

ST. VIATEUR'S

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ROY

MEMORIAL

YEAR

BOURBONNAIS GROVE,

KANKAKEE ✠ COUNTY ✠ ILLINOIS

VOL. VI.

FEBRUARY ✠ 16 ✠ 1889

No. 12

RAILROAD TIME TABLES.

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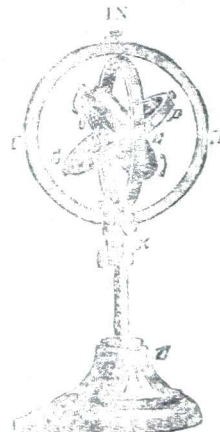
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# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. VI

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No 12.

## 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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### EDITORIALS.

A FULL ACCOUNT, of the promotions and averages of the semi-annual Examination, which closed the 4th., appears in another column. The result fully corroborates the statement which we made in September, that the students were doing much serious study. This resolution was not alone commenced, but effectively continued to the last. It is to be hoped that a like spirit will be shown, and kept up during the remaining part of the year. Better work and more effective work, can be done during the present term. It is an incentive for those, that have done so well, to endeavor to aim higher; and if there be any that might have done better, it is an inducement for them, to gird on their armor and never put it off till victory is won.

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GEOGRAPHY, as defined by some authors, "is a study of man," which furnishes a knowledge of the different races of men, their manners customs etc. By others it is given as a "description of the Earth's surface," this includes its picturesque scenery,

its fertility and barrenness, its vast and delightful plains, and its huge and rugged mountains.

TO THE OBSERVANT TRAVELER, the thoughtful student, and the efficient instructor, those views fall short of giving ample satisfaction. They reach the human mind, but not the human heart. Everywhere, in the study of nature, we behold the foresight, the wisdom and providence of the Creator. The pleasure seeking and knowledge seeking person, visiting the Northern clime finds the animals clad with a thick fur, sufficient to protect them against the inclemency of the biting frost. There the trees, throughout the year, are decked with their luxuriant verdure. Their foliage much resembles, the quills upon a porcupine, which enables them to receive and retain most of the falling snow. This occurrence affords shelter for the animals and enables them to feed not only on the grasses, which are, but slightly covered with snow but also on the fruits falling from the lofty and stately pines.

IN THE SOUTHERN REGION, we find the same animals provided with a thin fur, fittingly adapted to that temperature. The trees retain their verdure during the year—but for far different reasons. First the leaves are broad and only suited for shade. If they were to serve the same purpose as those of the North, instead of being able to catch and retain the snow, their leaves and branches would bow beneath the weight, and thus the shade, so necessary, would not be obtained.

THESE ARE A FEW of the many considerations, which strike the attentive observer of nature and cause him to feel that the study of geography, if supplemented with such explanation, cannot fail to become a most pleasing and profitable study. The student's desire and delight to observe nature and contemplate its Creator, daily and hourly increase; and he soon feels, in the fullness of his heart, that the poet was right when he said that "man could look up through nature to nature's God."



## ODE TO BOURBONNAIS.

LOUIS A. FALLEY.

O thou quiet village, where so long  
 I lived, and went to school so happily  
 And laughed and sorrowed; where my song  
 And tears have mingled, still I think of thee.  
 When in the evening I am all alone  
 Thy image fair comes up before my eyes,  
 I see myself a boy not yet half-grown  
 Playing hard, or trying for some prize.  
 Of thee a thousand recollections sweet  
 Come to me, with a thousand sad ones blent,  
 And see the spots where I my boyhood spent.  
 The mem'ry of thy joys I'll cherish,  
 Thy name will from my mind ne'er perish.

## ELIZA ALLEN STARR.

PAUL WILSTACH.

Nearly every Catholic young man is familiar with the name of Eliza Allen Starr, either by her versatile contributions to the standard and periodical literature of America, or by her exquisite skill as an artist. In as much as she has endeared herself to us in such a manner a short sketch of her beautiful life, probably not so well known as her name and works, will not be amiss.

Miss Starr was born in the little town of Deerfield, Massachusetts, in 1824. She was of prominent ancestry both on the part of her father and mother. The founder of the Starr family in America was Dr. Comfort Starr, who came from Ashford, County Kent, England to Cambridge, Mass. two hundred years before her birth, 1624. The son of Dr. Comfort Starr, was a graduate at Harvard University and was among the five Fellows named in the college charter dated 1650. She is a descendent by her mother of the famous "Allens of the Bars" so well known in the history of Chelmsford, Essex, and also in the history of her native Deerfield, even as far back as the time of King Philip's War.

The Starr and Allen families were a combination of very rare talents. But Eliza, aside from her natural heirloom, from her earliest days breathed an atmosphere in which "her heart and mind developed vigorously, stimulated by warmest family affections, a union of intellectual interests and a noble idea of social obligations." She was a student and lover of nature who found much pure and sincere delight in those silent communions with its grandeur and beauty about her home to which she has given such tender voice

in her early poems. It was there among the hills and vales and meadows green, that her innate artistic sense found itself first developing into the cultivated artiste. With the dawn of womanhood she left behind her native Deerfield to enjoy the advantage of Boston culture. Soon after she studied in Philadelphia: here she enjoyed the scholarly intercourse of her cousin George Allen L. L. D. prominent as the professor of Greek and Latin in the University of Pennsylvania. It was while in the city of Brotherly Love that the first doubt of religious error dawned upon her and that the star of truth beamed upon her soul. Here she met Archbishop Kenrick who not only proved a promoter of her literary endeavors, but it was he also who first pointed out the path which eventually led her to the church.

About this time her family moved West and located in Chicago. Here Miss Starr continued her literary labors, writing for all the principal Catholic, and frequently for the Protestant magazines and newspapers of the United States. Her delicate verse and entertaining stories soon gained her an enduring reputation. She started an art class and prosecuted her labors with an unflagging zeal.

In 1867 she published a volume of poems which gained favorable recognition. Shortly after these appeared a volume of lives of "Patron Saints" which she later augmented and corrected, so that her work by this name now stands as an authentic book of reference on the lives of those about whom she has so carefully and beautifully written.

She was a heavy loser by the great fire of '71 in which were burned many treasured paintings and books. Nothing daunted, however, she again resumed her work and was enabled to make soon after a visit to Europe, which she extended to the term of nearly three years. While abroad she dug into the treasures of the old libraries and museums, became perfectly familiar with the lore of Rome and the Saints, and on her return published as a result her famous "Pilgrims and Shrines," a charming contribution to art literature and probably her best work. Only last year she gathered together her poems, earlier and later, and gave them to the public in a large octavo volume under the title of "Songs of a Lifetime." Her poetry is exquisitely beautiful, delicate, and devoutly Christian.

