

lapse of almost twenty years; while the great Augustinian, Father de Montefeltro, by force of eloquence, reaches thousands, and wins to the cause of religion many who would otherwise wander into the mazes of materialism, scepticism and atheism. Notre Dame of Paris has become famous in our days as the great centre for lovers of true eloquence and pure doctrine, expounded by Lacordaire, Hyacinthe (that was), and Monsabré. Many will be found yet to speak with rapture of Cardinal Newman, whose matter and language drew numbers years ago in St. Mary's at Oxford, who would perhaps have been at first repelled by the unattractive appearance and somewhat monotonous delivery of the preacher. The moral to be drawn from all this is that candidates for the ministry should cultivate the art of eloquence. There are great thinkers in the Church, but great speakers are as necessary: Lacordaire, Burke, de Montefeltro do not preach any new doctrine, but they have followed the maxim of St. Bernard, *non nova sed nove*.

In the *Manitoba College Journal*, a writer treats of the poetry of the Celtic Homer, Ossian, whose birthplace will be for a time a disputed question. Whether, with Dr. Johnston, we claim that Ossian's poems are but the production of the pretended translator, or consider them as reliable, and we are inclined to the latter contention, all must admit that MacPherson has given to the world poetry which, for fire and simplicity, rivals the Iliad, while in tenderness it is fully the equal of the Aeneid. An essay on Plato's mental philosophy, and selections from recent articles in the *Nineteenth Century*, in which the merits of competitive examinations have been favorably and unfavorably discussed by great educators, make up the literary contributions.

The *Sunbeam* says, "'Spoons' are very plentiful around the College at present." Evidently: Romeo and Juliet, a romance in one act, tells of a pouting girl, Mollie, whose every whim is indulged by a senior, Myra. Mollie throws back a ring, a pledge of friendship, into the lap of Myra, who tries to humor the sweet creature, but in vain for the present. "Darling!" "Precious!" They are friends again at night. The less of such morbid, senseless friendship there is in boarding schools and convents, the less weakness of mind and peevishness—qualities ill adapted for the fulfil-

ment of the duties which devolve upon the greatest number of the graduates of these institutions—will adorn their characters.

The *Western Maryland College Monthly* comes to our table for the first time and presents itself to its readers with a new staff of editors—the gentler sex prevailing in numbers. That the latter fact is true a fanciful article, "A Trip to Mars," and one on "Self Opinion," give clear evidence. Young ladies can moralize and very well, but at times they amuse more than they instruct. The *Monthly* is, however, a good sample of college journals.

The *Messenger*, of Richmond, Va., contains several good articles on educational topics. One on Mind Culture has some ideas old, but ever practical. Knowledge of oneself must underlie all attempts at mental training, and educators ought to take the most rational method—history, biography and lighter work must precede the study of more abstruse subjects. The writer seems, however, to have forgotten the principle *ignoti nulla cupido*; desire follows knowledge and not the contrary.

Students not absorbed in things material are apt to imagine that transformation of energy is merely physical. A writer in the *Cynic* discusses the subject and divides energy into physical, intellectual and spiritual; we would rather term the last one moral. "Paul and Luther were the great energetic men of the spiritual world." Yes; Paul (the writer means St. Paul) felt within him the struggle of the spiritual against the material man, and expended his energy in gaining a victory for the former; Luther felt the same but we fear that the material had the upper hand. Broken vows are surely not evidences of spiritual energy.

It is Bryant, we think, who says of truth, "the eternal years of God are hers." And it is well that all falsehood and shams are to end with time. In the *High School Times*, of Dayton, Ohio, which we are glad to welcome as one of the best of such journals, there is a short sketch in which the old calumnies against the house of Guise and Mary Stuart are repeated. The writer has evidently drawn his estimate of Mary's character from Froude or the poet Swinburne. It is time that such perversion of history should give over. Several well written essays on the "Mound Builders," "An Hour in the Chemical Laboratory," "Inducements to Legal Study," make up for many deficiencies.