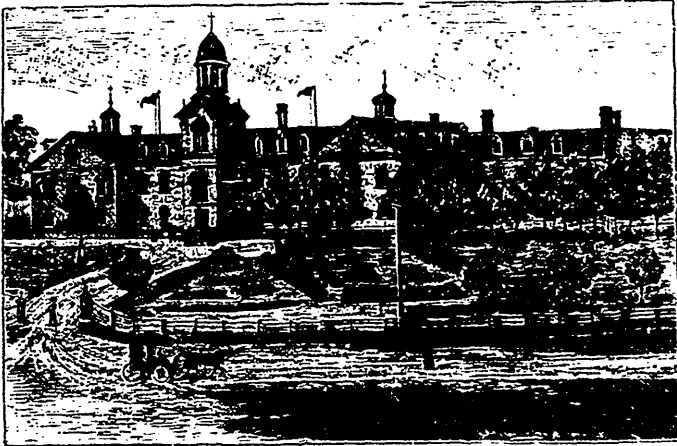


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March

Excelsior.



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Antigonish, N. S.

1901

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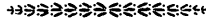
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ANTIGONISH, N. S., MARCH, 1901.

No. 6

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The Church has just entered the holy season of LENT. Lent. At this period of the year Catholics are exhorted to do penance, to mortify themselves, and to practice self-denial.

The reason for this is manifest. The passions, if allowed to run wild soon overpower the will, and no matter how sincere a man may be, if he has not been accustomed to ruling himself, he is unable to do as his conscience tells him he ought. In Lent Catholics deny themselves many of the pleasures and amusements which they enjoy at other times, and, by thus denying the passions and desires what they crave, gradually bring them under the control of the will. In this manner moral perfection is approached, and we are one * step nearer the end for which we were created.

‘ NO POPERY.’ No matter how loyal a person may be he cannot but look with contempt upon official acts which are the outcome of prejudice and narrow-mindedness. Almost the first act of King Edward VII. was one of this nature. He has taken the oath against Catholicism. Every Catholic and many non-Catholics had hoped that this sole remnant of former injustice would, on the present accession, find its rightful place in the ancient history of England. We cannot see what advantages a nation can expect to derive from a scrupulous preservation of the relics of brutal bigotry. That England, with its boasted advancement, its modern civilization, and its claim to be the “Cradle of Liberty,” should ask her ruler to subscribe to an oath that offends the religious sensibilities of millions of his subjects, is a cause to bring a blush to the face of every Englishman who has even a vague idea of what is meant by fair play.

SOME FESTIVALS OF MARCH.

Coming as it does at the end of winter and in mid-lent, we are fain to look upon the month of March as a month of dullness and *ennui*.

But when we look to the Calendar of Saints we cannot but admire the many beautiful festivals of this month. Every month of the year is set apart for some special devotion: January, to the Holy Infancy; February, to the Holy Family; May, to the Blessed Virgin, and March to St. Joseph, the Foster Father of Christ. St. Joseph has been declared patron of the universal Church, and there are at present two distinctive feasts in which this great Saint is especially honored—the 19th of March, and the Feast of the patronage of St. Joseph, 3rd. Sunday after Easter.

It was to St. Joseph that the keeping of the Immaculate Virgin was confided, to Joseph was the mystery of the Incarnation explained by God, to him it was given, after Mary to adore the divine child. He watched over and guided

Mary and Jesus on their journey to Egypt. It was to Joseph that the mother of Jesus referred when at the finding in the temple she addressed her Son: "Behold thy Father and I have sought thee sorrowing," and the Gospel adds that Jesus went down to Nazareth and was subject unto them—to Mary and Joseph. On account of the many privileges bestowed on St. Joseph during his life, Holy Church bids us call on and confide in him, repeating to us the words which Pharaoh of old addressed to his people. "Ite ad Joseph." Besides the Feast of St. Joseph, the protector and guardian of youth, we celebrate on the seventh of the month the Feast of St. Thomas Aquinas, the Angel of the schools. This Feast is one of especial interest to the student, especially those in philosophy and theology.

