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Class Poem.

FROST THORN, '94.

I.
THE mother sits by the dim firelight,
With her boy-child in her arms,
And her mind is full of vague alarms—
Will the years be dark or bright?

II.
She bears him a love almost fierce and wild,
The love a mother alone can feel;
The love that draws and guides the child,
As the magnet draws the steel.

III.
The secrets of the years are hid;
They are not for man to know,
Fast locked in a casket here below,
And who'll dare raise the lid?

IV.
But the years slip by with noiseless tread,
As waves that sink to sleep;
And hearts grow faint, or high hopes leap,
And life and death are wed.

But this we know—the brightest of our lives
Are boyhood's days; if we but knew it well
How happy would our college hours appear!
But, sitting with our books before our eyes,
We count the weary days and try to urge
Slow time to greater speed. The boy of now,
The man to be, finds paths of learning dull;
And Virgil's organ music and the lute
Of the great Flaccus scarcely charm his ear.
'Tis but a task to him of life or death
By college rules; he thinks not much of beauty.
The future man long ponders on that day
Of fate whereon he lives or dies. His heart
Beats fast against its prison walls; he feels
A pride, and yet he trembles when he stands
O'ercome with sadness on that joyous day
When school-life ends. Indeed, 'tis sad to leave
Kind friends, whose guiding hands and true have
steered

Our flimsy craft across the sea of stern
But happy college life. And from the past
A sweet voice seems to sing:

I.
"There's a charm in all that's old,
That we find not in the new;
The old rose holds its scent,
And the old song's sweet and true."

II.
We each have a life to live,
We each have a work to do;
May the life that new years give,
Be as sweet as the years that flew!

The day is come!
He's face to face with stormy life, and now
No more does loving mother guide his steps;
His shelter is the shelter of the world
And not the college roof. He sees the gloom
Of future years and for an instant quails
His heart; but strength returns and he is strong:
As when a traveller, who's reached a land
Unknown, before him finds a mist so thick
He cannot see beyond; he hesitates,
Not knowing what's concealed beneath the cloud,
Then boldly goes he on; the sun shines through
The darkened air and clears away the mist,—
'Twas but a fog, or drizzling rain, that left
All greener when't-had passed away. And so
In life there come great crowds of little pains,
Or griefs, and sometimes sorrow's keenest darts;
And these are like the gentle rain; they pass—
Mayhap, they're slow to go; but when they're gone,
The MAN feels stronger, better, having suffered some.
Ah, life is but a bitter fight and hard!
The valiant soul does bravely breast the storm;
It heeds life's billows not, but strongly makes
Its way, surmounting fickle fortune's wave.
Man's life is what he makes it; acting quick,
And thinking quick, through his so reckless haste,
He often finds himself unhappy through
His own mistake. He falls; and judging rash
The author of his fall, he's prone to lay
The blame on others, who have striven much.
But for his good. But in misfortune man

Is often blind, unjust and wrong. He sees
But indistinctly shadows gath'ring round,
And, looking vaguely back, he censures those
Who grasped his hand, who loved him well, who held
Him dear when Fortune smiled and gave her smile
To him.

He finds the saying true:—

'Tis sometimes our best friend who throws us down;
And, down, gives not his hand to raise us up.

But still with all the woes
Of life, would anyone for another's lot
His own exchange?

Come weal, come woe,—we're men, and God's above;
Come pain or joy,—our wills will conquer all
For man is lord beneath the God of all,
And we shall conquer in the strength He gives.

The Quality of Pathos.*

FROST THORN.



IS it not strange how little attention we pay in our daily life to what is going on around us? Everyone comes and goes; and out of the many, how many give moments outside of themselves save thoughts for their relations and those they care for? What matters it if a person be miserable and unfortunate! What matters it if a little child be hurt, or deserted, crying pitifully for home? What matters it if a poor, weary soul plod the streets of our large cities, through all the long day, almost too weak to stand, at last dropping dead in some dark alley? If any one of these things happen, what matters it? Perhaps little, or nothing; perhaps a great deal. God, who sees everything, and knows everything, surely remembers the poor, the weak, the wretched. One day there will be a settlement—"the first shall be last, and the last first."

Nature smiles, and all is gay; yet how quickly may this gayety give way to sadness! Look—a bright-eyed, laughing child, playing in the sun, with never a care, never a thought of the future. It seems to me that a child has an indefinable feeling of eternal life—that it will never die. The loving mother watches her child playing in the spring of life, making at once the sunshine of youth and old age; she takes a pride in her child, and plans a brilliant future—one that shall be happy, glorious and successful.

And now, look again: the mother's cherished hopes are blighted; a shadow falls, and her heart feels heavy. The little child is dead! Those lips,

laughing only a little while ago, will never smile again; those eyes, whose depths beamed with childish love, will never gleam again with the fun of childhood; those little hands will never clasp the mother's hands again. All is over; and, maybe, for the first time sadness comes into life. Now is the time for the strong and tender heart of the husband—his comforting love. And one heart comforts the other, bearing all, both together; and so through life till it is time for them too to go; and there, for the first time also, born of sadness, strengthened by love, and woven delicately around the heart of the husband and the heart of the wife, is the silken strand—so fragile, and yet so firm, strong enough to move all humanity—of pathos.

What is pathos? It is extremely difficult—might I not say impossible?—to define it; all feel it; none can express it. We can explain many things that defy definition; so it is with pathos. We can show many things that cause it; we can give examples, but we cannot define it. It is hidden in the shades of some great artist's masterpiece, in the wavy lines, and sinuous curves of the sculptured statue; in the magic chords of a great composer's music. Music moves the soul more than any of these. Painting and sculpture demand our admiration; they do, indeed, appeal to our souls; but can they move the human heart, hold it in the intensity of suspense, awake all its latent feelings, as do the grand strains of music—now loud, now soft, now laughing, now weeping, at last, dying away in a mournful wail of pathetic agony? Music seems to touch a chord in every heart; it is universal, while painting is limited, as it were, to certain people. From these fine arts we come to another in which we again find the mainspring of humanity—pathos.

This is the art of letters, which, after music, holds the world, and literature is the mine of the pathetic. Pity and pathos are closely allied; but still there is a great distinction to be made between them. When pity is felt, is there not also mingled with it another feeling, a sort of condescension? You may say to a person: "I pity you," with which pity you feel a tinge of bitter supremacy, and also, unconsciously, you are glad the same misfortune did not befall you. Your friend breaks his arm or loses all his money; you pity him, you are sorry for him. But do you not take an inward satisfaction in the consciousness that it was not *your* arm that was broken, or *your* money that was lost? So far there is pity; pathos has not yet appeared. Now, again, while walking in the street some day, light-hearted and bent only on enjoying yourself, you see an old man

* Prize essay in competition for the Meehan medal.

tottering with age, wandering aimlessly about; he is blind, his guide has left him. As you stand watching him groping his way along, from time to time groaning under the weight of his terrible misfortune, helpless, you feel that indefinable feeling of pathos, at the same time pitying his wretchedness; but now the pathetic side is turned toward you and your heart softens; you stifle something in your throat, put a coin into the feeble hand and hurry away. The reader may ask why should he not feel the same for his unfortunate friend? Because old age and helplessness are the greatest sources of pathos. A helpless old man in trouble, physical or moral, excites pity—the pity of pathos—in the sternest heart. Why? It is hard to explain. Experience is the best teacher and gives us proofs. Take a page from your own life, read it, and then say if I am not right. None of us are alike, it is true; but there is something in each of us that draws us insensibly together—a link of the chain that binds the human race in indissoluble bands.

Pity is nearer man's material self than is pathos; pathos requires the higher faculties of the soul. Of course, the feelings and emotions of the soul are first received as *sensible* impressions, and by means of the senses are conveyed to the soul. This is what I mean; now, for example, suppose we are appealed to by the pathetic. We must first become conscious of the object which excites the feeling of pathos; we must see it, or hear it, or feel it; then these impressions are carried to the soul, where they resolve themselves into the one feeling of pathos. Thus we understand that the senses have connection with the soul.

Anything sorrowful is enough to appeal to our sense of the pathetic; and in literature those parts touch us most which are sad. Have you read Mrs. Gaskell's "Cranford"? If so, you probably remember the chapter entitled "Poor Peter." How the mother's heart yearns for her runaway boy! how the father's heart sorrows when he realizes the shadow he has cast upon one, nay, more than one life, by doing what he thought his duty! Poor Peter! Do you remember how after his father has so severely punished him Peter said: "Have you done enough, sir?" Miss Matty tells the story; listen.

"I don't know what my father said, or if he said anything. But old Clare said Peter turned to where the people outside were and made them a low bow, as grand and as grave as any gentleman, and then walked slowly into the house. I cannot abide the wine now, nor the scent of the flowers; they turn me sick and faint, as they did that day when Peter came in, looking as haughty

as any man—indeed looking like a man, not like a boy. 'Mother,' he said, 'I am come to say God bless you forever.' I saw his lips quiver as he spoke; and I think he durst not say anything more loving, for the purpose that was in his heart. She looked at him rather frightened and wondering, and asked him what he was going to do? He did not smile or speak, but put his arms around her, and kissed her as if he did not know how to leave off; and before she could speak again he was gone." Then Miss Matty relates how she went and asked her father about it, and he told her to tell her mother that he "has flogged Peter, and that he richly deserved it." This made her mother "quite faint for a minute"; then she got up and went all through the house looking for Peter, passing in and out, never stopping. The father sat with his head in his hands, not moving, or speaking, except to give some new directions to the searchers; at last he rose up. "He took hold of my mother's arm, as she came with wild, sad face through one door, and quickly toward another; she started at the touch of his hand, for she had forgotten all in the world but Peter.

"'Molly,' he said, 'I did not think all this would happen.' He looked into her face for comfort, her face all wild and white; for neither she nor my father had dared to acknowledge much less act, upon the terror that was in their hearts lest Peter should have made away with himself. My father saw no conscious look in his wife's hot, dreary eyes, and he missed the sympathy that she had always been ready to give him—strong man as he was; and at the dumb despair in her face, his tears began to flow. But when she saw this, a gentle sorrow came over her countenance, and she said: 'Dearest John! don't cry; come with me, and we'll find him; almost as cheerfully as if she knew where he was. And she took my father's great hand in her little soft one and led him along, the tears dropping, as he walked on that same unceasing walk from room to room, through house and garden." But they never found him; for Peter was gone. I hope the reader will pardon such a long quotation; but the story is so simply, so effectively, so pathetically told, that I could not resist inserting a few lines, if only to give an idea of it. I do not think Coventry Patmore, when he said the two most pathetic things in fiction were "the story of the supper which Amelia, in Fielding's novel, had prepared for her husband, and to which he did not come, and that of Colonel Newcome becoming a Charterhouse pensioner," had very carefully read the chapter I have just mentioned. Through all "Cranford" is the same strain, which we feel, even in the least sad parts;

and I call the book a pathetic story, one of the best examples of pathos in our language.

The essential of pathos is simplicity; and that is the reason why Mrs. Gaskell's novel is so effective, why it appeals to us so closely. The most pathetic thing in life is life itself; relying on this principle, Donald G. Mitchell wrote the "Reveries of a Bachelor" and "Dream Life." They are, we might say, the only books of the kind that we have. Thackeray, in my humble opinion, is not such an extraordinary genius; and certainly, in keen, searching exactness, in exploring the deepest recesses of the human heart, in laying bare the breast of every man, he is not above Ik Marvel. Thackeray, indeed, stands on an eminence above his fellow-writers; but, nevertheless, there are some whose heads reach as high as his; whose eyes see as far as his, and whose heart-searching powers are as great as his. One of these is Ik Marvel; another who, I think, is more simple than Thackeray, is Mrs. Gaskell; and Blackmore's "Lorna Doone" has placed him in the front rank of immortals; it is written from the heart, by the heart and for the heart.

Pathos requires delicate, sensitive feeling, and, as I said, its essence is simplicity. Look through all literature, and where can be found more pathos in Johnsonian English than in the strong, meaning Saxon monosyllables? The death of Colonel Newcome is most pathetic; we can hear the chapel bell; we can almost hear the deathly silence as the old colonel, borne down by troubles, overcome by misfortune, repeats the word so many say when called to face another world, *adsum!*

Shakspeare is unanimously called the greatest poet, the greatest genius of hearts. Who can read his grand lines, and not be affected by them? Take Hamlet; it is full of pathos. We are for a time lost in the sombre cloak of the gloomy Dane, and we are surprised to find how well our own temperaments accord with his, when suddenly, the light of the tragedy—if, indeed, it has a light—the flower of the play, the fair Ophelia awakens in us a softer feeling, that causes our sympathy to show itself, the feeling of pathos, that is ever in the human heart, however invisible it may be. Ophelia is mad. Ah! poor child; how great is her misfortune; forever to be helpless, always to think without thought, to speak without speaking! The former gloom now mixes with the pathos; and when Ophelia is found dead—that is the end; the light has gone out, and the rest of the play is in the shadow of Hamlet's gloominess. Is it not the intensity of pathos when Ophelia comes in singing and talking incoherently, offering flowers to Laertes, whom she does not recognize?

"There's rosemary, that's for remembrance; pray you, love, remember; and there is pansies, that's for thoughts. . . . There's a daisy; I would give you some violets, but they withered all when my father died."

And then her death in the lonely, "glassy stream"; she, singing, and with "fantastic garlands," wandered to its bank.

"There, on the pendent boughs her coronet weeds clambering to hang an envious sliver broke," and poor Ophelia is no more. There is pathos in a death; it is as if the rose, budding with a virgin blush, were cruelly trampled upon. Its life stops short, and we cannot but think of the awful future, and how much we are dependent on the good God.

The man who says there is no God does not acknowledge his heart. It is in our hearts, in our souls, the awesome feeling, that there is One who gave us life, who guides us to our goal, who rules the whole great universe with an infinitely kind, yet infinitely firm, just and merciful hand. If any man doubt of God, let him but go alone some night in a dark forest, or in an open plain, on a night when the heavens are studded with stars, when all is still around him; let him think in silence; let him stand alone, looking up to heaven, and he will realize the Almighty's majesty; he will feel the greatness of it all; a terrible feeling that I cannot describe, will come over him; and if he *look* not up and *pray*, his heart is wrong. His heart will acknowledge his God; his pride may deny Him. Let us but think of the eternal future, meditate on death, and that same feeling steals over us—we silently acknowledge our Father, who guards us as the mother guards the child at her breast, with the tender hand of love.

The "Life of Little Nell" is too long drawn out. It seems as though Dickens tried to wrench from us tear by tear; until, at last, when poor Nell is dead, we have no more tears to weep. Many times, when reading it, I thought Nell was going to die; but, no, she is taken on into new misfortunes, and her lot grows sadder and sadder; until she dies. Is this pathos? I do not think so; it is too strained; the author strives for effect. I confess that "Little Nell" never caused me any pain; but she and her hard life have brought tears to many eyes. But it is not pathetic; Dickens is not a master of pathos. To be pathetic, one must, above all, be natural; pathos does not admit of gaudiness, like a triumphal arch on Washington's birthday; it must have the soul for its object, and not the eye, which is too easily affected.

After all, I have not defined pathos; nor can I. It cannot be lessened nor heightened; lessened, it

might be admiration; heightened, anguish, but no longer pathos. Pathos is more strongly expressed by looks and actions than by words; nature appeals to some more than to others. Suffering animals are the most pathetic of things to some; but suffering humanity must, and does appeal to all of us; and in literature, there we see pathos, not in pages, but in a few simple words, that show the master's touch. But where can we find anything more truly pathetic than in the life of our Divine Lord, who bore all His sufferings, all His trials, patiently and bravely? Do we not know that at times His soul was tortured by the sins of those He sought to save? and when He had left His disciples in the garden, and gone off to pray; when He returned and found them asleep, was there no pathos when He asked could they not pray but one hour with Him? The resurrection: The Lord came forth from the tomb, Mary Magdalen was there, kneeling and watching, but she knew Him not. Oh, the pathos in the single word He uttered, "Mary"! It meant so much. And much more might we find in the Bible. So pathos is, as it were, the soul of feeling; pathos wakes us to suffering. But pathos must be free from all brutal, all coarse things; it must be pure, simple suffering. Isaac of York, instead of exciting our pathos, fills us almost with disgust; Ophelia, on the contrary, came before us pathetic, and leaves us so.

"The poets and artists are poor adepts in their art when they seek to reach the pathetic only by the sensuous force of affection, and by representing suffering in the most vivid manner." Schiller here points out what makes a great difference between pathos and a step beyond pathos. Vivid suffering does not appeal to our sense of the pathetic; there must be a veil, as it were, to hide the cruel intensity of the pain, and to allow us to see only the suffering pure and simple. Imagine that poor soul fastened to a rock with a vulture gnawing at his vitals! Is that pathos? And, then, the story of the ancient painter who bought an old man in the market and took him to his studio; there he had him bound and tortured as was Prometheus; he revelled in each groan and contortion; he sat with eager eyes to catch the suffering man's expression; his soul was in his face, waiting for the end. The poor old man was in agony; his cruel torturer was more delighted the more he suffered; and when at last he saw the dying face, the intense pain, the untold agony in it, he had gained his end; his painting would make him famous, immortal. "Alas, for the rarity of human charity!" Is that pathos? Bah! it is brutal; and

there must be something gentle, something noble in pathos.

Of course, different persons are more or less affected by different things. I know some who have wept over the end of Hugo's "'93"; and, indeed, it is sad, where Cimourdain condemns his friend, and as he is killed by the executioner, Cimourdain "sent a bullet through his heart. The blood poured from his mouth; he fell down dead." Again, others can read this without being sensibly affected.

Poets are pathetic, especially when writing in sad moods. The "Break, break, break," of Tennyson is intensely so; it is but the picture of a moment, and yet how exquisitely does the poet represent it! Caroline Oliphant's "The Land O' the Leal" is also the representation of mood; it is the poet's magic that makes it pathetic; and John Milton's sonnet "On his Blindness"—"Doth God exact day labor light deny'd?" Is not this a sorrowful cry? In this sonnet is the famous line, "They also serve who only stand and wait."

The garden-song in "Maud" is beautiful, and is the pathos of longing; George Eliot's poem of the "Two Lovers" is sad, and reminds us that we should always keep death before us.

Suppose, now, that the father or mother of a friend die suddenly; you happen to be passing in front of his house and meet him; there is the crape on the door, there the loved one still and cold; the silent pressure of the hand, the look of sympathy, speak more plainly than words; it is pathos. Again, suppose you are inside the house, where all are gathered around the coffin of the dead; you express your sympathy by words of condolence; immediately the pathos is taken away; it becomes, as it were, common, less noble.

I think it could be safely said that *silence* is required to make the pathos deeper and more intense. The quivering lips of a child trying to keep back the tears mean more than would a flood of tears. It is silent suffering. Did you ever see some poor animal beaten? Even in the midst of its pain, the suffering brute, cowering at the feet of its cruel tormentor, looks at him with mute entreaty, as though begging him to stop. There is no pathos in the man—I may say, the brute—but there is pathos in the suffering of the animal, which, unable to speak, must bear all in silence. It is a pity that man should think of God's creatures only as his playthings, or as instruments for his pleasure.

