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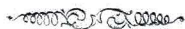
COLLEGE + JOURNAL.



RECORD

MEMORIAL

YEAR



BOURBONNAIS GROVE,

KANKAKEE + COUNTY + ILLINOIS

VOL. VI.

MARCH + 2 + 1889

No 13



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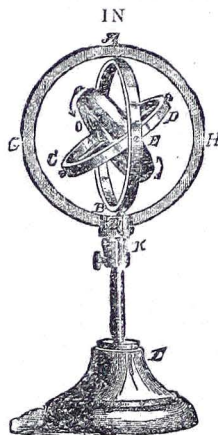
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# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

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## ST. VIATEUR'S COLLEGE JOURNAL.

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### EDITORS.

PAUL WILSTACH.....	'89.
CHAS. H. BALL.....	'89.
A. J. FRAZER.....	'91.

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### EDITORIALS.

A FULL REPORT of the celebration which took place on Washington's Birthday, will be found in another part of this issue. During each succeeding year, there is no day, which is more dear to, or more earnestly awaited by the American people, than the one we have mentioned. On this day, at least, the patriotic mind of each and every one is awakened and caused to reflect on, and revere the name and memory of "The Father of his Country." On this occasion he fully considers the value of that "priceless boon." He calls to mind the amount paid for it, the subsequent struggles that were made to maintain it, and finally, rejoices at the courage, heroism and foresight of Washington; and the unflinching devotion of his co-workers in their love of true freedom.

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\* \*

WE LEARN FROM THE PROFESSOR of the scientific department, that a large and diligent number of the students are in the advanced class.

Much interest is manifested in this branch, and worthy results are soon to be witnessed in the scientific entertainments, with which we will soon be favored.

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THE CLASSES of music and fine arts, are largely attended, and the daily progress very satisfactory. It is encouraging for the professor, and most profitable for the students, when such energy and spirit prevail. In truth it is the first and most promising step toward success.

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\* \*

"NOT TO OVERSEE WORKMEN, is to leave them with your purse open." Though there are exceptions to this rule, yet in countless instances its force is fully verified. This negligence has often been the first intimation of a business-man's pending failure. Wherever the proprietor does not take a most minute interest in his affairs; or where he does not have a competent person delegated for this purpose, his help soon begin to become recreant and lax in their duty; trade slowly, but steadily wanes, and ere long, a striking change for the worse, is perceptible, which is frequently followed by a sudden and irretrievable loss.

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\* \*

AMONG THE DIFFERENT BRANCHES, taught in a college, there is hardly one that is of more service to the student, than a thorough knowledge of Elocution. Whether his position in after life be that of the physician, the lawyer, the mercantile man, the church or state, he is certain to be called on to present his views, on some important topic. If his early training, as a speaker, has been neglected, he soon feels and deplores the time and opportunity which he has wasted. No matter what a man's occupation may be, if he is able to come forth and propose his ideas in a clear, strong and dignified manner, his superior merit is instantly conceded.



## THE VILLAGE CHURCH-BELL.

Hark to the village bell so sweet,  
Hark to its chime through the village street,  
Hear the echo o'er the prairie,  
Echoes ringing light and airy.

At its call the faithful muster,  
See them round the church door cluster.—  
Like a brood beneath the hen's wings  
Its gentle chime the faithful brings.

Down it looks upon the people  
From its station in the steeple;  
Seems to say "I am the witness  
Of your sins and of your fitness."

In its duty never lagging,  
With a zeal that is unflagging,  
In defiance swings its arm,  
At no season takes alarm.

In the summer, spring, or fall,  
Naught can hush its eager call,  
Nor can winter with its cold,  
Make it cease its tale oft told.

To its happy peal I listen  
As a child they come to christen,  
Then it sings with joyous clamor  
In a merry childish manner.

With a steady stroke, but louder,  
For a happy pair—none prouder—  
To the wedding calls the people,  
That old bell up in the steeple.

Hark its solemn, solemn tolling  
Out upon the hushed air rolling,  
For a funeral 'tis ringing  
See the corpse to church they're bringing.

For a child brought for baptism,  
Then for Confirmation's chrism,  
When for marriage, for a death,  
The old bell rings in a breath.

What a psalm of life it tells,  
In its e'er repeating knells!  
What a host of recollections,  
Cometh with its loud inflections!

P\*\*\*

## ABSURDITY OF AGNOSTICISM.

CHAS. H. BALL.

Of late years society has been much disturbed by the springing up of many new and false sects, both religious and philosophical. Among the latter, I think there is none which is more dangerous than that sect which upholds the illogical theory of Agnosticism.

But before entering upon the discussion of this subject let us understand well what we are to treat of. Agnosticism holds that man does not and cannot know that a personal God exists. Let us see how much their doctrine is worth.

First of all, what object do you suppose they have in holding such a theory? It is nothing more than this. If they could force themselves to believe that God is the "Unknowable," they would then be free from all obligations towards Him. This is their reason in trying to sustain such a doctrine and if you reflect for a moment you will see how fatal it would be if adopted by all men. But let us see how illogical they are. It is certain we do not possess a full knowledge of the infinite, eternal Being, yet he is by no means unknown to us. By the very fact that we can distinguish between the finite and infinite, the conditioned and the absolute, we have sufficient perception of what the infinite and absolute is. We predicate of Him many attributes, such as eternity, absolute simplicity and spirituality, unchangeableness, omnipotence and unlimited wisdom, all of which we know to be incompatible with the finite. But here they object, because, they say that this implies Anthropomorphism; for it is attributing to the infinite the properties which we ourselves possess, and the infinite, if it exist, must be totally different from the finite. But we do not proceed in this manner. We do not conceive God to be a man raised to the highest grade of human perfection. The difference between God and man is infinite. But, as whatever perfections are found in the effect must likewise be found in the cause, we are forced to attribute to God those perfections which, though limited in man, may still exist without any imperfection whatever; consequently, to God we attribute being, life, wisdom, will, holiness and justice. But those perfections, we say, are in God unlimited and infinite, while in man they are limited and finite. We do not give to him a body, because a body must necessarily be limited, composed of many parts subject to change. The life we attribute to God is a spiritual life, which does not manifest itself in a succession of acts, for in God there can be no change, but He possesses this life in one eternal infinite act. By one act, the same which constitutes His infinite life, God contemplating



Himself, knows everything possible, past, present and future. He does not reason, for, though the reasoning powers in man are a great perfection, the previous ignorance of those things to which we attain by reasoning necessarily implies imperfection. So you see we are very far from deserving the reproach of Anthropomorphism.

