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COLLEGE + JOURNAL.



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MEMORIAL

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BOURBONNAIS GROVE,

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VOL. VII.

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N° 4

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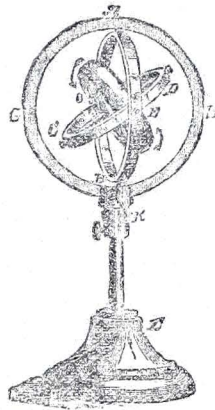
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# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VII

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No 4

## MISTAKEN THEORIES ON THE ORIGIN OF CIVIL GOVERNMENT

There is no subject in the whole range of philosophy on which more has been written or with more contradictory results than that which forms the caption to our sheet.

Theorists have retraced political systems from their present highly wrought forms, through their varied stages of development, to what is fondly termed their inception far back in the twilight of fable. They see the people of a particular country rise from comparative barbarism to civilization; they generalize the fact; infer that such has been the order of things from the beginning and one step further leads them to the assertion that man is a development of some lower order of life. Following out their pet deductions they would have us accept every monstrosity of their disordered imaginations. Pre-adamite man, the primitive species, the missing link and the people-god all find a place in the systems invented by so called scientists.

How beautiful the christian view when contrasted with such tissues of error—God creates everything good and perfect in its kind and gives man dominion over the earth and all it contains. He constitutes society by making his creatures two in one; He plants an Eden for them; He there comes Himself and the evenings of the young world are consecrated by familiar and infinitely instructive colloquies between Creator and creature. In this blissful state the inalienable rights of man, namely, life, liberty and the pursuit of happiness are fully enjoyed; Society, a necessity for human nature is established; and government the inseparable companion of society is instituted. In an evil hour man abuses his liberty. He forfeits original bliss and degenerates. The germ or principle of perfectibility remains however and he needs only the practice of the moral law to restore him in some degree to his normal state.

In appointing Adam monarch of earth God did not bestow supreme dominion on him or on his posterity. Hence the error of those who assert that "the right of government is patriarchal or that it originates in the right of the parent to govern his child.

The patriarchal system was indeed the earliest form of government and all governments have been developed or modified therefrom; but it by no means follows that the right to govern is wholly patriarchal. All governments that assume this trample on the rights of the individual and usurp the prerogatives of the Divinity. Under the patriarchal system the sovereign rules with unlimited authority as father and with oppressive tyranny as proprietor.

In the family, tribal, absolute and feudal forms of the patriarchal system there is really neither state nor citizens. These governments are barbaric. They form a social order in which the state is not developed, in which the nation is personal, not territorial, and in which authority is held as a private right, not as a public trust.

The barbaric or patriarchal form of government cannot be proper for a state because the right of government to govern cannot be deduced from the right of the father to govern his child, parental authority itself being neither ultimate nor complete. Complete or supreme government rests on ownership or dominion, and ownership of creatures rests on creation for only the maker has a right to the thing made.

The parent is not the maker but the generator of his offspring. Generation is a secondary cause and is simply the reproduction or explication of the species. The ownership or proprietary right and consequently the authority of the father over his child is therefore incomplete.

Parental authority like all other authority is a trust and the parent is responsible to God and to society for the manner in which he discharges that trust. Should he neglect his charge society is bound on the principle of self-preservation to intervene lest her safety be endangered by allowing a vagabond, a criminal to grow up in her midst who may in time become a pest to the community. How then, base the right of society on that of the parent since in point of fact the right of society is paramount to that of the parent?

But conceding what we have just proved untrue, that the parental relation confers absolute authority, it could not even then be the source of society's right to govern. Parental authority is inseparable from the parental relation and it can not be the right to govern



where no such relationship exists. Parental and patriarchal rights are not transferable; hence the right of a father to govern his own child gives him no right to govern one not his child, much less does it give society the right to found the state, institute government and exercise political authority.

Modern political authors rightly reject the patriarchal theory as untenable, but, lest they should favor theocracy by admitting the divine origin of government they maintain it to be conventional in origin or that it originates in a social compact. Their theories are embodied in the doctrines of the Voltaire Rousseau school which dates from the beginning of the seventeenth century and has, until recent years very generally prevailed.

Even American statesmen, if they consider the question at all, generally accept this theory in a slightly modified form. They hold with Adams and Jefferson the political tradition of this country, that the state is a voluntary association of individuals; that individuals create society, and that they may uncreate it whenever they deem advisable. If logical Americans must also assert with Jefferson and Lafayette the "sacred right of insurrection," for a compact can bind only temporarily, hence, "a revolution is desirable one in each generation," or according to Jefferson's reckoning, "once every nineteen years.

Error masquerades in the garb of truth. It is invariably based on truth and its only effective refutation is to strip the truth of the flimsy covering which hides it. In all theories there is some element of truth for error in itself is repulsive. That there is at least a tacit compact of mutual relations or reciprocal rights and duties between ruler and subject no one will deny; but that compact was not first voluntarily formed by the people either collectively or individually; it was imposed by God through the natural law.

The theory of a compact between the governor and the governed was asserted by Hobbes for the support of despotic power and by Locke in the interest of liberty; Rousseau regarded it as among the people themselves. His "Contrat Social," the bible of revolutionists, supposes a contract in which the people as sovereign individuals were the only parties.

All these writers imagine a pre-social state, a state of nature. The primitive man, in this assumed state, is far below the savage, for the most degraded tribe ever discovered possessed some traces at least of society, government, law and religion.

In the alleged state of nature to which these philosophers trace our origin there is no germ from which civilization can be developed. The transition from the so-called state of nature to civilized society would not be advancement but a complete rupture with the past

another order of existence; a new creation. The state of nature could not be a separate state; it is only a mental abstraction from society which is really the natural condition of man.

But even granting the existence of this absurd state and supposing what is impossible, namely, that man could, by his own effort raise himself into a higher plane, society which if not natural must be supernatural or preternatural, would the agreement formed among these sovereign individuals be unanimous? If not, what would be done with the minority? The contract is said to derive its powers from the consent of the governed. The minority then would be always free to secede or withdraw and society would relapse into the primitive state.

Granting further the feasibility of the contract and that consent thereto be unanimous, even then the authority imparted to government by mutual agreement would be insufficient. According to natural law no man is sovereign even over himself and all men are equal. Equals have no authority one over another. How then could they impart to society or to government an authority which they do not themselves possess?

