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KANKAKEE + COUNTY + ILLINOIS

VOL. VII.

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No 12

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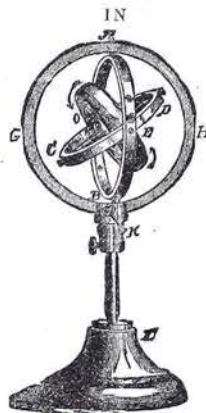
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ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VII

BOURBONNAIS GROVE, ILL. SATURDAY, May 17 1890.

No 12

WESTMINSTER ABBEY.

"The Southern Transept, hardly known by any other name but Poet's Corner." —Dean Stanley.

Tread softly here; the sacredest of tombs
Are those that hold your poets. Kings and queens
Are facile accidents of Time and Chance.
Chance sets them on the heights, they climb not there!
But he who from the darkling mass of men
Is on the wing of heavenly thought upborne
To finer ether, and becomes a voice
For all the voiceless, God anointed him;
His name shall be a star, his grave a shrine!

Tread softly here, in silent reverence tread.
Beneath these marble cenotaphs and urns
Lies richer dust than ever nature hid
Packed in the mountain's adamant heart,
Or slyly wrapt in unsuspected sand—
The dross men toil for, often stains the soul.
How vain and all ignoble seems that greed
To him who stands in this dim cloistered air
With these most sacred ashes at his feet?
This dust was Chaucer, Spenser, Dryden this—
The spark that once illumed it lingers still.
O'er-hallowed spot of English earth!
If the unleashed and happy spirit of man
Have option to revisit our foul globe,
What august shades at midnight here convene
In the miraculous sessions of the moon.
When the great pulse of London faintly throbs,
And one by one the stars in heaven pale!

—Thos. Bailey Aldrich, in *Atlantic Monthly*

LORD BACON.

The Augustinian age has been the most productive period of English literature. Originality, correctness, and brilliancy of diction characterize this epoch, and though corrupt and uncongenial to the cultivation of literary talent, yet this short period of sixty years has produced the greatest sights on our literary horizon. Its authors have displayed a genius unsurpassed; their works are the pride of our literary possessions, while

the depravity of the time, against which they had to guard, and which rendered their labors more difficult, has but increased the merit of their productions. The poets were enthusiastic, full of pathos, and remarkably imaginative; the philosophers comprehensive, profound and original; the prose-writers vigorous, clear and just, while the works of all are animated, bold and natural.

Under the reign of Elizabeth, Southwell died, to live forever in his works; the authorship of the "Fairie Queen" justly gave to Spencer the reputation of being "the most luxuriant and melodious versifier in the English language" Sackville united the labors of poet and statesman, and Shakspeare "nature's oracle and interpreter" left, in the unbounded richness of his works, an invaluable legacy to posterity. The many other prominent writers of the time vanished before the brilliant fame of the immortal Milton, and Francis Bacon fittingly closes this most fruit-ful period as an author of more than ordinary genius, a politician of no mean ability, and a philosopher of some renown.

Francis Bacon appears as a person of two characters. As a man he is despised; as an author, admired. As a man, he was that most detestable of all beings — a false friend. Forgetting all that the friendship and love of the Earl of Essex had accomplished for him, Bacon deserted his friend in the hour of his need; abandoned the Earl when he had fallen into disgrace. The bosom-friend of Essex in his prosperity, he became his foe in adversity; forgot the many obligations he owed to him, and need-lessly appeared against him on his trial. Nor did he sac-rifice his friend in vain. To be the enemy of Essex was to be the friend of Elizabeth, and Bacon rapidly advanced to the royal favor. Fortune smiled upon him, and he filled successively the offices of Kings Counsel, Solicitor Gen-eral, Attorney General, and Keeper of the Great Seal. But the falsity of his nature displayed itself. When he had reached the summit of his glory; when he was known as Baron of Verulam, Viscount St. Albans, Lord-High-Chancellor of England, he was accused of bribery, cor-ruption, and other illegal actions. Desiring to avoid a trial, he confessed his crime, was removed from office fined, and imprisoned. Though the fine was remitted, and though released after a few days imprisonment, Bacon never recovered his lost honors or reputation.

Happily, the world knows Bacon as an author. His

highly educated mind pours upon us, though his brilliant works, the fruits of his research, and he compels attention, admiration, and is thus widely read. By his Essays is he best known to us, and 'tis said of them that, "though they may be read from beginning to end in a few hours; yet after the twentieth perusal, one seldom fails to remark in them something overlooked before." He also appears to great advantage in "The History of the Reign of Henry VII" "De Sapientia Veterum" and "The Elements of the Laws of England." "De Augmentis" and "Novum Organum" form the first two parts of the "Instauratio Magna;" of the other four parts, we possess but a few detached fragments. The *Novum Organum* explains the inductive method of reasoning, and recommends strongly the use of experiments in studying the sciences. Various opinions have been formed about this last work; some praising, others condemning it. Certainly the theory of induction was known before, but we look to Bacon as the cause of its almost universal adoption. Macauley says that "though Bacon was neither the inventor nor the first analyzer of the inductive method, yet he gave to induction an importance and dignity which had never before belonged to it. Bacon carried his theory too far, however, and is false when he holds that "men know nothing but through experience and observation;" and he practices a false philosophy which will eventually lead its advocates to materialism and atheism.

Bacon is prominent in literature. The productions of a well-trained mind, and of the genius that resided in the man, have rendered him famous. A style, remarkable for its conciseness and purity of diction prevails throughout his works. His characteristics are neither the glowing figures of rhetoric, nor the ostentatious display of language, but a strength and boldness, a purity and precision admirably suited to the strong-minded views he sets forth. Unfortunately, it has been justly said of Bacon that "his character was not in keeping with his literary merit," and Bacon, the lawyer and politician is not Bacon the author and philosopher. The genius which distinguished him even in his youth, and which was the only redeeming feature of his corrupt old age, shines in his works in untainted brilliancy. The views of the politician do not appear to mar the beauty of the author's work; and the insincerity of his public life is lost in the writings of the enthusiastic philosophers.

