though often felt, this sensation is ever pleasing. Indeed it is so common, that, to whatever pleases us, we generally apply the term beautiful. In the object we may admire the color, in that the figure; in the one the uniformity and regularity, in the other the want of studied form; in the former the useful; in the latter, the ornamental. But if all these qualities be centered in one object, our pleasure will be unbounded. It is because of this that natural scenes in such a great degree, please us. In the landscape the pleasure is heightened by the number of objects displayed to view; a green field, through which a stream of water winds its way; the forest in the distance; a herd of cattle grazing on the hill top. It were an endless task to recount all the beauties to be found in nature. What is nature if not beauty itself? an emanation of its omnipotent Creator who has given so much pleasure to prepare us for the innumerable delights that await us beyond the skies.

The few points of beauty, which I have here enumerated are some that all have noticed. To discover all the beauties that lie hidden in nature, is a work that can hardly be accomplished in one short life. But to be in any way successful, we must possess a pure and beautiful soul, for only to such can any beauty convey its fullest pleasure. No greater beauty can be found on this earth, than that which appears in the human countenance, illuminated by a spotless soul.

D. J. Flavin.

A SPIRITUAL CURIOSITY.

There are deformities in the spiritual world as well as in the physical world. These peculiar affections of the mind manifest themselves in the shape of the most obstinate and evident contradictions, contradictions in theory and conduct which always elicit the wonderment and pity of more serious and less passionate—

and consequently more logical men. That one cannot be on both sides of the fence at the same time, or as the scriptures put it, "serve two masters," is quite evident. Still there are men who persist in their efforts to occupy both positions, to serve both masters, to call themselves Catholics and act as Indifferentists. They end by becoming known under the contradictory appellation "Liberal Catholics."—They are not Catholics—for they lack the essential virtues of Catholics, faith and obedience; nor are they thorough Liberals, for they still cling in some way to the skirts of religion. These men have been given the rebuke they deserve by such men as Veuillot, Brownson and other staunch and consistent Catholics and great thinkers. However the mongrel race still lives, in spite of the scathings of common sense, and the condemnations of its unerring judge. As this subject can be of practical value to our fellow-students in teaching them to be thorough Catholics and thorough Americans we take pleasure in reproducing the following well written article from one of our exchanges:

"It is worth while to consider if there is to be any standing aloof from the events of the coming Catholic centennial celebration on the part of Catholics who set a great store upon their social eminence and 'liberalism.' We are aware of a tendency that way in some quarters on ordinary occasions. There are a great many Catholics who, on the account named, prefer not to identify themselves with Catholic religious movements of any kind. They do not unite themselves with the religious societies about the parish because, forsooth, the kind of people who make up the body of such organizations are not exactly, socially speaking, the kind they are anxious to intermingle with. The sodalities and similar bodies that cluster about the church usually embrace those who are more anxious to provide for their future welfare than to increase their social prestige or better their worldly condition; hence, they are not what we are accustomed to regard as 'society people.' This fact militates against them very much in the estimation of those superior mortals who are Catholics more by accident than anything else, and who are, or would like to be, considered 'members of society.'"

The lengths to which the victims of this amiable weakness allow themselves to be carried by their absurd pretensions may be imagined when they unhesitatingly forego any share in the merits and graces flowing from the devotional exercises conducted by religious societies, in order to avoid being brought in contact with persons—oftentimes very much superior to themselves in every possible way—whom they affect to believe they cannot afford "to know."

"In every considerable Catholic community there are representatives of this pharisaical sect who esteem

their social pre-eminence above every other consideration—even their spiritual needs. In this city there are any number of them; and beyond attending to the serious obligations which faith imposes upon them they never permit themselves to betray the faintest interest in religious or church affairs. They scrupulously avoid any outward manifestation of concern about the questions and movements that appeal to Catholic sympathies. They leave all those things to the great mass of their co-religionists who have neither social prominence nor worldly aspiration at stake.

They pride themselves, too, upon their enlightened 'liberality.' Rather than wound the sensibilities of others who differ from them in religious belief or incur the risk of having the "oddlity" of their adherence to the Church of the poor and inadverted upon by non-believers, they prefer to leave the impression that their Catholicity is a mere matter of form—of trifling importance, after all, in comparison of other things.

This is the kind of people that deem it unwise to emphasize the necessity and importance of Catholic movements, and that would not dream for a moment of joining in any sort of a public demonstration commemorative of Catholic historical events.

"If they do not actually depreciate public manifestations of devotion to the Church and faith of their fathers, they do not consider it incumbent upon them to unite with their brethren on such occasions. Half-hearted Catholics are no help to the cause of Christianity. Their selfishness and puerile respect for the popular anti-Catholic prejudices that dominate what they consider the "first circles" render them, if not disloyal, at least unworthy members of the true fold. The sacrifice of manly courage and intellect necessary to reach the plane occupied by "liberal" Catholics of this stamp merits, and receives, the contempt of all independent and thinking minds among Catholics and non-Catholics alike.

