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MEMORIAL

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BOURBONNAIS GROVE,

KANKAKEE + COUNTY + ILLINOIS

VOL. VII.

DEC. + 14 + 1889

No 6

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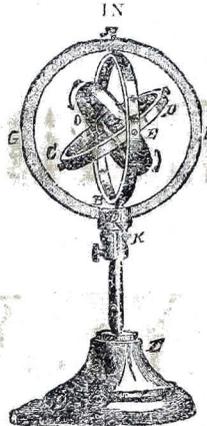
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LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VII

BOURBONNAIS GROVE, ILL. SATURDAY, Dec. 14, 1889

No 6

FOOTSTEPS.

MARGARET H. LAWLESS IN THE AVE MARIA.

When the day of the toiler is ended,
And night draws the cloud-curtains round
The world, while the sleep-mist descending
Envelops all sight and all sound;
With thoughts between smiling and sighing,
And visions half hopes and half dreams,
I list to the human current
That under me surges and streams,—

To the sound of steps coming and going,
Strides hurried, uncertain, or slow,—
Some hopeful, some plodding, some weary:
Unceasingly onward they flow;
Some with the ring of youth's morning,
Some with a tread of full strength,—
They gather, they crowd, and they scatter,
Till the pavement is s-lent at length.

Where do they lead—all those footsteps?
To the fireside, the workshop the den.
'Tis story as old as the world is,
As sad and as joyous as men.
For hearts which could never be driven
May be drawn by the slenderest thread;
And the feet will go on where the heart is,
And take there the hands and the head.

DANIEL WEBSTER.

PAPER READ BEFORE ST. THOMAS' SOCIETY.

It becomes my pleasant duty this evening to say a few words, in praise of one who has borne the palm of eloquence; one whose pen was mightier than the sword, and one of whose name the American people may well be proud and justly revere—Daniel Webster.

This great genius the most distinguished of Ameri-

can statesmen and orators, was born in the town of Salisbury, New Hampshire in 1782. The future orator received his first education from his mother and after a short academical training entered Dartmouth College. After taking his degrees he commenced his legal studies and from this time to his death, which occurred in 1852, were produced his first speeches, which are masterpieces of the English language. Thus trained in his youth by a dutiful mother, and later by trustworthy professors, there was shaped that character of a truly great and noble genius.

In glancing over the pages of history we may there read of, and admire the oratorical genius of a Demosthenes, a Pericles, a Cicero, or in more recent times of a Burke, a Grattan and others, but Webster in massive volume of thought, in depth and closeness of reasoning and in forensic eloquence was, in the words of Archbishop Spalding, scarcely equaled, certainly not surpassed by any. Who ever looked upon Daniel Webster, his beetling brows, deep set, searching black eyes, and imperial carriage, felt instantaneously, that a Titan stood before him. In his voice, in his step, and in his bearing, there was a grandeur that took the imagination by storm.

It is said that nature had set her seal of greatness so visibly upon him, that his achievements in the Senate and the forum did not belie the promise of his God-like physiognomy. "In sheer intellectual might, in that comprehensiveness of vision which sees all the sides of a subject and judges it in all its relations, in that largeness and weight of utterance, which give the greatest impressiveness to everything that one says and in hard logic which links conclusion to conclusion like a chain of iron no other American was ever equal to Webster." He was the orator of the understanding, because he spoke to the head as well as to the heart; he gained the love and admiration of his listeners. Who is there today who can behold Bunker Hill monument, without picturing before his imagination, the stately form of Webster as he stood at the laying of its corner stone before an uncounted multitude of erudite and illiterate, rich, and poor; and under the canopy of a serene sky, delivered an oration which has covered his name with undying lustre. His

style was Doric, reminding one by its massive strength, of the granite hills of his native state.

The basis of his reasoning was his abundance of common sense. He concentrated all his mental faculties upon the solving of confused and perplexing facts and his explication was so clear and luminous, as to be understood by the weakest intellect.

When reading the speeches of Webster, at times one can hardly realize that he is not actually looking upon the very scenes enacted in American history, which he so vividly describes. As it was the eloquence of Hamilton that in a no small degree established our political unity, so it was the eloquence of Webster that manly defended and saved it. To quote the words of Mr. Brownson. "No man has written among us, who has given utterance to sounder maxims on politics and law, and no one has done more to elevate political and legal topics to the dignity of a science, to embellish them with the charms of a rich and chaste imagination, and to enrich them with the wealth accumulated from the successful cultivation of the classics of ancient and modern times. "As an orator Mr. Webster had all the terseness of a Demostheness; the grace and fulness of a Cicero, the fire and energy of Chatham, and a dignity and repose peculiarly his own." When the Nullifiers of South Carolina menaced the federal constitution the product of so much sacrifice and toil, it was the great orator that sprang to its rescue. However thirty years had scarce rolled by when Nullification once more raised its front and stood forth armed for a long and desperate conflict, it was the "ingnited logic of the same defender of the constitution the burning and enthusiastic appeals for Liberty and Union now and forever, one and inseperable" which still echoing in the memories of the people roused them as by a bugle blast to resistance.

Webster in his time had so spoken as to put into the hearts of the American youth such a sentiment of nationality that they sprang to arms against the heresy of Secession with a determination to shed the last drop of their blood rather than see a single star effaced from the ample folds of the national flag.

In reading the "De Oratoribus" of Tacitus one is led to think of Webster, where it is said: when the orator upon some great occasion comes with a well digested speech, conscious of his matter and animated by his subject, his breast expands and heaves with emotions unfelt before, in his joy there is a dignity united to the weight and energy of the composition which he has prepared." Is it not amazing therefore when we think of the immortal Webster that on the

spur of the moment he gave way to such eloquence, that the silence of death rested upon the crowded senate, when he closed the memorable peroration of his reply to Hayne. It would be impossible for me Mr. President and Gentlemen in such a short space of time to show the merits of one whose name will ever shine as brightest gem in the nation's crown, as being the ablest supporter and defender of the constitution and the country's rights.

Member.

MUSIC.

Gradually as man becomes more enlightened, he sees the beauties and pleasures of art, and favors more its advancement. Of the fine arts that are practiced none are studied so generally as music. Its origin dates back to the beginning of time, and continues in an unbroken chain of prosperity to the present day.

