

EXCELSIOR.

DECEMBER,
1898.

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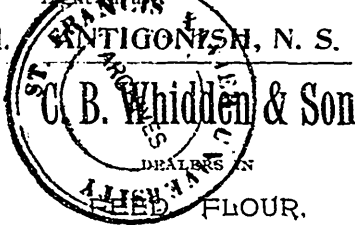
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W B M Isaac

EXCELSIOR.

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AT THE CRIB.

Heart of the Holy Child,

Hide me in Thee;

Purest and undefiled,

Purify me.

Joy of my infant life,

Free from all passions rife,

Troubling this world of strife,

Keep me with Thee.

Sweet Child of Bethlehem,

Open Thy Heart;

Blessings from Paradise

Deign to impart.

Joseph and Mary near,

Come we to Jesus here;

With them we shall not fear

From Him to part.

EDITORIAL.

Before our next issue Christmas will have come and gone, and we therefore take this opportunity of wishing our many friends and patrons a Merry Christmas.

The students are looking forward with much pleasure to the advent of Christmas, for many of them intend spending this very joyful and happy festival in the bosom of their families. This they can the more easily do, since the vacation will last sixteen days. Many of the students, even from the distant provinces, are preparing to take advantage of this long vacation and are therefore silently packing their valises. Together with those who are nearer home, they only await the signal when they may take a long holiday. A very small percentage will remain at the College and judging from the quiet preparations going on, they too intend having a good time.

EXCELSIOR wishes the boys one and all a Merry Christmas and an enjoyable rest, hoping that they will be all at their accustomed places on Jan. 9th, happier and healthier after their holidays and prepared to battle against the difficulties of hard study with good will and renewed vigor.

Christmas presents are now in order. We expect not a few in the way of paid-up subscriptions. Jan. 1st is drawing near and we need some financial assistance. Your remittance will be greatly appreciated.

Among those outside the College who have shown interest in EXCELSIOR's financial condition, Mr. A. W. Miller, B. A., stands head and shoulders above all. He has secured us many subscribers and handed over the tin therefor. Many thanks Alex.

Will not our other friends assist us in like manner. This year we have struck out into deeper water and consequently we require more bunker to bring us to port. Come then friends, a hand.

CLASS OF '98.

We come now to the last but by no means the least of the class of '98. The very fact that we have reserved him for the Christmas number shows the high esteem in which S. DeC. was held by his fellow students. He entered St. Francis Xavier's College in '93, when he began a course that extended over a period of five years. He took for a motto "What is worth doing at all is worth doing well." How well he lived up to his motto was shown by the high standing he always took in his classes, for at the close of the examinations his name was to be found near the head of the list. The significance of this will be perceived when we remember that he had to cope with students of more than usual cleverness. Although his health failed him and he was obliged to discontinue his studies long before the end of the term of '98, still he won several prizes in the graduating class.

But it must not be supposed that our successful student confined himself entirely to his books. No: he was to be found in nearly all the games. At hand-ball particularly he became an expert. And if the walls of the gymnasium could speak, they would tell of the many hard-fought games between himself and D. F. McD. who was his chief rival there, but his closest friend everywhere else.

When croquet was in vogue scarcely anyone was found rash enough to try conclusions with him a second time. Whether this was the cause or not, the game has since died out, and the grounds are now used by the heroes of the hammer and the shot.

In the debate he took an active part. The "potency" of his arguments never failed to impress his hearers, and none were listened to with greater interest than S. DeC. In the last year of his course he was appointed to the honourable position of Secretary of the Society, and later on he became clerk of the house in the historic parliament of that year.

During the last year of his course he took up his abode in the "third flat," where it is said that he caused D. B. to look to his laurels. From these exalted regions, after the hour of retiring, he was wont to make excursions to the lower one. One night, assisted by a friend, he planned a *foraging* expedition. Scarcely had they begun operations when they saw an official light approaching. The elevator was seized upon as a means of

escape, but in their haste they set it going too fast, went by their landing place, and were suddenly brought to a full stop at the roof. Their troubles did not end there. Suddenly the elevator started on its downward journey, and this time they found themselves in the cellar. Off they started again, but succeeded only in repeating the experiment. It seemed as if they sought to solve the problem of perpetual motion. Finally they arrived at their destination, only to find the whole flat aroused and the cause of their hasty retreat standing before them, the very picture of what Milton describes as

“Sport that wrinkled care derides,
And laughter holding both his sides.”

