

ST. VIATEUR'S

COLLEGE + JOURNAL.

ROY

MEMORIAL

YEAR.

BOURBONNAIS GROVE,

KANKAKEE + COUNTY + ILLINOIS

N<sup>o</sup> 10

JANUARY + 11 + 1889



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# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VI

BOURBONNAIS GROVE, ILL. SATURDAY, Jan. 12th., 1888.

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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.

AGAIN THE JOYOUS HOLIDAYS ARE OVER. Once more we have entered upon a new year; willing to enjoy its pleasures and endeavor to surmount its difficulties. We look around and find our labors quite as great, our opportunities for advancement fully as varied and inviting, as those of any previous year. To no one should these reflections be of more service than to the energetic student. Returning after enjoying himself during the recent vacation, he wishes to gather the fruits of his labors and sow new seed that will yield him like results. While recalling his late pleasures, he is admonished that the "day of examination" is coming. He readily feels the utility of uniting his forces and carefully directing them toward this end—that he may successfully pass the ordeal. The time is short, but much effective work can be done. To obtain a flattering percentage, it is necessary to employ every moment of the remaining time. Examination is merely "résumé" of the matter passed over,

during the preceding months. No more laudable ambition can be manifested by a student, than the ardent desire to properly utilize his time, while at college—and that he has done so, is clearly shown by the manner in which he comprehends the questions given and the readiness and directness of his answers. A successful examination shows first that, the requisite amount of study, at least, has been done; second that as a consequence promotion follows; third that this advancement affords the aspirant new fields, rich in thought and fancy, which constantly unfold to his mind a beauty and grandeur not to be surpassed.

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\* \*

"NOTHING GREAT AND DURABLE, has ever been produced with ease." From the earliest date of recorded time, one great, notable and ever memorable feature is conspicuous among historians, painters, poets, sculptors, musicians, orators and statemen; and this is their admission that, labor, patient and persistent labor was the key to their success. We know that, that, which thrills senates in after years, that which delights and instructs assemblies for ages, cannot fail to have been the result of most fervent labor. The picture upon canvas, or the mural painting, which for centuries causes countless numbers to stand, and gaze in rapt admiration, at the almost living forms which meet their sight, must have been, not alone, the product of a genius, but of one who possessed all the qualities of an artist; and above all that he was unflinchingly true to his work.

\*  
\* \*

IN BEHALF OF THE FACULTY, Editors of the JOURNAL, and Students of St. Viateur's, we return thanks to Colonel T. H. Keefe, Chicago Inter Ocean, Kankakee Times, Mr. D. Lavery, Station Agent, at Kankakee, and the Officials of I. C. R. R., to Chicago, for favors received during the holidays.



## THE JEWELLED TREES.

(The Montreal Daily Star.)

## I.

On the verge of the month of the white new year,  
 When friend to friend gives heartiest cheer,  
 The rain and the frost for a night and a day  
 Have cunningly worked alternately.  
 They have thickened the crust of the dazzling snow  
 Over whose surface the cold winds blow;  
 They have fringed the eaves with their old device,  
 Enormous daggers of glittering ice;  
 And the nails in the walls, where in summer time  
 The scarlet runners were wont to climb,  
 They have crowned with gems, more bright, more fair  
 Than eastern queens on their bosom wear.  
 But scarcely a glance do we waste on these  
 For our wonder is fixed on the jewelled trees.  
 Never before in all their days  
 Have they borne such beauty for mortal gaze;  
 On them the frost and the rain have wrought  
 A splendor that could not be sold or bought;  
 Heavily laden from foot to crown,  
 Like fairest of brides with head bowed down,  
 In park, and square, demurely they stand,  
 Stand by the wayside all over the land,  
 Thick crusted with pearls of marvellous size  
 Whose lustre rebukes our aching eyes.

## II.

Thus for a night and a day they stood,  
 Modest and chaste in their virginhood.  
 But are they as happy, as joyful at heart  
 As when in green vesture they gladly took part  
 In all the fresh bliss that to spring-time they owed,  
 In all the gay pleasures that summer bestowed?  
 "Nay, verily, nay," I hear them repeat,  
 "The blood in our veins, even down to our feet,  
 Is gelid and still, we are sick unto death.  
 O send us ye heavens, O send us a breath  
 Of warmth that will bear all these jewels away,  
 These fetters that we for a night and a day  
 Have borne in silence with infinite pain.  
 O give us our freedom, our bare arms again."

## III.

A wind that had slept all this time in the south  
 In an orange grove that was faint from drought  
 Heard the soft plaint of the jewelled trees  
 And came in the guise of a gentle breeze.  
 Came, and with kisses, tenderly,

Unbound the captives and set them free.  
 Their crystalline chains were broken asunder,  
 Filling the earth with a blinding wonder;  
 With a crash and a flash and a musical sound  
 Like a shower of stars they fell to the ground;  
 And freed from their bondage the grateful trees  
 In their bare brown arms caressed the breeze,  
 Caressed the wind that came from the south,  
 From the orange grove that was faint from drought,  
 And they wept for joy, their thanks they wept,  
 While the wind lay still in their arms and slept.

## IV.

A moral there is in this truthful lay  
 Of the jewelled trees that stood by the way,  
 In park, and square, in garden stood,  
 Like white veiled nuns in their solitude.  
 But to point a moral the spirit of art  
 Forbids a singer who sings to the heart,  
 Content if his verse give pleasure, and take  
 From the soul of the world some part of its ache.

GEORGE MARTIN.

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 HAS AMERICA A POET WORTHY TO RANK  
 AMONG THE THIRTEEN GREAT AND  
 IMMORTAL POETIC LIGHTS?
 

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## AFFIRMATIVE.

It is not without a spirit of diffidence that I rise to address you this evening but coupled with that diffidence is a pride, born of patriotism, a pride in being allowed to defend my country against the foul aspersions of foreign critics and to prove to you gentlemen, that America has produced a poet whose name will go down the deep valley and over the rough hills of futurity linked with the names of England's greatest singers.

That the land which can boast of a Washington, a Webster and a Lee cannot boast of a poet whose song will shed light to generations unborn is of so absurd a nature as scarcely to challenge debate. But to the question. "Has America a poet worthy to rank among the thirteen great and immortal poetic lights?"