But Miss Starr has not confined her learning and talents to her pupils in art or her contributions to literature; her greatest work is her inimitable lectures, "a work in scope, form, and execution decidedly unique, and one to which her name is inseparably connected. Her regular lectures are given on Tuesday afternoons in her cozy little home on Huron St., which she has piously named "St. Joseph's Cottage." Here she lectures to a gathering of the elite of both Catholic and Protes-



tant society, though all are welcome, and her labors are for the promotion of Christian Art, from which her subjects are nearly all taken, as well as from the many beautiful lives of the Christian Artists. Their popularity is not confined to Chicago nor the West, but numerous applications have poured in from all parts of the country, which, from time to time she has absented herself from her home duties to answer.

It was my exceeding great pleasure not long since, to listen to one of Miss Starr's lectures at her studio at St. Joseph's Cottage. Her theme was Overbeck, an artist at the beginning of this century, whose works were nearly all taken from Scriptural, at least religious subjects. In relating the life of this artist, the lecturer would often leave her manuscript and wax eloquent over the idea that an artist, such as Overbeck was, of the Raphael and Michael Angelo type, should be painting the beautiful Christian works which spread themselves from his magic brush, all in our nineteenth century, surrounded by its evils and corrupting influences. While listening to Miss Starr the thought struck me of how aptly her words might be applied to herself. She is doing a great Christian work in the midst of a great city, in her little cottage, whither she draws crowds of people every week from the enticements of society and the anxieties of business to imbibe sound ideas for the mind and sentiments for the heart. Her's is certainly a most laudable work and deserving of the greatest encouragement.

Miss Starr is a most devout Catholic, and receives Holy Communion every day. Her purse never has a penny, nor is her pen idle when the one or the other can be devoted to a charitable cause. Personally she is a charming conversationalist, and a great admirer of children whose literature she has so profusely enriched.

Nothing better can be said of St. Joseph's Cottage than what I take the liberty of reproducing from a recent magazine: "It is a treasure house of Ideas, which as she expresses, 'it must make the first furnishing of a home;'—a centre of art and education, of benevolent enterprises and social influence, the highest charm of which is the remarkable personality of its venerated mistress."

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### FRIENDSHIP.

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GEO. E. DONNELLY.

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Friendship is an attachment founded on affection between persons of congenial dispositions, habits and pursuits. The origin of friendship is as old as humanity. If we would wish to trace its source we would be obliged to go back to the first ages of the world, even

to the time when the dim realities of the past are intermingled with the twilight of fable. There we would find friendship not as it exists to-day but in a more refined condition.

Man being a social being and in himself feeble needs the helping hand, the sympathetic heart of a companion, one in whom he could place confidence, and make a partaker of his joys. Therefore a friend is a pleasant necessity of man's existence. Friendship was always held in the highest recognition. Looking over the volumes of the history of antiquity wherein are traced in blood the warlike deeds of uncivilized people and the barbarity of a pagan worship we find amidst these excesses one jewel of unrivalled splendor, one oasis in this desert of criminality. I refer to the sublime practice of friendship. The deeds of Friendship have been the study of posterity and generations have taken pains to instill in youth these deeds as examples worthy to be imitated. Need I mention the examples of Jonathan and David, Damon and Pythias, Pylades and Orestes, need I say that the most eloquent Roman, the immortal Cicero wrote on the beauties of Friendship. No, it is not necessary. Go where we will, whether we visit the hovel of the poor, the respectable dwelling of the middle class or the palatial residence of the wealthy, every where will we find friendship; and is this not proper? Where is the man so utterly degraded that he would wish friendship to be simply a tradition and would wish selfishness to predominate over the noblest qualities of God's masterpiece. The benefits of true Friendship cannot be fully enumerated. The onward roll of Time brings to each one some trials and afflictions, the course of human events leaves none without troubles and sorrows and it is then the true friend is revealed. The gentle help of a dear companion, the kind and cheering words of a kind watcher at the bed of sickness are some of the instances of true friendship. Deceit and hypocrisy have assumed many forms and truly is it to be deplored that they have often usurped the sacred name of friend to practise their wiles. As a true friend is the greatest blessing of God's goodness, a false friend is the best agent of Satan. The hours of trials, if they have not already darkened the sunny path of our lives, will ere long shed their shadows and it behooves us to be prepared. Would we wish that those dark, foreboding hours pass off without pain, if so we can help ourselves by securing the earnest assistance of a true friend.

Let us then make friends and those we have already made let us keep. Remember what the poet says:—

"Make new friends but keep the old,  
Those are silver, these are gold,  
New made friendship like new wine  
Age will mellow and refine."



## GEORGE WASHINGTON.

—  
 Jos. B. Gallet.  
 —

George Washington, the father of our country, was born in 1732. His birth-place was a rude log hut on the edge of a clearing in the old Dominion and here it was he received his education and a love for those virtues and manly principles which afterwards made him the choice of the people for the highest office in our land. His father died while George was yet young and upon his mother devolved the training of the family. That she performed this duty well is evident from the career of her noble son in after life. From his earliest youth until he became of age he always evinced a decided taste for military duties and on one occasion had made preparations to enlist in the British service but the sight of tears in the eyes of his mother completely unmanned him and throwing off his military trappings he resigned his commission. He afterwards said "I could have stood bullets but not my mother's tears."

When only nineteen years of age he was entrusted with the transmission of some important dispatches from the English governor of Virginia to the French commander at Fort Le Boeuf. Taking one companion he set forth on his journey through an uninhabited and inhospitable country. He delivered the messages and was returning home when an Indian concealed behind a tree snapped his gun at him but it failed to explode and in an instant Washington's companion had the would be assassin securely fettered and was in the act of killing him when Washington interfered and set the wretch at liberty.

But it was as a general that Washington excelled. In him were combined shrewdness, ability and thorough knowledge of warfare. For example take the battle of Princeton. Here he was hemmed in by the British who would attack him the next morning. But his shrewdness came into use. Leaving his campfires burning brightly he stole around the British, fell upon their reserves and gained a decided victory. Washington was a member of the Presbyterian church and adhered strictly to all its tenets. At Valley Forge when everything looked dismal and mutiny was imminent, Washington was not ashamed to kneel in the snow and pray for help and strength to do his duty. To enumerate his many deeds of daring would fill volumes. Suffice it to say that had he resisted his mother's entreaties and enlisted in the British navy, America in all probability would yet be under the rule of the British lion and not the free and glorious country she is. He died at Mt. Vernon in 1799 and his ashes were entombed in their

temporary resting place near the quiet Potomac and in the midst of the people he loved so well. A magnificent tomb has since been erected near the old Washington homestead and here reposes all that is mortal of General George Washington, "First in war, first in peace and first in the hearts of his countrymen."