"There are two conditions in every kind of the pathetic: first, *suffering*, to interest our sensuous nature; second, *Moral liberty*, to interest our spiritual nature." If either of these be wanting, it is

quite evident that the pathetic cannot be attained. As Schiller says: "If the expression of suffering nature is wanting, our hearts are untouched; and if moral aptitude is wanting, the portraiture would revolt our feelings." In painting or in sculpture the *man*, the *person*, must be represented; not alone the physical part, but the moral part, of human nature; and so also is it in poetry. The heroes, or heroines, of the French classical school are simply men, as men; their passions, their feelings, their highest sufferings, are expressed by them as coolly as though they were only describing a bit of scenery; here we do not see the moral man, and consequently, our moral nature is not appealed to. "A noble heart struggling against adversity," says Seneca, "is a spectacle full of attraction even for the gods." The old Greeks did not, like Corneille, invest their heroes, in sculpture or in poetry, with calm, even-tempered, dignified feelings; they simply took nature for a model. The old tragedians allowed their heroes to suffer and to express their emotions; and they are heroes because they do suffer much without being overcome by suffering. These men touch us deeply, because we have united the moral and physical man; and, indeed, where do we find the pathetic if not in the swelling muscles, the tightly compressed lips, the internal struggle shown in the countenance of a suffering human being? This is admirably pointed out by Winckelman in his "History of Art," where he analyzes the statue of Laocoon, who is "nature seized in the highest degree of suffering, under the features of a man who seeks to gather up against pain all the strength of which the mind is conscious." Then he goes on to show the pain expressed in every limb, in every muscle of the suffering man; but that his own suffering is less for himself than for his children, who turn to him and cry for help. "His mouth also marks a supreme sadness, which depresses the lower lip and seems to weigh upon it; while the upper lip, contracted from the top to the bottom, expresses at once both physical suffering and that of the soul. . . . Under the forehead, the struggle between pain and moral strength, united, as it were, in a single point, is represented with great truth; for while pain contracts and raises the eyebrows, the effort opposed to it by the will draws down towards the upper eyelid all the muscles above it, so that the eyelid is almost covered by them." The author keenly delineates the struggle between the moral and physical man; we can almost see the serpent biting the unprotected side of the faithful father; we can almost see the intense pain depicted both in body and soul; it reaches to the highest degree

and also to the highest limit of the pathetic.

No meanness, nor smallness of character can enter into the pathetic; in pathos there must be nobleness—a something almost sublime—or there must be simplicity of action; pathos, indeed, is based more on the action than on the words. There is a slight touch of pathos in Howell's "Modern Instance" where the little child, the day after Bartley has gone away, runs up while the servant is setting the table and says, "baby's chair, mamma's chair, papa's chair."

How pathetic is Irving's sketch of "The Widow and her Son," how simply told! Old age is, indeed, a source of pathos. Is it not sad where the noble boy, "shattered by wounds, by sickness, and foreign imprisonment, had at length dragged his wasted limbs homeward, to repose among the scenes of his childhood." And then the aged mother, tenderly watching over him in his sickness, and caring for him as only a mother can. "Oh! there is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart!" And great is the mother's pain when her only son is laid in the cold earth, away from the sight of her longing eyes; she can only pray to God for strength to bear her terrible loss until she joins him once more "in that world where sorrow is never known." How sad it is when the poor old mother comes to church after the death of her son! "Nothing could be more touching than this struggle between pious affection and utter poverty; a black ribbon or so, a faded black handkerchief, and one or two more such humble attempts to express by outward signs that grief which passes show." This is really pathetic, and a deep sadness, that is but the feeling of pathos, steals over us as we read the magic words of Irving.

A Plea for an Ideal.

HUGH A. O'DONNELL.



WHEN a member of the Alumni was once about to give a talk to the students, a little fellow at the end of the hall whispered to his friend: "Bill, what is he saying?" And his friend answered: "Oh, I don't know. Those 'grown-ups' don't know nothing." That was the Minim's idea of the Alumnus, and it is also the view the world takes of the greater number of Christian, higher educated men.

College men, especially of schools where the

doctrines of Christianity are taught, are every day sneered at as visionary, pedantic, impractical and useless as citizens in the helping of their fellows, and in the solving of the great living question before the people.

Naturally, mine is the opposite point of view—the best moulders of public opinion, the leaders in the political as well as in the purely intellectual world, are the most truly educated men. I do not hold every college graduate has a colossal mind and an immaculate soul. The best education—and Christian education is certainly the highest kind—cannot make genius. Nor can it draw out of a man that which is not in him. It cannot make the dull boy bright, nor the lazy one studious, nor the mischievous one grave. So when I speak of the college graduate, I mean one who has but ordinary talent, ordinary graces; but who has made the most of his opportunities. He may have what the French would call the “defects of his qualities.” He may be too impetuous, too determined, too confident, too ambitious; but he is strong, hopeful, fearless, enthusiastic, eager for the development that is boundless—rich in the promise of a golden autumn.

Shakspeare has given him a better understanding of the times his dramas represent than any records could. Dante has pointed out to him the forces that made medieval Europe what it was. Molière has interpreted the French for him; Goethe, the Germans, and so it is in all things—he is given the why to everything. He sees this nation rise and that one fall. No matter how trifling it may seem, he traces to its beginning the philosophy in every little detail in the history of things, and applies it even to other things. Human nature is the same the world over, ever was and ever will be; and he knows that it is only in the doing away of the defects of one nation that has made this or that one great. And thus, if literature, in voicing the thoughts of a hundred million souls, has made it possible for the student, seated at his desk, to absorb freely every accumulation of knowledge, to apply every new invention, to profit by every lesson of experience, and to teach and spread broadcast every new discovery of truth—surely, with the exception of religion—if literature can do all this, it cannot be equalled in the strength of its influence. And yet it is what constitutes our schools and our colleges.

It is the universal university. It is the greatest power of higher education. It is what the college man deals with every day of his

life. It is what has made it possible for him, not only to make the best of the world's wisest his own, to loiter in the huts and palaces and leafy dells immortalized by poets, or to cherish all their pictures of fancy, which may add to life's pleasures, or help to shape the conduct of men, but to view the very places where the great scenes of history have been acted, where the patriot has fought for life, liberty and country, and the chivalric knight for the love, honor and purity of true womanhood.

This is education. It places man on the heights which overlook coerced humanity. It makes him an interested spectator of the drama of life where everything is set in relief. He can easily trace all the causes of the world's great movements, point out the reasons for the immense difference in the results between the French and American Revolutions. He has proudly stood again and again at Concord, Lexington and Bunker Hill, where the first shots for our liberty were fired which the world has since been echoing and re-echoing. And the college man, Paul Revere like, viewing the horizon of the new future, comes forth to warn the minute-men of the world that the methods of war have changed, and that it is only they who fight the good fight of Christian education who can hope for victory. He has sat with Seneca; he has been the companion of Plato and Aristotle; he has heard O'Connell pleading for a suffering nation; he has listened to Henry Clay begging the American Senate to compromise on the slavery question and to ward off the threatening storms of civil war. Even nature speaks to him as she does to no one else, and he understands what she says; the peasant only wonders. The chirping robins in the maples, the green fields studded with dandelions, the scent of fresh-cut clover, or the perfume of new-made hay, or the sighing winds of autumn, bring back no old memories to him nor speak aught of anything new.

But to the college student, what really great good in life is not his? Not everyone can meditate on the trials of Franklin as a penniless youth. Not everyone can understand what force of character it took for Garfield to raise himself above the many and, having made himself, help mould the lives of others. Not everyone can appreciate the influence Napoleon lent in changing the face of all Europe; nor all go back to the days of Cæsar and, standing in the Forum of old Rome, hear once again “the lean and hungry Cassius” whispering conspiracy to Brutus and trying to impress upon

him that, great as his love for Cæsar might be, life and liberty and country should be far dearer. Yes, many, many, indeed, may visit there and travel all the world over, and the air they breathe and the thoughts they think wherever they go are the same as at their native firesides. But the student at his books, thousands of miles away, lives in spirit amid them all with a more knowing mind, a more feeling heart and a diviner soul, in spite of the forbidding hands of all other circumstances. In the privacy of his library, he doubts, he pleads, he knows, he loves, he hears the very shouts of victories which have blessed the world with whatever good it has. Everything seems possible to him. Like some divine messenger, he feels that on his mission of life he is all-powerful and can work all things to do his will for a better and more Godlike life.

Intelligence without morality, he knows, is of little worth. And how could he know otherwise? To be led through scenes the most inspiring, to view the places where have died the most gallant of the world's heroes, to tread the paths where have passed the divinest of men—where Christ Himself has lived, and taught and preached charity in all things—and not be moved to live a truer and nobler life would be to prove oneself lower than the beast. He who has visited all the continents of the world, has been a silent witness of the lives of nations, has pleaded with the greatest statesmen, sung with the sweetest poets and loved the purest men—surely such a one must have opinions and the impulses of noble action the best life can give. And there stands our college man—our higher educated man—waiting for a chance in the outgoing tide of the world's affairs that is to lead him on to fortune. He has with him all the passports of success. He stands there in all the majestic dignity and grandeur of Godlike man—of all in creation most like to Him who made him; the elements are so mixed in him that even

"Nature might stand up
And say to all the world; this is a man."

And I ask you if *he* be not a most worthy leader for men, then who is?

Every day it is sounded in our ears that self-made men are the bulwarks of our nation and the best promises of right government. So they are. But who is really the self-made man we hear so much about? We are boastingly told that he is an Abraham Lincoln, the rail-splitter; a James A. Garfield, the canal-boat driver; a Benjamin Franklin, the little assistant

tallow chandler and soap-boiler to his father;—men who were taught by themselves, were princes of their kind, and whose deeds the mother loves to tell the ambitious little boy at her knee. Yes, all of this is true. Men of strong personality with talents which are akin to genius can, by sheer force of will-power, push themselves to the front and make their lives what they will.

But because Benjamin Disraeli was as vain as a peacock, does glaring conceit promise the firm, staying qualities of a statesmanship that will be amazing in the glory of its success? If Oliver Goldsmith was lazy and wandered about the world playing a fiddle and wantonly spending the money of his uncle, does careless indifference in a spendthrift speak of a genius equally great as poet, novelist and dramatist. Was it simply because Lincoln was once swinging his axe in the air and splitting rails that he was prompted to emancipate the Negro and to willingly sacrifice his own life on the altar of his country? Was it really because Franklin was compelled to quit school at ten years of age that he captured the wild electricity of the heavens and tamed it to light the world, or that he afterwards became the great diplomatist he was? Or, as Mr. George Curtis, himself a distinguished college man and pleader for higher education, asks in a better way than I do: "Did college education weaken the power of Samuel Adams, or dampen the fervor of his patriotism when he sounded in persuasive eloquence the keynote of our independence, declaring that it is right to resist tyranny to save the state?" No, a thousand times no! Did college education lessen—but I need not keep with Mr. Curtis in the pages of the past. We need only consult our own observations and experience.

Is there any man in the American Senate to-day who fails to grasp the problems of the hour because he is a college man? If he fails, is it not rather because he has never learned at a university to take broad views of the higher life and the higher law? If we but open our eyes, it is plain that higher education helps and strengthens in every way the men who really represent us. Was Parnell, a college man, who made Home Rule possible; was Bismarck, who made Germany really and truly an empire; Gladstone, who is even yet looked upon as the fine flower of England's canonized heroes; and Leo XIII., whom we may judge to be the greatest of all—were all these great statesmen—men who have directed the channels of thought and action for the next century, were

they visionary and pedantic? Did higher education make them enfeebled, theoretical or unpractical? If they had been less educated, more sensual and less deserving of our love and reverence, could they have so truly served their country and the world with all their capacities, talents and eloquence? Could they ever have become such masters of men? They have gone forth from their books like Ulysses, a part of everything that they have seen. The greatest of ages, the wisest of nations and the truest of men are ready at a moment's notice to direct their actions. That intelligence and morality cannot go hand in hand with the best and most practical statesmanship is the most paralyzing, ruinous and absurd teaching that can permeate national life.

"Lilies that fester smell far worse than weeds." Patriotism become venal is as hopeless as a woman who has lost her purity; it requires almost a God to restore it; and he who does so must partake of the divine intelligence. It is only those, familiar by education with the shoals and reefs that have wrecked so many ships of state, who are to steer and ever keep our politics in the cleanest and safest waters, and aim at an honest, attentive and intelligent performance of everything pure and good and wise which may help to strengthen the Union, to make the nation more progressive, to restrain its liberty within proper bounds, and make all its men more brotherly and Christian. And the right-thinking people of our country look to the educated man to do this, and it belongs to him as duty—a duty which he must perform even if, so doing, he stand alone. This is the truest and greatest patriotism. Greater than that of the dauntless Horatius of old who, when the Tuscan army marched with the haughty Porsena to crush the liberty of Rome, *was the only one* of all the braves of that proud city who had heroism enough to stand alone between

"Thrice thirty thousand foes before
And the broad flood behind."

It is a patriotism even greater than that of bold and manly Pizarro, who, drawing forth his sword, traced with it a line on the sands from east to west; then, turning to the south, said: "Friends and Comrades:—On this side are hunger, toil, nakedness, the drenching storm, desertion, death; on that side, ease and pleasure. There lies Peru with all its riches; here, Panama and her poverty. Choose each man what best becomes a brave Castilian; for my part, I go to the south!" Though such may be deeds of

the purest of heroic patriotism stamped forever in the memory of men; greater, far greater than either of these is the patriotism of the educated man, who, conscious of the privileges he has enjoyed, and deeply grateful and appreciative of the powers for good with which he has been blessed, uses them all, as far as he is able, to bring into life for his fellows more sweetness and light; to give all men a better understanding of the meanings, forces and possibilities of life.

What does the most complete education do for the man? Better ask what does it not do? In the words of Thomas Dekker:

"And though my arm should conquer twenty worlds,
There's a lean fellow beats all conquerors."

He has what is better than the loveliness of Helen, the wealth of Croesus, the manly strength of Spartacus, more enduring than sculptured marble or stately column. The material grandeur of the age of Pericles now lies at the foot of the Acropolis in indiscriminate ruin. The Mussulman feeds his flock beneath the temple of Minerva. To quote Cardinal Newman; "The political power of Athens waned and disappeared, kingdoms rose and fell, centuries rolled away—they did but bring fresh triumphs to the city of the poet and the sage. There, at length, the swarthy Moor and Spaniard were seen to meet the blue-eyed Gaul; and the Capadocian, late subject to Mithridates, gazed without alarm at the haughty, conquering Roman. Revolution after revolution passed over the face of Europe as well as Greece, but still she was there—Athens, the city of the mind,—as radiant, as splendid, as delicate, as young as ever she had been." And ours is a civilization even greater than that of the City of the Violet Crown, born of principles implanted in the heart of the very first man, which began to grow only when "the Word was made flesh, and dwelt amongst us;" and became a living, actual thing at the end of the eighteenth century when the liberty bell at Philadelphia gladly rang out the declarations of the natural rights of man, and announced the birth of a government recognizing the broad principles of the best Christian education.

But still we must expect to be called visionary, pedantic and unpractical. The Church, the Bible, and even the Son of God Himself, have been reviled and persecuted; and need we wonder if only the few make higher education—which is, after religion, the greatest consolation and best thing in life—their ideal? It is the

mysterious ladder which Jacob saw in a dream; it stands upon the earth and touches the heavens; it leads to God, the beginning and end of all things; it is the greatest effort of the soul of humanity to approach the infinite Being. It comes to us through ways of pathless space, to where intelligence can consume all knowledge, truth and wisdom; to where the sage divine and the immortals move and live; to where one can learn to know and love the wise, the pure, the true, and in that love to grow towards this ideal of ideals in which excellence of the spiritual woos the best of the material and the intellectual, and Christianity and the highest education embrace.

The Death Penalty on Circumstantial Evidence.

THOMAS D. MOTT.



NOT many years ago there lived in one of our western villages a maiden whose love was eagerly sought by two young men of the neighborhood. Each assiduously pressed his suit, but their attentions were received by her with equal favor. This served only to add fuel to the smouldering flame of rivalry, and it soon burst forth into a full blaze of bitterest hatred.

One of the wooers was a butcher in an adjoining town, some few miles distant. In the evening, after he had put aside business with all its attending cares, he was accustomed to ride over to the little hamlet and beguile a few hours with her whom he loved. One dark, rainy night in April as he was pursuing his usual course, his heart beat high in unison with his fond hopes, and his mind was occupied with happy anticipations of the future. His pulse quickened as he saw from a hill-top the lights of the village gleaming in the distance. In a few moments more he had reached the foot of the hill, when suddenly his horse shied at something lying in the road, and stopped. He dismounted in order to learn the nature of the ominous-looking object which caught his eye. He was startled to find a man, cold and stiff in death, and his horror was increased when he had recognized the features of his rival. A knife which had found a sheath in the breast

of the victim told too well the manner of his "taking off." The rider drew it from the wound and saw that it was a large knife of the kind generally used by butchers. While he was still holding it in his hand, and bending over the corpse, two travellers suddenly came upon him; he was arrested, charged with the murder, tried, condemned and executed.

Could those who advocate the infliction of capital punishment on purely circumstantial evidence wish for a stronger case than that just related? Not an element wanting, not a link in the chain missing; it was perfection itself so far as the circumstantial character of the evidence was concerned; but it was entirely circumstantial, and in its wholly presumptive nature there lurked the danger of error.

Some years after the event recounted, through the walls of a distant prison, came the wail of a dying convict; with the fear of God upon him, he confessed how one night, in a western town, he had entered a butcher's shop and stolen a knife, layed in wait along a lonely road for some solitary traveller, murdered and robbed him; how he had escaped and an innocent man had afterwards paid with his life the penalty of his foul crime. When the fearful truth was heard by those who had been the fellow villagers of the innocent man, what would they not have given to have been able to recall their rash act! To restore him to society, to his friends, and to the arms of his beloved with a name untainted with the shadow of crime! To swing back the hingeless door of death, and give again to that young man the life that had been wrested from him just as a happy and prosperous future was opening for him! But vain was all their sorrow, useless their regrets, for their act was beyond recall. His doom was sealed, and the judgment was irrevocable. Eternity had claimed him for her own, and there he must remain. Perhaps the advocates of capital punishment with their gifted visions may be able to see the sorrow of his fellow villagers transcending the illimitable space and penetrating into the realms of eternity, there affording his soul some consolation; but can this balmy unction reunite the spirit with the body? Can it "clothe again with throbbing flesh the pulseless dust of death?"

