

Science Room  
1914





During the last three years, three big things have happened:  
**War — Peace — Woman Suffrage**

The year 1917 brought a valiant people to the call of outraged justice. When the heralding call went through all the land bidding every man and woman arise to service, the women of our Alumnae came forward and eagerly and with untiring zeal set about the great task of helping to win the war.

Our Visitation women were among the leaders in their respective communities. Mrs. Beatrice Clark Turner inaugurated Catholic Women's Day at the Red Cross Headquarters in St. Louis, where thousands of hospital garments were made. Mrs. Abbey Morgan Morrison and her sister, Mrs. Esther Morgan Fauntleroy, were hard workers in the campaign for the conservation of food; Miss Annie Bowen was at the head of a Red Cross Chapter in Philadelphia, and Miss Constance Purdy gave up temporarily her operative career to run a truck farm near New York, the proceeds of which went to the Red Cross.

Through the patriotic labors of women such as these, the war was made less awful—and brought, perhaps, to an earlier close. Although the goal for which we fought and worked and prayed has now been won, the glory to our women shall not pass away, but shall live forever in the hearts they cheered—that helped save freedom to the world.

The year 1918 saw that outraged justice appeased, saw the consummation of that bloody struggle in peace, saw the glory of a cherished freedom preserved and a nobler nation born.

*As once our throats did choke with anguish's pain,  
 So now with joy we're inarticulate again.  
 We cannot say the things that deepest lie,  
 Yet stir our souls and would for utterance cry;  
 So with abated breath we offer words far short  
 Of our great thankfulness and love of heart  
 To those whose life-blood did the hellish struggle cease  
 And bring again to earth God's choicest blessing—Peace!*

The year 1919 brought to woman a fuller realization of her power, and with it a new political era has opened up. Suffrage—equal suffrage—has come, and woman, unhampered, steps into the forum. Long had she waited, asking admission. Then after the great world war her plea was heard.

"Behold," she cried, "we, too, have learned to till the soil; we, too, have kept going the big wheels of industry, when war would have closed the factories and stilled the great machines of commerce; we, too, have gone to the battle front in the face of the same dangers. We have encouraged you there, fed you, healed your wounds. Come, have we not proved ourselves?"

And then the men of all the land, with the vision of the new woman before them, realizing her great influence and her peculiar insight into the needs of the young and of stricken mankind, welcomed her to their midst and invited her to share equally the responsibilities of a great people. She had at last convinced them that a land of men and women handled by both men and women is a better balanced land and that she is as rightfully the partner of the man in the legislature as she is the partner of her husband in the management of the home.

Let woman, therefore, go forth as the warrior maid of old, the sainted Joan, and, fortified by a high purpose and blessed by a clear vision through study, if not from inspiration, justifying the trust that has been placed in her, make this a better and a happier world. Then can it truly be said, "The hand that rocks the cradle, rules the world."

—The Editor.



WOMAN'S PROBLEM OF TODAY

Mary Baker, College I.

June 1922

Woman's problems of today have been brought about by the changes in economic conditions. The home is the unit of social life; in it must be trained the men and women of tomorrow; upon it depends the moral and social life of the nation.

Formerly, all things necessary for family life were made in the home. All the clothing for the family, from the spinning and the weaving to the finishing of the garments, was done at home. All the food was prepared there, and everyone in the family was needed to do his or her share of the home-work.

Now-a-days these tasks are done by outside help or in factories, thus taking them away from the home. The clothing may be had ready-made at the department stores; the washing is done at a laundry; much of the food is prepared in canning factories and in nearby bakeries or in delicatessen shops.

Woman's problems increase, therefore, for she must now devise other means to keep her family at home, for the modern tendency is to consider the home merely as a place in which to eat and sleep.

The home must be made so attractive that it will be its own excuse for existing. It must offer competition to the dance-halls, the pool-halls, and the theatre. Every mother must make her home a place where her children may enjoy themselves and entertain their friends, instead of looking for outside amusement. The wife must have the home ready and inviting for the tired husband when he returns from his work.

Home-mindedness is the solution of this problem. Upon the woman, in her role as wife, mother and home-maker, and upon her alone, depends the keeping of the home. She must employ culture, talents, training, education, and religion as a means to this end.

She must cultivate in herself, and be able to give to her children, the principles of love of the home; she must be able to make the home a lodestone to charm and hold, by its very cheerfulness, the hearts and the minds of the loved ones who might be tempted from it.

Virginia LaGrave, College I.



## FATHER IMBS EXPLAINS

Sometimes we ask the question, "How can I build the kind of character I should love to possess?" This is the very question Father Imbs answered so clearly for us in one of our Sodality meetings. And he prefaced his explanation by telling us of some girls he had taught the method to years ago, and who proved to him recently how diligently they have practiced it ever since.

Colonel Lindberg has always employed method in building his character. He chose sixty virtues which he wanted to possess, and each day he set out to practice one of them. He kept a chart on which, at the end of each day, he marked down the number of successes and failures. And so, in succession, he learned to practice each of the sixty virtues.

But Father Imbs' method is not nearly so difficult. All his requires is a little effort plus a determined "I will!" Instead of sixty virtues, we choose only one to practice each month. For example, this month of October we have chosen the practice "Fidelity to Duty." And our helper is to be Our Lady, who, next to her divine Son, was the most faithful of all creatures to her duty—and her duty is exemplified all through the Rosary. Every time we are tempted to shirk a duty, we shall say, "Queen of the most Holy Rosary, pray for us!" and when we have been faithful, we shall repeat the same aspiration in order to lay up "resistance" in our soul. Moreover, there is one hundred days' indulgence attached to this aspiration; so, in saying it in groups of five, we gain five hundred days indulgence to place in the Deposit Bank of Heaven.

