
CHRISTENED ST. PATRICK'S INSTITUTE.

ADDRESS OF ARCHBISHOP ALEMANY—GOVERNOR IRWIN AND GENERAL WALSH.

A Collation—Immense Concourse of People—The College Building—The Faculty—General Congratulations.

Something over a year ago Rev. P. Scanlan, pastor of St. Rose's Roman Catholic Church of this city, submitted to a meeting of his parishioners the project of erecting here a building fitted for an educational institute, and to be presided over by a Faculty from the Order of Christian Brothers, well known as successful educators. It met with hearty indorsement and the clergyman at once set about the task of raising the money, being aided greatly by a committee of laymen. The success which crowned their efforts is matter fresh in the memory of our readers; people of all religions contributed freely, and citizens of all classes are witnesses to the energy and persistence of the Priest of St. Rose Church in accomplishing his object. Brother Justin, President of St. Mary's College, San Francisco, was taken into counsel, and gave much aid in devising plans for the building and suggesting methods of accomplishing ends. The architect whose plans were accepted was William Kirk, and he selected Alexander Hill as builder. The building was completed some weeks ago, has very recently been furnished, and was yesterday dedicated. Its cost was \$14,700, exclusive of furniture. It is estimated by competent judges to be one of the cheapest and best built buildings in the State. San Francisco visitors yesterday were surprised when viewing the structure, at the statement that it all cost less than \$15,000. The architect was required to file an estimate with his plans, and to give bond or furnish a builder to do the work within the estimate. By this means the extra work on the whole building was reduced to \$17. The

work is a credit to architect and builder, an ornament to the city, and a source of pride to the projectors. It stands in a spacious lot on the southwest corner of Twelfth and K streets. It is plain in style, yet not cold and formal. It is of wood with rustic finish, and is three stories high, with ornamental arched openings and tasteful trimmings. It fronts 100 feet on K street, with 60 feet of wing-front on Twelfth street. This wing is 42 feet in width, the body of the building being 45. The wing at the west end is 42 feet in depth and 25 feet in width. The approach is parallel with and along the K street front, in a recess sunk the whole three stories into the main body of the building, the ends of the wings thus forming abutments to the approach which terminates in the front of the east wing.

On the ground floor on the west, is first the kitchen and the storeroom, then the dining room and closets. The east half of the body, and the whole of the south wing on this floor, is left unfinished, to answer calls for more room. On the second floor on the west are two class rooms, one for 70 and one for 64 scholars, the rear stairway and landing, two parlors and the President's room, fitted also for a class room for the higher classes, and the hall from front to rear, running across the main building, between it and the east wing. At the end of this hall, on the south, is a recess with closets for pupils, and a broad stairway, broken into two ascents, leading to the upper, and also one leading down to the main floor—like stairways being placed in the west wing also—thus ample opportunity is afforded for egress from the upper floors. The upper floor has, beginning on the west, two class rooms, one for 70 and one for 64 scholars. Next come the dormitories, two in number, and several rooms for the faculty. In the end of the east wing are built the water closet and wash-room, the latter fitted with seven marble basins, with mirrors above. In the class-rooms the latest style of double desks and seats are set up. Blackboards occupy the walls, and each pair of rooms can be thrown into one room by sliding doors. The ventilation is thorough, and the lighting is very superior, few school rooms having so many or such large windows. In two of the rooms light comes from three sides, and in the others from two sides. From wing to wing, along the rear of the main body of the building, broad guarded balconies run, which are all under roof and make handsome promenades. Gas is in with frequent burners in every room in the house, and in the main rooms handsome chandeliers are hung. There are no small rooms in the house. Every place is spacious, roomy and has lofty ceiling. The finish is neat, substantial and sufficiently heavy throughout. No attempt has been made at ornamentation, and yet there is no feeling of severity about the interior of the

structure; on the contrary, the impression the whole gives is one of cheerfulness.

Between 2 P. M. and 6 P. M. yesterday it is estimated that fully 5,000 people visited the building, and enjoyed the view from its balconies which overlook the Capitol grounds, while the windows look out upon one of the pleasantest parts of the city—that north of K and J street, and east of Twelfth. At 4 P. M. the girls from St. Joseph's School marched to the building, carrying banners. At 4:30 the dedicatory procession left the President's room. It was headed by three Acolytes in their ceremonial robes, bearing the crucifix, the censer and the incense pot.

