

not enough ; the carefully prepared debate and much studied declamation, however useful, will never make an orator. Self-cultivation must do it, and this in the matter of everyday conversation. We moderns go through life at a high pressure—so high that we not infrequently refuse to take time to finish our sentences. We blurt out half a dozen words and leave the rest to be supplied by the intelligence of our hearers. Nor are we too choicé about the words we do use ; we too frequently favor slang in preference to Anglo-Saxon. This should not be so. Nothing can be more pernicious to the would-be speaker than this careless manner of conversation. What is required of a man now-a-days is, not that he be able to tickle our ears with Latin or Greek quotations carefully conned off by note beforehand, but that he be ready, at the shortest notice, to express his views in clear, explicit language. Such

extemporaneous expression can only be the result of long continued habit, and by care in daily conversation must this habit be acquired. To suppose that the careless conversationalist may become a ready speaker is to suppose the man of disordered intellect capable of correct logical deduction. To the student especially is this truth important ; his mental habits are not yet fixed ; his powers of expression are, so to speak, an unwritten page ; let the characters traced thereon be clear and legible, and in the moment of trial, they will be ready unhesitatingly ; let them, on the contrary, be carelessly scrawled, and, under like circumstances, their interpretation becomes an impossibility. Converse correctly and you will speak eloquently ; converse incorrectly and, despite the most strenuous efforts, you will never make a speaker.

EXCHANGES.

The most interesting feature of the September number of the "Muhlenberg" is an article by Rev. C. Ernest Wagner, entitled "The Ideal College Life." By perusing this instructive essay one is prompted to aim at the proposed Ideal. The author begins by showing the evil effects of Realism as opposed to Idealism. After pointing out that everyone should have an Ideal which he may strive to imitate ever present before him, he gives his views on what should be our ideal at college : "The student," he says, "should aim to be physically perfect ; well-developed, I may even say beautiful ; for the human form in its perfection is the highest type of beauty." His next ideal should be the intellectual. A young man at college should not study for the sole object of enabling himself to earn a few dollars. His ideal in this regard should be far higher, far nobler. His education should be "the pursuit of knowledge for its own sake ; for the very love of it. It ought to make of him the "ideal scholar who finds

tongues in trees, books in running brooks, sermons in stones and good in everything." But not even this should be his chief aim. His moral, as well as his physical and intellectual nature must have an ideal to look up to. And it is through this that the noblest traits in a man's character are developed, that he is brought into contact with the Divine Ideal. "The Ideal College Life," concludes the author, "is within the reach of every individual student, if he but keep it persistently before him day by day in its threefold, yet simple form, and have the will to live up to the ideal as far as human capabilities will permit."

The enterprise displayed by the *Notre Dame Scholastic* is most commendable. It is not like most college papers—a monthly publication. Once a week its appearance brightens the precincts of the "Sanctum."

The St. John's *University Record* is one