## LOCALS.

- No
- More
- Free study.
- "In the soup."
- R-r-r roast him!
- Tascott is found!
- Four more months.
- Ah there, Grasshopper!
- It was at "Little Puck."
- Dan didn't go, after all.
- "What is got, anyway?"
- Never mind your business!
- That raid was a *novel* idea.
- How about that apple, Coffey?
- "Hold the lamp while I search."
- Did you observe the secretaries?
- What's the matter with the H. T. I.?
- "It goes three times and *twice* over".
- Ben LaRoux now eats with the Major.
- "Once here were two Kittens." Sit *Down!*"
- The latest novel, "The Trick of the Bed."
- "Don't you think I have good military legs?"
- We are much pleased to have Mr. Robt. Pratt with us once more.
- It was the scabs who left, the strikers retained their positions (writing lines.)
- Clune's professor of grammar recommends him to a scholarship in the Academy.
- That figure on the table in the "rec" hall created much merriment after breakfast Friday.
- C. K. can beat Harry Jones all hollow on riding a "velospeed." He is better *drilled* on it.
- Mr. Will McHugh is practicing up the Biss Viol and will soon succeed Rev. Mr. Dore in the orchestra.
- The visitors at the College during the past two weeks were Messrs. Sippel, Barnard, and Lynch, of Chicago; Mr. Down of Caberry, Ills.; Mr. Braden of Indianapolis, Ind; Mr. Parker of Gilman.
- The latest additions to the orchestral repertoire are Overture "Donnybrook" and "La Vague". Waltzes.
- All communications for star repairers and moon-regulators should be addressed to Murray and McAndrews.
- It is a false and malicious report that Sam wears a



# LE CERCLE FRANÇAIS

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. II.

BOURBONNAIS, ILL. Samedi, Fev. 16, 1888.

No 19.

## LA NEIGE ET LES OISEAUX.

(DE L'ETUDIANT.)

Du ciel, tombez, tombez encore  
Nuages de blancs papillons.  
Par l'air roulez en tourbillons,  
Sur les ailes du vent sonore  
Qui siffle et pleure à mes volets.  
D'un linceul aux pâles reflets  
Que l'aube d'un rayon effleure,  
Convrez le seuil de ma demeure,  
L'aride campagne et les monts.  
Que la bise souffle en flecons  
Ces essaims de fleurs étoilées  
Et les oiseaux blancs par volées.

MAURICE BAILLAIRGE.

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

(Suite)

II

Le Christ est né; nous l'avons dit. C'est maintenant l'époque où va commencer l'œuvre de la distinction. Les bergers sont venus à la crèche de Bethléem, les mages ont vu l'étoile de l'Enfant Dieu et sont venus du fond de l'Orient pour l'adorer, Siméon l'a reçu dans ses bras, An ne la prophète se a annoncé sa venue à tous ceux qui attendaient la rédemption d'Israël. (Luc II) Cependant des années se sont écoulées et le Christ est encore enseveli dans le secret de l'obscurité. Il semble, que la voix du prophète retentisse plus forte que jamais: "Leve-toi, sois illuminée, Jérusalem; ta lumière j'avance et la gloire du Seigneur a brillé sur toi. Les ténèbres enveloppent la terre, la nuit environne les peuples et voilà que le Seigneur se lève pour toi, et sa gloire se reposera sur toi. Alors les nations marcheront à ta lumière et les rois à l'éclat de ta splendeur! (Is. 40, I) ... Le Seigneur lui-même sera ta lumière éternelle. (Ibid, 19) Le temps, en effet, est venu; les ténèbres vont être dissi-

pées: "Fiat lux" Que la lumière soit! "(Gen. I) Le Christ prêche et la lumière est faite, car "il était la lumière qui éclaire tout homme venant en ce monde." (Joan I)

Voici que Jésus-Christ va étendre les cieux. Depuis l'instant à jamais regrettable de notre chute que de souffrances, que de maux nous accablent! La faiblesse, la pauvreté, l'ignorance, la maladie, le péché, la mort sont notre partage. Jésus-Christ est venu réparer tout cela. Il eut pour chacun une tendresse perpétuelle; pour chaque tristesse, un sourire; pour chaque misère, un mouvement de compassion; pour chaque défaillance et chaque infirmité, une goutte ou plutôt des flots de sang. Ce n'était pas assez. Il fallait subvenir à toutes les indigences de l'humanité en appliquant sur chaque blessure le bon réparateur, fruit de la Rédemption. Dieu en cela comme en tout ce qui regarde notre salut éternel voulut se proportionner à notre faiblesse et s'associer l'homme lui-même, l'homme faible comme le roseau, éphémère comme l'herbe des champs et confiné dans l'étroit horizon d'une sagesse toujours imparfaite, souvent même illusoire ou trompeuse. Il fallait non pas un homme mais une multitude sans nombre d'hommes pour travailler de concert avec Jésus-Christ à l'édification des murs de Jérusalem, pour descendre jusqu'aux besoins particuliers de chacun des enfants de l'Eglise et les diriger tous dans les sentiers qui conduisent au bonheur, pour secourir l'indigence, instruire les ignorants, fortifier les yeux déjà ouverts à la lumière, déverser sur le pécheur les eaux de la grâce divine; pour tenir haut et ferme le drapeau de Jésus-Christ, et cela au sacrifice de leur liberté, de leurs plaisirs, de leurs forces, souvent même de leur vie en fécondant l'Eglise, de leur sang et en terminant à l'exemple du divin maître une carrière apostolique déjà si glorieuse par une prière et une bénédiction pour leurs bourreaux. Ce n'était pas encore assez; car qui retiendrait dans un seul faisceau, dans une seule doctrine tous ces ministres dispersés dans l'univers? Qui empêcherait les églises particulières de devenir avec le temps diverses ou opposées? Jésus-Christ sut y pourvoir. Parmi ses disciples il choisit douze apôtres qu'il envoya prêcher l'évangile à toutes les nations; il les envoya comme son Père l'avait envoyé lui-même, soumit tous les hommes à leur autorité, leur communiqua sa propre puissance, s'identifia même avec eux en leur disant: "Celui qui



vous écoute m'écoute, celui qui vous méprise me méprise." Et pour ramener, comme tout sage artisan, son œuvre à l'unité il formadanscette armée même de ses ministres une hiérarchie parfaite composée de trois degrés distincts et subordonnés: l'épiscopat, le sacerdoce et le diaconat. Les apôtres, fidèles exécuteurs des lois et des ordonnances divines en sont nos témoins. C'est St. Paul qui prépose Tite à l'Eglise de Crète, et Timothée à l'Eglise d'Ephèse. C'est Paul et Barnabé qui établissent des prêtres dans chacune des Eglises; ce sont les apôtres réunis qui consacrent sept diacres parmi lesquels Etienne qui fut le premier des martyrs.

Plus haut encore, au dessus des hauteurs blanches de l'épiscopat et comme au sommet des cieux Pierre est assis. Il a reçu de Jésus-Christ la plénitude du pouvoir, la mission de paître les agneaux et les brebis d'Israël en les confirmant dans la foi. "Sa voix, s'écrient Lacordaire" commande et est respecté non pas seulement dans les limites du plus grand empire humain qui ait jamais existé mais au-delà et au-delà de toutes les mers. Il a traversé non pas un siècle mais dix-huit siècles. Il a vu s'élever contre lui des schismes, des hérésies, des empires... et il est demeuré ferme sur le tombeau qui fut sa puissance, ayant pour toute garde cette courte parole: Tu es Pierre et sur cette pierre je bâtirai mon Eglise.

