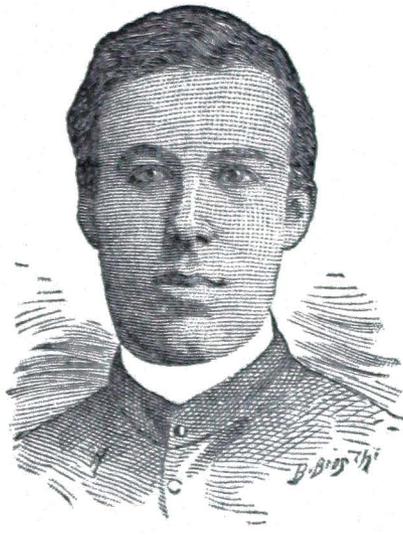


St. Viateur's College Journal.

MEMORIAL YEAR.



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ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VI

BOURBONNAIS GROVE, ILL. SATURDAY, Nov. 17th., 1888.

No 6

ST. VIATEUR'S COLLEGE JOURNAL.

**PUBLISHED SEMI-MONTHLY,
BY THE STUDENTS.**

EDITORS.

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

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All students of the College are invited to send contributions of matter for the JOURNAL.

All communications should be addressed "St. Viateur's College Journal," Bourbonnais Grove, Kankakee Co., Ill.

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EDITORIALS.

IN OUR FOREGOING ARTICLES, we mentioned the utility and importance of cultivating a taste for useful reading. Now the query is what are we to read, and what is it that we should not read?

THIS IS A QUESTION OF GREAT IMPORT, and one which we would cheerfully treat at length. In no way, do we wish to curtail the rights of the student, nor debar him from the means of obtaining all necessary and useful lore. But we deem it prudent, to make a few remarks, respecting why the student comes to College, and what is the most important consideration, for him, while there.

THE STUDENT ENTERS COLLEGE, fully convinced that, his education is not complete. He feels that there are many things which he knows,

and he is mindful that, there are many others, of which, he hopes to obtain a thorough knowledge. If he keeps this idea constantly before him, and considers the utility of spending his time in the most profitable manner, it is hardly probable that he will not attain his end.



USUALLY, the student has an ardent desire for reading the daily news-paper or dime novel. If access to these is denied him, he is apt to think that his rights are tampered with, his means of acquiring information unwisely and unjustly diminished. By him the daily paper and dime novel are often more highly appreciated, than a letter from his parent or guardian.



NO DOUBT, he could intelligently read these periodicals, before coming to College. Hence it was not for this purpose, that he left parents, friends, relations, and society, to go to College. Then for what? To store his mind with principles and facts, which are not found in the literature we have mentioned. Now he has embarked among men that, have spent years in search of knowledge, men that have a keen insight into the signs of the times, men that will point out to him, the questions which are likely to be of great moment, in the future history of our country. Men that are convinced that, the skill requisite to uphold or combat these issues is not to be obtained from the novel or the press; but that it is to be found in a deeper and more intelligent study of the ultimate reason of things. And these are the men that deem it not only necessary, but in perfect conformity with reason, that the student should be willing to forego, whatever averts his mind from deep and critical study. Men, eminent in science, religion and politics, do not approve of this method for producing an apt, a profound, and brilliant scholar.

COMMERCIAL COURSE.

Gold Medal for Excellence awarded to Arthur Fortin.

First Silver Medal.....W. Barret.

Second Silver "L. Drolet.

Third Silver "J. Laurie.

Distinguished.— Frank Enters, G. Smith, O. Bernard, F. Moody, J. Duffy, E. Dillon, Geo. Granger, J. Gallet, F. Woodward, W. Woodward, W. Shea, Justin Ricou, D. Ricou, Arthur Rivard.

SENIOR DEPARTMENT.

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Gold Medal equally deserved by O. Bernard, M. Kopf, G. Smith, B. Smith, Dan Shea, W. Woodward, F. Woodward, A. Cyrier, G. Dooly, R. Brennan, Drawn by M. Koff.

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EXCHANGES.

We welcome again to our midst *The University Reporter*. Its initial number is replete with good sensible matter and if we judge from this beginning we may expect a very select paper. The exchange column is a pleasing department and speaks of good management; the Ed. will no doubt redeem his promise, making it a prominent feature of the *Monthly*.

The chief feature of the *Illini*, is its editorial department and in this it excels all its contemporaries. In these we find treated, not subjects pertaining strictly to College life, but live topics: issues which are of practical utility to all, and which furnish food to the various minds of which a College is made up. In the editorials we find marked the character of a paper; in this also lies its strength or weakness, and consequently on the power and standard of its teachings will depend its success as an educator. The *Illini* is alive to this necessity

and the paper bespeaks the results of its labors in this respect.

Well really we are delighted to see the *University Reporter* come in with a new head, and that no ordinary one either. You look fifty per cent better and other changes to which we are sure you are not blind would still further improve your appearance. The *Reporter* is well supported if we consider the fact that more than one fourth is made up of advertisements. By the way we notice on page two, a little ad. which we believe is not an appropriate one for a College Journal. It would look much better in a daily, though such snide things cannot ornament any sheet on which they appear.

The *Sunbeam* has once more cast a ray of light upon us. To us at first sight it seemed the same *beam* as of old. But oh! when we heard the pitiful moan sent up by the poor forsaken editor we were compelled to utter the only groan we had in stock. Why do you mourn oh *Sunbeam*? Surely not for want of editors. Your number seems sufficient. To seek pity is it? Well your sorrow filled one page for your first issue any how and that is a point gained. "Dinah Ninlock Craig" is a good article, lengthy, but somewhat loosely strung. In tracing the simple life of this famous author, the writer strikes a comparison between Mrs. Craig and Miss Willard. Both are shown in their desire of helping mankind generally and their own sex in particular. Let us see to whom most admiration can be given. Both says the writer were of different dispositions surrounded by different influences. "Miss Ninlock was of a retiring nature, dwelling in home as her sufficient kingdom and possessed by a rare comprehension of the nobility and importance of her duties as its queen." What a charming picture is here painted of woman in her own sphere, which she fills so well and where her influence is destined to give forth its choicest fruits. On the contrary Miss Willard as the writer continues, is by her public position "the subject alike of human eulogy and condemnation;" and we may add without any assurance that her difficult labors will ever bring about lasting changes or sufficiently repay the hard work of this well meaning lady. We may conclude that woman will do most for mankind in the position God destined for her, "Queen of home," and not in the more public places for which she is not fitted and where her efforts will neither be effectual nor appreciated.

The Kansas Catholic which has, for a long time, labored under difficulties, is now by the generosity of its friends, on the way to success. We rejoice at its good fortune and feel sure the able management under which it is placed will render it a power for good in the growing West.

the freshness of youth, and gradually to the beauty and splendor of full manhood such as we behold her now.