We might mention many incidents in S. DeC.'s College career that go to show the high place he held in the esteem of his fellow students, suffice it to say that he was a prime favourite with all, both young and old. He is now engaged “urging the tardy loiterers of R. B. along the flowery path of knowledge.” That he may always be as successful as he was while in College is the sincere wish of the EXCELSIOR.

OUR POPULAR EDUCATION.

We are accustomed to praise our popular education. But to see our failings is more wholesome than to see our worth. There is one book among many which helps us to see them.

John Stuart Mill's *Address at the University of St. Andrew's* asks, ‘why not learn both Classics and Science,’ and so talk no more about making a choice between them?

Mill went to St. Andrew's, in Scotland, in 1867, to speak as Rector—a sort of honorary elective position—in this old Catholic University founded by Henry Wardlaw, a Bishop of the See in 1411. He went there, not as a Catholic, nor even as a Christian in any sense. But wherever the blame for that may lie, the speaker was at least an enthusiast for men making better use of their brains, and not being contented with second best; which certainly is a good ecclesiastical state to be in.

If he is “a good divine that follows his own instructions,” Mill had been better than good. He tells us we can do more,

and can prepare for others to do better than we have done. This is how he himself learnt, as he writes in his *Autobiography*:

“ I have no remembrance of the time when I began to learn Greek: I have been told that it was when I was three years old. My earliest recollection on the subject is that of committing to memory what my father termed vocables, being lists of common Greek words, with their significations in English, which he wrote out for me on cards. Of grammar, until some years later, I learnt no more than the inflexions of the nouns and verbs, but after a course of vocables, proceeded at once to translation. By eight years old, “ I had read under my father’s tuition, a number of Greek prose authors, among whom I remember the whole of Herodotus, and of Xenophon’s *Cyropædia* and memorials of Socrates,” and so on. At the age of eight he began Latin. Before that age, “ the only thing besides Greek that I learnt as a lesson in this part of my childhood was arithmetic: this also my father taught me. . . . But the lessons were only a part of the daily instruction I received. Much of it consisted in the books I read by myself, and my father’s discourses to me chiefly during our walks. . . . In these walks I always accompanied him; and with my earliest recollections of green fields and wild flowers, is mingled that of the account I gave him daily of what I had read the day before. . . . I made notes on slips of paper while reading, and from these in the morning walks, I told the story to him; for the books were chiefly histories, of which I read in this manner a great number. . . . I read with great delight Laughorne’s translation of Plutarch [’s *Lives of the Greeks and Romans*]. . . . When I came to the American war, I took my part like a child as I was (until set right by my father) on the wrong side, because it was called the English side.”

And on we go, hearing of reading of travels, voyages, and even *Robinson Crusoe*—though “ of children’s books, any more than playthings I had scarcely any.”

Then came eight years old and Latin, in which, before twelve “ the Latin Books I remember reading were, the *Bucolics* of Virgil, and the first six books of the *Æneid*; all Horace except the *Epodes*, the *Fables* of Phædrus; the first five books of Livy (to which from my love of the subject I voluntarily added, in my hours of leisure, the remainder of the first decade; ; all *Salust*” —the list, as the further list in Greek, can now be imagined: it

is long to describe. Logic of the schoolmen he valued beyond measure: "The close, searching *Elenchus* by which the man of vague generalities is constrained either to express his meaning to himself in definite terms, or to confess that he does not know what he is talking about: the perpetual testing of all general statements by particular instances"—that is some of his estimate of the value thereof.

It will be asked, is all this true of a mortal child? Evidence says yes.

Then it will be asked, was he extraordinary? Mill answers: "If I had been by nature extremely quick of apprehension, or had possessed a very accurate and retentive memory, or were of a remarkably active and energetic character, the trial would not be conclusive. But in all these natural gifts I am rather below than above par; what I could do, could assuredly be done by any boy or girl of average capacity, and healthy physical constitution: and if I have accomplished anything I owe it, among other fortunate circumstances, to the fact that through the early training bestowed on me by my father . . . not an education of cram: my father never permitted anything which I learnt to degenerate into a mere exercise of memory. . . .) I started, I may fairly say, with an advantage of a quarter of a century over my contemporaries."

Again, reader will object: what of the education of the spiritual sense; what of the education of the heart, in comparison with which, as Sir Walter Scott vigorously declared 'all the rest is rubbish'? what of "the kind charities of relationship" which Charles Lamb appealed to his friend to cultivate?

But again, the answer here is, that for the moment that is not the question.

