

ST. VIATEUR'S COLLEGE JOURNAL.

LECTIO CERTA PRODEST, VARIA DELECTAT. Seneca.

VOL. V

BOURBONNAIS GROVE, ILL. SATURDAY, Oct. 8, 1887.

No 7.

A. H. PIKE. JEWELLER.

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ST. VIATEUR'S COLLEGE JOURNAL.

PUBLISHED SEMI-MONTHLY,

BY THE STUDENTS.

EDITORS.

HARVEY LEGRIS.....'88.
PAUL WILSTACH.....'89.
CHAS. H. BALL.....'89.

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

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

EDITORIAL.

ALL OUR FRIENDS are invited to celebrate St. Viateur's Day with us. Come for the soiree Oct. 20th.

* *

THANKS TO the activity of the students as well as to the encouragement and incitement of the Professors, the several societies, literary, musical, dramatic, athletic or otherwise, are not only organized, but already and regularly at their respective business. Life, activity, progress, these are the laws of organized bodies and we want to see our societies not merely vegetate, but wax strong and achieve great things in their humble spheres. Well ordered development is everywhere interesting and beneficial, and nowhere more so than in the mind and heart, to say nothing of the advantages of a healthy physique. The purpose of our societies is to further evolve the physical and intellectual possibilities of our beings, by taxing us individually more than our ordinary classes require.

* *

ONE PECULIARITY of the boys this year is that they are not only willing, but they are anxious to be members, and active members too, of the societies, to share their advantages as well as their extra labor, and vice versa.

It is always a mark of intelligent appreciation in a new candidate when, of his own accord and without being drummed, he presents himself for admission into a society which can but benefit him.

* *

THE CULTIVATION of histrionic art is, among others, an excellent means of self improvement. And even if it be not practiced with a view to the stage profession, its actual benefits are manifold. It develops in a young man not only the external graces of a correct and disengaged address, but also a facile and distinct pronunciation as well as a better sense and a more intelligent relish of the drama itself.

* *

THE DRAMA as one of the liberal arts, may be considered a safe gauge of a people's æsthetic sense, that is, its sense of the beautiful, the ludicrous, the sublime, the passionate, and in a word, the most expressive in language, be it prose or poetry. People may be looked upon as more or less cultured according as they have developed a delicate and correct taste in things dramatic and have become appreciative of the best plays only. But before one becomes susceptible of the refined enjoyment derived from the drama, he must previously have acquired a certain knowledge of human nature, of the dark workings of human passions; he must be fairly familiar with general history and he must moreover be sensible of the finer graces of style. The acquisition of all these requisites necessarily evolves the individual and refines him.

* *

TO US STUDENTS, seekers after intellectual goods the remarkable address of Rev. Father Agnew to the Chicago Library Association, comes with very particular interest. It leaves us with a higher idea of our own pursuits, the acquirement of science, the unfolding, in a word, of all the nobler faculties of man—attainments which are often underrated in this our age of "steel rails and railway steals."—"Let your existence," says the Rev. speaker, "be a soulful, mindful protest against the materialized, soulless progress of the age."

SLAVERY-ITS—WAYS AND BY-WAYS.

Of all the ills that humanity has fallen heir to there seems none so utterly degrading to man's dignity, so revolting to our sense of justice and fraternity, as the curse of servitude, *Slavery*. It is not unknown to us, unfortunately; we too, though Americans, have allowed this monster to land on our shores and disgrace the annals of our otherwise glorious history. The late war, however, as you all know, has blotted it forever from our midst.

The *Slavery* question is one of absorbing interest to the student of history and cannot fail to interest any one who claims to be well informed. To trace up, therefore, the origin of this execrable institution, its prodigious growth and ramifyings amongst all nations even the most cultured, its effects upon society, its abolition by the Catholic Church, cannot prove otherwise than most entertaining as well as instructive.

In the first place, admitting the authority of the great St. Augustine on the origin of slavery we learn that it had not its cause in nature, as it was erroneously supposed by many grave philosophers of ancient times and was held by many eminent modern thinkers, but that it had its cause in sin, in malediction; that it was a scourge sent down by the Almighty just as war, pestilence, famine, and other misfortunes of the kind. This is what the sage of Hippo says:—"Thus we do not find the word *Slave* in the Scriptures before the day when the just man, Noah, imposed it as a punishment to his guilty son; whence it follows that this word came from sin and not from nature."

In the second place if we look into the history of the Ancients we shall find that slavery reigned everywhere. Infants were abandoned, the sick and the old neglected, in a word, barbarity and cruelty were carried to the highest degree, as they were sustained by the force of arms. In the census of Athens at one time there were counted 20,000 citizens and 40,000 slaves. Plato tells us that it was necessary that slaves should not be of the same country and that they should differ as much as possible in manners and ways, because there were so many, that great evils might be apprehended. At Rome, there number was such that when at one time it was proposed that they should wear a distinctive dress, the proposition was rejected at once, through fear that if the slaves knew their number they might rebel and thus endanger the safety of the republic. There were many masters who counted their luckless beasts of burden by hundreds; they considered it a high honor to have the greatest number. It is said that a certain woman had so many, that on one occasion she gave four hundred to her son as a present.

Slaves were considered as brutes, and these they were condemned to replace. Masters had the right of life or death over them; and this is the reason why there was so much bloodshed, so many of these poor, ignorant people were massacred like vile animals. It seemed even a pleasure for some of those cruel and undeserving masters to submit their slaves to the most inhuman tortures. Just for their's and their friend's amusement very often rich masters obliged them at Rome, to fight the wild beasts of the Amphitheatre and to take part in such barbarous sports as often as their masters desired to be amused. The thought is revolting: on one occasion four hundred of them were put to death, merely because one or some of them had murdered their master and could not be discovered. I will not try to enumerate any more of those bloody horrors which took place in those times, because it would be an endless and a sorry task; but I will say this, that their inhumanities are more attributable to the system of violence, outrage and contempt which then obtained, than to the viciousness of the slaves themselves. The same happened in our own Negro colonies. History but repeats itself.