It is then from that prodigy of ancient magnificence and grandeur, apparently dead, buried, and broken beneath its own weight when it fell supine to earth, that this grand institution of our Republic has, brilliant as a star, revived and raised the honors of the human race. It is natural then for it to be great with such a basis of truth as it has to stand upon and examples to follow the unhappy blunders—happy for it—of by-gone nations and what best they had to govern themselves. Therefore the barbarians thought to annihilate everything that belonged to Rome and the world of splendor, when they were the blocks of marble from the brows of its proud monuments—the palaces of the Cæsars, the temples of the gods, and the sublime senate house where a. l the wisdom of that time assembled. Very little were they conscious that they were only preparing the materials for far superior constructions than those they were destroying; such also was their force combined with that of the Romans themselves to destroy the newly born Catholicity.

But the fact that the Romans made it their daily duty to persecute Christianity, proves the veracity of it; proves that where vice reigns supreme virtue vies with it; proves likewise that the nation allows it to flourish, as well as all other creeds, has greater wisdom and that its government give an almost unlimited liberty to the citizens. Where under the sun is the people that has, or now does enjoy such freedom? The Romans, in their highest understanding of republicanism, allowed only a part of their citizens to have a share in the government: those as we are told, were the patricians, or those who possessed a share of the sacred territory of the city, which had been surveyed and marked out by the god Terminus. Hence the great plebian houses often richer and nobler than the patricians, were excluded from the honors of the state, because they were not tenants of any portion of the sacred territory; but were they free from the wars and woes suffered to defend the government and state? You would logically think so. But we know that it was the contrary—they were often obliged to bear all the burdens, furnish all the soldiers for the army, though they were adopted citizens as those of America. But with what difference! A foreigner admitted here, is given an equal right as the American sons in choosing the rulers of the land.

Then I say that a government giving such rights to the people must have in view their happiness—a happiness as perfect as can be desired on this cold earth of ours. What does man want but to do, now and then, as he pleases? Human nature desires its law to be re-

spected sometimes—and it is but right! God Himself has made the heart of man, therefore knows its needs, which He taught as it were, to America. The Republic was established only after having weighed in the Scale of Justice, what would give this sought for happiness to the people. Then it was agreed upon that God had given man free will, *the government must give him* the advantage to exercise *this* free will. Hence our boundless freedom and liberty.

O busy American! Stop for a moment on your course, and think on Him who freed you from the iron yoke of a foreign power, think at the same time, what a curse it would have been for the nation; think on Washington, the illustrious father of our country, and his dark, dreary, bleak winter at Valley Forge, there to gain for us freedom and our Republic, he wept as he implored God's just assistance, we too, *owe* him a boundless debt of gratitude for having granted to Washington, and preserved for us and our children, our liberty. Let us be grateful to Him and be grateful American!

STREET MUSICIANS.

The American people love music, and as there are all classes of society they utilize all grades of music from Wagner's Triology to the modern "He's all right" campaign whistle. When the poet said that "music hath charms to soothe the savage beast and soften rocks," it was of the former stamp that he was speaking. I doubt very much if the rhymster ever heard the *elevated tone* of some of our Bohemian Bands or our "all the popular airs hand-organs." Unhappily, or happily, he was an Englishman and lived many years before our street music, such as is in vogue to-day, became popular. If it were otherwise he might have changed his mind and our literature might have been minus one of its jewels and some lunatic asylum plus another maniac.

The sweet flow of melodic harmony (pardon the expression, we use it because its bad to repeat) which lets its self loose on the morning air of some of our moderate sized cities, has become more or less a national characteristic. Seldom outside of America do you find the six-instrument Dutch band piping their chestnuts in the muddy gutters. It's American, ye know! Yet extremely interesting to take cognizance of, (if not to listen to). Who is that doubled up behind that green box near that cellar door there? That is an organ grinder. You are expected to drop a penny, two, or a nickle into his cup, for poor fellow he is a "blind-man." But business is business. It's too tiresome to sit cramped up behind an organ two days in succession, so do

not be surprised to be accosted by this self-same individual to-morrow in the park, not blind but bearing around his neck the sign "Help the old soldier." It's to blind you this time.

We often find rare artistic studies in the persons of some of these wandering musicians, especially in the East. Here are landed directly a number of Italian peasants. Rigged in their divers-coloured costumes, their complexion a rich olive. A more picturesque figure one can scarcely imagine than one of these maidens standing on the curb-stone playing an accordion. They are wonderfully graceful in their movements and they usually pose with a slight inclination of the head, looking perhaps for a benificent hand to appear at the window above.

But the Italian men are as common-place and ungainly as their sisters are unique and attractive. They generally dress like our "old reliable tramp." But the music they discourse is far ahead of any other heard in our streets as made by beggars. They are commonly found in groups of three, playing on a flute, harp and violin. Besides being of a grade far above any other, their music is executed better and on more melodious instruments.

But of all excruciatingly detestable annoyances (even these words don't half express it) the hand-organ fiend with the monkey carries off the palm,—likewise he carries off a large proportion of our superfluous "cuss-words" and a small percentage of a nickle. His organ is sure to contain the very oldest of the old, arranged as the very longest of the long. One piece, "The Last Rose of Summer" for instance, and the monkey, will constitute a repertoire. Sometimes a rare treat will come in the shape of two selections (selector R. I. P.), the aforesaid "Last R. " with the addition of "Home Sweet Home" and ten variations. Concerts of this character are generally given a transient audience. However we frequently see the "dago" and his monkey off among the residences playing to a crowd of perhaps a dozen juvenile Americans, with their hands clasped behind their backs and their little mouths agap, who watch with the greatest satisfaction the antics of the monkey on a gate-post, ringing a door-bell, or offering his cup to one of them. When the organist has finished, he pleads in broken English, "Giva de monk a pen." If the pennies are forthcoming he will remain for another tune, if not, he gives the monk's rope a pull and with his pet on his shoulder moves to another row of houses. But the same crowd generally follows for two or three blocks, and if they drop off their places are soon filled by other children.

There are many other classes of common musicians found on our streets but those I have mentioned are

the real "characters." They play and play all day long with nobody to listen to their discordant melodies, yet out of the stray pennies that find their way to their cups and caps they pick out enough at nightfall to buy a few meagre rations. So from day to day they manage to keep body and soul together and hide themselves under a few rags, while they spend their hour upon the stage of life.

LOCALS.