On the 17th of March we celebrate the Feast of St. Patrick, Apostle of Ireland, and of this Saint whose praises are sung over the whole world it is not necessary to say more.

The Feast of the Annunciation reminds us that the month would hardly be complete if there were no festival of the Blessed Virgin.

Every month of the year has its day dedicated to Mary and the feast of March is certainly the greatest. It reminds us of all the honours given to this Holy Mother and shows us at the same time the love and humility of the Son of God.

During the month of March the different feasts of the passion keep ever before our minds the tragedy of Calvary and the mystery of our redemption; the Annunciation, the honour given to Mary; the feast of St. Joseph makes the month of March one dedicated to the three most August beings, Jesus, Mary, Joseph.

LAUGHTER.

What is laughter? To invent a definition of laughter is by no means an easy task, and many writers have tried it with little success. Cicero in his *De Oratore* confesses his unwillingness to undertake the question in the following: "Quid sit risus, quo pacto concitetur, ubi sit, quomodo existat, atque ita repente erumpat ut eum cupientes retinere nequeamus et quomodo simul latera, os, renas, vultum oculos occupat videret Democritus." Laughter is not like Melancholy, who is certainly a subjective, self-inspective being craving ever for examination and brooding ever. Then the more we examine her, the more definite does her shadowy form become and we feel the more that oppressive and solemn spell which she sends forth from her dusky robes. Not so with Mirth. He is backward and very capricious. He is with us bright and early scattering roses on our path and wreathing our forehead with flowers; but no sooner do we seek to scrutinize his laughing features and subject him to a graver analysis, than lo! he has vanished and left us to paint him from memory alone. Relying on some grave authorities, we may, with some degree of accuracy, define laughter as a peculiar movement of the muscles of the face, particularly of the lips, indicating merriment or satisfaction and usually accompanied by some convulsions of the diaphragm and a sonorous and interrupted expulsion of air from the lungs. But it must nevertheless be observed that these effects are due to some happy association of objects or ideas which are not in themselves connected and carry with them a pleasant surprise. That some kind of a surprise or pleasant shock is necessary to excite our laughter appears from the fact that even the most ludicrous and mirth-provoking story when grown old by frequent repetition has no longer the power of provoking our laughter, and again if it is presented to us gradually it becomes comparatively tame. Thus it is well-known that the faculty of telling a good story depends in a great measure on the ability to keep the "point" hidden until the proper moment.

Laughter therefore implies two things: reason which perceives the ridiculous in things and certain organs which give expression to the pleasure arising therefrom. Thus it follows that man alone can laugh. The brute cannot laugh. The ape may chatter and the parrot scream Ha! ha! but they cannot laugh, for, although they have the necessary organs, reason is wanting for the comparison of ideas and perception of their mutual relations. The angel cannot laugh for although he is endowed with a higher intelligence than man he has not the organs.

Some contend that in laughter there is something low, trivial or degrading. Evidently there is no truth in such an affirmation. Far from being degrading to man's dignity, laughter is an exercise of his greatest and noblest faculty—the god-like reason.

“Smiles from reason flow, to brutes denied.”

What is more refreshing than a good, hearty laugh. It is like a sunbeam peeping through the clouds of a sullen October day, suggesting to us the idea that not everything is wet and dreary in this vale of tears. It opens up unexpected depths of good humor and kindly feeling and causes us to ask why the good points in a man have remained so long hidden from us. Yet if we reflect upon it, it is not often that we hear a genuine, hearty laugh. Man's nature seems to tend rather to sorrow. Gladness is but a passing guest and quickly departs, sorrow abides with us.

Go into the streets of a busy city, scan the faces of passers-by. How many careworn, haggard faces, how few with the pleasant face and laughing eye of content! Laughter is all too rare and if there were more of it, the world would be better both physically and morally.