"There are undoubtedly a great many Baltimore Catholics who, for such reasons as we have indicated, will stand aloof from the general body and refrain from participation in any of the features of the coming celebration; but they may assure themselves that whatever loss follows from this course and the motives that prompts it will not in any way detract from the glory of the occasion nor lessen the great significance of the events commemorated. True Catholic zeal—the product of faith and a lively sense of the precious privileges that attach to it—sees only the grandeur of the great good that has been wrought for the people and country by a century's growth of the true Church on the free soil and under the beneficent influence of their land and nation so singularly blessed by the providence of God."

LITERATURE

"JONATHAN EDWARDS"

FOR MANY REASONS, this comely volume has an interest apart from its theme. It is the initial volume of a series which it would be a sin on the part of the writers to make dull. Though we do not, to our regret, find the name of any responsible editor to pilot the various literary craft into the right channel so finely buoyed out in the publishers' prospectus; yet the projectors of the series know their business better than we do, and knowing it may be correct. In the second place, not a little interest is awakened by the announcement that the author of 'The Continuity of Religious Thought' has tried his hand at biography, and written of a mighty leader, though not of his tribe of the Christian host. A professor in the Episcopal Divinity School at Cambridge sets before us the Congregationalist whose name, along with that of Benjamin Franklin, best represents American intellect to the wide, wide world. Can the author whose first publication was one of the books of this century hold his own in essaying biography?

After a careful examination of this latest biography we are able to say that Prof. Allen has exactly fulfilled the idea of the project as we read the specifications. The work seems to be vastly more than a contrast finished to order. Long familiarity with the Edwardsian literature enables the biographer to wield the same facile pen that charmed us in his first and notable book. One will, however, be disappointed who expects to find in the subject a winsome and fascinating personality tricked out in garish brilliancy, or a charcoal sketch in which blackness and shade prevail. So purely an intellectual man as Edwards cannot have, for the average human being, an attractiveness like that which invests Luther or Wesley. Jonathan Edwards has his sure place with a few, and for aye. As Plato is certain of a small but eternal company, so Edwards will always be inquired about by the thoughtful. For those especially who wish to look into the springs of New England theology, his life and work will always have fascination. We count it a great merit in Prof. Allen that he has not been tempted into such a rehabilitation of his subjects as would deceive for the sake of pleasing. He has not set him in false lights. Lesser characters and minor individuals may be put on the stage, and the calcium jets strained upon them through colored lenses; but for great men, we want only white light. Yet of high admiration for the marvellous thinking power of the Northampton divine his latest biographer is full, and some of his periods show that he is under the spell that has

bound so many strong minds. Indeed, though Prof. Allen does not say so, the trend of his own thought is at times in the direction of making Jonathan Edwards the greatest thinker in the Christian Church, after Paul of Tarsus.

Another of the high merits visible is that the biographer clears himself from the spell, and shows wherein Edwards lacks the highest success. When one considers how often the pigmies in theological speculation and system-making have tried to imitate the majestic tread and sweet and compelling voice of Edwards and call these their own—suggestive in too many cases of the fable of the ass in the lion's skin,—our praise of the biographer in this respect is not altogether pointless. More than one theologian, ambitious above all else to be logical, has in effect said: 'Change the Edwardsian terminology here and there, and make it mean (in the egotist's judgement) really does mean, and my (the egotist's) system and that of the author of "The Freedom and Will" are the same.' Prof. Allen does not make Edwards the father of 'Transcendentalism' in New England, but he is apparently willing to think he was a very near ancestor to most of the sound and healthy creations of New England thought. He points out the emphasis laid by Edwards on 'sweetness' and 'light,' showing also how broad and deep were the culture and thought of the master as compared with the narrow legal rut or tendency of his clerical contemporaries. He also shows that the thought of Edwards concerning the human will—now chiefly of historical importance—was substantially that of the Stoics, and of Hobbes; while on the question of the nature of causation, Edwards and Hume are alike. In short, by one who is well able to do so, it is shown where Jonathan Edwards stands in theology and letters. The question of the suppressed manuscripts is not passed over, and Edwards' latest biographer, in common with all the rest of the world, wonders why so much of the writing of America's greatest theological thinker is still kept under lock and key. How much the publication of these documents might affect our opinions of his 'orthodoxy' remains a question, but the place of the country pastor of Massachusetts as a thinker is sure beyond shaking.

A gentleman who was on friendly terms with Lady Holland and had the freedom of her house, had the pleasure of taking Gen. and Mrs. Grant there during their visit to England. He gave them a quiet luncheon first, and then they strolled across the lawn to the house of historical memories. "And what did Gen. Grant say to it all?" I asked. "He walked with us as far as the door, was the reply, "and seating himself on a convenient bench, told me that if I would take his wife in, he would stay where he was and smoke till we came

out." Mrs. Grant was quite shocked at this display of Philistinism, but I was not. Holland House was a thing of the past, while Gen. Grant was a man of the present. He felt no interest in it, and he was too honest to assume any.