Restant encore une troisième distinction par laquelle l'Eglise devait être une société distincte, indépendante complète, ayant immédiatement reçu de son divin Fondateur, sa forme, sa puissance, son efficacité, ses moyens d'activité. La Loi mosaïque devait être abolie puisqu'elle n'était qu'une préparation à la venue du Messie; au reste ne pouvant confier son ministère qu'aux fils de Lévi et pour ainsi dire confinée dans le temple de Jérusalem, hors duquel elle ne pouvait publiquement adorer Dieu, elle était nationale et locale, incompatible par conséquent avec l'Eglise nouvelle, qui est universelle et n'admet plus aucune distinction de Juif, de Grec ni de Gentil. La loi morale devait sans doute être conservée, mais les lois politiques et civiles, les cérémonies et les sacrements devaient être rejetés comme un vêtement provisoire et vieilli: Ainsi Jésus-Christ institua-t-il un nouveau culte et de nouveaux sacrements par lesquels l'Eglise reçoit en quelque sorte l'homme dans ses bras, quand il tombe du ciel dans son berceau, pour le diriger dans ses sentiers de la vie et le remettre entre les bras de Dieu au-delà du tombeau.

La séparation toutefois n'était pas encore parfaite. Un temps devait venir où la Loi mosaïque perdrait toute efficacité. Ce fut le temps où l'Homme Dieu expira sur une croix. Les ténèbres couvrent la surface de la terre, les rochers s'entr'ouvrirent, les morts sortent de leurs tombeaux et le voile du temple se déchire,

signe de l'abolition de l'ancien synagoge. Le Christ recevant par sa mort l'héritage des nations, ouvrant les portes de l'éternité et scellant son Eglise de son sang, déchira par là la porte qui pendant des siècles avait sauvé Israël et soutenu le monde. Et quand le Christ, monte aux cieux, eût envoyé à son son Paraclet, quand l'Eglise eût été publiée il ne fut plus permis de pratiquer la Loi mosaïque: c'en fut fait d'elle à jamais. L'œuvre de la distinction était ainsi accomplie.

F. L.

## LE SOMMEIL DE L'ENFANT.

Qu'il est beau l'enfant sommeillant dans son berceau, reposant dans l'embrassement de l'innocence! Nos yeux sont fixés sur cette figure souriante, mais nos pensées montent vers le ciel.

Et pourquoi? C'est que l'enfant est si pur et si charmant! L'enfant dans toute sa fraîcheur, c'est le plus beau lis, la plus belle fleur dans le jardin de l'humanité. Il semble être un ange que Dieu a donné à la terre.

L'alcôve où il repose est illuminée par cette douce étoile d'espérance qui laisse entrevoir les visions de l'avenir; et les parents, agenouillés auprès de ce berceau, sentent se resserrer les liens d'amour qui les unissent pour la vie.

Oh! reste toujours ainsi, bel ange! Ne pleure jamais, mais vis toujours; tu ressembles à tes frères du ciel, ils te cherchent depuis que tu les as quittés. Hélas! ils te trouveront dans une terre étrangère.

Ta vue me reporte aux beaux jours de mon enfance; mais l'une après l'autre, les années se sont écoulées; les plus belles s'enfuiront, les premières, loin de toi, et elles t'arracheront ta couronne de joie.

O puisses-tu toujours dormir ainsi, bel enfant, et jamais ne t'éveiller à la misère! Puisses-tu traverser la terre sans perdre ta pureté qui te donne tous tes charmes!

Dors en paix, petit enfant, ta mère veille auprès de toi. Si tu dors, tu verras les anges se pencher sur ton berceau; mais quand tu t'éveilleras, tu ne verras plus que des faces mortelles, des yeux qui bien souvent pleurent.

A. J. Fraser.

## UN ELEVE DU COLLEGE DE BOURBONNAIS.

### Monsieur Viateur Lamarre.

Le Collège de Bourbonnais déplore en ce moment la perte d'un de ses enfants, Monsieur Viateur Lamarre décédé mardi dernier à l'âge de seize ans, après une maladie de quelques semaines. Le jeune Viateur était neveu du Révérend Père Marsile, directeur du Collège.



Depuis cinq ans à peu près il étudiait à Bourbonnais et le succès de ses études nous donnait pour son avenir de belles espérances qui devaient avoir leur réalisation uniquement dans les ciux. Sa mort a bien été l'écho de sa vie: il est mort paisiblement et dans l'amitié de Dieu, entouré de tous les secours et de toutes les consolations que l'Eglise puisse donner à ses enfants en de pareilles circonstances. Ses supérieurs, ses confrères et même les paroissiens de Bourbonnais ont voulu donner à ses funérailles un cachet spécial de solennité afin de manifester par ce dernier témoignage d'estime la grandeur de leurs regrets et la ferveur des prières qu'ils sont venus verser sur sa tombe.

Avec nos regrets et le souvenir de ses vertus il laisse surtout une mère veuve dont il aurait été bientôt le soutien. Mais Dieu ne frappe que pour guérir; il ne dépouille que pour combler de plus précieux bienfaits. Cette mère a perdu un fils, compagnon de son exil, pour trouver en lui au ciel un guide plus sûr et un protecteur plus puissant. Tous ceux qui ont connu le regretté défunt conserveront longtemps sa mémoire; et chaque fois que son souvenir leur reviendra, puissent ils le traduire toujours sous la forme de la prière! C'est là le caractère de la véritable amitié, et c'est la manière la plus chrétienne de témoigner notre attachement à ceux que nous aimons ou que nous avons perdus sans cesser de les aimer.

## R. I. P.

### QUELLETTES.

- Non, voilà encore en plein dégel.
- Le Rev. P. Beaudoin est allé passer une quinzaine de jours au Canada. Nos vœux l'accompagnent.
- Le Rev. J. Lesage doit bâtir un couvent au printemps. Les paroissiens de St. George ont presque fini de transporter la braque nos filiations les plus sincères.
- La semaine dernière trente voitures ont charrié la pierre destinée à la chapelle du Sacré Cœur. Bien des remerciements.
- Beany Frazer est de retour et il est sérieux, cette fois-ci.
- Le P. Bergeron prend un repos de quelques jours dans sa famille.
- Rev. J. Liberge D.D. remplace le P. Beaudoin pendant son absence.
- Les Canadiens ont élu, lors des dernières élections, treize des leurs aux différentes législatures de ce pays. Préparez-vous, jeunes amis, votre tour viendra.
- La seconde édition du catéchisme du Père Chouinard est sous presse.

## WALDSHUT.

Le grand duché de Bade est en bonne partie couvert par des montagnes qui ne semblent être que des restes de la *tourmente suisse*. Les villes du pays sont peu considérables; Carlsruhe est bien la capitale, mais Fribourg est plus intéressante à cause de sa belle cathédrale sanguine dont la haute flèche gothique et percée à jour sert encore de modèle aux architectes. Viennent ensuite les villes de Pforzheim, Rastadt et quelques autres. Mais je crois qu'aucune ne présente le cachet d'originalité dont est revêtue la petite ville de Waldshut situé sur la frontière Sud de cette contrée. Trois monts s'y élèvent ensemble: le Hungaarberg, l'Aarberg et le Haspel qui tous trois ne comptent que parmi les montagnes inférieures du duché.