Certain writers wish us to believe that our Saviour never laughed during the course of his mortal life. Now if those grave authors were to confirm their assertion to the rude and boisterous mirth which is the very stamp of vulgarity we would be to their way of thinking. To our taste nothing is more offensive than

“The loud laugh that speaks the vacant mind,”

and consequently nothing more foreign to the angel modesty of our divine Saviour. Yet how can we imagine Him growing up from babyhood to childhood, from childhood to manhood without a laugh. What brings a deeper thrill of happiness to a mother's heart than the joyous laugh of her child? Now can we for a moment suppose that our dear Lady for whom so many sorrows were in store, was denied this poor consolation which all other mothers enjoy? For our part we love to imagine the silver laughter of the divine Boy ringing in sudden music through the quiet home of Nazareth and bringing sunshine to his mother's human heart. Even Virgil in his almost inspired Eclogue, where he rises from the level of a pagan poet to the elevation of a Christian seer, calls upon the infant Messias to greet his mother with a laugh:

Incipe parve puer risu cognoscere matrem.

XAVERIANA.

Under the auspices of the Philomatic Review Society, a lecture was given by the Rev. Dr. Thompson, in the College Hall on Friday 22nd February. The paper read was on the famous monastery of Monte Cassio. The Rev. Lecturer reviewed the history of this ancient seat of learning, and showed the great work it had done, in spreading education in the early days of civilization. The lecturer had visited Monte Cassio some years ago, and his descriptions of the monastery and the surrounding country were excellent.

The lecture, which was an excellent piece of composition, and showed great knowledge of the early history of Italy and learning in that country, was attentively listened to by the audience.

After the reading of the lecture, a number of songs were sung by some of the College boys, who acquitted themselves very creditably.

It had been intended to give, during the lecture, a number of magic-lantern views of the monastery, but owing to a defect in the lamp these were not successful.

Quite a large number of our townspeople were present at the lecture.

A. A. McIntyre, L. L. B., Professor of mathematics in St. F. X. College is about to leave Antigonish and to go to Sydney to enter the law firm of Crowe & Burchell. While he was in Antigonish he practised law in the firm of Girroir & McIntyre, and also taught several mathematical classes in St. F. X. College. Mr. McIntyre's courses in St. F. X. and Dalhousie, were both brilliant and his success in his new field of action is looked upon as a certainty.

Among the visitors at the College during the past month were Rev. Frs. McDonald and R. McInnis P. P., Reserve Mines.

THE PENAL DAYS OF THE IRISH CHURCH.

During the sixth, seventh and eighth centuries of the Christian era Ireland had won the name of the intellectual centre of the world. Students from every part of Europe attended her schools and Irish monks had founded many Christian colonies on foreign soil. But in the ninth century the Danish invasion brought the Island of Saints under the yoke of these barbarous pagans and kept it there for almost 200 years to the great detriment of religion and civilization. During the next century and a half that is, during the 11th and half of the 12th the Irish Church was gradually restored to something like its former influence and power; the old religious ardor began to shine again and monasteries and churches were replanted where they had been destroyed during the long era of Danish ascendancy. The needed reforms in ecclesiastical discipline were carefully made by national synods presided over by such prelates as St. Malachy, Archbishop of Armagh and St. Laurence O'Toole, Archbishop of Dublin. The latter attended the third Council of Lateran and was appointed Apostolic Legate by Pope Alexander III.

There was also a revival of learning; once more did the monastery become the home of diligent, studious monks, absorbing the lore of nations, copying and illuminating books of

perchment with patient toil, compiling histories and collecting annals. In Donegal the Four Masters left important chronicles of Irish history. Tiernan O'Brien and Scotus deeply learned in Greek and Latin wrote history and astronomy; Lismore and Armagh were among the famous schools of Europe. Ireland was fast regaining the position she had held as the teacher of Europe in the days of St. Columbkil.