Let us now, if you will, consider the abolition of slavery by the Catholic Church. It was no slight task, we shall see, in such a state of things, to uproot slavery, to reorganize families and society, and to give new life and courage to individuals. No one, however, will doubt that the Church had the greatest share in the abolition of slavery. Mr. Guizot himself, though a Protestant, acknowledges the telling influence of the Catholic Church against slavery. "No one doubts that she (that is the Catholic Church) struggled obstinately against the vices of the social state; for example, against slavery." We see that it was so deeply rooted in the laws, ideas and interests, public and private, that it would not have been a wise thing to undertake its overthrow in one single blow. If mad attempts had been made in the beginning, chaos alone would have resulted, and it is more than probable that if successful attempts had been made towards their immediate liberation, the slaves themselves would have preferred to remain in the hands of their masters for a little time longer and receive their food and raiment rather than go and jump at once into the wide and spacy bark of "Liberty" and for the present moment not have enough to sustain their lives. Because the first thing that, in this material world, men must and consequently will look for is the where-with to live. But liberty, though an inestimable prerogative, is however by itself only a meagre substitute for bread and butter. Even the most enthusiastic sans-culotte could not subsist on mere *liberté*. Moreover in the case of these supposed newly enfranchised slaves, liberty might and no doubt would prove dangerous where it at once surrendered into the hands of such hungry

and untutored millions. When we examine the ways by which the Church began the abolition of Slavery, we shall see that it was not by shedding torrents of blood and making of beautiful Europe a battle-field; no! surely not! There could not be a way better chosen and more suitable to the circumstances, than the path of reform she opened at a very early date. In this undertaking we can do no less than admire her plan and system. It cannot be other wise, but that her wise conduct in treating this institution was directed by God. Instead of using the force of arms, so often resorted to as the panacea, the cure-all, of social ills, she used what is generally termed *the force of ideas*. This she applied for the first time in destroying the errors which opposed the mere improvements of the conditions in which the slaves vegetated. For one need not be surprised at finding the most erroneous ideas regarding "liberty, humanity and equality," in full bloom at the beginning of the christian era. To combat the ideas then prevailing, by the force of *christian ideas* was what the church first proposed and executed.

Christianity then rises above paganism and declares that all men are equal and that they have but one superior, who is God. In many of his passages St. Paul has shown and proved that there can be no difference between the slave and the freeman. We see that Christianity was the first to spread throughout the world those great principles of equality, and fraternity among those who had, for a long time, been dragging at their feet the heavy chains of slavery; joy and contentment filled the hearts of all, except the unworthy masters. Truly, there was joy in the hearts of those slaves when the bells of Christian freedom echoed in their ears, these sweet sounding words, "All men are equal before the tribunal of God." But why this rejoicing? What was the cause of that joy? It was because the wretched slaves had been so much outraged, and that now, God's own oracle promised them that they could be happy too, just as their fellow-men.

As soon as Christianity prevailed, the slaves might begin to say: "It is true that we are unfortunate; birth, poverty, or reverses of war have condemned us to misfortune; but at least we are acknowledged as men and brethren; between us and our master there is a reciprocity of rights and obligations." Whereas before Christianity it had been all one-sided.

About these times we find the Great Justin encouraging both slaves and masters, saying to the former: "You shall receive of the Lord the reward of inheritance; serve ye the Lord Christ," and to the latter: "Masters do to your servants that which is just and equal, knowing that you also have a Master in heaven."

The church took it for her first object to repel all the cruel treatments of slaves. Not long after the beginning

of the fourth century, we see that the woman who would beat her slave so much as to cause her death within three days was subject to many years punishment. At the council of Orleans in 549, it was declared that if a slave who was found guilty of some crime, should take refuge in the church, he should not return to his master without having been promised to be left unharmed. If the master, after having taken the oath of not injuring his slave, should break it, he was at once separated from the communion of the sacraments. Soon after however we find that the slaves commencing to enjoy more freedom went beyond their limits, and that the church had to put an end to this also. She had to make the conditions of the slaves a little more severe. That they should be treated rightly was all the church wanted, as she knew that she had to proceed slowly to come to the desired end.

The priests and bishops were the first to give the example in not over-punishing the servants of the church. All these things were in order to replace public for private vengeance and by this means to come not only to the ameliorating of slavery, but to its abolition.

When Christianity had spread every where and taught its dogmas of equality, slavery became an inconsistency. Hence it must be abolished. The laws of course were not in favor of its immediate disappearance, but Christianity took hold of the ideas and manners and moulded them into a new and different form; the first laws were soon superseded by new ones more salutary. The church did all she could to sustain the liberty of the liberated. It is true, however, that those who had just been freed did not know how to act the part of freedmen and that they sometimes committed indiscretions; but this proceeded from ignorance, and the church on this account did not neglect to perfect what she had undertaken. The way in which the slaves were freed, was this: they were brought in the churches and there made promises to be faithful; and if ever afterwards they broke these holy promises they were reminded of them and thereby easily brought back to repentance.

The protection of the church for the slaves was such that when they had been once commended to her, neither they nor their children could be deprived of it. The church always protected the weak. Thus we see by these proceedings the great zeal which she always had for the abolition of slavery and the wise method by which she undertook to achieve it. She considers it also as one of her greatest works.

Chateaubriand quotes that a certain old priest, in France, gave himself up in servitude to an army, in order to restore a husband to his wife and a father to his three children. We find that when the Barbarians came down from the North and made so many disastrous descents upon the Romans the priests sold all their property to

procure the liberty of the slaves. Whenever the enslaved were in question their zeal and charity knew no bounds.

We learn also by a council held in the years 451 or 456, that some of the clergy wished to procure the liberty of captives by inducing them to run away. But the council checked this and said that those who wished to ransom slaves should do so with their own money.

Thus we see that slavery was in the beginning, born of crime, as the Scriptures teach, or arose from misfortune, poverty or defeat in war. We see how it was universally practiced by all ancient nations; how dark and comfortless were the lives of slaves in these times and how their first gleam of emancipation came from Calvary Heights.

I have briefly shown you what has been the policy of the church towards this institution, and what the protection she at all times accorded the poor slaves. By her diffusion of humane ideas people learned to respect the rights of their equals and it was through this powerful lever, or *force of ideas*, that she was enabled to remove one of the chief obstacles to man's happiness and to blot forever from the face of the earth what had been a sore stain on civilization.