Mill no doubt was extraordinary. The difficulty about teaching many "a three years' child" Greek, is that you could not teach it Greek. *Deo Gratias.*

And yet, do not look at things that way, but rather in the way of reflecting: some men have done wonders; I too am of their race; what have I done: what could I have done? Is Mill talking sense when he notes: "the wretched waste of so many precious years as are spent in acquiring the modicum of Latin and Greek commonly taught to schoolboys; a waste which has led so many educational reformers to entertain the ill-judged

proposal of discarding these languages altogether from general education."

And so, to take up the *address* which was named at the outset, and which is here left in the hopeful reader's hands :

" I should prefer to see these reformers pointing their attacks against the shameful inefficiency of the schools, public and private, which pretend to teach these two languages and do not. . . . I will say confidently, that if the two classical languages were properly taught there would be no need whatever for ejecting them from the school course in order to have sufficient time for everything else that need be included therein."

TRIDUUM.

The annual Triduum in honour of St. Francis Xavier began on Wednesday evening, 30th ult., and, if outward signs count for aught, the devotion must have borne fruit abundant.

The College chapel was neatly set in order and the altar tastefully arranged by the good sisters as they alone can arrange. Deft of finger and endued with a delicate taste they produce harmony and beauty. Particularly so is this when they seek to beautify the House of God.

Although the weather for all three days was not of the kind to allure folk beyond their own threshold, still many of the townspeople attended the exercises, evincing thereby their love for the patron of the College.

To say that the singing of the College choir was up to its usual excellence would leave much unsaid. A feature particularly pleasing and uplifting was the cheery voices of the youthful soloists introduced at so much cost and painstaking care on the part of the choir director.

On the last evening of the Triduum the students approached the tribunal of penance and on the following morning, the feast day of our beloved patron, they all repaired to the Holy Table to partake of the Bread of Life. Solemn high mass was chanted by Rev. A. McDonald, D. D., assisted by the Revs. Drs. Thompson and R. McDonald as deacon and sub-deacon respectfully.

Rev. A. O'Handley, P. P., of River Bourgeois, preached an instructive sermon, taking as his text I. Peter V. 5: " In like

manner ye young men be subject to the ancients. And do ye all insinuate humility one to another for God resisteth the proud, but to the humble he giveth grace.”

A panygeric on St. Francis Xavier, he said, he was not going to give, however appropriate that would be, a virtue highly cultivated by the saint and a vice equally abhorred were rather to be the subject of his remarks. To humility was it due that we have a St. Francis Xavier to venerate. Had pride found refuge in his heart we should have the anomaly of a Francis Xavier disobeying an Ignatius Loyola with the sad but inevitable consequence that no saint of the former name would be found on the calendar. Pride it was that created hell. Pride led to the fall of the rebel. Pride spurred angels: our first mother Eve to commit the deed that caused all our woe. The reverend preacher exhorted his hearers to beware of pride. If they would succeed as students, if they would succeed in later life when in the midst of life's real struggles, if they would attain the final success that should crown all their labors then pride must be trampled under foot.

For us the feast of St. Francis Xavier is one of the most important in the calendar. Around it cluster our fondest affections. To him under whose protection we are gathered together we pour forth our prayers and petitions knowing well that he will present them at the Throne of God. Knowing the influence which he has at the heavenly court we can with all confidence ask him to obtain the favours of which we are in need. While yet on this earth our dear Patron was highly favoured of God. At his prayer were brought back to life more than a score of persons, while hundreds were healed of their infirmities. Nor did his benefactions to his fellow men cease after death. Many stupendous miracles, yes even the restoration of the dead to life have been wrought through his intercession. A miracle of no common order it is that the body of St. Francis Xavier after more than three hundred years remains to this day incorrupt. Since then God has deigned to work such wonders at his request, can we not in all confidence seek his intercession in all our needs?

ST. ANDREW.

St. Andrew, one of the most holy and zealous of the Apostles, was born at Bethsaida, a town situated in Upper Galilee, on the banks of the sea of Genesareth. This town was honoured with the presence of our Lord, who often preached and worked miracles in it.

Courage and deep religious fervour were qualities in St. Andrew, no less noted than his remarkable humility. His character was Christ-like: himself a near approach to perfect manhood. The son of a poor fisherman, he followed his father's calling. Although thus engaged in a worldly pursuit never did he swerve from his duty to God: never did he permit thoughts of temporal gain to exclude the more necessary attention to things holy and divine.