The history of past executions, dark as it must of necessity be, has been rendered still darker by the discovery—when it was all too late—that many a guiltless man had wrongly

perished on the gallows. In nearly all the cases in which these fearful mistakes have been made, we find that the evidence was merely circumstantial and unsupported by direct testimony. Then, if such evidence contains this probability of error, why should we continue to inflict a punishment that cannot be atoned for—an injury for which we cannot make amends when time shall have cleared the crime of its mystery; and why should we permit executions which the development of events shows to be such grim parodies on justice? As Wendell Phillips has powerfully said: "The number of persons sent to execution by the courts, and afterwards proved to be innocent, has been counted by hundreds in Great Britain, and must probably be counted by thousands, taking in only the civilized states." When we add those probably innocent, but never clearly proved so, and thus run up the number to tens of thousands, what fearful power such a fact gives to the protest of Lafayette: "I shall persist in demanding the abolition of the punishment of death until I have the infallibility of human judgment demonstrated to me!" Who is there so unnatural, so unjust, so inhuman as to deny that it is better, far better, that ten guilty persons should escape the extreme punishment of death than that one man free from the stain of crime should suffer it? An innocent man executed! Is poor human intelligence strong enough to realize what is the full import of this expression? Are our weak minds capable of comprehending the awful, the terrible meaning of these words? The lost in hell suffer torments incomparable, but they at least know that they are reaping the harvest of their own misdeeds. God is terrible; but God is just! But can anyone conceive the feelings of him whom, although guiltless, a stern fate has doomed to the dreadful death of the gallows? Imagine for a moment, if you can, the torments he endures during his imprisonment. There he sits at the bar of justice cowering before the public gaze of his fellowmen. He is scorned by those who once called him friend, and reviled alike by all. Slowly but surely he is entangled in the fatal meshes of the circumstantial web, and, powerless to extricate himself, he perceives the terrible judgment hanging over him. Then, with bated breath and throbbing heart, he stands before the judge to be sentenced to the gallows. As, with halting step, he once more returns to his felon's cell, even the throng of

idle babblers is silenced by the thought of the severity of his punishment. At last the long, dreary days and sleepless nights are past; the day of execution is at hand, and wearily he mounts the gallows' steps, never, never more to descend. As he turns his eyes to heaven and for the last time looks upon the sun, a stream of thoughts floods his soul which threaten to swallow him up. The scenes and recollections of childhood, the gayety and innocence of youth, the path of honesty, sobriety and duty in which he had ever patiently trod, the gray-haired mother, now alas! heart-broken and soon to be childless, who had first directed his infant footsteps toward truth and virtue—O God! had all this led but to the ignominious cross-tree! And then, with bitterness, he sees a fond mother creep on a cold winter's night to the dishonored grave of her dishonored child—to his grave, to a felon's grave—there to wash away with her tears that awful stain from the name of her beloved child. And then—but no; we cannot imagine what that poor wretch feels as he stands ready to be plunged into eternity! Let, at least, those memories be sacred, but save those who may in after years be placed in his position.

"A few such instances," Livingston says, "of a guiltless man having been executed even in a century, are sufficient to counteract the best effects that could be derived from example. There is no spectacle which takes so great a hold on the feelings as that of an innocent man suffering an unjust sentence. One such example is remembered, when twenty of merited punishment are forgotten; the best passions take part against the laws, and arraign their operation as iniquitous and inhuman." This fact alone, aided by no other, argues powerfully for the abolition of the infliction of capital punishment on evidence purely circumstantial.

This evidence falls short of positive proof; for the judgment in all such cases is essentially deductive and inferential. And yet we are told that if we cease to inflict the death penalty through fear of error arising from the circumstances, a great percentage of the evil-doers would go unpunished, and thus we would encourage criminals in their murderous undertakings, and that the law would be deprived of one of its best weapons. We are assured that if we cease to make the law a net with which to entangle victims for the Reaper, a whirlwind of crime will overtake us, with murder directing the

storm. But let us sound this with the plummet of experience.

That the partial abolition of the death penalty by its suppression on circumstantial evidence would work no injury to society is amply proven by the testimony of those countries which have taken the initiative step in this matter of totally destroying the gallows and other instruments of legal murder. Egypt, for fifty years, during the reign of Sabacon; Rome, for two hundred and fifty years; Tuscany, for more than twenty-five years; Russia, for twenty years of the reign of Elizabeth, and substantially during the reign of her successor, Catherine; Sir James Mackintosh, in India, for seven years; Michigan, since 1847; Wisconsin; Maine, since 1835; Holland, since 1870; Saxony, since 1868; Belgium, since 1831, and several other states, prove by their experience that life and property are safer within their territories where no death penalty is threatened or inflicted than in the neighboring countries which still use it. The evidence is ample and the demonstration perfect; the plea that this fearful punishment is necessary is no longer admissible. Facts annihilate its foundations. If the total abolition of this punishment worked no injury to society in these countries, is it not reasonable to suppose that its suppression, when the evidence is purely circumstantial will be a benefit to us; and would crime go unpunished? Go, ask the man who is condemned to a felon's cell for life, ask the unfortunate wretch who is doomed to the rigor and hard labor of the prison for all his remaining days, and your question will be answered by a prayer for death to liberate him from an almost unbearable captivity. Aye, the punishment is hard and fitting to the crime; but here, at least, mistakes may be rectified, which they cannot be in the case of the death penalty. Would we encourage crime? No; the idea that punishment deters men in any useful or appreciable degree from the repetition or imitation of crime is discredited by the best authorities. In a remarkable correspondence, forty years ago, between Lords Brougham and Lyndhurst it is assumed, on the authority of all the police magistrates of Great Britain, that this idea of terror from example is a delusion, and that the expectation of relief from that influence must be abandoned. The strongest safeguard of life is its sanctity; and this every execution diminishes. The death penalty was instituted to teach an

example and prevent the imitation of crime by terrorizing mankind. But it has failed; for it has no terrorizing effect on human nature. Murderers upon murderers have seen one of their own kind meet death on the gallows, and the only effect of the scene was to turn to adamant their already hardened hearts; for such sights demoralize man's best faculties, and destroy their regard for human life.

Then, if this punishment not only fails in its purpose, but itself becomes a means of vitiating the noblest and best in man, why should we continue to "break into the bloody house of death" on such dangerous proof as circumstantial evidence? Are we so attached to this remaining relic of barbarism? Are our hearts dens in which crawls and hisses the slimy serpent of revenge, that we needs must execute even on this evidence?

Life is a shadowy, strange and winding road on which we travel for a little way—a few short steps—just from the cradle, with its lullaby of love, to the low and quiet wayside inn where all at last must sleep. And in our journey to that resting-place, full of troubles and of dangers as it is at the best, we should strive to remove the obstacles that beset the path of all, and smoothe and ease the way for our fellow-travellers. Christianity and humanity vie with each other in teaching us to regard life as a thing most sacred, and these should impel us to accord to all men that mercy in our judgments of them which we hope for one day ourselves.

Let our laws be such that they need not be executed in a spirit of harshness, hostility or savagery; let them not be relics of barbarism; but let them be such that they may be carried out in the same spirit through which the gentle Portia made the decision when the Jew was demanding his pound of flesh; let justice be tempered with mercy; for,

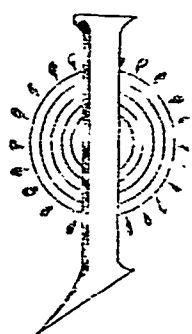
"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath."

Harkening to the voice of humanity, bearing in mind the probability of error which purely circumstantial evidence contains, and recalling its many innocent victims; recognizing the fact that we cannot wrest from the fleshless hand of avaricious death the stolen jewel of a life; and that it is far better that many guilty persons should escape an extreme penalty than that one innocent man be exe-

cuted, we should cease to inflict the punishment of death on merely circumstantial evidence. By the adoption of this reform we will strike at the foundations of a monument of barbarism; we will increase the sanctity of life, and thus add to its security; we will enhance the happiness of the world, and relieve its sorrows; and "he who adds a pleasure to life is a king; the man who removes an anguish is a god."

The Duties of the American People.

BY M. J. M'GARRY.



IF there be one nation on the face of the earth more than another whose institutions must draw their life-blood from the individual purity of its citizens, that nation is our own.

In this great Republic, where almost every man bears to the omnipotent ballot-box his full portion of the sovereignty; where, at regular periods, the ministers of authority who went forth to rule return to be ruled, and lay down their dignity at the feet of the monarch multitude, and where, in short, political sentiment is the absolute lever that moves the political world, the purity of the people is the rock of political safety.

Just as a people rise in the scale of intelligence, virtue and patriotism, and the more perfectly they become acquainted with the nature of government, the ends for which it was created, and how it ought to be administered, so do our conceptions of the statesman and his duty become greater and nobler. Suffering humanity is constantly calling for a tongue to express its grievances and warn it of impending dangers. When the robber of Macedon was sweeping down on lovely Greece, "the land of scholars and the muse of arms," Demosthenes arose and all Athens resounded with the fame of his eloquence as he told them of the dangers which threatened to destroy their country. And when, for a long time, the opinion had prevailed that men of wealth could not be convicted, Cicero stood forth the vindicator of the laws.

In this our own country, who is he who shall

stand perpetually as priest at the altar of freedom, and feed its sacred fires by diffusing knowledge and displaying that lofty patriotism on which hangs our political safety? I answer, it is the American statesman. His is the moral dignity of stamping the great features of our national character, and, in the moral worth which he gives to it to erect a bulwark which shall prove impregnable in that hour of trial, when armies, fleets and fortifications shall be vain.

Republics abound with young civilians who believe that the laws make the country, and that any measure can be imposed on a people if only a sufficient number of voices can be obtained to make it a law. The wise know that foolish legislation is a rope of sand which perishes in the twisting. Well they know that they need in their representative much more than talent; namely, the power to make his talent trusted. The men who carry their point do not need to inquire of their constituents what they should say or do, but are themselves the country which they represent. The statesman must serve the State and not the State the statesman. Elevated to a position high above the multitude, he should have an individuality that should mark him as one of nature's noblemen. He stands, the arbiter of a nation's greatness:

"Daring nobly, and conscious of his trust;
Though ever warm and bold, is ever just."

Statesmanship consists not in airy schemes or idle speculation; the rule and conduct of all social life is its great province; not in lonely cells it lurks, but holds its heavenly light to senates and to kings, to guide their councils and teach them to reform and bless mankind.

The accomplished lawyer, the skilled physician, the enlightened man in any sphere of life must have a long and careful training before he can perform the duties incumbent on his calling. But what proportion is there between the direction of the complex machinery of a nation like this where there are found men in every condition of life; where the rich and the poor, the employer and the employed are side by side; where men are found with tastes and ambitions, with religious and political principles as different as they are numerous? How complex must be the bond that holds them together! There is but one menace to the future development of our country, and that is political corruption.

The experience of ages that are past, and the forecast of ages to come, unite their voices in an appeal to think more of the character of our people than of its number; to look upon our vast natural resources, not as tempters to ostentation and pride, but as a means to be converted, by the refining alchemy of power, into a government that shall stand through ages. What is the individual man with all the good or evil that may betide him, with all the good or evil that may befall a republic like this when legislation becomes ineffective? Webster once said: "No man can suffer too much, and no man can fall too soon if he suffer or fall in defence of the Constitutions of his country." That patriotism which, catching its inspiration from the immortal God and leaving at an immeasurable distance below it all grovelling and personal interests, animates and prompts to deeds of self-sacrifice, of virtue, of valor, of death itself—that is the greatest the noblest, the sublimest of all public virtues!

When politics was a more honorable profession we had the best men of the nation in the senate; when it was pugnacious, we had fighting men; now that it has become, in many parts of the Union, an ignoble profession, we have a greater proportion of common-place men, and an element of positively ignoble men—men whom it is a shame to honor. It were idle to blame senators for this change since it is the people themselves who are to blame. We put politics on a lower level than our forefathers did. With them it was easily the noblest of professions; now it is neglected. The law has suffered in the same way, but not to the same degree. The profession of medicine, on the contrary, has risen in our esteem. Since the cause of the senate's decline is clearly the decline of the political spirit of the people, the senate will regain its dignity and usefulness in proportion to the rise in the political spirit of the people. There is no mechanical device whereby the lost dignity can be restored.

We talk of changing rulers, but the presidents, the governors and magistrates whom we elect are not our rulers: they are our servants, our representatives; they only exercise the power that we delegate to them. The voters are the rulers, as voting, in a republican form of government, is ruling.

One of the first duties of the American people is to rescue the suffrage from the influences

which are corrupting it. A greater increase of political activity, and a corresponding abatement of partisanship on the part of the best citizens is called for. The average party man regards party success as much more important than the public welfare. Is it not possible for people of fair common-sense to rid themselves of partisan feeling long enough to see that the country is best served by commending and supporting all that is good, and opposing all that is evil on both sides? It is for the interests of this country that both parties should be uncorrupt and trustworthy. He who wishes that only one party should possess any virtue is an enemy to his country, and he is equally an enemy to his own party.

Nothing is so good for a political body as high-minded, intelligent opposition. When one party lifts up a standard, the other must hear and answer the challenge. On the other hand, the degradation of either is an encouragement to its antagonist to relax its energies.

The practice of bribery has reached a development in this country such as to call for the most thoughtful attention of our patriotic men. Venality has long been the bane and shame of more than one legislative assembly. We need a remedy against corruption in the very sanctuary where our law-makers meet. We need radical reforms in the exercise of our most vital functions.

That nation whose citizens are open to bribery stands upon a smouldering volcano, which, sooner or later, will become a living fire, devouring its vitals. Anarchy and civil strife are twin forces that enter the domain of a nation when honor and patriotism have fled.

Henry Ward Beecher, in a political speech, once said: "Our Government is built on the vote; but votes that are purchasable are as quick-sands; and a Government built on such votes stands upon corruption and revolution." The truth of these words has been gathering force, and to-day, as never before in the history of our country, are they impressing themselves on the minds and consciences of men who think. Everywhere are sounding notes of warning; but will they prevail to such an extent that this privilege—the greatest of free men—will not in elections be degraded into a thing of barter? Only when the storm cloud of revolution shakes its lightnings over their heads will men eager for political honors perceive the ruinous effects of venal voting. The man

who sells his vote admits that he is less than a man and not worthy to be an American. It is certain that if there would be no buying there would be no selling. What is the remedy for this crying evil—this dragon of our elections? Some cut the difficult knot with the sword called common-sense, and say that it is allowing to man's depravity. It is not to be expected that man will be very much better than the laws which govern him; and as long as it is the policy of law-makers to foster and promote the growth of selfishness by incorporating it into their laws and systematizing it, so long will man continue depraved. When class legislation is abolished, when the wage system is equalized, when justice is dealt to rich and poor alike, then will venal voting be a thing of the past, and not until then. For selfishness, whether it control the individual or the nation, is sure to lead to corruption and ruin.

There is another blemish of the American Union which Americans seldom notice. This regards selections for federal offices in considering not so much the merits of the candidate as the effect his nomination will have on the vote of the state to which he belongs. Second-rate men are run for first-rate posts, not because the party that places them in nomination overrates their capacity, but because it expects to carry their state, either by their local influence, or through the pleasure which the state feels in the prospect of seeing one of its own citizens in high office.

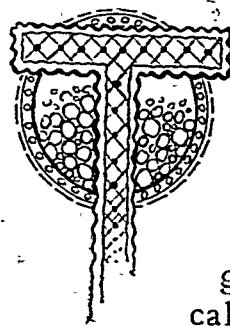
The future of this country is in our own hands, and it is for us to determine whether or not we will launch the ship of state upon the wild and stormy sea of party brawls above whose blackened waters no sunshine beams, no star shines out, where not a ray is seen, save that which is caught from the lurid lightning in its fiery path.

On certain days of the year we may be party men indulging in controversies more or less important to the public good; we may have likes and dislikes, and we may maintain our political differences often with warmth, and sometimes with angry feelings; but we should never forget that we are Americans, all, and all nothing but Americans. As the great luminary over our heads, dissipating mists and fogs, cheers the whole hemisphere, so should the realization of our country's needs and interests disperse all cloudy and sullen weather in the minds and feelings of all true Americans.

Every man's heart should swell within him; every man's part and bearing should become more proud and lofty as he remembers that more than a century has rolled by and that this great inheritance of liberty is still his—his undiminished and unimpaired; his in all its original glory; his to enjoy; his to protect, and his to transmit to future generations.

Christian Heroes.

JAMES J. RYAN, '95.



THE subject on which I am about to speak to you is one inexpressibly grand, and one which is dear to every Christian heart. I call it a grand subject because it is replete with a grandeur of the highest kind. I call it grand because in it is so eminently centred all that betokens the elevation of the soul of man; all that bespeaks dignity, honor, purity, charity, sanctity and exalted heroism. Grand it is, I affirm, because it presents to the admiring mind an aspect of splendor, beautiful with all those golden ties which bind Heaven to earth and God to man.

Yes, I say, too, that it is dear to every Christian heart because it is characteristic of all that is loved and cherished by the Christian heart; because around it clusters every virtue, every noble sentiment, every sacred hope and aspiration fostered in the great, pulsating bosom of a God-loving humanity. I shall speak of those heroes of Christ, the clergy of the Catholic Church.

What mingled feelings of reverence and admiration arise at the mention of that illustrious band of Christ's most zealous, most faithful servants who, through a long course of ages, from the very birth of Christianity to the present day, have performed more labors for the cause of God's love, praise and glory, and the salvation of man than our minds are able to conceive; that body of Heaven's most heroic advocates who, by their lives and deeds, have reared the loftiest fabric of noble character the annals of this world can show. Allow me to uplift the mantle of the past and invite you to gaze on the remote perspective of nineteen hundred years.

Our loving Redeemer's earthly pilgrimage of mercy has gloriously terminated in His Ascension into heaven; the Holy Spirit of intelligence has descended upon the Apostles, and now we behold these few humble men—the first of that great body which constitutes my theme to-night—starting on their heavenly mission to labor for the triumph of the Church and the salvation of souls.

The lamp of faith, lit by burning love and zeal, shines resplendently in its never-failing light. They seize it, and, in the name of their Divine Master, enter fearlessly the terrible darkness where error reigns. Obstacles fall in their way; the very demon of darkness harasses them; yet they are undaunted. Brighter burns their lamp, whilst its genial rays are shed on the nations. On! on! go the chosen of Christ, while thousands flock to the standard of the Cross; while thousands hasten to hear their words—words glowing with ardor—words that are so filled with the magnetic influence of heaven that they draw men from the pagan pits of vice and pollution to the hallowed heights of Christian purity; from the worship of the infernal demon to the worship of the Eternal God. Numerous souls are daily converted, and in proportion to these the Apostles confer on many the same powers which they themselves possess.

With evil eyes the enemies of the infant Church watch her amazing growth and prosperity; they see the influence of her blessing on the world, and they determine to crush her existence by dealing the tortures of the rack and scourge to those who have cherished her and propagated her holy doctrine.

But their measures are all, all in vain. Though they succeed in persecuting even unto death nearly all of the Apostles, the heaven-inspiring pulsation of Christianity continues unceasingly. The equally ardent successors of the Apostles feel this throb as truly as did their consecrators themselves; and, urged on by motives which only a divine cause can afford, they spare no effort in the strife for humanity's salvation.

Years roll on. The Church grows out of her infancy, and the number of her clerical solicitors is greatly increased. As ever, that spirit of unrelenting energy, that love for the pure and the good, that generous exertion to bring souls to the friendship of God dwells among them.

In spite of the scorn, in spite of the derision, aye, in spite of the most cruel assaults of their persecutors, they adhere to their faith, ever remain true to that holy cause of the Cross around which clings every desire of their noble and devoted hearts, every longing and aspiration of their courageous souls.