Then came His Grace Archbishop Alemany in full canonicals, supported by two clergymen, followed by other clergymen and choristers. The dedication service was intoned and read in the parlors before a temporary altar, and the procession then proceeded along each floor, the Archbishop sprinkling and blessing each hall, room and door, concluding the ceremony at the entrance of the building, and dismissing the clergy and people with his blessing in front of the altar in the parlors. **Meanwhile**, a great concourse of people had assembled on Twelfth street in the shade of the tall building where seats and a platform had been prepared. Over the crowd the American flag floated, while the platform was dressed with banners. The Archbishop, escorted by Father Scanlan and other of the clergy, then proceeded to the platform where he delivered the dedicatory address, being frequently applauded.

ADDRESS OF ARCHBISHOP ALEMANY.

I am happy and thankful to God for the consolation just afforded me in performing the pleasing ceremony of dedicating St. Patrick's Institute of the Christian Brothers in this city. I also beg to offer you my hearty congratulations on this glorious event—an event not fully understood by all, it may be undesirable even by some. It is my lot to use my feeble voice to show that it is desirable and important, because contributing to perfection. Perfection, philosophers tell us, is peculiarly exacting and rigidly enforcing the absence of all defects. Thus the most charming songstress may fail to please the listening multitude, if a slight affection of the throat happens to unstring her voice; so the last imperfection in the delicate machinery of a watch mars its usefulness, and an imperfect or distorted rail may upset the railway cars and perhaps throw a long train of passengers into a fatal precipice. This may appear more clear in a grand edifice, our State Capitol for instance, which is sure to catch the admiring eye of the eastern traveller after its having long dwelt on the dreary plains of Utah and Nevada and the monotonous Sierras. The Capitol grounds were equally unattractive, when your Sisters

OF MEN'S SOAD THEM TO THE STATE THEY DID NOT PRESENT
 much beauty to the eye when excavated and filled
 with massive inverted arches; but soon the stately
 edifice rose in majestic proportions surmounted by its
 elegant cupola, reminding the tourist of St. Peter's in
 Rome, and the native of northern California of the
 towering silver dome of Mount Shasta. Yet what ren-
 ders our State Capitol perfect, rather than its outward
 appearance is its volume of heavenly light, secured
 through its numerous and spacious windows, without
 which the magnificent building would obviously be im-
 perfect. But what the windows are to an edifice, the
 eyes are to the human body, and sound education is to
 society. A moral, no less than a human body, would
 be sadly defective if wanting its proper, beneficent light,
 and the friend who toils to secure its blessings has
 claims on the admiration of the rational observer and
 on the gratitude of those capable of appreciating a
 great benefit.

Addressing Catholic hearers, it may not be out of
 place on this occasion for me to spend a short time in
 showing that the Church and its Pontiffs have no small
 share in those claims; that they have always encour-
 aged education and stand pre-eminent in the annals of
 mankind for their heroic sacrifices in its cause. Lest I
 might be deemed to exaggerate, I beg to prepare my
 proofs with a statement from a famous English writer,
 by no means partial to the Church or to the Popes—the
 notorious Gladstone, who, in his "Studies on Homer"
 (vol. 2, p. 531), says that since the first three hundred
 years of persecution the Roman Catholic Church "has
 marched for fifteen hundred years at the head of human
 civilization, and has driven, harnessed to its chariot as
 the horses of a triumphal car, the chief intellectual
 and material forces of the world. Its learning has been
 the learning of the world; its art, the
 art of the world; its genius, the genius of
 the world; its greatness, glory, grandeur and majesty
 have been almost, though not absolutely, all that,
 in these respects, the world has had to boast
 of." I suppose that these assertions were forced on him
 by the glaring facts of history. For in the first place it
 is evident from the ecclesiastical records, that the
 Church has ever held dear to her science and erudition;
 that while exacting prudence and virtue in her Pontiffs,
 she has always endeavored to see that those indis-
 pensable qualities were accompanied with the bright
 ornament of learning; and the impartial reader of
 history will not hesitate to acknowledge that the world
 has yet to show in any community or branch of society
 a galaxy of men more distinguished in learning and
 virtue than the Popes. What the ravages of times and
 wholesale devastation by the floods of barbarians have
 left us, clearly proves that the early Pontiffs, Sts. Cle-
 ment, Cornelius, Julius and Damasus, were adorned
 with learning. The Council of Chalcedon calls the last