When St. John the Baptist began preaching in the desert, St. Andrew with a loyal ardor hastened to his side. When he heard Christ called the Lamb of God, his mind, ever open to truth, became absorbed in this one vital question. So interested did he become that he repaired to the abode of St. John and remained with him that night. This visit colored the whole of his subsequent career, leading, as it did, first to his becoming a disciple, next an Apostle, and a martyr for the Faith.

It was some time after this that Jesus came to St. Andrew, and St. Peter while washing their nets by the shores of the lake. He bade them cast their net into the waters. They had toiled the whole preceding night in vain and had despaired of getting anything. However, always obedient to Christ, they again let down their net and when they had done this, they enclosed a very great multitude of fishes, and their net broke.

This miracle prefigured their wonderful success in the new duties to which he called them when he made them fishers of men. They were poor fishermen, owning nothing in the world save a boat and nets: but they relinquished all worldly hopes and aspirations, and with joy forsook the allurements of false pleasure: Unreservedly they surrendered themselves and their will to Him. And surely they were sufficiently rewarded. Did Christ not promise them besides never-ending bliss in the future world even in this life a succession of true joys and spiritual blessings.

After the crucifixion of our Lord, St. Andrew preached the word of God first to the Jews, then to the Gentiles. His preach-

ing was everywhere followed by many conversions and his doctrine was confirmed by striking miracles. But he was destined ere long to enjoy the great happiness of giving his life for the cause for which he so nobly labored. He suffered martyrdom on the Cross at Patras in Achaia.

A holy joy suffused his countenance on beholding the instrument of his execution. Nor fear nor hesitation found place in his heart. Lifting his eyes to the Cross, he is said to have thus addressed it: "Hail precious Cross, that hast gotten comeliness from the limbs of my Lord! how ardently have I loved thee! how unceasingly sought after thee! how eagerly have I yearned for thee. At length have I found thee now waiting to receive my longing soul. Take me from among mortals and restore me to my Master that He who by thee redeemed me may receive me at thy hands!"

St. Andrew was spoken of by the early writers of the Church as *protocletos* or "the first called." Hesycheus of Jerusalem pays him the following beautiful and well merited tribute: "St. Andrew was the first born of the Apostolic Choir; the prime pillar of the Church; a rock before the rock; the foundation of that foundation; the first fruits of that beginning; a caller of others before he was called himself. He preached that gospel which was not believed or entertained; revealed and made known that life to his brother, which had not yet perfectly learned himself, so great treasures did that one question bring him," Master, where dwelleth thou? which he soon perceived by the answer given him, and which he deeply pondered in his mind, "come and see."

The words of our Divine Lord, "he that humbleth himself shall be exalted," apply with peculiar force to him. We may truly say that St. Andrew belonged to that class of saints the humility of whose lives corresponds in inverse degree to their rank in the celestial kingdom.

St. Andrew is the Patron Saint of Scotland. Of the many legends that cluster round his name we shall merely note two which have to do with him in his relation to that country. Long after he had been crucified and buried, says the legend, his body was translated to the East coast of Fife in Scotland by a Greek monk named Regalas. Here a church was built which afterwards became the site of the famous Cathedral of St. Andrews.

The second legend is interesting as showing how this holy man of peace became the patron saint of war. A St. Andrews Cross appeared in the heavens to Achaus, King of the Scots, and Hungus, King of the Piets. Ever since Scotia's loyal sons have rallied round this emblem on many a field of battle and the Scotchman boasts that if it does not always ensure victory, it at least has never knowingly been set up in the cause of wrong.

THE ITALY OF TO-DAY.

I.

As it is with individuals so it is with nations. Given false first principles and a blind persistency in following them, nations as well as men must come to grief. The further the first principles are astray the sooner comes the disastrous result.

To show the force of this the history of no modern nation serves as well as that of Italy. The Italy before 1870 was a happy and on the whole a peaceful and religious Italy. Most men lived rather for the common good than for themselves. Each deemed it his duty to make others as happy as possible, acquiring happiness himself in so doing. The great struggle for the Almighty Dollar had not then invaded the Italian home. It was kept out with the other and better wolf, poverty. The bounty of the well-to-do and their heart-felt sympathy made more than tolerable the condition of that necessary appendage to every state, the wondering mendicant. The governments of the various states were sufficiently stable and as far advanced in their methods as almost any of their time. No doubt, as is the case at the present day in every European nation, desirable and even necessary changes and reforms were here and there wanting. As man is never perfect so a nation cannot be found so well governed that no improvements are desirable.