The Critic.

LOCALS.

- S raw hats.
- And overcoats.
- Jack Frost again.
- St. Viateur's Day next.
- The retreat has retreated.
- Look out for Solon Shingle.
- The Raffle Thanksgiving Day.
- Solon Shingle will be here sure.
- We are out on time this week. Good!
- Hear "The People's Lawyer" St. Viateur's Day.
- One hundred and ninety-five boys registered.
- Joe. Kearney for fresh jokes. Telephone 126.
- A new system of heating has been placed in the Seminary.
- Hail to the new Study Hall of the Minims, surely a beautiful place.
- Solon Shingle wrote us that he would surely be here St. Viateur's Day.
- Ten new students have registered since our last issue. A hearty welcome to all.
- The afternoon walks are again in vogue. A healthy exercise in this and we earnestly encourage it.
- McCann and Bonfield, Punsters. Successors to T. Bishop Falley. Mail orders given immediate attention.
- The celebration of St. Viateur's Day will be on Tuesday. The play will be presented on Monday evening, the 21st.

A NEW ORDER.

Four Sisters belonging to the Community of the Servants of the Holy Heart of Mary arrived here from France to take charge of different departments in the College. The Order was founded in 1860 by Rev. Sister Mary du St. Sacraments and has for object the education of poor children, the care of orphan asylums hospitals, foundlings. They have already many establishments in France and in Belgium. Many departments in the famous College of the Dominicans at Arcueil, near Paris, are confided to their care. Their presence will be felt here, especially among the minims, and the sick for whom they will have a motherly care. They will before long open a novitiate of their order and it is to hoped that they will find many vocations here in America where all good undertakings thrive.

PERSONALS.

MM. W. Kearney and P. Parker have taken the course of Philosophy at St. Mary's, Baltimore. Good success to our friends.

Rev. J. Lesage '79, has been appointed Pastor of the new parish of Brighton, Chicago. He had just completed a beautiful parochial school and he will no doubt meet with the same success in his new place.

Rev. A. Labrie '80, assistant of Notre Dame, Chicago, Ill., is to take charge of St. George, Ill. We wish happiness to our esteemed neighbor.

Mr. P. Wilstach '89, has begun to study law in the office of his brother Mr. Walter Wilstach, Lafayette, Ind. We missed our friend who took such an active part in the publication of ST. VIATEUR'S JOURNAL. We hope that his hard studies will not keep him from sending us an essay once in a while. We quote the following lines from a letter of our friend:

"Do not think that I have forgotten you or dear old St. Viateur, on the contrary it seems to me I am becoming more attached every day to the place which for so long was my second home. Nothing attaches us to a place more than its absence. I received a few days ago, from Father Rivard, the JOURNAL. I was pleased to note the additional four pages, a most decided improvement. I think the number was as attractive as any I have ever seen. When I recognized the paper I let every thing slip, and sat down and read every line from the new staff till the last paragraph of musical notes and enjoyed every word.

I have at last settled down and it happens to be in my brother's office with a law book in my knee. In other words I am at present engaged in the study of law. I have been poring over the calf-bounced lore for some time but kept it a secret for fear I should not ultimately take a fancy to the legal profession. But I have made up my mind, *stef!*

I begin with Walker's American Law. I mention this because I think it would be such an excellent book for the Brownson class to have for explanations and references. I think had I when studying Brownson been possessed of Walker and coupled it with Father Rivard's lucid explanations and lectures I should have felt *very profound!*

Most Rev. Archbishop Feehan administered confirmation to 85 children in St. George last Saturday. Among the clergymen who assisted were Revds. P. Beaudoin, R. D., A. L. Bergeron, F. X. Chouinard, C. S. V., P. Paradis, Z. Berard, J. Laberge and E. L. Rivard. After the ceremonies Fr. Lesage, Pastor, invited the Archbishop and priests to visit the fine new parochial school

where the children and the sisters gave a reception. The Bishop addressed the pupils words of congratulation and fatherly encouragement. The children of whom there was a large number all looked cheerful, good and happy. His grace is to give confirmation in Manteno next Saturday.

Rev. Z. Berard commenced his forty hours devotion Monday. Fr. Quimet, of Pullman, preached.

Dr. G. J. Rivard and lady of Assumption, Ill., with Bro. Jules of Chicago, visited the college Sunday, and were delighted to see the progress and beauty of the new building.

ROLL OF HONOR.

SENIOR DEPARTMENT.

Gold Medal for conduct and Politeness—Equally deserved by P. Charron, C. Brady, P. Granger, M. Ryan, P. Ferguson, J. Betsner, A. Fortin, M. Hughes, L. Brosseau, J. Cleary, F. Dandurand, H. Shea, A. Brosseau, A. King, F. Fitzgerald, J. Goode, J. Stout, A. Marcotte, A. Didier, M. Lenartz, P. Destrampe, C. Harvey, and A. G. Fortin.—Drawn by J. Betsner.