Bacon died in 1626. He left an enviable reputation as an author, but as a politician, he is rather deserving of censure. Had Bacon spent his life as an author, he would be admired as a philosopher, and honored as the genius he appears in his works. But he fell a victim to the degeneracy of his age, and the crimes he committed as a statesman are the more deserving of censure when found in a man of his ability. His early life was a series

of political triumphs, but he suffered many reverses in his old age. He enjoyed the brief triumph of his deceitfulness, only to suffer, in the height of his prosperity, its inevitable reward. Knowing that his public career entitled him to little esteem, yet, conscious that his writings had rendered him famous, Bacon commends himself to posterity in the words; "for my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next age." Answering in the words of Pope, posterity has styled Bacon,

"The wisest, brightest, meanest of mankind."

Laniv.

CORALS

Paper read before the Mivart Scientific Association.

We see around us, Nature perfumed and glowing in her dainty tints and colors, full of the grandeur and wonders of beauty, graceful in the carvings of her figures, and laughing in the dewy verdure of the fields. We see all this—and in it, we see the greatness, the beauty and the image, through faint, of the Creator. It is for this reason, we look and study more deeply the works of Nature that strike us with admiration and pleasure, when we behold and perceive her many beauties and wonders.

We see the mighty ocean laughing and dancing. It runs, rolls and leaping, bids the mighty winds to chase it. Beautiful as this is, it is common and wholly unappreciated by men. We find our greatest pleasure in discovering new things. The feather that floats is common, the pearls and rubies are below. Therefore we must dive deeper for these jewels. Down, down in the deep blue sea, we dive to see and admire the works of Nature in the wonders of the deep. Many are its beauties, but none more wonderful than that which is commonly called coral.

The name, that is, the word itself comes from the Greek word *Korallion*, meaning the solid secretion of Zoophytes. These are productions within the tissues of polyps. Under the general name, coral animals, are included all the orders of the Octinzoa, which has the power of secreting hard matter of a skeleton form. We find in Geology that the Octinzoa is the chief division of the class called radiates. Now this order, that is the Octinzoa, is divided into three families; the *Zoanthen*, the *Alcyonans* and the *Rugosa*.

To the *Zoanthen* family, belong the animals called sea-anemones. The body of these little animals are generally of a short cylindrical form, usually of a leathery consistence and capable of undergoing great variations in shape. To this family also belong the black corals and the majority of the coralligenous Zoophytes.

The corals of the family of the Rugosa is formed in almost the same manner as that of the Zoanthen. Its form is generally comical.

The animals which make the corals of the third family or Alcyonans, are often found floating in the water, while others adhere to rocks sunken in the mud at the bottom of the sea. None of them however possess the power of independent motion. Many of them exhibit most beautiful coloration. This order is widely spread in nearly all the seas of the globe from the coldest to the warmest. They are generally found in shallow water abounding on coral reefs, to the beauty of which they greatly contribute.

The red corals are principally found in the Mediterranean, at depths of from five to six fathoms. It is largely sought after, being used for ornamental purposes. The coral is obtained by dragging in the sea with peculiar contrivance, which brings up considerable but destroys a great deal more. On this account many coral beds have been entirely exhausted.

The reef building corals are usually found in shallow water, living in water from twenty to twenty-five feet deep. These corals which make or build coral-reefs remain only in climates where the temperature is not less than 66° Far. The seas thus limited may be comprised in about 1800 miles on either side of the equator. They are not found however on the western coast of Africa or South America on account of the influence of the Arctic currents. The chief place where coral reefs are found is in the centre of the Pacific ocean. They are also found in the Indian Ocean and the seas around the Equator. There are three different kinds of coral reefs: the Fringing, Barrier, and Atoll.

The Fringing reefs are found in shallow water, in the immediate vicinity of land which show the repose on a gentle surface.

The Barrier reefs are somewhat like the Fringing but are distinguished from them by the fact that they are a much greater distance from land and in very deep water.

Atolls are Barrier reefs encircling water. That is they are of a circular form and have no inland. Many coral reefs are entirely below the water, others are seen as the tide recedes, while others are above the highest tides and constitute dry land. The general form of Atoll coral is triangular. The reefs composed of this kind of coral, rise in a gentle slope from the inner channel. The land bears luxuriant vegetation. The shore or beach of the reef is made of coral sand.

Coral reefs are never found in water of thirty fathoms deep—the usual depth being from ten to twenty five. As the Barrier reefs which grow and encircle island increase in height, the island diminishes, and its height above the sea level decreases until it is finally covered

with water. These rocky reefs are often found around islands in clear warm water, and usually do not rise higher than low tide.

The little sea animals, called polps, live in vast colonies on the bottom of clear, shallow and tropical seas. The skeleton of these animals is carbonate of lime taken from the water by these little beings. Polps grow faster in heavy surf—hence the outside of a barrier reef grows faster than the inside.

Corals are indeed beautiful, particularly the dainty tints of pink and rare snow white, which command high prices in the coral markets of Italy. These corals are the pride of many a young miss, who ornaments her person by decking her fingers and encircling her neck with these little wonders of Nature. The corals are carved into all kinds of intricate designs—and the average young girl of today would rather have coral earrings than pure gold.

Beyond their general use and value, none of the corals give any particular industrial importance, except the red or precious coral found in the red sea. This being used on account of its beauty for adorning the person or ornamentation in general.

About the dawn of the Christian era, coral trade was carried on in a great measure between the Mediterranean and India, where it was thought to possess mysterious sacred properties. Pliny says, that before the demand in India, the Gauls used to ornament their swords and helmets, but in his time they were so rare they could scarcely be found in the regions where they were produced. The Romans hung corals around the necks of children to keep them from evil. At the present day, in some parts of Italy, a belief in its power is still entertained.

The precious coral is found around islands in the Mediterranean sea, in beds from two to ten miles from shore and in water from 30 to 130 fathoms deep. We find important fisheries around Algiers, Morocco Naples, Sardinia and such places. Better coral is found in the east than in the south and never in the West or North.

The coral varies in color from a deep crimson to a flesh color. At times we find it a milk white. Delicate tints are rare and highly priced.

At one time the right to the fisheries of the African coast among the nations of the Mediterranean was a subject of dispute. Previous to the 16th. Century, the French had control of them until the Revolutionary government, during the latter part of the 18th. Century, threw trade open to all. After which the British government had charge of them until the French, who at the present day control them.

The reefs on the coast of Algiers are divided into 10 parts one part being finished each year. For it is thought it takes ten years for the complete formation of corals.