Again, we may know God through revelation. To deny, that God could reveal things to man is preposterous, because if man may directly teach man, how much more likely is it that God can directly teach man. God has given the power to man of imparting knowledge to other men and so he himself surely must possess this power in a more eminent degree. In fact this is so plain that it is admitted by all nations, because there has never been a religion which has not been based upon a supposed intercourse of the Deity with man.

But here let us glance at their doctrine in another light. Let us reduce their theory. What have we? Nothing more than Atheism, because the church holds that what is not or cannot be known in any manner, is as if it did not exist. but according to the Agnostics God is such, and therefore is as if He were not. or in other words God does not exist. Atheism claims no more than this. Here then we are to show the absurdity of holding the Atheistic doctrine.

In the very first place we lose all respect for their theory because it embodies scepticism, the most unreasonable the most insane of all false principles of philosophy. One of the Agnostic dogmas is that we know nothing but phenomena, or, that it is only the appearances of things we know, but of things themselves we have no knowledge. Right here is where they begin to be illogical, for while denying the certainty of knowledge, it professes to know the falsity of other theories, as well as to be positive of its own truthfulness.

Now let us see what sort of a being the leader of the Agnostics, Herbert Spencer, describes as their God. Mr. Spencer in his book speaks of the "absolute." He insists "that it is not personal, nor self-existing, nor infinite; still it is the ultimate cause, is omnipresent, indefinite and in every respect is greater than can be conceived." From this it is evident that the Absolute Being in Mr. Spencer's opinion is nothing but an abstract, universal, indeterminate being; that as such it has neither existence, intelligence nor will, but that it underlies the world and is identified with it. Again he says it is the cause which transcends our knowledge and conception. So this is Mr. Herbert Spencer's god. But how can he know him? The great test of knowledge, according to himself is experience, but here is a being which is above our conception, one "which transcends experience by underlying it." And still he has certain knowledge that such a being exists. What an absurdity and one which

is deduced from his very own principles.

But let us prove to Mr. Spencer and his fellow Agnostics that God does exist and may be known. First of all, if a man be reasonable and ever reflects, he will search for causes of things and try and discover who or what it was that created such or such a thing. Here, my dear friend Agnostic, let me ask you who or what it was that produced such admirable order in the universe? Probably you have never bothered yourself with such a thought. Well it is better for you not to if you wish to continue in your unreasonable belief that there is no God. But I will tell you who it was and prove to you that my assertion is true. It was God. Can I prove it? Most certainly. The cause of such an order could not be assigned to anything but an intelligent being, also, this cause ought to be a being, outside the world and independent of it. That this cause ought to be an intelligent being I prove as follows. The cause of such an order ought to be that which is able to reduce such a diversity, indeed I may say contrariety of particular ends which exist in the world into a total unity; but such a cause cannot be but an intelligent being. Many causes have different natures and different operations, therefore they could not concur into a total unity unless directed by some more general cause which would be the ultimate cause of the world. If this cause was not intelligent it could not wisely distinguish among the many natures and operations and combine them into the present admirable order; therefore this cause should be intelligent. I have said this cause should be outside the world and independent. I prove it in the following manner. In the world, beings are coming into existence and perishing daily, so that the world is perpetually changing, still the same order remains, therefore the cause of this order ought to be outside of and independent of it. If the cause of this order was in the world it ought to be some particular nature or all the natures taken together. If the first, its power would be proportionate to that nature; and the order would not be universal. If the second, already the order would be the cause of itself, which is absurd. I say that it is absurd that this order should produce itself. You may say that it might happen by chance or blind necessity. Not by chance, my friend, for the order could not persevere on account of the perpetual resolution of atoms. Not from blind necessity on the other hand, for, that matter should produce an order from blind necessity you suppose to be placed in every being, elementary, vegetative, sensitive and intellectual strengths and with the elementary strengths as a foundation, the others then will follow in their order, that is, vegetative, sensitive and intellectual. This is absurd, for those things are already supposed to exist before the action of the beings upon themselves or were adduced from a diversified



concourse of the beings. If the first, the order is not explained from activity, but it is already supposed to be there. If the second, then the order is from chance, and thence could not persevere. Having proven then to you that the admirable order of the world could not have been brought about by chance or blind necessity, and having shown that this being ought to be intelligent, outside of the world and independent, the cause must necessarily be God.

Now, after having given this proof, which is entirely from reason, I proceed to another which is as equally conclusive in showing the sheer nonsense of the Agnostic doctrine. I mean the proof taken from the "common consent of mankind." The first principle which I will advance is, that a practical dogma which the whole human race believes, is certainly true, if in the first place, the consent is really universal and constant, and if, in the second place, it were of such nature that it could not come from any source of error. But I hold that the dogma of the existence of God is constant and universal and does not come from any source of error, therefore it is certainly true. In proving that this dogma is universal we may refer to the testimony of the coeval writers. Look over the literature of any country you choose and find for me therein writers whom you may rely upon for truth, glance over their works and you will find that God is mentioned either directly or indirectly. You will find that never was there a nation so degraded as not to admit of a god of some sort. As Plutarch so admirably says: If you go through the world you will find cities that have no walls, literature, kings, houses, riches, but a city without temples and gods, no one has ever seen. Again, Cicero says, that never was there a nation so savage which had not some belief in some kind of a god. From the opinions expressed by these two great writers, and from the beliefs deduced from the great books of antiquity, we see the one great doctrine mirrored forth, that God exists.

With these two proofs which I have given I finish, hoping I placed arguments enough before you to show that the one who defends Agnosticism, upholds one of the most insane doctrines which it has been man's misfortune to invent.

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## PUBLIC SCHOOL EDUCATION.

JOS. B. GALLET.

