

cised in the appreciation of artistic productions the better he will seize all the beauties which are expressed either in a painting, statue or piece of music. But no one can deny that in art as in everything else, to have beauty we want variety, unity and proportion. After giving this succinct view of the principles of the beautiful, I will conclude by saying that the study of the beautiful, the knowledge of its elements, and even its cultivation is more important than we might believe. As Truth brings our intellect towards God and as good brings our will towards God, so Beauty raises the affections of our heart towards God also. Therefore as

such, Beauty is noble and its idea in man excites in him immediately the idea of his last end. Now we may understand why Religion whose object is to unite man to his Creator, affords so many instances of its accordance with beauty. In Religion all is beautiful. The altar of sacrifice with the decoration and richness, our vast temples in their imposing architecture, Rome itself, the focus of Christian aspirations, with its religious monuments and vast collections of artistic *chefs-d'œuvre*, all these are so many proofs of Christianity's love and union with the idea of Beauty.

F. X. BRUNETTE, '90.

SELF-RESPECT.



ALL the elements of success, none perhaps is of such vital importance as that of self respect. In reading over the lives of all those great and noble-minded personages which history records, we cannot fail to perceive that the secret of success in very many cases is to be found in the respect they always had for themselves. In treating this subject, two questions very naturally present themselves to our consideration. The first is: how is this idea of self-respect to be instilled into the minds of youth? and second, what are the great advantages to be derived from it? The first of the two questions is one which has demanded the serious attention of both parents and teachers in every age, and though many have found the solution for it, yet how many there are whose duty and privilege it is to instruct and train the young, who have failed most miserably in their endeavors. I will not speak here of that training which children should receive under the parental roof, ere they have crossed the threshold of a school-room. Suffice it to say that the impressions stamped on the plastic minds of children by careful or negligent parents will never be effaced.

If the first impression lasts the longest, and as a celebrated writer on education has said, that "a child learns more during

the first four years of its existence than it does in all its after life," too much attention cannot be bestowed on the inculcation of noble and generous sentiments, at that age when children are most ready to receive them. But parents have not time at their disposal, even when most anxious about the future welfare of their children, to instruct and train them to habits of politeness and self-respect, and if they had, are too negligent to employ the time in so proper and profitable a manner.

The burden, then, of fashioning the minds of the rising generation, devolves upon the teachers, and it is in the school-room and play-ground where boys, perhaps for the first time mingle to any great extent with those of their own age, that they should be taught to respect the feelings and opinions of others. To accomplish this important work the teacher must endeavor to study the disposition of those instructed to his care; but for the present we will suppose that his main object is to teach self-respect to those around him.

How shall he do it? Not by continual scolding and fault-finding which only tend to do harm. Not by injudicious corporal punishment, which only tends to crush the noblest traits of child nature. Not by cowardly and degrading punishment which only tends to foster all the hateful passions and lower a boy in his own estimation. The teacher must make frequent appeals to the conscience and self-respect of his