NEWS OF THE MONTH.

WITH sincerest gratitude we acknowledge the gift of a solid gold chalice to the Dahlgren Memorial Chapel, by Mrs. Mary L. Horne, of Atlanta, Ga. The exquisite purity of the donor is evidenced by the fact that the gift is made on condition that the chalice be used daily, if possible, and several times each day when the opportunity is presented. There is hardly any church in the land where more masses are said at one altar each day than the students' chapel at Georgetown, hence the conditions mentioned can be readily fulfilled.

GEORGETOWN COMMENCEMENT.

THEIR LAST FAREWELLS TO ALMA MATER SAID.

RADE GODSPEED BY THE CARDINAL.

GEORGETOWN UNIVERSITY'S SEVENTY-SEVENTH COMMENCEMENT AN EPOCH IN ITS HISTORY—VICE-PRESIDENT STEVENSON, CARDINAL GIBBONS, AND MEN HIGH IN THE NATION'S COUNCILS PARTICIPATE IN THE IMPRESSIVE CEREMONIES—MEDALS AWARDED AND DIPLOMAS CONFERRED.

ONE does not need to have been a student of historic old Georgetown University to be infected with the enthusiasm that her loving sons display upon the occasion of commencement day. The enthusiasm is contagious. The sight of so much loyalty and love, bestowed not alone by college boys, but by gray haired alumni, who after many years of hard-won experience in the battles of life return to rest for a brief space at the feet of their Alma Mater, is most convincing proof that such a mother is well worthy of all the homage that is so freely paid. The broad halls of recent construction and the narrow corridors of the old building that has withstood the elements for more than a hundred years alike breathe a spirit of education that is impressive.

Georgetown College was founded by the Jesuit Fathers 166 years ago, but its charter, which is now preserved in a beautiful bejeweled silver casket in the Riggs Library, was not granted by the United States until 1815, so that the exercises of the day were known as the seventy-seventh annual commencement. Fifteen young men received the degree of bachelor of arts; five bachelors were further honored by being made masters, and three honorary degrees were conferred. The timely character of the orations lent much of interest to their delivery. An excellent band, under the leadership of the professor of music of the University, added to the entertainment by such selections as the overture from "William Tell," popular airs from "Carmen," "Mendelssohn's 'Songs without Words,'" "The Mill in the Forest," a cornet solo by Mr. C. Schneider, and Sousa's "Liberty Bell" march.

The commencement exercises were held in Gaston Alumni Hall, with dignified and touching music, hanging in graceful festoons from the wall at the back of the stage and from the front of the semi-circular balcony. Hundreds were present, among them a large number of invited guests, men prominent in church and state, in philosophy, astronomy, the law, and in medical arts; some of whom were former students within and graduates from these college walls. These, in so far as the great number could be accommodated, were given seats upon the platform. Others were provided with seats near the stage.

Among the invited guests were:

A student walks all night upon the shore,
Watching the moonbeams and the waves at play.
Hearing large music in the deep sea roar,—
Happy in silence, takes no thought of day.

THE STONE THAT THE BUILDERS REJECTED—GOD THE FOUNDATION OF THE MORAL AND SOCIAL ORDER.

The student, bent on analyzing the forces that are at work in the development of the human race, naturally inquires into the ultimate causes and general laws by which they are controlled. The average citizen of the land who busies himself with his own affairs and acknowledges and respects the rights of others, has nothing in common with those hybrid productions of the nineteenth century—Communism, Socialism and Anarchy; theories—for they are not systems—which embody the strange theories that in recent times have come into being, have thrived and prospered. And yet it is not so strange when men suffer themselves to go astray in regard to their nature, their knowledge and respects the rights of others, has nothing in common with a certain proud creature mentioned in the Scripture, who shot his envious glances on the magnificence of the throne above himself, and of all that is true. But unfortunately all men are not of this mould; unfortunately all men are not guided by reason, and the pages of modern history contain no sadder record than that which embodies the strange theories that in recent times have come into being, have thriven and prospered. And yet it is not so strange when men suffer themselves to go astray in regard to their nature, their

V.
A little band of sailors on the beach
We stand with clasped hands, and tearfully
Bid "God Speed," and "Farewell." Then, sadly each
Chooses his lonely path across the sea.

VI.
Some shall fare happily, with favoring wind
To speed them; some, their hardships o'er,
A length safe harborage and shelter find,
With rest from travel on a far-off shore.

VII.
Others, alas! less fortunate, shall seek
Surecase from sorrow at the sea's deep heart;
For them in sympathy our prayers shall speak,
However far our ways shall lie apart.

VIII.
Ah! well we know the pathos of farewells,
Who mourned, a few months since, a comrade lost;
His peaceful bark no' er felt life's stormy swell,
Nor yet by waves and winds was rudely tossed!

IX.
Meet is it then that we who launch to-day
Our fortunes on life's ocean, should look back
With eyes of sadness where his vessel lay
Empty and sad, and draped with dreary black!

X.
Meet too that we should turn our eyes once more
Where stands upon the hill our beacon-light;
Cast one more glance on the familiar shore,
Ere tides and tempest hide it from our sight.

XI.
Yet can it never quite extinguished be,
This light that led the footsteps of our youth,
But shining clearer through adversity,
Guides us as ever in the path of truth.

XII.
And now is come our time of voyaging,
A time of tears and wrenchings of the heart.
So we set forth upon our journeying;
And looking backward, sadly we depart.

Robert J. Collier, '94.

BACHELOR'S ORATION.
origin and their destiny, that there should be many errors respecting the proper line of conduct, and that, in consequence, the use of reason and self-control order should be misunderstood. Sentimentalism, Positivism, and Utilitarianism are some of the leading philosophical heresies of our day touching the rule of right and wrong, and it is no wonder that these unreasonable builders, after rejecting the very law on which alone there was any hope of their erecting a permanent and lasting dwelling—'tis no wonder, I repeat, that these builders should find themselves involved in strange inconsistencies. The so-called Atheist, for example, admits a moral obligation, at least in words, and illogically doubts the existence of the only superior capable of imposing it.