Distinguished—G. Granger, J. Donnelly, J. Ader, V. Cyrier, G. Hauser, J. Coyle, W. McHugh, W. Clune, H. O'Donnell, D. Flavin, J. Condon, A. Lesage, M. Fortin, J. Slevin, T. Harrington, T. Swegman, O. Labrie, T. Gallivan, O. Harpin and F. Andres.

JUNIOR DEPARTMENT.

Gold Medal for Conduct and Politeness—Equally deserved by J. Petsner, T. Pelletier, V. Fish, H. Charlton, O. Marcotte, F. Smith, J. Cosgrove, G. Mallory, J. Howland, F. Coyle, I. McCarthy, H. Swanitz, T. Ford, F. Mullhall and G. Rousseau. Drawn by J. Howland.

DIST.—Norton, J. Kearney, A. Boylan, G. Dostal, H. Braden, R. Duddleston, H. Finske, A. Rivard, P. Keefe, D. Granger, A. Cyrier, H. Andres, O. Fortin, J. O'Connor, F. St. Aubin, C. Gelmo, W. Moreau, J. Doheny, J. Laplante, H. Abbey, J. Carlon and C. Rousseau.

MINIM DEPARTMENT.

Gold Medal for Conduct and Politeness—equally deserved by—B. O'Connor, A. Granger, A. Boisvert, A. Barry, Stanley and R. Brennan. Drawn by B. O'Connor.

Distinguished—M. O'Connor, J. Lamarre, H. Ruel, T. Legris, A. Cyrier, L. Legris, F. Richard, A. Rivard, G. Pierce, H. Sullivan, T. Townsend, N. McGuire.

FRENCH SPEAKING NEW YORKERS.

The manager of a French circulating library in South Fifth avenue estimates the number of New Yorkers who read French at 500,000. This, of course, is an exaggeration, but the number must be very large. The French colony numbers 20,000; half the Germans in town speak or read French; many of the Italians, Spaniards and Cubans do the same; most fashionable young women and hundreds of rich young men have learned the language with more or less fullness, and every newspaper office in town has probably half a dozen men who can read French. It is with French literature as with English; the older classics are little read, and even the best novelists, save those living and now at the height of their fame, are neglected. The South Fifth Avenue library, though in the heart of the French quarter, chiefly patronized by English speaking persons. Many New Yorkers buy a French daily paper for the sake of improving themselves in the language by reading half an hour each day. The facility thus acquired, and that with little or no aid from grammar or dictionary, is most surprising.—New York Cor. Pittsburg Post.

This evidences how people of culture and standing look upon the study of French. It is encouraging for the French students to know that the pains they are now taking to master that beautiful language will tend to place them among the ranks of the learned and truly refined. Besides this high satisfaction there is in the study of the French the still more material advantage of placing ourselves within reach of the richest and grandest of literatures, the soul expression of a people that has long stood at the head of civilization, of a nation whose every move attracts the attention of the world. *Apprenons le Français.*

ABOUT OLD STUDENTS.

Rev. E. Thérien gives weekly band lessons to the boys in charge of the Christian Bros. at Fecheauville.

Masters Célestin Harbour and H. Parker paid us an agreeable visit a fortnight ago. Come again.

The Rev. Father Fitzsimmons, rector of the Cathedral, has returned from his vacation trip to Colorado.

Prot. M. A. Roy and pupils gave their second annual Ball on Wednesday evening 16th inst., at Vernon Hall, 521 West Taylor street. The professor's parties are

always of a most enjoyable character and from what we have heard of the last one it was no exception to the rule.

The Rev. Father Clancy, pastor of Woodstock, deserves every congratulation for the improvements on his church at Woodstock, the care bestowed on the old cemetery there, and the beautiful grounds selected for the new one. His grace, the archbishop, assisted by Fr. W. Kelly, and the chancellor, Father Muldoon, consecrated the new ground Wednesday last. Among the other clergy present were the Revs. M. J. Fitzsimmons, E. J. Dunn, T. F. O'Gara, E. Griffin, J. Gallagher, D. Mahoney, J. Hogan, Thos. Burke, Richard Dunne, P. O'Brien, J. McCormick, J. Mehring, J. McGuinty, D. Egan and Thos. Clowry. (Catholic Home.)

Rev. P. J. Hickey was in our midst last week with Master Moylan of South Chicago. Father Hickey expressed himself highly delighted at the aspect of the new building and left a handsome sum as subscription to the Roy Memorial chapel. The Rev gentleman promises to come St. Viateur's Day with Mr. Morgan, the enterprising publisher of the Catholic Home.

CONGREGATIONAL SINGING.