Father suggested, finally, that we have a chart on which we can keep account of how many groups of aspirations we say daily, as well as of how many times we were successful or neglectful in fulfilling our duty. It takes only a minute to say the aspirations and only a few minutes to check up at the end of the day. It seems mighty worthwhile: twelve virtues acquired in one year; twenty-four, in two . . .

Estelle Ohlman.

April 1923



## What Constitutes a "Charm"?

The first and most important essential is a pleasant disposition. To be popular, a girl must have this, and she must treat everyone politely. Whether she really cares for people or not, she must never act as though she cares for one more than another, to such an extent as to hurt the feelings of the one for whom she does not care particularly.

Appropriate dress is another thing that creates "charm." One can dress stylishly without wearing these "up-to-the-minute" fashions that are so ridiculous. To look charming, she must not be so conspicuous as to cause remark. Good taste in dress is one of the criterions of good character.

A girl must avoid glaring cosmetics if she wishes to be attractive. If rouge and powder are noticeable, it is far worse for her appearance than if she had not used anything at all.

Good manners and a knowledge of when to speak and when to be silent have much to do with personal charm.

Another thing that makes a girl attractive is a sympathetic heart. To be able to listen attentively and with interest to what others have to say is a characteristic that is always appreciated. A girl must also be refined in her words and actions in order to be pleasing.

Kind consideration for others, intelligence, good humor and wholesome self-respect are four qualities always to be found in a charming personality.

Margaret Woods, First Academic.

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## What a Girl of Fifteen Ought to Be Able to Do

From the time I was about nine years old mother began to teach me how to cook, so that now it is not at all hard for me to get a meal. I have even made bread, and this, you know, is quite difficult. I enjoy cooking and the work of the kitchen, and do a great deal of it when I am at home.

Mother, who is very clever with the needle, also taught me to sew when I was very young. I remember distinctly the first dress I ever made. It was a little every-day gingham. It took me all of one summer, but I finally finished it. Mother saw that I made a dress or some kind of a large apron every year after that—the summer of my eighth birthday. Now I make almost all of my clothes, that is, when I am at home. Last summer I made eight different dresses.

During the war I learned how to knit for the Red Cross. I can also crochet, tat and embroider.

I have always taken care of my own room at home. Every girl ought to do that, and have an idea of how to keep a house clean and in order.

These are all things every girl of my age ought to know how to do, be she rich or poor.

A girl of fifteen ought to know what is proper to do and say when with young men. I have been fortunate enough to have four brothers, and since I am the only girl, I have been with them all the time. Many girls get the

idea that they have to behave in an affected, silly way, if they want to have a good time when they are in mixed company. Other girls forget all they ever knew and dare not say a word to a boy; they are so bashful that they act as if they had never seen a young man before in their lives. A girl of this age is liked much better if she can take part in a conversation. She ought to know what to say and what not to discuss, what to do and what not to do. She should have enough self-control to repress her feelings and not be too excitable.

A girl of fifteen should know how to play the piano. I have had every opportunity to learn and have been made to take lessons, but I did not learn and would not practice. I realize now how foolish I have been. A girl of fifteen should be able to play for her own amusement, at least, if not for the pleasure of others.

She should know how to care for smaller children.

She should have reached the first year of high school, at least, during her fifteenth year. There are many other things every girl should know how to do by the time she is fifteen years old, but these are the most important.

Florence Holt, First Academic.

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## Prologue to "The Sun Goddess"

Play Given by the Pupils of the Eighth Grade

The scene of our masque, "The Sun Goddess," by Constance D'Arcy Mackay, is laid in a woodland of old Japan. Hasa enters polishing a mirror which he has made. He is very proud of his accomplishment, for in those days maidens had only pools of clear water in which to admire their charms, set straight their honorable hairpins and fasten well their chrysanthemums, lest they fall. Hasa little dreams the mischief his mirror will cause that very day.

Like a gay rainbow, the maidens and children enter: Very happy are they, for it is the great feast of the Sun Goddess, "the-never-to-be-praised-enough," who sends her blessed light to tree and vine throughout her flowery kingdom.

It is Toyua, a curious maiden, who first spies the mirror. At once, do the maidens gather about it for a peep, and they are all entranced. At this moment, the Sun Goddess enters and gently calls the maidens. No answer. unheard third and angry call brings out an outraged cry. The maidens turn. Again she calls, now impatiently, but the fair maidens hear her not. An and in deep shame kneel before the Goddess, their foreheads touching the ground.

But the Sun Goddess, with angry threat, gathers up her rays and retires into a nearby cave. What a change! All is gloom and sadness—the future holds only woe and endless blight, and nothing is so crepe bedecked as the four little maidens. Will the Goddess never forgive them?



Above was a sky of clear blue, with here and there a fleecy white puff of cloud. Below, a lake that matched the sky in color, except where the bright rays of the sun, like scintillating jewels, touched, turning the gold and blue to a shimmering green. Now and then a gull would swoop into view, only to be hidden again in the broad expanse of lake and sky. Somewhere in the brush near by, a bird twittered, and from below came the sound of the restless waves, softly lapping against the sandy shore.

The sun now began to deepen to a golden red, casting soft purple lights across the azure sky. These were followed by orange, green, crimson, yellow—until a veritable rainbow, with a golden ball in the midst of it, was painted before our delighted eyes.

Across the water, like a path to the rainbow, was thrown a golden bar, and as the sun slowly sank it seemed to follow and merge into it. A rosy glow spread over everything, as we watched the scene fascinated, until

"All bright hues and shades of day  
Had faded into twilight gray."

The shadows began to deepen, and soon we saw the lighthouse keeper perform his nightly duty—lighting the lamp that would guide the steamers safely through the channel.

Soon the moon shed her soft radiance, and twinkling stars appeared to dot the sky. Silver rays would ride the water, and where before had been a scene of brightest splendor, would now be one of serene beauty. The dew was beginning to fall, and we trudged homeward through the misty night, happy in the knowledge that we had the power to keep in our memory gallery a picture of what we had seen.