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In every country in the civilized world there are what is called public-schools. Now what are public-schools? They are places of learning maintained at the expense of the state in which they are situated, by

which all may at least obtain the rudiments of an education. During what is known as the "Colonial Era" the school house was usually a log cabin dropped down on the edge of a clearing in the pine woods. Here were assembled in confusion, gawky country bumpkins, embryo statesmen and rosy-cheeked girls. At the opening of school in the morning the master read a text from the Bible and thus the routine of the day began. This reading was all the religious instruction they received until Sunday, when all were assembled in the meeting-house for a long sermon. As I have explained the public schools of our forefathers, I will now descend to more modern times. In place of the original log-houses we find their places usurped by majestic stone structures, and over the doors in golden letters is the legend "Public School." After the pupil has attended this school for a certain length of time he graduates after a fashion and is granted permission to enter the high school to finish up. I say, graduate after a fashion! Yes after a fashion—not as it should be. They may have enough "book learning" to make their way in the world but, as Catholics are taught, their worldly welfare is nothing compared to the welfare of their souls. Such an education is very incomplete. They leave the public school completely ignorant of their higher duty towards God and their fellow-men. Thus they go out into the world, never thinking that there is a day of reckoning when all will be gathered in the valley of Josephat to explain their shortcomings. The beauty of Catholic school education is this—besides acquiring as much knowledge in the same period as they would at the public school, the pupils also receive a thorough knowledge of the Golly principles which are to conduct them through life. Religion forms the spirit and essence of all true education, says an eminent Catholic divine, and it is the wish of our Holy Father, Pope Leo XIII, that every parish should have a school where Catholic children may receive instruction in their religion. As I said before, a Catholic parent should value the souls of his children far more than to send them to a Godless school where they are in constant danger of losing their faith and sinking into a living death through infidelity. Better a Catholic child should never know one word from another than to trust itself in a place where it is in danger of losing its soul. Catholics at the present day seem to live in a state of lethargy in regard to education. They should be awakened from this morbid drowsiness and made to understand that they must send their children to schools where God and religion are primary and education and book-lore secondary subjects, for Christian teaching tells us there is something higher and grander and more important than all other things, than even learning, and that is the care of the soul.



## ST. THOMAS AQUINAS.

The Church never had a greater light, since the days of the Apostles, than the "Angelic Doctor," St. Thomas Aquinas.

This illustrious saint and Doctor was born in the Italian town of Aquino, in the year of our Lord 1227. His birth, and many circumstances of his life were foretold by a holy old hermit, who visited the family at the Castle of Aquino. He prophesied that the family would wish to make the youthful Thomas a Benedictine Monk, in order to obtain possession of the large income of the monastery of Monte Cassino. But added the Monk, "God will provide otherwise, for he will become a brother of the Order of Preachers." This prophecy proved true; but notwithstanding the warning of the Monk young Thomas was persuaded to go to Monte Cassino, then ruled by his uncle, the Abbot Sinnebald, it being then, one of the greatest seats of learning in Europe. It was hoped that he would finally cast his fortune there by entering the Order of St Benedict. He was accordingly brought thither with due solemnity, for in those days, the child intended for God in the religious state was formally offered by his parents, who in the name of the child promised stability in his appointed state of life, and, adds one of his biographers, Archbishop Vaughan, "the reception of a child in those days was almost as solemn as a profession in our own."

St. Thomas seemed specially fitted for the Monastic state. He was naturally of a meditative temperament, spending hours together, as a child, in contemplation, so that all wondered at his power of thought and his holiness. His appearance gave token of great governing powers. Let us again have the words of his commentator; "His massive head betokened strength. His broad tranquil brow, his placid, meditative eyes, produced the impression, not so much of quickness and vivacity as of breadth and command. Though he seldom spoke, when he did speak he set hearts beating faster, and often, whilst thus conversing with his companions, the monks would approach the little gathering by stealth to listen to the precious wisdom of that extraordinary child."

He pursued his studies with great ardor and it is said that his mind was continually occupied with one thought, What is God? And he frequently proposed the same question to his masters. After few years spent at Monte Cassino we next find Aquinas at the University of Naples where his quiet and studious life left little for the historian. Although having now completed a thorough course at Monte Cassino and Naples, his superiors judged fit to place him under the celebrated Albertus Magnus who was then lecturing at Paris. Under

the guidance of this great man who was not only the greatest Theologian and Philosopher of his day, but was also a botanist, chemist, a geographer, a geologist and a mechanician, the great mind of Thomas was daily, by the wisdom and piety of this great master, receiving impressions that were never to be effaced. How well he improved his opportunities we know from the fact that the pupil far excelled his master. But so great was the humility of Thomas and so eager was he to hide his learning that he deceived all and was called by his fellows "the great dumb ox." How much he may have felt this treatment we know not; but it is certain that he bore with great patience until a little accident served to deceive the school as to Thomas' talents. A very abstruse question had been given the class, a solution of which the other members were unable to get. Whether in joke or earnest, they handed the paper to the young Thomas and he wrote out a full solution of the question. The paper accidentally fell into the hands of Albertus, who was greatly astonished by the wisdom of the answer. The next day he called Thomas to defend a thesis, which he did so well, that the master exclaimed: "We call this young man a dumb ox, but so loud will be his bellowing in doctrine that it will resound throughout the whole world."

In the year 1248, Albertus Magnus was called to Cologne, where Thomas accompanied him and was appointed assistant professor, though only twenty three years old. His great wisdom could not be hidden here, and he soon gained that reputation which has since become world-wide. He was ordained priest a short time after.

What need of further enumeration. This great saint and eminent divine has received the encomium of the greatest men of every age. Pope Alexander IV referred to him as "a man eminent for his virtues and the treasure of science with which God enriched him." And our own saintly Father Leo XIII, speaking of the Angelic Doctor says: "With his spirit at once humble and swift, his memory ready and tenacious, his life spotless throughout, a lover of truth for its own sake, richly endowed with human and divine science, like the sun he heated the world with the ardor of his virtues and filled it with the splendor of his teaching." He did still more to show his great esteem of the Angelic Doctor, by urging all seminaries to make St. Thomas their standard in Theology and his wishes have been almost universally carried out. What an example here for the men of our day, who, proud of the superficial knowledge they possess, would trample every opinion under foot, which agrees not with the conceptions of their shallow minds. How rarely is true humility found united with sound wisdom and how futile and impotent it thus becomes. What do we admire most in the life of this great saint, his boundless wisdom or his deep



humility? We hardly know on which to spend our praises. To his great gift of knowledge, could be added many personal attractions, which rendered him a charming companion, yet this served not to flatter his vanity, for he worshipped not at that altar; in God he saw all perfection and to Him he rendered all glory. Here is the example given to Christian youth, to pursue his studies with a two-fold end, viz.: For the glory of God and the good of his fellow-men.