The trade of getting the raw material and working it into ornamental designs is chiefly done in Italian cities—as Rome, Naples and Genoa.

The range of value of the different qualities of coral according to color and size, is great. Its price is exceedingly raised by the fluctuations of fashion. Rose pink is the most costly coral. In China, large balls of coral command high prices on account of their being worn as buttons by officers.

HUGH O'DONNELL.

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EDITORIALS.

ARE WE HAPPY?

In one of our late papers, there appeared a thoughtful article entitled "Pursuit of happiness," which is at this time of uncommon interest.

The thoughts contained therein were suggested to the writer by the great labor agitations going on at present. The tendency of laborers at present is for a reduction of the hours of labor, which would enable the working class, to devote some time to social improvement. This issue like every one that comes before the people has its friends and foes. The writer quotes a merchant as saying, "that he could find no pleasure except in his business." This is the point that struck us most forcibly.

In this great land of ours, the one absorbing idea is to become rich. Money is the "sine qua non." It is the stepping stone to power and position, the only requisite for admission to every circle. Wealth fills up what is lacking in the mind, supplies those exterior graces, charms so attractive in man, as no other agent can.

This is but too well known to ourselves, much as we may dislike to own it; and it soon becomes evident to the most superficial of our foreign critics.

Such being the case, is it to be wondered at that our people spend so little time in educating and have such poor notions of a real education? It can be little matter of doubt that we are not only far behind Europeans in actual education, but we also lack, even their ideal of true education.

If business men can find no amusement outside of their office or place of business, they of course can see no reason for the early closing of stores and the shorter hours of labor demanded by their employees. The one has no desire for intellectual culture; such an advantage is denied the other. Yet we boast of our schools, the freedom of our country, and the immense advantages we have over other nations.

If some time be denied the working class for rest and social culture, in what do they differ from the slave? He had food and clothing without the necessity of providing for others.

Would it not be well for students to reflect on this when they are longing for the day to come that will usher them into that life they dream of and which so many of them are so poorly fitted to enjoy?

If they are to toil for others do they find pleasure in the thought of constant labor? If they be employers are they to have no higher ambition than to become rich?

Now is the time to choose and on such choice depends the greatness of future. Men may be dazzled by our material prosperity but posterity will judge us from a different stand-point. A Washington, a Jefferson, a Lincoln, a Garfield, a Webster, a Longfellow, a Bryant, will be admired when a Gould, a Vanderbilt or an Astor will have been swallowed in oblivion.

If wealth brought real happiness there would be a reason for striving to acquire it. But this it does not and how sad to think that after the many sacrifices we make, the labors we endure, and the innocent pleasure have lost, that we have still no real happiness, few sincere friends and a heart as void as space. We leave the question to thoughtful students.

H. O'D.

LOCALS.

- The base ball season is now in full blast.
- Designs for the new altars have arrived and a choice will soon be made.

LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. III.

BOURBONNAIS, ILL. Samedi, 17 Mai, 1890.

No 8.

LES ADIEUX D'UN ELEVE FINISSANT.

Le bocage
A repris
Son feuillage
Et ses nids.

La verdure
Embellit
La nature
Qui sourit.

L'agneau gambade
Sur les gazons,
Faisant parade
De mille bouds.

L'onde claire et pure
De l'humble ruisseau,
Mêle son murmure
Au chant de l'oiseau.

La tendre tourterelle
Rappelle chaque soir
A l'ombre de son aile,
Ses petits, son espoir.

Comme la tourterelle
Rappelant son enfant,
Notre mère nous appelle
Son amour nous attend.

A cette voix tant chérie
Quittons nos rudes labeurs,
Accourons vers la patrie,
Suivons l'élan de nos cœurs.

Adieu, paisible enceinte asile du silence
Et vous témoins muets de nos jeunes travaux,
Mûrs, sacrés, où l'on voit l'étude et la science
Règner aux détriments des charmes du repos.

Adieu, petit bourdon, dont la voix trop sonore
Nous tira si souvent de nos rêves dorés,
Cloche dont les refrains entonnés dès l'aurore
Nous furent tous les jours, tant de fois répétés.

Adieu! Mais quel accent vient de frapper ma lyre?
C'est l'adieu du marin qui va quitter le port
C'est l'adieu de l'ami, que l'on entend redire
Au frère attristé qu'il laisse sur le bord.

Amenés par le ciel sur une même route
Ensemble nous avons bien longtemps cheminé
Au moment du départ il est triste sans doute
De songer que déjà ce temps est terminé.

Ami, voici ma main : presse là dans la tienne ;
C'est le dernier adieu, le dernier souvenir !
Bien des jours passeront avant qu'un jour revienne
Dans un commun bonheur ici nous réunir.

E. Dugast.

LES SOCIÉTÉS PARTICULIÈRES ET LEUR MISION DE NOS JOURS.

“L'homme, a dit Lacordaire, n'est pas un être solitaire; il n'est pas semé au hasard pour vivre et mourir à l'ombre ignorée d'un rocher ou d'une forêt; il naît au milieu de la société qui le reçoit, le nourrit, qui l'élève, qui lui communique ses idées, ses passions, ses vices, ses vertus et à laquelle il laisse, avec ses cendres et sa mémoire, l'influence de sa vie.” En quel endroit du monde la société n'existe-t-elle pas? Elle a suivi l'homme dans ses migrations primitives et bravé avec lui le hasard des océans et l'aridité des déserts. Elle a résisté à tous les orages; plus forte que le temps elle s'est constamment rajeunie sous son souffle qui vieillit tout et elle a respiré un nouveau parfum d'immortalité au milieu même des ruines où sont venus tour à tour s'ensevelir les peuples usés. Jusqu'au fond des forêts ou sur les bords escarpés des îles perdues le voyageur en retrouve des vestiges ineffaçables au milieu de ces peuples où ne brille même plus le flambeau de la civilisation.

Outre cette société générale il en est d'autres, il est des associations particulières instituées pour les besoins propres à l'époque et au milieu qui les ont vues naître. Ces sociétés, de nos jours, doivent avant tout apporter un sens religieux, un esprit catholique dans trois choses :

1. Dans ce qui regarde l'accomplissement des devoirs religieux en général;
2. Dans les secours matériels qu'elles apportent aux indigents;
3. Dans les amusements qu'elles procurent.