H. Legris '88.

A TRIP FROM NEW YORK TO QUEENSTOWN.

Queenstown, Ireland, Sep. 1, 1887.

Dear Mr. Editor, As our ship moved from the harbor, the passengers in little groups of twos and threes, stood around on deck waving their handkerchief at their friends on shore. This demonstration of farewell was, however, of short duration, for in a few moments the docks, shore and friends were fast receding from view. "Out of sight out of mind" is certainly true of passengers on board a ship, for scarcely have they said the last farewell when the after scenes and sights of the outer harbor captivates the eye and mind. So it was with us. What do you call this place? What is that? Where is the statue of liberty? and the like questions that are being heard on all sides. The greatest enthusiasm seems to prevail. Still the eye becomes wearied and the mind fatigued. Then the shore and the last speck of land on every side disappears entirely from our view, we are a lone city on the deep. The green waves roll beneath our feet and the blue sky is calm over our heads. Night settles down upon the deep and at ten o'clock the order is given for all to retire, and the great sea rocks us to sleep. The following morning there is a sad news; the deck is so strewn with sick that one would imagine, when walking up and down, that he was passing through the corridor of some large

hospital in which the sick and the dying lie promiscuously around. But the same evening told the difference, for those who were sick in the morning were quite well in the evening, they were but the tossed victims of the sea, the sickness of which is more easily felt than expressed. It is however intense, but generally of short duration. It comes and goes quicker than any other sickness and causes more annoyance in a day than another sickness could produce in a week.

But sea-sickness alone excepted, there seems to be a charm in every thing at sea and one is delighted to see here and there some of the inhabitants of the deep. Porpoises were the first to salute us, they splashed the water on every side around the ship contending with one another for the offal which is thrown from the steamer. They are many thousands in number and are of considerable size measuring in length about nine feet and proportionally stout. They follow a ship for several hours but they are entirely harmless. "A whale, a whale!" sounds through the deck, and the running towards the prow indicates that the whale is before us; still nothing is perceptible save at the far distance the sprouts of water which now and then at regular intervals are sent up into the air. But a few hours more and the largest monster of the seas is only a few yards distant; he raises his immense head and half his huge body over the water. He presents a frightful spectacle to behold for the first time, a spectacle the sensation of which will not soon be forgotten. We were not fortunate enough to come near to any other, but have seen several at a distance. One time we approached a number not less than twelve, who were sporting with one another and performing all kinds of capers in the water.

Every thing at sea seems very attractive for here every thing is novel. One is never tired of looking on the broad expanse of ocean that stretches out on every side. There is much delight in watching the ever restless motions of the sea and to behold these huge waves rise up and roll over each other. These things alone, exclusive of the many amusements on board, were sufficient to make our voyage pleasant, for pleasant indeed I must say it was. Every one was surprised towards the end of the trip at how quickly the time had passed away.

It was about two o'clock on the afternoon of the eighth day's sail that the cry "land, land!" was heard all over the deck. All eyes were to the East looking at what seemed to be a dark gray cloud far away on the verge of the horizon; it seemed to rise higher the nearer we approached it, but after three or four hours was easily perceived the reality to be a mountain. When night came upon us we were still many miles from shore. Here and there the light-houses changed the gloomy night to brightness, long and lonely, at least,

must say that night was, as no one could close an eye in sleep so great was the anxiety of all to reach land. The morning's light brought relief. It brought before our eyes the sceneries of the Green Isle, a wild and rugged coast capped at a little distance from the water with small green fields which are here and there dotted with woods. Viewing these things with the morning twilight one is perplexed to know whether the scenery is one of nature or a floating mirage, or of art, for nowhere else outside this Island can there be found such natural sceneries. As the morning becomes brighter the doubt also is cleared; that scenery is not of art! It is true, it is real!... Before the sun rose that same morning we were landed on the shore at Queenstown.

T. L.

WHAT SHALL I READ?

What shall it be? again I question myself as my eye wanders from the little "Following" in the upper left hand corner of my case down across the three shelves to the big "Unabridged" in the lower right. And as my eye takes this journey I would fain drink in the contents of every book it passes. I almost feel the same feelings, think the same thoughts that a "Certain Professor" once confessed himself to feel and think when thus intent upon the selection of reading matter. Shall it be old Quaker Whittier's "Barefoot Boy," that touching "Ode to Young America," or, as the green back presents itself, shall it be a round melodious description from Prescott's Mexico? Shall it be a passage from the Sketch Book, perchance to call back the droll mystery surrounding Icarus Crane, or old Rip's long nap in the Catskill? Shall it be a simple but musical stanza from our own Longfellow, suggestive of Hiawatha or fair Evangeline, or shall—shall it be a few paragraphs from the aforesaid "Certain Professor's" volume of lectures? I am, I must confess, really in love with his delicate sentiments, his simple language, his delightful *abandon*. When I pick up his blue octavo I feel as though I were shaking hands with a dear friend and as I throw one foot into the opposite chair and descend a few inches farther down into my own, I indeed imagine myself *tête-à-tête* with an old chum. I think the reason I am so attached to the "Prof." and his lectures is because in them he tells me so many things, expresses so many sentiments, describes so many emotions which I have thought and felt so often that it is not he who is speaking but I reading my own mind as in a mirror. His frequent parenthesis, inserted clauses, and continuous use of explanatory phrases, have altogether the familiarity

of friendly nudges, and significant winks. These also all remind me of the curt diction of old Dr. Holmes in his delicious palatable chats at the "Breakfast-table." I often wish that the Breakfast table were a reality; that I were a boarder. I believe I should like to sit between the "old gentleman" and "Benjamin F", with Dr. Holmes across. The landlady would not make much on my breakfast, I fear, for I should be so entirely taken up with the autocrat's pleasant witticisms and critical discussions that my coffee would soon become pale and my breakfast cold.