In a few of the states into which Italy was divided and especially in the Papal dominions some dissatisfaction obtained which showed itself in revolutionary movements. The little insurrections are not at all to be credited to the great bulk of the Italian people, who lived in a state of contentment, but to the machinations of secret societies who sought unjustly to overthrow

the existing order of things and who in their endeavours were ultimately successful. In those days the entire land was permeated by a religious atmosphere. Crime was but little known. The Houses of the Lord and their occupants were everywhere respected, for the minds of men were turned from earthly things. True, as it is in every country, there were some who cared very little for religion and some who even made of it the outward cloak to hide a gross interior. Yet the sentiment of the country as a whole was decidedly a religious, a moral, a good one.

On the other hand the Italy of to-day is the most wretched land on the face of the globe. Millions are in poverty, millions more are on its verge. Populations live upon the scanty bounty of friends almost as poor as themselves. The rich as well as the poor are dissatisfied. Riots and revolutions are rampant. From present indications these are but the beginning of the end. Crimes and vices of all kinds have of late years increased at so tremendous a pace that even the godless government of the Quirinal trembles. All the machinery of legislation and brute force is being used to drive all idea of Christianity out of the hearts of the people. In the high circles the Church and all religion is held in contempt. And yet this great change has not been the work of a thousand years, but of a short quarter of a century! How radically wrong then must have been the first principles of those who initiated the new order of things in Italy, and how blindly in the face of universal experience have they followed a policy which must some day end in ruin!

Such a great change coming over the land in such a short time requires an explanation. Great and deep-rooted and universal causes must have been at work. The foreigner who hastily glances and goes away cannot see these. It requires some time in the country and an actual contact with the people to see and understand the real causes of such a change from the happy Italy of old to the viciously governed and discontented Italy of to-day.

II.

To a good understanding of the present condition of affairs a knowledge of the state of Italy before 1870 is necessary. Before that time Italy was divided into several separate kingdoms, Lombardy and Venice in the north, two provinces, were under

Austria. But the ruler of Sardinia, aided by secret societies, by revolutionists, and by foreign powers, compelled the other states of Italy to unite under him as king. The Pope, who had governed Rome and a large province around it, through many vicissitudes, since the time of Charlemange, was protected from the incursions of this invader by a force of French soldiers. About 1868 a secret covenant was entered into between Napoleon III, Emperor of France, and Victor Emmanuel, the first king of "United Italy" by which the latter in return for the withdrawal of the French soldiers from Rome bound himself not only not to interfere with the Papal States but even to protect them against all aggressors. No sooner was France shortly afterwards engaged in a life and death struggle with Prussia than Victor Emmanuel eagerly embraced the long wished for opportunity.

In defiance of his treaty he allowed his general Garibaldi to collect a large army within his dominions and to march against the Papal States. Aided by secret societies which then had a footing in Rome, and by sympathisers who for years before had been paid to go to Rome to stir up disturbances and aid in every possible way in overthrowing the established power, Garibaldi took the city of Rome. Rome was in the hands of a band of organized robbers. Some of these were for setting up a Republic, some were for uniting the Papal States to the united Italy under the Sardinian kings. Before they could come to any conclusion this king, Victor Emmanuel, under the guise of reducing the place to order, took possession of Rome, which the Italians have ever since held. France, crushed by Prussia, could not make any protest against this high handed act. Austria was in the same condition. Germany was under the thumb of Bismark, no friend of the Church, while England naturally gladly assented to what she had not only eagerly wished but what she actually brought about. However when the nations met in council and peace was restored the Pope was allowed to retain the palace of the Vatican, St. Peter's, the Church connected with it and a small summer residence on the Alban hills about fifteen miles from Rome. On the demand of Spain and Austria two churches, St. Mary's and St. John's, over which they were protectors, were also reserved for the Pope. All these buildings down to the present day have been under the sole dominion of the Pope, and are now the sad

remainder of the power that was, which still is the bright hope of the power that is to be.

Thus was consummated one of the most flagrant acts of international injustice which the historian can chronicle. The secret society and conspiracy planned it; treachery, treason and brute force brought it about. Past ages can give but few cases of such high-handed robbery, while in the present compared with it that late, well-known, and infamous breach of international justice is almost nothing.

In the minds of many Europeans, especially of Englishmen, Italy was at last united and free. Englishmen particularly gloried in the deed for by the strong moral support of England the union of Italy was mainly brought about. Why! were not millions freed from bondage and masters of their own destiny! Could not Italy now take her place at the Council Board of Nations! But it is doubtful if the rejoicing on the part of England and of several other nations was so much for the supposed union and freedom of Italy as for the temporary downfall of the temporal power of the Popes. These nations thought that in the case of the Catholic Church as in the case of their own national churches disestablishment would mean disintegration. The truths of Christianity and the accumulated experiences of nearly two thousand years had not opened their eyes to the fact that the Church always stands not on material power but on a power which is from on high. Time however has once more kindly taught the children of men the same old lesson.