It was at this period that occurred the English Invasion, which has been the cause of all the evils, political as well as religious, which Ireland has since endured. The island which had given so many members to "the glorious choirs of apostles" was now to produce soldiers of "the white-robed army of martyrs. The faithful people that had called upon their Lord as "Master of Apostles" as "Teacher of Evangelists" and as "Purity of Virgins," was soon to know Him as "Light of Confessors" and Strength of Martyrs."

In the year 1171 Henry II. of England being desirous of extending his dominions made representations to the Holy Father stating that the neighboring island of Ireland was in a deplorable condition, that civil war was raging violently and that religion was endangered did not some powerful Christian prince interfere, and begging the permission of His Holiness to be that prince. The Pope's reply addressed to Louis VII. of France but intended both for him and for Henry contained the following words: "We counsel your Majesty to acquaint yourself, first of all, through the princes of the country, with the exigencies of the land; to consider attentively the whole situation of affairs: to inform yourself diligently of the will of that church, of the princes and of the people and to await their counsel and judgment in the matter. But Henry, who was a most unscrupulous prince, was not thus to be thwarted in his designs. By precisely the same line of action as was to be followed centuries later by "the uncrowned King of England" in an anti-Irish crusade, this feudal King of England built up on the foundation of this Papal letter a Bull empowering him to invade Ireland. The most recent researches made in the Vatican Library prove conclusively that no such

Bull ever was issued by Hadrian IV.

The invasion was made, and England gained a foothold in Ireland. It might be thought that although the natural development of political society in Ireland was arrested by this event, the interests of religion would not suffer thereby. Such was not the case. It seems that national prejudices raise a barrier between peoples which even a common faith cannot break down. There were now two churches in Ireland distinct and never to be united. In the border, such as Meath and Louth, there were often two rival bishops. The bishops of Dublin, Cork, Waterford and Limerick were nominees of the crown, those of Ulster, Connaught and part of Munster were elected by the native clergy. Moreover as we learn from Dr. Carew, of the English clergy, who then settled in this country, there were many, whose lives were a reproach to their sacred calling. These, we are assured, had scarcely taken up their abode in Ireland, when several of them were found to live in the violation of the solemn obligations which are annexed to the priesthood. That, under the pretence of introducing a more strict morality into Ireland, the country should have been made tributary to England, was of itself sufficiently mortifying to the Irish clergy. But, that such spiritual instructors as had been imported by the invaders, should be employed to enlighten the piety of the Irish people, provoked their utmost indignation.

It was this planting upon Irish soil of a clergy whose members were Englishmen first and Catholics second, that paved the way for the entrance of the heresy born in England of an exaggerated national spirit. After this preliminary view of the state of Ireland at the English conquest which is necessary to understanding the events which four centuries later followed from it as a direct consequence, let us pass to the beginning of the penal era.

At the opening of the 16th century Henry VIII., a promising young prince, ascended the English throne. At this time, we are told by a Protestant historian, religion and learning were flourishing in Ireland. "The Irish priests and monks

zealously sustained religion and fostered learning. Schools were held within the monastery walls. The monks lodged travellers, were active in charities, and often acted as mediators between rival and quarrelsome chiefs. Their influence among the people was the best and most hopeful feature of Irish life." Those noble religious orders, the Dominicans, Franciscans, Cistercian and Jesuits found their labors nowhere better appreciated than in Ireland. The Order of St. Francis alone gave 73 bishops to the Irish Church, 18 of whom lived during the time of persecution.

In the year 1512 the fifth Council of Lateran was attended by the Archbishop of Tuam, and the Bishop of Leighton. About the same time two provincial synods were held in Dublin, and in 1523 a national synod was convened at Galway, not only to consider the internal affairs and discipline of the Church in Ireland but also to take precautions against the contagion of the heretical doctrines of Luther, which were fast gaining ground on the Continent.