- "Bet ye!"
- Did you vote?
- Hello, Jack Frost!
- Hurrah for our side!
- How long till Christmas?
- Do you like the way it came out?
- Keep hands out of pockets, Cadets!
- We propose Dan as a tip-top Sam Weller.
- Who is the fa'-boy of the "Pickwick Club"?
- Are you a *desert er* or a *soup-er* since the election?
- The first stones have arrived for the Roy Memorial Chapel!
- Father Moysant and Robt. Pratt each went home last week to vote.
- St. Cecilia's Day on next Thursday. Give us some good music, boys.
- Are we not to have a lecture course during this coming winter season?
- Steve forgets that the command is "head and eyes to the front" when he gets in the refectory.
- It appears that Dick called Maher an idolator he only meant that he was continually idle!
- "Senator G." has turned out a full-blooded politician. Everything went his way but the election.
- No doubt Mal. wished the proverbial "slip 'twixt the cup and the lip" had occurred the time he got dosed.
- "Free Bottles and Free Milk" was Denis' platform but he was defeated owing to Stafford monopolising both.
- Gus has finished "Is Life Worth Living?" and has come to the conclusion that it is under certain circumstances.
- "Ghost" Rowland believes in a reduction of the tariff. This accounts for the fall of wool, which goes to make coats, the other day.
- A junior recently on receiving the photograph of a friend, exclaimed "Oh, that picture makes him look so deliniated!"—he meant *lean*.
- Although much has already been achieved by the Art class in the past two weeks, the only picture of *major* importance was a very excellent portrait by V. L.
- Our kind Prefect, Fr. Dooling, realized that if boys can't vote they can talk politics, hence we are in-

LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. II.

BOURBONNAIS, ILL. Samedi, Nov. 17, 1888.

No 16.

EN MER.

En mer, je ne verrai, disais-je, que l'azur
Des vagues et du ciel: quelle monotonie!

Mais un visage pur.

Une joue où la rose au blanc lis est unie.

Comme aux jardin d'Assur.

C'est encor. doux mystère!

Une fleur de la terre.

Souvent la brise apporte un chant mélodieux,
De frais éclats de rire, et je me crois à l'ombre

Des bocages joyeux.

Le flot soudain se tait; l'entrepont est moins som-

Je rêve radieux

[bre:]

Aux trilles des fauvettes

Egayant leurs retraites.

La lune et le soleil, loin des tristes tombeaux,
Sortent du gouffre amer dont ils dorent l'écume

Que plus purs et plus beaux;

Les étoiles, perçant l'épais voile de brume,

Sont les mêmes flambeaux

Dont l'éclair illumine,

Sous l'arbre, ma chaumine.

Vous qui m'accompagnez, chastes oiseaux des mers,
N'êtes-vous pas l'essaim des aimantes pensées

De ceux qui me sont chers?

Ce sont leurs souvenirs, fidèles fiancées,

Qui vont braver les airs,

Pour me suivre sur l'onde

Jusqu'au delà du monde.

Et toi, gai papillon, comme un doux messenger,
Tu m'arrives de loin? Es-tu le premier signe

D'un pays étranger?

Accours-tu m'apporter sur tes ailes de cygne

Des parfums d'oranger,

Ou sur la fleur puisée

La goutte de rosée.

Un mat où le drapeau nous semble s'attacher,
Une voile qui couvre à l'ombre de son aile

Comme moi le nocher,
Ah! tout ce qui m'abrite et sous mes pieds chan-
C'est le toit, le clocher [celle.]
Où va ma rêverie.
C'est presque la patrie!

M**

LE JANSENISME.

C'est toujours avec peine qu'en parcourant la Hollande on trouve comme perdue ci et là une pauvre église Janséniste abandonnée du ciel et de la terre! Cette "branche séparée du tronc" se meurt évidemment malgré la prétention dont elle a hérité de ses fondateurs de *s'en tenir à la vérité*. Elle apprend par sa propre expérience à quel résultat peut conduire la pernicieuse doctrine de l'*Augustinus* dont le résumé en cinq propositions par Nicolas Cornet de Navarre a été si formellement condamné par le pape Innocent X en 1653, je crois, (Ah! ça, ne vous effrayez pas de mes phrases interminables. Vous savez que c'était le *style Janséniste* et comme il s'agit d'eux, mon excuse est toute trouvée.) Ces bons jansénistes donc qui se plaisent tant à distinguer la *question de droit*, se trouvent actuellement fort *étreintés de fait*! Voici d'ailleurs où en sont les choses. Leurs trois prétendus évêques dont l'un a Utrecht, l'autre à Bois-le-Duc et le troisième dans la lune n'ont ensemble pour tout clergé qu'une centaine de prêtres ou ministres. Le nombre des ouailles annonce de son côté que "la moisson est *petite*, mais les ouvriers nombreux," puisque seulement 3000 âmes environ, et d'une ferveur plus ou moins douteuse, suivent ces propagateurs du *Chapelet secret*! Pour une doctrine prêchée depuis 240 ans au moins, il faut convenir que ce décroissement continu n'est guère en faveur d'une secte dont l'un des promoteurs les plus ardents (Saint Cyran) prétendait "lire en Dieu qui est la vérité." Ces dernières paroles veulent dire que *mon homme* cherchait dans ses méditations à confirmer son esprit dans ses chimères, vû que tous les moyens de succès étaient bons; la chaire, les livres, l'argent la cabale et surtout l'hypocrisie. Aujourd'hui la fureur

se passe à mesure que les uns découvrent la vérité et que les autres s'effacent, cependant l'entêtement conduisant l'homme à bien des choses, l'on trouve toujours moyen de remplacer les chefs aussitôt que la mort les enlève. Le sujet est d'abord choisi, puis comme on veut être de l'Eglise et sans l'écouter *de fait*, le nom du nouvel élu est, *dit-on*, envoyé à Rome qui répond invariablement en rappelant l'excommunication déjà lancée, et *de droit!* Enfin l'on s'arroge le pouvoir de consacrer *quand même* l'individu présenté et, lorsque les circonstances l'exigent, au moyen d'un non-évêque pour troisième assistant. Qu'est-ce que cela fait puisque d'après Saint Cyran, "les évêques sont égaux au Pape, et les simples prêtres aux évêques!!"