A-sise à l'extrémité inférieure du Hungaarberg dont elle occupe le plateau la ville Waldshut ne paraît être là que pour *prendre l'air et voir ce qui se passe en Suisse!* Aussi les curieux n'y manquent pas, principalement les commères. Cette même montagne se termine au fleuve avec un chemin qui la contourne. C'est une magnifique promenade qu'un mur solide protège contre tout éboulement du côté du Rhin. Près de la ville apparaissent aux beaux jours les étonnants mirages de ce fleuve qui coule ici dans un lit en pierre. De l'autre côté du Rhin s'étendent de grandes plaines suivies des premiers soulèvements des montagnes suisses. A une petite distance de la ville arrivent les eaux furibondes au printemps de l'Aar, qui par ses tributaires parcourt presque tout l'Ouest de l'Helvétie et entraîne même à sa suite les odeurs de l'immortel Gruyère. Le son des cloches qui nous arrive de plusieurs villages vers huit heures du matin et comme en se balançant produit le plus bel effet d'harmonie.

La ville elle-même n'a rien de bien caractéristique. Il y a trois églises catholiques et quelques chapelles. Les sœurs de St. Vincent, que l'on trouve partout, y tiennent un hôpital. On y voit des fabriques de soie, de chaises, puis quelques brasseries. Benziger y a un établissement qu'on dit être sa maison de fondation. La place St. Jean qui sert de marché est l'unique place publique de Waldshut. Les constructions ont été une fois à moitié détruites par un incendie et la population en grande partie décimée par une épidémie, ce qui a considérablement paralysé l'avancement de la ville. A l'Est se trouve l'Aarberg qui ne s'élève qu'à une courte distance. On y monte par un Chemin de Croix terminé par une petite église dédiée au Calvaire. Ce chemin commence presque en sortant des murs à une chapelle aussi humble à l'extérieur que riche en dedans. On y voit l'Agonie de Jésus et tous les personnages qui y figurèrent. La tour est en pierre, de grandeur naturelle, et d'un effet si saisissant



ue vous vous croyez au jardin des Oliviers. A mi-chemin du Calvaire est une autre grotte rappelant dans un bas relief la rencontre de Jésus avec sa Ste. Mère. La scène représentée est émouvante et capable de toucher les plus endurcis. Des prières publiques se font au Calvaire tous les Dimanches et Vendredis du Carême. C'est aussi là que se dirigent les processions de la St. Marc et des Rogations.

Du Calvaire et des environs, mais surtout du Haspel situé à l'Ouest, se déroule le plus beau panorama que puissent procurer les alentours. L'horizon est une dentelle d'argent formée par la crête des montagnes de la Suisse, et si le temps est clair, l'on peut même à l'aide de la jumelle voir le Rigi et les Pilatus qui sont au lac de Lucerne. Plus près vous avez devant vous comme un vastetapis vert semé de villages et de collines aux formes multiples et entre lesquels l'Aar serpente d'une manière *fanfaronne*, pour parler comme Voltaire. Puis à vos pieds s'arrondit la ville avec l'apparence d'un chapeau plat dont le rebord est imité par une rue qui fait le tour en décrivant une espèce d'ovale. A propos l'on ne peut aller à Waldshut sans entendre raconter l'origine de la place et celle de son nom. C'est une histoire perpétuée d'âge en âge par des *conteurs émérites* et qui est assez curieuse pour que je vous en fasse une petite mention.

Or il est bon de vous dire que les premiers commencement de la place ont eu lieu sous Ferdinand, archiduc d'Autriche. Le plateau de la montagne lui sourit tellement qu'il y fit construire sa maison de chasse et quelques logis pour ses serviteurs. La générosité de l'archiduc attira les uns, le commerce de bois y fit grouper les autres, puis la beauté du site y en fit établir un bon nombre. Lorsque le village se fut accru, il s'agissait de nommer la localité pour obtenir l'incorporation. Alors le conseil de l'endroit fit appel à tous les citoyens promettant 300 marcs à quiconque trouverait le rom le mieux approprié au canton. Un jour arrive le vieux *Berger de la montagne* avec son grand chapeau! Il se présente au Conseil en lui tendant son chapeau comme *image* et comme pour recevoir les 300 marcs. Puis il prononce que le canton étant à la tête du bois de la montagne avec l'apparence d'un chapeau, il convenait de le nommer Waldshut! (chapeau du bois) L'idée parut excellente et le conseil versa les 300 marcs dans le chapeau du pauvre *Berger de la montagne*! Si content de sa *fortune* le pauvre *Berger de la montagne* disparut et c'est en vain que l'on a cherché son nom pour lui faire honneur. On le désigne tout simplement sous le nom de *Waldshuter mann*. Il est représenté tout souriant dans un tableau peint sur le mur de la porte Ouest de la ville et où chacun peut le reconnaître à son grand chapeau légendaire. Ce tableau est orné tous les ans pour la fête patronale de Waldshut. Qui sait si ce n'est

pas par ici que Molière trouva son *Chapitre des Chapeaux*!

Après cette histoire vient celle du salut de la ville attaqué par les Suisses et qui est inséparable de l'autre, car ces deux traits dépeignent bien le caractère de ses habitants. C'était en 1468, comme l'atteste l'inscription de la porte Est de la ville, que les Suisses voulaient prendre Waldshut par la famine. Les assiégés soutinrent courageusement l'épreuve pendant un certain temps; mais, voyant diminuer leurs provisions et ne voulant pas le laisser apercevoir, ils engraisèrent un mouton qu'ils arrondirent autant que possible et le firent promener sur les ramparts! A la vue de cet échantillon les Suisses conclurent que la ville était approvisionnée pour longtemps et ils abandonnèrent la partie! Vous comprenez que *la joie fut encore plus grosse que le mouton* et depuis lors, tous les dix ans à l'occasion de la fête patronale, on promène par la ville le *mouton libérateur*, bien orné et aux cornes dorées. Puis il est tiré au sort d'après la méthode suivante. Une bougie est placée dans un faul sous lequel est suspendu un verre attaché par un fil à la bougie. Celle-ci en s'usant brûlera le filet fera tomber le verre. Le tout est disposé sous un arbre au pied duquel est le mouton de circonstance déjà exhibé par les rues de la cité. Pendant que l'on exécute une certaine danse un monsieur se tient près du mouton et du faul qui pend à l'arbre. Il compte à haute voix et sur le tic tac d'une horloge 1, 2, 3, 4, &c. jusqu'à 100. Puis la danse continue et un autre monsieur recommence à compter le même nombre. Les compteurs se succèdent ainsi jusqu'à ce que le verre tombe. Alors le nombre dit immédiatement avant où pendant que le verre tombe est le *numéro gagnant*. Inutile de parler de la joie de celui qui a eu la chance; mais comme il n'y a rien sans trouble, le verre tombé indique à l'heureux citoyen l'invitation de traiter à la bière *tous ceux qui ont pris des chances!!!*

La grande industrie de Waldshut est son commerce de bois que l'on transporte par cage sur le Rhin. Bon nombre de maisons à la campagne pourraient au besoin servir d'enseignes à ce commerce, car elles sont construites en bois, choses si rare en Europe. Il y en a même qui portent un toit de paille comme on ne voit au Nord de l'Amérique. Ici les poëtes russes sont encore en usage pour les besoins de la maison.