1. Toute société consiste dans la réunion d'une multitude tendant au même but par des moyens communs et une commune activité. Elle suppose par conséquent l'unité. Or, je le demande, où trouvera-t-elle le secret

de son unité? Quelle force réunira en un seul faisceau cette multitude diverse d'âge, de condition, de caractère et d'intérêt? Qui empêchera le particulier de détourner à son avantage personnel la somme d'activité et de dévouement qu'il doit au bien commun? Il n'y a que deux mobiles de nos actions dans le monde: le devoir et l'intérêt; le premier a fait Jérusalem le second a fait Babylone. L'intérêt repose sur l'amour de soi-même, le devoir suppose une obligation morale et toute obligation morale ne saurait venir que de la religion, dont elle est une conséquence nécessaire. Enlevez la religion et vous ne retrouverez plus qu'une société abandonnée au caprice et à la cupidité de l'individu. Elle ne continuera de vivre que par un reste de vigueur que, sans le savoir peut-être, elle gardera encore de ses premières vertus. C'est l'armée de Cambyse au désert, tôt ou tard le vent du simoun s'élèvera et l'armée sera engloutie sous ces sables mobiles comme les flots de la mer. La religion est le premier besoin de la société; ce sont là deux sœurs nées le même jour de la même parole divine: l'une regarde le temps, l'autre, l'éternité." (Lacordaire.)

Il est donc évident que toute société pour être vraiment florissante et durable doit s'appuyer sur la religion, la vraie religion qui est une parce qu'elle est la justice et la vérité, et qui porte parmi nous le nom cher et sacré de religion catholique. Toute société doit marcher en présence et sans la direction de l'Eglise, dans son corps que des membres dignes d'elle-même, n'ayant rien de caché pour elle et ses ministres, s'inspirer de son esprit et n'admettre c'est-à-dire ayant acquis par la fidélité à leur devoirs un titre légitime à un tel honneur et un tel bienfait.

II C'est déjà une grande mission sans doute pour une société que de faire fleurir le devoir dans ses membres et dans tous ceux auxquels s'étend son influence. Il est toutefois un autre genre de dévouement auquel les sociétés sont généralement appelées à se consacrer de nos jours surtout. Nous traversons une époque d'égoïsme; on ne comprend plus que le bonheur de la richesse est de donner; de grandes misères se traînent péniblement à côté de hautes fortunes; l'Eglise seule ne peut sécher toutes les larmes ou secourir tous les indigents d'autant plus nombreux qu'on réussit mieux aujourd'hui à monopoliser la richesse. Il faut apporter remède à ce malheur de tous les temps et spécialement du nôtre. Vous avez quelquefois rencontré quelqu'une de ces personnes dont la pensée ne nous revient jamais sans exciter en nous un mouvement de sympathie et d'admiration; vous avez rencontré la *Petite Sœur des Pauvres* et, dites-moi, ne vous êtes-vous pas senti émus devant cette fille de charité qui cachait sous sa robe de bure de riches vertus et sous son sourire de grands sacrifices. Les sociétés de nos jours doivent aussi se faire sœurs de charité. Les larmes des pauvres recueillies

dans leurs mains rejailliront sur elles pour les féconder et leur assurer malgré les injures du temps, une glorieuse immortalité.

III. Enfin les sociétés qui veulent se charger d'amuser le peuple ne doivent lui procurer que des amusements honnêtes, et éviter non-seulement ceux que l'Eglise condamne mais ceux-là même qui ne sont conformes ni à ses désirs ni à son esprit. L'homme a besoin de réjouissances et surtout de fêtes religieuses. Loin de la cité permanente qui est notre patrie et que nous habiterons un jour nous portons au cœur la mélancolie de l'absence et de l'exil. Le désert est aride et le sable est brûlant. Mais le Créateur a parsemé la vie de riants oasis où nous pouvons venir nous reposer sous de frais ombrages et nous désaltérer aux sources d'une pure amitié. Il faut que l'homme, péniblement courbé sous le sillon qu'il arrose de ses sueurs, relève parfois la tête vers le ciel. Il a besoin de se dilater dans une joie qui est son droit et sa destinée. Il a besoin de communiquer sa pensée, de déverser son cœur, de répandre les parfums de son amitié, de chanter sa joie, de faire résonner la harpe de David mais non pas de marcher en cadence devant le veau d'or d'Israël prévaricateur.

"Les législateurs des nations ont compris ce besoin de réjouissances communes et publiques; ils ont cherché à y satisfaire par des jeux, des danses, des spectacles, des triomphes et des combats. Mais au lieu d'instruire et d'élever l'homme rien n'a servi qu'à le dégrader. Toutes les passions venaient y chercher des assouvissements applaudis. Le sang et la volupté s'y donnaient rendez-vous sous les images sacrées de la patrie et la publicité, mère de la pudeur, n'y était pour la multitude qu'une débauche de plus. Dieu seul—et en lui tous ceux qui s'inspirent de son esprit—"sont demeurés en possession de donner au genre humain des solennités graves qui l'assemblent, le remuent, l'améliorent et le reposent." (Lacordaire.)

Sentiment religieux, secours du pauvre, amusements honnêtes, voilà donc le triple but qui s'offre à l'activité des sociétés actuelles. Puissent-elles ne l'oublier jamais! Puissent ces sociétés que l'Eglise a vues naître dans son sein, comprendre la sublimité de leur mission et marcher toujours sous l'étendard de la vérité pour le bonheur de l'Eglise et le salut de l'humanité!

J. I.

LE PERE MONSABRE.

"Le Père Monsabré est petit, trapu, avec des épaules puissantes, une forte encolure, le masque large, le front proéminent.

Sous sa couronne de cheveux légèrement grisonnants, il a ce qu'on appelle une bonne figure, c'est-à-dire que son regard, son sourire et tous les traits de son visage respirent la douceur et la bienveillance.

Je le regarde pendant que le cardinal Richard lui adresse quelques paroles émuës pour le remercier et le féliciter.

Le Père Montsabr   reçoit les compliments sans fausse modestie, comme un soldat qui a bien m  rit   les   loges de son chef.

On sent aussi qu'il ne se laisse pas envahir par les fum  es d'orgueil qui ont tourn   la t  te    d'autres hommes.

Il a la conscience r  elle de sa valeur et de l'importance de sa t  che; mais comme les esprits vraiment sup  rieurs, il n'en tire pas vanit  .