named Pope "the ornament and the glory of Rome," and Theodoret and St. Jerom praise him as a learned and elegant writer, which we can easily infer him to be from the relics of his poems composed in honor of the Martyrs. I may here mention that in his wisdom he chose for his secretary one of the most brilliant luminaries of the Christian world—St. Jerom—whom he kept busily engaged in the translation of the Holy Scriptures. Soon after him shone in the Chair of Peter the great lights of St. Leo and St. Gregory the Great, whose writings, never surpassed, have been admired by all wise men for some fourteen hundred years. A biographer of St. Gregory, by no means partial to the Church, states of him that "he was surrounded by the most erudite clergymen, and that wisdom seemed at that time to have built for herself a temple at Rome." (Joan. dias. vit., l. 11, n. 13.) Speaking of his successor, Silvester II., Hallam acknowledges that he "shone in very different provinces of learning, and was, beyond question, the most accomplished man" of his age. (Liter. of Eur., ch. 1, n. 78.) Alexander III., Innocent III., Benedicts VIII., XI. and XII., are known to the historian as brilliant scholars; while all acquainted with the extensive, erudite and elegant writings of Benedict XIV. will readily admit that he is a lost to himself in the literary world, a prodigy of learning and an indefatigable teaching doctor, and I doubt whether the enlightened world of to-day has many men (if any) to compare in quickness of perception, depth of judgment, scriptural erudition, propriety of application and choice elegance of address in various languages with our venerated, over-octogenarian Pontiff—the doctyinar Pius IX.

But not only the Pope's, but also their Sacred College are distinguished for literary merit. It is a well-known fact, that besides virtue—one of the best recommendations for the Cardinal's hat—is superior erudition. I remember that some years ago, when on the occasion of some serious disturbances in Italy, some nervous Americans expressed a fear that the Pope and the Cardinals might come to reside in the United States, Mr. Gaylord, a liberal minded and learned Universalist preacher, in a public address to the people of Memphis, candidly and eloquently declared that he would be proud and happy to welcome the Pope and his Sacred

College to the Valley of the Mississippi; for, then, he said, we would have in our midst men of cultivated minds and true sterling learning. It is also noteworthy that it is due to the diligence of the Popes and the zeal of the high ecclesiastical officials for the diffusion of knowledge, that the largest and best public libraries have been formed. The Vatican library, for instance, the fruit of the successive efforts of the Popes, contains 3,686 Greek, 18,108 Latin, 726 Hebrew, 787 Arabic, 65 Persian, 61 Turkish, 459 Syrian, 71 Ethiopian, 18 Sclavonic, 22 Indian, 10 Chinese, 80 Coptic, 13 Armenian, and 2 Georgian manuscripts—amounting in all to 24,111, the finest collection in the world, which, with 25,000 duplicates and 100,000 printed volumes, make a total of 149,491 volumes. (Jer. Donovan, "Rome; Antique and Modern," vol. 2.)

Neither was the diligence of the Church confined to the formation of libraries. From her earliest existence she also endeavored to provide schools for the education of youth; among them were renowned those of Alexandria, Edessa and Imola. That of Alexandria dated from the time of St. Mark, was ably conducted by a holy Prior called Pantenus, who among other distinguished pupils had the renowned Clement of Alexandria, who succeeded him in the direction of that celebrated public school, and who in his turn was succeeded in the same office by the distinguished Origen. (Amst. Hist., L. 4, n. 67.) Equally celebrated were the Catholic schools of Carthage, Rome, and many other cities, where Bishops established educational institutes, not only for preparing young levites for the sacred ministry, but also for the general education of youth. From the fifth to the eighth century, Catholic Ireland stood pre-eminent in the work of education; for while the tide of barbarism was inundating and extinguishing with the Christian schools whatever of civilization lay in its path, Ireland not only established innumerable schools at home, but it also conducted educational establishments in England, France, Germany, and Italy itself. "It has been said," writes the elegant Count de Montalembert (B. II, ch. 8), "and cannot be sufficiently repeated, that Ireland was then regarded by all Christian Europe as the principal center of knowledge and piety. A vast and continual development of literary and religious effect is there apparent, superior to anything that could be seen in any other country in Europe." About the same time, numerous schools were also conducted in Spain, under the celebrated Spanish doctors, St. Ildefonso, St. Isidore and St. Brando, to whom, no doubt, are due, among other decrees enacted by the Councils of Toledo, the wise provisions made by the Bishops of Spain for the better education of youth.