Again, the nation must be territorial. It could certainly never obtain a territory from individuals in the natural state for the earth is there supposed to be open to the first occupant, no individual having property or domain either private or public. The social-compact nation would then be purely personal, and consequently a barbaric nation.

Summing up all these arguments we rightly conclude that no civilized government ever did or could originate in the so-called social compact.

In every political system there is some leaven of truth and all systems have their special dangers. The prevailing sin of the one just refuted is individualism. The present tendency is to socialism as contained in the following theory: "The right of the government to govern originates in the people who, collectively taken, are sovereign;" or, in other words, "Sovereignty is inherent in society."

This is the democratic system; it contains more truth and truth of a higher order than is found in individualism. It is correct in assuming that the collective people are more than the people individually. It is also correct in holding society to be more than a mere aggregation of individuals with only derived rights. It rightly affirms that the people in the sense of society are sovereign, but it errs grievously, in making the individual a thing or chattel, and in making the people sovereign by their own native right and might. It blunders egregiously when it asserts that the elective franchise is a natural right of man, for it thus advances the fundamental principle of despotism namely, that pow-



er is a private right and not a public trust.

All despotism is false for it identifies the Creator with the creature by attributing to a creature supreme dominion. This third theory is untenable for no creature is Creator and consequently society which is a creature can not in her own right be sovereign.

The class of writers known as positivists having seen the inconsistencies contained in the preceding systems, and desiring to reconcile the secular and religious elements of society, assert that "society and government are spontaneous developments of nature." Nature by her own laws and inherent energy develops society and society develops government."

In this system the fiction of a natural state is first assumed, society follows, government then appears and finally civilization. Now, right reason conceives this order to be impossible for, as right is before wrong and health prior to sickness, so must truth have been before error, society before isolated individualism, civilization before savagery.

Positivism, as its adherents claim, is based on science. They admit nothing as true unless it is demonstrable. They reject revelation and assert that all truth, all reality for the human mind, is confined to positive facts of the sensible order, and that transcendentalism must be ignored.

In rejecting transcendentalism the positivists deny all truth. Hence their vaunted science is without foundation for all knowledge rests on the fundamental principles of transcendentalism.

They claim that civilization appears spontaneously by the laws of nature. Now, natural production is only from a germ and is simply the reproduction of the particular life which exists potentially in the germ.

There is no germ of civilization or government in a purely natural state, and hence it could not be developed, spontaneously or otherwise.

Even granting some germ according to evolutionism or the Darwinian theory and granting spontaneous reproduction, the theory is still insufficient. As every kind produces only its kind and as all hybrids are sterile no amount of development would generate a new order of being.

But granting the spontaneous development of species, whence comes the right to govern? Certainly not from concrete nature for then the governor and the governed would be identical which is a contradiction, an impossibility.

Positivists say that the right to govern comes from a law inherent in nature. If they mean the intelligent, moral code, commonly called conscience, they must admit an all-wise Creator for this law is not inherent in concrete nature. It is the Infinite Reason of the Creator communicating His will to His creatures. Government

would then originate not in nature but in nature's God. If they mean the regular physical changes which are laws imposed on nature by the Creator we have again the identity of governor and governed as stated above. These physical changes or laws imposed on nature are not intelligent; they are only the actualization of a germ creation.

Not in positivism then, do we find a solution to our problem. Positivism is contradictory in philosophy and degrading to humanity.

Political writers of the Middle ages, intent on establishing centralized power as a remedy for the evils of feudalism, asserted that government derives its right from the immediate and express appointment of God. Wishing to establish regal authority on a religious basis they exaggerated principles and converted royal power into an absorbent force tending to concentrate in itself all other forces. Monarchy thus lost its true character which consists in having just limits, and drifted on towards oriental despotism in which the governing power was everything, the people and their affairs nothing.

The church has been accused of teaching these principles of despotism. If so they would certainly appear in the writings of her doctors or theologians. We find on the contrary, the most enlightened opinions on the subject in St. Thomas, Suarez, Bellarmine, Ligouri and in our own illustrious Balmes.

The doctrines of the Catholic Church on government have been condemned without being heard or examined, her enemies copying one another's calumnies without referring to the real sources where they might easily have found the truth.

The advocates of this theory hold that the right to command is vested in the superior and can not belong to the community since it is not superior. In one sense the community is not superior to itself and in another sense it is. The community considered collectively is certainly superior to itself considered individually; regarded as an organic whole it can communicate its superiority or delegate its authority in trust to an individual.

Power resides in the community by natural right, but in the individual ruler only by human and delegated right. The positive law being taken away there is no reason why one man should govern rather than another.

Society in its perfection i.e. in the state, must have the power of self-preservation independently of individuals. It must therefore possess supreme power immediately. No individual and no family can presume upon having directly from God the government of a people.

The theory that the right of government comes from

*Continued on page 33.*



## ST. VIATEUR'S COLLEGE JOURNAL.

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## EDITORIALS.

## THE CHURCH'S CENTENNARY.

This year of grace, 1889, is one that will long have a place in the memories of America's citizens. Almost at its dawn we made ready to celebrate the first one hundred years of our constitutional existence. This glorious event was celebrated on April 30, amid the roaring of cannon the bursting of fireworks and shouts of joy, manifesting the gratitude of sixty millions of the world's freest and most intelligent men. The guns have again sought the repose that true liberty insures them; the fireworks are extinguished and the shouts of triumph have died away, but the memory of the triumphs then commemorated still lingers in the breasts of our citizens. But it were not meet that such a memorable year should mark only one victory; or that our people should be forgetful, of other successes. Nor was it thus. The closing days of this year witnessed another celebration which was a source of great joy to a large part of our people and a spectacle of interest to many others. Another centennial has dawned upon us, that of the permanent foundation of the Catholic Church in this country. In this great event is food for thought. Here were noticed triumphs

second only to the Republic under which the Church found shelter.

Let us take a hasty review of the formation and growth of the Catholic Church in the United States. When, one hundred years ago, Father John Carroll was appointed Bishop, he found the Church without organization; the few Catholics were scattered over an immense territory, and were persecuted with all the fury that bigotry could suggest. His jurisdiction extended over the whole country; he had about thirty priests and there were upwards of 30,000 Catholics. The first thought of Bishop Carroll was to secure priests and teachers for his flock. He induced the Sulpicians to open a Seminary for the training of young men for the priesthood. They did so and chose Baltimore for its site. Communities of Nuns came over from Europe and opened schools in various parts of the country. The great French Revolution was raging at this time and priests were forced to fly from their country and seek refuge here. They found a good friend in Bishop Carroll and they rendered him great assistance. Dubois first bishop of New York and Cheverus of Boston are names too well now to need further mention.