Néanmoins si le Jansénisme commencé avec tant d'ardeur par Jansen, Duvergier, Arnault etc., n'est presque plus rien comme secte, il n'en a pas moins porté ses ravages surtout en France et en Belgique. (Ceci s'explique par la nationalité des deux premiers fondateurs: Jansen était flamand et Duvergier était un basque) Car vous savez que ses ouvrages d'une spiritualité sévère, outrée, trachante, contraire aux enseignements de l'Eglise, ont séduit beaucoup d'âmes sans défiance, et cela dans tous les rangs de la société. En outre les négligents y trouvaient une excuse à leur éloignement coupable des sacrements et les fervents s'y formaient à la tiédeur, en apprenant à se priver du meilleur soutien de la vertu, la communion. C'est encore aux funestes effets du Jansénisme mal étouffé que l'on attribue généralement en Europe l'infidélité actuelle de la France. Je dis mal étouffé parceque les partisans de la secte subissaient la condamnation sans conviction et purement à l'extérieur. En continuant à se passer des sacrements les âmes sont affaiblies, puis, comme conséquence naturelle, est venue l'indifférence pour la messe, l'observation du Dimanche et de toutes les pratiques religieuses en général. Ensuite, chacun sentant un besoin de règles morales, c-à-d. de religion au moins naturelle, l'on est tombé peu à peu dans le rationalisme, et l'athéisme. Vous savez que c'était pourtant au déisme que voulaient conduire les instigateurs du Jansénisme. L'assemblée secrète tenue à Bourg-Fontaine, en 1621, le prouve irréfutablement, mais la pente devint tellement glissante que d'étape en étape l'on en est arrivé à rien, aidé que l'on fut grandement par la franc-maçonnerie. Et voilà que tout le monde répète, comme ce bon français que j'ai rencontré: "La France est empoisonnée de la tête au pieds." Ainsi vous voyez que l'abbé Fuset avait raison de dire que "le Jansénisme a détaché le cœur de la France Catholique du cœur de Jésus-Christ vivant dans le Sacrement de son amour. La terrible parole du Maître s'est alors accomplie "*Si quelqu'un ne de-*

meure pas en moi.....il se dessèchera" etc. Cependant, d'après Mgr. Fevre, Paray-le-Monial a offert une planche de salut en posant la dévotion au Sacré-Cœur de Jésus et la communion fréquente comme contre-poids du *respectueux éloignement des sacrements* introduit par le Jansénisme. Aussi la secte a-t-elle rugi "sicut leo rugiens," démontrant une fois de plus qu'elle ne *démord* pas de sa vieille opposition aux enseignements de l'Eglise qui peut approuver *de droit*, mais qu'eux, les Jansénistes, peuvent repousser *de fait* Bref, on voit clairement et depuis son origine, que le Jansénisme, comme toutes les dissidences, n'est qu'une œuvre humaine. Une dame disait, dans le temps, que la mission entreprise par la secte de vouloir réformer les pratiques universellement reçues dans l'église *devait être fausse* parcequ'elle n'avait aucune délégation de Rome. En effet cette mission a tellement faussé les idées de ceux qui ont cru pouvoir en adopter les maximes qu'elles se reflètent dans la littérature et même dans les beaux arts. Dès le commencement Pascal y a mis ses *petites lettres* et Boileau sa poésie, puis les peintres *raccourcissent tellement les bras de la croix qu'il n'en reste presque plus!* . . .

Je m'oublie en vous entretenant d'une page d'histoire que vous savez comme aucun. J'ajouterai toutefois un mot sur le crucifix Janséniste, c'est que, si les mains du Seigneur ont été fixés avant les pieds, (opinion générale) et que les trous des clous étaient trop éloignés pour la longueur de ses bras, il faut une forte dose de *vertue respectueuse* pour songer à placer les deux mains presque ensemble au-dessus de la tête! A la rigueur, le crucifiement peut être diversement représenté puisque les quatre Evangélistes se bornent à dire que les Juifs "le crucifièrent," Mais les Jansénistes tiennent à leur mode pour signifier que *le Christ n'est pas mort pour tout le monde!* Jésus mourant sur la croix, les bras étendu pour nous recevoir" est un symbole trop opposé à leur doctrine pour être adopté.

Comme les novateurs prêchaient à leur débût que le Catholicisme d'alors n'était plus la vraie religion depuis 600 ans, elle avait donc cessé d'être vraie, à leur dire, depuis 1021, puisqu'ils annonçaient cela en 1621. Une petite promenade à Halbertstade en Prusse leur aiderait à rectifier cette accusation gratuite. On trouve en effet au trésor de la cathédrale de cette ville un plat en or massif de 18 pouces de diamètre et qui pourrait leur être utile comme *plat de circonstance!* Ce plat servait autrefois pour l'offrande du pain à l'église de Byzance. Le tour en est richement gravé et orné de bustes en relief, tandis qu'au centre se trouvent les principaux personnages du Calvaire: Jésus, Marie et St. Jean. Ce dessin est aussi en relief et représente les bras du Christ *en ligne horizontale* et tellement étirés

qu'ils en perdent les proportions. Le plat d'or de Halberstadt dont la description mériterait une correspondance particulière a été pris à Byzance en 800. Il se trouvent conséquemment antérieur de 221 ans la date voulue par le Jansénisme pour revoir la vraie religion. Eh bien! qu'ils comparent donc leur crucifix avec celui du plat de Byzance, et ils verront par ce simple exemple si l'Eglise Romaine a beaucoup changé, même dans ces petits détails ou bien si ce sont eux qui innovent.

Assez sur ce sujet en ajoutant pour terminer que le tombeau de Jansénius était à Ypres dans l'église St. Martin. Vn le scandale causé par ses adeptes, qui y venaient comme en pèlerinage pour prier sur la tombe de leur fondateur, on leur a permis d'enlever ses restes. Une pierre d'environ 18 pouces carré désigne l'endroit où il avait été d'abord inhumé. Une petite croix au centre de la pierre, et à chaque coin, l'un des chiffres de l'année de son décès c-a-d 1 et 6 au haut, et 3 et 8 au bas, voilà toute l'épithape. J'ai lu qu'il mourut le 6 mai 1638, après avoir été sacré le 18 octobre 1636. L'on a rait pu ajouter qu'il trépassa catholique de nom, excommunié de droit comme hérétique de fait!!!

CUEILLETES.

- Mois des morts.
- Non! c'est encore l'été: quel beau soleil nous avons!
- A. Bertrand '84 de Muskegon, Mich. nous a fait une courte visite: il est on ne peut mieux ainsi que son père
- Mr. Eloi Bergeron, l'un des plus vieux citoyens de Bourbonnais est décédé le 13 de ce mois. Il était le grand père du Rev. A. Bergeron et des Docteurs Bergeron. Nos sincères condoléances à la famille.
- La nouvelle chapelle du collège sera en forme de rotonde avec une voûte consistant en un immense dôme à trois étages. Mr. Greg. Vigeant est actuellement à faire les plans de ce monument élevé à la mémoire du regretté P. Roy par la reconnaissance des anciens élèves.

LA CONSCIENCE.

imitée de V. Hugo

Cain n'eut pas plutôt tué son frère que de cuisants remords le torturèrent. A quel bonheur peut s'attendre un meurtrier sur cette froide terre où le juste trouve à peine un moment de repos?

Quel rêve pouvait se bercer dans un crâne ensanglanté par un crime aussi noir? y avait-il place pour le repentir? Non! une seule pensée le remplissait: c'était de fuir la vue de Dieu. Vain espoir!