Si je suis d  j   s  duit par l'orateur avant qu'il ait ouvert la bouche, que sera-ce lorsque je l'aurai entendu parler?

Le P  re Montsabr   pr  pare    l'avance ses conf  rences. Il n'improvise pas comme Lacordaire. Il r  cite son discours.

Ma parole, on ne s'en douterait gu  re.

Quel merveilleux d  clamateur! Que de ressources, que de souplesse, que de vari  t  , que d'impr  vu, que de bonhomie, que de malice, que d'esprit et de talent!

La voix est toujours pleine, sonore, bien timbr  e, malgr   la fatigue d'une carri  re aussi longue que p  nible.

Elle   clate comme un clairon dans les passages de force et remplit l'immense vaisseau de sa triomphante fanfare.

Puis elle s'adoucit jusqu'   devenir famili  re.

L'orateur a l'air de s'adresser aux premiers rangs des auditeurs qui entourent la chaire. Il se penche pour leur parler de plus pr  s. Il semble qu'il va leur dire:

— Vous savez, ceci est entre nous, n'allez pas le r  p  ter.

Dans les d  veloppements des lieux communs, dans les passages laborieux du discours, les   num  rations d'arguments ou de preuves, le P  re Montsabr   d  blaie le terrain avec une extraordinaire vigueur.

Il est moins suave, moins   th  r  , moins f  minin que certains pr  dicateurs dans les p  riodes attendries.

Il n'en est pas moins s  duisant.

Il parle pour les hommes, car il est possible que sa dialectique serr  e, un peu s  che parfois, effarouche les femmes.

Pour moi, j'ai   t   empoign   par cette   loquence saine, forte et qui ne manque pas d'agr  ments, quoi qu'on en dise.

Le P  re Montsabr   est un grand orateur.

Plus Lacordaire que Ravignan plus Bossuet que

F  nelon.—mais qu'on peut comparer    Bossuet et    Lacordaire, avec la passion en moins et peut-  tre la simplicit   en plus.

Il est probable que le P  re Montsabr   pr  chera    Rome, l'automne prochain.

X

NOS ORIGINES LITT  RAIRES

DU IX   AU XIII   SI  CLE

L'empereur, ses fils, ses filles, ses s  urs, ses principaux ministres, assistaient comme   l  ves aux le  ons de l'  cole palatine, sous des noms emprunt  s aux lettres sacr  es et profanes. Alcuin, second   par les savants qui l'avaient accompagn   en Gaule, enseignait ce que l'on appelait alors les *sept arts lib  raux*: grammaire, logique, rh  torique, arithm  tique, g  om  trie, musique, astronomie, avec l'  tude de la th  ologie pour couronnement.

Les   coliers voulaient tout conna  tre et r  pondre    tout. Le premier enseignement qui leur fut adress   forme une synth  se immense,    la fois ing  nieuse et enfantine, qu'il n'est pas sans int  r  t de lire,    mille ans de distance.

Charlemagne, conqu  rant et l  gislateur, poss  dait    un haut degr   le go  t des choses de l'intelligence. Outre la langue romane, il parlait le latin, il comprenait le grec, et corrigeait un manuscrit inexact de l'  vangile. Il fit assembler les vieux chants h  ro  ques des Germains, et l'on comm  n  a sous sa direction une grammaire de la langue nationale. Il s'appliquait surtout    dissiper l'ignorance du clerg  , qui   tait grande, au VIII   si  cle. "Ah! disait-il un jour, si j'avais seulement autour de moi douze clercs instruits dans toutes les sciences, comme l'  taient J  r  me et Augustin!" C'  taient ses auteurs pr  f  r  s.—"Quoi! lui r  pondit Alcuin, le Cr  ateur n'a fait que deux hommes semblables    ceux-l  , et vous en voulez une douzaine!"

Ce v  u de Charles montre quelle tendance   lev  e il pr  tendait donner aux   tudes.

Une des r  formes qui le pr  occup  rent le plus, fut celle du plain chant. Nous, qui nous rappelons les d  bats qu'a provoqu  s, sous le pape Pie IX, la diff  rence des usages liturgiques, et qui savons bien au prix de quels efforts l'abrogation des coutumes locales a   t   partout obtenue, nous ne lisons pas sans int  r  t ce qui s'est pass   au VIII   si  cle.

   cette   poque, toutes les   glises observaient des rites particuliers. En l'ann  e 787, pendant les f  tes de P  ques, une vive dispute s'  leva devant le roi, entre les chantes romains et les chantes gaulois de sa chapelle. Les gaulois vantaient l'excellence de leur m  thode,

les Romains s'emportaient contre eux, déclarant qu'ils avaient altéré toutes les anciennes pratiques, tandis qu'on suivait fidèlement à Rome les règles dictées par saint Grégoire. Comme leur querelle ne finissait pas, raconte Éginhard, Charles dit à ses chantes : "Où faut-il, à votre jugement, aller chercher l'eau la plus pure, à la source, ou au ruisseau ? — A la source, disent-ils d'une seule voix. — Retournez donc, répliqua Charlemagne, à la source de saint Grégoire ; car il est manifeste que, les uns ou les autres, vous avez corrompu le chant ecclésiastique." Là-dessus, il envoya demander au Pape des clercs disciplinés à la bonne école, et capables de former des élèves. Ainsi fut opérée, suivant le moine d'Angoulême, la grande réforme du plain-chant, dans toutes les églises de l'empire, mais tel n'est pas le récit du moine de Saint-Gall. B. de F.

(A Continuer)

CUEILLETES.

— Dr. P. Létourneau 79 et sa femme étaient en visite à Bourbonnais la semaine dernière.

— Rév. Alfred Martel est maintenant à Coblenz, Prusse, et pense de passer de nouveau en Espagne pour sa santé.

— RR. PP. Paradis et Legris visitaient Malte le 23 Avril et devaient partir le lendemain pour se rendre en Egypte.

— Des élèves préparent une séance dont le but est de garnir une bourse pour le Rév. P. Beaudoin qui représentera la communauté au prochain chapitre. Les élèves sont puissamment secondés par les Dames et les Demoiselles de la paroisse qui, comme à l'ordinaire, couronneront de succès cette belle œuvre.

ISOLA DOMA.