These thirteen masters of English poesy are, Chaucer, Spencer, Shakespeare, Milton, Dryden, Pope, Gray, Burns, Wordsworth, Coleridge, Byron, Shelly, and Keats. If then I prove that any American poet is equal to or surpasses the least of these poets I have won my point, for if we have a poet equal to the least of these he can rank with them. Now gentlemen I am not only going to prove that we have one poet on this side of the ocean equal to one of the thirteen but that we have four who may fittingly be numbered among those of



"unassailable renown." To do this, I cannot rely on my critical abilities, but by examining their works, their defects and beauties and with the aid of frequent quotations from literary men, I hope to make it clear that we have poets of known merits and undying fame. Before entering upon the subject proper I will show from the writings of eminent Americans that we have one equal to these thirteen. Although many of these critics differ as to the man, yet they all agree that America has an immortal poet. Ex-Pres. Noah Porter of Yale says, "I am confident that half a score have achieved single compositions which in every poetic element have not been surpassed by Pope, Gray or Keats." Mr. Julian Hawthorne says, "I am glad of the opportunity you afford me to say that I think Emerson our best poet and quite the equal of all but two or three of the English poets you have mentioned." Whittier says—"I should not rank Gray above Bryant or Keats above Emerson." A long array of names may be added to those just mentioned, amongst them are:—Mrs. Phelps Ward, Mrs. Julia Howe, Prof. J. A. Harrison, Mr. C. Dudley Warner and Mrs. Preston. Let us now proceed to individual poets and take Poe and Burns. These two poets resemble each other in their private lives, but here resemblance ceases. In Burns we trace the pathetic writer devoid of culture and leisure, in Poe the original poet, full of genius and nature. The former paid homage to Flattery and Drink, the latter to Melancholy. In the first immorality is conspicuous, in the other beauty reigns as goddess. Morality should be found in every poem but Burns drags his pen through such a mire of obscenity as to disgust by his indecencies those he pleases by his rhythm. Poe on the other hand is never obscene. Stedman says, "Poe was not a man of immoral habits. There is not an unchaste suggestion in the whole course of his writings." Burns lacks energy while Poe so closely resembles Byron in this quality that Winchell says of him, "Poe reveals the power of Byron but his record is too brief." Originality cannot be denied Burns but his originality is not so weird and beautiful as the author of the "Raven." Poe's place in literature may be readily ascertained when we remember what Maurice Thompson writes of him: "I must believe" he writes "in the genuineness of a genius and in the greatness of a mind which has influenced all poets from Tennyson to Austin Dobson," a power scarcely to be claimed by Dryden, Pope or Gray." Burns' best poems are in the Scottish dialect and therefore unintelligible to many. As a Scottish poet, (and he is so classed by Chamber's literature), he ranks high; as an English poet he falls below Poe. In comparing Keats and Bryant we must see how nature enters into their poetry. Nature is an essential to poetic composition which must not be over-

looked. In Bryant we find Nature in her verigated beauty, in fact we may say Bryant's verse is a personification of nature. "Thanatopsis" and "The Ages" are replete with descriptions of American scenery. The picturesque rivers, the rushing waterfall and the boundless prairie are faithfully delineated. Keats drew from Nature but Nature of a foreign caste. His skies and birds are from the Grecian clime. A dissenter may say, however, that Bryant wrote in blank verse, while with Keats rhyme was perfected. True, Bryant wrote in blank verse, Keats did not or could not and this serves as an additional proof that Bryant was the truer poet. What rendered Shakespeare and Milton famous? Was it not those elaborate productions in blank verse which for three centuries have astonished the world. Stedman may be aptly quoted "Blank verse" he says, "is the easiest and most difficult of all measures; the poorest in poor hands, the finest when written by a true poet. Whoever essays it is a poet disrobed; he must rely upon his natural gifts, his defects cannot be hidden. In this measure Bryant was at his height and he owes to it the most enduring portion of his fame." The defects of Keats' poetry are principally his lack of distinctness and precision, his style is careless and frequently he tired his readers by absurd combinations.

Some have denied Bryant originality. Listen to what Emerson the philosopher and poet says of him. "This native, original, patriotic poet. I found him always original, a true painter of the face of this country and of the sentiments of his own people."

Let us now consider the merits of Pope and Emerson. The placing of Pope's name on the list of British poets of unassailable renown is so obviously an error as to draw severe criticisms on the author of the list. That Pope is not a poet of the first, even of the second rank of British poets is evident if we examine his works. In the first place Pope's best productions are "Essay on Man" and "Essay on Criticism." These are didactic and therefore out of place in poetry, for Edgar A. Poe one of the foremost of American critics says "Nothing is poetry which could as well have been expressed in prose." This, gentlemen, is evident to you all. All of you have read poetry and know what it is. Blair defines it "as the language of passion or of the enlivened imagination formed, most commonly, into regular numbers." Prose is the vehicle of instruction. Poetry cannot be elevating and soul-stirring without passion and imagination, but instruction must be expressed in simple clear language, hence didactic poetry is out of place. Pope is known as the greatest artificial poet, this we concede him. To him, inspiration was wanting, life and passion were lacking and if we take away the rhyme nothing remains but prose. Emerson was not only a seer but an unrivalled artist of the beautiful. The poet to a certain extent is



hidden by the thoughts. He is a typical poet as can readily be perceived from his "May-Day." Wisdom, dressed in beauty of imagery and mystical lore is the common staple of his poetry. Critics have given much space to these poets in their works but time will not allow me to quote much. However a couple of criticisms are necessary to prove my point. Andrew Lang, a British critic broadly proclaims that "Pope is no poet at all." While Col. T. W. Higginson says "I should assuredly assign Emerson on the list 'of great poets' and should put him certainly above Pope and probably above Coleridge." Gentlemen I have now proved to you that we have three American poets whose rank surpasses three English bards of immortal fame. But, as you may have noticed I have not as yet mentioned that author whose name is familiar to every American, whose songs touch one of those sympathetic chords which entwine the heart of man, moving the good to nobler actions, the wicked to remorse of conscience—in fact, I have not yet spoken of Henry W. Longfellow. No, I have saved this poet for the last and most conclusive proof that America has a poet equal to one of the thirteen immortal poets and by comparing him to Gray I hope to convince the most skeptical. What Gray wrote to entitle him to be mentioned with Shakespeare and Milton is a question which few can comprehend. "The corner-stone of his glory" says Lord Byron, "is his 'Elegy,' without it his odes would not be sufficient for his fame." A few words about this work will not then be considered out of place. The number of figures contained in this poem makes it too sparkling and the extreme nicety of language portrays study and gives it a labored caste. His imagination was undoubting, bold and glowing but affectation usurps the place of passion and renders his poem in many places stiff and artificial. Turning from the "Elegy" to the poetry of Longfellow what will I say. "Evangeline" the purest pearl in the casket of American idyls in which the pathetic, the sentimental and the descriptive are successfully found is the off-spring of a poet whose originality and beauty were never questioned. In some parts the scenery of the wild forests, the musical streams and simple life of America's Aborigines is depicted with the power of Nature's truest painter. In other parts we follow the unhappy Evangeline in search of her lover. Now joy beams on the heroine's countenance, now sorrow holds sway, and although the language is simple, yet the sympathetic pictures of human sufferings, as we follow Evangeline in her wanderings, gain our affections. Longfellow is also a poet of sentiment as "The Psalm of Life" and "Excelsior" amply prove. Genius has been denied him by some, but his noble imaginative power, the sweep of his intellect and the trying of a metre hitherto little known in poetry prove the fallacy of the assertion. He

is truly the interpreter, in musical and expressive verse of the common experience of humanity and certainly he rendered the common-place beautiful. "Evangeline" is translated into five languages, very few poems obtain this distinction and surely Gray's "Elegy" is not one of these. Geo. F. Fisher speaking of American poets says: "From the list of poets of exalted merit which contain the name of Gray, that of Longfellow ought not to be excluded. Maurice Thompson, a poet of known merit, utters the following, 'I set the best of Longfellow's lyrics in the company of the best made by Byron, Shelley and Keats,' and furthermore he adds 'If Tennyson and Longfellow had written in Shakespeare's day we should be making Gods of them now.' Had I time I would still farther extend my subject I would prove that the patriotic strains of Whittier have not been equaled by the author of "Chistabel" and that a young Virginian has lately developed the might and artistic touch of the "Immortal Bard." I have now placed before you a brief sketch of our most distinguished poets and proved to you not so much by my own assertions as by the critics I have quoted that this country has produced immortal poets or as Longfellow would say:

"bards sublime

Whose distant footsteps will echo

Down the corridors of Time."