In return for their adherence to virtue and right, in return for their deeds of devotion and self-sacrifice, in return for the innumerable blessings they have wrought upon a most

ungrateful world, they receive little else save agony in every form.

Many of them are put to the rack until they become a mangled heap, until their innocent blood gushes forth in streams. Some are led into the public arenas where, to please the eyes of fiendish monarchs, they are torn into shreds by starving beasts. Others are cast into terrible fires where their bodies crumble into smouldering ashes, but whence—oh, beautiful thought!—their spotless souls, in an ecstasy of joy, leap from the flames to meet the outstretched arms of their God above.

Others again are hanged by their hands to the walls of dismal cells until their arms start from their sockets; until their eyes bulge from their heads; until their tongues, parched by thirst, hang shrivelled and black from their mouths—tongues shrivelled and black and ever motionless, save when the victims of such outrageous cruelty strive to pronounce that one sweet word of their dying consolation—the sacred name of Jesus.

Oh, amazing spectacle! the angelic hosts gaze and are moved! Could mortal man so love his God as to die for that love in this uncomplaining manner? Oh, picture for a lustful, selfish world!

Oh! ye martyred heroes, immaculate saints of God, crowned with the laurels of eternal life! fain would I, to-night, fain would I extol the memory of your sanctified lives; but my language is cold, it fails; your reward is an eternity of bliss in the bosom of your God!

And now we behold those of the clergy who escape the dreadful onslaught of their tyrant enemies, seeking refuge in the lonely seclusion of monasteries where, unmolested, they devote their efforts to the great and worthy cause of learning. In this state of retirement, by their energy and perseverance, they become most brilliantly versed in the classic literature of the ancients and most highly proficient in all the branches of art and science.

And well it is for the student of the future that the indispensable studies of enlightenment and culture are thus fostered by these laborious outcasts; for, at this period, the great nations of Greece and Rome—the very seats of all learning—finding themselves involved in wars against invading vandals, forsake everything pertaining to these studies.

As a just punishment from God for having despised His Word and persecuted the adherents of that Word, these boastful nations are crushed to the earth by their furious antagonists; while in their dust-covered, blood-smeared ruins is buried almost every vestige of civilization save that held in the cloisters of God's holy ministers.

Lo! these never-tiring servants of the Gospel venture from their retreats only to find themselves in a world of barbarism; but even this does not baffle them; it rather presents to them

an extensive field for fruitful labors. The heathens attempt not to harm them, but gather about them, spell-bound and charmed by the gentleness of their words.

In a short time, the dark, idolatrous mind is filled with the light of truth; the desire of pillage is supplanted by the desire to know the things of God, and the hard, relentless heart of paganism is changed into the tender, sympathetic heart of Christianity. Idols of false worship are demolished, and in their place are erected tabernacles of the Lord where a people, once ferocious and terrible, now kneel, in lamb-like meekness, to receive the sweet Bread of Life. Schools of all kinds are founded, and from these centres of intellectual light, hundreds of saintly, sedulous missionaries are sent to spread that light afar and to evangelize the unknown parts of the distant wilds.

Thus is attributed to the immortal clergy the re-establishment of a state of civilized society, the same enlightened society that lives and flourishes to-day.

Oh! what a debt of gratitude we owe these followers of Christ! To this day they remain ever the same—the same in magnanimity, the same in virtue, the same in a godly solicitation for the highest interests of humanity.

For the black robe of poverty they leave the pleasures and riches of life—their only desires, to serve God, to save men from the ruin of sin, to heal with the balm of heavenly consolation the distressing wounds of hearts and souls, and to gain in the end a crown of everlasting glory.

Go where you will, their blessed influence is there! From the confines of the frigid North, to the scorching zones of the South, their labors extend. You will find these men of men in the wildest and most disheartening tracts of the earth; yes, even the dreary, repulsive abode of the exile leper is brightened by their consecrated presence.

In the wards of hospitals, where the victims of disease and vice toss in agony and despair upon their beds, the priest of God, like a ministering angel, offers the soothing charity of his sacred office. There the gentle touch of his hand is a benediction from heaven, and the sound of his sympathetic voice, a solace that sweetens the very anguish of death.

On the terrible field of battle, the brave, stricken soldier, with a tear of gratitude, raises his dying eyes to heaven and prays a blessing on the good priest who tenderly tries to stanch his bleeding wounds, and who speaks to him consolingly of a land—another and fairer land—where there are no pains nor bleeding wounds.

Verily are the clergy the dispensers of God's unbounded love! Verily is their vocation the highest, the grandest, the noblest that humanity has ever fostered! The sanctity of their lives, the earnest exercise of their holy functions, and their undying deeds, have shed upon the dark world a beautiful and kindly light. Shine

on, fair light! thy rays extend to heaven's gate! Thou art a beacon in our night of gloom, a flame that guides and cheers our homeward way. Bright halo of immortal heroes, thy lustre shall ne'er be dimmed—shine on!

That the clergy continue the friendly patrons of learning is manifested by the number and excellence of their schools and universities in every part of the world. That their scholarly attainments are of the highest rank is evidenced by the intimate connection of their names with almost all the great works of science, art, and instruction. We regard them with sentiments of honor and esteem because of the powers of their state; because by these powers they are enabled to cleanse our souls of sin, and to call down from heaven the Body and Blood of Christ for our solace and security. We hold them our benefactors, because, by the careful training of our hearts and minds in youth, they lead us to a character of nobleness, to useful, upright lives, keeping us ever, by their never-failing guidance, in the path of virtue, or recalling us when we have unfortunately strayed. And, finally, we cherish them as our friends, our dearest friends; for we have their friendship in the hour of our sorest need—in the hour of death.

Truly, is this a precious thought! Yes, when that last terrible hour shall come; when the ghastly visage of dissolution torments our troubled mind; when the cold perspiration lies upon our pallid brow, and the last, lingering beats of the heart grow fainter and fainter, what a blessed solace it will be to have by our side the person of a priest to take our trembling hands in his, and calm our distress by his assuring words!

When that dread moment of our departure arrives, all near and dear may have gone before; we may have no loving parent whose warm tear would fall upon our cheek, no loved and cherished one to impart to us a last kiss of truest affection; but we are sure, through the goodness of Him above, to have one of His holy ministers who will place the crucifix to our lips, while our souls, in peace and resignation, go out from a world of misery and woe.

Oh! Fathers of the universal Church! Beloved heroes of the bountiful Christ! you, in whom is vested the plenitude of Heaven's love, mercy and consolation; you whose words at the Consecration of the holy Mass penetrate the celestial harmonies and summon to earth the Pledge of our eternal life—in the name of all that is good and noble and elevated; in the name of the millions of precious souls, preserved and encouraged by your generous endeavors; in the name of the millions of anguished, despairing hearts, soothed and cheered by your unceasing charity; in the name of Him who bowed down His pain-stricken head on Calvary's Cross and died for us all, God bless you!

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The Eucharistic Congress.

ON the seventh and eighth of August of this year, the Sacerdotal Confraternity for the Adoration of the Blessed Sacrament will hold its first convention at the University of Notre Dame. This Confraternity, established by the Reverend Eymard, founder of the Fathers of the Most Holy Sacrament, already numbers more than 29,000 members, all of whom are of the clergy. Moreover, three cardinals and sixty bishops—ten ruling dioceses in the United States—have appended their names to this already long list of membership.

The object of this world-wide brotherhood is the perfection of the priestly life through imitation of the Saviour hidden in the Sacrament of His love, and the furtherance, by every possible means, of devotion to the Blessed Eucharist—thus to unite more closely the body Catholic to its Head and Lord, Jesus Christ. For as the adoration of the mystical Christ is the fount of the spiritual life of every Christian, it must necessarily have a current influence in the life of the priest. Indeed, wherever there are hearts penetrated by a tender and glowing love for Our Lord on the altar, there also will dwell the spirit of peace and light, directing and governing all things. What great benefits and blessings may we not expect from this new movement towards more intimate union with God!

A Retrospect.

The close of the present session, completing, as it does, the fiftieth scholastic year at the University of Notre Dame, marks an interesting epoch in the history of Catholic education in the United States. When it is remembered that for half a century our University has been equipping the flower of Catholic manhood in the West for the warfare of Christian life; when it is remembered that not a few

other flourishing institutions in various states have been founded from Notre Dame and directed by its enlightened policy, it requires no special gift to recognize that our *Alma Mater* has borne an important and honorable part in the wondrous development of the Church within the last half century.

For many reasons the year just closed has been one of the most prosperous in the history of Notre Dame. Under the able guidance of the Very Rev. Father Morrissey, the institution has made rapid strides towards the ideal of his lamented predecessor. The same broad and enlightened policy which characterized the administration of Father Walsh has marked every act of his successor, to whose zeal and ability the conspicuous success of the past scholastic year must be largely attributed. But the efforts of the President alone, however strenuous and well directed, would have been far less powerful for good had they not been loyally supplemented and re-enforced by the sympathy and support of those who were interested like him in the educational work of the University; and it is a pleasure to be able to record the fact that the Faculty of Notre Dame, which is yearly increasing in number and efficiency, has lost nothing of the devotedness and enthusiasm which characterized the Professors in the early days of the University.

But the particular phase of the past ten months, which alumni and friends will contemplate with most pleasure, is the fact that the students have been invariably loyal and well disposed. While secular institutions have been aggrieved, and in many cases disgraced, by the indolence or lawlessness of students, it is the unanimous testimony of all who were in any way connected with the management of the University that the students of '94 have been invariably and exceptionally studious and well-behaved. A virtuous son is the best testimony to the worth, as it is the sweetest consolation to the heart, of a virtuous mother; and our University may take just pride in the thought that the students of the present year offer the assurance that they will prove honorable and creditable sons of their *Alma Mater*.

The SCHOLASTIC congratulates Very Rev. President Morrissey and the Faculty of Notre Dame on the successful issue of the past year and on the happy results that have attended their labors.

The Catholic Archives of America.

HERE are frequently being carried on about us, quietly and unobtrusively, great and good works by unassuming and self-sacrificing persons who labor, not for reward or fickle approbation of a generation, but who aim at conferring a benefit upon future generations. Such a work is now being done at Notre Dame. The SCHOLASTIC reporter had observed, from time to time, in the Express Office boxes marked "valuable documents"; and rumors had reached him of the great numbers that were gradually and quietly being brought together to form the Catholic Archives of America.

If Cardinal Gibbons, Archbishop Elder, Archbishop Janssens, Monsignor Seton, or Bishop Spalding were accosted with regard to the Catholic Archives, any one of these worthy prelates would inform us that these archives could be found in a remarkable collection of manuscripts, letters and other documents at Notre Dame, Indiana, and the bringing together and forming a collection of these priceless papers was due to the untiring zeal and disinterested labor of a layman—Professor James F. Edwards.

If the questioner, however, came to Notre Dame and casually asked for the same information how few could really tell him of these historical treasures, and that one of our own honored Professors had devoted his time unceasingly to the collection and preservation of numberless papers, all referring to the history of the Catholic Church in America.

The SCHOLASTIC reporter called on Professor Edwards quite recently for the purpose of gaining some idea of the nature, present condition and future outlook of the Catholic Archives. He found this gentleman seated in his study busily engaged in arranging some manuscripts. An interview was kindly granted, and the reporter, encouraged by his pleasant reception, did not hesitate to launch into an endless number of questions.

"Professor," remarked the reporter, "I heard that you have collected together a large number of valuable documents of great historical value relating to the Catholic Church in America."

"Yes, it is true," replied the Professor; "and to give you some idea of the great number of documents, I will take you through the Archives."

The reporter was soon ushered before shelves upon shelves of documents neatly filed for reference, secretaries filled with letters, walnut cases gorged with manuscripts, and baskets heaped with papers and historical references, but untouched

and not arranged. Picture the astonishment of the reporter, who expected to see some few hundreds of these valuable papers, when he gazed on thousands before him.

"You see I have undertaken a laborious task," said the Professor. "The collection before you represents the work of a quarter of a century and was gathered together only through untiring endeavor and continuous labor. Be seated, and I will show you some of the documents."

Ensconcing himself in a large arm-chair, the reporter felt that he was ready for any surprise; but when letters written by saintly clergy, who were the pioneers of the Church in America, and documents written in French, German, English and Spanish, colored with age, were laid before him, his amazement knew no bounds. Here were letters of Archbishops Carroll and Hughes; Bishops Bruté, Flaget, Du Bois and hosts of other prelates; manuscripts by Badin, Gallitzin, Nerynx and De Smet.

"How did you ever bring such a remarkable collection together?" asked the reporter finally, when his astonishment had abated to some extent.

"Well, it has been a life's work with me. When a young boy I was one day in a room where much rubbish had accumulated, which was about to be removed. Amongst the heaps of paper I discovered several documents in Father Badin's handwriting, also letters of Bishop Cretin, Father De Seille, and several other missionaries. I preserved these letters, and from time to time chanced upon other documents which I added to my collection. I conceived the idea that the best way to gather and preserve this historical matter would be to have a place where it would be collected entire, and easier access would thus be insured to it than if they were scattered throughout the country in the different dioceses. The bishops find it difficult to supply their diocesan churches with priests, and can therefore ill afford to designate men to do this special work. My plan to locate the Catholic Archives at Notre Dame—a place centrally located, and away from the dust and smoke of a large city—was heartily approved by all the clergy who were informed of it. For nearly twenty-five years I have been accumulating this treasury of historical matter."

"Have your efforts been aided to any great extent?" interposed the reporter.

"Yes. I appreciate the generous assistance received from many quarters," replied the Professor. "I find that most of the hierarchy realize the vastness of the labor and its invaluable importance to future history. Among these documents you may see the names of popes, cardinals, arch-

bishops, bishops, priests, generals, lawyers, doctors, nuns, etc.; documents from the Propaganda, American College; in fact, all the most eminent clergy of the United States, Canada, Mexico and Cuba are represented here. The Carmelites, Visitation nuns, Ladies of the Sacred Heart, Dominicans, Franciscans, Sisters of Charity, and the many other orders of Sisterhoods, besides learned Jesuits, Redemptorists, Lazarists, Benedictines, and others, have contributed. Among laymen, Doctors Shea, Brownson, Clarke, Onahan, Egan, and Messrs. McMaster, Hickey and Ridder have been specially liberal and presented much valuable material to the archives."

"These papers must cover a great period of time, do they not?"

"Some of them date back two and three centuries, but the greater number have reference to the early history of the United States, and the early missions in Indiana, Michigan, Illinois, Texas, Kentucky, Oregon, Colorado, etc., etc., during the last fifty or sixty years."

"Have these documents been used much in historical work?"

"No; but this was due to the difficulty in discovering the whereabouts of most of the papers and securing them. John Gilmary Shea drew on the archives somewhat; but the historians of the future are the ones who will derive the benefit. John Gilmary Shea deeply appreciated the great good to be realized from the archives. Here are some of his communications on the subject."

Professor Edwards placed before the reporter a large number of letters written by the great historian, and with permission the reporter inserts the following quotations:

"MY DEAR PROFESSOR:

"Your wonderfully kind loan has arrived safely, and is a deluge of historical material, a perfect mine of facts, estimates and judgments. Many of these letters have been in several hands, and how little they have made of them! There are some where every line is a volume to one who understands. De Courcy had some of them, Bishop Bayley had them for years, Archbishop Hughes also had them. I recognize by Bishop Bayley's endorsements some of the Bruté papers so long in his hands and part of which perished by fire.

"You possess in what you have gathered more material for a real history of the Church in this country during the present century, than was ever dreamt of. Your own zeal and labor as a collector, guided by intelligent love of Church and country has been rewarded by great results. Yet I hope that it is only a beginning. I recognize more thoroughly now what you have done and, properly supported, may still do. You have created a new line, and your zeal has saved much from decay and destruction."

"Dr. Shea," continued the Professor, "contemplated a long visit to Notre Dame, and hoped to

make a thorough examination of the manuscripts; but his sad and sudden death put an end to his cherished plans."

When asked if the manuscripts were open to general use of writers, the Professor said: "No; not for the present. Such a privilege would make the preservation of the archives impossible. The great amount of papers and letters not yet assorted makes it impossible for a writing public to handle them. Besides, there are many documents of a personal nature which cannot be seen until all now living have passed away. The archives are for future generations. I spend several hours daily in arranging the manuscripts and filing them for reference. I could employ five or six persons for an indefinite time in assorting the papers. The writers who will be permitted access to the archives must be pursuing a special historical work, and have the recommendation of the ecclesiastical authority of their diocese. However, any information asked of me in regard to historical matter, dates or facts, is willingly given."

When asked if he thought that further material would be added to the archives, the Professor was not slow to state the hopeful outlook for more valuable manuscripts. He said: "Now that the plan of collecting the archives and centralizing them has become known, all true friends of Catholic history will aid and further this work. Many valuable documents are promised me which will be given after the death of the authors. I am constantly receiving letters and papers for the archives, and I find the clergy's appreciation of the work increasing with time."

When the inquiry was made of Professor Edwards whether much historic material had been destroyed or lost, a look of deep regret took the place of his usual pleasant expression, and he replied: "Yes: there are too many cases where priceless documents were destroyed by the carelessness, ignorance and neglect of Catholics themselves. Rome had to pay as much for the last of the Sibylline books as for them all; and I find the story repeated daily with reference to valuable writings

"Bernard Campbell, an historian who began a *Life of Archbishop Carroll* in the *Catholic Magazine*, collected and studied for years. He obtained many documents from Bishop Fenwick, the second Bishop of Boston, and the Rev. George Fenwick, both interested in historical matters. Mr. Campbell gathered together a remarkable collection of material concerning the Church in this country. At his death his wife placed these manuscripts in a trunk, and as she travelled much, she carried the papers with her and preserved them for a

considerable length of time, expecting to find some one who would realize the value of the papers and endeavor to procure them. But, unfortunately, no interest was taken in the collection, and she burned them.


"Another case of occurred in New Orleans when the Federal troops threatened to destroy that city. Most of the papers of Bishop Peñalver, Bishop Dubourg, and others, were concealed in a fireplace and bricked up. After General Butler had been in possession of New Orleans for some time the wall was removed, and then it was found that no one had thought to close the chimney at the top; the rain had poured down and the papers were a mass of pulp.

"I had occasion, some time ago, to visit Vincennes to look up some records of Father Gibault, who did so much towards inducing the settlers of the West to declare for the United States. I then learned that Bishop de la Hailandière and his illustrious nephew, Father Audran, had collected a vast amount of material written by the early missionaries of Indiana, and placed them away in the archives of the Cathedral; but later on some persons, not knowing the value of the manuscripts, consigned the papers to the fire, thus depriving historians of a great amount of interesting documents.

These are but a few of the many instances where priceless historic matter was destroyed through ignorance and vandalism. But while I think with deep regret of the losses to history, yet the amount of material that exists is encouraging; and I hope to see the time when all the manuscripts referring to Catholic Church history in the United States will be gathered in the Catholic Archives of America to aid and further the work of the John Gilmary Sheas and De Courcys of the future.

J. J. FITZGERALD.

Washington Hall.