The Church gives due honor to her saints, and she ranks St. Thomas high in the Category. Pope Leo has appointed him the special patron of Catholic Schools. His feast is celebrated on March 7th. What a good time for every Catholic student to ask a blessing from God on his studies, through the intercession of St. Thomas, that with solid learning he may unite true humility, and be thus enabled to do God's work with a true Christian spirit.

J. M. J.

FEBRUARY 22nd. '89.

GEO. E. DONNELLY.

Amidst the solemn and seldom varying routine of a college course ever and anon a pleasant day steals upon us, a day totally devoted to the celebrating of some illustrious event, either of our country's history, or of a religious character.

February the twenty second, a day universally revered and enthusiastically celebrated over the entire extent of this favored land, came with its happy memories last Friday. The day brings the American back to the time dear to all, when Freedom burst the links of a foreign chain and bid Liberty resume her long usurped place. The happy worker of these potent events was the one whose birthday was celebrated last Friday. We need not say much about Washington; for almost a century his fame has increased while the most happy and prosperous land on the earth's surface, hails him as its founder, and sixty-five millions of people look upon and reverence him as the father of his country. The day itself was anything but a desirable one, the weather being totally unfit for out door exercise. The evening entertainment, however, rendered the day one not easily forgotten, and proves, that amidst the study of the sciences and languages, tender lessons of patriotism are frequently instilled. The literary and musical exercises were opened by a selection from the College band. Frank Dillon then spoke with a clear and distinct voice, "The Declaration of Independence." Peter Bissonette, whose name was next on the programme, took upon himself to eulogize Washington, to point out his deeds

in peace, his exploits in war and his counsels while at the head of the infant Republic. All who heard Mr. Bissonette know with what beauty he rendered his oration, how fully he entered into the spirit of the piece and what applause his eloquence elicited. The next number of the programme, was a declamation by Master John Coyle, who, after his appearance last Friday night, may be truly reckoned as one of the most promising elocutionists in the house. Daniel McNamara next rendered "A Model Stump Speech" and proved, we can justly say, the principal attraction of the evening. His figures of rhetoric and graceful delivery were happily blended with his inimitable humor. Round after round of applause greeted his frequent allusions to college personages and when at last his speech came to an end he was vigorously encored. This little programme bristling with patriotic addressess, interspersed with music from piano, violin and orchestra, rendered the evening very enjoyable, and forged another link of that golden chain of memory which will unite us to our college days.

#### LOCALS.

- March!
- Count-off!
- First choose!
- Take me on!
- Over the pole!
- Ash-Wednesday!
- Lent very soon!
- Did he get the guns?
- Read "George, the Hunter."
- "W'at waop' anyway, Frazer?"
- Has another search been made?
- How about that ring, Eddie?
- The seat that he sat down on, wasn't there!
- Where Sam draws the line—in geometry class.
- The Orchestra returns its thanks to Rev. President Marsile and Rev. E. L. Rivard, for favors received.
- A delicacy in the bird line found on our bill-of-fare every day, "Swallows."
- Rev. President Marsile spent Thursday in Chicago, on Roy Memorial Chapel business.
- Rev. Father Quinn of Chebanse will lecture to the students Monday evening, March 4th., on "Ireland."
- From the appearances of things at the side of the house, the college has struck a (sand-) bank.
- "Our Dan" seems to strike the sounding chord of our risible nature by his selections every time.
- William Coffey was so delighted over his promotion to the Seniors that he wrote about it for several days afterwards.
- That Minim again: "Say, if abstinence is the *fast*,



and the one who fasts, the *faster*, are black pills *fastest*?"

— The popular vote during the past fortnight has been for "more steam." Verily, winter is on us with all fours.

— "Mac" claims Germanic ancestry, and in support thereof eats three "rounds" of cabbage every time it is on the table.

— A checker contest is on the *tapis*. The contestants will be Dionysius Brady, alias "Ajeeb, the checker automaton," and "Charley" Murtaugh.

— The JOURNAL Staff, and the members of Co. B., Mahony Light Guards, thank Rev. [Father Mahony for his recent substantial remembrance.

— Frankie Woodward disclaims any addiction to the vile and obnoxious vice of cigarette-smoking. "I haven't smoked since I was a little boy." Actual fact!

— Definite arrangements have been made and the 20th Annual Commencement will take place on Monday, June 24th., presided over by His Grace, Archbishop Feehan.

— Rev. J. P. Dore spent the latter part of last week in Chicago on "Guy Mannering" business, making arrangements for some new music, costumes and properties.

— Prof. Sullivan's string orchestra is now fully organized with the following members: Wm. McHugh, George Carlon, John Dostal, Frank Moran, Flavian Duranleau, Frank Dillon, and Stephen Maher.

— Upon inquiry we find that the best performers on the turning-pole in the senior gymnasium are Mark Wiseman, Chas. Knisely, Wm. McCarthy and Gordon Reid.

— Milton Abbey, by the way not a lineal descendant of the author of "Paradise Lost," is ticking the telegraph instrument. Sometimes, his professor assures us, he doesn't say more than ten words to one tick.

— Regardless of the fact that President Harrison is to be inaugurated March 4th, Prof. Jules Beaupré continues to delight audiences by his agility(?) and grace(?) as *premier* gymnast, *a la* turning-pole.

— John O'Callaghan replaces his brother James, more familiarly known as "Weeds," in our printing office. John is a hustler from a little town just north of here called Chicago. "Weeds" retires to the village of Danville.

— The Dooling Knights of the Sword indulged in an excursion to Chebanse, Ills., last Thursday and had a most enjoyable time thanks, to Rev. Fr. Quinn, and Messrs. Gross, and Watson. An extended account will appear next issue.

— Among the visitor's names which graced the visitors' register during the past fortnight were: M. L'Abbe Ouimet. Pullman, Ill.; Rev. F. X. Chouinard, C. S. V., Manteno, Ill.; Mrs. Maguire, Chicago;

Miss Moran, Chicago; Mr. Carlon, Indianapolis; Mr. Dickinson, Wisconsin; Messrs. Chalifoux, Bourgeault, and Moran, Chicago.

— Rev. Father Beaudoin C. S. V. made a two weeks stay in Canada returning last week. With him he brought Master Joseph Lamarre, brother of Viateur, who will remain with us. Father Marsile is delighted to have his little nephew with him and the young gentleman is becoming a universal favorite. "Parlez-vous Anglais, Joe?" "I can't now, but I'm going to learn."