A quelques pas du modeste village de R** à l'endroit où les eaux jaunissantes de la rivière à la G* décrivent une courbe, court une riante montagne, toute verte au printemps, tout odorante au mois de Mai. Si peu curieux que l'on soit d'examiner les sites pittoresques, les vallées qui s'étendent fraîches et fleuries sous les yeux, les rochers qui parfois s'élèvent menaçants dans les airs, on n'est pas sans remarquer *Isola-Doma*, site enchanteur, si suave de beautés naturelles.

Souvent en ce lieu, assis sur un lit de mousse, au murmure d'un filet d'eau tombant des parvis de la montagne, j'aime à rêver au bonheur ; là j'effeuille les jours de ma vie, et je me nourris des souvenirs des plus beaux jours de mon printemps. C'est vers cette place tant aimée, qu'hier encore, je dirigeais mes pas, ayant sous le bras les sublimes folies de l'immortel chantre de la

Grèce. C'était par une belle après-midi de printemps ; quelques feuilles déjà étalaient leur verdure ; les bourgeons à demi-éclos s'élançaient fièrement de leurs coques dorées et un vent doux et vivifiant semblait ranimer la nature."

Arrivé, je m'assis sur la verte pelouse, sous un pin balançant dans les cieux sa pyramide verdoyante. Après avoir lu quelques pages, je promenai mes regards sur les lieux qui m'environnaient. Pas un nuage sur l'azur du ciel, pas une tache sur cet immense pavillon bleu ; le soleil brillant et splendide jetait ses feux brûlants dans les intestines des branches, et ses rayons dorés se brisaient sur le sable en mille formes étincelantes.

Une source, sortant d'un roc mousseux, descendait de la montagne en flots de cristal, tantôt se jetant écumante contre des rochers gigantesques ; tantôt reprenant son cours paisible au milieu des arbustes qui bordent son lit de cailloux ; enfin se brisant en perles d'argent sur une roche où elle se divise en trois ruisseaux limpides, qui vont se perdre dans un large ruisseau aux rives ombragées. Ça et là étaient groupés des massifs d'arbres qui s'élevaient à une grande hauteur et formaient une voûte mobile de leur feuillage naissant ; tandis que d'autres tombant de vétusté ne présentaient plus que des troncs mutilés ou quelques branches envieuses qui semblaient défier encore les ouragans.

Dans les grasses campagnes les laboureurs déposaient dans le sein des riches guérets leurs plus chères espérances, plus loin paissaient des vaches paisibles et de blancs agneaux. Sur la rivière de gais ramaux se balançaient mollement sur des barques flottantes, d'autres fendaient d'un cours heureux les riantes campagnes en faisant retentir l'air de leurs (doux) chants cadencés ; et près de moi de nombreux oiseaux me charmaient par la suavité toute céleste de leurs mélodies. Absorbé par la contemplation de ce ravissant spectacle, la nuit au front chargé d'étoiles, vint me surprendre. Le soleil, venait de se coucher : un bandeau de pourpre nuancé d'or, marquait encore sa trace radieuse à l'horizon lointain des Laurentides.

L'éclat du jour mourant remplissait d'une suave et mystérieuse beauté ce paysage solitaire ; un majestueux silence régnait dans le vallon, le vent du soir se jouait dans la cime des arbres et le bruit harmonieux de leur feuillage se perdait dans les airs avec le murmure des blanches eaux de la sonore cascade ; tout dans ce délicieux endroit concourait à enchanter les regards et à émouvoir le cœur. Dans un transport subit d'amour j'entonnai avec les petits oiseaux, qui soupiraient leurs derniers chants, un hymne de reconnaissance au divin créateur de toute chose. Après avoir satisfait à ce doux besoin de mon cœur, je repris à regret le chemin de ma demeure, me promettant bien de visiter encore ce ravissant paysage.

— Shamrocks 7, Wilmington 6.

— The St. John Baptist Society announces an entertainment for June 4th.

— "Smiling Bud" Carroll was in the box for the Wilmingtons.

— The contest for the Solon Elocution Medal will take place next Wednesday evening and the contest for the Hagan Medal next Saturday.

— What a grand thing to be a student of a *University*.

— Some people only have to write to make fools of themselves.

— "Latham" Condon captured the crowd and worried the Wilmingtons by his coaching.

— The Wilmingtons came and lost, but it was a hard fought battle and very creditable to both sides. It was nip and tuck from start to finish. Both nines were in good trim and played for all there was in it. As it was the first appearance of the home boys this season the game was anxiously watched. The new men showed up to good advantage. Leroux at short, Bissonnette at third both did good work, while Flavin on second played his position creditably. The nine lacks good reliable batters Condon, Bissonnette and Cleary generally hit the ball and Flavin, Lesage and Leroux get in a hit once in a while but cannot be depended upon. The Wilmington club play better ball now than they have played for the last few seasons but Lesage's admirable work in the box was a problem which they could not solve. Carroll their pitcher is a good man and besides striking out eleven men did fine work with the stick. But four hits were made off him; two two baggers and two singles. Cleary and Flavin getting the doubles and Rivard and Lesage each a single. For the visitors Keeley secured three singles, Kane and Carroll each two, Pope and Elliott one apiece, while Flood knocked one that called for three bags. This shows that Lesage was hit harder than Carroll, but he did not allow them to bunch their hits. It was the first game that Lesage had pitched this season and considering this he did remarkably well. The home club sent the visitors to the bat first and retired them in one, two, three order. The Shamrocks in their half brought in three runs. In the second, each side scored one. Third and fourth, blanks for both. Fifth, Shamrocks nothing, Wilmington three, thus tying the score. Sixth, blanks for both. Seventh, Shamrocks two, Wilmingtons nothing. Eighth, blanks. In the ninth the Wilmingtons again tied the score. It began to look like a ten inning game but the Shamrocks in, their half, with two men out secured the winning run. The game throughout was interesting and nicely played. The following is the score by innings and the summary:

Innings	1	2	3	4	5	6	7	8	9
Shamrocks	3	1	0	0	0	0	2	0	1 — 7

Wilmingtons 0 1 0 0 3 0 0 0 2 — 6

Earned runs-Shamrocks, 1; Wilmington, 1; Two base hits- Flavin, Cleary. Three base hit - Flood. Sacrifice hits - Lesage, Condon, Carroll. Stolen bases - Bissonnette, Cleary (2), Condon (3), Carroll (2), Elliot. First base on balls - Elliot. Left on bases - Shamrocks, 4; Wilmingtons, 9. Struck out - By Lesage, 9; by Carroll 11. Hit by pitched ball - Cleary, Smith, Carroll. Time- 2:10. Umpire— Mr. Kraus. Attendance — 463.