 F all the many improvements inaugurated by the Very Rev. President Morrissey during the scholastic year '93-'94, the artistic frescoing of Washington Hall is the most notable. There are in America theatres vast and gorgeous; but we can safely say few, if any, have an interior as chaste and beautiful as the one just now completed at Notre Dame.* We were fortunate in securing the services of the famous Signor Louis Rusca, of Chicago, well known at Notre Dame for his excellent work in the dome of the University and the chapel of the Sacred Heart.

The foundations of Washington Hall were laid during the administration of Very Rev. President Corby in 1880. The auditorium is octagonal in form with seats arranged after the style of an amphitheatre. In decorating the hall, the artist, while keeping in view the simplicity of architectural lines, has been able to give a pleasing and harmonious effect of neutral tints and soft colors to meet the approbation of the most fastidious critic. In tone the strong notes are walls of amber grey with panels of russet green, separated from each other by pairs of graceful pilasters of Bradilio marble with delicately gilded Corinthian capitals.

The ceiling is especially beautiful in design and color. It is divided into six large panels of a light olive tint, decorated with delicately limned ornaments springing forth in curved lines from four round golden frames containing portraits of Shakspeare, Molière, Mozart and Beethoven, painted by Gregori. From the centre of the ceiling rises a gracefully curved dome adorned with festoons of flowers and trailing vines on a background of the brightest tints seen in a morning sky. A large curved space, twelve feet wide, connecting the walls with the ceiling is embellished with skilfully executed niches containing sitting figures of Tragedy, Comedy, Music and Poetry. These allegorical representations are of majestic proportions, graceful in pose and brilliant in color. They stand out in bold relief from landscapes softened with heavenly hues.

Immediately above the proscenium, in an elaborate frame, painted in light and shade and subdued colors, is placed a portrait of the immortal Father of our Country, holding in his hand a copy of the Declaration of Independence. On each side of Washington stand American eagles, bearing in their beaks fluttering scrolls, one of which bears the legend, "Pro Deo et Patria," and the other, "E Pluribus Unum." Heroic figures of Demosthenes and Cicero in *chiaro oscuro*, clever representations of statues, stand in niches, one on each side of the stage. These, as well as the masterly portrait of Washington and the figures of the muses, are also from the atelier of our own world-renowned Gregori, who, although now in the seventy-fifth year of his age has lost none of that vigor or brilliancy so conspicuous in his earlier works. The broad frame above and at the sides of the proscenium is conventional in treatment.

Highly relieved candelabra-like ornaments, with emblems of music and song in light and shade entwined with delicate garlands of flowers and variegated leaves, display the immortal names of Rossini, Balfe, Haydn and Gounod, good representatives of the musicians of Italy, Ireland, Germany and France. The pedestals supporting these candelabra are inscribed with the names of Lilly and Girac—our own Father Lilly and Professor Girac, masters of music in composition and execution, who devoted the best years of their lives to the developing at Notre Dame of a love and knowledge of the art divine. Distributed with rare good judgment, delicate lines of burnished gold light up the moldings and projecting bands with most pleasing effect.

The entire treatment is in the Renaissance style, a good example of the adaptability of that order to decorative work. Mr. Rusca's intelligent arranging of soft, rich tints has produced a symphony in color of exceptional beauty, its restful quiet suggesting that happy blending of tones which we find in nature. The theatrical flash usually seen in the decorations of our public halls is agreeably absent. The entire work will remain as a criterion for that which is good and correct. We congratulate Mr. Rusca, the designer of the decorations and his able assistant, Mr. Poligano, whose artistic touch did so much towards the successful execution of Mr. Rusca's plans. Professor O'Dea, Director of the Electrical Department, by his practical knowledge and indefatigable labors, has contributed in no small degree to the success of the entire scheme of decorations. Again we congratulate our Very Rev. President and Notre Dame University in possessing this gem, this perfect hall for public entertainments.

Commencement.

○N the morning of Thursday, the 21st of June, Notre Dame rounded out the fiftieth year of her existence as a University. A half century, and what a change! Then a small house that would scarcely shelter a dozen students, now a group of stately buildings that are at once a joy to the eye and an earnest of the work that is done within them. Then a little band of devoted brothers, and a man of the sort that moulds nations, now scores of earnest priests and religious, whose one aim is

to make the young men who come under their care true Christians and true Americans.

This was to have been the Golden Jubilee of the University; but everyone felt that the year which had seen the deaths of the three men who had done most to make Notre Dame what it is, was all unfit for any formal rejoicing; so that it will not be till the June of '95 that the jubilee will be celebrated.

Sunday, at 8 a. m., Solemn High Mass was sung by the Reverend President, and the Baccalaureate sermon was preached by Father Hudson. He took for his text that old one—the weightiest in Holy Writ: "What will it profit a man to gain the whole world if he suffer the loss of his own soul?" And from it he preached the most powerful, impressive and practical sermon of the year.

At 3 p. m. the last Military Parade was formed, and the medals for the best-drilled private of each company were awarded. Mr. W. Wilkins wears that of Co. "A"; N. Dixon, that of Co. "B"; while the Sorin Cadets' medal fell to the lot of Roy McCarthy. It was, on the whole, a very successful year for the military companies, and much of the credit is due to Father Regan.

Monday and Tuesday were taken up by the examinations; and the graduates, who had faced the ordeal on Friday and Saturday, were the only ones who seemed to enjoy the sunshine and freedom from care. The only pleasant parts, for the students, of the programme for these two days were the Band concerts every evening. We have a Band of which any city might be proud; and, moreover, we have the men who write the music. Except for Balfe's "Bohemian Girl," there were no better numbers on the programme than the "Notre Dame Quickstep" and the "Hoynes' Light Infantry March."

At 10 a. m. on Wednesday morning the last of the examination papers had been handed in, and the undergraduates began to take the pleasures of Commencement seriously. The Regatta first claimed their attention, and at half-past ten everyone was somewhere on the banks of St. Joseph's Lake. The water was ideal for rowing, and the six-oar race one of the prettiest contests ever seen on the Lake. The *Evangelines* (Blues) were the first to appear; and though they were a bit light in weight, they were of the stuff that heroes are made of.

They took their positions as follows: Palmer,

No. 1; Perkins, Captain and No. 2; Sweet, 3; Marmon, 4; Hesse, 5; Tong, Stroke; Mott, Coxswain.

The *Minnehahas* (Reds) were arranged: McVean, Captain and No. 1; Dugan, 2; Zeitler, 3; Spengler, 4; Dinkle, 5; Tinnin, Stroke; Quinlan, Coxswain.

Both crews got off in good style, and the race to the first buoy was bow and bow. Both went into the turn at the same time, but the Blues saved two strokes and kept the lead to the finish. The Reds spurted, but all in vain. The Blues crossed the line a few feet ahead of them and now wear the anchors of the victors.

The four-oar race was not so interesting. One of the crews was made up of men from the six-oar crews, and did not finish the race. The winning *Yosemites'* positions were: O'Connell, No. 1; Callahan, 2; Cochrane, 3; Johnson, Stroke; Feeney, Captain and Coxswain. Their adversaries, the *Montmorencies*, were: Palmer, Captain and No. 1; Hesse, 2; Tinnin, 3; Zeitler, Stroke; Quinlan, Coxswain.

At 2.30 the Minims took charge of the visitors, and for two hours entertained them with choruses, declamations and the wonderful calisthenics for which St. Edward's Hall is famous. The premiums for class work were also distributed, and it is safe to say that none of the new A. B's or L. B's were prouder of their sheep-skin rolls than were the Minims of their premiums.

When the University orchestra began Bucalossi's famous overture, "Les Manteaux Noir," at half-past seven, Washington Hall—the new, the glorious—was filled to overflowing. Many were the words of praise our visitors had for Gregori's magnificent portraits and Rusca's beautiful decorations.

The theme of the symposium by the Class of '94 was "Social Problems," and though none of them were solved outright, the orations showed that the three young men were deep and earnest thinkers. Mr. Bolton's address, "True Government," was very well written, but the delivery left something to be desired. Mr. Carney's paper was clever and thoughtful and was a surprise to his friends in more ways than one. Mr. O'Donnell's was gracefully written and more gracefully delivered. It was the prize oration—the same with which he won the Breen medal for Oratory—and he did even better than before.

The orator of the evening was the Right Rev. John A. Watterson, Bishop of Columbus. He took for his subject "Liberal Education in a

Free Republic"; and his address was a masterly effort. Briefly, he spoke as follows:

"The distinction of men into two great classes is older than profane history. Under some name or form, and as long as human nature remains as it is, it will be so. Social equality does not exist. This distinction and this division into classes exists even in heaven, where 'there are many mansions.' All things would lose their charm were it not for the stimulus of this desire to rise. It is of no use to cry out against this inevitable distinction.

"The strength and greatness of a nation—and our own in particular—depend upon the character of the people. A nation without a nobility, titled or untitled, is an anomaly. It has been said there is never an army without soldiers, but still less would there be an army if there were no officers. As long as the nobility of a nation retain their integrity, the nation stands; for it has the ability to recover from any shock. But let its citizens once lose their virtue, their nobility of soul, let them become base in their feelings and aspirations, and we soon see the hand-writing on the wall, foretelling its degradation and final doom. The decline of Rome dates from the degradation of her patricians. The prejudices against the higher classes arise from the common error that such classes must exist for themselves alone.

"Superiority of position is a trust from God for the good of a nation. The popular doctrine of the day is that all good ascends from below, and everything is bad that does not rise from low to high. The higher, therefore, instead of teaching, must be content to be taught. This is the grand heresy of our time.

"What are your duties to be, students of Notre Dame? You enjoy opportunities of liberal culture; you are taught by your religion to be patriots. Internal evils threaten the welfare of your country; false ideas and opinions are to be met and must be crushed. The sacred rights of conscience are to be upheld and vindicated. The honest discharge of the duties of citizenship is a thing upon which angels smile. But knowledge is not the only important thing which a people must possess to be truly great and happy. The influence of religion is also necessary. Love of Church is love of religion; and obedience to law is obedience to faith. Opportunities for acquiring knowledge occur to you every day. You are to use them; but there is also the silent lesson of those who rightly use their education. These are the nobility, the true patricians of a country. Without a nobility of this sort no country can be truly great.

"In the inequality of society I see nothing out of which good cannot be turned. But bear in mind, gentlemen of the University, that every rung in the ladder of life which you climb places you under a heavier responsibility to the world and those about you. And one last word: if you would be true sons of Notre Dame, be loyal to your religion and your country."

This is but a brief analysis, and cannot give a true idea of the force and eloquence of the speaker's words. He spoke entirely *extempore*, and we only regret that his oration was not taken entire. This closed the exercises of Wednesday, and all retired, more than pleased with the efforts of '94, and the Rt. Rev. orator.

On Thursday morning, at half-past eight, the

formal exercises of the Commencement were held in Washington Hall. "Home, Sweet Home!" is always a feature of the programme of the last morning, but seldom has it been rendered so feelingly as by the University Quartette of '94. The Class Poem was read by Mr. Frost Thorne, and the Valedictory delivered by Mr. Emil Ahlrichs. They were both exceptionally good, and will repay reading. They are published entire in this number.

Then followed the conferring of Degrees and the awarding of Honors and Prize Medals. Rt. Rev. Bishop Rademacher, Rt. Rev. Bishop Watterson, Very Rev. Provincial Corby, and Rev. President Morrissey occupied seats on the stage and presided at the exercises.

CONFERRING OF DEGREES.

The Degree of MASTER OF ARTS was conferred on Rev. Hugh McShane, Chicago, Ill.; Rev. Ernest Hawley, Galesburg, Ill.

The Degree of MASTER OF LETTERS was conferred on Ernest F. DuBrul, Cincinnati, O.

The Degree of BACHELOR OF ARTS was conferred on Emil Ahlrichs, Cullman, Ala.; John S. Schopp, Cincinnati, Ohio.

The Degree of BACHELOR OF LETTERS was conferred on Francis A. Bolton, Newark, Ohio; Francis L. Carney, Marinette, Wis.; John M. Flannigan, Minneapolis, Minn.; Joseph M. Kearney, Chicago, Ill.; Francis M. McKee, Versailles, Ky.; Hugh A. O'Donnell, Bloomington, Ill.; Frost Thorne, Canton, Pa.

The Degree of BACHELOR OF SCIENCE was conferred on Edward H. Jewett, Chicago, Ill.; Charles Kunert, Watertown, Wis.; Frederick J. Schillo, Chicago, Ill.

The Degree of BACHELOR OF SCIENCE IN BIOLOGY was conferred on Francis J. Powers, Trenton, N. J.

The Degree of CIVIL ENGINEER was conferred on Wm. A. Correll, Mattawana, Pa.; John McMahon Flannery, Savannah, Ga.; Christopher C. Fitzgerald, The Dalles, Oregon; Francis M. Keough, Lemont, Ill.; Charles S. Mitchell, Victoria, Texas; Elmer A. Scherrer, St. Louis, Mo.

The Degree of MASTER OF LAW was conferred on Martin P. McFadden, Chicago, Ill.; John T. Cullen, Minneapolis, Minn.

The Degree of BACHELOR OF LAW was conferred on Roger B. Sinnott, The Dalles, Oregon; Abraham A. Chidester, South Bend, Ind.; Maurice D. Kirby, Chessaning, Mich.; James F. Kennedy, Jacksonville, Ill.; J. Joseph Cooke, Beardstown, Ill.; Edward M. Roby, Chicago, Ill.; James T. Kelly, Carroll, Iowa; Francis D. Hennessey, Portland, Oregon; Michael J. McGarry, Los Angeles, Cal.; John J. Feeney, Chicago, Ill.; Charles M. Kreighbaum, South

Bend, Ind.; Leigh F. Gibson, Peoria, Ill.; Ernest F. DuBrul, Cincinnati, Ohio.

CERTIFICATE FOR TELEGRAPHY was awarded to Charles W. Wagner, Chicago, Ill.

COMMERCIAL DIPLOMAS.

James P. Cummings, Sisters Lakes, Mich.; Clarence A. Corry, Butte, Montana; Michael L. Hart, Galena, Ill.; Michael F. Hennebry, Ritchie, Ill.; Christie C. Loser, Aurora, Ill.; Walter A. O'Neill, St. Louis, Mo.; Collins W. Reber, Butte, Montana; Jno. Henry Shillington, Chicago, Ill.; Henry Strassheim, Chicago, Ill.; Adolph Schmitz, Remsen, Iowa; Otto J. Amberg, Chicago, Ill.; Wm. F. Byrne, LaSalle, Ill.; Wm. J. Moxley, Chicago, Ill.; George E. Welty, Wheeling, W. Va.

SPECIAL PRIZE MEDALS.

THE MASON MEDAL, for the student of Carroll Hall having the best record for the scholastic year was awarded to Arthur J. Druecker, Chicago, Ill.

THE MCPHEE MEDAL for Excellence in Physics was awarded to Hugh C. Mitchell, Victoria, Texas.

THE MEEHAN MEDAL for English Essays was awarded to Frost Thorne, Canton, Pa.

THE BREEN GOLD MEDAL for Oratory was awarded to Hugh A. O'Donnell, Bloomington, Ill.

THE GRAND GOLD MEDAL for Christian Doctrine in Brownson Hall, First Course, was awarded to Arthur J. Stace, Grand Rapids, Mich.

THE SORIN GOLD MEDAL for Christian Doctrine in Carroll Hall, First Course, was awarded to John B. Murphy, Ft. Townsend, Washington.

THE QUAN GOLD MEDAL, Senior Class, Classical Course, was awarded to Emil Ahlrichs, Cullman, Ala.

THE ELLSWORTH C. HUGHES MEDAL, Scientific Course, was awarded to Edward H. Jewett, Chicago, Ill.

THE BARRY ELOCUTION MEDAL in Brownson Hall was awarded to Ernest F. DuBrul, Cincinnati, Ohio.

THE ELOCUTION MEDAL in Carroll Hall was awarded to Henry J. Shillington, Chicago, Ill.

THE MEDAL FOR CHRISTIAN DOCTRINE in Brownson Hall, was awarded to Michael J. McGarry, Los Angeles, Cal.

ST. EDWARD'S HALL.

The Gold Medal of the Sorin Association was awarded to C. N. Girsch, Chicago, Ill.

The Gold Medal for Elocution was awarded to W. Scherrer, Denver, Col.

The Gold Medal for Penmanship was awarded to Thomas E. Noonan, Chicago, Ill.

The Gold Medal for Letter-Writing was awarded to Raymond J. McPhee, Denver, Col.

The Gold Medal for Politeness was awarded to J. P. Fortune, Chicago, Ill.

The Gold Medal for Christian Doctrine was awarded to Garfield J. Scherrer, Denver, Col.

The Gold Medal for Music was awarded to E. H. Christ, Omaha, Neb.

The Silver Medal for Excellence in Studies was awarded to James McGinley.

The Silver Medal for Vocal Music was awarded to Henry Rasche.

The Silver Medal for Advancement in Studies was awarded to John Flynn.

The Silver Medal for Christian Doctrine was awarded to Frederick Lohner.

The Silver Medal for Penmanship was awarded to Charles Wells.

The Silver Medal for Elocution was awarded to Noel Freeman.

The Silver Medal for Piano was awarded to George Graff.

The Silver Medal for Penmanship was awarded to Victor Steele.

The Silver Medal for Elocution was awarded to William Finnerty.

The Silver Medal for Violin was awarded to Charles Langley.

The Silver Medal for Politeness was awarded to Eugene McCarthy.

FIRST HONOR AWARDS.

(First Honors are awarded to students of Brownson Hall who have attained an average of at least 90 per cent. for scholarship and deportment during the scholastic year. The first honor awarded for the first year takes the form of a diploma; that awarded for two years of satisfactory work is a gold medal. This medal may be renewed from year to year.)

BROWNSON HALL.

First Honor Gold Medals were awarded to J. Joseph Cooke, Beardstown, Ill.; R. J. Slevin, Peoria, Ill.

First Honor Diplomas were awarded to Eustace A. Cullinan, San Francisco, Cal.; J. G. Gordon, Fort Wayne, Ind.

DEPORTMENT PRIZE MEDALS.

(Gold Medals for Deportment are awarded to pupils of Carroll Hall and St. Edward's Hall who have spent two full years at Notre Dame, and whose deportment during the whole time has been unexceptionable.)

CARROLL HALL.

W. J. Connor, W. Clendenin, Frank Chauvet, A. J. Dannemiller, J. W. Lantry, J. LaMoure, W. P. Monahan, F. W. Roesing, J. V. Sullivan, J. E. Tempel, E. M. Thome, H. Wilson, F. H. Wagner, B. O. Weitzel, J. W. Miller.

ST. EDWARD'S HALL.

A. J. Romero.

(Silver Medals for deportment are awarded to pupils of Carroll Hall and St. Edward's Hall who have spent two full years at Notre Dame, and whose deportment has given general satisfaction.)

CARROLL HALL.

John J. McPhillips, John A. Treber.

ST. EDWARD'S HALL.

Leo Rasche, Wm. Durand, Thomas Higgins.

DEPORTMENT CERTIFICATES.

(Certificates are awarded to those pupils of Carroll Hall and St. Edward's Hall who have followed the courses of the University at least two terms, and whose deportment during the whole time has been unexceptionable.)

CARROLL HALL.