'Tis a fundamental principle of Christian ethics that there is an intrinsic distinction between the nature of good and evil; and the law-giver who overlooks or calls this principle in question, is like unto a man whostrivesto build a stately edifice on shifting sands. This principle is not a mere postulate of our nature, since reason constrains us to admit it. For there is certainly a natural distinction between a good and a bad act, if there are some acts which of their very nature lead us straight to our last end and others which withdraw us from the same. Now, this is the voice of reason. Therefore, there is a natural distinction between a good and a bad act. We have evidence of the truth of our statement, that certain acts, independently of any prohibition, divine or human, independently of any law or custom, lead us away from our true end, in the constant and universal testimony of man. Again, the voice of conscience, naturally and spontaneously, as soon as a child begins to reason, approves of certain acts, while it places its unqualified disapproval on others. So history tells us that Adam and his successors, although given up to vices at which the human mind shudders and revolts, still retained the names of good and bad for certain human acts.

Thus man, prostrate before idols of wood and stone, never approved of blasphemy, theft and calumny, and always praised religion, justice and filial piety. There is in regard to such actions no more difference of judgment among men of to-day—I mean among men who act logically and are consistent with themselves—than there is in regard to our commonest judgments. Thus, in mathematics, as in modern writings, truths are as necessary as the great truths of mathematics. They neither proceed from the arbitrary will of God nor from human laws, nor from sympathy or antipathy, nor from pleasure, nor from utility in any way, but from the essence of things which alone are necessary and unchangeable.

I have no hesitation in affirming that Utilitarianism and Hedonism, as criterions of right and wrong, are selfish, vague and arbitrary. If all our actions were indifferent in themselves, as the Stoics taught, it would be impossible to understand why we should be constrained to seek for one action rather than for another, and the moral law itself would be a mere figment of the mind, void of all obligation. In brief, obligation implies duty, and natural law is the source of all duty, that sparkling fountain from which our civil laws borrow all their binding force. And although De Savigny and others tell us that there is no such thing as a moral law, there must be a Being from whom it comes; the Being who guides and rules the destinies of man; the Being who is the source and principle of this law, the very basis and foundation of the social as well as the moral order. From this it follows as a logical sequence that the so-called 'New Morality,' the morality which defies reason and proclaims virtue to be its own reward; the morality which sets God aside, the morality which refuses to acknowledge any religion, the morality which bows down before the Unknown and the Unknowable, is no moral principle at all. For there is no such thing as a moral law, and emancipated morality is immorality, a mere abstraction of the human mind. The man who refuses to take account of his noblest and highest duties destroys, root and branch, the very principle of all right and wrong. True morality cannot consist in mere fraternity, nor in any form of love based on vanity, cupidity, and self-interest. I laud and praise as much as any man the noble philanthropist, who bequeaths his wealth to further the physical and intellectual development of the human race. But man must rise higher than that; he must rise to a heaven-sent principle which vests the ruler with authority to guide the ship of state. And only when man recognizes and holds in esteem this heavenly principle, can we expect social order to be permanent.

As is the individual so also will be the state. And as there are two selves in every man—ever striving for the mastery—the Spirit and the Flesh, so there are two classes in the social fabric. The one is characterized by self-denial, thrift and industry; the other by a lavish love of self, selfishness and indolence. Now, in proportion as the better element prevails, in the same proportion will be the progress of the state towards true perfection. But the better element in society will only prevail on condition, as Plato says, that the individual man has a will such as is directed to the end of perfection; and his nature shall be strongest, and though it is true that a virtuous line of conduct is in the long run the best policy, yet experience and the still voice of conscience affirm that if man were not convinced that the hand of the law-giver was never shortened and that his eye was never dimmed, he would make order, chaos, and of harmony, discord.

'Tis a sad but nevertheless true avowal that only the conviction that God has set aside a punishment for those who violate His law and a reward for those who maintain it intact can keep man on all occasions in the line of duty.

When we look at the excesses of other countries, countries that have cast aside the stone on which alone they could have erected a substantial edifice, we have reason to fear that clouds that have never for so long a time as our glorious country of ours have taken up that stone and made of it the corner-stone of their building.

The so-called modern School of Ethics is a false school. For despite the contrary assumptions of its teachers, man is, in the graphic phrase of Appius Claudius, 'Fuber fortunae suae,' the shaper of his own fortunes; and not what his limited germinal capacity and subsequent environments make him. God forbid that we should hold drunkenness, murder and theft as can overthrow or annul it, and neither a senate nor a whole people can relieve us from its injunctions.'
more exigencies of human nature, and not the offspring of defective reason.

There is a sense in which the rule of the Stoic, "Nature conveniunt vivere," to live according to nature, is true; not indeed as a recent ethical writer says, according to a part of nature, but that the base and lower, but according to the whole individual. Progress made on these lines is alone true progress, and wrong have their proper recognition, and men are fair and lower, but according to the whole individual. "For 'twill be built on God."

The labor problem still remains, in the words of Mr. Craw ford, "the chaotic question—formulated in fifty ways a chaotic upheaval of society."

Our workingmen are indeed in wretched plight. They are, to a great extent, ill organized, uninfluenced by religion and led by false teachers. They are the victims of competition, trusts, and monopolies. There is a clash between two activities—that of government as a democracy, that of society as a feudal system. Labor is organizing to secure more loaves and fishes, and is met by combined capital, that has a keen sense of self-preservation, and refuses to recognize, if not the existence, at least the justice of the workingman's demands. Society presents the anomaly of two hostile armies that have pitched their tents and are sleeping on their arms. From time to time a scattered skirmish shows the bitterness of feeling. In the face of fact how can we say that all this means evolution not revolution?