While such ecclesiastical measures were executed in Spain, the great Pontiff St. Gregory sent to England a

noble band of missionaries, the good children of St. Benedict, no less than the true patrons of letters, headed by the great English apostle St. Augustin. The holy Benedictines lost no time in opening public schools in Dunwich, Canterbury and Oxford, and the numerous monasteries erected by them throughout the land were so many educational establishments not only for the sacred ministry, but also for the general education of all. "Schools were opened," says Dr. Lingard, "in the monastic as well as in clerical communities. From the more necessary branches of religious learning, the students wandered with pleasure to the works of the poets and philosophers of Greece and Rome. For this advantage our ancestors were principally indebted to the talents and industry of Theodore, Archbishop of Canterbury, and of Adrian, Abbot of St. Peter's, in the same city. Both perfect masters of every science which was known at this period dedicated their leisure hours to the instruction of youth. Their lessons were eagerly frequented by pupils from every Anglo Saxon kingdom, and masters formed under their inspection were dispersed among the principal monasteries. Their exhortation and example excited an ardor for improvement, which was not confined to the cloister, but extended its influence to the castles of the nobility, and the courts of the kings. The children of the Thanes educated in the neighboring monasteries, imbibed an early respect, if not a passion, for literature, and several of the princes condescended to study those sciences on which their barbarous, but victorious fathers, had trampled with contempt. Even the women caught the general enthusiasm, and semineries of learning were established in their convents." (Antiq., ch. 10.) So, according to the illustrious English historian, the old monks may yet have some claims on our learning. In fact when literature was threatened annihilation by the deluge of the northern barbarians, it was the strenuous diligence of the church, the monasteries and the ecclesiastical measures that saved it from extermination, and gradually revived it with splendour. The great Liebnitz himself informs us, that the famous monastery of Corbeia "though its monks excelling not less in learning than in piety, spread the light of the faith throughout the entire north" of Europe; adding, that if the monks had been prevented from the special cultivation of literature, "we would have no erudition at the present day. For it is manifest, says he, that both books and letters have been preserved by the aid of the monasteries (Tom. 5, opp. ep. 14). "Without the clergy (adds another German writer), and chiefly without the monks, we would not have now the works of the Fathers nor of the classics." (Ellendorf De Nierar. Tom. 1., c. 4.) I should also beg to quote the candid avowal of Hallam, who in his introduction to literature states as follows: "The praise of having

originally established schools belongs to some Bishops and Abbots of the sixth century. They came in place of the Imperial schools overthrown by the barbarians. In the downfall of that temporal dominion, a spiritual aristocracy was providentially raised up to save from extinction the remains of learning and of religion itself. Some of these schools seem to have been preserved in the south of Italy, though merely, perhaps, for elementary instruction. The cathedral and conventual schools, created or restored by Charlemagne, became the means of preserving that small portion of learning which continued to exist. They flourished most, having had time to produce their fruits, under his successors, Louis the Debonair, Lothaire and Charles the Bald."

Hallam tells the truth, for the salvation of literature and the successful encouragement of letters, as I observed, were mainly due to the assiduous diligence of the Church and its ecclesiastical provisions. To counteract the evil of ignorance caused by the wars, Pope Eugene II. enacted several decrees in a Roman Council, by which study was vigorously enforced. Schools were also to be opened not only in Cathedral but also in parish Churches, and wheresoever else they might be deemed necessary. In a similar manner St. Gregory VII. in another Roman Synod charged bishops to see that schools be opened in the churches subject to their jurisdiction. Alexander III., through the third General Council of Lateran, ordered that the poor should be instructed, and that for that purpose a teacher should be employed in each Cathedral church to instruct them gratuitously, and that the same should be done in monasteries and other churches. The same injunctions were confirmed by the fourth Lateran Council under Innocent III. And here I beg to intrude my opinion, that most probably it is to such Church provisions that the literary world is indebted for the unsurpassed works of the illustrious Balmes, one of the most profound and elegant writers of our age, the fruits of whose genius might have never appeared had it not been for the easy and abundant facilities afforded him by the public schools and gratuitous college of his native place, maintained for centuries by the revenues of the clergy of the cathedral in conformity with such ecclesiastical provisions. But not only literary men were the fruit of such Church measures, but also numerous colleges and universities. I wish I could dwell on the educational institutes established by the Irish in Lismore in the south of Ireland, in Ludislarne in England, Babbio in Italy, Verdun in France, and in Watzburg, Ratisbon, Reims, Cologne and Vienna in Germany. I should like to tell of the many colleges flourishing under the once unmolested influence of the clergy in Spain, with its renowned Universities of Salamanca, Valladolid and Alcalá; also of the English