Bishop Carroll soon had the satisfaction of seeing the Church get a firm foothold in this country and though even at his death which occurred in 1815, the Church could hardly be said to be perfectly established, yet, the hold it had and the success it enjoyed were in a great measure due to the energy of the first American Bishop.

What use to recount the struggles and victories; many are now living who saw the Church pass through her worst ordeals and who now rejoice with her in her triumph. A few words will sum up. In one century the Church has increased from 30,000 to 12,000,000 or from a proportion of one in every 100 to one in every five of the actual population and this in the face of every obstacle. There is a great thought behind this and non-Catholics would find profitable matter for reflection, if they could lay aside their prejudices, and calmly consider the case.

If then the Church has had such a marked success in the past century, when circumstances so conspired against her, what may we not hope for in the next hundred years, now that she is so firmly established and numbers so many faithful children. If the small seed of a century ago, grew to such propor-



# LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. III.

BOURBONNAIS, ILL. Samedi, 16 Nov., 1889.

No 5

## LE LIVRE BLANC.

J'entrais dans mes seize ans, léger de corps et d'âme,  
Mes cheveux entouraient mon front d'un filet d'or,  
Tout mon être était vierge et partout plein de flamme,  
Et vers mille bonheurs je tentais mon essor.

Lors m'apparut mon ange, aimante créature;  
Un beau livre brillait sur sa robe de lin,  
Livre blanc; chaque feuille était unie et pure:  
"C'est à toi, me dit-il, d'en remplir le vélin.

Tâche de n'y laisser aucune page vide;  
Que l'an, le mois, le jour, attestent ton labeur;  
Point de ligne surtout et tremblante et livide  
Que l'œil fuit, que la main ne tourne qu'avec peur!

"Fais une histoire calme et doucement suivie;  
Pense, chaque matin, à la page du soir:  
Vieillard, tu souriras au livre de ta vie,  
Et Dieu te sourira lui-même en ton mirior."

A. Brizeux.

## LA LOUISIANE.

La Louisiane est la patrie des rêveurs. Sa nature poétique est le berceau des grandeurs de l'Eternel. Le ciel est limpide, les plus pâles nuages disparaissent sous un voile azuré. Les sites sont pittoresques et le vaste horizon est la révélation des beautés infinies.

Le soleil radieux joue dans la feuillée et les pinsons,

les rouges-gorges, les roitelets, les oiseaux moqueurs, égayent les bocages de leurs mélodieux gazouillements.

La brise parfumée berce mollement les fleurs épanouies, le brin d'herbe, l'onde pure. Les orangers balancent leurs feuilles odoriférantes. Les magnolias agitent leurs rameaux langoureux. Les lilas traînent leurs feuillages verdoyants et les saules ombragent de leurs branches languissantes de vastes plages qu'arrosent les flots fugitifs du Mississippi. ....

Les forêts sont monotones.... La nature recueillie s'éveille avec mélancolie et ses soupirs sont une voix mystérieuse qui parle à la fleur palpitante, à la feuille agitée, à l'oiseau tremblant, à la vague plaintive.

Les lacs inconnus coulent leurs eaux limpides dans les vallons isolés et l'ombre de la pâquerette, du coquelicot, du lys, seule en termit la limpidité, et les abeilles de leurs mystérieux bourdonnements en troublent la monotonie.

Les oiseaux joyeux voltigent d'arbre en arbre en chantant leurs amours, sous le feuillage humide de rosée.

La pâle pervenche, la frêle aubépine, la timide violette, s'agitent sous le souffle harmonieux des bois.

Les papillons caressent les roses de leurs ailes fragiles et embaument l'espace de leur doux parfums.

Les hirondelles s'égarent dans le bleu firmament et vont confier à d'autres horizons les mystères de l'inconnu.

Les chênes et les cèdres, avec leurs verts feuillages, les cyprès avec leurs feuilles mourantes, les saules pleureurs et les ifs avec leurs branchages lugubres, forment de doux ombrages et dans ces bosquets silencieux, les insectes s'abritent, en racontant leurs amours à la feuille fanée, à la branche morte, à l'herbe flétrie.

Les prairies sont silencieuses quand la nuit étend son voile ténébreux sur toute la terre. La nature endormie frissonne sous les baisers du soir. L'oiseau nocturne rêve dans son nid brisé, jette dans le vide ses tristes soupirs. Les fleurs assoupies s'effeuillent, laissant envoler dans les nuages leurs suaves parfums et les étoiles brillant dans la voûte azurée semblent autant de rayons illuminant l'Eternité.

Dans les sentiers inconnus errent des brebis disputant aux ronces, aux épines, aux tailles, les lambeaux de leurs laines.



Les colombes roucoulaient dans les broussailles, trompées par les derniers rayons de la lune.

Sur des ponts de verdure, sur des feuilles balancées par un vent tiède, dormant de petits moineaux. Les cigales remplissent l'espace de leurs cris aigus. Les lucioles rayonnent sur de vertes pelouses et s'ensevelissent dans les herbes humides.

Tout dans l'immensité embaumée aime, rêve, palpite... les nids ont leurs secrets, les bosquets ont leurs mystères, les feuillages ont leurs murmures, les sentiers ont leurs échos, les ombrages ont leurs récits et tous ces sombres vallons, ces lianes étroitement entrelacées, ces buissons déseris, ces bois silencieux, cachent des ombres... voilent des souvenirs... des noms oubliés... et ces lacs limpides, ces petits ruisseaux, ces fleuves majestueux, répètent des chants d'amour à l'Eternel.

M. R.

#### ROBERT CAVELIER DE LA SALLE.

La ville de Rouen, ville natale de La Salle, lui a élevé une statue, il y a à peine deux ans. Notre poète national, Ls. Fréchette, prononçait à cette occasion devant l'élite Rouennaise une ode pleine de poésie et d'éloquence. Chicago, théâtre des premiers explorations du célèbre découvreur, possède aussi aujourd'hui une statue en son honneur. C'est le don d'un de ses généreux habitants, Mr. Free. Cet hommage rendu à la mémoire d'un des nôtres nous invite à rappeler ses travaux héroïques.