Un œil perçant le suit toujours. «N'ose fuir, Cain»

dit-il à ses fils, "ce lieu qui est à jamais maudit pour nous." Quoique la tempête gronde et remplisse le ciel de ses sifflements aigus, sans retard, ils se mettent en route.

Toute la journée, ils marchent, ils courent; le soir les amène au pieds d'une haute montagne: elle semblait offrir un asile sûr pour la nuit. "Arrêtons nous ici," dit Tsilla, blonde enfant et fraîche comme la rose, et pour nous reposer, couchons-nous sur la terre."

La conscience chargée de sombres souvenirs, le cœur glacé de peur, et quoique mourant de fatigue, Cain ne put goûter un moment de sommeil. L'œil était toujours là. "Partons," dit-il, "quittons cette terre inhospitalière." Ils marchèrent trente jours et trente nuits sans donner à leur corps un instant de repos.

Arrivés au bord de la mer, ils firent halte. Ici, Cain pensa que l'œil céleste ne pourrait l'atteindre, mais hélas! il le regardait encore.

"Mes enfants," dit Cain, comme un homme à qui sourit l'espoir—"nous construirons une ville si énorme, des murs de bronze dont les tours toucheront les nues: rien n'y pourra pénétrer; au centre la citadelle sera ma demeure."

On applaudit à l'idée de Cain, le père des meurtriers. Les matériaux s'entassent sur la place, l'air retentit des coups vigoureux des ouvriers qui battent le fer.

Lorsque la ville, les tours, la citadelle furent achevées, tout avait l'aspect sombre de l'enfer; on grava sur les murs: Défense à Dieu d'y entrer. Cain s'enfonça dans la citadelle, derrière les murs de bronze, et Tsilla lui demanda d'une voix tremblante: "Mon père, l'œil te voit-il encore?" Cain répondit: "hélas! il m'a suivi jusqu'ici."

"O père que ferons-nous pour toi?" s'écrièrent Henoc et Jabl, enfants de Cain, "Je vais aller sous terre où je ne verrai rien. Que l'on me creuse une fosse profonde." Mais quand il y fut descendu, l'œil perceait les ténèbres de la tombe et menaçait Cain. Qu'il est difficile d'échapper aux remords de la conscience et comme l'œil de Dieu pénètre partout!

Belles Lettres.

NOTES LITTÉRAIRES.

Mr. Jos. Tassé publiera avant longtemps la biographie et les discours de sir George Cartier. M. Beaugrand, qui a donné dans ces derniers temps *Le vieux Montréal*, *Les Mélanges* et une deuxième édition de *Jeanne la fileuse*, est à mettre la dernière main à un roman historique qui peint les mœurs canadiennes au commencement du XVIIIe siècle. L'ouvrage depuis longtemps attendu de M. l'abbé Gosselin, *Vie de Mar de Laval*, serait à la veille de paraître.

Mr. Rameau de Saint Père, l'auteur de *La France, aux Colonies*, visite actuellement le Canada et est l'objet de continuelles ovations: elles sont bien méritées, car c'est lui qui nous a fait connaître à l'ancienne Mère Patrie, après un siècle d'oubli.

Sur une des voies les plus aristocratiques de Rome, on a élevé un superbe édifice qui pourra donner l'hospitalité à près de soixante ecclésiastiques. On en ouvrira les portes par une solennité très brillante, le 11 novembre prochain. Les professeurs seront installés dans leurs chaires, les étudiants auront leurs noms enrégistrés devant les plus hauts dignitaires de l'Eglise et les cours seront inaugurés. Les archevêques d'Ottawa et de Montréal et les Evêques de Saint Hyacinthe et de Pontiac représenteront le haut clergé canadien. L'ordre des Sulpiciens, promoteur de cette œuvre, y envoie M. l'abbé Collin.

Cette entreprise a rencontré au début de sérieuses difficultés. Un article de la charte de l'Ordre Sulpicien lui défend de dépenser ses revenus en dehors du Canada sans l'autorisation du parlement Provincial, laquelle a été accordée après mûres délibérations. Puis il a fallu celle du Parlement Impérial, ce qui signifie protectorat en cas de guerre ou de confiscation. C'est à Sir Hector que M. l'abbé Collin s'est adressé pour cela et les négociations ont été aussi expéditives que complètement couronnées d'un succès.

Ce collège romano-canadien ne s'occupera que de l'enseignement des sciences ecclésiastiques. Les élèves suivront de nombreux cours au dehors, mais ils les compléteront là. Le directeur de l'établissement sera M. Palin d'Abouville, né en Canada. Il est parti avec huit élèves. Les élèves doivent appartenir soit au Canada, soit aux Etats-Unis.

Tout fait présager que ce collège sera prospère, car il est bien patronné et la direction est entre bonnes mains.

LOUIS VEUILLOT.

(suite.)

Qu'ils sont nombreux et admirables les chefs-d'œuvres sortis de sa plume féconde! Il y a plus de poésie dans le *Pèlerinage de Suisse, Ca et La, Les Parfums de Rome, Historiettes et Fantaisies*, que dans tous les ouvrages de Lamartine et de Victor Hugo. Son style est vraiment inimitable, et c'est étonnant de voir avec quelle facilité le polémiste audacieux adoucit soudainement sa voix.

Le lion devient le plus tendre des agneaux. Vous êtes transportés tout-à-coup du tumulte des champs de

batante au calme souriant d'un paysage; des mois de colère font place à des chants qui attendrissent le cœur jusqu'aux larmes. *Rome et Lorette* rivalise de beauté avec les immortelles *Confessions* de St. Augustin, *Colin et d'Aubecourt*, que Léon Gauthier proclame le chef d'œuvre de la langue française, semble avoir été écrit par la chaste plume d'une jeune fille. C'est dommage que ses ouvrages soient encore inconnus du monde lettré anglais, tandis que les productions obscènes de George Sand, d'Eugène Sue, de Dumas se trouvent partout. Mais quel traducteur pourrait jamais rendre les beautés originales de ce puissant génie.

Ce qui caractérise ses écrits et les rend si attrayants c'est qu'il possède plus qu'aucun autre le sens catholique, comme le dit un de ses critiques. Chateaubriand, qu'on peut très-bien considérer comme le père de la réaction religieuse inauguré au commencement de ce siècle, n'est qu'un néophyte comparé à lui. L'auteur du *Génie du Christianisme* n'a vu que les beautés extérieures de l'Eglise. Il semble dire, en contemplant les ruines causées par la Révolution, c'est malheureux qu'on ait détruit une religion si poétique. Mais Louis Veillot a pénétré dans le sanctuaire du Temple et il en est sortit enflammé de la foi d'un Apôtre et de l'enthousiasme d'un Prophète. Il n'y a rien de factice dans ses sentiments; ses accents, brûlent du plus grand amour pour tout ce qui est noble et beau, sont toujours vrais et trouvent un écho dans tous les cœurs croyants.