In ancient Rome it was a note of grandeur, and in Greece a sentiment of patriotism: to-day it is a refinement and pleasure to our people who are rivaling their older brothers in musical skill. The power of music over man is something wonderful. The imagination finds innumerable delights, the soul finds expression for every sentiment and is elevated to the contemplation of high and holy things.

It is the mirror of the soul; in a well executed selection one feels as in a dream. He hears the swelling sounds, alternately with notes of softness and delicacy. Patriotic music instills an ardor in man so great that it is unequalled even by speech. In Ireland the beautiful strains of "God Save Ireland" are received with true feelings of joy; in Germany "The Watch on the Rhine" sounds lovingly to the heart of the native; in England "God Save the Queen" is received with filial devotion to the royalty; in France the "Marseillaise" instills a feeling of gayety as none but a Frenchman can experience: and in our own dear America with banners waving, and the stars and stripes floating from the glorious temple of freedom, we hear the musical, patriotic and sentimental air of "The Star Spangled Banner" with emotions that words cannot describe.

Its influence on man is refining. It promotes mildness, devotion and purity. In our churches music is a very important part of the services, and when rendered well it brings our hearts in closer union with God. When the mind is tired with the labors of the day, it cannot be satisfied with extreme quiet, nor the

gayety of the ball room: but at home with the family gathered round the hearth, it is gratifying and beautiful to receive unmarred the clear tones of a musical instrument.

Thus far we have lingered on the delightful pleasures of good music, but there are many other points in this refining art which are not to be overlooked. Our skill in this art may command a neat salary, and we may enjoy an honorable profession. Music is claiming the attention of the people, and as long as it continues to advance, it will be a profitable following in life. Many endeavor though with little success to become artistic in music. As the Poet and Painter are born, not made, so also is the musician. All the old masters as well as the geniuses of our own day showed their musical ability at an early age. These with average opportunities always came to the front. Hence we are convinced of the truth of the old adage, *Poeta nascitur, non fit*.

Of course music suffers many abuses, as do all things here below. While we dwelt upon the pleasures that flow from good music we were not, unmindful of the torture we are sometimes called on to suffer. The small boy and his new cornet; or the new violin that thoughtless Parents put into his hands, are not to be forgotten so easily. When the poetical "chippy etc." is being played a dozen different ways on as many instruments attached to so many urchins, we could wish ourselves in the largest machine shop in this land and think we were alone. Yet the good is closely allied to the bad and as this is a case where good comes so frequently out of bad, we propose to endure what we cannot cure and find the same delights we always did in good music.

J. C.

BRIAN BOROIHME'S HARP.

When the great monarch, Brian Boroihme, was killed, at the battle of Contarf A. D. 1014, he left with his Donagh his harp, but Donagh having murdered his brother Teige, and being deposed by his nephew, retired to Rome, and carried with him his crown, harp, and the regalia of his father, which he presented to the pope. These regalia were kept in the Vatican, till the Pope sent the harp to Henry VIII., but kept the crown, which was of massive gold. Henry gave the harp to the first Earl Clauricarde in whose family it remained until the beginning of the eighteenth century. when it came, by a lady of

the DeBurgh family, into that of McMahan of Cleuagh, in the county of Clare, after whose death it passed into the possession of commissioner McNamara of Limerick. In 1782, it was presented to the Right Honorable William Conyngham, who deposited it in Trinity College Museum. It is thirty two inches high, and of good workmanship; the sounding board is of oak, the arms of red Sally, the extremity of the uppermost arm in part is capped with silver, extremely well wrought and chiselled. It contains a large crystal set in silver, and under it was another stone, now lost. The buttons, or ornaments of knobs, at the side of this arm, are silver. On the front arm are the arms, of the O'Brien family chased in silver, the bloody hand supported by lions On the sides of the front arm within circles, are two Irish wolf dogs, cut in the wood. The holes of the sounding board, where the strings entered, are neatly ornamented with an escutcheon of brass, carved and gilt: the larger sounding-boards have been ornamented, probably with silver. The harp has twenty eight keys and as many string-holes; consequently there were as many strings. The foot piece, or rest, is broken off, and the parts round which it was joined are very tattered. The whole bears evidence of an expert artist. Most Irishmen will read with interest this description of this precious relic.

Those who deny the usefulness of music of an elementary character, do not apply to their argument against it, the common sense used in considering other branches of education.

A recent announcement in the *Musical Herald* of London reads as follows: "Mr—— does not see how he can live through another winter, and, being anxious to leave behind the best traditions that he can, hopes that pupils will turn up quickly."

Master F. Smith is now practicing one of Mozart's most difficult pieces entitled: Home Sweet Home.

Werner's Voice Magazine for December, is an excellent issue. It contains: "Primer of Elocution," by F. Townsend Southwick, Part III. of a solid series of articles on practical methods of teaching elocution; Part X of "Voice and Song," Sir Morell Mckenzie "Irish Brogue" by John A. McCabe which is a spirited denunciation of the patent Irish Brogue(?) so prevalent in the newspapers and magazines. This so called brogue, says the writer: "Will represent Dutch, Yorkshire or Cockney as well as Irish." There are also many choice selections for declamation. This journal is the leader in its field and has all that is new and interesting on elocution and voice culture. \$1.50 per year. Edgar S. Werner 28 W. 23rd. N. Y.

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EDITORIALS.

REALITY IN LITERATURE.

THE TENDENCY of some later writers, in a great measure the tendency of the period, is to treat nature as it really is, in all its nakedness. Some of the late novels which had such a feverish run had nothing else to recommend them. The *Courier d'Illinois* in a recent issue, comments very unfavorably on a certain legacy left the Public Library of Chicago. In his will a certain gentleman left \$2,000,000 to be spent for the advancement of French Literature on condition that all immoral works be left out. The writer feels terrible over this because his favorites Zola et. al. will find no place in the new library. Not satisfied with opposing this sensible clause in the will referred to, he seeks to sustain his point this way: "Art is a cover for any license in literature. This is the only thing that is required." Obscenity, properly speaking does not exist. All is in knowing how to take it."

This is only one instance where men fight for the real in literature. As people lose their religion and drift further from God, they lose in proportion, fine sentiments and high ideals of themselves and their fellowmen.