La Salle naquit dans la capitale de la Normandie et reçut son éducation chez les Jésuites. Rempli d'ambition et d'enthousiasme, il soupirait après la fortune et la gloire. Très jeune encore, il était allé au Canada dans l'espoir de trouver un passage au Japon et à la Chine. Ses plans qui dénotaient une grande hardiesse d'idée plurent au gouverneur de la Nouvelle France, le célèbre comte de Frontenac. Tout le monde était en ce moment sous l'impression produite par la découverte du Mississippi par le P. Marquette et Joliette. On rêvait de nouveaux empires pour la France. Muni de l'approbation du gouvernement français et de provisions de toutes espèces, il partit de La Rochelle en 1678 pour découvrir la partie occidentale de l'Amérique du Nord. Il s'arrêta à peine à Québec et remonta aussitôt le St. Laurent jusqu'à la tête du lac Ontario. Quelle ne fut pas l'admiration des sauvages en apercevant pour la première fois un navire couvert de sa haute voilure blanche; plus grande fut encore celle des Français à l'aspect de la chute Niagara: ils étaient devant un

fleuve qui se précipite d'un seul jet dans un abîme de 160 pieds avec le bruit du tonnerre.

La Salle jeta les fondations de la ville de Niagara et fit construire un navire qu'il nomma le Griffon. Il traversa le lac Erie, parvint jusqu'au Détroit, donna son nom au lac de St. Claire, entra dans les lacs Huron et Michigan. Partout où il pénétra, il frappa d'étonnement les sauvages.

Mais ses explorations furent marquées par des épreuves de tous genres. Il perdit son navire chargé de pelleteries, plusieurs de ses hommes désertèrent; des ennemis jaloux de ses succès intriguaient contre lui. Il résolut alors de descendre à Fontenac et à Montréal et après s'être justifié et avoir donné satisfaction à ses créanciers, il se dirigea de nouveau accompagné de Tonti, du P. Mambré, de quelques français et plusieurs sauvages, vers le Mississippi qu'il atteignit le 6 Février 1682. La beauté des rives de ce grand fleuve, la douceur du climat l'enchantèrent et réveillèrent ses espérances. Il n'atteignit l'embouchure du Mississippi que le 9 Avril. "Un cri de satisfaction s'échappa de sa bouche quand il vit enfin l'Océan se déployer majestueusement devant lui sous le beau ciel des régions méridionales! Il avait réalisé l'objet de tant de soucis, de travaux et de dangers; il avait assuré par sa persévérance une noble conquête à sa patrie. Il prit solennellement possession de la contrée pour la France, et lui donna le nom de Louisiane, en l'honneur de Louis XIV, son protecteur, nom qu'a conservé le riche Etat situé sur le golfe du Mexique, et dont la Nouvelle-Orléans fondée par un de nos compatriotes, est la capitale."

Cependant des plaintes de toutes sortes proférées contre La Salle le forcèrent à passer en France. Louis XIV était alors à l'apogée de sa gloire et tout ce qui pouvait ajouter à sa grandeur était sûr d'être bien accueilli.

Celui qui avait donné son nom à des terres immenses fut reçu à bras ouverts et revint en Amérique avec la commission de coloniser la Louisiane. Quatre vaisseaux furent mis sous ses ordres avec cinq cents hommes. Le chef de cette petite escadre, Mr. de Beaujeu sema la division parmi l'équipage. L'un après l'autre, les vaisseaux disparurent. On passa devant la principale bouche du Mississippi sans la reconnaître. Las d'errer sans atteindre le but de son voyage. La Salle donna ordre de débarquer en face d'une baie appelée aujourd'hui Matagorda dans le Texas où de Beaujeu l'abandonna presque sans outils et munitions.

La Salle fit construire deux forts pour se mettre à l'abri des attaques des sauvages. Les colons commencèrent à cultiver les terres. Mais la sécheresse détruisit les moissons, la maladie fit de nombreuses victimes et pour comble de malheur le turbulent Duhaut souffla l'esprit de révolte contre son chef qui, au milieu de tant



d'adversités, faisait preuve du plus grand courage. Le dénouement fatal approchait. La Salle, après plusieurs explorations inutiles vers le Mississippi, s'était séparé de ses gens pour se rendre à Québec par les terres. Il était parvenu à l'un des affluents de la rivière de la Trinité, lorsque quelques uns de ses hommes se liguerent contre lui, et l'un d'eux le frappa d'un coup mortel. Il tomba sans pouvoir dire un mot. Mais il indiquait au P. Anastase, qui se trouvait à ses côtés, qu'il le comprenait. Lorsqu'il eut rendu le dernier soupir, ce pieux missionnaire l'enterra dans une fosse creusée sur le lieu de l'assassinat au milieu du désert et planta une croix sur sa tombe. Quelle destinée! Mourir d'un coup de feu au milieu de ces vastes solitudes où il espérait jeter les bases d'un puissant empire. Mais la tombe n'a pas englouti tous ses rêves. Quoique la France ait perdu le fruit de ses découvertes, des états populeux sont nés sur ses traces dans le désert. Ses nobles traits revivent dans le bronze, sa mémoire est chérie par les peuples qu'il a si richement dotés et son nom est immortel.

#### CUEILLETES.

- La Ste. Cécile!
- Les Brigands invisibles!
- Le Rév. P. Coutu C. S. V. après un séjour d'un mois nous a quittés pour aller faire une visite au Rév. Mr. Soumis, curé de Beasley, Minn.
- Rév. F. Saulin donne une conférence aux élèves français, tous les dimanches soirs. Elles sont bien appréciées par ses jeunes auditeurs.
- Dimanche dernier le Rév. Père Lauzon a fait ses adieux à la paroisse d'Osséo. Le sermon qu'il a prononcé à cette occasion a profondément ému tous les fidèles.
- Lundi soir, les américains ont offert au Rév. Père, avec une adresse exprimant tous leurs regrets au sujet de son départ, une magnifique canne à poignée d'or.
- Le Rév. Père Lauzon va prendre la charge de la paroisse de Hamel Station.
- Notre ami, le docteur Létourneau, médecin distingué de Chippewa Falls, était à Minneapolis, dimanche dernier, pour affaires professionnelles.
- La grande cantatrice canadienne, Mme. Albani, a passé le mois de septembre et une partie du mois d'octobre à Old Man Lodge, près du château de Balmoral. Sa majesté la reine Victoria est allée récemment lui faire une visite et a pris le thé avec elle. Mme. Albani partira tout prochainement pour New-York et reprendra la série de ses concerts.
- Vendredi dernier, à huit heures et demie du soir, à l'hôtel West de Minneapolis a eu lieu une réception

donnée en l'honneur des délégués des Trois Amériques.

