

# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. II

BOURBONNAIS GROVE, ILL. SATURDAY, Feb. 14 1885.

No. 19

A. H. PIKE

**JEWELLER,**

KANKAKEE, ILLINOIS.

STUDENTS and TEACHERS.

**Attention!**

The Pantagraph, Ornamental Pencil TABLETS  
WILL PLEASE YOU; ask for them at your  
Stationery Store kept at the COLLEGE BOOK  
STORE.

The Pantagraph Est.  
J. T. RONEY, Manager.  
BLOOMINGTON, ILL.

**NEW**

ECLECTIC GEOGRAPHIES,  
TWO-BOOK SERIES.

ECLECTIC ELEMENTARY GEOGRAPHY.  
ECLECTIC COMPLETE GEOGRAPHY.

**ENTIRELY NEW**

*Accurate Maps, showing latest  
Discoveries and Boundaries, Concise  
Descriptive Text with uniform Topical  
Arrangement, Superb and Appropriate  
Illustrations.*

**Maps.**—THE MAPS ARE WHOLLY  
New, and present, with the greatest  
accuracy, the results of the latest in-  
vestigations and explorations. They have  
been drawn after long and patient study  
and comparison of the best authorities,  
statistical, descriptive and cartographi-  
cal.

The names on all the maps are collect-  
ed in an alphabetically arranged index,  
in which is indicated, not only the map,  
but the precise place on the map in which  
each name can be found. This "Ready  
Reference Index" contains nearly 10,000  
names of cities and towns found on the  
maps.

**Text.**—A large, clear and distinct  
style of type is used.

By the use of two sizes of type, a  
longer and a shorter course are indicated.

MATHEMATICAL and PHYSICAL GEOG-  
RAPHY are fully treated in the first chapters.  
Great care is given to the explanation of the  
CAUSES OF NATURAL PHENOMENA.

Although published only recently they have  
been very favorably received in Catholic Institu-  
tions everywhere and are now in satisfactory  
use in **St. Viateur's College.**

For circulars and terms address

**VAN ANTWERP, BRAGG & CO., Publishers,**  
CINCINNATI & NEW YORK.

Ottoman Cahvey Company

**Chicago,**

**ILL.**

56 LA SALLE STREET.

C. R. E. KOCH, Pres. A. E. GILBERT, Secty.

Dealers in

**Choice Teas  
and Coffees.**

*And the celebrated*

PREPARATION OF COFFEE

Known as

OTTOMAN CAHVEY.

Send for circular containing

testimonials from Catholic and other  
public Institutions throughout the  
Country.

56 La Salle St.

**CHICAGO, ILL.**

**U. Stamm.**

Proprietor of the

**PRESCRIPTION DRUG STORE.**

Dealers in

Drugs, Medicines, Toilet Arti-  
cles, Perfumery, Paints,  
Oils, Varnishes,  
Wallpaper,  
Etc.

SWANNEL'S BLOCK,

**Telephone**

**No. 52**

No. 52 Court St. Kankakee, Ill.

Cor. Dearborn Avenue

KANKAKEE ILLS.

☞ All should give them a call. ☞



## RAILROAD TIME TABLES.

## INDIANA, ILLINOIS &amp; IOWA.

East.	West.
5.15 P. M. .... Passenger .....	8.34 A. M.
11.40 A. M. .... Freight .....	11.20 A. M.

## CHAS. KNOWLTON'S

NEW PHOTOGRAPHIC STUDIO,  
Dearborn Avenue  
1st. Door South of Court St,  
East Side,  
KANKAKEE, ILL.

## Something Interesting

If you have School Books which you do not care to keep, I will take them in exchange for books you may need. Please send me a list of those you would like to exchange or sell. Also send for list I have to sell. Orders solicited for cheap School Books, and for miscellaneous Books. Send your orders to **C. M. BARNES**, 151 and 153 Wabash Ave., Chicago, Ill.

**NOEL BROUSSEAU,**  
FIRE AND LIFE INSURANCE.  
REAL ESTATE, LOANS  
And Collections  
NOTARY PUBLIC. COURT ST., SECOND STORY  
Nos. 11 and 13  
KANKAKEE, ILL.

**A. H. NICHOLS.**  
Stationer and Printer.  
NEWSPAPERS AND PERIODICALS.  
Cigars and Tobaccos, Fancy Notions, etc.  
2nd Door south of P. O.,  
KANKAKEE, ILL.

**CHAS. E. VOSS.**  
Photographer.  
37 Court Street,  
KANKAKEE, ILL.

**C. H. ERZINGERS**  
Is the place to get choice Ice-Cream,  
Fruits, Nuts, Candies, Oysters, Cigars  
and Tobacco. The largest Ice-Cream  
and Confectionery Parlors in the city.  
Cor. Court St. & East Ave.  
KANKAKEE, ILL.

**H. D. Fraser, M. D.**  
KANKAKEE, ILL.  
PHYSICIAN AND SURGEON.  
All calls by Telephone promptly  
attended to.

# C. I. St. L. & C. 4

## KANKAKEE LINE



- 4 PASSENGER TRAINS each way per day,  
between Cincinnati and Indianapolis.  
3 PASSENGER TRAINS each way per day,  
between Cincinnati, Indianapolis, St. Louis  
and Chicago.  
2 PASSENGER TRAINS each way per day,  
between Cincinnati, Indianapolis, Terre  
Haute & St. Louis.  
2 PASSENGER TRAINS each way per day,  
between Cincinnati, Indianapolis, Lafayette,  
Kankakee, Seneca and Davenport, Ia.  
2 PASSENGER TRAINS each way per day,  
between Cincinnati, Indianapolis, Lafayette,  
Sheldon, Peoria, Ill. and Keokuk, Ia.

## KANKAKEE LINE.

Entire trains run through without change be-  
tween Cincinnati, Indianapolis, Lafayette and  
Chicago. Pullman Sleepers and elegant Reclining  
Chair Cars on Night Trains. Parlor Cars on  
Day Trains.

## BIG 4 and VANDALIA.

The ONLY LINE running Pullman Sleeping Cars  
through without change between Cincinnati and  
St. Louis, for the accommodation of travel be-  
tween these points. At St. Louis connections are  
made in Union Depot, with all lines diverging.

## KANKAKEE &amp; SENECA ROUTE.

The ONLY LINE running Elegant Reclining  
Chair Cars through without change between Cin-  
cinnati, Indianapolis, Lafayette & Davenport, Ia.

## SHELDON ROUTE.

Commodious Reclining Chair Cars run through  
without change between Cincinnati, Indianapo-  
lis, Lafayette and Peoria, Ill. and Keokuk, Ia.  
Close connection for Burlington, Ia.

THROUGH TICKETS & BAGGAGE CHECKS  
TO ALL PRINCIPAL POINTS.  
Can be obtained at any Ticket Office, C. I. St. L.  
& C. Ry. also via this line at all coupon Ticket  
Offices throughout the country.

See Agents of this Company for Rates,  
Routes, &c., or write

C. S. La Follette,  
W. Pa. C. I. St. L. & C. Ry., Lafayette, Ind.  
JOHN EGAN, Gen'l Pass. and Tkt. Agent,  
CINCINNATI, O.

**LYON & HEALY**  
State & Monroe Sts., Chicago.  
Will send prepaid to any address their  
**BAND CATALOGUE**,  
for 1883, 100 pages, 210 Engravings  
of Instruments, Suits, Caps, Belts,  
Pompoms, Epaulettes, Cap-Lamps,  
Stands, Drum Major's Staffs, and  
Hats, Sundry Band Outfits, Repairing  
Materials, also includes Instruction and Ex-  
ercises for Amateur Bands, and a Catalogue  
of Choice Band Music.

**A. Ames,**  
DENTIST.  
KANKAKEE, ILL.

# N. BARSALOUX.

## No. 211

### STATE STREET,

## CHICAGO.

We have lately bought an immense lot of  
**Chamber Sets**  
the whole stock of a  
**Manufacture,**  
40 cts. on the Dollar.