J. W. Bloomfield, John F. McShane, J. P. Benz, Walter M. Ward, Alfred P. Ducey, R. L. Fox, Thomas A. Lowery.

ST. EDWARD'S HALL.

Alvin H. King, Carroll T. York, Wm. J. Dalton, Lucian J. Clarke, Henry S. Byrne, Jay E. Morehouse, Alfred Davidson, Milton C. Lysle, Charles Kelly, Leo J. Garrity, Walter L. Coolidge, Thomas E. Noonan, Victor H. Steele, James E. McElroy, Gerald M. P. Egan, Robert Catchpole, Louis G. Terhune, Timothy Clune, Benjamin V. Hess, McNellis P. Garrity, Urban Thompson, Walter E. Brinkerhoff, D. Goff, T. Emmett McCarthy, John P. Fortune, Eugene A. Gimbel, George T. Moxley, Sydney A. Perea.

Valedictory.

WE live longest in our youth; and a man, though he live to be as old as the oldest man of the Scriptures, never escapes from his youth; its lessons, its thoughts, its impressions, permeate and color all our lives. In the winter of our years we think of spring. For old men life is the memory of the deeds of their early years. Age is a mask that we put on; behind it our faces, our hearts, are still young.

It is only in our youth that our characters can be formed. In early manhood we are like the clay figures in a sculptor's studio. We can yet be remodelled; but once hewn in marble, or cast in enduring bronze, no change is possible. We are yet in clay; but a little while, and the casting will have been made, the last touch of the chisel given, and our characters will be made or marred, perhaps, forever.

For us this is a day of triumph, but not of unmixed joy. We rejoice that our *Alma Mater* deems each one of us worthy to be of her chosen sons; but our exultation has a tinge of sadness when we think of the friends we are leaving, the farewells that must be spoken.

I am here to-day to make a few farewell remarks, to say a few words, which come from my heart, not alone from my lips. As the representative of the Class of '94, I feel deeply the honor conferred on me; and I feel, too, that I can only vent it by expressing, in a few honest and frank phrases, the love and gratitude that the Class has for the University of Notre Dame. The true end

f education is the formation of character; and this object has never for a moment been lost sight of by our preceptors. Emerson says that the character is above the intellect. The intense desire to be a perfect man, the enthusiasm for a firm, high, noble character is worth more than the knowledge that may be acquired from books.

It is not altogether a matter of scholarship—learning is important; but for us still more important is the question: "Have we begun to be men?" and men in the true sense of the word—citizens who deserve to exercise an influence in our Republic. If we shall be true men, self-sacrificing citizens, holding God and our country above all mere personal ambition, we shall owe it to the discipline and lessons of our *Alma Mater*.

Fellow-students: We say farewell to you who have been our companions in the days of college life. We have been friends. May time never efface the memories of our friendship! Let us who studied together continue as before to be bound by affection, and remember one another as friends "bound by gold chains about the feet of God."

Fellow-classmates: We are about to part—*salve et vale*; while we say farewell to each other, there are others—fond parents, happy relatives,—waiting to bid us God speed in the battle of life, and to aid us as far as men can be aided. We go to them and to God. This is no time for sentiment, for mere rhetoric; and, with the deepest affection and fondest hope, I sum up all our experience and all our common aspirations in the one word—*farewell!*

Rev. Fathers and gentlemen of the Faculty: To you do we owe much; and to you we pledge ourselves to pay that debt. If we fail to be faithful, honorable, true men, true citizens, true Christians, you can reproach us for not having been loyal to our trust. God grant that we may never deserve such a reproach! To you, then, we solemnly promise to act as you would have us; and this, we know, is the only pledge, the only reward, you ask of us. And now, *farewell!*

Local Items.

—We regret very much to hear that Mr. Alwin Ahlrichs (A. B., Classical medalist '92), has suffered the loss of his left leg. The operation was performed at St. Margaret's Hospital, Nashville, Tenn. Particulars have not reached us.

—Very Rev. President Morrissey accompanied by Father Burns, Bro. Alexander, Mr. Corbett and several gentlemen from Sorin Hall examined the classes in St. Edward's Hall.

—Among those who were present at the

Commencement exercises we noticed the Rt. Rev. Joseph Rademacher, D.D., Ft. Wayne, Ind.; Rt. Rev. John Watterson, D.D., Columbus, Ohio; Rev. John H. Guending, Lafayette, Ind.; Rev. C. B. Guending, Ft. Wayne, Ind.; Rev. J. R. Dinnen, Crawfordsville, Ind.; Rev. E. M. Griffin, Chicago, Ill.; Rev. A. Goulet, St. Charles, Ill.; Rev. M. J. Byrne, Chicago, Ill.; Rev. W. J. Dalton, Kansas City, Mo.; Rev. J. P. Hogan, Chicago, Ill.; Rev. B. P. Murray, Chicago, Ill.; Rev. M. O'Brien, St. Paul, Minn.; Rev. P. O'Ryan, Catholic University, Washington, D. C.; Rev. Nathan J. Mooney, Chicago, Ill.; Rev. C. Van de Laar, South Chicago; Rev. Timothy O'Sullivan, Cummings, Ill.; Rev. J. Clancy, Woodstock, Ill.; Rev. P. McGlaughlin, Niles, Mich.; Very Rev. Dean Oechtering, Mishawaka, Ind.; Rev. J. Bleckman, Michigan City, Ind.; Rev. Dennis Tierney, Milwaukee, Wis.; Hon. William P. Breen, Ft. Wayne, Ind.; Mrs. A. W. Correll, McVeytown, Pa.; Mr. and Mrs. John Flannery, Savannah, Ga.; Mrs. Fred Carney and Miss Carney, Marinette, Wis.; Mrs. John and Miss Marguerite, O'Donnell, Bloomington, Ill.; Mrs. S. Keough and Miss Keough, Lemont, Ill.; Mrs. John Kearney and Miss Kearney, Chicago; Mr. Cavanagh, Chicago; Mr. Raymond Langan, B. L., '93, Clinton, Iowa; Mr. and Mrs. Thos. Meegan, Fort Wayne, Ind.; Mr. N. J. Druecker, Chicago, Ill.; Mr. and Mrs. T. V. Burns, New Mexico; Mr. F. L. Jewett, Chicago; Mrs. M. Schillo, Mrs. A. Schillo and Mr. C. J. Schillo, Chicago, Ill.; Mr. John G. Baker, '79, Fort Wayne; Mr. and Mrs. M. McFadden, Chicago; Mrs. John and Miss Cooke, Beardstown, Ill.; Mrs. M. J. Schaack, Chicago; Mrs. B. Feeney, Chicago; Prof. J. F. Liscombe, Chicago; Mr. James and Miss C. Dempsey, Manistee, Mich.; Mr. and Mrs. M. Flannigan, Minneapolis, Minn.; Miss E. Spillard, Elgin, Ill.; Mr. M. Rumely, Laporte, Ind.; Mr. M. Bolton, Newark, Ohio; Mr. M. Finnerty, Denver, Col.; Mr. J. O'Donnell, Bloomington, Ill.

—The closing exercises of St. Edward's Hall were held on the 20th inst. A large audience assembled in the study-hall prepared to listen to the musical and elocutionary treat which the Minims had provided. The little fellows showed a degree of proficiency truly surprising, and surpassed the fondest expectations of their parents and friends. At the close of the entertainment Right Rev. Bishop Rademacher complimented the Hall upon their excellent work. The following was the programme:

General Smith's March.....	Martin
Master W. Scherrer.	
Ave Maria—Duet and Chorus.....	Burdoise
Vocal Class, accompanied by Master E. Christ.	
Recitation—"St. Elizabeth".....	Greenwood
Master Roy McCarthy.	
Recitation—"A Bird's Story".....	Eliza Cook
Third Class.	
Vallance Polka Duet.....	Bellack
Masters Wagner, R. Clarke.	
Recitation—"He Sees".....	Second Class
If You've Anything to Do (Chorus)—Second Vocal Class	
Accompanied by Master J. McGinley.	

Recitation, "Pleadings of the Sacred Heart," N. Freeman
Hunting Gallop (Duet)..... *V. Webber*
Masters E. Dugas, E. Elliott.
Recitation—"Ride from Ghent to Aix"..... *Browning*
First Class.
Recitation—"The Boy and Man".... *Rev. A. B. O'Neill*
Masters S. Byrne, Finnerty, Elliott.
Valse Trio..... *Streabbog*
Masters Freeman, Durand, L. Clarke.
Recitation—"The Old, Old Story"..... *A. de Lande*
Two Little Mosquitoes..... *Auber*
Second Vocal Class, accompanied by Master G. Graff.
Recitation—"Sir Hubert's Last Hunt"—*E. C. Donnelly*
Master W. Scherrer.
Hope March..... *Muller*
Masters W. Scherrer, McGinley, Christ.
Recitation—"Little Titian's Palette," Master R. McPhee
Recitation—"Islander-Beg"..... *Maurice F. Egan*
Master C. Girsch.
Our Ramble—Duet..... *Glover*
Vocal Class, accompanied by Master W. Scherrer.
Distribution of Premiums, Awarding of Certificates.

Premiums.

SORIN HALL.

Ahlrichs, E.—3d Premium in Moral Philosophy; 2d Premium in 1st Latin; 1st Premium in 1st Greek; 2d Premium in Geology.
Bolton, F.—Mention in 4th Latin; Mention in 1st French.
Carney, F.—Mention in Geology.
Correll, W.—1st Premium in Civil Engineering; 2d Premium in Analytical Mechanics; 1st Premium in Bridge-drawing; Mention in Logic; Mention in 1st Chemistry.
Casey, D. V.—1st Premium in Belles-Lettres; Mention in Church History.
Corry, A.—1st Premium in 1st Geology; 1st Premium in 6th Latin; 1st Premium in 1st Christian Doctrine; 2d Premium in Free-Hand Drawing; 3d Premium in 2d Chemistry;
Crawley, Patrick J.—Mention in 2d German.
Du Brul, E. F.—2d Premium for Vocal Music.
Dempsey, J.—2d Premium in Calculus; 1st Premium in Railroad Surveying; 2d Premium in Industrial Drawing; Mention in Metallurgy.
Dinkel, N.—Mention in Calculus.
Davis, F.—Mention in Botany; Mention in 2d Physics.
Eyanson F.—2d Premium in 6th Latin; 1st Premium in Analytical Geometry; 2d Premium in Botany; 4th Premium in 2d Chemistry; Mention in Church History; Mention in Literary Criticism.
Fitzgerald, C.—4th Premium in Logic; 2d Premium in Astronomy; 2d Premium in Civil Engineering; 1st Premium in Analytical Mechanics; 3d Premium in 1st Chemistry; 3d Premium in 1st French; 1st Premium in Bridge-Drawing.
Fitzgerald, J.—1st Premium in Telegraphy.
Funke, A.—2d Premium in Calculus; 2d Premium in Railroad Surveying; Mention in Descriptive Geometry; Mention in Metallurgy.
Flannery, J. M.—2d Premium in 1st Chemistry; 1st Premium in Industrial Drawing.
Flannigan, J.—2d Premium in Belles-Lettres; Mention in 4th Latin; Mention in 1st German.
Hudson, A.—2d Premium in Logic; 2d Premium in 3d Latin; 2d Premium in Literary Criticism; 1st Premium in Church History; 1st Premium in 2d Physics; Mention in Free-Hand Drawing; Mention in Geology.
Hervey, J.—2d Premium in Botany; 3d Premium in 3d German; Mention in Analytical Geometry; Mention in Church History.
Jewett, E.—3d Premium in Logic; 2d Premium in Analytical Mechanics; 3d Premium in 1st French.

Kunert, C.—3d Premium in Zoölogy; 1st Premium in Industrial Drawing; 1st Premium in Engine Work.

Kearney, J.—1st Premium in Moral Philosophy; Premium in Political Economy and Political History of the United States; 2d Premium in 3d Latin; Mention in Astronomy; 2d Premium in Belles-Lettres; 1st Premium in 1st German; Mention in Geology.

Keough, F.—Mention in Bridge-Drawing.

Mitchell, C.—1st Premium in Descriptive Geometry; 1st Premium in Bridge-Drawing.

McKee, F.—Mention in Moral Philosophy.

McCarrick, J.—2d Premium in Literary Criticism.

Marr, W.—2d Premium in 2d Chemistry; 2d Premium in Free-Hand Drawing; 1st Premium in Metallurgy; 1st Premium in Mineralogy; Mention in Descriptive Geometry.

Mitchell, H.—1st Premium in Calculus; 1st Premium in 2d French; 3d Premium in Church History; 3d Premium in 2d Physics; 1st Premium in 2d Chemistry; Mention in Railroad Surveying; 2d Premium in Mineralogy; 2d Premium in Metallurgy; 2d Premium in Industrial Drawing.

Murphy, D.—1st Premium in Logic; 2d Premium in 2d Latin; 1st Premium in 3d Greek; 1st Premium in Literary Criticism; 1st Premium in 3d German; 1st Premium in 2d Chemistry; 2d Premium in 2d Physics.

McGarry, M.—2d Premium English History. (Medal 2d Christian Doctrine.)

O'Donnell, H. A.—2d Premium in Belles-Lettres; Mention in Moral Philosophy.

Powers, F.—Premium in Urinalysis; 3d Premium in Mineralogy; Mention in Logic.

Pritchard, A.—Mention in 3d Greek; Mention in Literary Criticism.

Quinlan, T.—Mention in 3d Greek; Mention for Piano.

Ryan, M.—Mention in 3d Greek; Mention in Botany.

Scherer, E.—1st Premium in 1st Chemistry; Premium in Urinalysis; 1st Premium in Bridge-Drawing; Mention in Logic; Mention in Civil Engineering.

Schillo, F.—2d Premium in General Shop Work.

Schopp, J.—1st Premium in Moral Philosophy; 1st Premium in 1st Latin; 1st Premium in Astronomy; 2d Premium in 1st Greek; 1st Premium in Geology.

Thorn, F.—3d Premium in Moral Philosophy; 1st Premium in Belles-Lettres; 1st Premium in French; 3d Premium in Geology.

Walker, S.—1st Premium in Logic; 2d Premium in 2d Latin; 2d Premium in 3d Greek; 2d Premium in Literary Criticism; 1st Premium in Botany; 2d Premium in Church History; 2d Premium in 2d Physics.

BROWNSON HALL.

Amberg, O.—2d Premium in Special Orthography; 3d Premium in 1st Book-Keeping; 3d Premium in 1st U. S. History; Mention in 1st Grammar; Mention in Advanced Arithmetic; Mention in Penmanship.

Arce, J.—2d Premium in 2d Geometry; 2d Premium in 3d Algebra.

Brinker, L.—1st Premium for Piano.

Barret, J.—3d Premium in 1st Christian Doctrine; Mention in English History; Mention in Botany.

Becker, H.—Mention in 3d Grammar; Mention in 3d German.

Bates, W.—2d Premium in Elocution.

Byrne, W.—2d Premium in Composition; 3d Premium in 2d Christian Doctrine; Mention in 1st Book-Keeping; Mention in Penmanship.

Brennan, E.—2d Premium in Phonography; Mention in 3d French.

Burns, W.—Premium in 2d Greek.

Bennett, H.—3d Premium in 6th Latin; 2d Premium in Modern History; Mention in 2d Geometry; Mention in 2d Algebra.

Barton, F.—4th Premium in 2d Christian Doctrine; Mention in General Biology.

Baldwin, L.—Premium for Examination; Mention in 6th Latin; Mention in 3d Algebra.

Brown, J.—2d Premium in 3d Algebra; 4th Premium in 2d Christian Doctrine; 3d Premium in Phonography; Mention in Special Orthography.