— Several studies which from oversight had been omitted on the Bulletins and others which were lately introduced have been inscribed on the list of the regular branches constituting the course. Among these are Philosophy of History, Political Economy, Physiology, Botany, Mineralogy, Astronomy, Telegraphy, Stenography and Military Tactics.

— There is some talk among our townspeople of asking the college authorities to establish a night school. It appears there would be a good number from the village and the country near around who would gladly take advantage of such an opportunity of reviewing branches which have been forgotten, and of learning others which are handy for ordinary business purposes. We say, "come in." "The more the merrier."

— Mr. Gordon Bennet Reed, has proved himself such an efficient *Reed-er* that he now belongs to the sixth reader. "And thereby hangs a tale." Gordon's name was left out last time among the promotions and a long editorial appeared in the *Baker City, Oregon, Bladder* declaiming against the abuse. Now we will just put our cleanest handkerchief down to save our trousers, and with bended knee and humble mien crave Gordon's pardon. It's the only way we can see to preserve ourselves from a career of ignominy and shame.

— Last Wednesday evening, upon invitation of the members of St. Patrick's society, the faculty and guests assembled in the society's hall, to attend a lecture, "The Stage," given by Prof. Dore. The lecturer, very interestingly pointed out the origin of the stage, its growth and progress down to the present time. The lives of many of our leading actors and actresses were beautifully depicted. He severely criticised many features which pertain to certain parts of the stage; but strongly maintained that, where the stage is properly conducted and rightly carried out, it becomes a great moral educator of mankind. We regret that we cannot give the lecture "in toto;" suffice it to say that it was well delivered, in language and thought it was elegant, and listened to with the utmost attention. Speeches were then delivered by Rev. E. L. Rivard C. S. V., Rev. Bro. Cregan, C. S. V., Prof. Solon, Rev. A. D. Granger, Rev. P. A. Sullivan and Prof. Lynch.

K. K. K. Times.



## BATTALION COMMISSIONS.

Headquarters S. V. C. Battalion.

March 2nd. 1889

Captain William Tynan is hereby appointed Adjutant, vice, Ricou resigned.

Major Louis Grandchamp,  
Commanding.

Acting Adjutant,

Lieut. W. B. McCarthy.

\* \*

Headquarters S. V. C. Battalion.

March 2nd. 1889.

Lieut. Louis Falley is hereby appointed Captain of Co. D., vice, Tynan, assigned to other duties.

Major Louis Grandchamp,  
Commanding.

Acting Adjutant,

Lieut. W. B. McCarthy.

\* \*

Headquarters S. V. C. Battalion.

March 2nd. 1889.

Captain Robert Kerr is hereby assigned to the duties of Aide-de-camp on the Battalion Staff.

Major Louis Grandchamp,  
Commanding.

Acting Adjutant,

Lieut. W. B. McCarthy.

\* \*

Headquarters S. V. C. Battalion.

March 2nd. 1889.

Sergeant. George Dostal is hereby commissioned 1st. Lieutenant of Co. D., vice, Falley, promoted.

Major Louis Grandchamp,  
Commanding.

Acting Adjutant,

Lieut. W. B. McCarthy.

\* \*

Headquarters S. V. C. Battalion.

March 2nd. 1889.

Lieutenant Wm. J. Shea is hereby commissioned 1st. Lieutenant of Co. C., vice, Lamarre, deceased.

Major Louis Grandchamp,  
Commanding.

Acting Adjutant,

Lieut. W. B. McCarthy.

## QUINQUINITES.

(P. S. The letters of the Quinquinites will be regularly published as received. It is urgent, however, that as much haste as possible be taken in sending delinquent communications.—Paul Wilstach, Secretary.)

3140 Dearborn St.

Chicago, Ills.

Feb. 8th. '89.

Dear Quinquinites:

After a year's absence, again does it give me pleasure to respond to the duty of our Society, but still greater is my pleasure when I think of 1892.

Since last parted from you all, I have met with various difficulties at times, and on the other hand, I have been quite prosperous. I have been in Chicago since I left College, and have become so attached to the busy City that I expect to make it my home for some time. I am at present employed in the Chicago Post-Office, as a carrier; and I can but say it some times puts me in mind of so many of us boys when we were at college; a large crowd, and each one has his own desk.

I expect it will surprise you all, but it nevertheless must be told, and I tell it to you with pleasure, that since last we met I have been joined into the bonds of marriage. However I don't expect I am the first one of our crowd that took the step.

Animated with that selfsame spirit, I can but hope we are all in unity, and as anxious to meet, as we were in 1887. Awaiting with a brotherly love to hear from you all, I am as ever,

Yours in Brotherhood,

W. J. Convey.

\* \*

St. Viateur's College,

Feb. 22nd. 1889.

Dear Quinquinite Friends:

As the revolving year has once more brought to us the month in which we are to hear from friends not yet forgotten, I will humbly endeavor to fulfill my duty by writing you this short epistle.

*In principio* I will say that I am yet within these old college walls climbing the rough and rugged mountain of knowledge. Cicero and Horace are feeling the pressure of my thumbs which especially operate on the lexicon pages. Calculus, my favorite, has the pleasure of noticing its complications mastered by a willing hand, and Greek, that illustrious language, is ashamed



to have for one of its scholars, one so unworthy of its lofty strains.

Moreover, I must not fail to mention that several classes are listening to my explanations. Among these Geometry is the most distinguished.

Now, my dear old college chums, I would tell you of my sorrows and pleasures, of my failures and successes; but as you have tasted the bitters and sweets of college life yourselves, and feeling that I am occupying time which you could more pleasingly employ in reading the more worthy letters of others; I will close, hoping that those three long years yet to pass before our next meeting will quickly speed away, so that once more we may sit side by side as in the days of '86—'87.

I am,

Your most humble society friend,  
Samuel Saindon.

\*  
\* \*

Chicago Illinois.  
February 23rd, 89.

Dear Quinquinites;

The time having again presented itself when our doings of the past year are made known to each other, through that interesting and *widely* circulated paper, St. Viateur's College Journal; I feel it my pleasant duty to write you in a similar manner as I did a year ago, with news of a very like character.