We can sell you the most beautiful set  
in the city for

**\$42.50,**

which never was sold below  
**\$60.00.**

If you wish to make a present to a  
friend, come and see us, we will give  
you the best opportunity you may  
ever be offered; we have a few  
hundreds left, and they go rapidly.

If you are in the city, come and  
see our large stock of  
**Parlor Sets,**  
**Magnificent Mirrors**  
**20 x 72,**  
**French Glass**  
**\$27.00.**  
**Parlor Bureaus,**  
in great varieties;  
**BOOK CASES,**  
**Office Desks,**  
**CHAIRS,**  
**CARPETS,**  
**LOUNGES,**  
**Sofas,**  
&  
&  
&

# J. Gelino.

No. 12 COURT STREET,  
KANKAKEE, ILL.  
Dealer in Foreign and Domestic  
FANCY GOODS NOTIONS DRY GOODS  
**J. R. MALOCHE.**  
General Blacksmith.  
Horse shoeing a specialty.  
Wood work of all kind.  
Satisfaction guaranteed.  
Corner Court street & 3rd. Ave.  
Kankakee, Ill.

**P. L. MONAST, M. D.**  
Physician and Surgeon.  
Bourbonnais Grove, Ill.  
All calls promptly attended.



# ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. II

BOURBONNAIS GROVE, ILL. SATURDAY, Feb. 14 1885.

No. 19

## ST. VIATEUR'S COLLEGE JOURNAL.

PUBLISHED SEMI-MONTHLY,  
BY THE STUDENTS.

### EDITORS.

A. MCGAVICK.	Editor in chief.	'85.
SULLIVAN.	Assistant	'86.
P. LESAGE.	"	'86.
A. GRANGER.	"	'87.

TERMS.	{ One year - - - - -	\$1.50.
	{ Six months - - - - -	\$0.75.
	{ Payable in advance.	

For advertising see last page.

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, Ills.

### WASHINGTON.

Where peaceful Potomac is seeking the sea,  
Its waters caressing the shore,  
Waves gently ebbing in sweet melody,  
Like leaflets the wind passing o'er,  
'Neath the green branches that gracefully trail,  
And dark pensive shadows forth fling,  
Floats in the even, steals o'er the vale  
The song which Freedom doth sing.

She sings o'er the grave of earth's truest, best,  
Who sleeps his last sleep 'neath the sod,  
Her voice is as fresh as the breeze from the West,  
Or first beam of sunshine abroad:  
Her echoing words would fain again wake  
Our *Country's great Father*—the One,  
Who of us bondsmen, freemen did make—  
The immortal, the pure Washington!

This young Republic from tyranny sprung,  
Like Minerva the daughter of Sea,  
Mid the boast of a Briton haughtily flung,  
"These rebels must perish, or flee!"  
When this son of Virginia, of sages the first,  
Arose with his sword girded on,

He struck down the Lion, that life's blood did thirst,  
Our gallant, our brave Washington!

When our Ship of State was wildly tossed high,  
When breakers around her did roar,  
He was the meteor that lit up the sky,  
The helm his strong arm bore:  
Her rigging all shattered by whirlwinds torn,  
A wreck almost strewn o'er the main,  
Into the harbor of peace she was borne  
By Washington—glorious name!

Christmas night as joy-bells did peal  
O'er Delaware's broad bosom, cold,  
As anthems of peace did merrily steal  
Proclaiming *contentment untold*,  
The ice and the waters both treacherous, deep,  
He passed with his brave, chosen, few,  
He captured the Hessians in slumbers, in sleep—  
Our Washington dauntless and true!

As long as wide oceans encircle this land,  
And rivers are seeking their rest,  
His name with all freemen shall always outstand  
Honored, loved, cherished and blest—  
As the rays of the sunshine e'er warmly play  
On Vernon his tomb and his grave,  
The Goddess of Freedom shall lovingly say—  
"He lived fair Columbia to save."

J. P. M.

### THE INFLUENCE OF RELIGION ON LITERATURE.

The injury done to literature by divorcing it from religion is a topic worthy of discussion. Literature has thus lost power and permanent interest. It has become, in a great measure, superficial, an image of transient modes of thought and of arbitrary forms of life, not the organ and expression of immutable truth and of deep workings of the soul. We beg not to be misunderstood. We have no desire that literature should confine itself wholly or chiefly to religious topics, and we hardly know a greater calamity it could incur than by degen-



erating into religious cant. Next to profaneness we dread the affectation of piety and the mechanical repetition of sacred phraseology. We only lament that literature has so generally been the product and utterance of minds which have not lived, thought, and written under the light of a rational and sublime faith. Severed from this it wants the principle of immortality. We do not speak lightly when we say that all works of the intellect, which have not in some measure been quickened by the spirit of religion, are doomed to perish or to lose their power; and that genius is preparing for itself a sepulchre when it disjoins itself from the Divine Truth. Religion is now beginning to be viewed more generously by the Americans than heretofore. It is gradually attracting to itself superior understandings. A new era, we trust, is opening upon the world and all literature will feel its power. In proportion as the true and sublime conception of God shall unfold itself in the soul and shall become there a central sun, shedding its beams on all objects of thought, there will be a want of sympathy with all works which have not been quickened by this heavenly influence. It will be felt that the poet has known little of nature, that he has seen it only under clouds, if he have not seen it under this celestial light. It will be felt that man, the great subject of literature, when viewed in separation from his Maker and his end, can be as little understood and portrayed as a plant torn from the soil in which it grew and cut off from communication with the clouds and sun.

We are aware that objections will spring up to the doctrine that all literature should be produced under the influence of religion. We shall be told that in this way literature will lose all variety and spirit, that a monotonous and solemn hue will spread itself over writing, and that a library will have the air of a tomb. We do not wonder at this fear. Religion has certainly been accustomed to speak in sepulchral tones and to wear any aspect but a bright and glowing one. Let us not however ascribe to its nature what has befallen it from adverse circumstances. The truth is that religion, justly viewed surpasses all other principles in giving a free and manifold action to the mind. It recognises in every faculty and sentiment the workmanship of God and assigns a sphere of agency to each. It takes our whole nature under its guardianship, and with a parental love ministers to its inferior as well as to its higher gratifications. False religion mutilates the soul, sees evil in our sensibilities, and rules with a tyrant's frown and rod. True religion is a mild and lawful sovereign governing to protect, to give strength, to unfold all our inward resources. We believe that, under its influence, literature is to pass its present limits and to put itself forth in original forms of composition. Religion is, of all

principles most fruitful and unconfined. It is sympathy with that Being who seems to delight in diversifying the modes of this agency and the product of their wisdom and power. It does not chain us to a few essential duties or express itself in a few unchanging modes of writing. It has the liberality and munificence of nature which not only produces the necessary root and grain, but pours forth fruits and flowers. It has the bold contrasts of nature which, at the foot of the awful mountains, scoops out the freshest, sweetest valleys and embosoms in the wild, troubled ocean, islands whose vernal airs, and loveliness, and teeming fruitfulness almost breathe the joys of Paradise. Religion will accomplish for literature what it most needs—will give it depth at the same time that it heightens its grace and beauty. The union of the attributes is most to be desired. Our literature is lamentably superficial, and to some beautiful and the superficial seem to be naturally conjoined. Let not beauty be so wronged. It resides chiefly in profound thoughts and feelings. It overflows chiefly in the writings of poets, gifted with a sublime and piercing vision. A beautiful literature springs from the depth and fulness of intellectual and moral life, from an energy of thought and feeling, to which nothing, we believe, ministers so largely as enlightened religion. So far from a monotonous solemnity outspreading literature in consequence of the all-pervading influence of religion, we believe that the sportive and comic forms of compositions, instead of being abandoned, will only be refined and improved. We know that these are supposed to be frowned upon by piety; but they have root in the constitution which God has given us and ought not therefore to be indiscriminately condemned. The propensity to wit and laughter does indeed, through excessive indulgence, often issue in a character of heartless levity, low mimicry, or unfeeling ridicule. If often seeks gratification in regions of impurity, throws a gaiety around vice, and sometimes even pours contempt on virtue. But, though often and mournfully perverted it is still a gift of God, and may and ought to minister, not only to innocent pleasure, but to the intellect and the heart. Man was made for relaxation as truly as for labor; and by a law of his nature, which has not received the attention it deserves, he finds perhaps no relaxation so restorative as that in which he reverts to his childhood, seems to forget his wisdom, leaves the imagination to exhilarate itself by sportive inventions, talks of amusing incongruities in conduct and events, smiles at the innocent eccentricities and mistakes of those whom he most esteems, allows himself in rich illusions or kind hearted satire, and transports himself into a world of ludicrous combination. We have said, that, on these occasions, the mind seems to put off its wisdom; but the truth is, that in a pure mind, wisdom