Now, if it means revolution it will not do to ignore it; nor to lay the flattering unction to our souls, that present forms of civilization are too contracted for growing human nature," and such conditions are inevitable. While this state of things lasts the social structure is insecure.

The human blocks will not lie as still as the dull foundation stones.

They feel their power, and struggle to help themselves while wise men tremble.
function and purpose of the State, thereby harassing and disturbing individuals and families, and giving rise to endless envy and quarrels, how can society regard socialism otherwise than pernicious confusion, doubly confused!

The cure would be worse than the disease. The ideal equality which socialism so speciously offers would only prove a dead level of general misery.

On the other hand, the remedy which we would offer for the present condition of labor is a simple one; it is a remedy that a same man, a patriot, a Christian can offer, and it is the only remedy that wise men, patriotic men, men of science, men of worth. No matter how the dissenting few or many may blind themselves to the fact, Christ is and must continue to be the light of the world. If society, in its folly, rejects Him, it must take Him up again when it returns to its senses. "The stone rejected by the builders must be made the head of the corner."

Christianity, as we are well reminded by Leo XIII, gave modern society its constitution. If that constitution has become distempered, Christianity alone can restore it to primal health and soundness. We do not hesitate to say that the function of Christianity is always so clearly, so firmly, and fearlessly voiced by His Church—as the true remedy for the labor trouble.

Christianity, for a moment the remedy we offer. It is not a questionable remedy, for who can gainsay its beneficence? It is so short, that he who runs may read, and reading may remember. It is so plain that it comes within the grasp of ignorant and educated alike. The precept is so comprehensive, that it touches human life at every point, while it has a special reference to social life, and that phase of social life that concerns the employment of our fellow men will be established on a true and solid basis, and we shall have no need of the remedy suggested by the socialists.

Consider for a moment the remedy we offer. It is consistent with religion, morality, justice, and natural law, and as it is. It has no hint at revolution; the working out of it will merely raise us imperceptibly to a higher plane of humanity by checking strife, reconciling present antagonistic classes, and bringing all to a spirit of harmony and concord.

We believe it offers the only practical solution of the labor problem, and we confidently commend it to our law-makers, to the employers of labor, to the wealthy, and to the workingman whose cause we plead and to the workingman. It leaves society where it is, better the condition of the workingman. It will teach him to stand consistently by his contracts; it will stay his hand from doing violence to the person of his employer or fellow workman; it will make capital sacred in his eyes; will teach him to champion his cause firmly, but without threat or violence; will make the love that he has for himself his rule of conduct towards his employer; he will beware of false prophets; will question their principles and their promises; he will shun strike and riot and bloodshed because it is not doing to others as he himself likes to be done by others.

Finally, the adoption of Christ's great maxim would work a change in the thought and the life of the wealthy.

They will take a higher view of life in the face of the golden rule; they will reject a system of political economy which is divorced from ethics, and whose ethical precept is so comprehensive, that it touches human life within the grasp of ignorant and educated alike. The precept is so short, that he who runs may read, and reading may remember. It is so plain that it comes within the grasp of ignorant and educated alike. The precept is so comprehensive, that it touches human life at every point, while it has a special reference to social life, and that phase of social life that concerns the employment of our fellow men will be established on a true and solid basis, and we shall have no need of the remedy suggested by the socialists.

While public teachers are holding up as ideals force and molecules and bioplasm, our men of wealth are too apt, in the wild scramble for material prosperity, to glorify the laboratory and the mint. Theirs are turned by the whirl of the dynamo and the noise of the Ferris wheel. This stands for progress and is their pride. It is true that since life has a physical basis material prosperity is good and necessary, but it is not the end of existence. The test of civilization is not making money, but what progress is worth the name if, in the marvellous of the machine, we forget the man? Man, I tell you, is something more than a mere factor in the frenzied struggle of production and consumption. Forgetting this, we have the Apollo, too, exclaiming, in the saying of Mazzini, "God is not in the heart of the century!" The man of wealth, the man of business must restore Him to His place. The stone rejected by the builders must be made the head of the corner.

Our remedy may prove somewhat irksome to the employer, nor does it promise the millennium to the workman, but, as sure as day follows night, it will meet the labor difficulty. The economists who reject Christ and His maxim, to use the words of Colonel Higginson, "grow up reading Edward Bellamy and listening to Henry George and wondering where it is all to end. They..." and the economists who reject Christ and His maxim, to use the words of Colonel Higginson, "grow up reading Edward Bellamy and listening to Henry George and wondering where it is all to end. They..." and the economists who reject Christ and His maxim, to use the words of Colonel Higginson, "grow up reading Edward Bellamy and listening to Henry George and wondering where it is all to end. They..."
people, masters and workmen, rich and poor, knowing their relative rights, fulfilling their mutual duties, each class moving in its destined course as harmoniously as the heavens and the earth.

As the Master's Oration ended Vice-President Stevenson entered the hall with Senator Walsh, and was conducted to the place reserved for him on the stage. Everyone in the audience rose as the Vice-President stepped to the side of Cardinal Gibbons and grasped his extended hand. The enthusiasm of the students in the gallery knew no bounds, and the Cardinal, yielding up his will, almost shook the solid walls. Both the Cardinal and the Vice-President smiled at the exuberance of youth, and looked pleased at the evident compliment.