Pardon the diversion, kind reader, for I am not yet quite done with his Professorship. I have a little *dictum* here I want you to read, as much as it pertains in a certain degree to our subject:

"Some reader may ask you 'What *are* your favorite books?' Reader, I answer, 'what *are* yours?' If you were sentenced to life-long imprisonment, and were by some relenting touch upon the spirit of your judge, allowed to select say half a dozen books to amuse you for life—what volumes would you select? That is a good way to select favorites, remember, not, as you valued the privilege, favorites of a day, but favorites that would keep their place through the tedious hours of a prisoner's life. Make out the list for yourself. Do not imagine I am going to submit mine to your shrewd analysis. Bless me! what a foundation such a list would make for a theory of character. I confess to Shakespeare and Cervantes; after these the names that would make up the half dozen might possibly surprise you; for there are as strange whims and vagaries connected with book tastes as with any other tastes in the world."

The easiest way to divine a man's character, as remarked above, is to regard what books he is most attached to, we all, both small and great, have our favorites. It may be all the works of a particular author, or of a particular class of authors, again it may be only one book. The man of one book is much to be dreaded, and history and biography furnish us innumerable examples thereof. Demosthenes was such a fervent admirer of Thucydides and his history had such a fascination for the great Greek historian that he re copied the work eight times. In his leisure moments Dante drank in the sparkling wine concealed in the cellars of Virgil's verse, and it was only by his incessant devotion to the Latin poet that he discovered its hidden treasures. Gray offered incense at Spencer's shrine, and Coleridge poetical Deity was Collins. The whole secret of the man of one book lies in the fact that he knows that one book *well*, and Johnson says—"Beware of the man who knows anything well. He is a dangerous antagonist."

P. W. '89

LOCALS.

- Deo Gratias.
- St. Viateur's Day.
- Music, plays and sports.
- "Please give us a dime, fifteen, or twenty-five cents," is now heard on all sides.
- Olson is now bothered by his many friends for a "billiard smile."
- The boys are now busily engaged in rehearsing the play, practicing pieces for the band and orchestra, and everything in general bespeaks that the celebration of this St. Viateur's will far exceed any previous one in the line of entertainment.
- There is a plan on foot to have a grand musical soiree on Thanksgiving evening, in which all the prominent musicians among the students and ex-students will participate.
- Rev. Father Dooling went to Chicago last Tuesday to meet President Cleveland. But as Father Dooling always combines business with pleasure and as he is continually working both for the benefit of the College, and of the boys, he returned accompanied by Mr. Tobin who has entered the Novitiate and Michael Conlan and William Delaney who are among the Minims.
- He reports himself greatly pleased with our great Democratic President, whom he had the honor of meeting.
- The orchestra is now busily engaged in practicing new airs for St. Viateur's Day. The orchestra this year still retains its old reputation. It is true it has lost some very good musicians, but then they are overbalanced by new blood. From the rehearsals we have heard, we predict a successful year for the orchestra and congratulate all the members upon the good beginning they have made. Mr. Edgard Bourget will wield the baton for the coming year.
- Last Monday, Joseph Biehm of Lafayette, Ind, formerly a member of the Senior department, entered the Novitiate where he will affiliate himself with the congregation of St. Viateur. Young friend, we wish you success in pursuing your path of life.
- Do not forget to remember that Thursday evening Oct. 20th is your only chance to see "Pizarro," the famous five-act tragedy to be rendered by the Thespians in the dramatic hall of the college.
- The relishers of French fun will miss a rare treat by neglecting to hear "Le Sourd."
- The Cercle Moliere is to be congratulated upon its very judicious selection of an English Lord.
- Rev. Father Dooling sang high mass for the Forty Hours' Devotion at the Parish Church last Sunday.
- The all absorbing topic of the day is, "Who fired the fire crackers?"

— Rev. C. Peborde sang high mass at Manteno last Sunday in the absence of Father Chouinard, the regular pastor.

— On Oct. 20th, the eve of St. Viateur's Day, the Thespians will present the celebrated five act drama, Pizarro, arranged by Prof. J. A. Lyons. Already the company is fast nearing perfection and by the day appointed will be able to present a spectacle wondrous to behold. All the friends of the College are cordially invited to attend the entertainments.

— On St. Viateur's eve Oct. 20, the Thespians of that college will place the five act tragedy "Pizarro" on the boards. This is a rather heavy piece for amateurs, but they promise an excellent entertainment. *K. K. K. Democrat.*

— The Orchestra returns many thanks to Rev. Father Rivard for his generous treat on Sunday evening last. Such encouragement is always appreciated by the hard-working musicians.

— Over 200 invitations were sent out last week to friends and benefactors of the College to attend the entertainment and "gala day," Oct. 20th. and 21. We hope to see many friends gathered at the annual banquet.

— Director Sullivan of the Bourbonnais Brass Band, went over to St. George with the gentlemen last Sunday and filled the church with their melodious strains at High Mass.

— Father Legris who has been in Chicago for the past week seeking rest, returned last Friday. His friends here had a grand surprise in waiting for him—his room was entirely refurnished, and a new carpet, curtains, and paint and varnish in profusion, all make his apartments the cosiest and most desirable in the house.

WORDS OF WISDOM.

We reproduce the few following lines from an article of Cardinal Gibbons in the *North American Review*, entitled: "Some Dangers of American Civilization." The words of the distinguished Prelate bear directly on Education, a topic most interesting to all of us, students of St. Viateur's College.

"We want our children to receive an education which will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

"A knowledge of history is most useful and important for the student. He should be acquainted with the lives

of those illustrious heroes that founded empires—of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

"But is it not more important to learn something of the King of Kings, who created all these kingdoms, and by whom kings reign? Is it not more important to study that uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and who gilds the clouds?"

"The religious and secular education of our children cannot be *divorced* from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and so foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast, feeds not only its head, but permeates at the same time the heart and other bodily organs. In like manner the intellectual and moral growth of our children must go hand in hand; otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing."

RIFLE SHOTS.

Upon the resignation of Martin Murray as First Sergeant of the Marsile Light Guards, Private Thomas Normoyle was promoted to that position.

The swords for the officers arrived last Saturday. They are the regulation swords used by the officers of the United States Army and are very pretty.

Last Sunday the Marsile Light Guards marched to the woods where they were put through the manual and a few marching movements. During the afternoon the boys had a taste of camp life. Guns stacked, sentinels appointed and everything, in fact relative to camp duty was performed. "Running the guard" was then in order too, but these wide-awake worthies made such acts impossible. The boys returned at six o'clock and gave a short fancy drill on Sanasack Square and afterwards on the College campus.