George E. Donnelly.

St. Viateur's College.

January 13th.

Dear Quinquinites:

With the coming of the new year I beg to remind you of your only obligation to our society,—to write your annual letter to our official organ, the JOURNAL. Unfortunately communications from all the members were not forthcoming last year. It is hard to attribute this to forgetfulness in an organization whose object is the perpetuation of collegiate memories, and still harder is it to say it was intentional. Let there be a first incoming this year. Letters should be in so as to be published approximately to Feb. 22nd.

Fraternally.

Paul Wilstach.

Secretary.

## ROLL OF HONOR.

The following are the names of the students who are worthy of distinction for their punctuality in returning at the appointed day.



# LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. II.

BOURBONNAIS, ILL. Samedi, Jan. 12, 1888.

No 18.

## PREMIERES NEIGES,

Voilà que, cette nuit, la terre s'est voilée  
D'une blancheur immaculée!  
Regardez ce tapis moelleux,  
Qui, comme la toison de la brebis sans tache,  
Sous son éclatant tissu, cache  
La sombre nudité des prés silencieux:  
On dirait le parvis d'albâtre  
D'un temple où marche seule une troupe folâtre  
D'enfants purs ou d'anges des cieux!

Et pourtant tout était comme mort dans les plaines,  
Et sous les glaciales haleines,  
Hiér, les arbres effeuillés  
Tordaient leurs longs bras nus ainsi que des sque-  
Mais le son joyeux des clochettes. [lettes.]  
Retentit, ce matin, au cou des coursiers;  
Et sur les campagnes si belles  
Des célestes esprits ont secoué leurs ailes,  
Mis des fleurs aux bois dépouillés.

Qu'elle est belle la terre! aimable, ravissante  
Avec sa robe éblouissante!  
Elle est plus fraîche que l'enfant  
Qui sommeille, noyé dans des flots de dentelle!  
Plus pure que la jouvencelle  
Qui, dans les prés fleuris, conduits l'agneau broutant!  
Plus belle que l'ange candide  
Qui, de sa douce main, vers le ciel d'azur, guide  
L'âme d'un pécheur repentant.

Tombez, ô blancs flocons, comme au printemps tu  
Plume soyeuse des colombes! [tombe,]  
Tombez au souffle matinal,  
Tombez en tourbillons de claires étincelles,  
O trésors des neiges nouvelles!  
C'est l'hiver! Recouvrez d'un voile virginal  
La nature qui se repose,  
Comme l'épouse dort sur les feuilles de rose  
Qui parent le lit nuptial.

## ANALOGIE ENTRE LA FORMATION DE L'EGLISE ET LA CREATION DU MONDE.

(Suite)

Moïse apparut. Il fut à la fois le sauveur et le législateur d'Israël. Avec lui l'Eglise prit un nouvel essor; de nouveaux sacrements furent institués; des institutions, des onctions, des sacrifices et des expiations furent déterminés, le sacerdoce d'Aaron fut inauguré; des hauteurs du Sinaï l'Eternel promulgua à son peuple ces immortels préceptes qui furent avec la loi cérémoniale et la loi judiciaire la base de la société judaïque et qui sont encore aujourd'hui le fondement de la vie chrétienne.

Voici venir à son tour l'éclatante légion des prophètes dont le regard lumineux répand sur l'Eglise mosaïque un éclat précurseur du Messie attendu. Le Christ approche; ils le voient à Bethléhem, en Egypte, à Nazareth sur le sommet du Calvaire. Leur parole retentit comme le clairon, comme le choc des éléments dans la tempête, comme les foudres du Sinaï. Tyr, Babylone, l'Assyrie, l'Egypte, l'Ethiopie frémissent et s'écroulent à leur voix comme les murs de Jéricho tombèrent au bruit des trompettes d'Israël.

La plénitude des temps était enfin arrivée. Les prophètes s'étaient tus; les empires dormaient dans la poussière; dominatrice paisible du monde. Rome se reposait dans sa puissance et sa gloire; sur la terre, noyée d'ombre, le silence planait quand tout à coup une voix retentit dans l'espace: Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis!"

Le Christ était né.

L'Eglise remonte donc au berceau même de l'humanité. Avant Jésus-Christ c'était bien au fond substantiellement la même que celle fondée par lui. Elle venait également de Dieu et reconnaissait un même chef invisible: Jésus-Christ; elle avait une même fin: la sanctification intérieure ici-bas et la félicité éternelle au-delà du tombeau; un même principe de vie spirituelle: la grâce divine par la foi au Christ; enfin une même doctrine: les préceptes fondamentaux de la morale chrétienne furent donnés à Moïse sur le Sinaï et les dogmes que professe aujourd'hui l'Eglise de Jésus-Christ on les retrouve à l'aurore même de l'époque pa-



triarchale. Toute la doctrine de Jésus-Christ, selon Lacordaire, se réduit à cette courte synthèse. Il existe au-delà du monde un Etre suprême, infini qui a créé toute chose. Cet Etre créateur voulut, par un mouvement gratuit de son amour, faire entrer l'homme dans une communion de nature et de bonheur avec lui; l'homme repoussa le Créateur pour lui préférer la créature. Dieu alors décréta de relever l'humanité de sa chute par un acte de puissance et de miséricorde devant lequel pâlirait l'œuvre de la création, afin que l'homme jouit éternellement du bonheur ou en fût à jamais privé selon qu'il accepterait ou mépriserait ce dernier et suprême bienfait. L'existence de Dieu, la création du monde par lui, la chute de l'homme, sa réparation et le jugement, voilà les cinq termes qui constituent la doctrine chrétienne. La est contenu comme dans son germe tout culte, toute morale, toute vérité. Or sous la tente des patriarches comme au sein des nations catholiques la tradition disait tout cela; et le sacrifice, qui remonte jusqu'à notre premier père, en était la solennelle expression. "On y trouvait l'idée de Dieu, à qui le sacrifice est offert; l'idée de Dieu Créateur, puisque la victime immolée est un témoignage de son domaine suprême sur tous les êtres, domaine qui saurait exister sans la création; l'idée de la chute de l'homme, puisque le sacrifice offert pour tous est une expiation universelle; l'idée de la réparation, puisqu'il serait inutile d'expié ce qui est inexpiable; enfin, l'idée du jugement, puisque si l'homme n'avait rien à craindre et à espérer de l'autre vie, la chute et la réparation seraient de vains mots. Admirez ici la sage disposition de la Providence qui voulut résumer toute doctrine dans le sacrifice, l'acte suprême de la religion, afin que, comprise ou non, une voix plus éloquente, plus sublime que toutes, la voix du sang proclamât sur toutes les rives du monde et au sein de toutes les générations l'unique doctrine qui soit ici-bas un écho de l'éternité et qui dans sa jeunesse immortelle rattache la terre avec les cieux.