Bernice Simpson, '24.

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### THE IDEAL GIRL

"O, show me the ideal girl!" is the longing desire of every maiden's heart; and how far back we have to look before finding the only one—Mary, the Mother of Jesus! She is our model—that lily that grew up in the perfection of all loveliness. But it is with great sadness that we realize ours can never be the spotlessness of her celestial soul. Let us try, though, to imitate her, first of all in beauty, the highest beauty—that which does not consist so much in outline and form, as in expression of purity—holiness. When you see a happy, smiling face lighted up by bright, straightforward eyes, you know that behind it are sweet simplicity and purity. Who cannot discriminate at once between this, and what dwells behind the eyes which flash only the fire of earthly passions? In other words, personality is a revelation of the innermost being; and the ideal girl should be conspicuous, first of all for her goodness. Virtue manifests itself in obliging our associates; in kind words, a smiling countenance, prompt obedience; in duties performed with special care to please; in unvarying cheerfulness. As Wordsworth has painted the ideal girl:

She was a phantom of delight  
When first she gleamed upon my sight.  
I saw her, upon nearer view—  
A spirit, yet a woman too!

"A spirit," he says. Indeed yes, for she is the possessor of an immortal soul.

The model girl has many, many duties. First of all come those to her Maker. These will mould her life. She who starts the day with Mass and Holy Communion, is going forward along the path of virtue; for the time may come, in the years that lie ahead, when this great daily privilege will not be available. She loves God above all; then, her neighbor as herself.

Duties at school weary us dreadfully, but obedience is a lovely virtue, a divine one, and work sanctifies life.

The ancients believed in the existence of what they called LARES, or household gods. These exist today, but under the dear and pious name of Guardian Angels, who jot down in great, golden volumes, not only all the acts and virtues performed in duties at home, but those at Church, school, and play, as well.

Let us look at the defects which our ideal escapes. She never indulges in luxury, which simply means nourishment of vanity and the gratification of sensuality, or extravagance, which is nothing more than the manifestation of pride and sloth.

Gentleness and modesty are two halos that crown her soul. Truthfulness is her prolific virtue, like a flower that is not content to send up a solitary stalk, but shoots out branches on all sides.

There is one ever-present and guiding thought in her mind, a potent incentive to correspond with grace, to regulate every thought, word and deed—she is a child of Mary. It is this which causes her to fling bad books to the flames, to avoid alluring and dangerous occasions and companions. But it does not put a veto on all the gayeties of life. Innocent enjoyments, used with moderation, are in accordance with the bidding of the Apostle, "Rejoice with those that rejoice," and the Psalmist who exhorts us to serve the Lord with gladness. Finally:

"Her household motions—light and free,  
Her steps have virgin liberty.  
A countenance in which do meet  
Sweet records, promises as sweet;  
The reason firm, the temperate will,  
Endurance, foresight, strength and skill—  
A perfect woman, nobly planned  
To warn, to comfort and command—  
And yet a spirit still and bright,  
With something of an angel light."

Josephine Bates, '24.

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### AN AUGUST STORM

During the very severe electric storm which did so much damage to the city last August, I received a series of "thrills" in which many shared, but which few will probably ever experience again. The day had been insufferably hot, cloudy and breathlessly still. When at seven-thirty I joined a party of six for a drive, common assent directed us to the open country, where we hoped to find the breezes, so entirely lost in the city streets, crowded with automobiles.



## A TYPICAL EVENING AT VIZ

FRANCES SHAPLEIGH, '27

1927

Supper is just over. The boarders are piling out of the refectory. Some are running, others walking in dignified fashion to the playroom where the Sister in charge earnestly keeps



guard over the "vic" and its few age-worn records.

"Ple-e-e-ase-e-e play, Antoinette. Won't you? Come on! That from the Grads. They always get there first, and always want a dance. Antoinette willingly offers herself, a martyr to the cause of "have-a-good-time," and to her inspiring jazz tunes, the dance begins. The Viz girls are really very clever at doing all the new steps, but every now and then a "whirlwind" dashes past and everyone who isn't sure her life is insured jumps wildly to one side until the danger is past.

Some of the girls who have danced until quite incapable of stepping lively any longer, get together over an exciting game of bridge. Maybe it's less bridge than gossip over their last "perfectly adorable week-end," etc. Every now and then a pair drops out of sight. Nobody notices much but Sister, who is on the watch for just such sudden disappearances. Generally the nomads are discovered having a private feast in some out-of-the-way corner.



Of course these are only a few of the exciting adventures that may befall a Grad any evening in the playroom. What usually caps the climax of thrills, is the bell that summons a girl for some thrilling telephone chat, a stray visitor—or maybe—a bitter reckoning for some wicked deed of her not very distant past that has been unearthed by some watchful guardian of the peace.

Then the study bell—the call to duty. No one would mind if it neglected its duty once in a while.

# April 1934

A. 'S



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ACADEMY OF THE VISITATION, SAINT LOUIS

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APRIL, 1934

## FOUR TALKS IN VOCATION WEEK

The first lecture given in Vocation Week was by Father McCarthy, S. J., on the religious life. Father pointed out and fully explained the requisites a girl must have to become a nun. Above all, Father made us understand, that personal feelings do not enter into the matter—if God has called us to this blessed state we should follow the call, grateful to have been chosen to devote our lives to the service of Our Lord.

A most interesting and revealing talk on library work was given by Miss Smith, Children's Librarian in the Public Library. We learned the steps leading up to a position in the library and the type of schooling that is necessary, so that if any one of us should be interested she might begin to prepare by choosing courses essential for this work. Overflowing with ever-new interests, this position, Miss Smith assured us, will never reap great material gain but will bring much satisfaction and pleasure to the librarian.