Mr. Fitzsimmons, lately from the Paris Exposition, relates among other pleasant experiences the following anecdote:

"We were most agreeably surprised and not a little edified in the quiet and beautiful town of L. We had entered the church just as divine service commenced and were at once subdued by the devotional atmosphere of the holy place. Soon a quartet of select voices intoned the first verse of the *Magnificat*, which sounded like the distant and harmonious chimings of many soft sweet bells; and their last echoes were caught up as if by an inspiration by the whole assemblage giving in grand, full and solemn unison the response which rose up from down the crowded nave, like the glad awakening of many souls. I will not attempt to describe the sweet emotion that came over us as we sat there listening to those musical outpourings of Christian souls. It is something which is more easily felt than expressed.

"Suffice it to say that as the harmony mounted higher and higher or descended sweet and low our hearts too were moved and our thoughts drifted heavenward with the song. After the last accents of that beautiful canticle had died away within that magnificent edifice we stood there asking ourselves whether this pious and popular exercise, the singing of the people, would not be a most efficacious means of gathering the faithful in

large numbers around our pulpits and altars; of interesting them by their own active participation in the acts of worship and of elevating and indeed sanctifying them by the power of sacred song. We were unanimous in our opinion that this innovation, if it may be so called, would be a grand improvement—blending the useful with the beautiful—The choir would comprise voices of all range, of great variety of compass and power—and the effect would but be the sublimest not only from a devotional but even from an artistic standpoint.”

Though knowing that there are many difficulties in the realization of the musical idea emitted above, I cannot dissent from Mr. F. upon the practical usefulness and especially the beautiful effects of congregational singing. It is already a feature in many of our churches in Chicago, New York and other large cities. Why should it not become universal? So far as college experience goes in this matter it proves the theory both very practicable and fraught with happy results. Unquestionably, vocal renditions by a quartet or by a select choir are agreeable—they are generally more artistic. But I doubt whether they have power to stir the heart or thrill the soul as much as the simple *Cor Jesu* or the *Laudate Dominum* when the 200 voices, children's silvery, tinkling voices and the powerful round voices of the seniors mingle in one grand unison.

Albert Furman.

EXCHANGES

Our exchanges have been coming in rather slowly and we began to wonder what the cause might be. We wondered whether the absent ones would look the same as before: if the *College Message* would like French any better; or if the *Censor* still thinks Ontario as big as the U. S.; or if the *Fordham Monthly* will continue to put such small poems on such big pages; or if the *Niagara Index* will persevere in making “so much ado about nothing;” or if the *Owl* is going to get across the border this fall, or if paper will get any dearer where the *St. John's University Record* is printed; or if it is going to take our exchanges as long to get out the other numbers of their papers as it has to bring out the first; and lastly if this *wondering* will make anybody mad? Perhaps we better stop, or our career may be shortened and hence our chance for usefulness be lessened.

The *Bucotelite* is on time and has a great deal that may interest people in its immediate vicinity but not a great deal for the entertainment of the general reader.

The *Niagara Index* has plenty of continued articles; in fact all the leading ones are such. “The Morality of Shakespeare's Plays” is a good and instructive essay. The writer has evidently a good knowledge of Shakespeare's characters, and pictures them forth in a clear and attractive style. How much good comes from showing the morality or immorality of Shakespeare, we don't know, for it is a peculiar fact that showing the bad qualities of books often procures them more readers. “Robert Elsmere” and the “Quick or the Dead” are two that may be offered in illustration of this. It is a positive fact that these two books had more readers than any books brought out in the same time, and simply because of the controversy their appearance awakened. Yet it is most surely our duty to warn others of the same places where danger awaits them. Our success in doing it will depend on how well we understand the tendencies of those we wish to instruct.

BOOKS AND PERIODICALS.

The *U. S. Journal of Elocution and Oratory* is a monthly of great use to teachers and students of Elocution. Its columns contain practical hints on gestures, emphasis and the means to attain grace in the walk, carriage etc. The advice given to acquire and retain health is no small feature of the paper. We can recommend it as a cheap and practical paper for teachers and students. \$1.00 per year, Webster Edgerly, Ed. Washington, D. C.

The *American Ecclesiastical Review* for October contains the late encyclical letter of our Holy Father the Pope on devotion to St. Joseph; an article on the late lamented Monsignor Corcoran; his work at the Vatican Council. The usual number of liturgical questions are discussed.

The *Boys' Protector* is now a quarterly instead of a monthly as formerly. Its monthly visits will be missed, yet we are glad it will come every three months. A pleasing article from the pen of Miss Eliza Allen Starr taken from the *Protector* appears in another column of the JOURNAL. We hope the change the Eds. of the *Protector* will be to the advantage of the paper.

The *Traveler's Record* for September is quite unique in its typographical make-up “The Yearn of the Roman-tic” a sort of half serious poem is a bit on the peculiarities of “ye olden times.” The Knight Errant, The Troubadour, The Lodge-Lone and the Pirate come in on their share of the author's *scratching*, if we can't say *cutting*. The literary merit consists principally in the metre of the verse.