Si cependant on considère l'Eglise de Jésus-Christ et l'antique synagogue non plus dans le fond général de leur nature mais dans leur forme et leur état on remarque entre elles les différences multiples.

Différence dans la foi : les juifs croyaient au Christ futur, nous croyons au Christ présent.

Différence de sacerdoce et d'autorité; l'autorité de l'Eglise judaïque et son sacerdoce avaient été établis par Moïse, serviteur de Dieu; l'autorité de l'Eglise actuelle doit son origine, sa forme et son pouvoir à Jésus-Christ, Fils de Dieu, et le sacerdoce d'Aaron a disparu pour faire place au sacerdoce éternel selon l'ordre de Melchisédech.

Différence de supériorité et de perfection; si les justes de l'ancienne Loi furent transformés par le contact

de la grâce divine ce ne fut pas en vertu de leur Loi ou de leurs sacrements, qui, au témoignage de St. Paul étaient impuissants et défectueux—inania et vacua—mais en vertu de l'alliance contractée avec Dieu; et ils ne pouvaient entrer dans la gloire avant que le Christ n'eût, par sa mort, expié les péchés du monde. C'est ce qui a fait dire à ce même Apôtre: "Nihil ad perfectum adduxit Lex: La Loi mosaïque n'a rien conduit à la perfection." (Heb. VII, 19.) Mais l'Eglise chrétienne possède dans ses sacrements, mieux déterminés et dépouillés des vieilles observances devenues à jamais stériles, des moyensefficaces par eux-mêmes de produire la grâce qui sanctifie les âmes et leur ouvre immédiatement les portes du ciel.

Différence de perfection quant au caractère; la Loi mosaïque était surtout une Loi de crainte. Israël abandonnait-il la voie des préceptes divins, Dieu le châtiât avec une verge de fer: les calamités publiques venaient s'abattre sur lui, les peuples ennemis ravageaient ses cités, et parfois, péniblement courbé sous le joug de la captivité, il s'en allait en pleurant expier ses crimes sur des rivages étrangers. La Loi évangélique au contraire enseigne à aimer Dieu plutôt qu'à le craindre: c'est la Loi de l'amour; et l'amour, dit St. Paul, et le lien de la perfection.

Différence de perfection quant aux privilèges et aux prérogatives; car l'ancienne Eglise n'était que l'ombre et la préparation de l'Eglise nouvelle, elle n'avait été instituée que pour le peuple juif et devait cesser à Jésus Christ; l'Eglise chrétienne doit durer jusqu'à la fin des siècles; elle a été fondée pour toutes les nations; forte de sa vie, de sa doctrine et de l'assistance divine elle est infaillible et sera toujours la colonne et le soutien de la vérité.

Différence de perfection quant à la doctrine. Le Dieu des anciens ne révèle clairement que son immuable unité, tant il redoute les penchants idolâtriques de notre nature déchue. A peine les grandes âmes soupçonnent-elles la pluralité des personnes divines dans l'unité de leur nature; Jésus-Christ lève le voile qui couvre ce mystère et popularise la notion du Dieu trois fois saint: Père Fils et Saint-Esprit. Le peuple juif, charnel et grossier, attend la venue d'un Libérateur dont les armées invincibles étendraient jusqu'aux extrémités du monde les limites d'un royaume impérissable; Jésus restitue aux oracles leur véritable sens: il prêche le royaume de Dieu mais un royaume plus vaste, plus noble et qui n'est pas de ce monde: le royaume des âmes, de l'amour de la vertu et de l'immortalité. Jésus-Christ apporte à la terre une éthique plus parfaite et des motifs plus purs de servir Dieu. A la loi lumineuse et immaculée qui faisait les saints de l'Ancienne Alliance il ajoute des conseils qui élèvent la vertu jusqu'aux faites de l'héroïsme. Il prêche la pauvreté d'esprit, le mépris



et le dépouillement des biens qu'on pourrait posséder sans cesser d'être bon, l'humilité, la simplicité, la candeur, la virginité du cœur, l'amour des opprobres, la joie dans les souffrances. ... Mais écoutez plutôt sa voix : "Un jeune homme s'approchant un jour de Jésus lui dit : Bon maître, que ferai-je de bon pour avoir la vie éternelle ? Jésus lui dit ; Pourquoi me demandez-vous ce qui est bon ? Dieu seul est bon, mais si vous voulez entrer dans la vie, gardez les commandements. Le jeune homme lui dit : Lesquels ? Jésus répondit : Vous ne tuerez point ; vous ne commettrez point d'adultère ; vous ne déroberez point ; vous ne direz point de faux témoignage. Honorez votre père et votre mère, et aimez votre prochain comme vous-même. Le jeune homme lui dit : J'ai gardé tous ces commandements, depuis ma jeunesse, que me manque-t-il donc ? Jésus lui dit : Si vous voulez être parfait allez, vendez ce que vous possédez, donnez-le aux pauvres : vous aurez un trésor dans le ciel ; puis venez, suivez-moi. (Math. 19, 16.) L'on comprend après cela que Jésus-Christ ait pu dire : Je bâtirai mon Eglise. (Math. 16, 18.) Egalement peut-on constater que l'état de l'Eglise avant Jésus-Christ était bien, il me semble, celui du monde avant l'œuvre des six jours. "La terre alors, nous dit Moïse, était informe et nue ; les ténèbres couvraient la surface de l'abîme et l'Esprit de Dieu était porté sur les eaux." (Gen. I, 1-2) L'Eglise avant Jésus-Christ n'était-elle pas imparfaite, stérile, enveloppée dans les ombres mais protégée sous les ailes de l'Esprit divin ?

J. L.

(à continuer.)

## SOYEZ INDULGENTS S'IL VOUS PLAÎT.

—:o:—

Je prie tous mes lecteurs, tous sans exception, de croire que les vers qui suivent ne sont pas de Victor Hugo, ni de Lamartine. Ils sont émanés de ma chambre située au 3<sup>me</sup> étage du Collège de Bourbonnais, où des Muses incomprises sont venues me demander l'hospitalité.