In a most unusual example, Father Lyons, S. J., in a lecture on the marriage state, gave us reason to pause a moment and think, "What are we building with this education of ours—a bungalow or a skyscraper?" The idea that a woman must be as a light shining above all others in the married state was brought home to us very forcibly by the interesting stories that Father told. We must think and begin to prepare even now for the married state, if we are to be chosen for it. Prayers are necessary.

A great talk on Catholic Action by a layman was that of Doctor Purcell, of St. Louis. That a Catholic citizen must have influence, in so far as he is able, is an imperative necessity, stated Doctor Purcell. In times like these, when suddenly the world has come to an abrupt standstill with the question, "What has all this education done for our youth?" the Catholic must step in and fulfill the leadership denied to those who have had only a secular education. Catholic education trains both intellect and heart.

*Sally O'Connor, '35.*



June  
1934





# Catholic Action and Young Women

By Martha Dempsey

April  
1935

Catholic Action is the "participation of the laity in the apostolate of the hierarchy," chiefly through good example, fervent prayer, and personal effort. Catholic Action is the call to arms of the members of the Church Militant, and their battle cry, the words of Saint John the Baptist, "Make straight the pathway of the Lord."

The history of the Church has been a history of conquests—battles waged and won by her loyal sons and daughters. We, as young women, should not be content to glory in the past, but should take an active, vital interest in the present condition and success of the Church. We should realize that we, ourselves, have a great part to play in this day to fight the new paganism—the enemy that is now besetting the Church of God. We cannot remain passive. We must work either for or against the Church.

Co-operation with the hierarchy, with those who have the authority to guide us, can be summed up under three headings: example, prayer, and action. Good example is more important than ever before those whose ideals are unchristian. And what a wonderful opportunity young girls have today of practicing that admonition! Surely every Catholic girl can refrain from indorsing the modern and pagan ideas in dress, manners and morals. The giving of good example is a spiritual act requiring grace, which is obtained through prayer. Therefore, we must pray for ourselves that we may be good, and then pray for those whom we wish to influence. Pray to God for help, and then act according to that help. We should take part in Catholic activities; we should study and learn about our wonderful Faith so that we can refute and explain and, at the same time, edify.



## I AM SUSY REP

Dec

1944

I am Susy Rep. Rep stands for reputation. I am the one responsible for others thinking my school is not a good school.

When I go out, I am either loud or quietly rude. I either forget or don't care that I am always traced back to Viz.

I know that I am not building a very strong character, but who cares about character as long as I get around.

I am not a real Child of Mary, nor do I ever wear my medal. It is tucked away at home in one of my drawers. (I forget which one.)

I pretend to be fashionable, care-free, and happy-go-lucky. Others see through me. They know I am nothing but a bluff.

I am even unpatriotic, for I am constantly taking advantage of my inalienable rights. I am not pursuing happiness -- but boys.

If I'm not careful, I'm going to lose all my friends because they are getting tired of being blamed for my faults.

It is true that I am an exception, but do others know that? I seem to forget that wherever I go, I am VIZ and Viz's reputation.



# What Has Happened to the Ideal Viz-Girl?

Before I begin, I want to tell you that this article is purely my opinion. It has not been proposed by the faculty or any other source of authority.

While many of us have been at Visitation since we were able to walk, many others of us came to Visitation in freshman year. We attended politeness classes and we learned something there. How to be a lady! Sad to say, as we "outgrew" this class, many of us outgrew these habits.

I ask you now, "Where is the 'Ideal Viz Girl'?" The girl that used to get first honors doesn't even remember the points of a lady. She undoubtedly has forgotten what self-control and politeness mean. She is so loud in public that her friends are embarrassed to recognize her. She packs her friends into the back of a bus and talks at the highest pitch of her voice. A gathering at Medart's or some such place is shameful. She argues about the menu, and orders the check in such a tone that every one is disturbed. It is the same girl who screams her lungs out at football games to a distant friend, but who forgets even to say hello to her nearby friends. Also, she comes to the games in blue jeans, not the proper dress for a lady. She knows blue jeans should be worn only to picnics or other informal gatherings.

At school it is the same. She must be threatened before she is silent, especially in the study hall at noon. The noise before a movie, play, or lecture in the auditorium is excessive; in the cafeteria, inexcusable.

"What," I ask you, "has happened to the ideal Viz girl?"

She won't cooperate, she wears lipstick, saddles and colored sweaters, and insists on wearing charm bracelets which annoy everyone by their jingling. Our uniform is a navy blue jumper, white blouse, white anklets, and brown oxfords. Wear it with dignity!

The public recognizes her by her class pin, Sodality medal and school ring; if you are so fortunate as to have one of these, be proud of it. Show the world you are from Visitation!

Remember girls, it is very selfish to lower the reputation of your school, for this reputation is prized by all the other pupils. So, I implore every girl of the Academy, as a Visitandine, use the advantages you have, live up to the high ideals of Viz. Above all, be a lady!



# ETIQUETTE

NOV  
1947

1. What does a larder shower include?

- ☐ A) Kitchen utensils
- ☐ B) Everything eatable
- ☐ C) Linen
- ☐

2. In setting a buffet table the important dishes of food are placed

- ☐ A) Precisely in the center of each end.
- ☐ B) On each corner of the table.
- ☐ C) Down the length of the table as close to the center piece as possible.

3. When passing one's plate for a second helping

- ☐ A) Leave knife and fork on plate when passing it.
- ☐ B) Leave fork on and put knife at right hand.
- ☐ C) Leave both instruments in their proper position on the table.

ANSWERS--1.(B); 2.(C); 3.(A)





# THE VIZ-ITOR



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THE ACADEMY OF THE VISITATION, ST. LOUIS, MO.