I am in a perfect state of health, (always was); am very cheery, (I'm in a lawyer's office); and a promising future in the legal profession is in the store for me; at least I hope so. If in this communication I were permitted to tell of other members' affairs I could write a book full of incidents, but this epistle being a written instrument as regards me only, I will be more secret and hardly write two pages of letter paper.

I am very sorry to say that Brother Granger has an advantage over me, but it cannot be helped, my employer does not belong to the legislature.

Hoping that we shall all meet at our Alma Mater in 1892; and that you are all very healthy, prosperous, and have all a watchful eye upon some pretty maiden for a future companion,

I remain;

Yours Very Truly  
C. H. Harbour.

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#### COMMERCIAL COURSE.

Frank Baker, 83; Geo. Bonfield, 81; L. Brosseau, 78;  
A. Brosseau, 74; J. Beaupré, 79; Wm. Bradley, 81;  
Richard Bradley, 84; Oscar Bernard, 90; Harvey

Braden, 85; A. Brouillette, 86; P. Boisvert, 72; L. Babin, 86; S. Brennan, 83; Charles Barnard, 86; Milton Abbey, 70; Harry Abbey, 85; J. Clune, 74; George Cahill, 87; James Cahill, 76; David Culliton, 77; P. Charron, 84; John Coyle, 89; Edward Crumley, 77; Albert Clair, 87; Wm. Coffey, 70; Fred. Carlon, 89; Arthur Cyrier, 83; Wm. Conway, 78; J. Donnelly, 79; Louis Drolet, 87; John Dostal, 93; Frank Dillon, 81; John Dillon, 76; Elmer Down, 71; Ward Down, 70; George Dooley, 70; Phil. Darche, 70; C. Erbland, 88; Bertie Elwess, 92; George Fortin, 84; Arthur Fortin Sr., 83; James Friar, 76; George Granger, 80; Joseph Gallet, 91; H. Guerny, 74; N. Giroux, 74; George Houde, 72; Harry Jones, 70; Charles Knisely, 77; Andrew Kerr, 77; Edward Kelly, 83; Matthew Kopf, 89; P. Keefe, 84; George Lehman, 88; Benjamin Leroux, 72; J. Lauzon, 81; James Lenoux, 85; Frank Moody, 84; James McKernan, 83; Stephen Maher, 77; Allen Maher, 80; Frank Moran, 82; Alfred Marcotte, 81; Norval Magnire, 76; Wm. Moreau, 81; Frank Perolat, 79; Sheldon Peck, 77; Bernard O'Connor, 87; Wm. O'Connor, 70; Viateur Rivard, 77; George Rivard, 90; A. Rivard, 70; Arthur Rivard, 87; Gordon Reid, 82; Charles Roy, 77; John Roberts, 78; Justin Ricou, 86; J. Rowland, 70; Wm. Roskopf, 71; F. Richard, 77; Wm. Shea, 91; Daniel Shea, 82; J. Sheehan, 78; J. Souligney, 70; T. Swigman, 82; A. Tart, 72; Fred. Westney, 78; W. Woodward, 86; Frank Woodward, 90.

All averages under 70 are not published.

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#### TO READERS.

The March number of the Catholic World is an exceptionally interesting number of that generally excellent magazine. As a proof that a good thing is always appreciated, the writer may be allowed to briefly state that when as usual he accosted one of his philosophic friends to borrow his Catholic World, the latter at once declared that it was so absorbing, so full of interesting and useful information, and that too, upon topics of the hour that he could scarcely take his eyes from its pages for the moment, and after eulogising singly and eloquently each of the articles, the admiring reader wound up with the remark that he thought he would get that number framed. The March Catholic World is beyond doubt a fair specimen of what a Catholic Magazine ought to be. From a literary standpoint it claims high merit both for the refined task and well diversified style displayed in its pages, and for its able critical appreciations of current literature.

The managers of this periodical cannot be too warmly congratulated upon their success, nor too strongly en-



couraged to make the best talent in the land tributary to a paper which is intended to supply with intellectual instruction and recreation such a large and intelligent body as the Catholic reading public. On the other hand Catholic readers should manifest an enlightened interest in their literature and press. It is a fact that the Catholic press is becoming every day more and more a credit to itself and to its readers. It is safe to state that so far one of the evils most to be deplored amongst Catholics has been their indifference toward their literature and press. A laudable interest in these, however, seems to have been awakened of late and there is no reason why it should not mature into the results which are naturally expected from Catholic reading, that is, 1st., more general and solid information upon subjects of daily and hourly discussion; 2nd., especially for the younger element, the acquiring of a knowledge of the immense wealth of Catholic literature and the cultivating of a refine taste in their reading—a taste which would make them despise the trashy sensational novel of the day which proves the ruin of so many, even amongst our own....

\* \*

In an article on the "Moral Aspect of Monopolies," the reader is told that it is practically impossible now-a-days to be in any way connected with these organizations without at least being guilty, if not of a sin against justice, at least of one, and grievous too, against charity. It is also held that since the nuisance has become general it is a fit subject for national legislation.

\* \*

"The Divorce Question" is a timely and strong article on that much vexed subject. At a time when the states are moving toward the perfecting of its laws on this matter Catholic voters should be well enlightened upon their duties in this regard.

\* \*

Our "honor bright" Colonel Ingersoll is pursued in another article by one who catches him at every historical turn in *flagrante delicto*, garbling, misrepresenting, or coining statements in order to down Christianity, the Church, the Popes, etc.

\* \*

There is abundance of other instructive and live matter which cannot fail to interest any reader who is susceptible of learning and is alive to the beauty of truth and religion. Read "Wanted—sensational preaching;" "The Negroes and Indians."

#### BOOKS AND PERIODICALS.

"Tariff Reform," "Ballot Reform" etc. are to have a champion in *The People's Cause*, a new monthly whose aim will be to educate the people on the shortcoming.

of politicians on these questions. The first issue contains plenty of facts and figures, more or less convincing, and now that it begins thus early to prepare the people for '92, it may succeed in converting many to its belief. Published at 330 Pearl St., New York, \$1.00 per year.

*Werner's Voice Magazine* has made great improvements in its make up. The matter in the February number is very interesting, relating principally to voice culture and elocutionary training on the Delsarte system, of which the *Magazine* is the chief exponent in this country. The matter, although treating on such abstract subjects, is by no means devoid of literary merit. Many practical questions are treated, particularly *stuttering* which is to be continued in a future number. The *Magazine* is a power in its field and practical teachers will find it of great assistance in enabling them to acquire a true knowledge of the human voice and the forces which lie behind it, as well as the true science of developing them. Edgar S. Werner. 28 West 23rd. St., New York, \$1.50 per annum.