Nothing is a more powerful incentive to good or evil than books; as we are naturally prone to vice

it stands to reason than nothing can work such destruction on youth or manhood as bad or immoral books. How many have lost their virtue and religion by these works, because passionate men delight in picturing nothing but the grossness of human nature, and readers find pleasure in filling their imaginations with such filthy pictures. Experience is a terrible teacher one which shows nothing without a compensating reward; but she is likewise a true teacher and we should profit by the severe lessons she has left behind.

What word of excuse can we offer for those who advocate this reverse of custom, who advocate changes which if followed must destroy all virtue and render man a mere brute? Far from excusing them they should meet our severest condemnation. They may say that to confine men to the description of ideals we hamper genius. Far from it, and such an objection has no weight. Those who have broken the restraints that prudence has placed before them as a means of keeping passion within bounds, have not produced models that will live. On the contrary all those great painters and writers who have left behind works, which man will always admire, but never equal, accomplished great things because inspired by lofty ideals. They did not consider man a mere animal and expose him in all his weakness to the admiration of the world. They saw man as an intellectual, as a spiritual being and considering him in this light they found material worthy of their genius.

Let us consider man in the midst of dangers and trials standing firmly and courageously braving the evils that surround him; or in the field of battle offering himself a willing victim for home and country or bowing down before a Nero or a Diocletian, he prefers God to man, virtue to vice and renders glory to God by shedding the last drop of blood to attest his love for Him who gave him all things. Here we have man a noble, god-like person, a fit subject for a Milton, a Dante, a Raphael or an Angelo. History gives us noble examples; daily experience confirms them; why go further for attractive matter? If we take man when passion sways him we have a brute, whose actions are terrible to behold as they are degrading to expose.

Any one who reflects must convince himself that the real in literature does not give the best results either to the writer or the reader; while it does

LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. III.

BOURBONNAIS, ILL. Samedi, 14 DEC., 1889.

No 6

LE DERNIER JOUR DE L'ANNEE.

Déjà la rapide journée
Fait place aux heures du sommeil,
Et du dernier fils de l'année
S'est enfui le dernier soleil.
Près du foyer, seule, inactive,
Livrée aux souvenirs puissants,
Ma pensée erre, fugitive,
Des jours passés aux jours présents.
Ma vue, au hasard arrêtée
Longtemps de la flamme agitée
Suit les caprices éclatants,
Ou s'attache à l'acier mobile
Qui compte sur l'émail fragile
Les pas silencieux du temps.
Un pas encore, encore une heure,
Et l'année aura sans retour
Atteint sa dernière demeure;
L'aiguille aura fini son tour.
Pourquoi, de mon regard avide,
La poursuivre ainsi tristement,
Quand je ne puis d'un seul moment
Retarder sa marche rapide?
Du temps qui vient de s'écouler
Si quelques jours pouvaient renaître,
Il n'en serait pas un, peut-être,
Que ma voix daignât rappeler.
Mais des ans la fuite m'étonne,
Leurs adieux oppressent mon cœur;
Je dis: C'est encore une fleur
Que l'âge enlève à ma couronne,
Et livre au torrent destructeur;
C'est une ombre ajoutée à l'ombre
Qui déjà s'étend sur mes jours;
Un printemps retranché du nombre
De ceux dont je verrai le cours.
Écoutez!... Le timbre sonore
Lentement frémit douze fois:
Il se tait... je l'écoute encore,
Et l'année expire à sa voix.
C'en est fait; en vain je l'appelle:
Adieu!... Salut, sa sœur nouvelle:

Salut! Quels dons chargent ta main?
Quel bien nous apporte ton aile?
Quels beaux jours dorment dans ton sein?
Que dis-je! à mon âme tremblante
Ne révèle point tes secrets.
D'espoir, de jeunesse, d'attraits,
Aujourd'hui tu parais brillante,
Et ta course insensible et lente
Peut-être amène les regrets.
Ainsi chaque soleil se lève
Témoin de nos vœux insensés;
Ainsi toujours son cours s'achève
Entrainant, comme un vain rêve,
Nos vœux déçus et dispersés.
Mais l'espérance fantastique,
Répandant sa clarté magique
Dans la nuit du sombre avenir,
Nous guide, d'année en année,
Jusqu'à l'aurore fortunée
Du jour qui ne doit pas finir.

A. TASTU,

INFLUENCE SOCIALE DES CONCILES.

(Suite.)

Non seulement l'action civilisatrice des conciles s'est fait sentir incontestablement dans l'ordre moral, mais encore d'une manière éclatante dans l'ordre politique et social, comme nous allons le voir. Souvent ces nobles réunions de la chrétienté s'assemblaient pour délibérer sur toutes les questions qui intéressaient la société; à une époque où la législation civile était à peine formulée, les conciles promulguaient des lois pleines de sagesse qui contribuèrent à doter la société européenne d'une organisation stable et dans lesquelles on peut voir l'origine des institutions des peuples modernes et le berceau de la civilisation.

Il existait dans la société païenne une classe d'être sur lesquels pesait un joug devenu de plus en plus intolérable. Nous voulons parler des esclaves. La philosophie antique les regardait non comme personnes, mais comme choses, et la loi abandonnait leur vie

ou leur mort au caprice d'un maître barbare. Mais c'était assez longtemps être opprimé; une aurore de liberté va luire sur le monde. La voix sublime du christianisme, portée par les échos des catacombes, est arrivée soudain jusqu'au fond des cachots. Elle déclare les hommes égaux en dignité de nature, égaux dans la participation aux grâces du ciel. Oh! quel ne dût pas être alors la joie de ces millions d'hommes courbés sous le poids de l'ignominie! La douce espérance qu'ils ne connaissaient pas encore, sans doute, vint leur soulever et alléger les chaînes de leur dure servitude.

L'Eglise chercha d'abord à adoucir les traitements cruels infligés à ces malheureuses victimes de la violence, de l'oppression. Les conciles d'Elne, de Méridès de Tolède, de Worms statuent des châtimens sévères contre ceux qui mutilent leurs esclaves ou les tuent sans avoir recours à l'intervention du juge. Par là les esclaves se rapprochèrent de jour en jour des hommes libres; car au caprice et à l'impétuosité des maîtres succédaient le calme et la justice. Les conciles d'Épaone, d'Orléans, d'Orange soustraient aux supplices corporels l'esclave qui, même coupable, se réfugie dans le sanctuaire. C'était l'indulgence substituée à la cruauté.