The degrees were then conferred, Vice-President Stevenson handing to each doctor, master, and bachelor the parchment won by earnest study. The honorary degree of Master of Arts was conferred upon Rev. John B. McGrath, of Poughkeepsie, N. Y. The honorary degree of Doctor of Laws was conferred upon Tallmadge Stevenson, of the District of Columbia; members of the class of '94: Charles Francis Carusi, of the District of Columbia; Robert Joseph Collier, of New York; Edward Francis Dowd, of Massachusetts; Jean Felix P. des Garennes, of the District of Columbia; Paul Warrington Evans, of the District of Columbia; William Thomas Haydon, of Maryland; John David Lannon, of Virginia; Bernard Francis O'Leary, of the District of Columbia; Condé Montrose Nast, of Missouri; William Aloysius O'Donnell, of Pennsylvania; John Joseph O'Neill, of Connecticut; William Thomas Seger, of Pennsylvania; John Francis Smith, of Maryland, and Thomas J. Walsh, of Maryland.

The valedictorian of the class was John Francis Smith, of Frederick, Md. It is no easy task to say goodbye to classmate, teachers and friends, but the orator felt that he himself felt the sadness of the hour, and that in his heart, at least, there was a response to every word of gratitude, of friendship, and of love which he uttered. In a few words of fitting tribute he also referred to Louis F. Hogan, of Iowa, a member of the class, who died in September last.

VALEDICTORY.

Are a te pe!—

Hail to the world! Farewell to Alma Mater! How lightly we greet the one,—How sadly we leave the other!

Farewell—that word has broken hearts, and well may they who say it pause to think—perhaps it may be other than we hope, and perhaps they may fare ill.

My friends, if you would but fathom the depths of meaning that lie hidden beneath that magic word, I think that you would share the conflicting emotions now rife within our bosoms, and that a feeling of deepest sympathetic sorrow would cause your hearts to thrill in unison with ours.

When the mind is on the ascendant scale, and pressing forward to some great result, how little thought is given to the past; but when the pursuit is over and we look back with tender almost melancholy feelings on the days of "auld lang syne," it is but natural to dwell in fond detail on the objects we have left behind and to wish them with us still.

To day we go forth in all the pride and flush of youth, to see what is unseen and to hear what is unheard; perhaps—and with me the wish is farther to the thought—to drink still deeper of the spring of knowledge. But travel where or how we may, we shall ever carry, deep-rooted in our souls, the memory of the one who first taught our dimmed eyes to discern right from wrong, and trained our untried ears to hearken to the voice of reason and of faith.

Before us lies the vast unknown, whose shores we have but to try, to know. Behind us, a flood of golden memories. Is it strange, then, that we should pause in worshipful wonder, amid the eventful days that reflected with the sad? To you who are to follow in our footsteps, we offer the sincere assurance that if you will only do your part in honesty and good faith, you will never lack the heartfelt co-operation of your preceptors, whose constant self-sacrifice is a sufficient pledge of their devotion.

At present everything has for you the lively interest of novelty and freshness; attention is keen-edged by curiosity, and memory clings to the deep impressions it now receives with a tenacity unknown in after life.

Strive then to imbue yourselves with the sound principles of philosophy, moulding your lives to those practices of wisdom and virtue which are consequent upon such a consideration, that you may be enabled to look down upon the ignorance and error that surround you, not with haughtiness and contempt, but with the firm desire of righting the wrong and guiding the misled.

Classmates of '94, our parting day has come. For four long years we were together, sharing in each other's sorrows, joining in each other's joy, and throughout all that lapse of time our life was one of sweetest harmony unbroken by the slightest discord. But they say "The sweetest harps have their broken strings; The grandest accords their jar;"

and our sad experience has only strengthened this solemn truth.

Last autumn, on the eve of his birthday, nay, almost on the eve of his graduation, in all the glow and happiness of youth, one of our number, the idol of his class, yielded up his soul to his Maker, leaving to all a saddened memory, and to '94 a vacant chair.

His body is slumbering peacefully in a quiet little God's Acre in the Far West, yet, something tells me that he is with us, in spirit to-day, and that these loving bonds, so broken by death, are once more reunited, never to be loosed again.

With such chastening memories to dwell upon in after life, in parting we leave this promise: That when trials and temptations beset us, sweet recollections of our college shall be our place in life, and that the Cardinal, for whom he has been the guiding star of our youth, shall ever shed a glorious halo round our future course.

To-day, as each of us passes—perhaps for the last time—from the sight of our dear old Alma Mater, and turning, takes a farewell glance at all her sacred surroundings, this heartfelt prayer will be wafted from his lips—

"In memoriam mea, you shall ever be:—

In memoriam tua, keep a place for me."—

J. FRANCIS SMITH, A. B.

The award of prizes, medals, and premiums was made by His Eminence the Cardinal, before whom each student knelt and kissed the episcopal-ring upon the Cardinal's right hand, while the medal was pinned on the Cardinal's right hand, while the medal was pinned upon his breast, or the premium, which in every case consisted of a book or set of books, handsomely bound, was handed to him. The standard of merit is the attainable marks of all the months in the year, the two highest above 85 per cent. obtaining a medal and premium. So per cent. being the highest distinguished, and 75 per cent. honorable mention.

In the Postgraduate Class, W. J. O'Leary received the three Faculty prizes of $25 each, one in Philosophy one in French Literature, and one for the highest average in all the classes of the course, 92.8 Thomas F. Devine
took the Faculty prize in English Literature, with an average of 89.5. Mr. O’Leary being a close second. In History the Faculty prize was awarded to Anthony C. Reddy. Mr. Reddy had the second highest average in all the classes. Mr. John F. Hennon stood second in merit in Philosophy and History.

MEDALS AND PREMIUMS IN SENIOR CLASSES.


The Merrick Debating Medal, $100 in gold, founded by R. T. Merrick, esq., LL. D., was awarded to Robert J. Collier, for his argument upon the question, “Resolved, That a tax upon incomes would be conducive to the best interests of the country.”

The Dahlgren Medal for Calculus, founded by John V. Dahlgren, LL. M., A. M., was awarded to W. T. Sherman Doyle, a member of the oldest living graduate of Georgetown College.