Enfin je termine en ajoutant que la chose par excellence et dont la ville s'enorgueillit à bon droit, c'est sa belle eau de source que l'on captive à une certaine hauteur de la montagne et qu'on laisse descendre ensuite si régulièrement. Quelle providence que cette eau fraîche et limpide tombant dans le *chapeau* si élevé du vieux *Berger de la montagne*! *Benedicite montes et colles Domino.... Benedicite fontes Domino!!*

Un Voyageur.



number 12 hat, gotten up by some jealous wretch who cannot sign his name, "prefect."

— "Beware! do not touch these chairs, or I might"—but the poor victim had collapsed with fright and the rest was wasted on the desert air.

— Minim: "Mr. Editor, you've got the best paper in the country. Last week I lost my hat and advertized and found it just where I left it, on the hook."

— Dr. John Schubert has received an appointment as assistant physician at the Cook County Hospital with a salary of \$1200. His wife has been given the position of supervisoress of the sewing department. *Kankakee Gazette*.

— The generous outbursts of applause at the recent examination and the generally good averages speak best for the progress made by our elocutionists during the past term.

— Recent promotions have placed Benjamin Leroux, John Sheem, Max. Fortin, and Will Clair among the Seniors; Alf. Brouillet, Pailip Boisvert, and John Roberts in the Junior department.

— Rev. Alex. J. McGavick writes to a friend at the college that he is stationed at the Cathedral in Denver, Col. where he is enjoying very good health. This news will be hailed joyfully by his many anxious friends.

— The February examinations are a thing of the past and we are now well started on a second term. Constant study from this on will render the final "ex's" very easy. By, profit by your experience in the past five months.

— Once upon a time, (interest manifested by audience) there was a lazy devil in our sanctum, (interest increases,) and he was so lazy he wouldn't lift his feet, (interest still increasing). One day he saw a piece of type in front of him, (audience still further worked up,) and was too lazy to step over it, (excitement intense,) so he (audience . . .!!!!.\*\*\*.!!) stooped down and picked it up! (This is the end of our story.)

— Examination averages Classical Course. H. Baker 81. A. Besse 85. Bissonnette 86. J. Cyr 88. Geo. Carlon 84. Jos. Carlon 87. V. Cyrier 86. Jas. Condon 85. G. Donnelly 90. Dohney 91. F. Dandurand 83. P. Dandurand 83. G. Dostal 90. L. Falley 91. A. Frazer 87. Max. Fortin 80. L. Grandchamp 91. G. Hauser 92. J. Howard 83. J. Carney 89. Lenartz 91. L. Legris 82. A. Lesage 84. J. Laplante 87. M. Murray 89. McNamara 82. Pat. Meehan 80. McCarthy 85. Norman 86. Normoyle 86. M. O'Connor 88. P. Parker 93. S. Stinson 77. Wiseman 84. Van Loon 85. Duranleau 82. Jos. O'Connor 91.

— D. J. Van Meter of the *Chicago Times* and Ed. Warriner of Kankakee, were at the College on Monday last. Mr. Van Meter is on a tour of the principal Catholic Institutions of the west which he is writing up for

the *Times*. We regret he did not find us better prepared to entertain. He made a tour of the building, and returning to the recreation hall found a squad had assembled for a drill. His impressions will appear shortly in the *Times*.

— Rev. Father M. J. Marsile C. S. V. sincerely thanks all those who have manifested such kind interest towards his little nephew, Viateur Lamarre, during his illness, and who paid such a loving tribute to him after his death. In his great affliction Father Marsile finds it his chief source of consolation to remember the incessant care which has been bestowed upon the loved boy, and the ardent prayers that have been so abundantly poured forth in his behalf. These demonstrations both of esteem and of regret he thoroughly appreciates and will ever remember with gratitude.

Out of consideration for the family of the deceased the obituary notice has been written in French and will be found in the "*Cercle Français*."

— There has been a false and very injurious report about the state of affairs at the college recently which has gained wide spread currency among many western papers. The report stated that there were forty-five cases of diptheria at the college, and was naturally a cause of great anxiety to the parents and friends of the many students attending, letters and telegrams have been pouring in sending for boys to come home if such be the case. Now for the benefit of those interested we will give an idea of what the sickness was and to what an extent it has spread. All together there have not been more than twenty boys sick and none with diptheria. There have been nine cases of measles all of which are now well; four cases of mumps the victims of which are also quite well; the remainder are all cases of sore throat or colds in the head and are now well also. Besides these there have been two cases of pneumonia which proved fatal. It is all owing to the varying weather which has caused so much sickness throughout the country. All are now well. This is the extent of the "forty-five cases of diptheria" we had.

— In view of the numerous good averages scored by the following students and their application and merit in their studies, we are enabled to present the following promotions. To First Latin, Martin Murray, Louis Grandchamp, Robt. Pratt; to *Caesar*, Gus. Hauser, Jos. Reising; to *Evidences*, John Dostal, Jos. Gallet, Harry Donnelly. Harry Baker, Frank Dillon, Jos. Duffy; to First Book-Keeping, James McKernan, John Coyle, Jos. Charron, Geo. Cahill, Frank Moody, Geo. Dostal; finished Reading course, Louis Drolet, Jos. Carlon, Jas. Doheny, Arcade Besse; to Sixth Reader, M. and Bernard O'Connor, Jos. Laplante, John Van Loon, Matt. Koff; to Fifth Reader, Chas. Bernard, Shelden Peck, Francis



Woodward; to second Grammer, Art. Fortin, Sr. Jer. Lenoux; to second Arithmetic, Art. Fortin Sr.; to second Penmanship, Arthur Rivard, Walter Woodward: to Modern History, James Condon. Courage boys, work hard. This is a neat list and a credit to the students. The Rev. Prefect of Studies informs us that there will be promotions at Easter provided the same spirit of diligence is manifested as has been in the past term. Try and make the list a longer one next time.