Pour rendre l'affranchissement plus inviolable, la transmission s'opérait dans le lieu même où s'évanouissent toutes les distinctions mondaines dans les embrassements de la charité, au pied des sacrés autels.

Grand nombre de conciles firent tout en leur pouvoir pour fermer les sources de l'esclavage en procurant aux personnes qui s'étaient vendues des moyens faciles de recouvrer la liberté, en s'opposant à la cupidité des Juifs et en élevant les esclaves aux plus hautes charges monastiques et aux plus sublimes dignités sacerdotales. C'est ainsi que malgré le ferme établissement de l'esclavage dans l'antiquité, malgré les invasions des barbares, de tant de guerres et de désastres qui suspendaient alors le cours de toute action régulatrice et bienfaisante, on vit la servitude, cette honte des civilisations antiques, disparaître entièrement parmi les nations chrétiennes.

Les conciles qui avaient brisé les fers qui enchaînaient la liberté allaient de même briser ceux qui empêchaient la paix de répandre ses immenses bienfaits. Le flot sans cesse envahissant des barbares avait submergé le monde et mis en pièces les restes de la civilisation romaine. Il n'y avait que l'étreinte du pouvoir public, il se perdait dans le tourbillon de violence et de désordres que sa faible main ne pouvait maîtriser. Charlemagne avait bien pu un instant contenir ce torrent dévastateur, mais ses successeurs dégénérés ne pouvaient réprimer leurs puissants vassaux continuellement en guerre. C'est au milieu de cette effroyable crise que l'Eglise fit sentir son influence civilisatrice en ramenant dans la société la paix intérieure, sans laquelle elle ne peut exister.

L'Eglise sut faire respecter son autorité par les excommunications que lançaient ses conciles nationaux et par les associations qu'elle procura pour faire exécuter ses ordonnances. Afin de couper le mal à sa racine elle défendit les guerres privées et institua la Trêve de Dieu. Les conciles de Juluza et de Narbonne interdirent les combats privés presque pendant la moitié de l'année. Au milieu du onzième siècle, les papes sanctionnèrent de leur auguste autorité ce magnifique mouvement. En 1096, les évêques normands réunis à Rouen formèrent des ligues dont les membres s'enrolaient contre les seigneurs qui rompaient la trêve de Dieu. Dès lors grand nombre d'autres associations surgirent pour la défense de la paix; et toutes furent approuvées à Rome par un concile. Ce fait semble d'une portée immense: c'était une vaste union contre les infracteurs de l'ordre public, contre les violateurs du bien commun. Et pendant des siècles, l'Eglise continua d'entourer la société de sa maternelle sollicitude, mais lorsque le pouvoir fut solidement constitué, elle n'hésita pas à se dépouiller de ses privilèges que ses ennemis ont appelé empiètements. C'est toujours de sa part le même désintéressement; et nul doute que son avenir ne démente jamais son passé. L'institution de la trêve de Dieu a trouvé dans l'histoire une page qui sera l'éternel honneur de l'Eglise. Grâce à cette pacifique institution le commerce et l'industrie prospérèrent, la tranquillité régna dans les campagnes et l'on put poser les fondemens de cet édifice social qui abrite aujourd'hui les membres de la grande famille européenne.

Maintenant que les peuples jouissent de la tranquillité, ils vont en goûter les fruits, maintenant qu'ils possèdent la liberté, ils vont en exercer les droits. On s'est demandé d'où venait au Moyen Age l'esprit de délibération qui finit par prévaloir dans les Cortès d'Espagne, dans les Diètes germaniques, dans les Etats généraux de France et dans le Parlement d'Angleterre? Il faut en chercher la cause en grande partie dans les réunions si souvent répétées des conciles généraux, nationaux et provinciaux qui remplissaient alors l'histoire de l'Eglise. De semblables exemples proposés pendant tant de siècles aux regards des peuples ne devaient pas rester nuls sous le rapport des mœurs et des lois. De leur influence naquit les états particuliers et généraux, les anciennes assemblées provinciales et nationales d'où originent les corps législatifs, les parlements et les congrès, les échos de tous les intérêts et de toutes les saintes légitimes, les foyers où se concentrent les plus vives et les plus grandes lumières des pays. Oui! c'est encore l'Eglise qui la première est allée chercher le talent et le mérite partout où il se trouve pour lui accorder une influence sur les affaires publiques. Examinez, par exemple, la liste des savants qui sans être évêques figurèrent au concile de Trente et qui souvent entraînaient les délibé-

rations de l'auguste assemblée et vous verrez que dans l'Eglise la naissance, la fortune ne sont pour rien. N'importe quel front, serait-il sorti de la plus sotte obscurité, s'il se présente étincelant de l'auréole du génie et de la vertu, la mitre et la tiare ne dédaigneront pas de le couronner. Ici encore l'Eglise n'est pas étrangère à la formation des institutions populaires et à l'élévation du talent; les nations doivent en grande partie, à ses idées et à ses usages, leurs libertés politiques et le savoir, son éclat et son importance. M*

(à continuer.)

CUEILLETES.

— Noël!

— Vacances!

— La dernière séance française a rapporté la jolie somme de \$85.00.

— La Société St. Patrice a donné un magnifique banquet jeudi dernier. Toutes les sociétés du Collège étaient représentées.

— Les élèves français préparent une séance pour la vacance de Noël: elle sera donnée au bénéfice de la chapelle. Si rien n'empêche, on se propose de la répéter dans les paroisses environnantes.

— Rév. A. Labelle de la paroisse de St. Henri, Montréal, est arrêté à Bourbonnais à son retour de Concordia, Kansas, où il a accompagné plusieurs novices au couvent de St. Joseph. Les RR. PP. Ménard et Letellier se trouvaient en même temps au Collège où une petite séance fut organisée en leur honneur. Les élèves conserveront précieusement les paroles que ces Révérends Messieurs leur ont adressées.