The new government was of course profuse in its promises to the Church. The first article in its constitution was that the Government should be Catholic. The clergy were to be under the special protection of the state. Ecclesiastical property of all kinds was not to be touched. In fact the Church was to have as much if not more liberty than it had when the Pope himself ruled! But no one believed the promises of those who had so flagrantly violated an international treaty, robbed not only individuals but whole peoples and States. Time has but too sadly shown how well founded this disbelief was.

(To be continued.)

EDUCATIONAL.

The October Journal of Education came to hand lately. Although one is disposed to take but a cursory glance at the Journal — merely to note the leading announcements — and then lay it aside; yet many of the “topics” it touches upon claim one’s best thought and attention, and many of the suggestions it makes, no progressive teacher can well afford to overlook.

Heretofore the choice of any one of the different methods of Latin pronunciation was left entirely to the will of the teacher. Each teacher might adopt, for his school, the method he himself had learnt, or that which seemed to him the most desirable. After the present year, however, this will not be the case. The “Roman” or “phonetic” will then be imperative in all public schools. It is questionable whether the “Roman” method should have precedence over the “Italian”; but its superiority over the “English” pronunciation, which largely obtains in our schools, no one will deny. Apart from this, the desirability of having uniformity in a matter of this kind would alone justify the course taken in making one method imperative.

As a result of a resolution brought before the Dominion Educational Association, at Halifax, the school day, — hereafter to be known as “Empire Day” — preceding the twenty-fourth of May, will be set apart in all the schools of Canada, “to be specially devoted to the cultivation of feelings of loyalty and attachment to our country and to the institutions under which we live.” Trustees and ratepayers are expected to visit the schools on this day and to assist at the exercises recommended; but owing to the scanty attention that parents give to school matters, this feature of “Empire Day” will, it is to be feared, remain for some time to come a desideratum. The teacher, however, with the aid of his pupils ought to be able to make the day both interesting and instructive. Our History has its quota of great events, great examples, and great names; and from these the pupils, say, of the seventh and eighth grades, could gather suitable material for essays to be read before the school. What appropriate subjects for such essays would be the names of the four great Nova Scotian heroes — Welsford, Parker, Williams of Kars, and Ingles of Lucknow — names that not only Nova Scotia, but the British Empire is proud to recall! Then, again, there are the zealous missionaries and explorers of our early history,

the heroes of Responsible Government, the "Fathers of Confederation," and other Canadian statesmen, whose lives and unselfish sacrifices for their country are living lessons that ought to be vividly impressed upon the minds of the rising generation of our countrymen.

The teacher, too, might make "Our Canadian Authors" a subject of instructive remarks, which in turn could be aptly supplemented by the pupils of the lower grades, in the form of recitations from those authors. There are, for instance, the poetical works of Joseph Howe — that orator, poet and patriot, to whom Nova Scotia, and even Canada, owes more than to any other statesman, living or dead. Joseph Howe's verses breathe a tenderness and sympathy and a pure patriotism that is inspiring, and they ought to be familiar to every school-going child in Nova Scotia.

Exercises, such as these, would best serve the end for which "Empire Day" is intended. The dry figures and facts of history would thus be clothed in a garb more real, more interesting, and more tempting to pupils. And the school will have done its share, of inculcating patriotism, if it sends forth children imbued with a desire to study the history and great lives of their own and also of other countries. Their patriotism will grow as their knowledge of history is extended; and this patriotism will not be of the arrogant, blustering stamp; but will be founded upon a true appreciation of the blessings that a bountiful Providence has bestowed upon the land of their birth, coupled with a knowledge and recognition of the good that is in other nations as well.

Of three thousand three hundred and ten candidates who presented themselves at the Provincial Examination only one thousand two hundred and twenty-nine were successful in obtaining the grade applied for. Although little importance need be attached to so large a number of failures, yet it is a matter neither desirable nor encouraging. To check the growing ambition of essaying these examinations teachers are advised of the following regulation: "Teachers should be careful not to recommend candidates who are not in their opinion up to a good standard in reading and hand-writing, and likely to pass, for the failure of a candidate reflects on their judgment." This places an unpleasant task on the shoulders of the teacher. The High School Examination completes and caps the High School work.