There could be no more welcome visitor to our sanctum than the *Ave Maria*. Filled with choice reading matter from able pens, it has all that can recommend it to the Christian and Catholic. The *Ave Maria* has done long years of service in a broad way and we hope that time will only lend it strength to continue in the useful sphere which it now so well adorns.

*The Indian Advocate* is a bright sheet to be issued quarterly in order to promote the cause of the poor Indian who has been so sadly neglected by the White Man. This little paper makes a touching appeal to Catholics and all disposed to assist suffering humanity, to give whatever help they can to further this noble cause. Those who cannot give material aid, can at least pray and this is the thing particularly sought for by the good missionaries in the Indian Territory where these Apostles of Charity are laboring for the souls of the neglected Indian. While pleading the Indian's cause the paper will give a history of their progress towards civilization; their occupations, etc. Subscribers to the *Advocate* will enjoy many spiritual advantages. The paper is published by Rev. Father Ignatius O. S. B. Sacred Heart Mission, Indian Territory. 25 cts. per year.

#### EXCHANGES.

And still they come. This time the writer with more imagination than brains and with a total disregard for truth, appears in the February number of the *N.-W. College Chronicle*, of Naperville Ills. The writer attempts to portray "True Heroism," and in that he fails completely, because telling what a thing is not, is far from telling what it is. Now this article has neither



truth, facts, nor literary merit to recommend it; wherein then can it claim a place in a public journal? Simply because it is a bigoted libel on the Catholic Church and will tickle the ears of fanatics. The "Heroic Age," "The Glorious Age of Chivalry," our wise man tells us, was not an age of heroism. Men were groping in the darkness of ignorance and were therefore not the kind of material of which heroes are generally made. There was no heroism shown by the Crusaders, or by the indefatigable missionaries who labored so strenuously for the conversion and civilization of the Pagans of the North. These men were not laboring for God or for humanity. No, they were only out for amusement. It remained for the Protestant Church with its saintly (?) founder, Martin Luther, to pave the way for true heroism. Now we have our true heroes. They appear with their wives and family in the meeting house, to talk on some political subject or to criticise some famous novel. Then they are Baptists, Methodists or whatnots. Or they appear in the public street with all the noisy instruments of a band, and then are Salvation Army heroes, "working for God and humanity." Yet all these will receive a place and get a hearing and the Catholic Church who alone has religion and who alone has consistency in her doctrines, will not be allowed a word. Is this just? But why this apology. Can the Church suffer from the attacks of a brainless scribbler, who could not make his mark in a mud hole? We think not. She stands out a living proof of the strong vitality that lies within her, which neither the hatred of foes, the tyranny of kings, nor the powers of hell have been able to shatter. She has a true mission to teach man his duty and she performs it fearlessly. In our last issue we were compelled to squash a thing like this. Yet weeds are hard to kill and we find it a frequent necessity to show these people that either they speak from pure malice and are therefore the worst kind of liars, or that they are so ignorant that their attempt to write an article is an act bordering on insanity. Now Johnny, to which of these classes do you belong? Get some one to classify you, and then knowing your weak point try to correct it.

Mr. Maurice F. Egan's articles in the *Notre Dame Scholastic* on "Æstheticism" are something very interesting and certainly most instructive. The writer shows well, in his able way, the follies of the modern æsthete, who instead of being a real searcher after beauty as his name would imply, gathers only the refuse of true beauty and satisfies his taste in sickly posings or as the writer so happily puts it: "falling into stained glass attitudes." "Culture," the author goes on to say, "ignores morality. To talk of morals in connection with art is to place oneself at once among the rabble, according to the cultured. To the cultured the Scriptures are a beautiful poem, but nothing more; and the religion

of Christ, a mosaic of color." Speaking of fine arts the learned author says: "In cultivating a taste for books, you are cultivating true æsthetics. In cultivating a taste for good pictures, you are likewise doing so. In preferring Mendelssohn's 'Songs Without Words,' to the 'Carlotta Waltzes,' you are doing it too. Æsthetics really means the calm and reasonable seeking after things in art, literature and music. It does not mean straining after effect; it does not mean attitudinizing and posing and wearing strange clothes just to appear musical. All that is vulgar, for affectation and pretention are always vulgar." Those who exclude all taste for the beautiful, those Philistines, dumb alike to the good and true, receive their full share of criticism. What the writer pleads for is moderation, a perfect love of all that is good and beautiful in nature and art; a love founded on a true knowledge of what constitutes the beautiful, a love debarring all excess, which ever shows a corrupted taste. That the writer does his work well, goes without saying. His name is the only guarantee necessary.

Were we surprised, don't mention it. Reader, you question us concerning the reason of our surprise, we answer: the slight mental perturbation above mentioned, was occasioned by the manly tread of a small, but self-confident visitor, who not only sought admission pro. tem., but even asked to be considered as a steady caller and a special friend. A few remarks from the little one went to assure us that he had a special claim to our friendship; we took him in, sat him down on our best sofa, and now he is a welcome visitor and he shall have a permanent place with us. Now we could have said that *St. Mary's Echo*, of St. Mary's School, Bloomington Ills., asked us to exchange and we did so. But the poor orphan, with a good, kind father, felt so bashful that we pitied him, and so these preliminaries. Imagine a little fellow of good parentage saying this: "Our new clothes don't fit well yet, and we do not feel entirely at home in them. The old dress we laid aside was far more comfortable, ragged and a little coarse, yet so clad we roamed the fields of imagination, untrammelled as a bird, sipping the sweets of many a flower unobserved and plucking here and there the fruit of wisdom, unaware of the cold stare of unsympathetic strangers." Now ain't that just too lovely for anything. Dear little one you look splendid in your new suit and we are sure you will be a good child, a better youth and finally a powerful man, and now by virtue of the power invested in us: of consoling youth, we extend you our fatherly blessing and every wish for prosperous life and a complete success in your new venture.

We further note among the visitors to our sanctuary: *The Owl*, *College Message*, *The Delphic*, *The Rambler*, and others too numerous to mention.



## CATHOLIC NOTES.

Pope Leo XIII., has presented \$10,000 to the new St. Patrick's Church, in Rome.