Louis Veillot prit part à plusieurs luttes dans lesquelles étaient en jeu les plus grands problèmes sociaux et religieux. Quelques-uns lui ont reproché la violence de ses attaques. Ne pouvons-nous pas excuser celui qui se tenait toujours sur la brèche pour défendre la vérité attaquée par des lâches et des traîtres? Ce n'est pas étonnant si son ton s'aigrissait par l'habitude de la bataille. Mais il est certain que si la forme de ses écrits n'était pas toujours ce qu'elle aurait dû être, sa doctrine a toujours mérité l'approbation du plus haut tribunal qu'il y ait sur cette terre.

C'est la gloire de l'Eglise de pouvoir compter parmi ses enfants les plus grands génies de chaque siècle. Notre époque la contemple entourée de géants intellectuels tels que Louis Veillot, Donoso Cortés, Newman, Brownson, qui lui ont voué leurs talents et leur amour, et qui ont reçu d'elle en retour la lumière et la paix. Il est triste de voir disparaître l'un après l'autre ces champions de la vraie foi. En plaçant sur leur tombe les guirlandes d'immortelles, demandons à la Divine Providence d'accorder à son Eglise des écrivains qui prendront ces héros pour modèles. Puisse la jeunesse Américaine, mue par l'amour de la vérité et de l'étude, compter de vaillants apologistes, des hommes capables de répondre aux besoins de nos jours!

debted to him for "Deo Gratias" at breakfast Election day.

— Space has not yet been given to the fact that the Senior's hand-ball alley has been entirely refixed. To see that the boys appreciate it you need only step out during "rec" hours and see the many exciting contests.

— It is now definitely settled that the semi-annual retreat for the entire college, both Theological and Collegiate departments, will begin on Nov. 19th. Rev. Father Shaw C. M. of St. Louis will deliver the instructions. We are sure all will hail this news with the greatest pleasure.

— Father Marsile C. S. V. was in Chicago this week. He purchased the new statue of the Immaculate Conception for the Sacred Heart Chapel. The statue is a present from, and thanks are due, to the Immaculate Conception Society and its many generous friends, especially to the untiring efforts of Rev. Bro. O'Callaghan C. S. V.

— The hand-ball contest between Companies A and B was nicely contested and the boys evinced an interest worthy of the good playing. Every point was taken advantage of. Three games were played. Co. B' three won the first game, 16 to 21. Co. A's side however won the other two; scores respectively, 2nd. 21 to 18; 3rd. 21 to 7.

— The philosophy class began last week that department of philosophy known as "Natural Theology." Before beginning however, they discussed with Revs. Marsile, Laerge, and Rivard, Certitude and Scepticism. The Rev. gentlemen congratulated the class on their sharp reasoning and ready insight into the objections put forward.

— Thanksgiving on the 29th! Figure up which end of the table the turkey and deserts come to, remember we remind you in time. You had better lay your schemes and bribe the waiters. We would like to print the exchanges but the only one of which we have heard was that of Harry J. who offers in return for Russell's desert that he will stick up for him in all his fights till Christmas.

A PLEA.

Do, oh, do something,
So we can write,
Run away, joke or pun,
Even stir up a fight.

If you only knew
How dull 'tis for us,
You would surely do something
For the scribes to discuss.

— The second of the series of three games played by Companies A and B was by far a more exciting contest than the first. Both sides went in with a vim, but the A's managed to pile up 6 runs while the B's could only bring 4 tallies to their side of the score book. This gives

each company a game. We would be pleased to see the tie played off but the weather does not look at all propitious for base ball at present. The contestants will have a chance to play the odd game in the spring. So let us bid farewell to ball, bat, and mask till the flowers etc.

A PROVERB.

It is said: 'A man is known by the company he keeps'. Using a literal translation of the French saying, we have: "Tell me whose company you keep, and I shall tell you what you are." Obviously to all it is so implied that our associations will stamp our character with some strong and indelible marks. If we associate with the vulgar, our acts, manners and speech must necessarily be stained with vulgarity, since owing to a fatality cast upon our nature, we are to imitate what our eyes and ears do see or hear. If we move in the society of the sensible, of the good or of the wise, by a similar effect our conduct and speech will expose a mind replenished with good, high, noble inspirations. If such can be said on the results of social intercourse, what have we not to say of the influence books will exercise on the people's minds. Our first quotation, somewhat altered, will stand good here. "Tell me what books you read, and I shall tell you what you think." If relations through books are entertained with frivolous, silly, immoral people, our mind must fatally again become replenished with frivolous, silly and immoral ideas. If we seek after the writings of the honest, learned and highly tutored authors, good education, learning and honesty will get a foothold in us and shine at all times and places. From these few lines it will be easily conceived how useful and necessary it is for us to make a judicious selection of reading books and companions.

Prof. GASTINE.

OUR SOCIETIES.

St. Patrick's Society.

Wednesday, Nov. 7th, St. Patrick's Society held its first regular meeting of '88 '89. The officers for the ensuing year will be as follows; Moderator, Rev. E. L. Rivard; President, Martin T. Murray Vice-President, James J. Condon; Secretary, George E. Donnelly; Assistant Secretary, William J. Prendergast; Treasurer, Viateur Lamarre; Librarian, Joseph B. Gallet; Assistant Librarian, Louis A. Falley; Sergeant at Arms, Joseph T. Normoyle.

The boys have started in most earnestly to make this year the most prosperous one since the foundation of the society. A great many new books have been ordered for the library, new furniture has been placed in the

reading room and every thing betokens the grand success the boys have promised us.

DOOLING KNIGHTS OF THE SWORD.

Upon the completion of the roster of the Battalion the officers reorganized the Dooling Knights of the Sword with the election of the following officers; President, Chas. H. Ball; Vice-President, Paul Wilstach; Secretary, Denis Ricou; Treasurer, Thomas J. Normoyle. Our most generous benefactor Rev. M. A. Dooling again fills the position of Spiritual Director.

The society is somewhat larger than last year on account of the formation of the two additional companies. The "Assembly Room" of the "Knights" this year will be the reception room of Spiritual Director Dooling.

SOCIETY OF THE IMMACULATE CONCEPTION.

The juniors this year are in the field with a newly organized society which they have named, the "Society of the Immaculate Conception." The object of the society is to promote the devotion to the Blessed Virgin. Two members of the society are appointed to receive Holy Communion every day in her honor.