The Horace Medal, founded in memory of Rev. John J. Murphy, S. J., by his personal friends, for the best metrical translation of the Odes of Horace, was awarded to Portus R. Burke, Jr., of Maryland. Next in merit, Charles F. Valentine, of Maine.

The Toner Scientific Medal, given by Joseph M. Toner, M. D., Ph. D., of Washington, D. C., for the best collection of specimens in some branch of natural science, was awarded to Walter S. Martin, of California. His subject was: “Leaves of the forest trees of the District of Columbia.”

The Morris Historical Medal, founded by Martin F. Morris, LL. D., of Washington, D. C., was also awarded to Walter S. Martin, the subject of his essay being: “The manifestations of anti-Catholic sentiment and the Catholic Relief Act in our own times.”

The Hoffmann Mathematical Medal, given by Charles W. Hoffman, LL. D., was awarded to Alvin J. Finke, of Ohio. Next in merit, John F. Wessel, of Tennessee.

The Philodemic Prize Essay Medal, given by the Philodemic Society, was not awarded.

The Philonomos Debating Medal, given by the Philonomosian Society, was awarded to Edward C. Eelman, of New York, for his argument on the subject: “Resolved, That the annexation of Hawaii would be just and expedient.”

The Haydon and Bernard F. McGrath Medal for Sight Reading, given by a gentleman of Boston, Mass., and the Gold Medal, given by P. F. Collier, of New York, for the best short story published during the year in the College Journal, were awarded to Edward J. Tobin, of California. Prizes for the most scholarly contributions to the College Journal during the year, given by Thomas P. Kernan, A. B., of New York, were awarded to Robert J. Collier and Walter S. Martin.

A prize for a successful oral examination on all of the sates and epistles of Horace, in addition to the regular work of the Poetry Class, was awarded to William D. Bradley, of New York. Prizes for special work on the Phormio of Terence were awarded to John Devine and William D. Bradley.

HONORS TO STUDENTS IN OTHER CLASSES.


No announcement was made on the programme that the Cardinal was to speak, and some of the audience had arisen when His Eminence, at the conclusion of the awards, rose and stepped to the front of the platform. Immediately the hall fell into the entire room. He quoted briefly from that famous letter which Plutarch, as his former pupil, the Emperor Trajan, and reminded the graduates that their teachers would watch their future careers with something of the same feelings that inspired Plutarch.

"Your venerable professors," continued the Cardinal, "will watch with pride the development of every mind reared in the sacred nursery where we are now assembled. The greatest blessing, after good parents, which God can bestow is good teachers. Plato gave thanks, first, that he was born in a country so civilized and refined as Greece; and second, that he had Socrates for a teacher. You young gentlemen may give thanks that you are born in a country so far advanced as the United States in the blessings of civil and religious liberty, where there is law without despotism, and liberty without license, and that you have had religious teachers whose wisdom surpasses that of Socrates so far as the light of the sun surpasses that of the moon.

"The greatest General of pagan antiquity," the Cardinal went on, "had for his teacher the greatest of all pagans philosophers. Aristotle was the preceptor of Alexander the Great. His father, Philip, and Alexander himself, were unsparing in their praises of him. Alexander said he loved his preceptor as his father. 'If I received life from the one,' he said, 'the other has taught me how to live well.' It is also recorded that he gave his teacher 800 talents, about $1,000,000 in our money. I am sure your teachers would not be offended if, when you become millionaires, you should place my hand upon my heart and say for my people that they are as truly devoted, as loyal to the flag and to the integrity and perpetuity of this glorious nation as the people of Massachusetts.

Mr. President, there are times when our hearts are filled with gratitude. My heart, as if one of them, saying that he could fully appreciate the gladness and sadness that filled their hearts. 'Partings,' he said, 'made up the experiences of life. All the history of man was but to meet, to look into the

The leonine head of Senator Walsh, of Georgia, was most prominent at the upper table, seated at the right of the Rector and only one seat removed from that of the Cardinal. The Cardinal graced the banquet for a considerable portion of the time with his presence, but he withdrew from the table after the conclusion of his address. He rose and was greeted at once with deafening shouts. He tried to plead the assurance of "no speaking" that had been made to him, but it was not listened to. At last he yielded. "Thirty-five years ago," he said, "I was a student in old Georgetown, and received the teachings of the Jesuit Fathers who are devoted to God and humanity. Since then this country has passed through troublous times. No nation in modern times has passed through such a tremendous ordeal. Sublime acts have been performed which have challenged the admiration of the world and won the homage of mankind. But thanks be to God, we are a united people, with one hope, one destiny, and one grand aspiration in our hearts to make this country what the fathers of the republic destined it should ever be—the land of the free and the home of the brave. Representing to day in this council the relation of the College to the nation, I propose to place my hand upon my heart and say for my people that they are as truly devoted, as loyal to the flag and to the integrity and perpetuity of this glorious nation as the people of Massachusetts.

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eyes of those we love, to clasp hands, and say good-by. You will experience it often. Learn to bear it and to understand it. I wish you all the grace and beneficence that can be showered upon your heads."

The speaking might have gone on till nightfall had not the President called a halt, saying that it was time for the business meeting of the alumni.

The business meeting was called half an hour later, at which Dr. Lloyd Magruder presided. Reports were made by Secretary Brady, by Dr. F. O. St. Clair, treasurer, and Mr. J. N. O'Connell, chairman of the executive committee. A long discussion followed as to the best means of completing Gaston Memorial Hall. Before adjourning steps were taken which, it is hoped, may lead to this completion at an early day.

**PREPARATORY DEPARTMENT.**

**DISTRIBUTION OF PREMIUMS.**

The Story of the Bond from "The Merchant of Venice," Told in Three Languages.