MUSICAL NOTES.

Music!

More music!!

And a little of "that" Quartette, please!!!

Where is Mr. Cleary's Hum-ta, Hum-ta, Hum-ta-ta this year? He is Hum-ta-ta-ting in Philosophy.

Master E. Adams, of musical renown still hampers forth, the clear shrill notes, as of old.

Musical talent among the boys appears to be no rare thing; as the glorious echoes of the band and orchestra signify.

Perhaps nothing does more, than often the asperities of life, and harmonize its discordant elements, than the cultivation of a love for music.

As music is distinctively an art, so we find that the culture and intelligence of a community can be safely measured by its musical standing.

Music, especially vocal, can never be rendered, with proper spirit, except it be more or less committed to memory, and be made, as it were, our own. Therefore let us lose no time, preparing for the great day (St. Viateur's, which should be one of music, festivity, and universal joy.

A Boston lady attended a funeral in a country church a short time ago, and after the singing of a hymn which was striking, melodious, and appropriate, a rustic male friend, who was seated beside her remarked with an air of intense local pride: "Beautiful hymn, isn't it. The corpse wrote it."

"If I was a captain or a general either I wud rather be a drum-major, and have a fur hat, like I Darl, and a long scepter with gold nub on the end for to whack the innimies with and knock their general down, and take all his candy away, and his marbels, an' his top, and everything." Boy's composition, in St. Francis'.

A cold audience. In these days we admire anything that offers a suggestion of coolness. We therefore appreciate the "sang-froid" of the Boston manager who, when his theatre was discovered to be on fire, stepped before the curtain and spoke as follows: "Ladies and Gentlemen! we have just discovered the cause of the stifling temperature from which you have doubtless been suffering. The house has been on fire for nearly half an hour. In assuring you of my regret at the occurrence, and unavoidable necessity of bringing the performance to a close, you will permit me to express my heartfelt joy that we have succeeded at last in thoroughly warming up a Boston audience." (Musical Visitor.)

LITERARY NOTES.

The new "Manual of Prayers" prepared by a committee of Bishops by order of the Baltimore Plenary Council, is already having a large sale although it is but a few weeks since it was published.

The October number of the Catholic World is an excellent one. Among the leading articles are a sketch of the Canadian school system by F. A. McKenna and a valuable paper on "Amiel and Pessimism" by Brother Azarias whose literary abilities have already won for him a world wide fame. Some of the other articles are "Church and State in France" by Samuel Byrne "The First Catholic Congress of Spain," and a "Study of Modern Language" by Rev. William Barry D. D.

"An Explanation of the Constitution of the United States of America," by Francis F. Furey has been published for the use of Catholic schools of every grade. The author claims and with great truth, that loyalty to our great government and institutions will be promoted greatly by the increased study of the Constitution and it is for this reason that he has published "A text book... imbued with the Catholic spirit." The book, made up of questions and answers explains all the provision of the Constitution. In the first chapters the writer deals with government in general and with our own government in particular. Works of this kind are merely necessary for our schools as there are very few who are thoroughly acquainted with the constitution of our country.

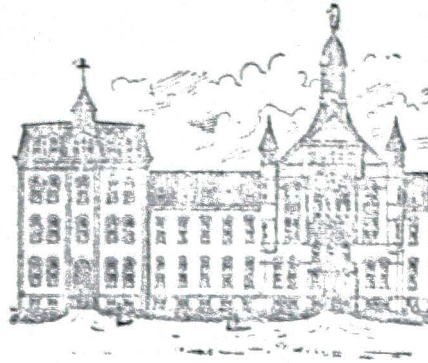
ARE YOU GOING TO NEW ORLEANS OR FLORIDA?

If so, you can go by the Monon Route via Louisville and Mammoth Cave, or Cincinnati and Chattanooga, Birmingham, Montgomery, Mobile and the gulf coast for the same that will take you through the dreary, uninhabited Mississippi swamps; we are confident you cannot select another line to the South enjoying half the advantages that are possessed by the Monon Route and its southern connections.

No one should think of going south without visiting the Mammoth Cave, the great natural wonder of this continent. So much has been written of this world famous wonder that it is impossible to say anything new in regard to it. It cannot be described; its caverns must be explored, its darkness felt, its beauties seen, to be appreciated or realized. It is the greatest curiosity--Niagara not excepted. Or, Florida ward, pass en route over the old Historical Battle Fields along the line of the W. & A. or the E. T. V. & G. Railways. From Mobile to New Orleans (141 miles) the ride along the gulf coast is alone worthy the entire cost of the whole trip. In full sight of the way, past Ocean Springs, Mississippi City, Pass Christian, Bay St. Louis and Beauvoir, the home of Jeff Davis.