— Les RR. E. Rivard et J. Laberge ont prêché une retraite aux élèves du Couvent. Les exercices se sont terminés le jour de l'Immaculée Conception.

DOM BOSCO.

Longtemps inconnu, en dépit des merveilles de sa charité dom Bosco, le saint Vincent de Paul de l'Italie, était arrivé dans ses dernières années à une grande notoriété, et l'on n'aura pas oublié de quelle vénération il fut entouré lors de son dernier voyage en France. Cependant on ne connaissait guère de dom Bosco que ce qu'on pourrait appeler le côté extérieur. On savait que, d'obscure naissance et sans ressource aucune, il avait multiplié les fondations; que des millions d'enfants lui devaient la foi et que l'Eglise lui devait un

grand nombre de bons prêtres; que son œuvre salésienne, d'abord battue par la tempête, avait fini par s'étendre non seulement en Italie, mais au dehors et jusqu'en Patagonie. Tout cela justifiait pleinement le surnom de St. Vincent de Paul de l'Italie donné à Dom Bosco; mais tout cela ne le faisait pas complètement connaître. Aujourd'hui avec l'ouvrage de M. Villefranche, si rapidement répandu, on peut dire que Dom Bosco est enfin connu.

Dès qu'on commence la lecture des pages à la fois charmantes et émouvantes de la *Vie de Dom Bosco* on est captivé. L'écrivain disparaît, et l'on ne voit plus que l'œuvre de Dieu qui s'accomplit par Dom Bosco. On comprend qu'on ne se trouve pas en présence d'un personnage ordinaire, mais d'un véritable saint qui fait de grandes choses sans aucun moyen humain. Dom Bosco, en effet, n'avait rien, ni la fortune, ni la naissance, ni l'éloquence; et ce pauvre prêtre, dont l'œuvre avait débuté si petitement, a vu passer par ses mains des sommes énormes; il a multiplié les fondations de toute espèce, il a formé des milliers d'âmes à l'image de Jésus-Christ, et il se survit, laissant après lui une œuvre florissante qui vit de son esprit et de sa règle et qui continue ses merveilles. Comment expliquer cela, si ce n'est en se rappelant combien Dieu est admirable dans ses saints. Il faut ici l'affirmation du surnaturel, et l'historien de dom Bosco n'était pas homme à reculer devant cette affirmation.

Quel merveilleux tableau pour le chrétien que celui des débuts de dom Bosco à Turin! C'est le défilé le plus complet. Dom Bosco et sa mère, une pieuse femme qui ne sait pas lire dans les livres, mais qui est une rude chrétienne, n'ont à leur disposition pour commencer cette œuvre salésienne, œuvre bénie qui doit devenir l'asile de tant de créatures humaines, que "deux chambres à coucher, dont l'une devait servir aussi de cuisine, deux petits lits, deux chaises, un coffre, une table, une marmite et quatre assiettes." Qu'importe, Dieu est avec l'œuvre naissante, et elle grandira et deviendra un grand arbre. Est-ce que les Petites Sœurs des pauvres, par exemple, n'ont pas eu d'aussi humbles commencements?

Et cependant les épreuves n'ont pas manqué à dom Bosco et à son œuvre, mais il ne s'est jamais effrayé, ni découragé; il savait que les œuvres de Dieu commencent toujours par l'épreuve. Ce prêtre qui se dévouait aux pauvres, il a vu la foule s'insurger contre lui et menacer de l'enfermer dans une maison de fous parce qu'il recueillait des enfants abandonnés sans se demander comment il les soutiendrait; il s'en remettait avec une confiance inébranlable à la Providence qui ne lui a jamais manqué... Et cette foule, plus tard enthousiasmée, acclamait dom Bosco comme un saint. Les mêmes contradictions se retrouvent partout dans cette

vie étonnante. Un jour les autorités traitent dom Bosco comme un révolutionnaire dangereux; le lendemain, elles lui remettent des détenus qu'il emmène seul à la campagne et qu'il ramène à la prison sans que l'un d'eux ait eu l'idée de s'échapper.

Toutes ces vicissitudes, toutes ces merveilles de la charité et de la grâce, M. Villefranche a su les présenter admirablement. Il avait, du reste, fait ses preuves, et sa *Vie de Pie IX* est justement appréciée. Dans sa *Vie de dom Bosco* il a su faire parler dom Bosco lui-même, sa mère, ses collaborateurs, ses élèves, les témoins de ses actes: cela donne aux récits, en même temps qu'une grande variété, un caractère de sincérité qui s'impose.

H. M.

A PROPOS DE GRAMMAIRE.

Georges et Gustave sont de charmants jeunes gens, fort intelligents et généralement aimés de leurs maîtres et de leurs condisciples. Ils ont parfois certaines discussions qui ne manquent pas de piquant et d'intérêt. Ce qui ne les empêche pas d'être franchement amis. Robert qui est aussi un excellent jeune homme, mais plus âgé qu'eux, et très sérieux, les vit un jour en grande discussion pendant une récréation.

Comme ils paraissaient fort animés, Robert s'approcha discrètement pour savoir de quoi il était question. Aux premières paroles qu'il pût percevoir, il comprit qu'il s'agissait de grammaire et d'orthographe.

Oui, mon cher Gustave, disait Georges, notre professeur a grandement raison d'insister sur les principes, et d'exiger que l'on connaisse parfaitement les règles de grammaire et d'orthographe de sa langue maternelle.

J'aime à l'entendre nous répéter souvent cette recommandation de Boileau.

«Surtout qu'en vos écrits la langue révérée,
Dans vos plus grands excès vous soit toujours sacrée.
En vain vous me frappez d'un son mélodieux
Si le terme est impropre et le tour vicieux,
Mon esprit n'admet point un pompeux barbarisme,
Ni d'un vers ampoulé l'orgueilleux solécisme.
Sans la langue, en un mot, l'auteur le plus divin
Est toujours, quoiqu'il fasse, un mauvais écrivain.»

Il en est de même pour toute langue que l'on veut apprendre et que l'on a intérêt à connaître. En effet, pour celui qui possède bien les principes et l'orthographe de sa langue maternelle, l'étude des autres langues est beaucoup plus facile, parce que, à peu de chose près, les règles grammaticales sont les mêmes pour toutes les langues.