— No more "Seven-Dollar-Bills."

— Tony, why is it you stand over on the ball alley so much?

— Ed. Danville K. doesn't only keep lead pencils in his tin box.

— First baseman Frazer has proven himself to be a valuable man both in the field and at the bat.

— Shamrocks against the Hospital nine at Kankakee next Tuesday.

— The Wilmingtons want to try their luck again with the boys. They will be here within a week or two.

— The May Blossoms are now leading the Senior league while the Eagles and Alerts are tie in the Junior organization.

— The leagues are now in good running order. The clubs are all playing fine ball and are drawing good crowds.

— Pitcher Lesage appeared to good advantage in last Sunday's game. He is a fine twister and is as cool as an ice box.

— Jim Sexton denies that he has signed a contract to travel with Barnum as the "living skeleton."

— The Notre Dame University Cadets have refused to accept the challenge extended by our boys for a competitive drill.

— The Junior League wishes to return thanks to Rev. M. A. Dooling for his generous donation.

— Great things are expected from short Stop Leroux in the Shamrocks. He is a good player and must make a good record.

— Philip Boisvert of the Junior League is becoming quite a favorite on account of his elegant ball playing. He is a little "Pansy."

— Bernard O'Connor, late of the Minim League, was last week, signed by the Alerts of the Juniors.

— The Shamrocks play at Wilmingtons a week from Tuesday.

— Rev. E. L. Rivard will officiate at Fairbury tomorrow.

— Peter Bissonnette is playing awful good ball for the Colonels. He is batting and fielding like a professional.

— Thursday, June 12th, is the day for the competitive drill Between the companies of the Battalion for the "Pennant 1890."

— The statue for the dome of the new building has been ordered. It will most probably be placed in position on Commencement Day.

THE MEDALS.

— We are happy to announce, at the decisive moment when competitions are going on, that, owing to the generosity of our friends, there will be a large number of gold medals this year than ever before. The prospect of being decorated with an emblem of excellence in the presence of parents and friends on commencement day should be an incentive to great efforts. A medal is something that forever remains a memorial of duty well-done, a badge of excellence, the trophy of a great college victory. The military medals have already been mentioned in our preceeding issue.

— To-day we would call the student's attention to some of the other medals. The violin medal is donated by Rev. P. A. Sullivan, of St. Patrick's Church, Chicago. The Rev. gentleman has already selected a design which from an artistic standpoint leaves nothing to be desired.

— The Legris Medal for United States History is ordered and will be a gem as it ever is.

— The Chouinard French medal is no. 93 of Feely's New Catalogue which speaks for itself.

— Rev. Bernard Flood of Ottumwa, Iowa, presents the Blair Medal this year. It is a rich piece of workmanship, having very suggestive emblems and an elegant shape.

— Rev. M. J. Marsile C. S. V., will present the Minim Department a very pretty gold medal for excellence. We understand that there are many competitions for this pretty prize. Who'll be the lucky one.

— V. Rev. Deau O'Reilly, of Danville, Ill., presents the medal for Christian Doctrine. It is 644. Feely's Catalogue.

— The Toomy Medal for history is ordered, 643. Feely.

— The O'Reilly French Medal will be forthcoming—a magnificent inducement for English students not only to study French but to excell in it.

— The Griffin Latin Medal will be here in a short time to adorn the best latinist.

— From past years it is known how grand the Foster and Hogan Medals always are. Try hard, ye Quackenbos boys and the Elocutionists!

— There will also be medals for Junior Excellence, Penmanship, Com. Course Excellence, Piano, etc., etc., which we shall notice more fully in our next. Thanks to all generous donors.

WHAT CATHOLICS HAVE DONE FOR SCIENCE. (Continued.)

Benjamin Franklin, the great American philosopher, and Coulomb, a good Catholic, were among the first to cultivate this science. It was Coulomb, however, aided by Ampere, also a fervent Catholic, who reduced it to a system by establishing the fundamental laws of static electricity.

The most useful kind of electricity; namely, Galvanic or Voltaic electricity, receives its name from its discoverers, both of whom were ardent believers of the true Church. It was Catholics who furnished the material and Morse who put together the telegraph, which play, such an important part in commerce to-day.

About this time the electricians began to think of introducing electric light; and machines were being constructed more perfect every day until, Gramme, a Catholic, invented one which has yet to be surpassed. The next great step in electrical science was made in 1859 when the principle of the storage of electricity was discovered by Gaston Planté a Catholic of Brusses. Among other noted electricians must be mentioned the Abbe Caselli, who invented the pan-telegraph which was introduced into practical service in 1865, in both France and Russia.

Leon Foucault, a French Catholic is well worthy of mentioning as it was he, who in 1844 invented the first electric lamp, numbers of which are now used in almost every city of the United States.

There are still a host of Catholic electricians unnamed but we can not name all. However it is only just to mention Nobili, who devised the thermo-electric pile, and Jean Baptiste Biot, who contributed much to the advancement of electrical science.

We will now mention a few of the Catholics so prominent in Chemistry. Much of the phenomena of Nature are referred to Chemistry. Nature is composed of certain elementary bodies or elements. The knowledge of these bodies, of their mutual combinations, are brought about, and of the laws in accordance with which these forces act, constitute chemistry. Chemistry, in some form, was known to many nations of ancient times, but it was not until the appearance of the theory of Stahl, in the 18th century, that it was reduced to a science. This theory, however, was not allowed to remain when Lavoisier, a French Catholic brought forth his views, which have not been materially changed since.

We now notice a great step in chemistry due to the English Quaker, Dalton, who introduced the atomic theory. Among the early chemists may be mentioned the Catholics, Agricola and Van Helmont. Some of the Catholic chemists of later years are Dulong, Petit and lastly Chevreul, who was probably the greatest of modern chemists.

We will now take a brief glance at physiology. This science, which treats of the organs and their functions, was known in very ancient times and has made slow, but constant progress ever since.

Among the ancient masters of this science was Claudius Galen of Pergamus, who lived A. D. 203. For more than a thousand years he was considered the master in this branch.