Une fois de plus on a pu se rendre compte que la langue française était encore la langue diplomatique par excellence. Tous les délégués de l'Amérique centrale et de l'Amérique du Sud parlaient français, aucun ne parlant assez anglais pour se faire comprendre.

Aussi comme le disait le *Globe*, de St. Paul, les dames et les demoiselles américaines parlant le français étaient elles fort recherchées à cette réception.

Et dire qu'il y a de nos nationaux qui se croient très intelligents en répudiant leur nom français, et en affectant de ne pas parler notre langue! *L'Echo de l'ouest.*

— Mr. Ferdinand de La Motte, élève de l'école des Beaux Arts de Paris, décore actuellement la chapelle d'hiver de l'église Ste. Rose, à Kankakee. Il a aussi commencé une grande peinture qui couvrira tout le fond du sanctuaire de l'église de Bourbonnais. Les travaux déjà exécutés par ce Monsieur dénotent les talents du véritable artiste.

— Les élèves de la société St. Jean Baptiste donneront un grand concert suivi d'une comédie française le 24 Novembre. Professeur M. A. Roy et sa Dame assisté de Mademoiselle V. Graveline ont généreusement prêté leur concours. Cette Séance qui promet être une des plus belles, sera sous l'habile direction du Professeur J. E. Bourget, élève du conservatoire de Québec, et du Rév. J. D. Dionne C. S. V.

— Plusieurs canadiens de l'ouest sont au nombre des délégués qui doivent prendre part au congrès catholique, à Baltimore, entre autres: RR. J. M. Legris et Eugène Rivard C. S. V. Bourbonnais, MM. Z. Brosseau, A. L. Franchère, Chicago, A. Dufresne, A. Larpenteur, St. Paul, Dr. Jeannotte, Concordia.

— Rév. M. Letellier, accompagné des RR. P. P. Marsan et Charbonneau, a fait dernièrement une visite à ses amis des Illinois. Nous regrettons qu'il ne puisse venir plus souvent.

— Il nous fait plaisir d'apprendre que le voyage du Rév. P. Rousseau en Europe et en Terre sainte a été des plus heureux.

— Les membres de la société St. Jean-Baptiste ont eu une assemblée dans laquelle il a été proposé d'avoir une salle de lecture pendant l'hiver et aussi des séances littéraires de temps à autre. Voilà une résolution qui est tout à fait à propos et qui ne peut que contribuer à la conservation de notre belle langue.

— Souigny est de retour et semble sérieux cette fois-ci.

— Rév. Père Marsile est revenu de Wilmington mardi dernier. Il a fait en revenant une visite à Mr. Johnson afin de le presser de finir les chassis de la chapelle qui sera livrée au culte aussitôt que nous serons à l'abri du froid.



## INFLUENCE MORALE DES CONCILES

Quand le flambeau de l'Évangile resplendit sur la terre, la société se trouvait dans la plus complète et déplorable désorganisation. Rome, la reine des nations, après s'être repue des dépouilles de l'univers asservi, expirait de satiété sur cette proie immense. Partout l'œil effrayé aperçoit le règne triomphant de la matière et des sens! Partout les droits des plus faibles sacrifiés au bon plaisir du plus fort! Partout les peuples se courbent sous le joug du maître qui les domine que pour s'engloutir dans cette abîme qui les conduit à leur ruine!

À la vue de cette décadence générale les philosophes, les législateurs avaient reconnu leur impuissance et s'enveloppaient d'un muet désespoir. Socrate et Platon avaient dit: "Il faut attendre que quelqu'un vienne." Le Sauveur qu'ils attendaient a paru, apportant une doctrine éminemment sociale et humanitaire. Par ses divins enseignements, il fit sortir de ce chaos moral où gémissait la société un monde nouveau et briller au milieu des ténèbres les plus pures et les plus admirables vertus.

Mais l'œuvre de réformation n'était pas encore achevée et devait se continuer à travers les siècles. L'Homme-Dieu avait donné pour mission à ses disciples d'enseigner les peuples: les Apôtres et leurs successeurs répandirent les semences du Christianisme jusqu'au plus stériles lointains. Les Papes surtout, ces fidèles gardiens des mœurs, ont rendu dans tous les temps à l'humanité les services les plus signalés, et il n'y a guère de régénération sociale à laquelle ils n'aient participé. Mais dans leur lutte contre la démoralisation et la barbarie, ils furent puissamment secondés par les Conciles. Souvent l'initiative en était donnée par ces augustes assemblées qui publièrent une infinité de règles, toutes empreintes d'une sagesse remarquable et que les Papes faisaient observer avec une fermeté qui leur a mérité une éternelle reconnaissance. Cependant quelle qu'ait été l'action civilisatrice des Conciles, il ne faut pas croire qu'ils aient créé la société chrétienne; non, ils l'ont trouvée tout établie avec ses principes féconds, ses immortelles traditions. Leur rôle a été avant tout d'accélérer le cours de ce fleuve de vie que le Christ avait fait jaillir en posant son pied libérateur sur la terre,

C'est surtout dans les relations de familles que les lumineux enseignements du christianisme ont produit les fruits les plus heureux. Pour fonder l'édifice de la famille chrétienne au milieu de la fange païenne, l'Eglise travailla à établir trois règles qui en seront toujours les bases indestructibles: l'indissolubilité du lien conjugal, l'abolition du divorce et l'adoucissement de

la puissance paternelle sur l'enfant. Ces résultats ne furent obtenus qu'au prix de grandes et incessantes luttes.

Dès les premiers temps de l'Eglise, les Conciles eurent à se prononcer sur ces trois vitales questions. Le concile d'Arles en 314 et celui de Milève en 416 s'élevèrent avec force contre ceux qui portent atteinte à l'indissolubilité du mariage, et les conciles qui suivent, à commencer par celui de Frioul, tenu en 591, jusqu'à celui de Trente, marchent tous sur les mêmes traces.