retreats, if we may so say, to its centre, and, there unseen, keeps guard over this transient folly, draws delicate lines which are never to be passed in the first moments, and, like a judicious parent watching the sports of childhood, preserves a stainless innocence of soul in the very exuberance of gaiety. This combination of moral power with wit and humor, wit, comic conceptions and irrepressible laughter; this union of mirth and virtue belongs to an advanced stage of the character; and we believe that, in the proportion to the diffusion of an enlightened religion, this action of the mind will increase and will overflow in composition which, joining innocence to sportiveness, will communicate unmixed delight. Religion is not at variance with occasional mirth. In the same character the solemn thought and the sublime emotions of the improved Christian may be joined with the unanxious freedom, buoyancy, and gaiety of early years. We will add but one more illustration of our views. We believe that the union of religion with genius will favor that species of composition to which it may seem at first to be least propitious. We refer to that department of literature which has for its object the delineation of the stronger and more terrible and guilty passions. Strange as it may appear, these gloomy and appalling features of our nature may be best comprehended and portrayed by the purest and noblest minds. The common idea is that overwhelming emotions, the more they are experienced can the more effectually be described.

We have one strong presumption against this doctrine. Tradition leads us to believe that Shakspeare, tho' he painted so faithfully and fearfully the storms of passions was a calm and cheerful man. The passions are too much engrossed by their objects to meditate on themselves; and none are more ignorant of their growth and subtle workings than their own victims. Nothing reveals to us the secrets of our own souls like religion; and in disclosing to us, in ourselves, the tendency of passion to absorb every energy and to spread its hues over every thought, it gives us a key to all our souls; for in all, human nature is essentially one, having the same spiritual elements and the same grand features. No man, it is believed, understands the wild and irregular motives of the mind like him in whom a principle of divine order has begun to establish peace. No man knows the horror of thick darkness which gathers over the slaves of vehement passion like him who is rising into the light and liberty of virtue. There is indeed a selfish shrewdness which is thought to give a peculiar and deep insight into human nature. But the knowledge of which it boasts is partial, distorted, vulgar, and wholly unfit for the purposes of literature.

We value it little. We believe that no qualification avails so much to a knowledge of human nature in all its

forms, in its good and evil manifestations, as that enlightened, celestial charity which religion alone inspires for this establishes sympathies between us and all men, and thus makes them intelligible to us. A man, imbued with this spirit, alone contemplates vice as it really exists and as it ought always to be described. In the most depraved fellow beings he sees partakers of his own nature. Amidst the terrible ravages of the passions he sees conscience, though prostrate, not destroyed nor wholly powerless. He sees the proofs of an unextinguished moral life in inward struggles, in occasional relents in sighings for lost innocence, in reviving throbs of early affections, in the sophistry by which the guilty mind would become reconciled to itself, in remorse, in anxious forebodings, in despair, perhaps in studied recklessness and cherished self forgetfulness. These conflicts between the passions and the moral nature are the most interesting subjects in the branch of literature to which we refer, and we believe that to portray them with truth and power the man of genius can find in nothing such effectual aid as in the developement of the moral and religious principles in his own breast.

This is but a superficial view of a great subject. The connection of religion with intellect and literature is yet to be pointed out. We conclude by expressing our strong conviction that the human mind will become more various, piercing, and all comprehending, more capable of understanding and expressing the solemn and the sportive, the terrible and the beautiful, the profound and the tender in proportion as it shall be illumined and penetrated, by the true knowledge of God. Genius, intellect, imagination, taste, and sensibility must all be baptized into religion, or they will never know and never make known their real glory and immortal power.

T.

---

## EFFECTS OF RELIGION IN THE WORLD

---

The word religion is derived from the Latin word *religare* to bind, hence to bind man to his Creator. We who now enjoy the blessings of peace, civilization, and the great progress which society has made since the era of Christianity, scarcely lend a fleeting thought to the real cause of this progress and refinement of society. The cause will become more evident if we consider the condition of society before the era of Christianity. Previous to the introduction of Christianity the greater part of the human race consisted of slaves; society was destitute of manners and man without religion, having no idea of the infinite Being, was a profound mystery to himself; in fine the whole world presented a dark picture without



a ray of light or a consoling thought of ever raising itself from that corruption into which it had sunk.

What then, in such a state of things, could have removed error, reformed and improved manners, abolished slavery, corrected the vices of legislation, imposed a check on power and organized the family and society? Was it not religion? Was it not Catholicity? It is evident that slavery was one of the greatest evils of those times and the number of slaves was immense. "In a census of Athens there were reckoned 20,000 citizens and 40,000 slaves." This we learn from Thucydides. At Rome the public safety was often endangered by the slaves rebelling against their masters. Caesar in his commentaries (*de Bello Gaul. lib. VI*) bears witness to the multitude of slaves in Gane. These miserable creatures were treated by their masters merely as brutes, for slaves were considered as a mean race far below the dignity of freemen: a race stamped by Jupiter himself with a mark of humiliation and predestined for that abject state of debasement. Such was the condition of society. Such was the darkness that encompassed the world when Catholicity appeared ringing a twofold salvation to man by calling him to the path of eternal felicity, but at the same time bountifully supplying him with the only means of preservation from social dissolution with the germs of regeneration slow and pacific, but grand, immense and lasting and secure from the revolution of age; and this preservative was a pure and lofty doctrine, diffused among all mankind, without exception of age, sex, or condition, as the rain which falls like a mild dew on an arid and thirsty soil. It teaches the human race the causes of things and whence they are, why man is sent into the world, what he ought to do, how miserable is the term of his existence what bounds he ought to prescribe to himself in the pursuit of riches, and what use he ought to make of them. This she does by the rules of the purest doctrines not communicated to a chosen number of disciples in hidden and mysterious instructions but with a loud voice and a generous boldness which is the inseparable companion of Truth.

Thus Christianity gave light to the world, gave a death blow to Paganism, broke the chains of slavery, fostered manners, organized the family and society not alone by her teaching but also by her laws. This we shall prove by positive facts and historical documents. Let us hear the Apostle. "Masters do to your servants that which is just and equal knowing also that you have a Master in heaven" (IV.) and again he says: "forbid threatenings (to your servants) knowing that the Lord of both them and you is in heaven and there is no respect of persons with Him." (Eph. VI. 5—6)

The diffusion of such doctrine necessarily tended to improve the condition of the slaves by softening the vigor of their cruel masters. The Church never forgot

the noble lessons taught by the Apostle, for we read that in the Council of Elvira, held in the beginning of the fourth century she subjects the woman who shall have beaten her slave so as to cause her death within three days to many years of penance. The Council of Orleans held in 548 orders that if a slave guilty of a fault take refuge in a church he is to be restored to his master, but not without exacting from the latter a promise, confirmed by oath that he will not do him any harm; that if the master in violation of his oath maltreat the slave, he shall be separated from the communion of the faithful and deprived of the sacraments.