When you decide to go south make up your mind to travel over the line that passes through the best country and gives you the best places to stop over. This is emphatically the Monon Route, in connection with the Louisville and Nashville, and the Cincinnati Southern Railways, Pullman palace sleepers and palace coaches, double daily trains. The best to Cincinnati, Louisville, New Orleans or Florida. For full information, descriptive books, pamphlets etc., address James Barker, General Passenger Agent Monon Route, 183 Dearborn street, Chicago.

FOUNDED 1869.



CHARTERED 1374.

St. Viateur's College,

THE COLLEGE affords excellent facilities for study, and the acquirement of a thorough knowledge of MODERN LANGUAGES, MATHEMATICS, CLASSICS, MUSIC, SCIENCE, PHILOSOPHY, and THEOLOGY. Most careful attention is paid to the business training of young men, and a thorough practical knowledge of BOOK-KEEPING and COMMERCIAL LAW is imparted by skilled Professors.

The best authors and most approved system of teaching are adopted in all grades of the College. Students may enter at any time. Term and tuition will begin with date of entrance.

Terms for board and tuition \$200.00 per annum.

Catalogues, and any desired information will be carefully given on application to the Director.

REV. M. J. MARSILE, C. S. V.

St. Viateur's College, Bourbonnais Grove, Kankakee Co., Ill.

J. Gelino.

No. 12 COURT STREET.

KANKAKEE, ILL.

Dealer in Foreign and Domestic

FANCY GOODS NOTIONS DRY GOODS.

A. H. PIKE.

JEWELLER.

KANKAKEE, ILLINOIS.

C. WOLFE.

Barber Shop.
Under Umbach's Harness Store, Kankakee, Ill.
First Class Work guaranteed.
Students especially invited.

PETER WALZEM.

Grower of
PURE ALTAR WINE.
Warsaw, Hancock Co., Ill.

REFERENCES.
Rt. Rev. Jos. MELCHOR, Bishop of Green Bay.
Rt. Rev. M. Fink, Bishop of Leavenworth.

SCHOOL BOOKS. LEGAL BLANKS.

D. L. Durham.
STATIONERY.
Books, News, Music.
BASE-BALLS, RIFLE BATS, FISHING TACKLE.
KANKAKEE, ILL.

TOYS, CROQUET. BABY CARRIAGES.

R. J. HANNA,

WHOLESALE AND RETAIL
GROCER

AND
COMMISSION MERCHANT.

43 Court Street.
KANKAKEE, ILL.

BRAYTON & CHRISTIAN

DEALERS in Men's, Women's, Misses' and
children's fine and medium Shoes, also all sizes
and grades of Boots. Special inducements for
Students.

Two doors north of Post office

Kankakee, Ill.

L. Babst

DEALER IN

Hardware, Stores and Tinware,
IRON, NAILS and WAGON STOCK.
No 13 EAST AVENUE, KANKAKEE, ILL.
Jobbing Done to Order.

D. Q. SCHEPPERS, M. D.

292 Larrabee St. Chicago, Ill.

Dr. SCHEPPERS

Will be in Bourbonnais on the 1st
of each Month.

J. W. BUTLER PAPER Co.

Wholesale Paper Dealers.

A full line of **Cards** and **Wedding** goods
kept constantly on hand.

Nos. 183 & 185 Monroe Street,
Chicago, Ill.

Kankakee Stone and Lime Company.

INCORPORATED FEB. 23rd. 1867.

Proprietors of the Celebrated Kankakee flat
Lime stones Quarries.

Fresh Wood burned Lime
always on hand.

KANKAKEE, ILL.

THOS KERR,

HARDWARE, STOVES, IRON.
STEEL, TINWARE, NAILS, Etc.,

Job work done in any part of the County
Cor. Court St. and Schuyler Avenue.

KANKAKEE, ILL.

J. W. SCHUBERT.
PROPRIETOR OF THE
German, French and American Pharmacy.
 Cor. East Ave. & Merchant St. KANKAKEE, ILL.
 Keeps constantly on hand a full line of
DRUGS, MEDICINES, PAINTS, OILS ETC., ETC.
 Also a fine line of Toilet Articles of all kinds,
 Fine Cigars and Tobacco.
 ☞ CALL AND SEE ME. ☞

JOHN G. KNECHT,
 Merchant Tailor,
READY-MADE Clothing
 Hats and Caps.—Gent's underwear.
 Trunks, Valises, Furnishing Goods.
 Wilson Bros' Fine Shirts.
NOS. 2 AND 4 COURT STREET.
Kankakee, Ill.

MUSIC FREE!
 Send 15 cents
 For mailing, and, in return, receive
\$3
 Worth of Music.
 Comprising from 5 to 8 pieces, the latest of our
 publications, for the purpose of introduction.
 Address: Kunkel Bros., 612 Olive Street,
 ST. LOUIS, MO.

HAND-MADE Pure Wax Candles per lb. 45 cts
 Moulded Wax Candles, " " 38 cts
 Stearic Wax, " " 20 cts
 Special Prices to parties buying in large quantities.