Il s'agissait de souhaiter la bonne année à un ami, mais non pas dans la formule ordinaire et consacrée par l'usage le plus ancien ; c'eût été trop banal, puisque je devais m'adresser à une personne qui peut tenir son rang dans le monde littéraire. Il me fallait quelque chose de nouveau, de frais, d'original. Je fus heureux dans mes désirs ; du reste admirez ma trouvaille, vous rappelant, lecteur, que, si le rossignol chante, le merle sait siffler et que l'oie même a son caquetage.

### ACTE I.

#### SCÈNE UNIQUE.

1<sup>er</sup> Janvier 1889 : 5 : 30 du matin — La scène se passe

à la porte de la chambre du premier ami à peine éveillé. Le second ami débite son compliment par le trou de la serrure, et pour cause.

A la fenêtre,

Le jour vient de paraître,  
Et l'an nouveau nous vient de naître.  
Puisse cet an vous être  
Un an de paix et de bien-être,  
Et comme homme et comme prêtre.

C'est tout ce que j'ai voulu mettre  
Sur cette courte lettre.

Dans l'art des vers je ne suis pas né maître ;  
Et de peur que je ne m'empêtré  
Ou dans leur coupe ou dans leur mètre  
Je m'empresse de disparaître,  
Et de fuir votre canne de hêtre,  
Que sur mon dos, je le dis sans peut-être,  
Vous casseriez, même en traître.  
Pour vous complimenter, user d'un vers si piètre,  
Vos goûts, vraiment, c'est par trop méconnaître.

La porte s'ouvre avec fracas ; le débiteur de compliments s'enfuit comme un lapin ; le rideau tombe.

Votre humble Serviteur,  
CHARLES GASTINE, professeur.

## CUEILLETES.

— 1889 !

— Bonne et heureuse année !

— De nouvelles recrues viennent de s'ajouter à notre société française : ce sont MM. Babin, Muskegon, Mich. Martel, Ste. Marie, Ills. Boudreau, Savoie, Gadbois et S. Brosseau, Bourbonnais, Ills.

— Plusieurs bazars ont eu lieu dernièrement et avec succès : celui de Kankakee a rapporté \$1150.00 ; celui de Manteno, \$650.00 ; et celui de Ste. Anne, \$550.00.

— Le Rév. P. Marsile a eu le plaisir de visiter avant Noël quelques centres canadiens du Michigan et en est revenu enchanté. La paroisse de Menominee ne laisse rien à désirer avec sa belle église, son spacieux presbytère et sa maison d'école. Quand on pense qu'il n'y a plus qu'une couple de mille piastres de dette sur ce magnifique établissement, on ne peut refuser de reconnaître que le travail du Rev. M. Letellier a été prodigieux.

— Le Rév. P. Martel a été transféré de Marquette à Escanaba où les Canadiens viennent de construire une grande église pour cette paroisse qui est une des plus considérables du Michigan. Le P. Martel doit bâtir un presbytère au printemps. Nul doute que cette entreprise ne soit menée à bonne fin pour qui connaît le zèle et le talent du nouveau pasteur.

— Le Rév. P. Belliveau est à la tête de la paroisse de



Spalding qui ne peut que prospérer sous sa houlette. C'est déjà un centre marquant.

— Rév. J. Lesage a rebâti comme par enchantement l'église de Sumner détruite, l'automne dernier, par un incendie.

— Rév. A. Martel a visité l'été dernier l'Angleterre, l'Ecosse et l'Irlande. Sa correspondance est remise.

— Harvey Legris a fait une charmante promenade au Canada pendant la vacance. Il a rencontré Mr. Bourget qui professe avec succès au Collège de Lévis.

— Belle célébration de Noël à Woodstock d'après le rapport de notre Président qui a eu le bonheur de s'y trouver : église remplie de pieux fidèles, décorations pleines de goût et musique de choix. Le chœur des enfants, sous l'habile direction de Mlle Quinlan, ont ravi ceux qui les ont entendus. La naïveté des cantiques de Noël est bien rendue par des bouches d'enfants. La palme cependant fut donnée, ce jour-là, à Mlle M. F. Murphy qui chanta avec le talent d'un artiste *O Salutaris* de Verdi : une voix pleine de fraîcheur, de grandes connaissances musicales, tout ce qu'il faut pour faire ressortir les beautés de ce chef d'œuvre.

— MM. E. Caron, P. Lesage J. Rivard, T. et E. Grandpré de Chicago ont passé quelque temps dans leurs familles pendant la vacance de Noël.

— Mr. l'Abbé Therrien a donné le jour de Noël, à l'Eglise Notre Dame de Chicago, la messe de Perreault avec accompagnement d'orchestre. L'exécution était de main de maître et l'effet était superbe dans le vaste et riche *basement* de l'église encore inachevée.

— La séance préparée par le Cercle Molière a eu un plein succès. La salle était comble et la recette s'est montée à la jolie somme de \$70.00. Les acteurs se sont bien acquittés de leur rôle, surtout MM. Grandchamp, A. Fraser, F. Dandurand, P. Charon, F. Richard, T. Legris. M. Martineau a exécuté avec beaucoup d'art un solo de violon. Le chant et la musique, malgré l'absence de la plus grande partie des élèves, ont dignement couronné cette intéressante soirée.

### PENSÉE.

Il est étonnant d'entendre les incrédules se moquer de l'Eglise, comme si elle ne produisait que des imbéciles, lorsqu'elle compte tant de grands hommes dans son sein. Ceux qui parlent ainsi dénotent une complète ignorance ou une entière mauvaise foi. L'Eglise, on le sait, comprend tous les temps. La Bible est à elle. Voyez y passer les patriarches, les prophètes, les apôtres. Remarquez y le législateur, l'historien, le guerrier, le poète!

Et depuis l'ère chrétienne, qu'elle multitude innombrable de docteurs, de philosophes, de savants, d'illu-

tres et saints personnages! Dans la théologie, un saint Augustin, un saint Thomas d'Aquin; dans la chaire sacrée, un saint Jean-Chrysostôme, un Bossuet; dans la poésie, le Dante, le Tasse; dans les Arts, Michel-Ange, Raphaël; dans la musique, Haydn, Mozart, Beethoven. Il faut des volumes et des volumes pour avoir un tableau des choses merveilleuses accomplies par l'Eglise. Ce que nous disons ici suffit pour mettre sur la voie les gens qui, ne réfléchissant pas, induisent ou se laissent induire en erreur.

Les hommes célèbres du protestantisme eux-mêmes n'étaient pas des incrédules, et ils tiennent de l'Eglise ce qu'ils ont de meilleur. Milton, Klopstock, où se sont-ils inspirés? N'est-ce pas dans la Bible? Mais la Bible est la propriété de l'Eglise. C'est elle qui l'a conservée, et les protestants l'ont eue des catholiques.

Sans la foi, il est impossible d'être un homme vraiment supérieur. Elle est la pierre de touche du génie. L'incrédulité, par exemple, ne créera jamais d'épopée, parce qu'elle éteint le génie. Le génie, pour faire une telle œuvre, doit tendre à ce qu'il y a de plus élevé, par conséquent avoir la foi dans cet âge de la révélation.