Universities of Oxford and Cambridge, the first of which, in the twelfth century, counted thirty thousand students. (Anthony Wood, *Athenae Oxoniens.*) Also of the University of Paris, where Albertus Magnus, the great teacher of St. Thomas of Aquin, not able to find in the metropolis a room large enough to accommodate his pupils, had to teach in a public square, which to this day is called "La place d'Albert le Grand." I should speak of the Universities of Rome, Bologna, Naples, Pavia, Perugia and Padua, the last of which was the Alma Mater of Christopher Columbus; but I must say a few words on another subject, not exactly different from the above, but rather a heavenly development of the same principle, and that is the creation by the Church of institutes or societies heroically consecrated through life to gratuitous education.

Here I have no hesitation to express my opinion on the debts, which some public writers (though to get richness no doubt) neglect to pay those heaven-born congregations of men and women, who bidding adieu to all the enjoyments of the world, enlist under the banner of true charity to teach for the period of their life's duration. Not all understand that. But the noble American, Protestant matron, Mother Seton, understood it, when seeing in Italy with her impartial eyes the immense good done to society by the charitable teaching of the Sisters of Charity, she thought she could do nothing better for her native land, than to recruit an army outnumbering that of the United States, extending forth their angelic ministrations and their teaching from the Canadas to New Orleans, from Maryland to the far west. The same spirit animated the sisters of the Holy Cross, when leaving the comforts of home they marched to the deserts of Utah to prospect after no other gold than the rough youthful minds, and to polish them and embellish them with rich education. That was the guiding star which led to our shores the Sisters of the Presentation and the Sisters of Mercy, whose only aim is to do good to society, and whose hearts' aspirations are centered (after God) in befriending our country, by educating our promising and fast growing youth. The same might be said, if time permitted, of the Dominican Sisters, Sisters of Notre Dame, Sisters of the Holy Names, Sisters of the Sacred Heart, Ursuline Nuns and countless others, whose whole ambition is to vow their lives forever to the noble cause of education, on no other salary than that which charity has in reserve. What is the secret of the truly wonderful plan? Who discovered the magic invention of consolidating in one perpetual and well disciplined active body the numberless naturally weak females, from all ranks of society in every age and land? It is the venerable old man, sitting or kneeling under the cupola of St. Peter's, it is the generous, true charity of the venerable, old-divine

Church.

The same charitable motives which actuated the founders of those beneficent female institutes fired up, also, the soul of the Spanish soldier of Loyola, and led him to conceive and execute the heavenly design of establishing a body of innumerable teachers, pledging their lives to educate young men in any part of the world—wherever they might be sent. Alluding to their labors in this regard, Lord Babington Maunly, not a Jesuit, acknowledges that “the liberal education of youth was conducted by them with conspicuous ability, and that in the art of managing and forming the tender mind, they had no equals.” (Hist. of Eng., vol. 2, ch. 4.) It was the same holy aim that inspired St. Joseph of Calasanz, the founder of the Pious Schools, within the walls of which our glorious Pontiff, Pius IX., received his early training. Although the Calasanzian was a learner priest, theologian to Cardinal Marcantonio Colonna, and had a brilliant prospect before him in the capital of the Catholic world; yet he chose to sacrifice all to the welfare of poor children; his heart’s whole aspirations were to create an order of priests devoted by solemn vow through life to the gratuitous education of youth, and in 1597 he opened in Rome his first public school. He was soon joined by other priests, with whose assistance he established many other such public schools, not only gratuitous, but furnishing also the children with books, stationary and whatever else they might need. The pious founder delighted in nothing more than in teaching the boys, which he did to the end of his advanced age of ninety-two, and he left to society an Order of priests who up to the present have done much good to the people by their numerous free schools, established in many cities in Italy, Austria, Moravia, Poland, Hungary and Spain.