At this time the English King had just won for himself the title of Defender of the Faith by his writings against Luther. But a decade of years was barely past when the same Defender of the Faith had himself declared *supreme head on earth of the Church in England*. Five years later, on the first of May 1536, a parliament composed exclusively of Government clients was convened in Dublin and declared his majesty also the supreme head of the church in Ireland. One of the first consequences of the declaration of the royal supremacy in England had been the suppression of the religious houses. It was the same in Ireland. Four hundred Irish monasteries and abbeys were at once suppressed and the property confiscated. The splendid cathedral of Down was first robbed and afterwards burned to the ground; at the same time the tombs and relics of Sts. Patrick, Bridget and Columbkille were demolished and the ashes scattered to the winds. The image of the Blessed Virgin was torn from the high altar of the abbey of Trim and profaned in the public market; the relics of the martyrs were thrown out upon the highways; while the image of Christ crucified was brought from the

abbey of Bollibogan and committed to the flames. There were few public martyrdoms during the reign of Henry though the faithful underwent fearful persecutions. Numbers of the monks were killed at their expulsion from their houses, but the king's adhesion to many of the doctrines of Catholicity made it too hazardous for his agents in Ireland to resort to the stake or the gibbet. Notwithstanding the dangers attending any communication with Rome, three Irish bishops, those of Ross, Raphoe and Achonry were present at some of the sessions of the Council of Trent.

Henry VIII. died in 1547, and the Duke of Somerset, the Protector of the Realm during the minority of Edward VI., took another step towards making Ireland Protestant. He sought to force upon the hierarchy the use of the English Liturgy, making it a grave offence to attend any other religious service. The Archbishop of Armagh and the bishops of the Irish church refused; four Anglo-Irish bishops, namely, the Archbishop of Dublin, and the bishops of Meath, Leighton and Kildare submitted.

Even under the Catholic Queen Mary, though Catholic worship was restored to Ireland the church lands which had been given to court favorites were not restored. It is a remarkable fact that Protestants who fled from England during Mary's reign found refuge in Ireland.

When Elizabeth became Queen of England the tide of persecution which had stayed for an instant began to flow more impetuously than ever. A parliament from which all Catholic noblemen were excluded met in Dublin and declared "that the Queen's highness is the only supreme governor of this realm, as well in all spiritual and ecclesiastical things and causes as in temporal." Even the gloomy Calvin could not forbear to crack a joke about the female head on the mystical body of Christ. But the Irish Catholics could not regard it as a joke. Laws were at once enacted imposing the severest penalties on all who denied the Queen's supremacy. In 5 Eliz. cap. 1 we find among the various forms of treason (punishable with death) "a second refusal to take the oath acknowledging the Queen's supremacy, or having a second

time defended the supremacy of the Roman See." In 13 Eliz. cap. 2 and 23 Eliz. cap. 1 treason is also committed by "obtaining any bull or persuading any one to be reconciled with the church of Rome." The 27 Eliz. cap. 2 defines as treason the "having been consecrated priest abroad, entering or remaining on the Kingdom, or receiving, hiding or assisting a priest. A price of £5 was set on the head of every priest, the same price as on the head of a wolf.

The sufferings to which the noble Irish pastors were now subjected recall the worst days of Nero and Domitian. Bishops and priests were hunted down like wild beasts, and when arrested, made to endure the most frightful tortures. Some priests were beaten with stones on their tonsured heads till their brains were exposed. Some had pins put beneath the nails of their fingers or the nails themselves torn out by the roots. Some were racked or pressed beneath heavy weights; while others actually saw their entrails protrude and their flesh torn from their bodies by combs. What more excruciating torture could be devised than placing the victim in stocks, with his feet in long tin boots, filled with oil, and then lighting a slow fire around the boots until the oil boiled, and eat the flesh into the very bones? Few of us but have either felt or witnessed the painful effects of a burn; but the pain of the worst burn is but a mere trifle to the sufferings of being thus slowly burned alive. This was the torture to which was subjected the venerable Dermot O'Hurley, Archbishop of Cashel. As he did not succumb to the terrible sufferings, he was afterwards hanged. Bishop O'Hely of Mayo, on his arrival from Rome with one of his priests was recognized though in disguise and conducted before Sir Wm. Drury the lord-deputy and his trial, if it may be so called, is thus described by Dr. now Cardinal Moran. "On being examined, Patrick O'Hely confessed that they belonged to the Franciscan order; that he himself was bishop of Mayo, sent by Gregory XIII. to guide and instruct his spiritual flock; this, he added, was the object of his mission, and the only motive of his return to Ireland. 'And do you dare,' asked Drury, to defend the authority of the Pope against the laws of the