In the 16th Century however Vesalius, a Catholic professor of Padua proved that Galen's theory was incorrect. Vesalius, with the help of the other Catholic professors, Fallopius and Eustachius are now considered as the founders of modern anatomical science.

It was by the knowledge gained from these Catholics as well as others, that Harvey, a non-catholic, was enabled to discover the circulation of the blood. Harvey's name now ranks among the first in the science of modern anatomy. Many Catholic names however are considered but little inferior to Harvey's, for inst., Spallanzani, who studied the subject of digestion, Malpighi, who discovered the capillary circulation which completed Harvey's theory of the circulation, Santorini and Bichat who made a specialty of the nervous system and many others prominent among whom is the illustrious Mivart. Zoology which treats of the classification and description of animals is properly a branch of physiology. Cuvier is justly regarded as the originator of the modern system of zoology, as it was he, who first conceived and put into a practical form the classification of the animal kingdom based on their natural structure. Cuvier, though a non-Catholic believed firmly and devoutly in a Creator.

From the foregoing we may justly conclude, 1st., that the Catholic Church is not and never has been opposed to science, 2dly., that by becoming a scientist, a Catholic need not abandon his religion, but, on the contrary, that the more profound he becomes in scientific lore the more readily will he perceive that religion and science are not in conflict.

Well, then, may Catholics feel proud of their predecessors in this noble work: well may they determine to push on in the path of science rejoicing that they can look up through Nature to Nature's God.

M. T. Lennartz.

BOOKS AND PERIODICALS.

Boston Musical Herald for May devotes considerable space to "Church Music" A very worthy subject and one on which a great deal can be said. That Sacred Music should have an important place in our services there are few who doubt; but too many have wrong ideas on the subject and would make everything second-

ary to music. The *Herald* has much to interest the musically inclined.

The May number of *Werner's Voice Magazine* is certainly an excellent paper. This worthy journal devotes its space to voice culture and elocution and surely no better exponent could be wished for. "*Lamperti's Vocal Method*"; "Theatrical Dancing and Pantomime;" "Primer of Elocution and Action;" and chapters on "Aesthetic Physical Culture, are among the more interesting articles. Besides there are many fine elocutionary selections. \$1.50 per year. Edgar S. Werner, 28 West 23rd st. N. Y.

One could hardly imagine finer penwork than the beautiful selections which fill the *Penman's Art Journal*. There are samples of every kind of penwork, which are artistic in the highest degree. If the *Journal* does not meet the wants of penmen, professional or amateur we would be at a great loss to account for their tastes. \$1.00 per An. D. T. Ames 202 Broadway st. New York.

We have received from Abbot and Cutter Boston Mass. sample pages of *Collegian Song Book*, which is a collection of solos and quartets designed especially for male voices. Therein we found "Results of Hash-house Board" "Eyen Song," and some *darky* strains on Base Ball. The Book is ready, and will be sent to any address on receipt of the price 50cts.

The Novelist, is one of the little Magazines issued by the Alden Book Co. "A Sea Island Romance," begun in the Jan. number ends in the April issue. This same story published in book form costs 60cts, while the *Novelist* costs only 25cts. for a whole year. Alden Book Co. 393 Pearl St. N. Y. 242 Wabash Ave. Chicago.

The Traveller published monthly by Alden Book Co. furnishes its readers many choice accounts of travel and adventure. The April issue contains the opening chapters of Stanley's "Emin Pasha Expedition" by A. J. Wauters chief editor of the *Movement Geographique*, Brussels. The cheapest edition of this great work is \$2.00. The history will be completed in the July number and the yearly subscription is 25cts.

EXCHANGES

We have been favored of late with some new acquaintances, which is a sign that College Journalism is no longer an experiment but seems in fact a necessity.

The Highlander, plump and hearty, hails from the balmy regions of Denver, Col. The April number has many good articles, in particular one on "Our Nation." The writer sees much to lament in our country, especially in the unequal distribution of wealth. There is surely something to apprehend from this evil, and we can hardly accuse the writer of pessimism.

The Sentinel hails from the land of Daniel Boone. It

is military to some extent. We rather like you for that friend, since we indulge in the science ourselves. But the people of St. Marys are literary also, as we judge from some choice things we read in the *Sentinel*. "Patriotism" has some of the spirit we might expect from one drinking in the free air of old Kentucky, not to speak of—well we shall always welcome you but we warn you to be more careful of Military terms than some of our other exchanges are.

The Atlantis is also an exponent of blue grassian ideas. It comes from Richmond. "Woman's Sphere" the leading article devotes considerable space to the exposition of that all-important question. Parts of this article seem terribly sermon like, in fact we think it was the intention of the writer to give us a sermon. "*Fiat Justitia, Ruat Caelum*," is not a bad subject to lecture on. We followed the writer through the "gloomy corridors of ages," went out through the "gate of history" and found ourselves in the "Cemetery of nations." We there listened to the lecturer speechify over the grave of Assyria;

then we endured a harangue concerning Persia and as nothing *ruat* so far, we went to Rome's tombstone. Then we must have got out of the grave-yard because France and America then suffered attacks from the lecturer. We are really puzzled at this so-called lecture because we can't make up our minds whether it is a humorous article or not. If it is intended for a funny article the writer has a deep wit. It's funny anyhow.

The Academician is a bran new thing, which took its rise in Pulaski, N. Y. It's an experiment if we can believe the editors. We always feel like encouraging the weak and lending every aid we can to those just starting out in life. This is the way we feel towards the *Academician*. We felt a little hurt however to see such a venerable anecdote as "Franklin's Toast" sporting itself so gayly in the Virgin Columns of the young *Academician*. We do feel sad to see rude hands break into the hallowed tombs of the past and disturb the treasured dust of ages. Don't do it boys or your *experiment* will be drowned in its own tears.

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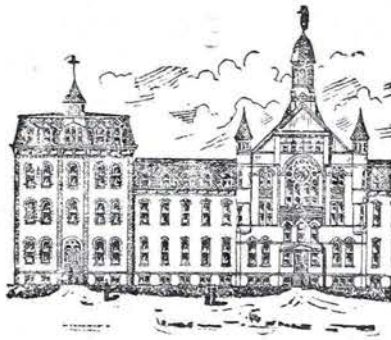
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