— At the Church of Notre Dame, which his Grace the Archbishop dedicated last Sunday, the ceremonies were very impressive and the music under the care of the enthusiastic Father Therrien, a marvel of completeness. More than a thousand of worshippers attended, and besides the officiating clergyman the Rev. Fathers Gill, O'Connell and Mevel were present. After the litany of the Saints, the psalms sung by the chorus and the orchestral overture with its fine instrumentation, High Mass was commenced; Mr. G. Herbert sang the fine bass solo "Qui Tollis," Misses May and Mary Guth, taking it up next in the soprano and alto parts. The same ladies sang charmingly the trio "Ave Maria," with Mr. E. Pickard's mellow tenor blending with their voices. The "Incarnatus" at the credo by Mrs. Denis, was finely rendered, and the "Ave Verum" by Miss Marie Letourneux, Mr. J. Belisle and Mr. E. Letourneux, basso, was most carefully delivered. Again Miss R. Challifoux at the "Agnus Dei," as well as Mr. Grandpre deserve every credit, and the well trained voices of Messrs. Gratten and Bourgeon were heard to advantage during the mass. Mrs. O'Connell however was obliged to disappoint the good Fathers, her fine voice being temporarily disabled by a severe sore throat. Father Marsile preached in French, on the necessity of giving help and encouragement to such good works, and the most Rev. Archbishop in a few felicitous sentences called on the congregation to continue their exertions and aid the building fund.

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#### BOOKS AND PERIODICALS.

We are pleased to note the improvement made in the general management of the former *New Record* now the *Catholic Record* of Indianapolis. Perfection is not found and there is left great room for advancement, yet in this good step much is already accomplished and there is given hope for good things to come. We hope the change thus effected may be followed by others and as the support of Catholics is an essential requisite to the maintenance and success of Catholic Journals, we believe it to be the sacred duty of Catholics to give practical support to the organs that labor so earnestly for the defence of our Faith, a work by no means easy in this land where misrepresentation is the only argu-

ment Protestants can bring forward to support their sects. It is a lamentable fact that Catholic periodicals are below the standard, but this is due in a great measure to indifference manifested by Catholics to the papers especially devoted to their interest. No one will do more for us than a friend, every Catholic paper should be regarded as a friend and should be encouraged in every possible way, particularly by regular subscribers who should promptly pay their dues.

The Encyclical letter of Pope Leo XIII, on "Liberty" will be found complete in the Feb. Number of Donahue's Magazine. Some of our modern Philosophers would find practical lessons therein if they would condescend to peruse the article.

We acknowledge the receipt of the "Second Annual Report" of the Inter-State Commerce Commission for 1888, with compliments of Hon. Wm. R. Morrison.

Through the kindness of the Commissioner of Education we also received the report of that official for 1886—87.

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#### EXCHANGES.

This country, America, made up chiefly of the United States, has always been more or less exposed to that destructive agency, the church of Rome. America was sleeping in peaceful quietude before God's own eye when Columbus, a Catholic and the first intruder upon the liberties of America, came over and discovered it. Since this first offence flung in the face of innocent, virgin America there is no freedom that Catholics have not taken with this fair land. They have explored it in all its limitless length and breadth; they have carried the name of Christ and planted the sign of Salvation everywhere; they have fought and bled and died to wrest it from the iron hand of the oppressor and now, now especially that the spirit of irreligion, the worst oppressor of them all, is fast spreading anarchy among its millions, these named Catholics are seen valiantly fighting for the maintenance of Christly principles, the true salt which is alone capable of preserving this country from corruption and final death. What other agency than the church and that of Rome alone is strong enough to counteract by salutary teaching the awful dishonesty into which, as a people, we are lapsing? Is it Free-Masonry? No. The public schools? No. The Protestant pulpit? It has almost ceased to be a power.

Corruption stalks everywhere. Alone the church knows and teaches the strong and same doctrine capable of rearing us up a people fit to enjoy liberty. And still it is yawped "The Church of Rome is our enemy."

"Romanism in the United States," is the title of our essay in the *University Carolinian* for Jan. the writer of which if we judge from his ranting must be either a lunatic or so invincibly ignorant that the light of



reason will never illumine his empty cranium. We will not stop to notice him further. No-body doubts that the American Constitution guarantees perfect liberty of conscience to its subjects. That document was framed by *men* who could see one's offence; men, who before they undertook to teach or criticise others, first acquired some knowledge for themselves. If this little hint could be given to the *patient* in doses of half a grain, by some friend it might quiet his ravings, as a cure is impossible. Pope Pius IX, speaking of Liberty, far from lamenting its prevalence, sighed only for its abuse, as does also his successor, Leo XIII, the *Lumen in Caelo* who in his recent Encyclical on Liberty says: "Liberty belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he only is master of his actions who can choose one thing out of many. Now since everything chosen as a means is viewed as good or useful and since good, as such is the proper object of our desire, it follows that freedom of choice is a property of the will, or rather it is identical with the will, in so far as it has in its action the faculty of choice." Here then in a few words selected from the document referred to, is the teaching of the Church, on the question of Liberty. She loves her children and like a good Mother has ever protected them. But she knows well how easily Liberty is turned into license, and then abuses follow. Witness the nations that have left the guidance of the Church. To what extremes have not their follies reduced them? Why these suicides, divorces, and inhuman acts that bring horror to the Christian mind? Is this Liberty? The Sects allow divorce and with rare exceptions no Minister dare oppose this lawful evil. Few preachers dare tell their flock that Marriage is a sacred engagement never to be broken this side of the grave. That to marry again while both parties are living is the same as to live together without Marriage. They dare not so offend their flocks. Yet to act thus is not to use liberty, but to abuse it, and this abuse the church condemns as God himself condemns it, and she will ever continue to do so, despite all the opposition of the devils either here or below, may bring to bear upon her. Another source of opposition comes to the church from Secret Societies which are the machines the devil uses with greatest force against her. These have left their mark in all European countries and would wish also to encircle the Church of this free Republic in their shiny coils. Knowing well that time is required, they seek to accomplish their foul work by poisoning the minds of the young, hence they use lying and prejudiced books in our public schools, and secret societies and other forces in the colleges and Universities. What a ranting and ignorant hypocrite he must be, who accuses the Church of wishing to keep its children in darkness and error; that

Church who is the storehouse of knowledge and the teacher of the world. The same which converted pagan Rome and civilized the Savages of the North. She who alone retained a knowledge of the Ancients, and protected the gems of literature left by the masters of antiquity, guarding them during the long centuries of the Middle ages, bringing them safely to the present day that all the world might partake of the wealth of the researches. And yet she is called the lover of darkness. Oh ye powers! what consistency here! Behold the noblest Institution on the face of the earth, whose glory none can sufficiently magnify, torn asunder by whom? A sage or divine? No but by a whiskerless dude, who never saw the boundary of the state he disgraces by his presence! What a spectacle! Shall we give the urchin a little advice? Is there hope that a ray of light may ever penetrate the fathomless caverns of his empty head piece? We fear not. However, we would say that were he to confine himself to the ordinary level, he might make a mark; but if he desires to manifest his ignorance, no subject will afford him greater opportunities than religion. Boy, talk on a subject about which you know something, and indulgent friends will tolerate your weakness.

We welcome *The Censor* of St. Mary's Collegiate Institute, St. Mary's Ont. The paper contains eight pages, is issued monthly, has plenty of editors, both male and female, and we should like to know what is to prevent its successful continuance?