On the evening of June 18th the closing exercises of the school-year for the Preparatory Department took place in Gaston Memorial Hall. The decorations were very tasteful and elaborate, and helped to show off the architectural lines of the hall to great advantage. The audience was very large, and paid the closest attention throughout the entire program.

Prior to the distribution of prizes there was presented the rather unique feature of a symposium between three classic Greek writers, who discussed the relative merits of the ancient and modern drama. Two of these—Aeschylus and Euripides—contend for the undoubted excellence of the Greek masterpieces produced by themselves, while the third personage, Sophocles, maintains the excellence of the work of the moderns. In order to settle their doubts on the question in dispute, portions of a Shakespearean play are presented in three different languages, French, German, and English, and so thoroughly are all in accord in acknowledging the superiority of the modern work that they all crown the chief character of the play—in this instance our own Portia—as was the custom in the Athenian world in their own time.

The aim of the programme was to afford some idea of the work done during the year in the purely literary departments of the school. The Prefects were Father Wm. F. Gannon, S. J., Prefect of Studies and Discipline; Father P. F. Powers, S. J., Prefect of Studies and Discipline; Father E. I. Devitt, S. J., Philosophy; Father J. L. Kavanagh, S. J., Rhetoric; Father Becker, S. J., Poetry; Father Maloney, S. J., First Grammar; Father O'Gorman, S. J., Second Grammar; Mr. Raymond, S. J., and Mr. Raley, S. J., Third Grammar, Sections A and B; Father Richley, S. J., Rudiments; Mr. Corbett, S. J., Special. Father Fox, S. J., Chemistry, and Mr. Thompson, S. J., Physics; Father Coppen, S. J., Librarian; and Father Duncan, S. J., Treasurer.

The Salutatorian was Father J. H. Richards, S. J., President; Father Jerome Daugherty, S. J., Minister; Father P. F. Powers, S. J., Prefect of Studies and Discipline; Father E. I. Devitt, S. J., Philosophy; Father J. L. Kavanagh, S. J., Rhetoric; Father Becker, S. J., Poetry; Father Maloney, S. J., First Grammar; Father O'Gorman, S. J., Second Grammar; Mr. Raymond, S. J., and Mr. Raley, S. J., Third Grammar, Sections A and B; Father Richley, S. J., Rudiments; and Mr. Corbett, S. J., Special. Father Fox, S. J., Chemistry, and Mr. Thompson, S. J., Physics; Father Coppen, S. J., Librarian; and Father Duncan, S. J., Treasurer.

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The Postgraduate lecturers are: Father Devitt, S. J., Philosophy; Father Kavanagh, S. J., English Literature; Father Coppen, S. J., French Literature; Father MacGoldrick, S. J., History.

The music for the occasion was furnished by Prof. Donch's orchestra.

**UNIVERSITY NOTES.**

The Faculty for the coming year is as follows: Rev. Father H. H. Richards, S. J., President; Father Jerome Daugherty, S. J., Minister; Father P. F. Powers, S. J., Prefect of Studies and Discipline; Father E. I. Devitt, S. J., Philosophy; Father J. L. Kavanagh, S. J., Rhetoric; Father Becker, S. J., Poetry; Father Maloney, S. J., First Grammar; Father O'Gorman, S. J., Second Grammar; Mr. Raymond, S. J., and Mr. Raley, S. J., Third Grammar, Sections A and B; Father Richley, S. J., Rudiments; and Mr. Corbett, S. J., Special. Father Fox, S. J., Chemistry, and Mr. Thompson, S. J., Physics; Father Coppen, S. J., Librarian; and Father Duncan, S. J., Treasurer.

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ONE of the Fathers of the College by sending an invitation to the Commencement to an old college friend has " unearthed " three old graduates who distinguished themselves in the fifties, and who had not been heard of for more than thirty years. The letter published below will explain. The writer, Capt. Wm. A. Choice, was the valedictorian in 1857. His cousin, Jesse F. Cleveland graduated with honor in 1853, and Jesse's brother, Jeremiah (Cap.), was a graduate in 1856. We are glad to hear that our old student escaped unhurt through the terrible ordeal of the war, and is bringing up heirs to his name and fortune. Who knows but that we may have that thirteen-year-old boy among us as a student in a year or two?

SPARKANBURG, S. C., June 12, 1894.

MY DEAR FATHER: Your letter was received in due course of mail. It reads to me like a message from the grave. I remember you well. I think there were three brothers of you. My dear friend, Charley Bahan, and I used to hunt fowls up the branch, and how we played on the snow and ice. Father Brady, so tall and so strict, watched over me like a father, and then Father O'Callaghan, was always kind. I have never heard a word about him. It was not long after my graduation before the war broke out. I went; was soon a Captain of Infantry in Longstreet's Corps. Had many hard fights. First and Second Manassas, around Richmond, Fredericksburg, Suffolk, Raccoon Valley, Knoxville, Wilderness, Spotsylvania, Cold Harbor, and Petersburg. Here we lay in the trenches for thirty days and nights without moving line, and what with cannon balls by day and mortar shells by night, I tell you we had to burrow in the ground. I left the war in good health and was never seriously hurt. Since then negroes, land and mules have given me my share of trouble. I have four children living, two dead. My youngest now two years, my oldest son thirteen. Your classmate, Jesse Cleveland, lives at Indian Springs, Ga. I have not seen him in thirty years, but I hear from him occasionally. His brother, " Cap," died in the neighboring county of Greenville, and his widow is mourning his loss and that of their only son. I would like to be with you on the 19th. Thank you for invitation, but engagements here prevent.

Truly yours,  
W. A. Choice.

P. S.—Remember me kindly to all old friends.

SEATTLE, WASH., June 20th, 1894.

REV. J. HAVENS RICHARDS, S. J.,  
President of Georgetown College,  
Georgetown, D. C.