Il est mort dernièrement en France un homme qui aurait pu donner à son pays un poème épique, digne de ce nom. Cet homme est Victor Hugo. Mais Victor Hugo, en perdant la foi, s'est jeté, comme tant d'autres, dans le vague du panthéisme. Sa poésie est devenue un cabos, image de son âme. Tout y est pêle-mêle : les rayons et les ombres, l'erreur et la vérité, le sublime et l'absurde, le beau et le laid. On y voit une imagination effrayante, mais quel raisonnement!

Il est malheureux que les beaux génies souvent se fourvoient. Dieu les donne au monde comme des soleils, et eux se changent en comètes vagabondes.

L'influence des écrivains est extraordinaire. Par la perfection du style, ils peuvent introduire toutes sortes d'idées dans les esprits. S'ils sont incrédules, si leurs passion les enchaînent à ce bas monde, ils s'emploieront à faire oublier le monde éternel, surnaturel, pour ne penser qu'à celui dont "la figure passe." La forme du beau tourne alors autour du laid et du faux, attire les regards séduit et mène à la ruine générale.

On s'attache à la matière, et la génie abattu se tord dans les convulsions.

Le Beau doit toujours aller avec le Vrai et le bon. Hors de là, il n'est pas lui; il n'est qu'une ombre, une apparence. En conséquence, comme tout ce qui est grand l'est parce qu'il est vrai, bon et beau, et que le Vrai, le Bon et le Beau ne se trouvent réellement que dans le christianisme, c'est lui maintenant qui, loin de ne produire que des imbéciles, peut se glorifier d'avoir de véritables grands hommes.



## SENIOR DEPARTMENT.

Grandchamp, Charron, Kearney, Cyr, Clune, Tart, Cahill, Lennartz, Saindon, Hughes, Lehman, Wiseman, Reid, Cyrier, A. Fortin Sr., Bissonette, G. Fortin, O'Leary, A. Fortin, Jr., Knisely, Parker, McNamara, Condon, Dolan, Duffy, Erblan, Gallet, Reising, Down, Hynes, Down, Ball, Meehan, Roy, Culliton, G. Donnelly, H. Baker, H. Donnelly, F. Baker, J. Ricou, McCarthy, McAndrews, Bonfield, Murtaugh, J. Donnelly.

## JUNIOR DEPARTMENT.

W. Shea, Lamarre, Abbey, Maher, J. Dostal, Sheehan, G. Dostal, Falley, Bernard, Meehan, Van Loon, Howland, Westney, Norton, Cahill, Souigny, G. Carlon, Hood, J. Carlon, Lauzon, Fryer, M. Fortin, Moreau, Doheny, Peck, F. Moran, McCann, F. Dillon, J. Dillon, Crumley, Bradley, Clair, Boylan, Drolet, Daranleau, J. O'Connor, W. O'Connor.

## MINIM DEPARTMENT.

Gurney, W. Woodward, F. Carlon, F. Woodward, M. Abbey, Jones, Kopf, Dooley, Roskopf, Bradley, Laplante, Babin, A. Rivard, Roberts, Maher, R. Brennan, Shea, S. Brennan, M. O'Connor, B. O'Connor, B. Smith, G. Smith.

## LOCALS.

- 1889.
- Back Again.
- Examination next.
- Hem? Well I should say!
- Lent begins on March 6th.
- Three W's,—Weeds, Westney and Wind!
- This is too early to begin to count the days.
- The new zinks were appropriate Xmas gifts to the dormitories.
- Pedee and Peno have wasted all their wind and are going to try pounding.
- There are more boys enrolled now than before the Holidays.
- The old saying is reversed. It reads "We returned but we went away again!"
- "Guy Mannering" is to be presented on St. Patrick's Day by the full strength of the Dramatic Club.
- We are much pleased to welcome among us Mr. Albert Furman who is matriculated in the Philosophical Department.
- Although late in arriving Dame Winter came with such a vengeance last Wednesday morning that no one is prepared to doubt her presence.
- The Horace class have dispensed with the services of "that pussy."

— Word comes to us of a boy who now sings of "the letter that never came!"

— One of our seniors is preparing a drama the "(P)ills of life, or a Race by Midnight."

— There is talk of organizing a glee club. There ought to be good material among so many boys for such an organization.

— "Just a little piece of toast, please?" "Is that all?" "Yes, that and a cup of chocolate, and a piece of steak, and a few preserves.

— After the recent cold spell the ice on the adjacent ponds must be very fair for skating. Bring on the skates and enjoy what time we have.

— The general topic for the past week has been the good times of the holidays, but now that is gradually drifting towards examinations.

— St. Patrick's Association had the first meeting of the year Wednesday. It was strictly of a business nature and of short duration.

— Rev. Bro. Joseph Kuhn C. S. V. spent the holidays at Manteno, Ills., with Rev. Father Chouinard C. S. V. and reports an enjoyable time.

— The musical classes, violin, piano, cornet, clarinet, and violincello, have been greatly augmented since the holidays, and the professors have their hands full.

— The first ground has been broken for the Roy Memorial Chapel! On Monday last work was begun to remove the trees which now stand on the chosen site of the building.

— Rev. John P. Dore preached in the chapel on Epiphany Sunday. It was the young clergyman's first appearance in our pulpit, and he created a most favorable impression.

— The music for "Guy Mannering" has been sent for to London, Eng. Rev. Mr. Dore being unable to procure it in this country. He has also sent for patterns for new scenery and properties.

— On Epiphany, the chapel alters were tastily decorated as befitted the beautiful feast. Solemn High Mass was chanted, with Rev. M. A. Dooling C. S. V., Celebrant; Rev. Ambrose Granger, Deacon; Rev. P. A. Sullivan, Sub-Deacon; Mr. John Kelly, Master of Ceremonies.

— Father Dooling, master of Discipline, has been harassed since the opening of this term with a very severe cold on the chest, we trust he will soon recover.

— Only a few days ago we were looking for 175 students so we could have our Parisian dinner as promised by President Marsile. But that is an assured fact and now we are obliged to look for room for 200, for at the rate students have been coming in lately their will soon be about that number. Come, we'll make room! Always room for one more!



— The Ticket-of-Leave-Man-Company were given an oyster luncheon on Thursday last at 3 P. M. It was a long time coming, but hadn't spoiled, and the boys heartily enjoyed Rev. President's kindness.

— Word was received last Tuesday evening of the illness of Master William Tynan. Meetings of the Society of the Immaculate Conception of which he was Mentor and of the Dooling Knights of the Sword of which he was also a member, were called to take appropriate action. Both organizations received Holy Communion Wednesday morning and had mass offered that their young *confrère* might recover. A novena is now being made for the same intention. The family has the sincere sympathy of the many friends of their sick one.