J'ajoute que rien n'est plus condamnable et plus humiliant en même temps, pour tout individu qui a

l'occasion et les moyens de s'instruire, de voir un étranger à sa langue maternelle, la connaître et la mieux parler que lui même.

Soit, dit à son tour Gustave, mais tu avoueras que ce professeur, tout brave homme qu'il est, et, qu'au fond je respecte et j'estime, est par trop méticuleux. Il est inexorable, même pour des riens, des bagatelles, des niaiseries enfin. Pour lui, la moindre pécadille est jugée cas pendable. Ainsi dans une dictée d'orthographe par exemple, il ne passe ni point, ni virgule, ni accent, etc. Pour une misérable apostrophe, une cédille, un accent, etc. omis ou mal employés, il vous compte carrément et sans rémission une faute pour chacun, selon le cas. A plus forte raison quand il s'agit d'un barbarisme, d'un solécisme, d'un mauvais néologisme ou archaïsme; enfin de toute expression locale ou locutions vicieuse contraire à la langue.

Et pour la lecture donc! il est d'une rigidité sans pareille.—Ecoute, Gustave, reprit Georges, restons bons amis, mais tu me permettras de n'être pas de ton avis sur ce point. Sans doute, il faut éviter l'exagération en toute chose. C'est précisément, je crois, la faute que tu commets en ce moment, car le professeur est loin d'être ce que tu dis; mais serait-il encore beaucoup plus méticuleux et même exagéré que tu le penses, nous devrions nous en féliciter, parce que nous n'aurions qu'à y gagner pour nos études. Je l'avoue, pour mon compte, que si j'avais le choix entre deux professeurs: l'un puriste et l'autre superficiel, je donnerais la préférence au premier, tout en me tenant en garde contre ce que son affectation aurait d'outré et de déplacé. On dit que pour ne pas manquer le but que l'on veut atteindre, il faut viser plus haut, surtout s'il est à une grande distance. Or, souviens-toi que le jeune âge, à cause de sa légèreté, est généralement ennemi de toute contrainte, travaille le moins possible, et le plus souvent sans attention. Par conséquent tout professeur zélé et consciencieux est obligé d'exiger beaucoup de ses élèves, s'il veut, pour le plus grand nombre, arriver au *quod justum*.

Cela posé voyons un peu ce que valent tes objections.

Je sais que tu aimes la musique et je t'en félicite. Eh bien! dis-moi, je te prie, à quoi servent toutes ces notes rondes, blanches, noires, croches, double croches, triple et quadruple croches; ces soupirs, demi soupirs: ces pauses; ces bémols, ces dièses, ces bécarres; ces crescendos, decrescendos; ces pianos, ces fortes; ces points d'orgue: tous ces riens, ces bagatelles, ces niaiseries—enfin, que l'on voit dans la musique, et qui font le tourment et le désespoir des artistes?

A ces mots, Gustave, que son enthousiasme pour la musique empêche d'apercevoir le coup que lui prépare son ami, s'écrie vivement:

C. d'Aunay.

(A continuer.)

work great evil to both. As scepticism and infidelity gain ground, immoral writers gain readers. Divested of the high and noble destiny which religion opens to him, man seeks his happiness here below and revels in those forbidden pleasures which have brought such great ruin upon mankind.

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THIS IS OUR last issue before the Holidays. We hope however to have a Christmas Number, to be issued sometime during vacation. These four months have passed rapidly. It is hard to realize that Christmas is so near yet such is the fact. As we look back on these few months which have flown so rapidly we cannot but feel grateful for the signal blessings we have enjoyed. Our students have not only been of a superior order, but have also been very numerous. Opening with 117, we have seen the number gradually swell till we have over two hundred enrolled, and 198 actually present. We have watched with great interest the progress of our new buildings, increasing in size and beauty, till now that they are finished, we stand amazed at the magnificent spectacle a few months have brought about. When we consider the help and encouragement we have received from the old students, as well as those present; the generous gifts of friends and admirers of our works; and when we think how visibly God has blessed the whole work, surely we should be thankful and have much to rejoice at during the happy season so rapidly approaching. We have cause to rejoice and we do; and with sincere gratitude we thank those who have helped to bring about this happy event.

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IT WERE NOT just to pass over in silence the merits of one who has done so much to please us by good entertainment, and who so zealously endeavors to advance his pupils to the same proficiency he himself enjoys. We refer to Prof. Martineau. Mr. Martineau is a proficient violinist as he has proven himself many times the present year and as is also shown in the rapid progress made by his students. His merits can be appreciated when we know the little desire he has to put himself forward or to impose his opinions on anyone. No better mark of true merit can be found than this; to an excellent disposition Prof. Martineau adds a humble opinion of his own ability.

WE WERE very sorry to hear of the sad accident which befell Mr. Ed. Gallet '84. He has been running a freight train for some time on the Union Pacific. About two weeks ago he was engaged in coupling cars and was caught between the bumpers and his left arm was so badly bruised that it had to be amputated. Ed. was a jolly good fellow and we are pained to see him thus crippled for life. We are glad to know however that he is doing well and wish him a speedy recovery.

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THE BANQUET furnished by St. Patrick's, Thursday Dec. 12, passed off with all its old time *éclat*. The *menu* was something excellent as was shown by the attention it received from the large number of guests. After the viands had received full notice, desserts came up and shortly after President Condon rose and in a few graceful words announced, "Our Faculty," to which Rev. M. J. Marsile, responded; Father Rivard answered "Our Society;" Rev. J. Beucler "Literature and Science;" "Anniversaries" Mr. J. Solon, "Honorary Members," Mr. Martin Murray. The subjects were handled with all the skill we expected. This was one of St. Patrick's brightest anniversaries. In the evening a splendid programme was rendered, which space forbids us to mention further.

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St. Viateur's College,
Bourbonnais Grove,
K. K. K. Co., Ills.

To Parents and Guardians:

The students will leave the College, for the Christmas Holidays, Saturday 21st., inst. Trains leave Kankakee as follows: for Chicago and the North, by special train over the Illinois Central at 12.45 p. m. reaching Chicago at 3.00 p. m.; for the South and West at 11.00 a. m.; for the East at 11.10 a. m. Rev. M. A. Dooling, C. S. V., Prefect of Discipline, will accompany the boys to and from Chicago. Vacation ends Friday, Jan. 3. Chicago boys will take the I. C. train at 2.50 p. m. on that day.