There are about sixty members in the society and all are working zealously for the advancement of the organization. The society has instructed its Moderator to procure for them an elegant statue of the Immaculate Conception to be placed on the altar of the Blessed Virgin in the chapel of the Sacred Heart.

The society is officered as follows: Rev. M. J. Marsile C. S. V., Moderator; Rev. J. O'Callaghan, President; J. W. Shea, Vice-President; G. McCann, Secretary; V. Lamarre, Treasurer; and W. Tynan, Mentor.

SACRED HEART SOCIETY.

Since the organization of this society last year it has met with unbounded success and at the present time has a membership of about seventy five. The exercises are well attended and the boys seem to have the success of the society greatly at heart. The enrollment of about twenty five new members will soon take place.

The welfare of the society has been placed in the hands of the following officers; Moderator, M. J. Marsile; President, M. T. Murray; Vice-President, Paul Wilstach; Secretary, Thos. J. Normoyle; Senior Counsellors, Robt. Pratt and S. S. Saindon, Junior Counsellors, Viateur Lamarre and W. Tynan.

ALTAR SOCIETY.

This year an increased membership is the result of the good record this society made for itself last year.

It is strictly a society for the Juniors, the Minim members of last year having withdrawn with the intention of joining a society which is soon to be formed in their department. New cassocks have been bought and the society is now considering the purchase of capes. The boys, thanks to Bro. O'Callaghan's zealous labors,

are thoroughly drilled, each movement in the Sanctuary being executed with grace and precision.

The young gentlemen filling the offices are as follows; President, Joseph O'Connor; Vice-President, John Howland; Secretary, John Dostal; Treasurer, Anthony Norton; Counsellors, Louis A. Falley and Francis Dillon.

PICKWICK CLUB.

Last week the "smokers" formed themselves into a permanent organization by the formation of the Pickwick Club. The following gentlemen will act as officers; Rev. M. A. Dooling C. V. S., Moderator; M. Thomas Murray, President; Robt. Pratt, Vice-President; T. Joseph Normoyle, Secretary; J. J. Condon, Treasurer. An Executive Committee was appointed and consists of the following gentlemen, Martin Murray, J. J. Condon, and A. J. Frazer. A code of rules has been drawn up and from this on will be rigidly enforced, as it is the intention of the members to do away with the loose management of the Smoking Club and make the Pickwick Club a strong and permanent organization.

ROY MEMORIAL NOTES.

Received from Rev. C. P. Foster, of Joliet, Ill., first installment \$50.00; from Rev. W. Murtangh, of Pontiac, Ill. \$25.00; from Rev. F. O'Reilly, of Utica, Ill. \$200.00.

The first stones for the erection of the Roy Chapel are on the grounds.

The style of the new chapel is Greek of the Corinthian order.

ROLL OF HONOR.

CLASSICAL COURSE.

For Excellence: Gold Medal equally deserved by L. Grandchamp, V. Lamarre, P. Parker, J. Cyr.

First Silver Medal.....G. Donnelly.

Second Silver "M. Wiseman.

Third Silver "M. Murray.

Distinguished.—G. Hauser, M. Lennartz, R. Pratt.

The Guilfoyle Medal

For English Composition was equally deserved by G. Donnelly, L. Grandchamp, P. Parker, R. Pratt.

The Lesage Medal

For Excellence in French Composition was equally deserved by L. Grandchamp, V. Lamarre, F. Dandurand.

For the Conway Excellence Medal

J. Cyr, G. Donnelly, G. Hauser, M. Murray, T. Normoyle, P. Parker, M. Wiseman, W. Barret, B. Elwis, A. Fortin, J. Laurie, G. Napier, F. Woodward; G. Smith, F. Carlon, L. Drolet.

ODE TO THE WABASH.

Oh! calm Wabash slowly flowing
 Past my native city old,
 How oft with the red and gold
 Of a summer sunset glowing
 Do I see thee in my dreams;
 And so real the picture seems
 That I feel upon my brow,
 So strangely I scarce know how,
 Thy cool breezes softly blowing.

No huge billows, hissing seething
 O'er thy bosom rush and roll
 Making bells of warning toll;
 No waves break on thy shore wreathing
 With foam every gray rock near:
 But thy laughing ripples clear
 Make a music I love more
 Than the Atlantic's solemn roar
 When lashed by the storm-king breathing.

A.

THE REPUBLIC, THE BEST FORM OF GOVERNMENT.

OUR COUNTRY AND FREEDOM OF OUR CITIZENS.

By L. G.

A Government is a special power and right given by God to man of ruling his fellow-men according to some constitutional code of laws based on the ten commandments. The first government has originated in the patriarchal families, wherein the father was the supreme guide; and watched over every branch of his family. This form of government was nothing but a development of what was intuitively in the heart of man; therefore government has its cradle purely in the human heart. And history, upon its all recording page, makes it its pleasant duty to tell us how happy those people lived; naturally such a ruler had an immediate interest in the welfare of those whom he governed.

Later on as those families extended, as we may readily imagine to almost infinity, so much so that the ties of blood being constantly stretched by every new-born child, were gradually broken and the patriarchal form of government was insufficient for our forefathers. Here we see a new development of the human mind, or of

what was imbedded therein, the people chose judges for themselves; under these also they lived very happily till they ascended another step in the ladder of civilization and asked for a king; we know that God himself, by the hand of the last judge, anointed the first king and that constituted monarchy. There was also the democracy by which public affairs were transacted by the heads of every family. And Anarchy which is the absence of good order, of respect to personal rights, freedom, of Justice, in a word of all that constitutes the happiness of a nation, has often been brought before the eyes of the people in its bloody garb and was trampled under foot; because, it wishes to destroy government and religion by substituting their very opposites, so no doubt Anarchy demands of every honest citizen the severest contempt.

To the several ancient forms of governments we have spoken of, may be reduced the modern monarchy, aristocracy, democracy, the mixed forms, and the Republican. We have to speak only of the Republic of America compared to, deduced from, or as an improvement upon the ancient, as being the most conformable to natural law, and therefore conducive to the sure happiness of every legal citizen.

When pagan Rome had been ruled by every imaginable form of government, when she had reached under them, the zenith of human power and glory she found that she had undergone so many changes in her constitution, that to arrive at the foundation the fathers had laid and rule again as they did, was beyond the capacity of Roman mind in this corrupted time, and to keep a level head at so elevated a point could not be permitted to such a nation:—she, O nation of mad men!—had refused too, with the utmost rigor of her arms, with the bloodiest persecution of Christianity, her portion drawn from the fountain of wisdom the nectar of whose veins perpetuates life and gives everlasting happiness:—this was the evil of all her evils—then to avert the doom of her downfall was impossible. The Almighty Hand had already raised the rod of divine Vengeance to crush her down, to humble her pride to the very dust, and be a nation no more, to leave upon the silent page of history a mute and meaningless name. Not so will it be with America under her Republican form of government, because American spirit is too fraternally supported in its Union: the impossibility or its passing out of existence,—are its romantic birth—having Washington for father, bitter adversity for mother, the cold battle field for cradle—O noble Child!—and the sanguine strife of '61; had it been destined to perish, it would have then perished in the torrents of blood spilt from the patriotic veins of her sons who thought it a priceless boon to die for such a country! Now, since these dark misfortunes have vanished, she grew in all

CATHOLIC NOTES.