MARCH 24, 1948

## MARY PAT CONCANNON ELECTED PREFECT

### JUNIORS TO RECEIVE RINGS

On Sunday afternoon April 18 in Alexis Hall many parents and friends will witness the presentation of school rings to the Class of 1949. Mother Claude Agnes will place this emblem of Visitation on the fingers of the girls.

This year the traditional gold ring will be set with a deep red garnet. The Juniors will wear their white uniforms and, as their only piece of jewelry, their silver sodality medals.

The ring is the second of the three emblems which Visitation gives her daughters. The ring is also the second milestone in the journey to graduation. The Juniors are only too anxious to receive this additional sign of Visitation's love.

### JUNIORS GIVE MISSION PROJECT

Competition threatened Barnum and Bailey January 21, when the junior class held a carnival in the old gym, complete with a side show and barker, a fortune teller, a fish pond, game booths and white elephant counters, clowns, and the big feature, "Paradise."

Against a background of carnival music, Jane Hough proved a very persuasive side show barker. Ginnie Brungard, Nancy Fredrick, Jackie McMahon, and Jill Collins displayed their dramatic talent in the hilarious skit, "Little Nell." Kay Vahrenhold and Shirlee Schumacher danced and sang to the old tune "By the Sea." Susie Barnicle, the muscle man, Joan Rickhoff, the fat lady, and Nancy Tritz and Peggy Lampman, Siamese twins furnished the freaks while Margie Rosenthal and Marianne Bommer as clowns sold balloons. Jean Sheridan told fortunes. No one eager to glimpse "Paradise" was disappointed. The pink lemonade as well as the hamburgers prevented anyone's leaving because of "that hungry feeling."

### IN MEMORIAM

The Sisters of the Visitation and the student body express deepest sympathy to the family of Ellen Jane Lawton. May she rest in peace.

### C.S.M.C. PRESIDENT ELECTED

At the annual sodality election February 25, the twelfth, eleventh, and tenth grades elected Jean Sheridan president of the C.S.M.C. Since Jean was president of the seventh grade, she has had some experience in an executive position. Jean plans a very successful year in Visitation's work for the Missions.

### VISITATION STUDENTS MAKE ANNUAL RETREAT

February 11, 12, and 13 were happy days for the Visitation girls. They put away books and homework and brought knitting needles and crochet hooks forth. Silence had come to reign for her annual three day sojourn. Yes, at last the Retreat Masters, Fathers L. Burns, S.J. and L. Kraus, S.J. had arrived and retreat was well under way. No sound save the echo of footsteps, the tinkle of rosary beads, and the click of knitting needles could be heard. Visitation girls silently wandered through corridors, in the chapel, around the campus—each alone with her own thoughts. Too soon the three days of prayer, and meditation came to a close. Silence withdrew her wand and Retreat slipped away as quickly as it had come. Only its memory of promises and resolutions for the coming year remained imprinted in a special way upon the mind and heart of each Visitation girl.

### ASSISTANT OFFICERS ELECTED

On February 25 the Sodalists of the high school chose Ginnie Brungard first assistant of the sodality, and Mary Latta Clarkson secretary. Both girls have held sodality offices before. Lat was prefect of the Junior Sodality and Ginnie was the second assistant.

The prefect-elect, Mary Pat Concannon, chose Mary Linda O'Neill as chairman of the Social Life committee; Ginnie chose Kay Vahrenhold second assistant and Lat chose Nancy Fredrick chairman of the Publicity and Literature committees.

### JUNIOR SODALITY OFFICERS ELECTED

At a special meeting held for the purpose of electing the officers for the coming year, the Junior Sodality elected Peggy Flotte prefect; Margaret Dusard first assistant; and Pat Zakovich second assistant. Congratulations and good luck!



Mary Pat Concannon

### SODALITY ELECTS MARY PAT CONCANNON PREFECT

Joyous screams rang through the study hall on February 25 as Sister Anne Marie announced the election of Mary Pat Concannon as prefect of the sodality for 1948-1949. Girls dashed excitedly from their seats to congratulate the new prefect, who tried in vain to conceal her swimming eyes.

It is not surprising that Mary Pat was chosen for she has been very active not only in the school sodality, but also in the "Union Sodality of Saint Louis." Having a strong sense of leadership and firm but pleasant way of managing affairs, she is well fitted for the office bestowed upon her. The prefect-elect is very popular with the students. Her jolly smile and cheery greeting are enough to soften any teen-age heart. She takes a personal interest in each girl and can frequently be found giving sound advice to some troubled classmate.

Mary Pat came to Visitation in freshman year, after graduation from Saint Philip Neri's grade school. Her school work has always been very good and she works diligently to keep that record.

She finds all of her courses interesting but is slightly partial to Latin although it gives her more trouble than the others. When she leaves Visitation, Mary Pat plans to study at Harris Teachers' College preparatory to teaching in grade school.

As for sports, Mary Pat enjoys every game except ice-skating with basketball her favorite sport. She plays on her class team and attends every squad game, cheering the team to victory with spirited enthusiasm.

Life is full of laughter for Mary Pat. She has a vibrant personality and loves to talk. Her constant vitality is reflected in her sparkling blue eyes. She has no one outstanding feature unless it is her nose, the most Irish from here to Dublin. Incidentally her blood is Mary Pat's secret vanity.

Once again, we have chosen a girl to represent Mary, the Mother of God, in our sodality. We have chosen Mary Pat Concannon. She will serve with sincerity and devotion. She plans many activities for the 1948-1949 sodality.

### SCHOLARSHIPS ARE AWARDED

As a reward for four years of excellent scholastic work Anne Ferrenbach and Barbara Meyer have received honorary scholarships to Georgetown Visitation and Webster College, respectively. Both girls

are sodality officers and former class presidents. Congratulations! Paula Garvin, Mary Lou Whelan, and Barbara Meyer won honorary mention in the competitive examination at Fontbonne College.