Ainsi les conciles de concert avec les Papes, qui s'opposèrent toujours avec une constance héroïque à la corruption des rois et des princes, conservèrent intacte la loi du mariage, ce palladium sacré de la société. Gloire impérissable donc à ceux qui mirent une digue à ce torrent de la sensualité qui menaçait de perdre la civilisation européenne en l'entraînant dans cet abîme où gisent depuis des siècles les peuples de l'Asie. Oui! proclamons le bien haut avec un célèbre légiste tant que ces lois admirables seront généralement observées, la foi et les mœurs ne périront pas et la famille chrétienne sauvera la société moderne!

Les Conciles, qui avaient travaillé à relever la dignité de l'épouse et de la mère, ne pouvaient pas délaisser l'enfant. Tout le monde sait que chez les Romains le père avait le droit absolu de vie et de vie mort sur son enfant et celui de le vendre jusqu'à trois fois.

Des conciles célèbres s'élevèrent contre ces monstrosités. Ils imposèrent des pénitences qui duraient la vie entière ou une grande partie de la vie aux auteurs des crimes d'enfanticide: signalons entre autre le concile d'Elvire et celui d'Ancyre.

Ces saintes et solennelles assemblées après avoir réagi contre les restes de despotisme de la puissance paternelle, établie jadis sous la république romaine, eurent encore à lutter contre la tyrannie de cette même puissance née sous un autre âge, la féodalité. Pour ne pas démembrer leurs domaines et les transmettre intactes de fils aînés en fils aînés, les chefs des maisons jetaient leurs jeunes filles dans un cloître ou leurs fils cadets dans le Sacerdoce. Le dernier concile oecuménique frappa de ses foudres ces parents ambitieux qui exposaient le salut de ce qu'ils avaient de plus cher pour une éclat éphémère.

Les conciles contribuèrent donc pour leur part à fonder la noble et douce grandeur du foyer domestique chrétien: la femme occupa la place d'honneur que le paganisme lui avait jusque là refusée; sur le front de l'enfant brilla une auréole sacrée qui le garantit de cette main de fer qui s'appesantissait sans cesse sur lui. Voilà comment eut lieu cette complète transformation des mœurs dont notre civilisation moderne s'enorgueillit à juste titre.

(à continuer.)

M\*\*



tions, great will be the harvest in the future, for the Church which has done so much for man and for this Republic. It has secured a place here that will endure while there is a creature to console or a soul to save.

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With this issue we make a change in the form of the JOURNAL which we think will add to its appearance besides giving more room for editorial work. There are always many questions that come within the range of a College paper and which cannot be treated in a few short notes. This as well as other reasons led us to institute the present change which we are sure will be satisfactory to our readers.

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The class on Government lately organized is one from which we can reasonably expect much good. The science of government is a deep study. Many theories are afloat as to what practical government is. As theories they are good; in practice they fail, because they are not suited to the character of the nation they were intended to assist. France is testing this. Forms of government have been tried which although good enough in themselves were far from suited to the nature of the French people. If our own country enjoys the prosperity it does, it is owing to nothing else than to the right government properly applied. No one will be a better citizen than he who properly understands the government under which he lives. This then ought to be our object in pursuing such a study: to learn thoroughly the importance of government and of our own in particular, that knowing it well we may respect it more, and thus become better citizens.

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STYLE IN WRITING is self-expression, the seal of one's soul upon the written page. If that seal of self be not elaborated to meet the requirements of æsthetic rectitude it displeases the refined taste of critics and provokes censure. Therefore must we in thought dressing, as in self-clothing avoid any natural carelessness or the fanciful extravagances of untrained faculties and always conform ourselves to the dictates of sound taste.

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OUR DELEGATES to the Catholic Centennial at Baltimore, Rev. G. M. Legris and Rev. E. L. Rivard, are expected home to-day.

*Continued from page 31.*

God through the Pope found some adherents during the Middle Ages. This system is a development of the patriarchal model in which the parent or chief was priest as well as prince. The Egyptians and other nations of antiquity held a modification of the same system for their rulers were ex officio high-priests of the nation.

Papal supremacy in temporals extends only to the feudal domain of the pontiff and is entirely distinct from spiritual supremacy. The church herself recognizes this distinction for she teaches that infidels may have legitimate government under the natural law and that all the subjects of such government are bound by the duty of obedience.

How extravagant, how delusive, how absurd are these theories. We should learn thence to be mindful of our inability to cope with questions which transcend nature and to seek their solution in their proper sphere of revelation.

Chevalier.

#### LOCALS.

- Six
- More
- Weeks.
- Winter.
- Snow Eh!
- Nov. 22nd.
- St. Cecilia's Day.
- Professor Condon!
- The Raffle the 28th.
- Thanksgiving the 28th.
- Andrew is with us again.
- Musical entertainment the 24th.
- Foot-ball is now the sport on *congéd* days.
- Poor Brother Oregan! What a pity he can't win!
- Raffle for the Gold Watch on Thanksgiving Day.
- Michael Bonfield has returned from his visit home.
- Rev. President Marsile was in Wilmington last Sunday!
- One hundred and ninety seven! All but three to reach the big dinner.
- The day when *Turkey* rules the world is not far off. Prepare to celebrate.
- Supper tendered the Solon Shingle Company was a pleasant affair.
- Splendid music will be rendered on the 24th. Every one who loves music should attend.

#### THE MINIM'S LUNCHEON

One of the most pleasant events which occurred on St. Viateur's Day was the luncheon tendered to the



Minims and their friends by their prefect, Rev. Bro. Dionne and Father G. M. Legris. At four o'clock the members of the Minim Department gathered in their new recreation hall. Here a scene from Fairy Land met their view. The large hall, which is a handsomely finished apartment in itself, was additionally beautified by graceful festoons of bunting and evergreens. Along the walls were growing plants which formed a perfect bank of flowers. Besides this there was a profusion of cut flowers resting upon small side tables placed in each corner of the room. the table decorations were simple but elegant. In the center of each table was a pyramid of roses resting upon a glass center piece. The *Menu* was delicious. Sweet meats of all kinds were served. After every-one had partaken to his satisfaction, Rev. President Marsile arose and upon the part of the hosts presented the crown of the "Minims' Cake" to Master Bernard O'Connor, who was wearing the Good Conduct Medal. After this, toasts were in order Rev. President acting as toast-master. Rev. C. P. Walters R. D. of Lafayette Ind., responded to the toast, "Our Little Boys," Rev. P. J. O'Reilly R. D. of Danville, Ills., responded to "Recreation of our Ones." Rev. J. P. Dore of Chicago, Ills., represented "Our former Minims." Rev. H. Meissner of Peru, Ind., handled "How to become Great Men. All of the toasts were well delivered and proved interesting to the hearers. The repast over, a short time was spent in social converse after which the guests departed. The whole affair was one of the most enjoyable events that has ever taken place at St. Viateur's and to Brother Dionne and Father Legris do we extend our congratulations and vote them hosts most generous.