All students are required to return on the appointed day, otherwise they forfeit all rights to *Premiums* at the end of the year. Exceptions will be made only on a written application to the President, by Parents or Guardians and *then* only for grave reasons. This regulation is essential to the maintenance of good discipline and will be departed from with great reluctance.

By order of
Rev. M. J. Marsile, C. S. V.

Pres't.

ADDRESS BY MR. LENNARTZ.

REV. PREST., REV. FRs., FELLOW STUDENTS, FRIENDS:

In the study of elocution, or oratory, the student meets with difficulties, which, at times, appear sufficient to still his ardor and cause him forever to forego the undertaking—were he not encouraged and buoyed up by the counsel of his preceptor, urged on by his own observations and invigorated while contemplating the manifold victories and blessings that have been achieved by this enchanting power. From the days of "the prince of orators" Demosthenes, to those of Cicero, from that time to the day of Peter the Hermit, or the days of Sunny France, when the sacred orator—Bourdaloce—or "the Demosthenes of the pulpit," Bossuet, reigned, from that to the days when British oratory was at its zenith, when the English Parliament shook to its very foundation from the electric peals of O'Connell, Burke, Gratton, Fox, Pitt, Sheridan and Brougham—numberless instances, countless examples might be had, that delight the mind, rouse the imagination and thrill the human breast, while considering the victories secured by this magic art.

To those who consider the superiority of mind over matter, it is not too much to say that the oratory has won triumphs in the forum, before the bar, in the senate and from the pulpit that never have been, I will not say surpassed, but triumphs which have not even been equalled by the grandest military achievements.

In our own land oratory has won victories which rival the brightest that emblazon history's page: not to speak of Webster, Hayne, Clay, Calhoun whose philosophic minds and transcendent eloquence were so often exerted in behalf of their beloved country: but recall the days of darkness and despair when poverty and the fear of eternal misery shrouded our country, when naught but submission or slavery could be inhaled from the morning; it was then that giant mind stood forth and like the Athenian of old roused his hearers to a knowledge of their condition gave them a sense of their fears, roused their patriotism, united their hearts, awoke their resolve, until they determined to be free;—

"Free as Nature first made man

When thro' the forest the noble savage ran,"

This impulse, this noble, this lasting and ever memorable conquest was mainly due to the power of the orator, the forest born Demosthenes of America, the immortal Patrick Henry.

In conclusion then we trust that you will not view in with "a critic's eye, but pass our imperfections

by, large streams from little fountains flow, tall oaks from little acorns grow,"— tho' now our work is but begun we hope that one day (in this noble art) our praises may worthily be sung.

LOCALS.

— Members of Co A have organized what will be known as the "Pleasure Club." The object of this club is to promote the enjoyment of its members. Rev. J. J. Callaghan the presiding officer.

— It is not generally known that *Kings* drink cider, but a *Wiseman* can easily guess what *man* took a *Swig* from the bottle. The name of the perpetrator of this is withheld because it would be *Polley* to expose it.

— The windows are all in the Chapel. They are the handsomest in the West.

— Why didn't you want to be introduced after writing so long, Micky? Oh! what an awful disappointment it must have been.

— Notre Dame Academy has a larger number of students this year than ever before. Rev. Michael A. Dooling is to be greatly credited for this.

— Contributions to all our local columns are urgently solicited. Let every one be on the lookout for notes which would prove interesting reading.

— On Tuesday last, a banquet was enjoyed by the Acolytical Clerics and their friends. The occasion was one of enjoyment. The members deserve to be congratulated upon the success with which they met.

ROY MEMORIAL NOTES.

We acknowledge with many thanks the following donations:

K v. Fr. Halpin, O'lell, Ill. \$25 00

Mr. Thos. Collier, McCook, Neb. \$25.00.

Mr. Wm. Powers, Chicago, Ill. \$25 00

Also a beautiful Gold Ciborium richly ornamented with emeralds and rubies valued at \$110.00; magnificent chandeliers for main altar, gifts of a friend. Besides these, all the windows are now put up. There are eleven small ones donated by the following persons;

St. Veronica, gift of Family of J. B. Caron.

Last Supper, gift of Family of Damase Benoit.

St. Michael, gift of Dooling Knights of 1888 & 89.

Guardian Angel. In memory of Joseph Rivard.

St. Louis and his Mother, gift of Célestin Graveline and Family.

First Communion of St. Aloysius, In memory of Dame Olivier Rivard.

St. Patrick, gift of the Seniors of 1888 & 89.

Our Lady of Purgatory, gift of Rev. G. M. Legris.

Our Lady of Lourdes, in memory of Viateur Lamarre and Wm. G. Tynan, presented by the Juniors of 1888 & 89.

St. Ann and the Blessed Virgin, gift of the Bergeron Family.

Apparition of our Lord to St. Francis of Assisi, gift of David Granger Family.

The two large windows are 8 by 16 feet with the following subjects: Christ blessing the Children, in memory of Joseph Legris, presented by Madam Legris.

Christ among the Doctors, in memory of Alphonse Legris, presented by Miss Mary Legris.

The smaller windows are 4 by 14 feet and cost \$150.00 each.

There is also a very large window made of stained glass without figures, costing \$300.00 in front of the main building, the gift of the society of St. John Baptist.

ROLL OF HONOR.

DEPARTMENT.

SENIOR DEPARTMENT.

Gold Medal for Conduct and Politeness.—Equally deserved by A. Besse, J. Betsner, J. Condon, V. Cyrrier, J. Cleary, P. Charron, F. Dandurand, A. Didier, P. Ferguson, A. Fortin, N. Frazier, P. Granger, D. Gadbois, O. Harpin, M. Lennartz and Petit. Drawn by P. Charron.

DISTINGUISHED—A. Brosseau, Clune, Coyle, Dandurand, Fortin, M. Fortin, Fitzgerald, Flavin, Goode, Gallivan, Hauser, Lesage, Moody, Marcotte and V. Rivard.

JUNIOR DEPARTMENT.