Queen of parliament? 'I repeat what I have said,' replied the bishop, 'and I am ready, if necessary, to die for that sacred truth.' Father O'Rorke replied in the same strain. Threats and promises were unavailing to change their resolution, and they both joyfully received sentence to be first put to the torture, and then to be hanged in the presence of the garrison.

(To be continued.)

SCHOOL NOTES.

The Minims are now at a loss for something to do, and when we are not in study we are in mischief or in—jug. Some of us make light of this jug, but you should have attended the impromptu indignation meeting held by H. T. S. to protest against the incarceration of Nullius and Weeney. Their protestations did not amount to much, but their speeches would remind one of a prohibition rally.

Handball is all the rage just now and the Minims are not at all behind in their representation in the court. Skip. Jnr. and Willy D. make a fine pair but Frick and Fitz can hold their own against them. It is only when Nullius makes his appearance in the court that our boys show any signs of weakness. N. can give pointers in handball to the players from the U. and he can hit a ball with any.

We had only one debate since my last letter and it was "out of sight." The general business occupied the first part of the evening. The minutes of the previous meeting being read a discussion commenced about the custody of the now famous mouth-organ. The following resolution was moved: Resolved that the Pres. of the society be given full charge of the property of the society, to wit: one mouth organ and fifteen cents in cash, the latter to constitute a fund to be known as the "H. T. Fund." I shall give you a few of the amendments proposed. N. moved that the president be empowered to invest said funds in candy. Amendment rejected. Didy moved that it be invested in a sleigh ride—rejected also.

A few more amendments and the original motion was put and carried by a large majority. The president because of previous good character was not required to give bonds.

The debate was now opened and it would appear at first glance that the subject chosen was very simple but after listening to the arguments put forth by both sides, it would be difficult to decide whether "a cow or a horse were most beneficial to mankind." The noble qualities of both animals were vividly and glowingly set forth. The opponents of the horse brought out every conceivable thing to take its place, from the reindeer to the automobile. Bud launched out into a description of the beauties and comforts of an auto, when he was suddenly called to order. Nilly referred to the fact that B's auto was out of order and defended the gentle cow. That our students were well informed on S. African affairs was apparent when Nullius spoke of the sieges of Ladysmith and Kimberley, remarking that the soldiers had to live on horsemeat during this time. This called forth protests from many speakers, but was finally settled when one remarked that "it was easier to catch boers than oxen during that time." Some of the arguments set forth in favor of the cow were, that if there was no cow there would be no buttermilk, and that many useful articles are made from milk. I believe our boys are fond of a sleigh ride and that the merry jingle of the bells near the college had something to do with their verdict.

The Minims assisted in a body at the hockey game between the College and Town. We had some difficulty in getting permission to attend, but we bombarded the Rev. Master with every kind of argument. He remained obdurate until one Minim bolder than the rest took charge of the attacking party. His argument was that Weeney of the H. T. Hockey team, (you remember the one organized in January), was goal-keeper for the College. Could the school allow one of its members to hold such a responsible position and not help him? This argument very forcibly put, conquered all opposition and "general permission" was awarded. Not a Minim remained behind. Did we cheer the boys of the U.? Did we hoot for Weeney and H. T. Hockey Team? Well

we won the game, and the Minims are proud of the College boys. We have decided to have no debate during Lent according to the custom of the school. But we are never at a loss for something to do, and we shall have plenty of fun and pleasures during coming month. Don't be too serious during Lent, Mr. Editor, and accept this little contribution from

M.