Those who enjoyed the luncheon with the Minims were Revs. E. P. Walters of Lafayette, Ind., P. J. O'Reilly of Danville, Ills., H. Meissner of Peru, Ind., J. P. Dore of Chicago, Ills., J. L. Dugast C. S. V. and P. J. Constantine C. S. V. Jefferson, Ills., M. J. Marsile C. S. V., E. L. Rivard C. S. V., T. J. McCormick C. S. V., J. J. O'Callaghan C. S. V. and Col. C. H. Ball.

#### MINIM DEPARTMENT.

##### 1st. Division

Free for all race.

1st. premium Thomas Legris. 2nd. Levi Ruel. Second division free for all race. 1st. W. Simms. 2nd. J. Barry 3rd. J. Guibard. Third division 1st. Premium Martin O'Herrin.

##### Hop, Step and Jump.

1st. premium Bernard O'Connor. 2nd. Jos. Lamarre. 1st. J. Guibard. 2nd. R. Ray. 3rd. J. Townsend. Third division 1st. W. Lennon.

##### Sack Race.

1st. Premium Art. Cyrier. 2nd. R. Caoutte. 1st. W.

Woodward. 2nd. P. Darche. Third division 1st. W. Sullivan.

##### Standing Jump.

1st. Thomas Legris. 3rd. Jos. Lamarre. 1st. J. Guibard. 2nd. R. Ray. 3rd. N. McGuire. 1st. H. Boyle.

##### Wheel Barrow Race.

1st. Thomas Legris 2nd. Bernard O'Connor. 1st. W. Woodward. 2nd. P. Darche. third division 1st. W. Sullivan.

##### Three Legged Race.

1st. T. Legris and F. Boisvert. 2nd. J. Lamarre and L. Ruel. 1st. W. Simms and N. McGuire. 2nd. J. Barry and B. Elwis.

##### Raffle.

1st. H. Ruel Hand ball. 2nd. A. Granger Game of Lotto. 3rd. J. Lamarre Game of Croquet.

##### Tug of War.

Premium. Bernard O'Connor Fish Pond Game.

##### Throwing the ball.

1st. T. Legris. 2nd. B. O'Connor. 1st. W. Simms. 2nd. W. McGuire, 3rd. F. Woodward. 1st. R. Brennan.

#### PERSONALS.

GALLET.—Jos. B. Gallet '89 is now stationed at Augusta, Ills., and has obtained a lucrative position as telegraph operator on the C. B. & Q. J. B. as he was familiarly known by the days of '87 & '9 now rides his hobby to his heart's content.

MCCABE.—E. D. McCabe writes from Ann Arbor, Mich., and states that he is pursuing the law course at the University there.

DONNELLY.—George and Harry are now connected with the large Undertaking firm of Chas. Donnelly & Co., Covington, Kentucky.

SCHUBERT.—John J. Schubert is again in our midst. The following clipped from a Kankakee daily speaks for itself.

##### "AFTER MANY YEARS."

Many years ago John J. Schubert used to conduct the Schubert drugstore; corner of East avenue and Merchant street, and he made a success of it, too. While managing the drugstore, John began the study of medicine, and finally he abandoned the drug business to take a course of lectures and study in Rush Medical college, Chicago. Since his graduation from that institution he has been practicing his profession in Chicago, except a short time, during which he was acting as physician in the Cook county insane-asylum Dr. Schubert has purchased the building occupied by the drugstore, and proposes to make his change a permanent one. He has many friends, both in the city and throughout the county, who will be glad to know that he has decided to return to Kankakee. He is thoroughly pos



ted in all branches of the business, and has the advantage of his medical study, which will be very valuable to him

### ROY MEMORIAL NOTES.

A check of \$300. has been received from a friend for the Roy Memorial Chapel.

Rev. Fr. O'Gara, \$50 00.....Wilmington, Ill.  
 " " Clermont, \$25.00.....Covington, Ky.  
 " " Crogan, \$25 00.....Ransom, Ill.  
 " " Quirk, \$25.00.....Tolono, Ill.

Mrs. H. Gurney, \$25.00.....Wilmington, Ill.

MM. Jos. St. Louis and Deric Legris have both promised \$25. to finish the Cornice.

Thomas F. Legris will give a gilt statue of the Sacred Heart to be placed on the dome of the chapel.

The latest subscription received from the students for the Memorial Chapel funds are: Rev. Jos. Bollmann \$203 00 Dr. E. Bugeon:\$50.00 Rev. E. Therrien: \$20.00, Mr. Albert Leach:\$10.

Thanks to all!

N. B. We are requested by the Roy Memorial Committee to respectfully invite those who kindly promised to pay their subscription within a year to send it to the Treasurer as soon as possible.

The raffle for the gold watch will take place Thanksgiving Day. All are requested to return ticket numbers.

Miss Mary Falley is painting the picture of the Sacred Heart destined for the main altar of the Roy Memorial Chapel.

The plasterers are working hard on the second coat and expect to begin the third coat Monday.

The beautiful stairs of maple and walnut, leading to the chapel are nearly finished and add greatly to the already magnificent entrance.

### SOCIETY TALK.

Reorganized.

Mr. President.

A good start.

Business again.

Bright prospects.

Lots of new societies.

Everything furnishing.

A good will displayed.

Reading rooms are opened.

Settle down to work now boys.

The Juniors, as usual, are not behind.