The Catholics of Australia and India have presented the Pope with \$1,000,000.

A generous Catholic of Grand Rapids, Mich., left \$60,000 to the Bishop to found an Orphan Asylum. This good work the Bishop has carried out.

It is said that the amount of money the Holy Father received as Jubilee gifts is \$5,800,000. France was the most liberal donor whilst the smallest offerings came from Portugal, Portugal and Spain.

The Pope in donating \$60,000 to the anti-slavery monument, has written to Cardinal Lavigerie in terms of praise and encouragement of the scheme in which he was commissioned by the Pope, to invite the co-operation of Europe.

A cablegram from Rome announces the appointment of Rev. Dr. D. J. O'Connell now President of the American College at Rome, as Bishop of Richmond, to succeed the Right Rev. John J. Keane, who recently resigned his bishopric to take charge of the Catholic University at Washington as its first Rector. Dr. O'Connell, the new Bishop is a native of Columbia, S. C. and was educated at St. Mary's College. As a student he gave evidence of extraordinary talent. When appointed President of the American College, five years ago, he was the youngest ecclesiastic who had ever filled that high and important office.

Miss Eliza Allen Starr of Chicago recently gave three of her famous lectures viz: "The Revival of the Poetry of Art," "Giotto's Tower," and on Raphael's famous picture "La Disputa," before the Christian Doctrine Society of the church of the Immaculate Conception, Lowell, Mass.

The unusual sight of about twenty-two of the chiefs and head men of the Sioux Indians attending Holy Mass was witnessed at Washington on a recent Sunday. Some of the Indians wore crucifixes on their breasts, and all of them were very quiet and apparently devout during the imposing ceremonies.

The remains of Sister Bourgeois, the founder of the Notre Dame Convent, are to be removed from the church of Notre Dame de Pitié to the new convent at Moukland, near Montreal. 188 years ago, Mother Marguerite Bourgeois passed away, leaving a record for sanctity, scarcely equaled in the annals of the Canadian church.

On Oct. 20th. Mr. J. A. McMaster placed in the Bishops' Memorial Hall at Notre Dame University, all his father's books, pictures and correspondence. These with several relics and the file of the "Freemans Journal" used by the veteran editor of that paper are to be arranged in an alcove of the Bishops' Memorial Hall, to perpetuate the memory of one who fought so nobly in the defence of religion at a time when a champion was sorely needed. Among the relics is the life size bust of Most Rev. Archbishop Hughes, which Mr. McMaster always kept on his desk.

A marble slab calling attention to the principal events in the life of Mr. McMaster and a life-size portrait in oil by Gregori will also be placed in the alcove devoted to the memoirs of this illustrious champion of our faith.

The French Central Committee has at length published the appeal which was expected from it. After an excuse for the tardiness of its action, the Committee declares that from the 1st. of Oct. its offices (Rue du Regard) are open to receive subscriptions and offers of enlistment in the military expeditions allowed by the Governments interested in the

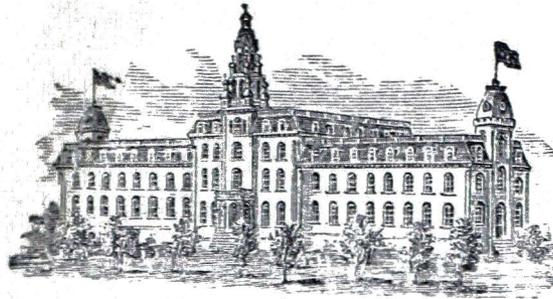
suppression of the slave-trade. As soon as the resources of the Society will permit, an expedition will start for that part of Africa where competent authorities judge its action most likely to be efficacious. "Christians of France," concludes the appeal, "our voice is the feeble echo of the cries of agony that arise out of the depths of Africa—let it not be said that you have made no answer!" Before the publication of this appeal. His Eminence Cardinal Lavigerie, who, by the way, is at present on a visit to his birthplace previous, to starting for Rome, received, among other subscriptions, lump sums of eighty-five, fifteen, and ten thousand francs.

In view of the reports which have been telegraphed over Europe concerning the attitude taken by the German Emperor on the Roman Question, too much prominence cannot be given to a resolution which was taken by the French prelates present recently at the ceremonies in Orleans in honor of the late Mgr. Dupauloup. This resolution cannot be described as other than a unanimous protestation of the whole French episcopate, for, besides the fact that there were over thirty prelates actually present, the absent ones were officially represented by their vicar-general. The resolution in question addressed to the Sovereign Pontiff, stated that "the Cardinals, Archbishops, and Bishops assembled for the inauguration of the monument to Mgr. Dupauloup, and to render homage to the venerated memory of the valiant advocate of the rights of the Church and of the temporal sovereignty of the Pope. . . . laid at the feet of His Holiness their sentiments of humble respect, admiration and absolute devotion to his sacred person, his supreme authority and the independence of the Holy See. The act is expressive. (Church Progress.)"

A short time ago one of the most impressive ceremonies of the Catholic church took place in the Cathedral of Baltimore. It was the consecration of Rt. Rev. John S. Foley as Bishop of Detroit. Within the sanctuary were gathered several Archbishops, a score of Bishops, many Superiors of Religious Orders, and a hundred clergymen from all parts of the United States. The procession marched from the Cardinal's residence to the Cathedral, and when all had taken their places the scene was indeed most inspiring. The Archbishops occupied the first places on both sides of the grand altar, with the Bishops immediately behind them. The priests and seminarians were scattered through the sanctuary and aisles of the church. Cardinal Gibbons assisted by Rev. M. J. Dempsey of Detroit, and Rev. Ed. Kelly of Chicago, celebrated High Mass. Archbishop Ryan, of Philadelphia, the most gifted orator of the hierarchy, preached a most eloquent sermon. He took for his subject the following text from the Acts of the Apostles, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood."

After speaking of the great responsibility of those who have charge over others, of the Independence of the Popes and of the life of Bishop Foley, he concluded his beautiful sermon by the following touching words, which are as it were a parting charge; "Therefore Rt. Rev. Friends and brother in the episcopate go forth from the scenes of your youth and manhood for these sublime functions. The great charge will be a salutary preparation for the final farewell to all things here below. The supernatural will more than compensate you for all the losses of the natural.

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