Ginnie Brungard, Mary Pat Condon, Mary Bommer, Gail Henderson, Jeanne Sheridan, Mary Lee Brewington, Mary Helen Ruthmann, Isabel Perry, Mary Rose Driscoll, Kathleen Lane.

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## EDITORIALS

March 1948

### DON'T BE PREJUDICED

In most of the current magazines, books, and newspapers the subject of racial and religious prejudice is being both condemned and approved. The constant bickering between Negro and White, Christian and Jew is written almost everyday in some national or local newspaper. The bloody war in Palestine over the partitioning of land into Arab and Jewish states occupies a good deal of the headlines. The Klu Klux Klan has once again raised its ugly head in the South. Negro, Jew, and Catholic are the victims of their stinging venom. Hate and greed behind the Iron Curtain of the Communists is infesting the rest of the world. Everywhere dissension rips apart the beautiful dream of brotherly love.

However it is not necessary to travel to a different country or state to find prejudice. Here in St. Louis intolerance is just as prevalent. Quite often vulgarity and rudeness are exchanged between persons of different color or race. Ridicule of religious practices is another target for malicious gossip. If people would only realize that in every religion which gives glory to a supreme Being there is something beautiful and deserving of respect, such slanderous talk would cease to exist.

The problem which faces each Catholic Girl is "What can I do to help?" Unfortunately it is impossible to change overnight the feeling of superiority which has come down from generation to generation. ~~Human~~ nature is not like that. It is not in the power of our wills to make a quick change about in our feelings towards persons of other races or creeds. Complete destruction of intolerance is not expected of us. But if each succeeding generation will abolish one phase of prejudice that will be one step forward on the road to equality of all men.

Almost every Visitation girl has a chum or younger child over whom she exercises some influence. If each girl would banish from her her own mind and hence by example from the mind of that friend or child just one intolerant thought or practice, a wonderful start on the part of the individual's war against prejudice would have been gained. Each particle of filth removed from the well of intolerance makes the water of God's spring of humanity that much purer and sweeter for Him. Let's practice Christianity by making tolerance the goal of every Visitation girl.

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June 1948

## QUEEN CROWNED AT MAY FETE



Mary Pat Concannon and Barbara Meyer

At sunset on Friday, May 21, Visitation held its traditional May Day procession and ceremony paying homage to Mary, Queen of the May. The student body made the ceremony very impressive and picturesque as they made their way in procession to Mary's throne in their delicately tinted formals. The freshmen, carrying arches of flowers, led the promenade and stopped just beyond the cinder path while the rest of the school passed under their flowers. Following the ninth graders came the primary and preparatory grade dancers, the Daisy Chain, the May Pole group, and lastly, the Court of Honor.

C.B.C. cadet escorted the girls in the Court, consisting of the retiring queen, Miss Barbara Meyer, escorted by Lt. Colonel Thomas A. Hanley; President of the Senior Class, Miss Mary Lou Whealan, escorted by Lt. Joe Eschbacher; President of the Junior Class, Miss Joan Sullivan, escorted by Cadet Roger Eschbacher; President of the Sophomore Class, Miss Jo Meyer, escorted by Sgt. Joe Dockery; President of the Freshman Class, Miss Justine Rutkowski, escorted by Cadet Irvin Krukenkamp; President of the Visitation Athletic Ass'n, Miss Paula Garvin, escorted by 2nd Lt. Ralph V. Newman; Editor of the Visitor, Miss Nancy Fredrick, escorted by Cadet Wm. C. Imming; Honorary C.B.C. Cadet, Miss Virginia Valerius, escorted by 2nd Lt. Robert T. Colson; Representative of Latin America, Miss Aida Barrenechea, escorted by Cadet Sgt. John Hereford; President of the Eighth Grade, Miss Peggy Flotte, escorted by Cadet Sgt. James Carroll; President of the Seventh Grade, Miss Suzanne Laufer, escorted by Cadet James Garvin; Junior Prefect, Miss Mary Ann Wieck, escorted by Cadet Chris Switzer; First Assistant of the

Junior Sodality, Miss Kathleen Concannon, escorted by Cadet Sgt. Richard Vollnor; Second Assistant of the Junior Sodality, Miss Dorothy Gantner, escorted by Cadet Robert O'Donnell; Chairman of the Catholic Literature Committee, Miss Dorothy Buder, escorted by Cadet Gustavus Buder III; Chairman of the Apostolic and Social Life Committee, Miss Virginia Kurtzeborn, escorted by Captain Alvin J. Kruse; Secretary of Our Lady's Committee, Miss Anne Ferrenbach, escorted by Cadet Thomas Burns; President of the Catholic Students Mission Crusade, Miss Virginia Schmidt, escorted by Lt. Colonel Richard J. Benedict; First Assistant of Our Lady's Sodality, Miss Ann Wunderlich, escorted by Cadet James Hogan; Second Assistant of Our Lady's Sodality, Miss Mary Joan Sommers, escorted by 2nd Lt. Robert K. Sylvester; Queen for 1948, Miss Mary Patricia Concannon, escorted by Colonel Ronald A. Bena.

After reaching the throne, Barbara crowned Mary Pat queen for 1948, while the student body sang, "To You, Sweetest of May Queens." Dancing followed to entertain the queen. When the dances were over, Mary Pat proclaimed that there was one more worthy than she to be crowned queen of May. Pat then placed her crown on the statue of the Blessed Virgin. The Ceremony ended as the girls sang the sodality song, "Mother Beloved."

The students of Visitation expend their deepest sympathy to Mother and the Sisters as well as to the family of Sister Gertrude; and to Joan Sullivan, Jo-Anne Devine, and Rose Marie Monterubio on the deaths of their fathers. May they rest in peace. Amen.