This favor and protection which the Church granted to slaves rapidly increased and a love for humanity commenced to be cherished. Christian principles soon sprang up every where and both slave and master, pagan and barbarian bent their necks to the gentle yoke of Christ. But why does not Christianity civilize the barbarous nations of the present age who sit in darkness and under the shadow of death? It is because they reject her teachings preferring their own evil ways, and so long as they reject the principles they reject the condition of their civilization and happiness. Even nations civilized, and once living within the bosom of the Church but torn away from her by heresies or schisms, having forgotten those Christian truths soon relapse into their former miseries. Thus as the laws of gravitation hold man to the earth so does religion elevate him to heaven.

T. L.

---

Stella Maris.

---

When ocean's waves are tossed on high  
And lightning rend the mast,  
To thee, with prayers the sailors hie  
To calm the stormy blast.

Their prayers are heard at thy bright throne  
And zephyrs fan the sea,  
As sailor's voice, with joyous tone  
Pours forth his lauds to thee.

When sin and guile have marred the heart  
And man from God hath strayed  
From Heaven's bright and happy goal,  
By luring falsehood swayed.

With loving care thou watchest o'er  
Thy frail and erring child,  
From soil to guard him evermore  
By counsel sweet and mild.

H.



# ❖ LE CERCLE FRANÇAIS ❖

SUPPLEMENT MENSUEL.

NOTRE FOI ET NOTRE LANGUE.

VOL. I.

BOURBONNAIS, ILL. Samedi, 14 Fev. 1885.

No. 12

## L'HIVER.

Quant à la pluie enfin succède la gelée,  
Que sous le souffle des hivers  
La terre est toute constellée,  
Comme éblouissante d'éclairs,

Quand le verglas à l'arbre a tendu ses dentelles,  
Oh! comme tout est virginal  
Et que nos campagnes sont belles  
Sous leur parure de cristal!

Jamais marbres polis, marbres où l'on se mire,  
N'ont éclipsé le pur miroir  
De nos glaces où viennent luire  
Les blanches étoiles du soir!

Les forêts au soleil paraissent enchantées  
Reneault n'ont pas de bois plus beaux  
Que ces ramures argentées  
Qu'incline le poids des joyaux.

O floraison de givre où perlent les rosées,  
Chastes aigrettes de saphir  
A l'aurore tout irisées  
Quel souffle vous a fait fleurir?

L'œil ébloui prendrait, étincelants trophées,  
Vos prismes pour les colliers  
Que, surprises, de jeunes fées  
Auraient laissés sur nos halliers.

Canada, ma patrie, ô riante contrée,  
L'hiver ainsi que le printemps  
Te voit également parée  
Ou de fleurs ou de diamants!

Quand les charnants buissons où gazouillent les merles  
Perdent leur fraîcheur, le frimas  
Suspend des chapelets de perles  
A nos rosiers, à nos lilas.

Qu'elle est riche la terre où germent tant de choses!  
La brise n'est que pureté,  
Son haleine embaume les roses,  
Fait épanouir la beauté!

Pour fouler le tapis de claires étincelles  
Qui, le jour, étoile nos champs  
Il nous faudrait de blanches ailes  
Ou l'innocence des enfants.

O toi, qui fis si beau ce petit coin de terre,  
Donne encore à ses fils, Seigneur,  
La noblesse de caractère  
Et la virginité du cœur.

Ab! que les âmes soient pures comme la neige  
Qui couronne nos hauts glaciers  
Et que l'honneur toujours protège  
La sainteté de nos foyers!

M\*\*

## "Le TRAVAILLEUR"

C'est avec plaisir que nous reproduisons l'entrefilet suivant qui a paru dans *Le Travailleur*. Mr. Fred. Gagnon s'est fait le champion de nos droits aux Etats-Unis. Son expérience, son désintéressement et son ardent patriotisme ont placé son Journal à la tête de toutes les publications canadiennes du pays. Ses bonnes paroles sont bien propres à encourager nos humbles efforts; et il est à espérer que parmi ceux qui commencent à manier la plume dans le "Cercle" il s'en trouvera qui imiteront les nobles exemples des Gagnon et des Mallet, ces deux types parfaits de notre nationalité à l'étranger.

"Nous avons devant nous deux charmantes petites revues: les Annales Thérésiennes publiées par les élèves du séminaire de Ste. Thérèse, et le St. Viateur's College Journal, publié par les élèves du collège St. Viateur, à Bourbonnais Grove, Illinois. Ce dernier journal contient quatre pages en langue française sous le titre: Le Cercle Français; l'édition anglaise est hebdomadaire, et le supplément français est mensuel. Nous lisons dans ces journaux de bien jolis articles et leur publication nous rappellent les temps heureux de notre vie collégiale, alors que moins fortuné que les élèves d'aujourd'hui, nous avions un journal calligraphié, à un seul exemplaire, que les abonnés se passaient de mains en mains. Nous nous permettrons de faire des extraits de ces intéressantes publications."



## BIBLIOGRAPHIE.

Nous venons de recevoir une copie d'un discours de Mr. Thibeault intitulé: "La croix, l'épée et la charrue" et accompagné d'une biographie de l'orateur. Ce discours fut prononcé aux fêtes des noces d'or de la St. Jean Baptiste, sur l'île de Ste. Hélène, l'émeraude de notre beau fleuve. Placé sur ce site enchanteur, entouré d'une multitude enthousiaste, en face du Mont Royal où De Maisonneuve planta la croix, l'orateur a été réellement inspiré. Son discours est un résumé émouvant de l'histoire de la civilisation et il fait étinceler à nos regards les trois grandes armes qui établirent son règne parmi les peuples.

La croix, qui soutint un jour dans ses bras le poids précieux de notre rangon devint l'étendard des nations chrétiennes. Le sang des martyrs, comme un fleuve débordé, la porta du Calvaire au sommet du Capitole, et depuis elle brille sur les tours de nos temples, sur les couronnes des rois et la poitrine des braves. A son ombre, le droit s'est fondé, la liberté est née, les arts se sont épanouis. C'est elle qui a guidé la voile de Christophe Colombe vers un monde nouveau et refoulé la barbarie jusqu'aux derniers confins de la terre. Elle a marqué chaque conquête de nos pères sur le sol de l'Amérique et a été le refuge et le soutien de leurs espérances aux jours des plus sombres désastres *Vexilla regis prodeunt*.

L'Eglise a béni l'épée et l'a remise à ses héros pour la défense de la cause de Dieu et de la justice. Comme elle flamboie dans la main de Charles Martel, des Godefroi de Bouillon et des Sobieski lorsqu'ils sauvent l'Europe de l'Islamisme et avec elle la civilisation! Comme elle jette de glorieux rayons quand elle sort du fourreau pour venger notre honneur sur les champs de bataille de Carillon, et de Monongahéla! Pourquoi, lorsque nos aïeux la brandissaient avec tant de vaillance, s'est-elle brisée contre le nombre! Au moins, nous, leurs fils, pouvons-nous dire qu'ils ne la rendirent qu'avec leur vie.

La charrue, voilà l'arme du travail. Le soc du laboureur a défriché l'Europe et labouré les plaines du Nouveau Monde. Les moissons ont fait place aux forêts et dans les sillons arrosés de sueurs ont germé la richesse et le bonheur, l'honnêteté et la pureté des mœurs.

Les premiers colons de la Nouvelle France furent soldats et laboureurs. Ils avaient une main sur la charrue pour ouvrir le sol et une autre sur le fusil pour se défendre contre les Indiens. C'est ainsi qu'ils ont changé la face du Canada et ont fait les rives du St. Laurent ce qu'elles sont aujourd'hui, les plus belles du monde. La classe agricole a toujours été la plus conservatrice au point de vue de l'ordre et de la morale, et plus son

influence est forte, plus une nation est à l'abri des catastrophes qui ont ébranlé les vieilles sociétés.

Tel est le cadre que s'est tracé l'orateur, cadre peut-être trop étendu, formant une étude qui semble vouloir épuiser le sujet, mais le tout soutenu par les idées de la plus haute philosophie, animés par de nobles élans, coloré par des images empruntées à la nature grandiose de notre patrie.

Lua.

## CUEILLETES.

— Ouf!

— On respire enfin.

— L'examen est fini.

— Alex se hâte d'user son habit militaire et pour cause, dit-on.