And the last, though not the least, that I should mention are the devoted band of excellent teachers, who just give us the occasion of the present celebration, our dear Christian Brothers. Their Order also owes its birth to the heroic charity of one of the children of the Church, the blessed John Baptist De la Salle, whose Christian virtues and holy zeal for the noble cause of good education have led the sovereign Pontiff, after the most rigid examination, to place him on our altars as a model of Christian perfection, worthy the high honors of beatification. This saintly founder of the Brothers of the Christian Schools was already a distinguished alumnus as canon of the Metropolitan

Cathedral of Rheims, when about 200 years since he conceived the Christian design of devoting his heart and soul, his time and energies to the training of youth. Like the Savior of mankind, who, being rich, became poor for our sake, and descended from on high to this lowly world, and taught us to become humble like little children if we wish to enter into the kingdom of heaven, De la Salle sold all his property and gave its proceeds to the poor; he renounced his high benefice to the Cathedral of Rheims, and made himself little among the little ones to gain them on to learning and to virtue. He associated with himself several devoted teachers with whom he conducted several numerous schools at Rheims, Rouen, Guise, Paris, Montpelier and Rome. At the beginning, like all great men, he met with difficulties, which only served to test the genuineness and solidity of his soul's devotion to the noble cause. He always placed his confidence in God, who did not desert him, but showed with singular signs how dear were to Him he and his undertaking. Among others it is stated in his life, that one of his teachers, the Principal of their house at Guise, fell dangerously ill, and was given up by the physicians; the good brother, having received the last sacraments, had only one ardent wish, that of seeing his dear father before his death. De la Salle, in his charity, undertook purposely his journey to Guise to see and console him, and as soon as the dying brother saw him he recovered his health. But one of the most conspicuous signs of heaven's approval of his society was the vast number of young men joining his noble standard, sacrificing all and receiving nothing in return but the chance of teaching children through life; such he imbued with a christian spirit, forming their hearts with constant kind exhortations, lessons of charity and self-sacrifice, and, above all, with assiduous meditation and humble prayer, with which they were to sustain themselves in their heroic lives. And even now, though dead over 157 years ago, he continues his holy lessons to his children through the golden rules, which he bequeathed to them, and also through his last will and testament which he left them as his legacy, and which consisted in enjoining on them with his dying lips a holy union among themselves, a sincere love for their rules, a true and humble submission to their superiors, especially to the Vicar of Christ, a love of prayer, a tender devotion to the Blessed Virgin and to St. Joseph, the patron of the society and perseverance in their heavenly work of instructing the youth. Such good tree could not but bear good fruit, and so the institute soon spread its useful branches throughout the length and breadth of France, throughout Ireland and Germany, through the Canadas and the United States. The Popes themselves have smiled on their usefut labors, and have sought

them for the benefit of the children of Rome. The Dominican Pope, Benedict XIII approved their Order, Pius VI. built for them an institute near San Salvatore in Lauro, besides others they already had in other parts of the city, Leo XII. opened for them another school near our Lady of the Trinita de Monti, and the present sovereign Pontiff lately spent \$50,000 for another institute conducted by them in another part of the holy city.

I am happy, therefore, to congratulate you on your having also imitated the Holy Father, by enabling your zealous pastor to do, what Pius IX. has done, in erecting the present College, which we have just dedicated; and which I hope you will continue to encourage by sending your children to its halls, where, besides the best literary attainments, the lessons of morality and virtue, sadly needed in our days, shall be also imparted. And thus a new practical proof may be given in our midst in confirmation of my proposition, that the Church, far from being unfriendly to schools and education, has ever encouraged the same by her example in promoting the learned, by her exhortations and vigorous decrees, by erecting and sustaining countless schools, colleges and universities, and singularly, by her inimitable secret of creating religious Orders, gratuitously, earnestly and ardently devoted to education; and that thus by furnishing mental light to society she contributes to the perfection of the same.

Again congratulating you on the happy event of the day, I pray that God may ever preserve this College a pure fountain of knowledge and virtue—a true, lasting blessing to Sacramento.