The Rev. T. Heslein, pastor of St. Michael's Church New Orleans, has been chosen Bishop for the vacant See at Natchez.

The Pope has forwarded to Monsignor Campbell, of the Scots' College, Rome, a number of His Holiness' Jubilee gifts, to be presented to the Catholic Church of Scotland. They include rich chalices and handsome copes, chasubles, and other ecclesiastical vestments to the value of \$7,500.

Very Rev. Father General Sorin, the venerable founder of Notre Dame, celebrated his seventy-sixth birthday a few weeks ago. The happy recurrence of this anniversary, associated as it is with the jubilee year of the venerable Superior, was an occasion that called forth the sincere prayers of all, that health and strength may be given him many years to come.

A Franciscan nun has just visited the United States to collect from the convents of her Order a band of volunteer nurses for the leper hospital of Wailuku in the Sandwich Islands. When a few years ago the Franciscan nuns of Syracuse, N. Y., were asked to supply nurses for the lepers of Malokai, the whole convent at once volunteered, and the matter had to be decided by drawing lots.

The members of the Apostleship of Prayer now number upwards of twenty millions. The Apostleship is making very rapid progress in the United States. In the first ten months of last year the Chief Director for the United States issued nearly 900 diplomas to new local centres in 62 dioceses, and in 30 States and Territories. In November there were upwards of 2,000 promoters in the States.

The Rt. Rev. John Keane, rector of the new Catholic University, in a letter to Vice-Rector Gaugan, dated Rome, January 22nd., announces the endowment of another chair in the university by Judge O'Connor of San Jose, Cal. Bishop Keane also states that the endowment of three more scholarships has been secured, and that the Pope is preparing a brief in furtherance of the plans of the university and in praise of America, her people, and her institutions.

Rev. James Curley, the venerable Jesuit, at present residing at Georgetown College, D. C., who celebrated the golden jubilee of his ordination in 1833, is said to be the oldest priest in America. Father Curley was born October 25th. 1796. In 1817 he went to Georgetown to enter the Society of Jesus, and subsequently became a great astronomer and a deeply learned physicist.

From the cablegrams purporting to hail from Italy, one would be led to believe that Italian cities are veritable hotbeds of hatred of the Holy See and religion in general. But the result of an election recently held at Milan, where the municipality directly asked all the heads of families in that city, to vote whether religious teaching should figure in the programme of the public schools or not, with the significant and crushing result that out of 27,515 votes, 25,380 pronounced in favor of religious teaching. This result shows and lets us learn with more surety than can any amount of editorials, Roman correspondence, etc., that Italy at heart is as soundly Catholic as ever.

(Church Progress.)

Monsignor Fava, Bishop of Grenoble, during a discourse delivered on the occasion of a triduum in honor of Blessed Peter Claver, thus resumed the progress of Catholicity in

Africa: "At the beginning of this century Africa was plunged in a death-like sleep. To-day it possesses 17 prefectures apostolic; 21 vicariates apostolic; 12 Bishoprics, and 2 Archbishoprics. In the north of the continent there are 497,000 Catholics; in the west, 1,026,000; in the south and east 39,000. The islands in the Indian Ocean have 296,200 Catholic inhabitants, and those in the Atlantic 796,000. This brings a total approaching three millions, which number, admirable in appearance, is in reality heart breaking, for the population of the Dark Continent is estimated at 206,000,000."

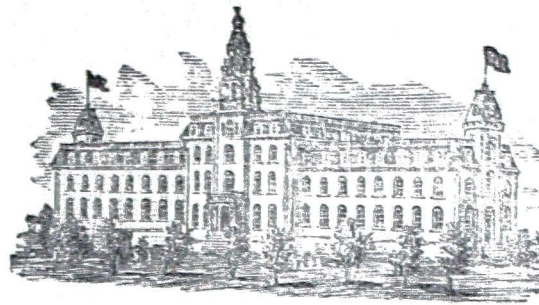
Leo XIII. does a great deal of work and takes very little sleep. He rises at five in summer and six in winter. His toilet occupies a half hour, after which he passes an hour in prayer and meditation as a preparation for Mass, which he says every day in one of the private chapels of the Vatican. He officiates at the altar with exemplary devotion, and there is an exceeding grace in all his movements, whether in the sanctuary, in his garden, in his library, or when holding a public audience. At 8 o'clock the Pope takes his café au lait and a roll. Leo XIII. is one of the most abstemious of men, and the entire expenses of his table do not average more than \$1.00 a day the whole year round. It must be remembered that the Pope always takes his meals alone.

The Pope's budget of his income and expenditures during the year 1888, is said to show these figures:—From Peter's pence he received £300,000; from interest of capital invested abroad, 20,000; making a total income of 500,000 to which must be added about 80,000 received during the jubilee. The ordinary and extraordinary expenses of the Vatican during the year have been as follows: Alms given in Rome, 4,000; alms given in Italy, 4,000; ordinary subsidies in Italy, 3,000; ordinary subsidies to the church in general, 6,000; sums for the Propaganda, 20,000; sums for missions, 40,000; administrative expenses, 40,000; maintenance of apostolic places, 20,000; expenses of public monuments, 10,000; pay of the Cardinals, 80,000 maintenance of seminaries, 90,000; divers expenses, 100,000. The total expenditure is 339,700 which leaves a surplus of not less than a quarter of a million sterling.

The latest news from Father Damien, "the Apostle of the Lepers," comes in a letter from his assistant, the Rev. M. Conrardy, an American priest who went to Malokai some months ago to assist the sufferer. Father Conrardy addresses his letter to a gentleman in England, and declares that Father Damien cannot live much longer; that in all probability he would be dead before the letter reached England. A short time ago the lepers undertook to build a little church. There was only one mason, and Father Damien, having yet the use of his hands, was the only carpenter. Father Damien has, according to his associate, seen the population of Malokai renew itself three times, the average duration of a leper's life being about seven years. At present the inhabitants number 1,150. "Regularly, every week," writes Father Conrardy, "a small steamer makes its appearance here and very early in the morning announces by the loud blowing of its whistle, that lepers have been landed. Then those who can, hurry to the shore. Often we find our newcomers soaking wet. Now again begin the cries and tears, for one sees here the meeting again of a husband and his wife, or a wife seeing a husband among them, sometimes a child seeing its father or mother."



FOUNDED 1869.



CHARTERED 1874.

## St. Viator'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.

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

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