— Do not be discouraged boys, by the months of labor which stretch out before you. They seem a long time coming, but they go very quickly. Does it not seem but yesterday that you were planning your Christmas holidays? But the day of departure came, Christmas is a matter of over eleven months in the future, our new year is begun. They slipped by us before we realized their presence. There will be plenty of oases on which we can lay by our bundle of cares and labors and look cheerful and say "so much gone." First Examination Day, then Washington's Birthday, Ash Wednesday, and St. Patrick's Day. Easter will be closely followed by May-day and in the meantime the snow and ice will break away and dissolve itself and spring will be queen. Spring and her flowers, and birds, and thousand cheerful beauties. Then our minds will be occupied with our final examinations while Commencement Day will be stealing marches on us. There will be plenty to occupy us through the coming term. Preparing plays, musical and elocutionary recitals, prize drills, making ready for the company pennant contests, organizing a base-ball league, and finally we will be packing our trunks for home.

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#### PERSONALS.

Clancy—As usual good news come to us from Fr. Clancy, of Woodstock, Ills. The tower of his church is being braced to receive a huge bell, a splendid cemetery has been bought, and the Reverend gentleman himself has been made a present of a "beautiful four-year-old bay mare." So the *McHenry County Democrat* announces.

Bollman—On Christmas day the beautiful town of Sag Bridge was rejoiced at hearing the joyful chimes of the new bell from Fr. Bollman's church. Even the surrounding places are said to hear the Angelus ringing from the tower of Sag Bridge's Church.

Deveney—We congratulate Fr. T. Deveney at the occasion of his appointment to his first pastorate, in

Toledo, Ill. May good health and success attend him.

Bergeron—Fr. A. Bergeron's parish of Notre Dame, Chicago, was happy on Christmas day to see itself hearing mass in the magnificent basement of their new church on Sibley Street. Solemn High mass and a splendid choir accompanied by an orchestra of 20 pieces under the direction of Rev. Fr. Therien, rendered the occasion a truly memorable one.

Tynan—The Holy Rosary parish of Pullman, Ill., is in a flourishing condition under the able management of Fr. Tynan. Since the mission preached by Fr. Shaw the number of parishioners is ever in the increase.

Moysant—Rev. Fr. Moysant is now assistant at Dixon, Ill., where Rev. Fr. Thos. Kearney is pastor in the absence of the curé, who is on the sick list.

Cyrier—Dr. Chas. Cyrier is meeting with great success in the exercise of his profession among the French people of Chicago. He is the chosen physician of a number of societies and counts numerous patients.

Souligny—Wilfred Souligny, of Bourbonnais, was recently united in matrimony with Miss. Maria Marcotte of this same parish. Our best wishes of happiness attend the young couple.

McKay—We are happy to hear that Edward McKay, of Chebanse formerly, is now a prosperous clerk in Chicago.

Barry—We learn with pleasure that James Barry, '88, is most successfully employed in a bank in Chicago.

McGavick—Among the priests recently ordained in Chicago, we look with pleasure upon Rev. Fr. James McGavick, now stationed at St. Elizabeth's Church, Chicago. His brother Joseph is continuing his studies at Watertown, Wisconsin.

Brosseau—New Year's day witnessed the union in Matrimony of Levi Brosseau and Miss Agnes Richard, of this parish. Many wishes of happiness.

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#### IN THE ARMORY.

Battalion Attention!

Five months more of hard work!

Don't forget the company pennant!

Lieut. Wilstach's furlough was extended for a few days on account of business at home.

Don't mention it! Oh how nice Major Harry looks with his baton and beaver!

At the first roll call all but very few were present to answer to their names.

Our reporter has been asked what has happened to the D. K. of S. that they have not been heard of for some time. Wake up Knights and let us hear from you.

On account of sickness, Adjutant Denis Ricou has been obliged to retire on an indefinite "leave of absence" and has gone to his home in Shreveport, La.

It pains us to mention that Spiritual Director Dool-



ing is suffering from a severe cold contracted during vacation. We wish our generous patron a speedy recovery.

Our Drill Master, Rev. J. P. Dore, was on the 2<sup>nd</sup>. of December ordained Deacon at the Holy Name Cathedral, in Chicago by Most Rev. Archbishop P. A. Feehan.

It is with great pleasure that we announce the return of Capt. Robt. Kerr to the command of his company after his long sickness. Robert was greatly missed not only by his company but by his fellow officers as his presence seems to give additional life to their meetings.

It is the intention of Bandmaster Sullivan to add several new instruments to his band. Cadets, you may congratulate yourselves upon having such a wide awake, energetic and capable gentleman to head your musical organization.

As large as our Battalion was before Christmas, it is still larger now on account of the many new recruits who have joined the ranks since the Holidays. Work hard boys and do your part in keeping up the splendid reputation which the organization has had heretofore.

#### BOOKS AND PERIODICALS.

*The Musical Record* for Jan. is a newsy number. It has mention of all the leading performers, besides, beautiful selections of music, both vocal and instrumental. This number contains a portrait of the late Oliver Ditson the pioneer music publisher of Boston. Mr. Ditson made a great name in his business which under his able management assumed wonderful proportions. This periodical so useful to all lovers of music is published monthly by Oliver Ditson & Co. Boston, Mass. Price \$1.00 per year.

"*American Ecclesiastical Review*", is the somewhat lengthy name of a new Monthly issued by Fr. Pustet & Co. It has articles on some very interesting topics of the times and bids fair to hold a place in public favor. \$2.00 per year. Fr. Pustet, New York and Cincinnati.

#### OUR CHRISTMAS EXCHANGES.

Of the College Exchanges received, the *Fordham Monthly* leads all others. In both its make up and matter it is the *beau ideal* of a Christmas number. The illustrations are beautifully simple, yet very appropriate in their application. Many charming stories *a propos* to the season fill its columns. These articles which are unique and well written furnish delightful reading for the Holidays. The sketch of the "Boy Bishop" is a good article well illustrative of the simple yet pure and

childlike faith of the ancients. The story is well told and will be new and interesting to many readers. Christmas in "Germany and Ireland" are pleasing and true accounts of the great Day in those countries. Many beautiful poems enhance the literary merit of this excellent issue. Taken altogether it is a very elegant number.

*St. John's University Record*, sends out a splendid number in a picturesque cover. "Christmas Carols," a poem, and the opening article is a neatly written piece, having a full and even measure which is kept up throughout. Its arrangement in type is no small show of typographical taste. With the Christmas number, the *Record* completes its first volume. The Editors deserve credit for their able management of the paper in the past year and it is to be hoped that they will be successful the coming year. We extend them our hearty congratulations.

*The College Message* put on a shining robe for Christmas and with its golden door-plate is rigged out for the holidays. The *Message* has some solid articles of a philosophical nature, too much so, we fear, for Christmas reading, nevertheless they are clear and instructive and will prove very digestible when the turkey and plum-pudding are disposed of.

*The Owl* started out on Christmas with a good supply of matter pertaining to the season. The reflections on Christmas are numerous both in prose and poetry. "Christmas with our Exchanges" is a novelty in the Ex. Column, in the course of which the Ed. makes a pleasant call on his neighbors. About *Dopple*—, well not now, we will merely wish you a very Happy New Year.