New guns arrived last Tuesday for Companies B. and C. Nothing could be nicer. The bright shining barrels and polished stocks look the height of beauty.

Company B. will hereafter be known as the Bernard Light Guards, named after Rev. J. B. Bernard, the generous friend who has done so much for the interest of the company.

Company C. like Company B. was named after its benefactor, Rev. G. Legris, and is now known as the Legris Light Guards.

The military uniforms arrived last Monday. In appearance they greatly resemble the suits the company had two years ago. The officers' uniforms are heavily trimmed with gold and are models of the tailor's art.

Rev. Father Rivard has been chosen as the chaplain and Dr. Bergeron as Surgeon of the Cadets.

The officers of Company B. are James Samson Captain, Viateur Lamarre 1st. Lieutenant, and Denis Ricou 2nd. Lieutenant. The Legris Light Guards are commanded by the following young gentlemen, Hiram Lingle Captain, Elward McMahon 1st. Lieutenant, Francis Moran, 2nd. Lieutenant.

A drum corps will soon be formed to head the Cadets on all their parades.

"Faithful Harry" is what he is now called, on account of his admirable sentinel work.

CELEBRATIONS.

September 29th., the feast of St. Michael Archangel, was the patronal feast of our Rev. Prefect of discipline, M. A. Dooling. The students celebrated it in a truly worthy manner. On the eve, all the boys being assembled in the hall an address was read, wherein the Rev. Father was tendered the thanks of the college boys for his earnest yet kindly efforts in guiding their conduct. After this he was made the recipient of several presents, among others, a beautiful stole, as a token of their sincere appreciation of his solicitude for them. The Rev. Father thanked them in return, assuring them that his greatest pleasure in life is that of witnessing the advance in moral perfection, as well as in that of the mind. He was surprised beyond expression, with the grand reception they had tendered him, and would feel only the more encouraged to continue in the labor he was now engaged in—the training of their conduct. Willingly, indeed, would he procure them a holiday, and hoped they would spend it pleasantly. After his remarks we had martial music from the college band, and then hied ourselves to rest. The next day was spent pleasantly by all, in the various athletic sports of the season. And so the first mile post of our present scholastic year has been passed; for take heed, that students measure their journey by the feasts and grand holidays that occur by the way.

Thursday, the 6th. inst., was the fifth anniversary of the founding of the Novitiate of the congregation of St. Viateur, in the States. To the Very Rev. Cyrille Fournier is due the honor of this noble work. The congregation has for object the teaching of youth both morally, religiously and intellectually. Their motto, "Suffer little children to come unto me," taken from the words of God himself, is one which bears with it a

grand significance. At present the American Obedience does not number many members, there being thirty-two Priests and Brothers in all; but there is every prospect they will increase rapidly in the near future. The Obedience contemplates the founding of a Novitiate near Chicago, and active steps have already been taken in that direction. At present they have charge of the cathedral school for boys, in Chicago, and the institution here, which is placed under the tutelage of St. Viateur, their patron. May they increase and multiply and sow the seed of sound christian doctrine in the hearts of youth, is the fervent wish of their pupils.

QUESTIONS.

THOUGHTS THROUGH PRISON BARS.

[The memory of a good and an able man, our distinguished professor and estimable friend Daniel O'Connell French, was pleasantly recalled to us by a late number of the *Catholic Home* which contained the following beautiful lines from the professor's graceful pen.]

That glimpse of green through the prison bars
Looks bright to my weary eye,
And that sun-lit cloud is "a thing of joy,"
As it sails in the Summer sky.

What e'en though that little patch of green,
Is bounded by prison walls,
Though 'tis but a vagrant gleam of sun
On this house of woe that falls.

Yet the breeze of Summer that fans my cheek,
Blows fresh and so wondrous free,
And here to my lonely cell it brings
A message of joy to me.

"I come from the mountains capped with snow,"
Thus whispers the summer breeze,
"I have crossed the plains and I have been
Far out on the mighty seas."

"I've welcomed been on the harvest field,
And I've fanned the sick man's brow,
And sweet as the breath of Nature's God
I've come to your prison now."

"I bring sweet perfume of land and sea,
And thoughts of your earlier years,
When you were unseared by deadly sin,
And your eyes were unused to tears."

"Is there not strength in the ocean breeze,
That bloweth so pure and free?
Is there not life in the mountain stream,
That floweth down to the sea."

"Then O! dash away the madd'ning cup,
'Tis death to the heart and brain,
Through Nature's god to God look up,
And you shall be a man again!

"You, will strive, you say; oh words of joy;
Now haste I o'er land and sea,
And that message to thy distant friends,
I will bear along with me."

Such was the song that the breezes sung
As in through the bars they stole,
From God it came, and I pray of Him,
That He bless it in my soul.

BOOKS AND PERIODICALS.

The October issue of *Donahoe's Magazine* might be very appropriately styled the "Jubilee Issue," opening as it does, with a frontis-piece of Pope Leo XIII, and being replete with articles reviewing his life and his diplomatic achievements. Not even the Muse of the great Pope is forgotten; and we are surprised at the versatility of a mind giving itself to the lighter and exquisite pleasures of poetry, amid the perplexity of cares and burdens which devolved on it for fully fifty years. Certainly no greater and more interesting theme could at present form the subject matter of a magazine, than the life and work of our great Pastor. The diplomats of more pretentious ambition, lose their lustre in the presence of this great arbitrator of nations. Italy by casting his rights into the common grab-bag, has lost one of the brightest names to the pages of her history. That she may yet repent, and prove herself worthy of the forgiveness of her greatest mind, her truest heart, we pray and hope, echoing the sentiment of Cardinal Manning: "May this auspicious Jubilee for fifty years of Priesthood draw the hearts of all nations and, above all nations, the heart of Italy to Leo XIII, happily reigning with imperishable sway over the *universal church* of God."

Gaskell's Magazine is a very interesting, and at the same time, instructive periodical. Its every issue gives an adequate idea of the great progress the art of Penmanship is making among us. Moreover interspersed as it is with short humorous articles, it relieves the monotony of regular curves and shaded lines thus combining happily enough amusements with instruction.