- Bates, B.—1st Premium for Vocal Music.
- Cullinan, E.—2d Premium in Logic; 2d Premium in 2d Latin; 3d Premium in 2d Chemistry; 1st Premium in 2d Greek; 1st Premium in English History; 2d Premium in Physiology.
- Campbell, A.—2d Premium in 2d Grammar; Mention in 1st Reading.
- Campbell, P.—3d Premium in 1st Orthography; 2d Premium in 2d Christian Doctrine; Mention in 1st Reading; Mention in 1st Arithmetic.
- Clarke, A.—3d Premium in 2d Book-Keeping; Premium for Piano; Mention in 2d Grammar; Mention in 1st Arithmetic.
- Corry, C.—2d Premium in 1st Book-Keeping; 2d Premium in General Shop Work; Mention in Advanced Arithmetic; Mention in Ancient History.
- Crane, H.—Mention in 3d Algebra.
- Callahan, E.—2d Premium in Elocution; Mention in English Literature; Mention in 1st Christian Doctrine.
- Cavanagh, T.—Mention in Physiology.
- Covert, G.—3d Premium in 2d Book-Keeping; Mention in 2d Grammar; Mention in 2d Christian Doctrine.
- Cooke, J.—1st Premium in 1st Christian Doctrine; Mention in 3d Grammar; 2d Premium in Milling Machine.
- Chassaing, E.—Premium for Cornet; Mention in English Literature.
- Cochrane, S.—3d Premium in 1st Reading; Premium in Orthography.
- Coolidge, A.—Mention in 3d French.
- Cunéo, E.—2d Premium in 1st Christian Doctrine; 2d Premium for Vocal Music; 1st Premium in Elocution; 1st Premium in 2d Reading; 1st Premium in 2d Geography.
- Dillon, F.—3d Premium in Rhetoric; Mention in 3d German.
- Dillon, A.—2d Premium in 1st Reading; 2d Premium in 1st Orthography; Mention in 2d Grammar; Mention in 1st Arithmetic.
- Dougan, R.—3d Premium in Special Orthography; Mention in 1st Arithmetic; Mention in Penmanship.
- Fagan, W.—Premium in 5th Latin; Mention in 6th Greek; Mention in Trigonometry.
- Falvey, F.—4th Premium in 2d Christian Doctrine; Mention in Zoology.
- Foley, P.—2d Premium in General Biology; 1st Premium in Free-Hand Drawing; Mention in 6th Latin.
- Feeney, J.—1st Premium in 2d Christian Doctrine; Mention in advanced Arithmetic.
- Galen, A.—Mention in 1st Christian Doctrine; Mention in Rhetoric.
- Grady, W.—2d Premium in 2d Arithmetic; 3d Premium in Special Orthography; 3d Premium in 1st Grammar; Mention in 4th German; Mention in Penmanship.
- Gordon, J.—1st Premium in 7th Latin; Premium in 2d Geometry; 3d Premium in 3d Algebra; 1st Premium for Composition; Premium in Ancient History; 2d Premium in 1st Christian Doctrine.
- Gilmartin, E.—1st Premium in 1st Arithmetic; 2d Premium in 7th Latin; 1st Premium in 4th Algebra; 2d Premium in 2d Christian Doctrine.
- Gibson, L.—1st Premium in English Literature; Mention in English History.
- Gibson, N.—2d Premium in Phonography; Mention in Industrial Drawing; Mention in Rhetoric.
- Golden, W.—2d Premium in Rhetoric; Mention in 5th Greek; Mention in 1st Christian Doctrine.
- Halligan, R.—1st Premium in Rhetoric; Mention in English History.
- Hinde, J.—3d Premium in 1st Arithmetic; 4th Premium in Type-Writing; Mention in 3d Algebra.
- Herman, A.—2d Premium in 5th Latin; 2d Premium in 1st Christian Doctrine; Mention in 6th Greek; Mention in 2d Geometry; Mention in 2d Algebra.
- Harris, F.—1st Premium in 3d Arithmetic; 2d Premium in 3d Grammar; 2d Premium in 2d Reading.
- Heiss, F.—2d Premium in Electricity; 2d Premium in Gar-Cutting; Mention in 3d Algebra.
- Harding, P.—Premium for Clarinet; Mention in 3d Grammar.
- Hodge, W.—1st Premium in 2d Grammar; Mention in Hennebry, M.—2d Premium in 1st Book-Keeping; 1st Premium in 4th German; 2d Premium in 1st Christian Doctrine; Mention in 6th Latin; Mention in Advanced Arithmetic.
- Hartman, H.—1st Premium in Arithmetic.
- Johnson, G.—1st Premium for Violin; Mention in Special Orthography.
- Kerndt, M.—3d Premium in 2d Christian Doctrine; Premium for Clarinet; 2d Premium for Mandolin; Mention in 1st Book-Keeping.
- Kennedy, J.—1st Premium English History; 3d Premium in 1st Christian Doctrine.
- Kirby, M.—Mention in 1st Christian Doctrine.
- Krembs, E.—3d Premium in 2d German; 1st Premium in Penmanship.
- Kelly, J.—3d Premium for Mandolin.
- Kortas, B.—2d Premium in Arithmetic.
- Ludwig, J.—3d Premium in 1st Arithmetic; 3d Premium in Tel. graphy; Mention in Special Orthography.
- Lawlor, W.—3d Premium in 1st Orthography; Mention in 3d Arithmetic.
- Loser, C.—2d Premium in 1st Orthography; 1st Premium in 3d German; Mention in 1st Book-Keeping; Mention in Composition; Mention in 2d Christian Doctrine; 3d Premium in Penmanship.
- McVean, J.—1st Premium in Woodwork; Mention in 8th Latin.
- Markum, F.—Premium for Examination and Christian Doctrine.
- Maynes, P.—Mention in 1st Book-Keeping; Mention for Piano.
- Moore, W.—2d Premium for Engine Work; Premium for Examination; Mention in 2d Christian Doctrine.
- Manchester, E.—3d Premium in 3d Arithmetic; 1st Premium in 2d United States History; 1st Premium for Piano; Mention in 2d Reading; 1st Premium in 2d Geography.
- Montagu, C.—1st Premium in 1st Arithmetic; 1st Premium in Special Orthography; 2d Premium in 3d German; 1st Premium in 2d Book-Keeping.
- Maguire, J.—Mention for Piano.
- McCord, J.—2d Premium in Arithmetic.
- Moloney, J.—Mention in 1st Christian Doctrine.
- Mott, J.—2d Premium in English History; Mention in Logic.
- Murray, J.—2d Premium in 6th Latin; 1st Premium in English History.
- McHugh, O.—Mention in 7th Latin.
- Moxley, W.—4th Premium in 2d Christian Doctrine; Mention in 1st Book-Keeping.
- Ney, M.—3d Premium in 3d French; 1st Premium in Rhetoric; Mention in 4th Algebra.
- O'Neill, W.—3d Premium in 1st Book-Keeping.
- Oliver, B.—Premium for Examination; Mention in General Biology; Mention in 3d French.
- O'Malley, R.—2d Premium in 1st Christian Doctrine; 4th Premium in 8th Latin; Mention in 2d Geometry; Mention in 2d Algebra.
- O'Neill, H.—Mention in 2d German.
- Pulskamp, E.—3d Premium in 7th Latin; 2d Premium in Composition; 2d Premium in Ancient History; 2d Premium in 1st German; Mention in 3d Algebra; 2d Premium in 2d Christian Doctrine.
- Pulskamp, G.—1st Premium in 1st Christian Doctrine; Mention in 4th Latin; Mention in Modern History; Mention in Botany.
- Palmer, R.—2d Premium in 1st Algebra; 2d Premium in 1st French; 3d Premium in Electricity; 1st Premium in General Work in Mechanics; Mention for Industrial Drawing.
- Piquette, C.—2d Premium for Vocal Music; 1st Premium for Piano; Mention in 3d Algebra.
- Roper, H.—Mention in 3d Grammar; Mention in 2d Orthography.
- Ruppe, P.—Mention in 1st Grammar; Mention in 1st Book-Keeping.
- Rumely, A.—1st Premium for Industrial Drawing; Premium for Piano.
- Ryan, J.—3d Premium in 1st Christian Doctrine.
- Reilly, F.—2d Premium for Mandolin; Mention in Penmanship.

Smith, T.—2d Premium in 2d Orthography; Mention in 2d Reading; Mention in 2d Christian Doctrine.

Spalding, S.—3d Premium in 6th Latin; Premium in 2d Algebra.

Slevin, R.—3d Premium in 4th Latin; 1st Premium in English Literature; 1st Premium in Physiology; 1st Premium in 1st Christian Doctrine; Mention in 3d Greek; Mention in 2d Chemistry.

Spengler, A.—1st Premium in 2d Reading; 1st Premium in 2d Orthography.

Sweet, G.—2d Premium for Violin; 2d Premium in Wood-work.

Sullivan, F.—1st Premium in Artistic Drawing; 2d Premium in Ancient History; 1st Premium in General Biology; 3d Premium in Physiology; 3d Premium in 8th Latin; Mention in Zoölogy; Mention in 1st Christian Doctrine.

Stace, A.—1st Premium in 5th Greek; 3d Premium in Modern History; 3d Premium in Physiology; 1st Premium in 1st Christian Doctrine (Medal); Mention in 4th Latin; Mention in Botany; Mention in 2d Chemistry.

Schmidt, O.—Premium for Flute.

Stack, R.—3d Premium in Special Orthography.

Streicher, J.—Mention in Special Orthography; Mention in 1st United States History.

Smoger, C.—1st Premium in 2d Book-Keeping; Mention in 8th Latin.

Tong, J.—3d Premium in Type-Writing; 1st Premium for Piano; 1st Premium in Phonography.

Turner, C.—2d Premium in 2d Reading; 3d Premium in 2d Orthography; Mention in 2d Geography; Mention in 2d United States History.

Tinnin, G.—2d Premium in 1st Arithmetic; 3d Premium in 1st Orthography; 1st Premium in Phonography; Mention in Penmanship.

Vignos, A.—1st Premium in Industrial Drawing; 1st Premium in Electricity; Mention in Land Surveying; Mention in 1st Christian Doctrine; Mention in 2d Chemistry.

Wilkin, W.—Mention in Ancient History; Mention in 1st Christian Doctrine; Mention for Piano.

Welty, G.—1st Premium in 1st Orthography; 3d Premium in 1st Book-Keeping; 2d Premium in 1st United States History.

Walker, C.—1st Premium in 1st Grammar; 2d Premium in Phonography; 2d Premium in Penmanship.

Wiss, J.—Mention in 1st Orthography.

Weaver, B.—2d Premium in Zoölogy; 1st Premium in Artistic Drawing; Mention in General Biology; Premium for Examination.

Wagner, C.—Mention in Elocution.

White, P., Jr.—Mention in Composition.

Zeitler, C.—3d Premium in Zoölogy; 2d Premium in 2d German; 2d Premium in Rhetoric.

CARROLL HALL.

Alber, H.—3d Premium in Christian Doctrine; Premium for Examination; Mention in 2d Arithmetic.

Austin, M.—3d Premium in 3d Arithmetic; 4th Premium in 3d Grammar; 3d Premium in 2d Reading; 2d Premium for Piano; Mention in 2d Orthography.

Arnold, O.—Mention in 4th Grammar.

Bloomfield, J.—3d Premium in 1st Orthography; Mention in 2d Grammar; Mention in 1st Reading.

Burns, T.—3d Premium in 1st Orthography; Premium for Examination; Mention in 2d Arithmetic; Mention in 1st United States History; Mention in Penmanship.

Bacon, D.—2d Premium in 2d Grammar; Mention in 2d Arithmetic.

Benson, V.—3d Premium in 2d Reading; 3d Premium in 2d Orthography; Mention in 3d Grammar.

Benz, J.—Mention in 2d Reading; Mention in 1st Geography; Mention in Christian Doctrine.

Clark, C.—Premium for Examination; Mention in 2d Reading.

Connor, W.—3d Premium in Special Orthography; 5th Premium in 2d Christian Doctrine.

Cooke, A.—1st Premium in 3d Arithmetic; Premium for Examination; Mention in 2d Grammar; Mention in 2d Reading.

Cornell, F.—4th Premium in 6th Latin; 1st Premium

in 3d Algebra; 3d Premium in Composition; 1st Premium for Piano.

Coolidge, E.—Mention in 1st United States History.

Clendenin, W.—3d Premium in 2d Christian Doctrine; Premium for Piano; Mention in 1st Arithmetic; Mention in 4th Algebra.

Coyne, J.—2d Premium in 2d Reading; Mention in 2d Grammar.

Chauvet, F.—1st Premium in Composition; 1st Premium in Ancient History; 2d Premium in Screw-Cutting.

Cullen, C.—2d Premium in 2d Book-Keeping; 2d Premium for Piano; Mention in Composition; Mention in Industrial Drawing.

Cullen, T.—2d Premium in 2d Reading; 2d Premium in 2d Orthography; Mention in Christian Doctrine; Mention in 2d Grammar.

Chase, A.—2d Premium in 1st Reading; 2d Premium in Wood-Work; Mention in 2d Arithmetic; Mention in 1st Orthography.

Carney, A.—3d Premium in 2d Christian Doctrine.

Corby, J.—Premium in 7th Latin; Mention in 1st Christian Doctrine.

Ducey, J.—2d Premium in 4th Algebra; 1st Premium for Piano; Mention in Penmanship.

Ducey, A.—2d Premium in 1st Grammar; 5th Premium in 2d Christian Doctrine; 1st Premium for Piano; Mention in 1st Arithmetic; 2d Premium for Screw-Cutting.

Dannemiller, A.—3d Premium in Special Orthography; 5th Premium in 2d Christian Doctrine.

Dalton, J.—3d Premium in 2d Grammar; 1st Premium in 1st Reading; Mention in 1st Geography.

Dilger, H.—Mention in 2d Geography; Mention in 2d Grammar.

Druecker, A.—1st Premium in Zoölogy; 1st Premium in 2d German; 1st Premium in 1st Geometry; 1st Premium in 2d Algebra; 1st Premium in Modern History; 2d Premium in Physiology.

Dixon, S.—1st Premium in 1st Reading; 5th Premium in 2d Christian Doctrine; 2d Premium in General Shop Work; Mention in 2d Book-Keeping; Mention in 1st Orthography.

Davezac, G.—1st Premium in 2d Reading; 1st Premium in 2d Orthography; Premium for Examination; Mention in 4th German; Mention in Christian Doctrine.

Davis, A.—2d Premium in 2d Arithmetic; 1st Premium in 3d Grammar; 3d Premium in 1st Orthography; Mention in 1st Geography; Mention in 1st United States History; Mention for Piano.

Fennessy, J.—1st Premium in Special Orthography; 1st Premium in 2d Christian Doctrine; Premium for Examination; Mention in Ancient History; Mention in Advanced Arithmetic.

Farley, A.—2d Premium in 2d Book-Keeping; 1st Premium in 1st Grammar; 1st Premium in Special Orthography; 1st Premium in 1st Geography; 1st Premium in 1st United States History.

Fox, R.—1st Premium in Artistic Drawing; 1st Premium in 2d Christian Doctrine; Premium for Examination.

Forbing, J.—3d Premium in 3d Grammar; 4th Premium in 2d Christian Doctrine; Premium for Clarinet; 1st Premium for Violin.

Fitzgibbon, D.—3d Premium in 3d Reading; 3d Premium in 3d Orthography; Mention in 3d Arithmetic; Mention in 4th Grammar.

Fleming, C.—1st Premium for Piano; Mention in Phonography.

Franke, E.—2d Premium in 2d French; 2d Premium for Industrial Drawing; Premium for Piano; 2d Premium in Dynamo Work.

Falvey, E.—2d Premium in 2d Algebra; 2d Premium in Telegraphy; Mention in 1st Christian Doctrine; Mention in Phonography.

Gavin, W.—2d Premium in 1st Arithmetic; 3d Premium in 8th Latin; 1st Premium for Mandolin.

Gonzales, M.—Premium for Examination; Mention in 1st Grammar; Mention in 1st Geography.

Goldstein, T.—2d Premium in 1st Reading; 2d Premium in 3d Grammar; 1st Premium in 2d Geography;

Premium for Violin; 2d Premium in 2d United States History.

Goldstein, J.—2d Premium in 1st United States History; 1st Premium for Piano; 1st Premium in 2d Grammar; 2d Premium in 2d Book-Keeping; 2d Premium in Special Orthography; 1st Premium in 1st Geography; Mention 1st in Arithmetic; Mention in Elocution.

Gausepohl, C.—3d Premium in 3d Grammar; Premium for Examination; Mention in 3d Arithmetic; Mention in 2d Reading; Mention in Christian Doctrine.

Hurey, T.—2d Premium in Special Orthography; 2d Premium in 8th Latin; 3d Premium in Composition; 5th Premium in 2d Christian Doctrine.

Howell, J.—2d Premium in 1st Reading; 2d Premium in General Shop Work; Mention in 1st Grammar; Mention in 1st United States History.

Hutchinson, D.—4th Premium in 3d Grammar; Mention in 3d Arithmetic; Mention in 2d Orthography; Mention in Penmanship.

Healy, L.—2d Premium for Elocution; Mention in Special Orthography.

Hoban, T.—1st Premium in 1st Grammar; Mention in Special Orthography.

Harding, A.—3d Premium in 3d Grammar; 2d Premium in 1st Orthography; 2d Premium in 1st Reading.

Jones, H.—3d Premium in 3d Arithmetic; 1st Premium in Christian Doctrine; Mention in 2d Grammar.

Krollman, C.—1st Premium for Piano; Premium for Examination; Mention in Penmanship.

Kegler, W.—3d Premium in 7th Latin; 2d Premium in 3d Algebra; 4th Premium in Ancient History; 1st Premium for Piano; 3d Premium in 1st Christian Doctrine; Mention in 2d Geometry.

Kasper, A.—3d Premium in 2d Arithmetic; 1st Premium in 2d Reading; 3d Premium in 2d Orthography; 2d Premium in 2d Geography; 2d Premium in Christian Doctrine; 3d Premium in United States History; Mention in 2d Grammar; Mention in 1st German.

Klees, T.—2d Premium in 2d Christian Doctrine; Premium for Examination.

Lanagan, J.—Mention in 1st Algebra; 2d Premium in English Literature; 2d Premium in 1st Christian Doctrine; 1st Premium in 6th Greek; 1st Premium in 5th Latin; 2d Premium in 3d French.

Lantry, J.—3d Premium in 6th Greek; 1st Premium in Trigonometry; 2d Premium in 5th Latin; 3d Premium in Botany; 1st Premium in Physiology; 3d Premium in 1st Christian Doctrine.

LaMoure, J.—2d Premium in Botany; 1st Premium in 3d French; 3d Premium in 5th Latin; Premium for Violin; Mention in Land Surveying.

Lohner, C.—1st Premium in 2d Book-Keeping; 2d Premium in 6th Latin; 2d Premium in 2d Algebra; 1st Premium in Advanced Arithmetic.

Leonard, J.—Premium for Examination; Mention in 2d Reading; Mention in Christian Doctrine.

Lansdowne, G.—2d Premium in 2d Arithmetic; Premium for Examination.

Lowery, T.—1st Premium in 1st Grammar; 2d Premium in 4th Algebra; 2d Premium in 2d Christian Doctrine; 1st Premium for Piano; Premium for Examination.

Lippman, O.—3d Premium in Phonography.

Maurer, J.—Mention in 3d Arithmetic; Mention in 3d Grammar.

Munzesheimer, W.—2d Premium in 1st Reading; 2d Premium in 1st Geography; 2d Premium in 1st United States History; Mention in 2d Grammar.

Murphy, J.—2d Premium in 7th Latin; 2d Premium in Analytical Geometry; Land Surveying; 1st Premium in 1st Christian Doctrine; Mention in 3d French.

Murphy, E.—3d Premium in Trigonometry; 2d Premium in Ancient History; Mention in 6th Greek.

Murphy, T.—1st Premium in 3d Reading; 1st Premium in 3d Orthography; Mention in 4th Grammar.

Monahan, W.—1st Premium in 2d Book-Keeping; 2d Premium in 8th Latin; 2d Premium in 4th German.

Miles, H.—3d Premium in Special Orthography; Premium for Examination.

Miers, R.—1st Premium in 1st Arithmetic; Mention in 2d Book-Keeping.

Morris, F.—1st Premium in 2d Geography; 3d Premium in 3d Grammar; 3d Premium in 2d Reading; 1st Premium in 2d Orthography.

Massey, W.—2d Premium in 2d Grammar; Mention in 2d Arithmetic; Mention for Piano.

Morris, W.—1st Premium in 2d U. S. History; 3d Premium in 3d Arithmetic; 4th Premium in 3d Grammar; 2d Premium in 2d Orthography; Mention in 2d Reading.

Mills, W.—2d Premium in 5th Greek; 3d Premium in 2d Algebra; 2d Premium for Piano.

Miller, J.—1st Premium in Free-Hand Drawing; 1st Premium for Piano; Mention in Trigonometry; Mention in Modern History.

Miller, L.—Premium for Examination; Mention in 1st Reading.

McPhillips, John.—3d Premium in Special Orthography; Premium for Examination; Mention in Composition.

McPhillips, Joseph.—1st Premium in 4th Algebra; 3d Premium in 2d Christian Doctrine; Mention in 1st Arithmetic; Mention for Piano.

McShane, J.—1st Premium in 1st Orthography; 3d Premium in 1st Reading; 4th Premium in 2d Christian Doctrine; Mention in 1st Grammar.

McDermott, W.—Mention in 2d Geometry.

McCarrick, G.—4th Premium in Ancient History; 4th Premium in 2d Christian Doctrine; 1st Premium in Elocution; Mention in Composition.

McKenzie, E.—Mention for Violin; Mention in History.

McCord, E.—3d Premium in 4th Grammar; Mention in Arithmetic.

Naughton, J.—2d Premium in 1st Grammar; Mention in 1st Arithmetic; Mention for Violin.

Naughton, D.—Premium in Catechism; Premium for Examination; Mention in Grammar.

Neilson, J.—Premium in Catechism; Premium for Examination; Mention in Grammar.

O'Mara, J.—4th Premium in 2d Christian Doctrine; Premium for Examination.

O'Brien, W.—3d Premium in 1st Arithmetic; 1st Premium in Composition; 5th Premium in 2d Christian Doctrine; Mention in Special Orthography.

Ortiz, H.—2d Premium in 4th Grammar.

Patier, W.—Mention for Piano;

Pendleton, A.—3d Premium in 2d Grammar; 2d Premium in 1st Orthography; 1st Premium in 1st Reading; 5th Premium in 2d Christian Doctrine.

Romero, A.—1st Premium in 1st Grammar; 3d Premium in Special Orthography; Mention in 2d Book-Keeping.