*The Boys' Protector*, has a very beautiful and interesting holiday issue. Both in the matter which fills its pages and the splendid cover that binds them, it shows the taste and enterprising spirit of its founders and editors. We congratulate it, and to its managers and to those for whom it speaks and labors we wish continued success and a most prosperous and Happy New Year.

We must express our thanks to the *Catholic Columbian*, for a copy of its superb Christmas Number. It is something well worthy of that champion of Catholic liberties and we are sure its patrons will appreciate the talent and expense of the *Columbian* in producing so beautiful a memorial of the time so dear to every Christian heart: "Merrie Christmas."

*The Penman's Art Journal* which is now united with the *Penman's Gazette* sends its greeting through the December issue. The *Journal* is a power in its field and combined with the *Gazette* must be instrumental in doing much good in the cause of education. You have our best wishes for a continuance of prosperity



## CATHOLIC NOTES.

Cardinal Lavigerie recently delivered an eloquent address in Naples on the anti-slavery question. He maintained that the only war worthy of European Powers was a war against traffic in slaves. The address made a deep impression upon the audience, which was very large.

The Pope issued an Encyclical, Monday, the closing day of his Sacerdotal Jubilee, in which he thanks God for the Catholic rejoicing of the year, and thanks the Catholic world for its tokens of affection and filial love. He deplores the tendency of the present age towards Materialism, condemns the demoralization of the press, the arts and the drama and the atheistic teaching that obscures true notions of right. He says the socialism, communism and nihilism which seem to afflict all countries at the present time are the outcomes of the addiction to materialism. The Pope was present at the services in St. Peter's to mark the close of the jubilee year.

Cardinal Newman, who lies ill at the Oratory, in Birmingham, inhabits two rooms, one of which is his study the other his bedroom. No visitors are allowed to enter his department, but the Fathers have free access at any time. The Cardinal goes to bed at 10 and gets up at 5, winter and summer alike. 'Office' till 7, breakfast at 9; then back to his room where he conducts his correspondence, his devotions and his studies. Dinner at 1.30. For the last two years the Cardinal has never gone out in the afternoon. At 5.30 he obeys the voice of the vesper bell. After vespers which last about fifteen minutes, there is a theological discussion and some general conversation. At seven he retires to his room. (The Critic).

The Holy Father has sent to the Directors of the Propagation of the Faith a beautiful acknowledgement of the "Album of Catholic Missions" which they presented to him as a Jubilee offering. He pays a high tribute to their work, which he says, has deserved so well of the church. The letter was sent through the Cardinal Prefect of the Propaganda, whose zeal in its cause of missions is so well known. Cardinal San Felice, the Archbishop of Naples, having no money, and being proud of the fact, has sent to Cardinal Lavigerie the richly jeweled cross presented to him by the Neapolitans in remembrance of his devotion during the cholera epidemic, desiring it to be sold for the benefit of the crusade against slavery. The generous Neapolitans have started a subscription to buy it and give it back to him.

The 6th of November, 1889 will mark the close of the first century of the See of Baltimore. The diocese originally embraced the country from the Penobscot in Maine to the Catholic Indians of Lake Superior, and from the Atlantic to the banks of the Mississippi, almost to the shores of the Gulf. It has been divided again and again until there are forty-seven Sees within the ancient limits.

The Pope, addressing the Sacred College, on December 24th; gave thanks to God for the blessings which his Jubilee had brought him. He affirmed, with much feeling, his temporal power, and indignantly rejected the accusation that he was an enemy of Italy. He urged Catholics everywhere to agitate, in a legal manner, for the restoration of the Papal Supremacy, in the States of the Church, and spoke in depreciation of the recent legislature enactments in Italy.

In 1853, the late Pius IX. re-established the Catholic Hierarchy in Holland. Since that time four hundred and sixteen new churches have been erected and one hundred and thirty-four others have been enlarged or renovated: 0113

hundred and thirty-four charitable institutions have been founded which relieve 14,000 poor persons. The number of Catholics in Holland is now about 1,600,000 being one, third, or perhaps slightly over one third of the whole population. In the Catholic schools there are about 165,000 children.

The national convention of colored Catholics, composed of the delegations from nearly all the colored Catholic Churches and societies throughout the country, began its sessions New Year's morning in St. Augustine's Colored Catholic Church in Washington, D. C. Rev. Father Talton, of Quincy, Ills. the only colored priest in the United States began the ceremony by the celebration of Solemn High Mass. Cardinal Gibbons delivered an eloquent sermon in which he said that this convention will mark an era in the history of the colored people of the United States, as it is the first that has ever taken place in this country. He also suggested that the convention discuss the education of children—the religious education necessary to the life of the Republic.

The Catholic Church in the United States has lost one of its greatest defenders by the death of Very Rev. J. T. Hecker, the venerable founder of the Missionary Society of the Congregation of St. Paul. Father Hecker was born in New York, in 1819. He received a mercantile education, and for a time devoted himself to business pursuits. But in these he did not find the field he was looking for, so he began to study for the Episcopal ministry. In 1845 after long deliberation he determined to join the Catholic Church, and to become a missionary. Being received into the true Church he at once sailed for Belgium where he studied to become a missionary priest of the order of the Most Holy Redeemer. After his novitiate, which lasted two years, he returned to England where he was ordained priest by Cardinal Wiseman. Several years after he founded a new order similar to that of the Redemptorists, but composed of American instead of foreign priests. Father Hecker gave much of his time to literature. He established the Catholic World, a periodical that has maintained a high standard of excellence.

On Christmas Day Pope Leo gave \$2,400 to the Roman poor and \$600 each to poor priests.

The people of the United States are wedded to the idea of national unity. Yet how few of them perceive and how feebly those of them who do perceive, appreciate the influence of the Catholic Church in preserving and promoting this unity. It knows no North or South or East or West, or black or white, or rich or poor, or Greek or Barbarian, but all are one in Christ our Divine Lord and in the communion of the Holy Catholic Church

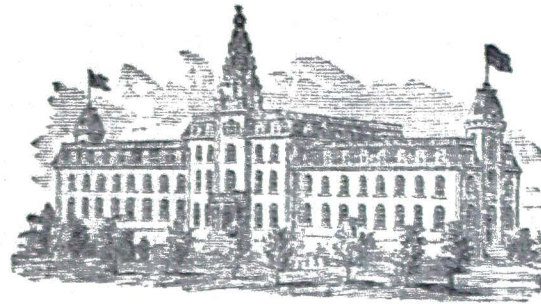
(Catholic Standard.)

At the present crisis, when Catholic countries seem bestirring themselves in defence of the temporal power of the Pope—and when, again France may not improbably take an active part in its restoration, we may call to mind that it was in the time of Pope Stephen III, A. D., 752-67, that a French king, Pepin, freed the Roman people and confirmed the Church in her possession, ceding to the Popes Exarchate of Ravenna. The temporal power of the Pope thus arose under French protection. According to the concordant of Napoleon the I, still in force, there should be three cardinals in France—there are actually seven—and after the next consistory there will be ten.

(The Catholic News.)



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