An article in the *Catholic World* for Oct. attracts the special attention of those who have been studying the question of the right of property and its origin.

The article is thorough and convincing. The author exposes two extreme theories, that of Henry George, which brands all private ownership in land as iniquitous, sinful robbery, piracy, and the root of all the distress of the poor; the other, which by ranking the rights of ownership

among the high natural rights of man, thereby guaranteeing to him vast domains, in the same way, that he is guaranteed the custody of his children, seeks to intrench the landlord class of Ireland securely in the citadel of natural right against the present combined efforts of religion and statesmanship to drive them out. Between these two extremes the true theory is to be found, there is a right of ownership in the community or state, and the state is competent to confer and does confer a real ownership on individuals. This theory is sustained by several sections of the Constitution of the State of New York. To assert that this right of ownership is acquired by mere "occupancy" or "appropriation" or "industrious activity" is to assume that the land is positively and distributively free to every one, just as the light of day is. History is evidence that nature originally gave the soil to mankind jointly—not severally. She imposed on them no division; but men themselves found that the welfare, not the necessity, of civilized life, that economy in the use of nature's gifts, and the peace and prosperity of the majority required division of property, and they divided it. This decision founded on the preceptive natural law, is what is called the *lex gentium*: it is the common expression of the cultivated reason of civilized nations. Though unwritten as a form of statute, yet is it embodied in the fundamental institutions of every nation of any size or importance. It is in consequence of this law of nations that the State has the right of eminent domain; as also, that land having no title, from a defect of heirs, escheats to the people.

The article is lucid and convincing throughout and is based on the argument of St. Thomas, and in accord with the Encyclical of Leo XIII, such expositions of questions of the hour, are badly needed. From the pen of Card. Gibbons a masterly article appears in the issue of the *North American Review* for October, in which he lays bare some of the defects in our political and social institutions. These are: Mormonism and Divorce; an imperfect system of education; the desecration of the Christian sabbath; a fraudulent ballot; and the too dilatory character of our administration of justice. These are all proven to exist, and are grand defects. Remedies are not prescribed for all, for some seem too deep-seated to admit of cure. We can not but rejoice that such an article, written in a spirit of love for our institutions, and breathing charity throughout, will reach the stronger minds of our reading public, through the medium of the *North American Review*.

The *Practical Grammar* one of the *Supplement Educational Series*, is a work with which all teachers of Grammar should be well pleased. By a system of questions and exercises, it presents an easy method to the pupil, of reducing to practice rules and principles, which in ordinary text-books are, for the most part,

too complicated for the youthful mind. Too often indeed, is it that the toil of a Grammar course is spent in vain, because of the lack of a proper amount of exercise and practical exemplification. We hope with the Editor that the influence of the teachers using a work of this kind, may serve to bring it also into the hands of pupils; for their's should be the benefit.

ROLL OF HONOR.

SENIOR DEPARTMENT.

Thomas Whalen.....Gold Medal.
For conduct and politeness.

Equally deserved by George Donnelly, John Seurth, Martin Murray, Ed. Hartwell, William Cleary, Thomas Maloney, Frank Moore, Henry Olson, H. Legris, Chas. Ball, Paul Wilstach, James Dorsey, George Biehm, James Cleary.

DISTINGUISHED—Henry Donnelly, Dan McNamara, August Frazer, William Powers, Lewis Grandchamp, Anselm O'Callahan, Charles Carroll.

JUNIOR DEPARTMENT.

Louis Fosse.....Gold Medal.
For conduct and politeness.

Equally deserved by F. Dillon, S. Maher, Wm. Coffey, Lewis Fosse, Edward Kelley, Lewis Falley.

DISTINGUISHED—V. Cyrier, Wm. Roach, Geo. McCann, L. Legris, F. Howard, M. Fortin, T. O'Keefe, Wm. McCarthy, A. Kerr, J. Cox, J. Sampson, Wm. Shea.

MINIM DEPARTMENT.

Gold Medal for Conduct and Politeness equally deserved by Patrick Moran, Bertie Alwes, Maurice O'Connor, Louis Drolet, Robert Kerr, Philippe Fréchette, William Delaney,—Drawn by Bertie Alwes.

Distinguished.—James McMahan, Bernard O'Connor, Hiram Lingle, Armand Granger, Michael Moran, Arthur Cyrier, Alfred Brouillet, Leo Napierre, Frédérick Richard, Joseph Laplante.

EXCHANGES.

The first issue of the *College Message* is brimful of choice articles, and certainly gives token of holding its own among our exchanges. The article on *The Moral in Art*, and that on *Public Opinion* are worthy of

of especial praise. We admire the masterly manner in which thy exchange editor refutes certain allegations in the *University Mirror*, as to the darkness and sluggishness of the mediaeval period. The *Messages* and *Personals* are many, and, no doubt, vastly interesting to those acquainted with local points in and around the College. We wish the *Message* success for the ensuing year, and will always greet it heartily.

The *Ave Maria* always lends a special charm to our table scattered over with the profane literature of the day. In this excellent magazine we enjoy not only the subtle pleasure that attaches to the perusal of noble thought well expressed, but we inhale that still more subtle odor which religion pours out on the flowers of natural thought. We would like to see the *Ave Maria* by the fireside of every Catholic household in the land.

The *Catholic Home*, a bright and newsy journal, published in Chicago, is fully alive to what is necessary to make a *Weekly* interesting to its readers. The publishers manage to secure the pith of the week's news in a condensed shape. Besides this the paper contains a number of articles on questions of the day, or on those of history. In this wise they produce a journal of sixteen pages of which all, but a page or two, consists of solid reading matter, together with notes on local happenings.

The *Illustrated Catholic American* still continues to furnish the Catholic youth with the lighter literature they enjoy. We cannot express the great desire we have of witnessing the success of the worthy editor, who has tried to offset the evil influences of some of the illustrated Weeklies that issue from an infidel and immoral press.

The *Fordham Monthly* takes its place again on our table and a nice clean place it deserves. Its outward appearance is such as to attract special attention, but its real worth is found between the covers. One article in the current number deserves especial mention. It aims at proving by extracts from *Hamlet* that Shakespeare was a catholic. The writer is, indeed, correct and convincing in his deductions, but it is almost too previous to assert that the great Bard was Catholic to the core. That is a point to be cleared, only when his life and its treadings are laid bare. We have admired the poem "*Yosemite*", and felt while reading it, a little of the awe and pleasure experienced in the sight of the wondrous canyon and valley.