Catholic Prayer Books 25 cts. upwards.

CATHOLIC FAMILY BIBLES,

With two large clasps and Fancy Edge \$9.99 Sent
 free to any part of U. S. on receipt of price.

GRAHAM & SONS,

Importers of Church Goods, Jobbers in School
 Books and Catholic Booksellers.
 113 S. Desplaines St. Cor. Monroe, Chicago, Ill.
Correspondence solicited.

J. K. EAGLE.
LUMBER.

A large and complete assortment
 of Lumber, Lath, Shingles, Posts,
 Sash, Doors, Blinds and Mouldings
 always on hand.

Filling large orders for Dimension
 Lumber a Specialty.

Yards, on East Avenue, Kankakee,
 Ill., 2nd. Yard North Court Street,
 and at Momence, between C. & L. I.
 and River. Address,
J. K. EAGLE, KANKAKEE, ILL.

NOTRE DAME ACADEMY,
 DIRECTED BY THE SISTERS OF THE
 CONGREGATION OF NOTRE DAME.
 This Institution affords every advantage for
 Young Ladies desirous of obtaining a solid and
 finished education. For particulars apply to
 Mother Superior,
 Notre Dame Academy,
 Bourbonnais Grove,
 Kankakee Co., Ill.

SCHOOL BOOKS. LEGAL BLANKS.
FRANK E. BELLAMY.
 DEALER IN
STATIONERY.
 Books, News, Music,
 Wall-Paper, Window Shades.
 KANKAKEE, ILL.
 TOYS PICTURES. BABY CARRIAGES.

WALTER S. TODD.
HARDWARE.
 Stoves, Iron, Nails and Wagon wood stock
 Tinware and Tin work of all kinds.
 No 3 Court Street,
 KANKAKEE, ILL.

W. H. D'ARCHE
General Grocer.
 A large and well selected Stock of Best
 Goods constantly on hand come get our
 prices on the best articles.
 We carry the best quality of goods se-
 lected especially for this market and
 all kinds of smokers' articles the way to
 make times easy.
 Deal with the reliable Firm of
 W. H. D'arche,
 Grand Street, Bourbonnais Grove, Ill.

BENZIGER BROTHERS,
 Publishers, Manufacturers of
 Church Goods, Regalia.
Just Published.

ENGLISH MANUALS OF CATHOLIC PHILO-
 SOPHY. Edited by Rev. Richard F. Clarke.
 S. J. 1 mo. cloth
 1. LOGIC. By Richard F. Clarke. S. J. "Nearly
 ready."
 2. FIRST PRINCIPLES OF KNOWLEDGE.
 By John Rickaby, S. J. Professor of Logic and
 General Metaphysics at St. Mary's Hall, Stony-
 hurst, net, \$ 2.
 3. MORAL PHILOSOPHY (ETHICS AND NATURAL
 LAW). By Joseph Rickaby, S. J. net, \$ 1.5
 4. NATURAL THEOLOGY. By Bernard Boeddar,
 S. J. Professor of Natural Theology at St.
 Mary's Hall, Stonyhurst. "Nearly ready."
 5. PSYCHOLOGY. By Michael Maher, S. J., Pro-
 fessor of Mental Philosophy at Stonyhurst
 College. "Preparing."
 6. GENERAL METAPHYSICS. By John Rickaby,
 S. J. "Preparing."
 178 MONROE ST. CHICAGO ILLS.

KIMBER & EVANS
PHOTOGRAPHERS,
 NORTH SIDE COURT ST. KANKAKEE.
 SPECIAL RATES GIVEN TO
 CLUBS.
SATISFACTION GUARANTEED

PRESCRIPTIONS FILLED DAY OR NIGHT
 Patent Medicines on Hand.
WALL PAPER AT COST!
OTTO C. KURRASCH.
5, Court St. Kankakee Ill.
 Toilet Articles, Combs, Brushes, Soaps,
 Perfumes, Paints, Oils, Glass, Lamps.

WORK BROTHERS & CO.,
 Manufacturers of
FINE UNIFORMS
 For
 Military Schools and Colleges.
 Clerical Suits made to order.
CHICAGO.

A. Ehrich
EAST COURT STREET
KANKAKEE.
 Dealer in choicest Groceries, choicest
 brands of Flour. Keeps on hand constantly
 a large assortment of Feed and Produce.
 Please call and see me before going
 any place else.

JOSEPH GILLOTT'S
Steel Pens.
GOLD MEDAL, PARIS, 1878.
His Celebrated Numbers,
303-404-170-604-332,
and his other styles may be had of all dealers
throughout the world.
 Joseph GilloTT & Sons, New York.

The "ST. VIATEUR'S COLLEGE
JOURNAL" is a first class medium
 for "ADVERTISING." Special
 attention paid to the printing of
BUSINESS CARDS,
BILL HEADS, ETC.
 ☞ Terms reasonable. ☞
 The STUDENTS, Editors-Prop.