La presse du Canada annonce la publication prochaine d'un Journal au collège Joliette. Nous saluons d'avance son apparition, certains qu'en lui revivra *La Voix de l'Ecolier*, que nous lisions avec tant d'intérêt.

— Le Rev. P. Chouinard, qui est parti pour la Louisiane en compagnie des RR. Beaudoin, Bergeron et Legris, nous a promis des notes de voyage. Nous le remercions au nom de nos lecteurs qui verront avec plaisir tout ce qui vient de leur vieil ami.

— Moïse prépare un délicieux morceau de musique pour le prochain concert.

— La neige! La belle neige! La blanche neige! Elle a failli nous ensevelir sous son froid linceul. Elle est tombée poussée par un vent qui l'a amoncelée dans les chemins et a interrompu toute communications depuis lundi jusqu'à mercredi dans la nuit. On a jamais rien vu de pareil encore. Il faut remonter à l'effroyable hiver de 1779—80 qui fit mourir tous les buffles qui jusqu'alors paissaient en grand nombre dans les prairies de l'Illinois.

— On écrit à une élève de Chicago que si la neige continue à tomber, il faudra sortir par la cheminée.

— Le Père Supérieur qui s'était rendu à Ste. Marie pour l'office du dimanche a été retenu par la tempête jusqu'à Jeudi midi.

— Les touristes de la Nouvelle Orléans qui devaient prendre le train de lundi soir n'ont pu partir que mercredi dans la nuit. Nous aurions été jaloux de les voir échapper à une pareille avalanche de neige. Ils seront à même maintenant de juger mieux de la différence de climat entre l'Ouest et le Sud.

— Mr. Soumis ne peut suffire à entretenir les allés. Quelle muraille de neige chaque côté des promenades! On dirait les murs blancs de Gènes, la cité de marbre.

— Le Chapitre quinquennal de la Communauté est convoqué pour le 18 Aout. Le Rev. C. Beaudry et le Fr. Desmarchais représenteront le Canada. Le Rev. P. Beau-



dry dont la santé laisse beaucoup à désirer accompagnera peut-être Mr. le Supérieur.

— James Cusack, qui a eu le plaisir de rencontrer les RR. Clermont, Gosselin et Thos. Kehoe, nous a rapporté les meilleures nouvelles de nos bons amis du Kentucky.

### LES ZOUAVES PONTIFICAUX. (*Suite et fin.*)

Mesdames et Messieurs, ceux qui étaient partis avec tant d'enthousiasme et au bruit de si éclatantes acclamations ne furent pas les seuls; pendant trois années consécutives, ils furent suivis par de nombreux compatriotes jaloux du périlleux honneur de les remplacer à la garde du Vatican. Pendant ce court espace de temps, plus de cinq cents traversèrent les mers et les continents animés du même désir, et toujours ils montrèrent une bravoure, une obéissance, un dévouement à tout épreuve. Quoiqu'il n'y eût guère que deux cent de nos compatriotes qui virent le feu à la fin de leur séjour en Italie, il ne faut pas croire que depuis le 1er. Février 1868 jusqu'au 21 Septembre 1870, ils n'eurent qu'à parader dans les rues de Rome, qu'à admirer ses innombrables merveilles, qu'à jouir des douceurs du repos et de la paix. Non! Si l'on connaît le cortège inévitable de fatigues, d'ennuis, de privation qui accompagne incessamment le militaire dans sa carrière, on ne sait peut-être pas que l'armée du pape était une de celles qui ont le plus à faire en temps de paix. Il faut se rappeler que les frontières du domaine de St. Pierre n'étaient défendues par aucune fortification, que ses montagnes, quoique moins qu'ailleurs, étaient infestées de brigands, que Rome était le principal point d'attaque de la part des révolutionnaires qui dans l'ombre ne cessaient d'ourdir des complots, de susciter des insurrections; on comprend qu'un semblable état de chose exigeait des postes nombreux, des patrouilles de jour et de nuit, une surveillance active et incessante. Mais ni les exercices militaires, ni les batailles simulées, ni les marches forcées ni les manœuvres de toutes sortes ne rebutaient le zouave Canadien. Ne murmurant jamais, toujours gai, poli envers tout le monde, bon camarade, excellent soldat, il gagnait le respect de ses compagnons d'armes et l'estime de ses chefs. C'est ainsi que se formant à la discipline, s'exerçant à l'attaque, il attendait, avec hâte le moment où il lui serait donné de se mesurer avec les ennemis de l'Eglise, avec les infâmes spoliateurs de son fils.

Il arriva enfin ce moment désiré de tous. Le 10 Septembre 1870, Victor Emmanuel, ce Judas couronné, sans aucune raison, sans aucun prétexte, lança sur le territoire papal une armée de 80.000 hommes. L'armée pontificale, forte seulement de 10.000. hommes se concentra sur Rome pour faire un dernier rempart au Vicaire du

Christ, contre les violences de ces brigands plus féroces que les hordes d'Attila. La petite, mais vaillante armée du Pape, comme la légion Thébéenne, se prépara au combat par la prière et la communion: la paix du ciel dans l'âme elle ne craindra pas d'affronter le danger. Mais voilà que l'heure décisive est venue, l'heure de vaincre ou de mourir! Mille bronzes embrasés vomissent sur Rome le feu, la mitraille et la mort. Le zouave est partout où il y a du péril, déployant la bravoure et le sang froid des vieux guerriers, accomplissant mille prouesses, mille beaux faits d'armes. Là les Canadiens se montrent braves entre les braves, ici c'est le sergent Désilets qui brave les projectiles meurtriers des Piedmontais pour éteindre les flammes qui consomment la Porte de St. Jean; là c'est le Sergent McGown qui, placé sur les murs, tient en échec toute une batterie ennemie; plus loin, c'est le caporal McKenzie, qui, ivre de courage et de bonheur, tire plus de cinquante cartouches à l'heure et à chaque ennemi qu'il abat, il crie: Vive Pie IX! enfin le zouave Sauvé, atteint à la tête par un éclat d'obus et tout couvert de sang, se réjouit de la faveur d'avoir été frappé le premier entre ses compatriotes.

C'est ainsi qu'on combattait depuis plus de cinq heures, lorsqu'à dix heures et demie on s'aperçoit que le feu des batteries cesse; on se demande ce que signifie ce silence. "Serait-ce, s'écrient les zouaves, avec une joie frénétique, serait-ce le signal de l'attaque à la baïonnette." Hélas! non, c'était l'ordre de cesser le feu, le drapeau blanc était hissé; on capitulait. Le St. Père, dans la défense nationale, n'avait voulu qu'opposer une protestation à la violence qui lui était faite: alors que deux grandes nations de l'Europe s'entregorgeaient sur les champs de bataille, il ne voulait pas qu'il fut jamais dit que le Vicaire de Jésus-Christ, injustement attaqué, eût consenti à une grande effusion de sang.

La nouvelle de cette capitulation fut comme un coup de foudre pour les zouaves. Dans le premier instant, dit un témoin oculaire, il y eut parmi ces jeunes hommes un mouvement sublime de colère, suivi d'un acte admirable d'obéissance. C'était donc à une capitulation qu'allait aboutir trois années d'études, d'exercice, de patience, de désirs généreux de combat! On capitulait en face de la brèche, où les Piémontais n'avaient pas eu le courage d'entrer; au moment où il ne s'agissait plus de bombes et de canons, mais de la valeur personnelle des zouaves voulant se mesurer avec les sacrilèges envahisseurs! Ah! quels accents assez déchirants pourraient redire les angoisses de ces cœurs héroïques auxquels on refusait le plaisir de mourir pour la cause de Dieu! Quelle voix assez pleine d'indignation pourra faire sentir les frémissements qui remuèrent ces preux jusqu'au fond de leur être, lorsqu'il fallut se séparer de ces armes qui leur étaient si chères, de ces armes qui leur avaient été confiées pour la défense de leur bien-aimé Pie IX. Mais



le St Père le voulait; on obéit sans murmurer. Ils ont été vaincus, mais non par un ennemi dix fois plus nombreux qu'eux, mais vaincus par le devoir, par l'obéissance! Ah! consolez-vous, jeunes braves, calmez cette noble rage qui vous arrache des larmes: les vaincus de Rome sont dignes des vaincus de Castelfidardo. Vous n'avez pas failli à l'honneur: et vos frères, qui se sont couverts de lauriers à Orléans, ont prouvé à l'Europe incroyante que si la France avait eu encore des armées de croisés, elle n'aurait jamais vu sa tête superbe écrasée sous le talon d'un orgueilleux vainqueur!