Rockey, C.—2d Premium in 3d Arithmetic; 2d Premium in Christian Doctrine; Mention in 1st Orthography.

Reber, C.—2d Premium in 1st Geography; 2d Premium in 1st United States History; Mention in 1st Book-Keeping; Mention in Advanced Arithmetic.

Reinhard, J.—3d Premium in 2d Arithmetic; 3d Premium in Christian Doctrine; Mention in 2d Grammar; Mention in 1st Reading.

Roesing, F.—2d Premium in Type-Writing; Premium for Examination.

Shillington, J. H.—2d Premium in 1st Grammar; 3d Premium in Special Orthography; 3d Premium in 1st Book-Keeping; 3d Premium in 2d Christian Doctrine; Mention in Advanced Arithmetic.

Swift, E.—Premium for Examination; Premium in Christian Doctrine; Mention in Advanced Arithmetic.

Strassheim, H.—2d Premium in Artistic Drawing; Mention in 1st Book-Keeping; Mention in 2d German; Mention in 1st Christian Doctrine; Mention for Violin.

Stearns, H.—2d Premium in 1st Grammar; Premium for Examination; Mention in Special Orthography.

Strong, C.—2d Premium in 2d Arithmetic; 3d Premium in 3d Grammar; Mention in 2d Geography; Mention in 2d United States History.

Sullivan, J.—2d Premium in Rhetoric; Mention in 5th Greek.

Swigart, C.—2d Premium in 1st Grammar; 3d Premium in Special Orthography; 3d Premium in 1st United States History; Mention in 1st Arithmetic; Mention in 1st Geography.

Tinnin, B.—3d Premium in 2d Grammar; 2d Premium in General Wood Work.

Trankle, L.—Premium for Examination; Mention in Phonography; Mention in Arithmetic.

Taylor, H.—4th Premium in 2d Christian Doctrine; Mention in 1st Arithmetic; Mention in 1st Grammar.

Teresa de, N.—1st Premium for Piano; Mention in Grammar.

Tempel, J.—3d Premium in 2d Book-Keeping; 2d Premium in 1st Reading; 3d Premium in 2d Christian Doc. Mention in 1st Arithmetic; Mention in 1st Orthography; 2d Premium in Penmanship.

Thome, E.—3d Premium in 2d Book-Keeping; 2d Premium in 4th Algebra; 1st Premium in Penmanship.

Tuohy, J.—Premium for Examination; Premium in Catechism; Mention in 2d Orthography.

Treber, J.—3d Premium in 1st Orthography; 2d Premium in 1st Geography; 1st Premium for Piano.

Treber, W.—1st Premium in 2d Grammar; 4th Premium in 1st Arithmetic; 2d Premium in 4th German; 1st Premium for Piano.

Wixcox, D.—3d Premium in 1st Grammar; Premium for Examination; Mention in Christian Doctrine; Mention in 1st Arithmetic.

Wensinger, F.—3d Premium in Phonography; Mention for Violin.

Waters, F.—2d Premium in 2d Grammar; 3d Premium in 1st Reading; 1st Premium in 1st Orthography; Mention in 1st Arithmetic; Mention in Penmanship.

Wilson, H.—2d Premium in 1st Geometry; 1st Premium in 1st Algebra; 1st Premium for Piano; 1st Premium in Physiology; 3d Premium in Rhetoric; 1st Premium in 1st German; Mention in 4th Latin.

Wachtler, L.—1st Premium in 1st Reading; 2d Premium in 1st Orthography.

Wright, O.—3d Premium in 2d Algebra; Mention in Ancient History; Mention in Zoölogy; Mention in 1st Christian Doctrine.

Wright, D.—3d Premium in 1st Grammar; 2d Premium in 2d Christian Doctrine; Mention in 4th Algebra.

Wagner, F.—2d Premium in Composition; 1st Premium in Industrial Drawing; 1st Premium in General Shop Work.

Whitehead, J.—1st Premium in 2d Christian Doctrine; Mention in 1st Book-Keeping; Mention in Penmanship.

Weitzel, B.—2d Premium in 3d German; Mention in Rhetoric.

Wigg, M.—Mention in 1st Reading.

Yglesia, A.—4th Premium in 3d Grammar; 1st Premium for Piano.

Yglesia, L.—Premium for Violin.

York, M.—1st Premium in 1st Reading; 1st Premium for Piano; 2d Premium in Wood-Work; Mention in 2d Arithmetic; Mention in 1st U. S. History.

Zoehrlaut, G.—1st Premium for Piano; 2d Premium in Phonography.

ST. EDWARD'S HALL.

Abrahams, G.—1st Premium in 2d Orthography; 5th premium in 3d Grammar; 4th premium in 3d Arithmetic; 4th premium in 2d Geography.

Abrahams, L.—4th Premium in 4th Reading; 4th premium in 3d Orthography.

Allyn, A.—3d Premium in 5th Reading; 3d premium in Orthography; 5th premium in Arithmetic.

Bump, A.—2d Premium in 2d Arithmetic; 2d premium in 1st Penmanship; 1st premium in 1st Reading; 3d premium in 1st Orthography.

Brinckerhoff, W.—1st Premium in 3d Grammar; 1st premium in 3d Geography; 2d premium in 3d Orthography.

Byrne, S.—1st Premium in 3d Grammar; 1st premium for Piano; 2d premium in 2d Arithmetic.

Bullene, J.—1st Premium in 3d Grammar; 1st premium in 3d Orthography; 1st premium in 4th Arith.

Crandall, —2d Premium in 2d Arithmetic; premium for Vocal Music; 3d premium in 1st Grammar; premium for Reading.

Clune, T.—1st Premium 3d Grammar; 2d premium in 4th Arithmetic; 2d Premium in 3d Orthography.

Coolidge, W.—2d Premium in 3d Grammar; 2d premium in Christian Doctrine; 2d premium in 3d Arithmetic; 2d premium in 2d Orthography.

Bieslin, F.—2d Premium in 3d Grammar; 1st premium in 3d Orthography; 2d premium in 4th Arithmetic.

Coquillard, A.—1st Premium in 2d Arithmetic; premium for Geography; 3d premium in 1st Grammar; 1st premium in 1st Orthography.

Coquillard, J.—1st Premium in 3d Grammar; 1st premium in 3d Geography.

Corcoran, J.—1st Premium in 3rd Orthography; 2d premium in 3d Grammar; premium for Piano.

Cressy, C.—4th Premium in 3d Reading; premium in 5th Arithmetic; premium in 3d Orthography.

Cassidy, —3d Premium in 3d Geography; 3d premium in 3d Orthography; premium in 3d Grammar.

Campau, D.—2d Premium in 4th Algebra; 4th premium in 1st Grammar; 3d premium in 1st Arithmetic.

Corry, J.—1st Premium in 2d Arithmetic; 4th premium in 1st Grammar; 1st premium in 1st Penmanship; premium for Orthography.

Curry, J.—3d Premium in 2d Arithmetic; 1st premium in 3d Grammar; premium for Vocal Music.

Clarke, B.—3d Premium in 5th Reading; 3d premium in 5th Arithmetic.

Croke, F.—2d Premium in 2d Arithmetic; 1st premium in 2d Orthography; 1st premium in 2d Geography; 4th premium in Grammar.

Cross, F.—2d Premium in 2d Arithmetic; 4th premium in 1st Grammar; premium for Vocal Music; premium in 1st Orthography.

Clarke, L.—2d Premium in 3d Grammar; 5th premium in 4th Arithmetic; 1st premium in 3d Reading.

Clarke, R.—1st Premium for Piano; 2d premium in 4th Arithmetic; 3d premium in 3d Geography.

Christ, E.—3d Premium in 2d Arithmetic; premium for Vocal Music; 2d premium for Piano; premium for Elocution.

Catchpole, R.—1st Premium in 3d Grammar; 2d premium in 3d Orthography; 2d premium in 4th Arithmetic.

Caruthers, J.—2d Premium in 3d Grammar; 2d premium in 4th Arithmetic; premium in 2d Geography.

Campau, F.—3d Premium in 2d Arithmetic; 2d premium in 1st Penmanship; 1st premium in 2d Grammar; premium for Reading.

Dawson, J.—1st Premium in 3d Arithmetic; 1st premium in 2d Orthography; premium for Vocal Music.

Dawson, C.—1st Premium in 4th Arithmetic; 2d premium in 3d Geography; 1st premium in 3d Orthography.

Davidson, A.—4th Premium in 3d Grammar; 2d premium in 3d Arithmetic; premium for German.

Devine, M.—3d Premium in 2d Arithmetic; premium for Piano; premium for Vocal Music.

Dugas, E.—3d premium in 2d Arithmetic; premium for Piano; 3d premium in 2d Geography.

Dugas, G.—Premium for Orthography; premium for Good Conduct.

Durand, W.—1st Premium in 3d Grammar; premium for Piano; 1st premium in 3d Orthography.

Dalton, W.—1st Premium in 3d Arithmetic; 2d premium in 2d Geography; premium for Vocal Music.

Englehardt, C.—3d Premium in 2d Arithmetic; premium for Orthography; 4th premium in 2d Grammar.

Eve est, A.—2d Premium in 1st Penmanship; 3d premium in 1st Arithmetic; 5th premium in 4th Algebra; premium in 1st Reading.

Elliott, E.—3d Premium in 3d Arithmetic; premium for Piano; 3d premium in 2d Orthography.

Egan, G.—2d Premium in 3d Grammar; 2d premium in 4th Arithmetic; 2d premium in 3d Geography.

Feltenstein, M.—1st Premium in 3d Arithmetic; 2d premium in 1st Penmanship; 4th premium in 2d Reading.

Flynn, J.—1st Premium in 1st Arithmetic; 1st premium in 4th Algebra; 2d premium in 1st Grammar; premium for Vocal Music.

Freeman N.—Premium in 3d Grammar; premium for piano; premium for Vocal Music.

Fortune, J.—1st Premium in 3d Grammar; 1st premium in 4th Arithmetic; 2d premium in 3d Penmanship.

- Finnerty, W.—1st Premium in 3d Arithmetic ; 2d premium in 2d Reading ; 1st premium in Orthography.
- Girsch, C.—1st Premium in 1st Grammar ; 2d premium in 4th Algebra ; 1st premium in 1st Arithmetic ; 1st premium in German.
- Garrity, Leo.—5th Premium in 3d Arithmetic ; 3d premium in Orthography ; 4th premium in Geography.
- Garrity, Mac.—4th Premium in 4th Arithmetic ; 5th premium in 3d Orthography ; premium for Vocal Music.
- Gimbel, E.—2d Premium in 3d Arithmetic ; 1st premium in 2d Orthography ; 4th premium in 2d Grammar.
- Green, C.—2d Premium in 3d Arithmetic ; 1st premium in 2d Orthography ; 4th premium in 2d Grammar.
- Goff, D.—1st Premium in 4th Reading ; 2d premium in 3d Penmanship ; premium in 5th Arithmetic.
- Graff, G.—1st Premium in 2d Arithmetic ; premium for Penmanship ; 1st premium in 1st Reading ; 2d premium in 1st Orthography.
- Healy, W.—2d Premium in 2d Arithmetic ; 6th premium in 1st Grammar ; premium for Vocal Music.
- Higgins, Ral.—1st Premium in 3d Grammar ; 2d premium in 3d Arithmetic ; 2d premium in 3d Reading.
- Higgins, Roy.—2d Premium in 2d Arithmetic ; 1st premium in 3d Grammar ; 1st premium in 2d Orthography.
- Higgins, J.—2d Premium in 2d Arithmetic ; premium for Penmanship ; 5th premium in 1st Orthography.
- Hershey, J.—3d Premium in 5th Arithmetic ; 3d premium in 5th Reading ; 4th premium in Orthography.
- Hess, B.—3d Premium in 4th Arithmetic ; premium in Geography ; premium for Vocal Music.
- Hess, R.—1st Premium in 3d Reading ; 1st premium in 5th Arithmetic ; 1st premium in 3d Orthography.
- Hess, F.—1st Premium in 5th Arithmetic ; 1st premium in 5th Reading ; 1st premium in 3d Orthography.
- Ives, H.—2d Premium in 3d Grammar ; 4th premium in 2d Reading ; 3d premium in Orthography.
- Jonquet, J.—2d Premium in Penmanship ; 5th premium in 1st Arithmetic ; premium for Vocal Music.
- King, A.—1st Premium in 2d Arithmetic ; premium for Vocal Music ; 2d premium in 1st Grammar ; 3d premium in 1st Reading.
- King, K.—Premium for Orthography ; premium for Good Conduct.
- Kelly, C.—3d Premium in 5th Arithmetic ; 3d premium in 5th Reading.
- Langley, C.—3d Premium in 1st Arithmetic ; 4th premium in 1st Grammar ; 2d premium in 4th Algebra ; premium for Violin.
- Lohner, F.—4th Premium in 1st Arithmetic ; 2d premium in 1st Grammar ; 6th premium in 4th Algebra ; 2d premium in German.
- Lawton, L.—1st Premium in 4th Reading ; 5th premium in 3d Orthography.
- Lysle, M.—3d Premium in 2d Arithmetic ; 2d Premium in 2d Grammar ; 1st Premium in 2d Orthography.
- Morehouse, J.—1st Premium in 3d Grammar ; premium for Piano ; 2d premium in 3d Arithmetic.
- McGinley, J.—1st Premium in 1st Arithmetic ; premium in 1st Grammar ; 1st premium in 4th Algebra ; premium for Piano.
- McPhee, R.—1st Premium in 4th Algebra ; 1st premium in 1st Arithmetic ; 4th premium in 1st Grammar ; premium for Vocal Music.
- McCorry, H.—2d Premium in 2d Arithmetic ; 1st premium in 3d Grammar ; 4th premium in 2d Reading.
- McElroy, E.—2d Premium in 3d Grammar ; 2d premium in 3d Reading ; 2d premium in 3d Arithmetic.
- McIntyre, —1st Premium in 3d Grammar ; premium for Piano ; 3d premium for Reading.
- McCarthy, Emmet—1st Premium in 4th Arithmetic ; 2d premium in 3d Geography ; 2d premium in 3d Orthography.
- McCarthy, Eug.—1st Premium in 2d Arithmetic ; 3d premium in 1st Grammar ; premium in 1st Orthography ; premium for Piano.
- McCarthy, G.—1st Premium in 4th Reading ; 1st premium in 5th Arithmetic ; 1st premium in 3d Orthography.
- McCarthy, J.—3d Premium in 2d Arithmetic ; premium for Piano ; 4th premium in 1st Geography ; premium for Reading.
- McCarthy, R.—2d Premium in 2d Arithmetic ; 1st premium in 2d Grammar ; 5th premium in 1st Orthography ; premium for Reading.
- Minnigerode, C.—1st premium in 1st Arithmetic ; 5th premium in 1st Grammar ; 4th premium in 4th Algebra ; premium for German.
- Moxley, G.—2d Premium in 2d Arithmetic ; 4th premium in 3d Orthography ; premium for Piano.
- Noonan, T.—1st premium in 3d Arithmetic ; 2d premium in 2d Geography ; 1st premium in 2d Orthography.
- Nye, B.—1st Premium in 5th Reading ; 1st premium in 5th Arithmetic.
- Nye, C.—1st Premium in 4th Reading ; premium for Orthography.
- Otero, M.—1st Premium in 2d Arithmetic ; 6th premium in 1st Grammar ; 2d premium in 1st Reading ; premium for Piano.
- O'Neill, H.—2d Premium in 3d Christian Doctrine ; 4th premium in 3d Penmanship ; premium in 5th Arithmetic.
- Ortiz, J.—4th Premium in 4th Arithmetic ; 3d premium in 3d Orthography ; premium for Piano.
- Perea, S.—2d Premium in 3d Arithmetic ; 2d premium in 2d Orthography ; 2d premium in 2d Geography.
- Pollitz, H.—1st Premium in 4th Reading ; 2d premium in 4th Arithmetic ; 3d premium in 3d Orthography ; premium for German.
- Pollitz, W.—1st Premium in 5th Arithmetic ; 1st premium for German.
- Peck, G.—3d Premium in 1st Arithmetic ; 4th premium in 1st Grammar ; 2d premium in 4th Algebra ; premium in 1st Orthography.
- Rasche, H.—2d Premium in 2d Arithmetic ; 1st premium for Piano ; premium for Vocal Music ; premium in 1st Orthography.
- Rasche, L.—1st Premium in 3d Grammar ; premium for Violin ; 2d premium in 2d Orthography.
- Romero, A.—1st Premium in 1st Arithmetic ; 1st premium in 1st Grammar ; 1st premium in 4th Algebra ; premium in Orthography.
- Robb, W.—1st Premium in 5th Arithmetic ; 1st premium in 3d Orthography.
- Ryan, E.—5th Premium in 3d Penmanship ; 4th premium in 4th Reading.
- Rohrbach, H.—1st Premium in 4th Reading ; 2d premium in 3d Orthography ; 3d premium in 3d Geography.
- Roesing, B.—3d Premium in 2d Arithmetic ; 2d premium in 2d Orthography ; 2d premium in 2d Geography.
- Steele, V.—1st Premium in 3d Grammar ; 1st premium for Piano ; 1st premium in 4th Arithmetic.
- Shipp, E.—2d Premium in 3d Grammar ; premium for Piano ; 2d premium in 4th Arithmetic.
- Simm, A.—2d Premium in 3d Grammar ; 1st premium in 4th Arithmetic ; 1st premium in 3d Geography.
- Scherrer, G.—Premium in 1st Arithmetic ; premium in Grammar ; 4th premium in 1st Orthography ; 1st premium in Christian Doctrine.
- Scherrer, W.—2d Premium in 2d Arithmetic ; premium for Elocution ; premium for Piano ; premium for Vocal Music.
- Schneider, W.—2d Premium in 3d Grammar ; 2d premium 3d Arithmetic ; 2d premium in 3d Reading.
- Shillington, C.—2d Premium in 2d Arithmetic ; 2d premium in 2d Orthography ; 2d premium in 2d Geography.
- Swan, E.—1st Premium in 3d Grammar ; 1st premium in 3d Geography ; 1st premium in 3d Orthography.
- Taylor, F.—3d Premium in 3d Grammar ; 2d premium in 3d Arithmetic ; 3d premium in 2d Orthography.
- Terhune, L.—2d Premium in 3d Grammar ; 1st premium in 4th Arithmetic ; 2d premium in 3d Geography.
- Thompson, L.—1st Premium in 1st Reading ; 2d premium in 1st Geography ; 4th premium in 1st Orthography.
- Thompson, W.—1st Premium in 4th Reading ; 1st premium in 2d Arithmetic.
- Thomas, R.—1st Premium in 3d Arithmetic ; 1st premium in 3d Grammar ; 1st premium in 2d Orthography.
- Wells, C.—3d Premium in 2d Arithmetic ; 2d premium in 2d Orthography ; 4th premium in Grammar.
- Wagner, L.—2d Premium in 3d Geography ; 1st premium for Piano ; 1st premium in 4th Arithmetic.
- York, C.—1st Premium in 3d Orthography ; 2d premium in 4th Arithmetic ; 3d premium for Violin.