Gold Medal for Conduct and Politeness.—Equally deserved by H. Charleton, J. Betsner, T. Peltier.—Drawn by J. Betsner.

DISTINGUISHED—Besse, Boylan, Coyle, Howland, Marcotte, Moreau, McCarthy, St. Aubin and Soulini.

EXCHANGES.

Would the *Peddie Chronicle* please try to spell our Name correctly. The poet says there is nothing in a name, yet we do feel a little hurt when we see our name slaughtered as *Peddie* did in recent issue. It was

hard for us to recognize St. Viateur's as part of our own name. Let some of the big boys try to spell it next time. About the best thing we saw in the *Chronicle* was a *menu* furnished by one of their societies. The editors must have had a long banquet.

The *Georgetown College Journal* did get here at last. We had almost despaired of seeing it again but our heart was delighted by its final coming. "The Characters of Montcalm and Wolfe" is a beautifully written article and is a glowing tribute to these illustrious men. The writer shows their points of excellence in a brilliant manner. "A plea for Greek and Latin" is sensible and timely. The *Journal* recounts with some pride the increase of students over last year. Why you only bent us by half a dozen, and we are a long way from our first centennial.

And again. The *Hamilton College Monthly* after an awful absence steps in. No small object either. "Mail Carriers" explains all the different modes of transporting the mails; another writer: "Finds some good in 'Shylock', with all his faults; "No one would be more surprised than old Shylock himself to have found such a fair defender; "A Basket of Fruit," betrays a female Newton. This writer received a basket of fruit from—well home we guess, though it was not definitely stated, and she does not proceed to devour it immediately, perhaps we should have said pass it around; yes we take back *devour*. She did proceed to pass it around, well that sounds much better; but anyway she manages to write a pleasing article on fruits. In fine the *Monthly* comes with its old time garrantee, of good reading, and although there have been changes there is still power behind the paper.

The *North-Western Chronicle*, prints from an exchange a very silly and at the same time slanderous article: "Shall Jesuitism Rule America"? After rehashing manly old tales which have been refuted a thousand times; the writer says: "The Order, meaning the Jesuits, was suppressed by Pope Clement XIV. We add that the Pope did so, because he was misinformed but he never forgave himself for that act. The writer forgot that part. We read again: Fifteen months ago sleepy Boston was awakened to the fact that Jesuits" had complete control of its public schools. Speeches were made and lectures delivered against the Jesuits. Yes, there were plenty of lecturers of the Fulton stamp, true men were scarce in that campaign. The better class of Bostonians did not disgrace themselves with such vile work. This learned (?) writer says: There are already 100,000 Jesuits in our country, and they have complete control of 10,000,000 of the Roman

Catholics. They vote at our elections, they are in our legislative assemblies, in our army and navy, and in our great cities they have control. "Now we can feel only the greatest sympathy for the deluded wretches who believe such stuff as this. But what shall we say to those who write such nonsense knowing it to be false. What about the College paper that must needs fill its columns with such trash. We are afraid the *Chronicle* is near its end. But about the Jesuits. There are about 10,000 Jesuits in the world, about 3000 of these are on the Eastern Missions the greater part of the others are in Europe, while only about 500 are in this country. These are the actual numbers. What does the *Chronicle* think of that? Did you ever hear of St. Francis Xavier, who baptized with his own hand over 12,000,000 persons and who first spread the light of the gospel in Japan? He was a Jesuit. So was Suarez who spoke against the divine right of kings. So were Jogues, Lallemand and Father Marquette who worked so zealously among the Indians. The two former died martyrs to their work, the latter was no less so, though he died no violent death. Likewise Archbishop Carroll was a Jesuit till the suppression of the Order, was he a man to be feared? Our forefathers did not consider him in that light. Hear what Bancroft says: "There was not a path traversed, nor a stream explored, but a Jesuit led the way." Macauley lends his testimony also, and surely he was not too friendly to the Jesuits: "The Jesuit was to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay;" and they are still doing their good work trying to reclaim the savages all over the world. We might adduce a thousand examples of Jesuits occupying the highest places in science, literature and art, did we deem it necessary. As to Lafayette's saying, if it be true, which is doubtful, he could not have been a Catholic; and if he were not a Catholic his testimony has no weight. In either case it goes for nothing. But the whole case lies here. The Jesuits are beyond doubt the most learned body of men on the face of the earth. They know too much for the Atheists, so called scientists, Free Masons and other haters of the Catholic Church, and being the most active body in the Church the heaviest blows fall on them. now if the *Chronicle* can find no more truthful or entertaining literature than the rubbish contained in the article from which we quote, they better close down and stop their imposition on an indulgent community. If a staff of ten cannot support such a small paper, issued only once a month, they are no good and ought to work elsewhere and earn an honest living at something within the reach of their small capacities. Let us hope this paper will not serve out

such trash to its readers and that it will remember the Commandment which says, "Thou shalt not bear false witness against Thy Neighbor."

LITERARY NOTES.

"The life of Dom Bosco," translated by Lady Martin, of Dublin, is a work which is very welcome to all Catholic libraries. In this volume are recounted the many efforts of the founder of the largest and most providential Industrial Homes in Italy.

It has been announced that Brother Azarias' excellent essay "On books and Reading" will be published in pamphlet form. This work, which surely deserves the great attention which was given it by the press, both Catholic and secular, should be in the possession of every one who wishes to find out the best means of reading books with pleasures and with profit. Works of that kind are especially necessary at the present time when men and children feed their minds with the literary trash which is generally found in the novels and daily papers of the present age. There is sound advice also for those who, although they read books which have attained a high standard, yet read them one after another with such haste as not only renders it impossible for them to reap any profit, but also burdens their minds and injure their intellectual faculties.

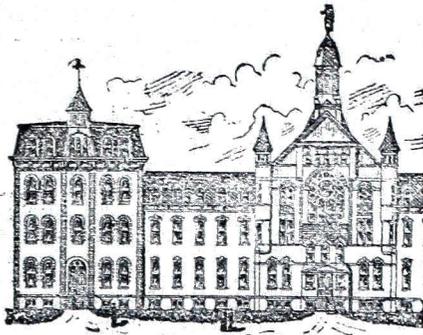
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