Maintenant, MM. voyons quels services le mouvement des zouaves Canadiens a rendus à la cause de notre patrie, et à la grande cause de la société. D'abord quelle idée ont-ils donnée de notre nationalité là où ils ont passé, là où leur nom a retenti? Partout ils ont été salués par d'unanimes et éclatantes acclamations; leur dévouement a excité une admiration universelle. Nos voisins les Américains, pour l'ordinaire, sensibles qu'aux appâts de la fortune, ont été frappés d'un courage si vrai, de sacrifices si nobles. Ils ne soupçonnaient pas tant de vitalité chez le petit peuple canadien. Grâce à nos zouaves, nous nous sommes révélés à eux sous un tout nouveau jour. La France, la vraie France, a tressailli au bruit de leurs pas: à leur fierté, à leur noblesse, elle a reconnu ses enfants, les héritiers de ses anciennes vertus, et elle a gémi de ne pouvoir retrouver le sang et l'ardeur de sa jeunesse. Rome, Rome surtout, qui a été le théâtre de leur héroïsme, les a comblés d'hommages: le peuple Romain, surpris de tant de marques de distinction accordées à nos compatriotes se demandait: Ces Canadiens sont-ils des nobles ou des princes? L'aimable Pie IX les affectionnait tout particulièrement: il les appelait: *Ses Canadiens!* il leur a prodigué des faveurs telles, qu'elles firent plus d'un jaloux. L'illustre Cardinal, ministre d'Etat, disait à un de nos évêques: vous savez que ce qu'il y a de mieux dans l'armée du St. Père, c'est le régiment des zouaves, or dans le régiment des zouaves les meilleurs sont les Canadiens; tous, depuis le général en chef jusqu'au dernier officier sont unanimes à leur rendre ce témoignage. Le Comte de Warren, dans son ouvrage sur l'Italie, parlant de l'armée pontificale, cite en première ligne la jeunesse canadienne. Elle appartient ajoutait-il, presque sans exception aux classes élevées de la société. Leur piété est exemplaire. La régularité de leur conduite et la pureté de leurs mœurs mériterait qu'on leur donna le nom de SAINTS DU CANADA, comme on appelait en Vendée les généraux Lescure et Cathelinan, le SAINT D'ANJOU et le SAINT DU POITOU. Pourrions-nous désirer pour le nom Canadien des témoignages plus flatteurs? Leur généreuse démarche a plus contribué à faire connaître notre pays que tout ce qui avait été fait précédemment chez nous. Il a été alors plus parlé

de notre chère patrie qu'il ne l'avait été depuis sa découverte. Oui, Mesdames et Messieurs, remercions hautement nos jeunes guerriers d'avoir fait connaître à l'Europe notre nom comme l'expression de la bravoure et de la vertu. Ils ont alors marché sur les traces glorieuses de nos pères, soldats et martyrs sur ce continent; par là ils ont ajouté à notre jeune histoire une page à jamais mémorable, et se sont montrés par leur vaillance les descendants des croisés et les fils de la France!

Pour bien apprécier l'expédition de nos zouaves, au point de vue des intérêts sociaux, il ne faut pas les considérer isolément; il faut les réunir à la valeureuse petite armée dont ils faisaient partie. Cette légion chrétienne a assuré à l'Eglise dix ans de paix; c'est elle aussi qui a maintenu l'ordre nécessaire aux délibérations du Concile du Vatican, cet événement qui demeurera comme le plus haut sommet à la cime des siècles; c'est sous sa garde qu'a eu lieu la proclamation du dogme de l'infaillibilité, qui a tant fait pour réhabiliter le principe de l'autorité divine et humaine dont l'absence est la cause de ces maux épouvantables qui fondent sur l'Europe. Mais elle s'est dévouée surtout à déjouer les conjurations infernales de la Révolution qui est la négation radicale de l'ordre divin et social. Cette poignée de braves n'a pu réussir: elle a été écrasée sous le nombre. Ah! Mesdames et Messieurs, les générations futures seront étonnées de voir que les peuples modernes ne se sont pas levés, comme un seul homme, pour repousser le torrent de la Révolution dont les flots destructeurs renversait tout sur son passage: et les dynasties et les hommes et les institutions. Elles accuseront surtout ces rois malheureux qui se font les protecteurs des sociétés secrètes, acharnées contre la puissance des Souverains Pontifes. Les insensés! ils ne savent donc pas que lorsqu'on touche à la Papauté, tous les trônes sont ébranlés!

Les zouaves, eux, ces cœurs si fortement trempés, ont compris que la cause de la Papauté est la plus belle, la plus grande, la plus sainte des causes, qu'elle est la cause des sociétés et des nations. Aussi ils n'ont rien épargné pour la défendre. Ils avaient faits vœu de mourir pour elle! O dix-neuvième siècle, tu as créé des merveilles! Ta main a enlevé la foudre au ciel et dompté la vapeur! Sous tes pieds dévorants, les montagnes ont courbé leurs sommets orgueilleux et les mers unies ont découvert leurs abîmes! Eh bien! dans les siècles à venir, ce qui fera ta renommée, ce ne sera pas ces progrès, ces créations sans pareilles, ce sera "la légende, immortelle et bénie," de ces cœurs héroïques qui offrirent leur sang pour la justice et pour Dieu! Honneur impérissable donc à nos zouaves Canadiens qui sont la gloire toute particulière du Canada! Honneur éternel aux zouaves Pontificaux qui sont la gloire commune de l'Eglise, la gloire du monde!

V. B.



## LOCALS.

- Nix!
- Blizzards!
- Snow-drift!
- Everybody and everything snowbound.
- St. Valentine's day is knocking at the door.
- The examinations over new session begins—Courage—let us pull together and pull hard—vacation is coming.
- Jas. Quinlan is on his leg again and sports a cane—Try another ride before snow goes off, to neutralize effect of the first.
- At his examination Henry B. made us the revelation that the "world is square!" of course it is round too!
- Dude was home for repairs.
- Jim R. came back to the fold like a good boy.—Stay yet a while!
- Dan. mortuus est—we will keep your grave green!
- Rob. is not a street car, no; nor is he a freight car;—he is, but he is that, a sleeping Car!
- Mr. Quinlan from Chicago visited his brothers here last week and made us spend an agreeable afternoon with music and songs.

A youth came into our *sanctum*,  
 And he appeared very *crank-tum*  
 About a manuscript *lank-tum*;  
 But our *devil* rather *prank-tum*,  
 Rushed him out of our *sanctum*.

Poeyteeque.

- In the absence of Fr. Legris, Fr. Mainville surveys our class work.
- Rev. C. P. Foster in company with Rev. Fr. Mahoney paid us a short visit last week.
- 1st. person—Dude!
- 2nd. " " —Stafford!!
- 3rd. " " —Boudreau!!!
- Day sare getting longer: it's daylight when we get up!
- Dynamite and roller-skates are the two very popular institutions of our age.
- Come, gentle Spring, etc.
- Last Tuesday our mail came from Kankakee on snow-shoes. It seemed very Canada-like to see the snow shoed traveller traverse snow-banks mid blizzards and blinding snow-drift. Oh! that we had Montreal's slides and tobaggous! What fine fun we would take out of our abundant supply of snow.
- Eugene Caron is spending some time at Dr. E. D. Bergeron for the benefit of his health.

— James Cusack returns to us with the sad news of his Father's death. James has all our sympathy.