DEAR FATHER RICHARDS: The invitation to attend the Commencement, 19th inst., had the misfortune to encounter the late floods in the Rockies, and did not reach me until the event had passed into history. I regret to state that business engagements would have prevented my being present even had the formal announcement reminded me of the occasion, arrived in due course. It goes without saying that I should never wait for an invitation, if circumstances permitted it, to be present at a Georgetown Commencement. I expect to make a brief visit to Maine in August, and if I can spare a few days I shall take delight in making a detour to see Alma Mater, but I fear my time will be very much limited. However, I hold the pleasure in anticipation, if not for this year, probably for the next.

Thanking you for remembering me,  
I am, sincerely yours,  
GEORGE DONWORTH.

On Friday, July 6th, Mr. Justice Edward D. White, making a flying visit to Washington, spent a pleasant hour or two at the College, dining with the Faculty and Woodstock Philosophers.
OBIITUARY.

DON MORRISON CARR.

MANY of the students will be shocked to learn that Don Carr, of the Preparatory Department, lost his life by drowning at Piney Point, Md., in the early days of the vacation. Dick Hill, of the Preparatory Department, with his mother and sister, and Don Carr and his sister Lily, made up a party to spend some days at Piney Point. They left home on Saturday, July 7th, and reached their destination on the following morning. On Monday, the 8th, in the afternoon, the entire party went in bathing, but after some time Don and Dick Hill left the water and took to exploring the shallow waters along the sand bar stretching out beyond the light house. This bar is made of shifting sands thrown up by the eddies and currents at this point, and is often much changed in its outline by heavy storms. It happened that in the early days of July a fierce storm had raged on the lower Potomac and the current in the lower channel had eaten its way across the bar making a channel eight feet deep and only a few feet wide. Towards this the unsuspecting boys approached, they ramble, and as Don was some distance in advance of his companion missing his step he plunged in and immediately sank beneath the water. Dick Hill seeing what had happened looked for the reappearance of his companion in order to help drag him out. Minutes elapsed without any sign of reappearance, and so he started off to notify the bathers who were a good distance off beyond the light house. As soon as they saw him returning alone they feared that an accident had taken place, and so went to meet him. His first words were "Don is drowned." Immediately all hurried to the place indicated. The first to arrive at the scene of the drowning was Don's sister Lily, and, brave girl that she is, heedless of every danger that threatened her own life, she plunged into the water and dived to the bottom with the hope of saving her cherished and devoted brother. Soon she arose and told of her failure to find any trace of the body, and was about to dive again when some of the party near her seized her and brought her out of the water and by force restrained her from entering it again. Meanwhile some half a dozen divers had gone to the bottom repeatedly and tramped around upon the sand but could not find the body. At length the crews of some oyster boats working in the neighborhood came to assist in the search and for nearly two hours all efforts were in vain. At length one of the oyster boats, working about twenty yards from where the accident had occurred, grappled the body and brought it to shore. The face was calm, and the arms were folded across the breast like one who had been sleeping. Of course, under the circumstances all attempts at resuscitation would be likely to prove unavailing, yet two physicians, who were of the party, used every means in their power to restore life. All their efforts were useless; it is probable that death had occurred an hour before the body was taken out of the water. The body was taken to Washington by the steam boat Wolly and the funeral took place from Harvey's undertaking rooms to Washington by the steamer. The funeral services were again conducted by Father Richley, whose kindness and sympathy during this great trial were a source of comfort and consolation.

Don was a favorite with us all, and there is not one of those who knew him at Georgetown who will not
grieve for his untimely end. He was a bright, brave, and manly boy, and he would, we are certain, have become distinguished in whatever walk of life he might have chosen to enter. But he was, above all, a truly Catholic boy, made pure and innocent by the frequent use of the sacraments. Speaking with his mother a few days before his death, of the many accidents that occurred during the holidays and of the possibility of his own taking away, he said: "I should not be sorry to die now, for if I die now I know certainly what the result will be; but if I grow up to be a man and die, then I could not be so certain that the result would be what I should like it to be."

To Don's afflicted parents we extend our sincere sympathy and the sympathy of the students. To his brave sister besides our sympathy we would add words of admiration and praise for the courage and fortitude she displayed during the terrible trial she had to endure not only when her brother's dead body was taken from the water and placed in her arms, but also during the days that followed when she watched that 'dear dead brother alone among strangers, amid the merry-making of a summer resort. We hope the memory of Don's good life will enable us to be prepared for death as he was by the frequent use of the sacraments. If this be the result his death will not be so much a loss to us as a gain. May he rest in peace.

Our sympathy and condolence are extended to Mr. Piquette Mitchell, '93, whose estimable mother died in the last days of June. The funeral took place from St. Matthew's Church, and was attended by Rev. Father Richards, S. J., and other Fathers from Georgetown.

CHARLES A. ELLIOT.

It is our sad duty to record the death of Mr. Charles A. Elliot, '72, who died of paralysis at his home in Washington, on August the 1st. Charles Elliot was born in Washington in October, 1853. Entering Gonzaga College in September, 1864, his application to study won for him the highest honors in all the classes from rudiments to poetry. His schoolmates showed their appreciation of his ability by electing him vice-president ('68-'69), and secretary (69-'70) of the Phoenix Society, and prefect ('67-'68), and first assistant (67-'68) of the Society of Loyola. In the September of 1870, he entered the Class of Rhetoric at Georgetown, and was graduated in June, 1872. Here, as at Gonzaga, his success in studies was marked. Choosing Law as his profession, he entered the School of Law, and was graduated in 1874. In 1879 the University conferred upon him the degree of Master of Arts. He was prominently mentioned for the office of District Attorney during Mr. Cleveland's first administration. He leaves a widow and four children. The funeral services were held at St. Aloysius' Church on Saturday, August 4th, where the Rev. Francis McKeeve, S. J., sang the Mass of Requiem, and the Rev. Cornelius Gillespie, S. J., delivered the sermon. The president, the Rev. J. Havens Richards, S. J., and a large gathering of Mr. Elliot's friends were present. The pallbearers were Messrs. E. P. Bell, R. R. Riggs, George F. Murray, E. D. F. Brady, W. Ross Pugh, R. J. Murray, and R. J. Meigs. The bar of the Court of Appeals and of the Supreme Court of the District held a meeting on Saturday and passed resolutions in which they deplored the loss of their distinguished associate and extended their sympathy to his bereaved family.