Most of the societies have had their election of officers and they are as follows:

St. Patrick's Society Moderator, Rev. Eugene L. Rivard C. S. V.; Pres. James Condon; Vice Pres. D. T. Flavin; Secretary, L. A. Falley; Treasurer, F. J. Dandurand; Librarian, M. W. Wiseman; Serg-at-arms, M. T. Lemariz. Some of the officers of this society have not as yet been filled, but we will publish them in our next number.

Dooling Knights of the Sword. Spiritual Director, Rev. M. A. Dooling; Commander, Col. C. H. Ball; President, Capt. G. C. McCann; Vice president, Capt. J. E. O'Connor; Secretary, Major J. J. Condon; Treasurer, Lieut. J. F. Coyle.

St. John Baptist. Moderator, Rev. D. Dionne; Pres. F. J. Dandurand; Vice President, P. J. Granger; Secretary P. J. Charron; Treasurer, A. T. Lesage; Serg-at-arms, P. A. Bissonette, G. E. Granger and Arthur Fortin.

Immaculate Conception Society. Director, Rev. M. J. Marsile; President, Rev. A. Gignac; Vice President, A. J. Boylan; Secretary, J. Carlon; Treasurer, L. Drolet; Counsellors, G. Dostal and J. Cahill.

Junior Literary and Debating Society. Moderator, C. H. Ball; President, A. P. Norton; V-Pres. J. Howland; Secretary, L. Drolet; Treasurer, J. Kearney; Serg-at-Arms, A. J. Boylan; Asst. Secretary, James Doheny.

Society of Acolythical Clerics. Director, Rev. J. O'Callaghan; President, G. C. McCann; Vice-Pres. G. Carlon; Secretary, A. J. Boylan; Treasurer, J. Cahill; Master of Rules, J. O'Connor; Mentor, L. A. Falley; Counsellors, J. Carlon and Hugh O'Donnell.

Pickwick Club. Rev. M. A. Dooling, Moderator; A. F. Didier, President; J. J. Condon, Vice Pres.; Secretary, J. Donnelly, Treasurer, T. J. Kelly.

### EXCHANGES.

Many of our old exchanges have not yet put in an appearance. We should be pleased to see them again, and if they are still in business it is high time for them to come around.

We are glad to see that the *Notre Dame Scholastic* has started an exchange column. It is to be hoped that important change will be permanent as it will greatly add to the qualities of that excellent paper.

Well! actually that "serious suggestions" poem (?) is again afloat this time it comes to the surface in Ohio. Its no use to say *chestnuts*, these things will live as long as there are silly people to copy and read them.

We are glad to see the *Censor* come back. Don't you



know we thought the poor little thing would never find its way down here again. It did however and it has a green cover too, but it has no dissetting table—we mean exchange column. It has buried the hatchet and returned to civilization. Welcome home and may you be long spared to the country that needs you so badly.

*The Mt. Union Dynamo*, Mt. Union O., is our latest acquaintance. *Dynamo* is a loud sounding name for an ordinary journal. It is suggestive of force and energy essential requisites for a successful paper. The present number which is the third issue of the journal, is a sprightly one. The matter is mostly of a local nature. Its form is very neat and attractive and it will no doubt find plenty of friends among the alumni of the College, whose favor it is very earnestly seeking.

*The High School World* wants the opinions of editors, College Eds. we presume, on the burning question of John L. Sullivan's candidacy for Congress. This is no doubt a good subject for a college paper. It will afford a fine opportunity for displaying the workings of political basses with which students are known to be so thoroughly acquainted. It will also give a chance to dwell on the manly art of selfdefence for which J. L. has such marked ability. Of course the lady editors will do their share in the matter of "opinions." On the whole its a good scheme for a college paper—that wants to die young.

*The College Index* makes its first appearance this year. It comes in a new suit too, one beautiful, not flashy. "Woman's place in Literature" its initial article displays all the abilities of woman in this field, and does it in no feeble way. Yet most people will have no change to make in their views on the subject after reading this article, for it has long been acknowledged and proven by facts, that women can shine as writers.

*The Portfolio* is with us once more. Long absence has not wrought great changes. The prominent article "Criticism of the class of '89," as the title imports, is a criticism of each pupil of last year's graduating class. Of course the girls look at this in a different way than men do, but they are, we believe, more susceptible to criticism than men. Now how much pleasure or profit will this criticism afford the persons interested, or what attraction will it have for those who do not know the above parties, and this latter is a pretty large group. However it may afford great satisfaction to the readers of the *Portfolio* to learn that one of the ladies of this "illustrations" class, is a good "pitcher and catcher;" that another "can talk an hour and a half without stopping for breath" and that a third would "improve her condition by a course of gymnastics." We hope it will afford the gratification desired, and that long winds, straight backs, and good base-ball players will always be found in the regions of Hamilton College.

#### LITERARY NOTES.

"St. Nicholas" for November commences a new volume, and abounds with good things for the little ones. It maintains the high standard it has always held.

"A short Cut to the True Church" by Rev. Father Edmund Hill C. P. is a concise argument addressed to all who believe in the divinity of Christ and the inspirations of the gospels showing that the logical result of their belief is the Church of Rome. The writer undertakes to remove from the path of the serious inquirer four mountains—the pope, transubstantiation, the confessional, and the immaculate conception. All those he claims are based upon scriptural texts, which he cites freely. The book is clearly written and there is no mistaking its meaning.

*Chicago Herald,*

"Lectures on English Literature" is the title of an excellent work just published by Maurice Francis Egan, L. L. D. The principal merit of this work is the wisdom which the author shows in discriminating between true and false literature, and it is for this reason that the book should be recommended to all young persons who desire to attain a good, forcible, and elegant English style. In the first chapter the author says that literature is one of the principle factors in life; and in the next chapters he makes some observations on the literary influence of Chaucer, Southwell and several other English writers. But the most valuable lectures in the book are those on "Aesthetics" and "Literature and Manners;" for here we find Mr. Egan in his true character as a writer.

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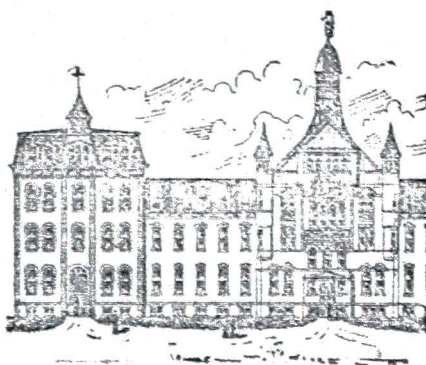
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