— The debating Society have elected Contestants for the Hagan medal; already the subject is chosen and time the debate will take place fixed. In the first week of May the question: "Resolve that Cardinal Ximenes was a greater churchman, statesman, and patron of learning than Cardinal Richelieu" will be resolved. Messrs. John Meagher and Alex. Granger will hold the affirmative while Messrs. Edward Kniery and Joseph Kelley will defend the negative.

— How will we celebrate Washington's birth-day?

— Company, right! . . . All Company wrong!

— The Rev. Director and Prefect of Studies expressed their satisfactions of the results of the examinations and strongly urged the students to renew their labors and conscientiously the precious time now unfurling before them and thereby win for themselves bright laurels for the crowning day.

— Dr. Monast is going to the World Exposition.

— Tuesday morning, that cold morning, Joseph Marcotte (Bon-homme's brother) was married to Miss Maria Granger. Rev. Fr. J. Legris performed the ceremony—Happiness and every blessing for the new couple!

— Among the late promotions are the following Pat Kelly to Fifth-Reader, Chas. Ball to Second Rhetoric.

— The members of St. Patrick's Society speak of buying gold badges; Bobby Carr very appropriately suggests this style: a harp with shamrock round its chords entwined! Society hangs in suspense.

Telephone to Father Jupiter.

Jam satis terris nivis atque dirae  
 Grandinis misit pateo. O. K. O. K.

## ODE TO A MUSTACHE.

To J. P. M.

Fashioned so slenderly  
 Care for it tenderly,  
 Curving so gracefully,  
 Parted so tastefully—  
 Cherish it ever.

Colored so charmingly  
 Tinged so alarmingly;  
 Now termed, golden,  
 Which in times olden—  
 Simply was red.

Frail as the leaflet  
 Adown by the brooklet,  
 Fair as the moon beam  
 Bright as the sunbeam  
 May it never need dye.



— Do not send any valentines to our sanctum as such contributions won't be put on the paper.

— Fr. Walsh in his late visit to the College left the generous donation of \$10.00 for the JOURNAL—JOURNAL sincerely thankful.

— Another theological doubt arose among the minims. Will a venial sin not confessed ever grow to be a mortal sin? . . . probabilis neg. seems to be the sentiment.

— Fathers Beaudoin, Chouinard, Bergeron and Legris are on their way to New Orleans and to the World's Exposition. They also intend to visit Cuba. Father Beaudoin will assist at the Educational convention to which he has been invited. In their company is a distinguished member of the Canadian press, Mr. Chas. Thibault who was our amusing guest for some days. He is deputed to the World's Exposition by one of the leading Canadian papers. May our travellers enjoy a happy and healthful excursion.

— Of all the funny things in this funny world of ours, the funny attempts to be funny of the funny editors of the funny college papers are the funniest. Ex.

— Last week the Novices were given a sleigh ride. They halted at Manteno where they were cordially received and entertained by Rev. Fr. Chouinard. They say the road was a little *holey* but it was therefore only the more amusing.

#### EXTRA LOCAL made to order.

— Prof. Joseph P. Murphy has just written a comedy which will be produced on the stage by the Thespian Association at their next entertainment on the 17th. of March. We are anxious to see it as is likely to be something highly farcical.

#### PERSONALS.

Rev. John F. Walsh '79 is chaplain of Mercy Hospital, Chicago.

George Bernard '81 is tilling the soil in the vicinity of Montreal, Canada.

Ed. McGoe '81 has a position in the car accountant's office of the North Western R. R.

Rev. Henry Boeckelmann '75 has lately been appointed to Delphi, Indiana. He is a zealous worker and will, undoubtedly, do much good in his new mission.

Notwithstanding hard times, Thos. Hogan '79 has embarked on a new business enterprise. Judging from the past we have no doubt that he will make his mark.

Rev. John B. McKune '77, the generous donor of the "McKune Composition Medal" has been changed from Leavenworth, Kansas, to Osage. We congratulate his new parishioners and wish every success to the pastor.

#### CATHOLIC NOTES.

Miss Harriet Prescott, well known in literary circles, has become a Catholic.

The various confraternities of the Holy Name Society in New York number nearly 30,000.

Rev. Father Conway, Vicar General, left Chicago on Tuesday, the 3rd inst: for New Orleans, on a few week's vacation.

Rev. Father Hodnett, of St. Malachy's, Chicago, will start for the South in a few days for the improvement of his health.

A movement has already been made to celebrate the first centenary of the death of St. Alphonsus Liguori, which will occur in 1887.

It has been calculated that in Prussia, where the population is exclusively Protestant, the number of suicides is three or four times as great as in the provinces exclusively Catholic and subject to the same laws of existence,—the medium being 250 for Protestant and 70 for Catholic provinces.

In the death of Monsignor Lencit, Vicar General of the Diocese of Fort Wayne, which occurred on the 26 ult. another of those venerable priests whose early years of missionary life were spent under the guidance of Bishop Bruté, one who bravely bore the burden and heat of the day entered upon the Sabbath of everlasting rest, leaving a memory of devotedness and every sacerdotal virtue which a century will not dim. He was a *compère* of Father Sorin C. S. C., the founder of Notre Dame.

A wonderful revival of activity marked among the Catholic Slavs. The 5th. of April next will be the thousandth anniversary of the death of their great apostle, St. Methodius, and extraordinary preparations are being made for the great National Slav Pilgrimage at Welehrad in Moravia, which was announced some months ago. One feature of the programme will be a meeting of both the Greek and Latin Catholic Bishops in the ancient See of St. Methodius, which has now dwindled to the proportions of a small village.

The Feast of the conversion of St. Paul the Apostle—Sunday, Jan. 25—witnessed three notable events in the history of the Church of the United States,—each of the three occurring in widely distant parts of the country. The first of these, in importance, was the consecration of a successor to the lamented Bishop Tübbe, of Covington, Ky., in the person of the very Rev. Camillus P. Maes, of Detroit; the second, the conferring of the pallium upon Archbishop Leray, of New Orleans; the third the dedication of the grand new church of St. Paul the Apostle, in New York city, next to the Cathedral the largest and most imposing church edifice in the United States, and capable of seating 5,000 persons.



## NO CROSS, NO CROWN.

"Human strength and human greatness  
Spring not from life's sunny side;  
Heroes must be more than driftwood,  
Floating on a waveless tide."

Joys and sorrows, crosses and crowns make up the sum of our life here on earth. From the cradle to the grave, life is but a struggle and he, who considers it in this light is best prepared for its duties. Since the dreadful fiat of God was uttered in Paradise against man, sorrow has been the inseparable handmaid of joy. Even as the ivy twines around the oak, so does misery and misfortune encompass the happiness of man, for felicity, pure and unalloyed, is not a plant of earthly growth, her gardens are in the sky.

Nature herself bears the impress of this truth, if we but tarry awhile read to her ever open book. With every line of beauty written on earth's face, there is a line of gloom running parallel with it and they that read the lustrous syllables of the one and seek not decipher the worn and faded inscription of the other obtain but half the lesson, that earth has to give—that joy and sorrow, lights and shadows walk hand in hand through this vale of tears. After Winter's bitter winds and gloom days come Summer's balmy breezes and gladsome hours. Side by side stand the parched and sandy desert and the green meadow, dotted with the fairest flowers. At the foot of the lofty mountain with its peak clad in a snowy shroud, reposes the lowly valley bright with Summer's exuberent vegetation. The still and solemn night gives way to the glorious and happy day and the moon's pale and mystic beams fade in the golden and effulgent rays of the sun. The dark and threatening clouds that, at times, hide heaven's azure dome have their silvery lining, and all is fair above. Storms, wild and fierce seem about to despoil fair earth when, behold! a ray of brightness flashes through the gloom and nature smiles through her tears. Such is the lesson of nature—a *tenebris ad lucem*.