The *Scholastic* for the first week of October, contains several strong articles. That on *Nero and Peter* by Rev. S. Fitte, is a choice piece of history, with comments by the Rev. writer. It is amusing to read his eulogy (?) on the famous "Bel-Esprit." The little piece of French poetry, *La première impression*, contains a bouquet of choice thoughts delicately expressed.

SPORTIVE.

It is rumored that Captain Stafford is now anxious to arrange a series of games with the Minims.

Thursday Oct. 6th. the "Stafford Seniors" suffered the fourth consecutive defeat at the hands of the McCarthy Juniors. Those who witnessed the game attribute the defeat of the Seniors to the immense amount of "kicking" which took place among their men and, also, to the lack of practice in playing together. The features of the game were Condon's home run hit and the general play of the Juniors. The score was 33 to 16.

Frank Cleary made his first appearance this year among the Shamrocks in the game with the Twelve Mile Grove nine. Frank lost none of his playing qualities during vacation and is still the same first class "second baseman" as of old.

Charles Carroll, better known as "Bud" is one of the finest left fielders the college nine has ever possessed, being a sure catch and an effective batter.

The "profs," who wished to prove, that what appeared in our last issue, in regard to their not being able to play the boys, was false, adjourned to the campus, crossed bats with the crack senior nine. After an uninteresting game of nine innings the score stood 19 to 15 in favor of the Seniors. But to do the "Profs" justice we must say that they were not in good trim as several of their men were sick and we sincerely think they could come out victorious if the boys would but consent to play them again.

The "O'Connor Hoosiers" defeated the McNamara Stars by a score of 23 to 16. The game abounded with many brilliant plays and was one of the most interesting which has occurred on the minim's grounds this season.

"Mike Maloney Kelly" is thinking seriously of suing the *Kankakee Times* for damages to his rep. In their issue of Friday, Oct. 7th., they published an article in which they asserted that our \$10,000 man sold the game between the Juniors and the Seniors for a piece of pie. He is now on the black list.

Mr. Sullivan received a letter from Mr. Arthur Desjardins, in which he stated that he and his nine were unable to be here on Oct. 2nd. on account of the inclement weather.

For the last few days the diamond has been deserted either for hand ball or foot ball. The boys found it too cold to catch the "curves" or stop the "hot liners" which were liable to come in their way.

Daniel McNamara, Captain of the "Mudlarks" challenges any nine in the college to play a game of base ball on any grounds, at any given time and for any amount of money. Communications should be addressed to "Captain of Mudlarks" second Row, West side, study Hall.

To prove how universal, the base ball craze is all we have to do is to mention that Justin Ricou is now playing center field for the "Stafford Seniors."

PERSONALS.

Rev. Fathers M. J. Marsile, C. S. V., E. Rivard, C. S. V., G. Legris, A. M. and C. Peborde, D. D., all from the College, assisted at the banquet given by Archbishop Feehan to his Eminence Cardinal Gibbons at the occasion of his short visit in Chicago.

Rev. Father M. A. Dooling, C. S. V., our prefect of discipline, paid a short visit to Chicago in the first week in October and brought in our midst Michael Conlan, and William Delaney, students, and Mr. Tobin, who entered the Novitiate of the Community.

Rev. Alexander McGavick, '87, has been named assistant at All Saint's Church, Chicago. He is enjoying good health and proposes to visit us in the near future.

Rev. Charles Mugan, '87, retains his position as assistant pastor of O'Neil, Nebraska. The Journal is anxious to hear from him.

We have received with pleasure the news that Rev. James Barry, '87, has been recalled from Cheyenne and is now assistant at Lyons, Nebraska.

News from Dakota tell us that Rev. E. Therien, '87, for two years our able professor of music, is now pro tempore pastor of Jefferson, Dakota, in the absence of the pastor who is travelling for his health.

We are sorry to say that Rev. D. Toomey, '82, of St. Columbkil's Church, Chicago, is of late feeling ill. He paid us a short visit a couple of weeks ago, we hope he will soon recover and be able to devote himself anew to his work.

Rev. Thomas Kearney, '82, has recently been appointed assistant at St. Stephen's Church, Chicago.

We announce with pleasure that Philip Lesage, '86, is now following the courses of the Chicago Medical College. He left the Grove a couple of weeks ago and feels well satisfied with his new occupation.

Mr. James Cusack, '87, is studying Theology in St. Mary's, Baltimore, with the Sulpician Fathers. He speaks enthusiastically of the city and seminary, remarking that St. Viateur's is well represented there by Messrs. McGavick, McCann, Jennings, Murtaugh, Kneiry, and Tierney. He also says: "Glad to hear that St. Viateur's is prospering and that Kentucky is so fully represented."

The probabilities are that Alec. Granger, '87 will also hie himself to Chicago to follow the courses of Law. He visited the Metropolis this week with the intention of exploring the grounds and of preparing himself for the new work.

We are glad to hear that Edmund Higgins, '86, of

Champaign, Ill., has determined to continue his work as Telegraph operator in Chicago.

We learn with pleasure of the admission to the bar of William Condon, '79, of Bloomington, Ill. The young lawyer will practice in his native city, we wish him success and a brilliant career. His brother, John Condon, '76, is engaged in business in Chicago, whilst James Condon is now in our midst pursuing his studies.

We hope that Perry Parker's health will improve sufficiently to enable him to come and resume his studies next year. He is staying in his family meanwhile.

OBITUARY.