COMMENCEMENT OF THE ACADEMY OF THE VISITATION.

The usual large and distinguished gathering attended the distribution of premiums and closing exercises of Georgetown Convent of the Visitation, on June 20th. Vice President Stevenson was present, and would have awarded the honors and addressed the graduates had not a slight indisposition obliged him to leave the platform. In his absence the Rev. D. J. Stafford, D. D., made the address and presented the awards to the pupils.

In addition to the first honors of the Academy conferred upon the young ladies graduates, those who won medals and premiums were Miss Josephine Cobb, of Missouri, received the gold medal for belles lettres, given by Mrs. Julius Walsh, of St. Louis; the medal for intellectual philosophy, given by Mrs. Harriet Lane Johnston; the medal in the class of algebra and practical geometry, given by Mrs. Adele S. Morrison, of St. Louis; also a premium in book-keeping, Latin and French and Christian doctrine; second premium in book-keeping.

Miss Paulletta Keena was awarded the medal for Christian doctrine, given by Mrs. Marion Cutting, of New York; also first premiums in vocal music, algebra and geometry; second premiums in natural sciences, ancient and modern history, china painting; distinguished in belles lettres and honorably mentioned in intellectual philosophy.

Miss Lily Cleary was awarded the medal for natural science, given by Mrs. Fred. Grant; first premium in Christian doctrine, elocution, intellectual philosophy, ancient and modern history; honorably mentioned in arithmetic, distinguished in book-keeping; second premium in German, belles lettres.

Miss Laura Barter received the medal for ancient and modern history, given by Mrs. William H. Lee, of St. Louis; first premiums in Christian doctrine, intellectual philosophy, algebra and geometry, natural sciences, neatness and order, water colors; distinguished in book-keeping; second premium in elocution.

Miss Margaret Moran received second premiums in Christian doctrine, intellectual philosophy, ancient and modern history; distinguished in belles lettres and honorably mentioned in natural sciences.

Miss Ella Briscoe was awarded second premiums in Christian doctrine, belles lettres, intellectual philosophy, ancient and modern history; honorably mentioned in natural sciences.

Miss Irene Lasier received second premiums in belles lettres, intellectual philosophy and natural sciences.

Silver medals for deportment were awarded to Jnunia Hewitt, Mary Manning, Mary Clark, Sarah Kelly, Sarah Coleman, Mary Casey, Louise Ward.

A crown for good conduct was conferred on Miss Stella Bennett.

First honors of the first class for scholarship and deportment were conferred on Miss Mary Warde, Miss Bernadette Kelly, Miss Florence Nicholson, Miss Caroline Vose, Miss Josephine Egan, Miss Annie Brownlow, Miss Adelaide Ten Eyck, Miss Alice Dunlavey, Miss Elizabeth Sinnott. For deportment—Miss Maude Cleary, Miss Mabel Field, Miss Anna Connolly and Miss Mary Lee. The medal for Christian doctrine, given by the late Mrs. William F. Hamlin, of Detroit, Mich., for the first class, was awarded to Miss Bernadette Kelly, of Minnesota.

The medal in the first class of arithmetic, given by Mrs. John T. Moran, of Detroit, Mich., was awarded to Miss Florence Roche, of Massachusetts.

The graduates of 1894 were: Miss Lu Ree Dyer, District of Columbia; Miss Paulletta Keena, Michigan; Miss Lily Carr, Missouri; Miss Adele S. Morrison, District of Columbia; Miss Margaret Moran, Illinois; Miss Irene Lasier, Michigan; Miss Josephine Cobb, Missouri.

A beautiful feature of this year's commencement was the memorial tribute by the seven graduates to the late beloved Director of the Academy, Sister Mary Loretto.

We quote one especially beautiful stanza from Miss Josephine Cobb's tribute:

The end hath crowned the work.
What is the poet's, artist's, statesman's end?
To crown his name
With fading laurels of an earthly fame.
Where envy, hatred, like dark shadows lurk,
And all to Pains and Death must bend.
She looked for laurels o'er the sky!
Her end to learn the art of arts—to die.
The crucifixion of the heart that day
September's sun smiled as she broke away.
With fading laurels of an earthly fame.
And all to Time and Death must bend.
The hand must labor and the heart must bleed.
Is wrought until the gulf of woe be passed.

As a perpetual remembrance of Sister Mary Loretto King, a foundation has been made by a former pupil for a gold medal, bearing her name, to be awarded annually in the Academy, irrespective of age or class, to that pupil who shall have attained the highest marks for general excellence of deportment and scholarship. The choice will be determined by a vote of the pupils subject to the approval of the director and teachers. The medal is of a beautiful and original design, the star being of white enamel and the letters and wreath of forget-me-nots encircling them of gold.

TO OUR PATRONS.

Our Advertisers are the true friends of the JOURNAL—they supply the life-blood without which the history of our school life could not be chronicled and preserved for the admiration and imitation of future generations. It cannot, therefore, be a matter of surprise if we heartily recommend them to the patronage of our readers, the students, and their friends visiting Washington. It would enhance the position of the JOURNAL very much before the commercial and advertising portion of the community if it could be known that patronage was consequent upon announcement in our pages. Boys, can you not see to it that this be done? Patronize the JOURNAL—They supply the life-blood without which the history of our school life could not be chronicled and preserved for the admiration and imitation of future generations.

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