The past brings home to us the very same lesson. Sorrows and trials have given birth to some of the grandest thoughts and noblest deeds. Many of our greatest songs are but the out-pouring of a grief laden heart. The sweetest poetry has its low wail of sorrow. Those very works, that will live as long as language exists are inseparably connected with tribulation and suffering. Milton, the author of our grand epic, "Paradise Lost," was blind. Fr. Southwell wrote his poems, while in prison awaiting the sentence of death. Pope was an invalid all his life. From the sorrows and disappointments of Young originated his sublime "Night Thoughts." Collins wrote

his famous "Ode on the Passions" to procure means of sustenance. Goldsmith, of whom it is said,

"Nullum quod tetigit non ornavit."

was the unhappiest of men. The sorrows of Ireland gave the world Moore's beautiful melodies. Paine the author of "Home Sweet Home" was a wanderer all his life and died alone in a foreign land.

Joy is beautiful, but fleeting; sorrow consecrates a spot or a nation and renders them immortal. Bethlehem, Gethsemane and Calvary lie deepest in the human heart. The Coliseum and the Catacombs will be pointed to with veneration when the very site of Nero's golden palace shall be forgotten. Lines of sovereigns, on whom the bright sun of prosperity shone and seemed to promise durability, have passed away; while the Papacy, around whose cradle was gathered, for its destruction, all the power of mighty Rome, still lives strong and world wide. After seven centuries of suffering Ireland wears to day a noble crown—a crown won through terrible crosses. Her sanctuaries were despoiled and her children martyred, decimated and exiled, until her fair bosom became a land of wreck and tombs. But these became her glory, as the poet so truthfully has said.

"Give me the land of the wreck and the tomb;  
There is grandeur in graves—there is glory in gloom;  
For out of the gloom future brightness is born,  
As after the night comes the sunrise of morn."

And the dawn has come, for Ireland's people form to-day a grand unstained order of the Church—a nation of missionaries, upon whose labors the sun never sets.

Thus the lesson taught by all about us is that there is no crown without its cross; there is no pleasure without its pain; there is no triumph without its pang of bitterness. This is a law of human life and the more fully we realize this the better we are prepared. The every day cares and trials, which some call drudgery are but the weights of the clock of time, giving to its pendulum a true vibration and to its hands a regular motion. Without effort nothing can be gained. We can not dream ourselves into a noble character; we must achieve it by diligent effort. Emoton, poured out over the hero of fiction, no matter how noble he may be, will not elevate us or improve our lives, unless we acquire for ourselves strength of will, self denial and preserving effort. After all, our trials are not insupportable; their sharpest sting comes from our impatience and hence the great secret of success is contained in these three words, "Learn to wait."

"Learn to wait—hope's slow fruition;  
Faint not though the way seems long  
There's a joy in each condition;  
Heart's though suffering, may grow strong."

H.



## HEADQUARTERS FOR LUMBER AND COAL,

{ *First Yard North of Court Street,* }  
{ *Opposite Johnson's Grain House.* }

Hard Coal Direct from Breaker at  
WHOLESALE AND RETAIL.  
Hard Wood Wagon Stock a Specialty.

**S. M. DAVIS,**  
KANKAKEE, ILL.  
**MARDER, LUSE & CO.**

TYPE FOUNDERS,

ALL TYPE CAST ON THE

AMERICAN SYSTEM OF  
INTERCHANGEABLE TYPE BODIES.

SEND FOR EXPLANATORY CIRCULAR

139 and 141 Monroe Street, CHICAGO.

**THOMAS MOFFET,**  
Baker and Confectioner  
Dealer in  
Bread, Biscuits, Pies, Cakes, Canned Goods,  
Cigars, Tobaccos, Etc.  
Orr's Block, Court Street.  
**KANKAKEE ILL.**

J. C. MATEER. R. O. SCOVILL.  
**Kankakee Planing Mill.**

Blinds, Mouldings. Sash, Doors,  
Planing, Re-sawing, Etc.  
Done on Short Notice.

KANKAKEE, ILL.

Kankakee Stone and Lime Co.

INCORPORATED FEB. 23rd. 1867.

Proprietors of the celebrated Kankakee  
flat Lime stone Quarries.

Fresh Wood-burned Lime  
always on hand.

**Kankakee Ill.**

Depot of the Celebrated "GOLDEN CROSS"  
Fine Cut. Established 1856.

S. ALPNER,

Manufacturer of FINE CIGARS, and dealer in  
Smoking and Chewing Tobaccos and All Kinds  
of Smokers' Articles.

No. 22 East Ave. Kankakee, Ill.

**GREG. VIGEANT,**

ARCHITECT,

Rooms 5 and 11,

45 LA SALLE STREET, CHICAGO, ILL.

**PETER WALZEM,**

Grower of

PURE ALTAR WINE.

Warsaw, Hancock Co., Ill.

REFERENCES.

Rt. Rev. JOS. MELCHOR, Bishop of Green Bay.  
Rt. Rev. M. Fink, Bishop of Leavenworth.

## J. K. EAGLE. LUMBER.

A large and complete assortment of  
Lumber, Lath, Shingles, Posts, Sash,  
Doors, Blinds and Mouldings always  
on hand.

Filling large orders for Dimension  
Lumber a Specialty.

Yards, on East Avenue, Kankakee,  
Ills., 2nd Yard north Court Street,  
and at Momence, between C. & L. I.  
and River. Address,

J. K. EAGLE, KANKAKEE, ILL.

J. A. LANGLAIS.

Bookseller, Stationer and Wine Merchant.  
177 St Joseph Street, St. Roch (Quebec)  
Proprietor of the celebrated French Classics  
by E. ROBERT, and also of "A New Course of  
Canadian Penmanship" in 9 Nos. (French and  
English) \$10.50 a gross—of "La Semaine Sainte,"  
with music, 180, half bound, \$6.00 per doz.—of "Le  
Paroissien noté," 180 full cloth: \$10.80 per doz; half  
bound \$12.00 per doz.

Has always on hand, and at the lowest prices,  
all kinds of French and English classical goods.

## BROPHY BROS.

Publishers of

**BAND & ORCHESTRA MUSIC**

**132 & 134 South 7th St.**

**PHILADELPHIA, PA.**

Send for **BAND RECORD**, contain-  
ing four sample Eb parts to our  
latest music. Monthly.

## DRAZY & SON,

General Blacksmith.

Repairs of Machines, Wagons, Plows.  
And Horse shoeing.

All work done on short notice  
And guaranteed.

Near the bridge; KANKAKEE, ILL.

## A. J. ROY.

DEALER IN ALL KINDS OF

Fresh, Salt and Smoked Meats,

Sausage, Poultry, Etc.

Market, North Side Court St.

Kankakee, Ill

WILLIAM DARCHÉ,

Groceries,

Dry Goods,

Yankee Notions.

## CHAS. RIETZ BROS,

LUMBER CO.

MANUFACTURERS & DEALERS

In Lumber, Lath, Shingles, Posts,

WINDOWS, DOORS, BLINDS AND SALT.

**KANKAKEE ILL**

Opp. Ill. Central R. R. Depot.

## JOSEPH GILLOTT'S Steel Pens.

GOLD MEDAL, PARIS, 1878.

Its Celebrated Numbers,

**303-404-170-604-332,**  
and his other styles may be had of all dealers  
throughout the world.

Joseph Gillott & Sons. New York.

L. S. FORMAN. J. FORMAN. B. E. COON.  
Office of

**FORMAN & COON,**

Practical house Painters, and Dealers in Wall  
Paper and Window Shades, Painter's Stock and  
Tools.

**Paper Hanging and Decorating.**  
One door south of Post Office, KANKAKEE, ILL.

Undertaker. K. L. BOYSEN.  
KANKAKEE, ILL.

## FEELEY & CO.

Gold and Silversmiths.

**CHURCH ORNAMENTS.**

**Religious, Graduating & Reward**

Medals,

Of Choice Designs and Fine

Workmanship.

ALL GOODS AT FACTORY PRICES.

**Send for catalogue.**

OFFICE & FACTORY,

**195 EDDY STREET,**

Box 621.

PROVIDENCE, R. I.