### JUNIOR-SENIOR BANQUET HELD

All the gay festivity of Mount Olympus echoed through the halls of Visitation on May fourth when the Junior Class entertained the Class of '48 at the annual Junior Senior Banquet.

The two classes had dinner in the cafeteria, during which the vice-president of the senior class Joanne Devine, presented the "Grade" banner to the eleventh grade vice-president, Susie Barnicle.

The two classes then retired to the Senior playroom, ingeniously decorated to resemble the home of the gods, Mount Olympus.

Joan Sullivan, Junior class president, attired as a muse, presented a golden apple to Pat George, chosen to be goddess of love and beauty. After explaining the significance of the action,

Joan, as the mother of the muses, then summoned them to entertain the newly-crowned Venus. Linda O'Neill, the muse of lyric poetry, recited a poem to honor the queen. The muse of song, Janet Prevaillet, sang of the "Things we did at Vis." The muse of history, Joan Rickhoff, followed with the history of the senior class, and the graceful movements of Shirlee Schumacher represented the muse of the dance. Ginnie Brungard, muse of astrology, read the twelfth grade prophecy, after which Mary Lou Whealan, president of the senior class, read the class will. As Nancy Fredrick, muse of tragedy, read the Farewell Address, a note of sadness sounded.

As a souvenir of the party, the Grads of '48 each received tiny gold compacts bearing their initials.



### CHAPEL CROWNING HELD ON FIRST FRIDAY

Following the lovely tradition of our Chapel Crowning, the Blessed Virgin was once again honored Friday, May 7. After First Friday Mass and Communion, the entire school assembled in the Chapel, while the Coronation Hymn to Our Lady, sung by the chorus, filled every heart with the reverential spirit of the occasion. Carrying Our Lady's Banner, Ginny Schmidt led the procession of Prep, Junior, and Senior Sodality officers into the sanctuary. Barbara Meyer, Ann Wunderlich, Anne Ferrenbach, Ginny Kurtzeborn, Mary Joan Sommers, Senior Sodality; Maryanne Weick, Kathleen Concannon, Dorothy Gantner, Junior Sodality;

Madonna Sculley, Genevieve Daniels, Helen Strauss, Prep Sodality; Linnette Barclay, Barbara Lipic, Mary Henniger, Barbara Jane Smolik, Betty Matlack, Primary Sodality; dressed in white formal and carrying garlands and bouquets of spring flowers, as well as the student body, also dressed entirely in white, typified purity, befitting Our Lady. After each officer presented her flowers to the statue of the Virgin, Barbara Meyer, prefect, placed the crown of flowers on Mary's head. At the close of the ceremony, the statue of Mary stood, arms folded on her breast, bedecked with flowers.

### CONGRATULATIONS

We wish to congratulate the class of '48 and Mrs. Anna McClain Sankey for the outstanding senior class play, "The Ri-

vals," and the eighth grade and Miss Louise La Barge for their exceptional presentation of "Rumplestiltskin." We also wish to congratulate Bar-

(con't P.4, col.2.)



## *Definition of a Lady*

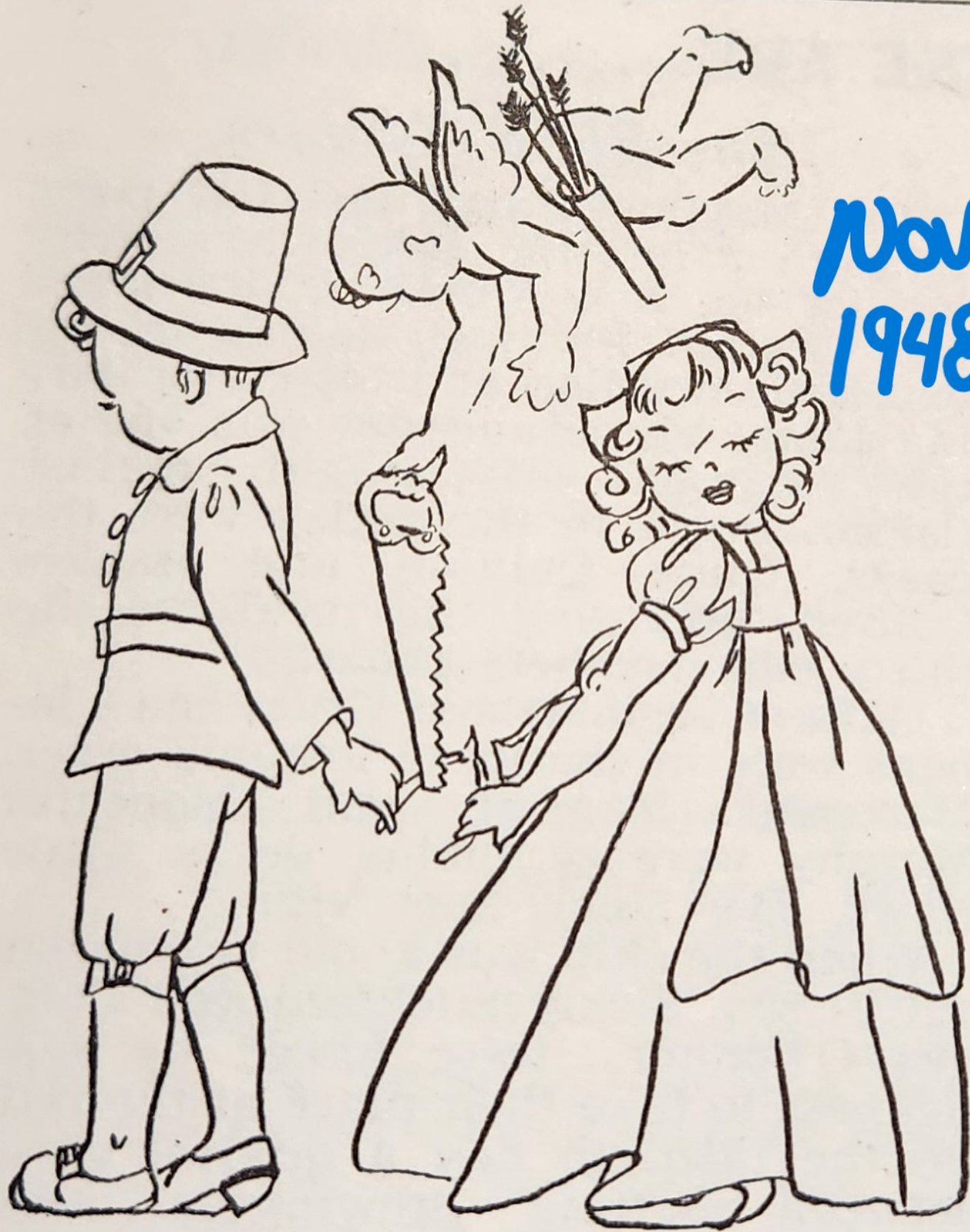
This beautiful definition of a lady was given by Daniel A. Lord S.J. in our chapel during the Centennial Celebration of the founding of the Visitation in the Middle West:

"Only when Mary walked the earth did the word lady begin to occur again and again on human lips, and women added to new stature a new grace, beauty, and dignity.

"A lady was recognized as one who thought first of others and then of herself. A lady was one who could take a stable or a tiny little house by a dusty road and make it a home. A lady was one who walked through the world and spread about her a perfume of purity: whose hands were cool and firm; whose eyes were sinless; who brought to a dishevelled world a sense of peace and calm and to a rushed and disordered world a sense of dignity; who was strong yet tender, gentle and merciful; who loved all mankind, even those who had no claim upon her, because they were the sons of God, and God had loved them first; who looked upon humanity a little pityingly, always tenderly, and never selfishly. It was from Our Lady that all ladies from that day to this drew their womanliness and added to it the dignity and calm and peace and sinlessness and unselfishness and love of God and mankind that make of a woman a lady."

Nov 1948





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# A CALL TO HAPPINESS . . .

A vocation to the religious life is a special invitation that the Divine Lover gives to those chosen ones whom He wants for His very own, to belong only to Him for all eternity. Therefore, when a girl accepts this invitation and goes to the convent, she longs with all her heart to get closer and closer to the One she loves. The daily life of religious orders in general and that of the Visitation in particular, is planned to help her gain her desire.

When a girl enters the Visitation Convent, she spends a period of eight days as a guest during which she gets acquainted with the customs and regulations of the religious life. If she perseveres she becomes a postulant and each day learns more and more about her new life, and performs various duties in the monastery.

After about six months, she is dressed as a bride and is betrothed to her Divine Lover. This ceremony is called the Reception because she receives her habit, the white veil of a novice, and her name in religion. During the next year the novice makes a more intense study of the religious life. When it is completed, she makes her temporary vows which bind her for three years. She does this at a private ceremony in which she receives her black veil and silver cross.

During the approximately four and one-half years as a novice, the girl has her day filled with an hour of morning meditation . . . holy Mass . . . the visit of the Divine Spouse in Holy Communion . . . breakfast . . . chanting the Office . . . working until dinner at noon . . . recreation . . . spiritual reading . . . Office . . . mental prayer . . .

supper . . . recreation . . . night Office.

When her time as a novice is over, a girl makes her final vows. The Visitation Nuns have the privilege of making solemn perpetual vows. When they do so they offer a complete holocaust to God by abandoning themselves and their lives to His holy Will. During the ceremony the new sister lies prostrate on the floor and is covered with a black pall. This symbolizes that she is dead in the eyes of the world and will thereafter live for Christ alone.

From that time on she begins to live the full life of the community and is assigned work suited to her talents. She may be assigned such work as teaching, sewing, housework.

She begins her life of contemplative prayer for souls, of reparation to the Sacred Heart, who made known to a humble Visitation nun, St. Margaret Mary, His longing for souls who would surrender themselves completely to His Will and make reparation for a world which has strayed far from God.

"... They consecrate themselves to the service of mankind with a complete disregard for themselves and their own interests by an act incomparably broadened in its scope, more all-embracing and universal . . . When one thinks of young girls and women who willingly renounce matrimony in order to consecrate themselves to a higher life of contemplation, sacrifice, and charity, there comes at once to the lips the word that explains it: Vocation."

Pius XII  
Address on "Woman's Duties in Social and Political Life"

THE VIZ-ITOR

March 5  
1949





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1957

## Guest Editorial: SELF-ANALYSIS

Actually the only discipline which is effective and lasting is self discipline. This principle underlies the system of character training at Visitation, where the ideal is "discipline which is mild but firm." Harshness and severity prompt passive conformity, but reasonable persuasion moves mind and heart and will—the whole person.

Teachers can only inculcate principles; they cannot follow the pupil into life to tell her at each moment what to do. They can only inspire a hunger for truth and hope that the pupil will spend time—and eternity—seeking it. They can point out beauty and goodness, but they can only hope and pray that the pupil will look for them herself in the face of a little child, in a flower, in a poem—in all that reflect in this world uncreated Beauty and Goodness.

Because faith dominates the life of a Catholic teacher, she does not see the fruits of her personal efforts; she only plants the seed, and to God she leaves the increase. But the pupil might herself determine how she is cooperating with her educators by asking herself some pertinent questions.

Am I attending class with an open mind and trying to apply to my daily life what I learn? Do I regard each subject as an hermetically sealed compartment, or do I integrate the various fields of knowledge? Am I consciously living according to the principles I learn in revealed and experimental truths, or am I only absorbing them passively? Am I consciously trying to live my life at school, at home, in my contacts with others so that I bear witness to Christ as a child of our Lady of the Visitation?

Wherever I am, do I remember: **I am the Visitation Academy?**