Save for a few restrictions, it is free to pursue High School studies. Parents, as a rule, expect their children to give evidence of their diligence and application during the year by obtaining a pass mark at the examination, and should the teacher have the temerity to deny the pupil his apparent right of presenting himself for examination, it would be regarded as an unwarranted exercise of authority on his part. A return to the old system of charging a fee would be the easiest and most effective way of remedying overcrowded examination rooms and of lessening the percentage of failures.

As for the statement that the failure of a candidate reflects upon the judgment of the teacher who recommended him, it is—presuming that the teacher did exercise his judgment in the case—to be taken with some qualification. Anyone who notes the wide fluctuation in the percentage of successful candidates at different examination stations, and any teacher who has had some experience in preparing candidates, knows how largely the element of “chance” enters into the Provincial examination and, at best, how changeable and uncertain a test it is. To prefer this test to the teacher’s judgment, founded upon a year’s experience with the pupil, is a mistake. A teacher thus, when any of his candidates has been unsuccessful, finds that he is blamed by parents, on the one hand, for inefficiency, and by the Education Office, on the other hand, for lacking good judgment. It is not our purpose to undervalue the High School examinations; but surely their virtue is run to sin and their utility to evil consequences, if they are to be made at once the test of a teacher’s efficiency the criterion of his good judgment, and the sole end and aim of the school work.

PERSONALS.

Rev. D. A. Chisholm, our former Rector, has gone on a second trip to the Southern States, for the benefit of his health. The Rev. Dr. has the prayers and best wishes of the professors and students of the College.

Mr. A. J. McNeil, B. A., '94, and Ranauld T. Rankin, one of last year’s students, passed through here some days ago to the United States.

Mr. Andrew J. McKay, a former student, is now attending Tufts’ Medical College, Boston.

Prof. Prince and Messrs. Campbell, Lindsay, Currie and Sweeney, members of the Lobster Commission, which held its session in McDonald's Hall on Tuesday, 13th inst., visited St. F. X. College the following day in company with Hon. C. F. McIsaac, M. P.

The Revs. Dr. Quinan, V. G., J. F. McMaster, N. McDonald and M. Doyle were among our last month's visitors.

EXCHANGES.

The Exchange column of a college paper may be looked upon as the organ of mutual intercourse between the exponents of college journalism.

Besides the mere enumeration of journals, one finds in the exchange column a certain amount of criticism which brings out the good and bad qualities of sister journals, as the case may be. Comment of a critical nature is very advisable and probably may be considered as even necessary in this sphere. Why? Because each successive year finds on the editorial staff of nearly every college journal, a few who, though they may skilfully wield the pen, are nevertheless, not very familiar with journalistic work. Being then, by virtue of their positions as editors, entitled to the use of all papers which come in exchange to their respective tables, they take advantage of this privilege, and thus become acquainted with the tactics which are practised and observed in their new field of labour. This, then, is one way in which criticism may produce good results.

Criticism should be judicious, explicit, considerate, and to the point, and the critic should exercise, with the greatest scrutiny, his powers of discrimination, for

“Whoever thinks a faultless piece to see,

Thinks what ne'er was, nor is, nor e'er shall be.”

If the style of an article call forth criticism, let that comment have style; if the grammar of an article call for correction, let that correction be grammatical; if the rhetoric of an article call forth criticism, let that criticism be rhetorical; but over and above these and all other suggestions is that old proverb: “People in glass houses should not throw stones.” To him who wishes to

become proficient in the art of criticism we would suggest that he take to heart the following lines of Pope :

“ Learn, then, what morals critics ought to show,
 For 'tis but half a judge's task, to know.
 'Tis not enough, taste, judgment, learning, join;
 In all you speak, let truth and candor shine.

* * * * *

Be silent always, unless you doubt your sense;
 And speak, though sure, with seeming diffidence.”

Having glanced over the exchanges of last month, we feel that *King's College Record* is worthy of our attention. It appears in a new dress, having on its cover several cuts which present different views of *Alma Mater*; a glance within, and one's attention is attracted by its neatness and the printer's artistic work.

In the exchange column of the November number, we find the editor assuming the role of critic. In reference to ourselves he has this to say :

“ The St. Francis Xavier College EXCELSIOR is one of our new exchanges, and though, being only the third number of the second volume, it still has a suggestion of rawness in its jokes, poetry, etc., yet”—as the rest is somewhat complimentary and serves only as a syrup with which the foregoing is to be taken, we shall leave it unmentioned. He should have said the *second* number of the *third* volume, but since that is only a slip due to oversight, we'll say *transat*.