He was followed by Governor Linn, who was

The speaker then made a sketch of the long list of illustrious names which has graced the annals of the Church—men who had imbibed knowledge within her borders and at her fountains. From the standpoint of the State, education is one of the most essential elements to national greatness. The speaker here reviewed briefly the educational history of governments. In the family, he said, education is the best fortune—better than lands or gold. To society at large, education is essential because it makes men better citizens, gives impulse to commerce, stimulates trade, and advances all true prosperity. He trusted that in the years to come the people of Sacramento will have increasing reason to be gratified that they have builded such an institution as that just dedicated.

At the conclusion of the speaking the people dispersed, while the clergy and some forty guests repaired to the dining room, where two tables were spread with a fine collation, which was immediately served. When hunger had been appeased toasts were in order. Rev. P. Scanlan presiding, he proposing first the health of the Archbishop, which was drunk standing, and to which that gentleman responded in a very happily, pointed speech, concluding by giving the health of Governor Irwin, who responded. Toasts were then given for and responded to by Father Justin, President of St. Mary's College, San Francisco, Rev. P. Scanlan, Christopher Green, Mayor of Sacramento, William Kirk, architect, and Alexander Hill, builder, Dr. Montgomery, for the Sacramento Board of Education, a representative of the Press, for the Press of Sacramento, President Canan of the new college, Hon. James A. Duffy, Samuel Poorman, General Walsh, A. Coolot, B. J. Green, J. W. Armstrong, Very Rev. Father Croke, of the Boys' Orphan Asylum, San Rafael, Judge M. S. Harau, of Sacramento, J. F. White, John Rooney, and Messrs. Dray and Callum. One of the pleasiest speeches was by Dr. G. J. Paelan, of Sacramento, who has just returned from several years residence in Europe, and gave narratives of deep interest with regard to the work of the Christian Brothers in Europe. The party broke up at 9:15 p. m. During the evening the speeches were of a very practical and interesting character. Very many of them bore testimony to the labors of the pastor of St. Rose Church, in the matter of founding the college; others were directed to the educational repute of the Christian Brothers; others to the position of Governor Irwin as Senator and Governor on the question of appropriations for orphans; others to the question of education, secular and religious combined, and that there is plenty of field for both public and church schools. The gentlemen who have been most intimately connected with the building of the College, bore testimony to the fact that all classes of religionists,

PROFESSORS OF ALL DENOMINATIONS, CALIFORNIA, CITIZENS OF Sacramento, conforming to no Church—all had contributed to the erection of the building with a liberality unparalleled, and that the question of its being a Catholic school had never once been broached—all taking pride in aiding in establishing here such an institution.

The doors and windows were yesterday were the

The clergy and visitors present yesterday were the Most Rev. Joseph S. Aernan, San Francisco; Very Rev. Father Croke, V. G., San Rafael; Rev. Thomas Coyle, St. Mary's College; Rev. Father O'Connor, Stockton; Rev. Father Cullihan, Benicia; Rev. P. Scanlan, Sacramento; Rev. Father Statter, Sacramento; President Brother Justin, St. Mary's College; Bro. Humphrey, St. Mary's College. The faculty of the new college, all of whom are now here, are:

Brother Ciman, President; Brother Alexander, first assistant; Brother Lamand, second assistant; Brother William, third assistant; Brother Winslaus, fourth assistant; Brother Finton, fifth assistant; Brother Aloysius, sixth assistant.

The studies, as announced yesterday, are: Higher Department—History, ancient and modern; logic, metaphysics, Latin, Greek, French, German, Spanish, English composition, essay writing, evidences of Catholicity, plane, solid and spherical geometry; plane and spherical trigonometry, surveying, navigation, astronomy, applied mechanics, drawing, higher algebra, analytical geometry, natural philosophy, chemistry, geology, elocution, rhetoric and English literature.

In the Commercial Department—Commercial arithmetic, book-keeping (practice and theory), practical mathematics, French, German and Spanish telegraphy, elocution, evidences of catholicity, and two or three other studies.

Intermediate Department: Studies, reading and...

Intermediate Department—Studies, reading and orthography, English grammar, geography, United States history, penmanship, arithmetic, elementary algebra, modern languages, Christian doctrine.

Preparatory Department—Studies, reading and spelling, geography, arithmetic, mental and practical, penmanship, Christian doctrine.

The school year is ten months, divided into four quarters of two and a half months each. The school opens this morning at 9 o'clock. The school hours are to be from 9 A. M. to 3 P. M., with a nooning of one hour.