The *Penman's Art Journal* for January is a model of beauty. It gives prominence this month to three superb specimens of Penmanship, for which votes are solicited, in order that the majority may decide who the victor will be. Specimen A is the largest and is a beautiful piece of work. Specimen C is also a unique design, but for artistic skill we would certainly pronounce in favor of specimen B, in which we are truly convinced the greatest ability has been shown; all are certainly admirable and fully attest the rapid progress made in this beautiful art, during the past few years. "Across the Continent" is a good article descriptive of Californian scenery. There is also much else to interest the student of penmanship, and we can safely say that no student of penmanship could do better than to often read this excellent monthly. It is published at 205 Broadway, New York, \$1.00 per year.

*Georgetown College Journal* devotes considerable space in its last issue to the coming Centennial celebration of Georgetown College, which takes place at the end of the present month. This famous institution numbers among its alumni some of the most distinguished men of the land, and judging from the active preparation as well as the encouraging letters of friends, a grand fete is in store for the members of America's oldest Catholic College. Success.



## CATHOLIC NOTES.

In the parish of Our Lady of Mercy, Brooklyn, there are 10,000 Guards of Honor of the Sacred Heart.

The Pope has sent to the Bishop of Placenza \$4,000 for a training college for missionaries to be sent to America to care for Italian emigrants.

Cardinal Lavigerie is about to publish the striking discourse on the African shore trade which he delivered in the Church of the Gessu, Rome.

The Roman Catholic Cathedral at Hong, Kong, China, which has been in course of construction for several years, has been opened for divine service.

Bishop Keane and Dr. O'Connell represented America at the recent annual celebration of the Feast of St. Thomas of Canterbury, held at the English College in Rome.

The three daughters of General Sheridan and one of Gen. Ewing were confirmed the other week by Cardinal Gibbons on the occasion of his recent visit to the Visitation Convent, Washington.

Cardinal Newman is in his eighty-eight year, having been born in February, 1801. He is the eldest member of the Sacred College.

For the first time in many years, the Emperor of Russia has sent a friendly Christmas greeting to the Pope.

Rt. Rev. Dr. Keane, Rector of the Washington University, and the Very Rev. Father Gynu, O. S. A., Prior of St. Patrick's, Rome, were the English preachers in the church of Saint Andrea della Valle, Rome, during the Octave of the Epiphany.

Cardinal Manning has, within forty years, built 1,200 churches and chapels, founded 40 monasteries, 322 convents, 9 seminaries for the priesthood, 10 colleges for higher education, 2,000 parochial schools, 30 trades unions and about 100 beneficial and charitable institutions.

In a recent issue of the Pope's official organ, the "Observatore Romano," says: "Once more we beg the Catholics of all nations not to put faith readily in letters or in telegrams by which doubts are raised as to the good will of the Holy Father towards all his children, near and far, because the doubts, besides being absolutely groundless, are unjust to the sacred person of the Pope."

The most elaborate preparations are being made for the celebration of the centennial of Georgetown College. Visiting clergymen are expected from all parts of Europe and America, and on the second day of the celebration it is expected that many Catholic prelates will be present. The celebration will continue three days—Feb. 20, 21, and 22, and President Cleveland and Cardinal Gibbons will participate in the ceremonies incident to the celebration.

For many of our Catholic young men lose the faith or become indifferent thereto. They seem to forget all the lessons taught them in Catechism and in preparation for First Communion. They cease to say their prayers morning and evening. They no longer go to church, or go too late, and hang merely round the entrance. Hence the numerous instances of dishonesty and of more serious crimes; for impurities and its blameful consequences. They have learned indifferentism or atheism from bad company. They fail to fulfill their duty and their souls are lost. (Donahue's Magazine.)

Bishop Keane, rector of the new Catholic University at Washington, on the 18th. of December, handed to His Holiness, a collective letter written in Latin from the Cath-

olic bishops of the United States, thanking the Pope for his support of the university scheme, and announced that the work was making most satisfactory progress, eight hundred thousand dollars having been collected, while the ground on which the building will be erected has already been paid for. The bishops draw attention to the great importance of the University, which they believe will act as a bulwark against the rise of what is called rationalism and free thoughts in America.

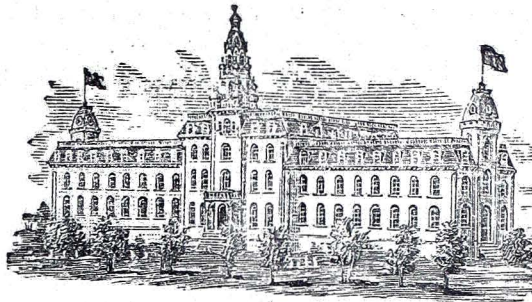
From three countries of Europe come tidings which show that Catholics all over the world are animated by the same feelings towards the Pope as those which prompted the meetings held at Lyons and Lille lately in favor of the restitution of the Temporal Power. The Bishops of Austria are, it is announced, preparing a protest such as those which have been addressed to the Sovereign Pontiff by the prelates of several provinces of France. Moreover a Catholic deputy, M. de Zallinger, publicly declared the other day in the Reichstag that "the Roman question was becoming more burning every day, and that Italy could never count upon stability so long as that question was not settled." In Belgium a great meeting has been held at Gand at which several prelates were present, and at which an address to the Pope protesting against the attitude of official Italy was unanimously adopted. In Holland a meeting, attended by several members of the States-General, was held at Utrecht.

What a deal of world the public opinion of England has wandered over since the days of Catholic emancipation! Who could have imagined then, a Catholic bishop standing before a great gathering of the citizens of Manchester, and there solemnly pronouncing the Apostolic blessing of the Roman Pontiff? And not only was the announcement that Pope Leo had sent his blessing to them received by that Protestant assembly with repeated applause, but a resolution was instantly drafted and unanimously carried, thanking His Holiness and congratulating him upon the interest he had taken in the cause of the African slave. Men of many creeds were present, but all alike were ready for the time to forget every difference, and to remember only the brotherhood of a common purpose. If effort for the African crusade results in a wider charity and a gentler tolerance among Christians, of whatever nationality, a good will be won vaster than the dreams of its promoters. (London Tablet.)

The Congress of Colored Catholics recently held in Washington, D. C., proved plainly that the Roman church has determined to make a spiritual struggle for converts to its faith. It has an advantage over orthodox churches; it has no church wars on account of color. The Presbyterians, the Methodists, the Episcopalians and other denominations have their divisions, caused by their quarrels over the saving of the souls of colored people. They have their color line and maintain it. On the other hand, the Catholics have refused to make any distinction and now propose to begin special work among the people whom several orthodox churches ignore. There can be only one result to the position of the Catholic Church. It will make large inroads among the Colored people. Its religion has many features that can attract the unlearned, as well as the learned, and with this humane principle as proselyting, its work will no doubt be largely successful. It will be a needed lesson to a color-phobia churches of the orthodox creed which pretend to have so much love for God, and yet who will not kneel at the same altar with a Colored brother.—(Conservator.)



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