Just what Mr. Editor endeavors to express by the crude construction “ and though, being only the second number of the third volume ” is difficult to say for he accuses and excuses us in the same breath. If Mr. Ed. intends giving forth any more of his criticism in conundrums, it would be well for him to publish with each *Record* a supplement containing “ A Key to the Comment on the Exchanges.”

Says the exchange editor in further comment upon EXCELSIOR : “ It still has a suggestion of rawness in its jokes, poetry, etc.” We are ready to admit that the jokes of our October number were a little flat, showing the Ex. man that we are willing to accept *just* criticism whenever, and under whatever circumstances, it is meted out to us. When, however, he speaks of “ The Spectre Guard ” as raw, he at once shows that he has yet to

become familiar with the essentials of good poetry. But there is left one straw at which to grasp. In our October number appeared also a poem "The Boys of the Freshman Year." Now when Mr. Ed. speaks of "rawness," he is probably trying to pun on the word "*Freshman*"; if so, we may, in all probability, see the analogy with the assistance of a few yards of good elastic. Mark the use of that "etc." What a sweeping assertion it makes! But it is as meaningless as it is limitless. It shows, however, the shrewdness of the editor, for he takes good care to have plenty of room to evade any attack that may be made upon him. He could devise no better means of shelter, and we should not be surprised to see him pop up at some other corner of the ground covered by "etc.," and say that it (etc.) referred to a point that we have not here taken up.

Again this would-be critic hinted at our lack of "originality." We shall pass this over, simply saying that if he were to take a teaspoonful of his own medicine three times a day for one twenty-four hours, there would be no exchange column in the next number of *King's College Record*.

Wonder if there was a game of tag among *his children* that the Commoner forgot to chronicle in "The Commons." The Commoner is a very florid writer, but he should brush up his rhetoric a little and familiarize himself with the rules of paragraphing.

We should like to make particular mention of other exchanges but owing to want of space we must defer it to a future number. Other exchanges at hand are *S. V. C. Student*, *Acaëlia Athlænaeum*, *University of Ottawa Review*, *L'Oiseau Mouche*, *The Argosy*, *Bras D'Or Gazette*, *Railway News*, *North West Review*, *Weekly Bouquet*.

SPORTS.

Hurrah for hockey! Never in the annals of St. Francis Xavier's has hockey created so great an interest among the students. And no wonder all our old students are in line and the new players are trying their utmost to obtain a position on the first team.

For the present the names of the first team are a secret. But we are certain that Captain Brown will pick only those men who

practise faithfully and adhere strictly to the regulations of the club.

In past years there has existed a sort of go-as-you-please hockey team. Club meetings were discarded. Managers took a back seat. Trainers appeared on the scene after the game and said: I told you so, and then retired until the next game. What were the consequences? Did our first team win the laurels they should have won? Far from it, and, at the end of the season they had few victories to their credit. This year the officials of the club have taken a firm stand, and the players, on the other hand, are determined to make this season a memorable one in the annals of hockey.

HAND-BALL.

The 7th of Dec. is a day long to be remembered by lovers of hand-ball. The contestants were our most clever hand-ball players, viz; D. D. B.—, E. G., J. McN., J. B., W. B., and the famous A. O'T. The first game of the series was played as follows: E. G., J. McN.; versus A. O'T. and J. B. Brilliant and dashing plays on both sides, but O'T. and McD. were superior to their opponents, and in spite of E. G.'s famous swings, O'T. and J. B. won the first game by a score of 1 to 9.

The second game opened with a vim that drew prolonged applause from the audience. Time and again did O'T. and Jack endeavour to outwit their opponents, it was useless. The spectators thought that for once the champions had met their match. Not so. The game ended and O'T. and McD. were again victorious. The score card reads 7 to 9.

Now comes the final game. This time the sides are changed. J. McN., B.— and E. G. line up versus J. B., D. D. and O'T. The lookers-on are fairly wild with excitement. It is with difficulty that the umpire can be heard. He threatens to call the game off if order is not maintained. After a few words of warning to the players the game starts. It is impossible to describe the lightning plays, the quick "receives," and the sharp double cornered combinations. As the points on the score card increase the applause is tremendous. E. G.'s side is always a point ahead, still O'T.'s admirers are confident as the game draws to a close, and a hush falls on the audience. Bang! Bang! goes the ball, and Bang! Bang!! Smash!!! go the hopes of O'T.'s admirers. The score card reads 8 to 9 in favour of G.'s trio.

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