It is with sorrow that we announce to his many friends, who may not have heard the sad news, that Rev. Father William Hogan, '87, has already gone to his eternal rest. The students of '87, remember that he was not feeling well during the last scholastic term and that he was forced to leave for home after receiving Deaconship at Easter. Soon a hacking cough declared itself, consumption set in his lungs and death soon stared him in the face. He had the strength however to come for the June ordination in Chicago, where he received Holy Orders and returned home a priest. He was yet expecting to get better, but his hopes were soon dispelled. He offered the Holy Sacrifice three times and then fell into a greater weakness than ever, which carried him off towards the last days of July. Great was his joy to die a priest for all eternity. *May his soul rest in peace.*

—It is our sad duty to record another death which will not fail to surprise many of the old students of St. Viateur's. Rev. P. A. Madden, D. D., for three years professor of Theology and Philosophy, 82-85, at St. Viateur's, departed from this life on Monday, Oct. 3rd., at St. Meinrad's, Indiana, whither he had retired for his old age. No details of his death have reached us at the present writing. Those who have studied under the Doctor remember him as being a great mind, quite a linguist, and a savant. He had taught for many years and it used to be his pride to say that a dozen of his students were bishops and scores of them priests and lawyers spread broadcast over the country. He had made his classical studies in Montreal, under the Sulpician Fathers, and had taken the Doctor's cap in Rome under Gregory XVI. His life was a varied one, full of experience, and a source of blessings to many who still remember him as a most ardent defender of his faith and nationality. May his soul rest in peace and may he shine as a star in the firmament of heaven, the reward promised to those who teach the truth to others and dispell the darkness from intellects. *Requiescat in pace.*

CATHOLIC NOTES.

This is the month of the Holy Angels and of the Rosary.

On St Michael's, Sept. 29, ten thousand sisters of Mercy, spread over the world, celebrated the Centenary of the birth of their saintly and heroic foundress, Mother Catharine McAuley.

The miraculous statue of St. Anne at Beaupré, below Quebec, was solemnly crowned by Cardinal Taschereau, on the 14th. of September, at the request of the Pope amid a concourse of about 10,000 faithful.

Arrangements have been made for calling over to this country the Irish Christian Brothers, well known for their ability and zeal. Their first mission will be in the parish of St. John's, Worcester, Mass., in the diocese of Springfield.

The problem of filling St. Peter's, at Rome, with an adequate musical instrument without marring the beauty of the nave seems to have been solved in the case of M. Caville Coll, of France, who designs for the Pope's Jubilee, an organ which will rank in music as the Bartholdi Statue in sculpture.

The Catholics of Scotland have been begging the Holy See to consider the claims of Mary Stuart, Queen of Scots, to be ranked among the Blessed. "That she was a martyr is almost beyond question, for it is in record that she purposely inquired of her persecutors whether, if she renounced her religion, her life would be spared, and on being told that it would, she broke out into thanksgiving for the assurance that she would be permitted to die for the faith."

"The Bishops of the Milwaukee Province of the Catholic Church, which includes Dakota, met at Lacrosse and provided for the ecclesiastical division of Dakota, and selected three names to be sent to the Pope from which to chose the Bishop of North Dakota. These names are not made public. Fargo proposed to offer \$5,000 and valuable lands for the location of the episcopal see, with the collegiate institutions, etc. (Kansas Catholic.)

The Pope will crown his Jubilee by declaring to be among the saints the three following members of the Society of Jesus: the Blessed Peter Claver, the Blessed John Berchmans, and the Blessed Rodriguez. Also the seven noble Florentines who, on the feast of the Assumption of the Blessed Virgin, in the year 1233, founded the Order of Servites of Mary. This beautiful ceremony will take place on the 6th. of January, 1888, the feast of the Epiphany.

As God, in the time of the old Law, chose Aaron and his sons of the tribe of Levi to be his priests, so in the New Law He seems to fix his eyes on certain families for religious vocations. Ireland knows how the Cranes

for three centuries past furnished priests to the altar generation after generation. At the present day six brothers in that family offer the Holy Sacrifice, while many sisters are nuns. In this country we have four Hickeys, four Fitzgeralds, and four Louths, brothers and priests.

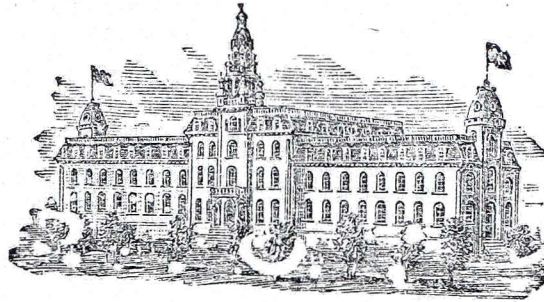
The Pope recommends all Catholic families to unite in the beautiful prayer of the Rosary during this month, asking of the Blessed Virgin to intercede for the peace, freedom and independence of the Holy See. Let us remember that the Rosary was the most powerful arm used in crushing out the terrible heresy of the Albigenses in France and that it defeated the Mohammedans in the ever memorable battle of Lepanto, where Christianity itself was in danger of perishing.

The numerous pilgrimages, national, provincial, and local, to the shrine of Lourdes, which mark the great festivals of the year in France, give a most convincing proof of the fact that the nation is still Catholic despite the devices of the iniquitous faction which through the reprehensible political indolence of the majority of the people, has been enabled to usurp the functions and places of power. The spectacle so frequently presented of multitudes kneeling before the statue of Our Lady in the Grotto, thronging the church which crowns the height, and congregating thickly around the miraculous spring, is one which, though unnoticed by our cablegraphers, recalls the pilgrimages of the ages of faith, and often suggests even to those alien in race and religion, who chance to be present, the reflection that the country of St. Louis is still capable of crusades such as the royal Saint conducted to the Holy Land, and that France in her present condition is an example of the momentary triumph of irreligion, soon to be dispelled by the advancing triumph of the Church, whose eldest daughter she has been so fitly named." (Ave Maria)

Cardinal Gibbons, on his way to Portland, Oregon, where he has gone to confer the Pallium on Archbishop Gross, formerly of Savannah, was royally feasted in Chicago by the Archbishop and over two hundred priests of the diocese. St. Paul rose as a man, the city was illuminated and a grand banquet was given at the Ryan Hotel in which protestants vied with Catholics in honoring the distinguished prelate. This splendid triumph augurs well for the country.

The whole city of St. Louis was on the alert Sunday, October 2th., it being the day appointed for the mammoth procession to be made in honor of Pope Leo's Jubilee. All the Catholics turned out in their best, the whole city was struck with admiration at the sight of their manifestations of love and respect for the great Pope who now fills the Chair of Peter. The Catholics of St. Louis did themselves honor.

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