St. John Baptist School, March 1, 1901.

EXCHANGES.

The Acadia *Athenaeum* was one of the first exchanges to visit us this month. An article on thought-transference does not commend itself to us from a literary or philosophical point of view. We cannot better tell our readers what we think of it than by using a textorial illustration. It is an Occasionalist web, whose warp is superstition; materialism furnishes the woof and pantheism is used as shuttle. Insufficiency and chance are the most prominent thread colours. We may when space permits return to this article and point out more particularly its defects.

Our Acadia friends do not appear to be able to go to an entertainment without carrying their bigotry and prejudice with them. They are surprised to think that any artist could conceive of Joan of Arc a saint. If no such Joan of Arc ever existed but in the pages of Shakespeare our Acadia friends would be right; but when the veil is removed and we view her in the unbiassed pages of history, her name is one to which no broad-minded man would hesitate to prefix the name "saint."

SPORT.

In the town rink on the 23rd ult. the College team administered a defeat to the stick handlers of the town. The result of the game was an unexpected one and naturally came as a surprise to our boys who have had only one practice together this winter, while the town team has practised pretty regularly every Saturday night and besides have had the benefit of meeting outside teams. The crowd which attended the game was the largest of the season, The Varsity students turned out in force and encouraged their team by rooting. The game although scheduled to begin at 7 o'clock, did not start until fully an hour later, to the great annoyance of the spectators who came to witness a hockey match and not to be waiting in a cold rink. Mr. Gauthier of Quebec acted as referee and was strict and impartial in his decisions.

The game was full of snap and vim from start to finish. From the face-off the puck was carried to the Town goal but Jardine secured the rubber and came down the rink only to be stopped by Hogan. The puck was kept moving about centre ice for some time when finally R. McDonald swept down the ice and shot swift and straight for the College goal but the rubber was intercepted by McSweeney. Play now changed to the Town goal where from a pass out from behind, J. McNeil scored the first goal of the night. A few minutes later Jardine decorated the boards for loafing off-side. Although both teams worked hard during the rest of the half, neither were able to add to their score which at the end of the first half stood, Varsity 1, Town 0.

In the second half the Varsity team played a better game than in the first, while the town did not seem to improve. From the puck-off the Town team rushed the rubber to the College goal where it remained until Power succeeded in taking it out of danger. The Town again returned to the assault and R. McDonald scored the first goal for his team seven minutes after the face-off. Soon after this Jardine while going down the rink in possession of the puck was checked by White. Jardine didn't like this and struck White across

the ankles, who reciprocated the favor. The referee ordered both to the palings for two minutes. The game was now waxing warm, the Town having made many attempts to score only to be prevented by the brilliant stops of McSweeney who was playing a splendid game. Finally seventeen minutes after the start of the second half J. McNeil from a mix-up in front of the Town goal sent the puck through once again. This was followed by another four minutes later from a beautiful lift by Hogan from cover-point. The referee was struck in the mouth with the puck shortly after this. Although he received a nasty blow which necessitated his leaving the ice, still he came back after a few minutes and finished out the game. When time was called the puck was in the territory of the Town. Score, Varsity 3, Town 1.

The teams lined up as follows :

College		Town
G. McSweeney,	Goal	C. McGillivray
W. White,	Point	W. Harrington
F. Hogan,	Cover Point	W. Mahoney
J. McNeil,	Centre	R. McDonald
H. B. Gillis,	Rover	C. McDonald
E. P. Power,	Right Wing	W. Jardine
W. Rawley,	Left Wing	J. D. McNeil

PUCKS.

McSweeney played a star game, as did also White.

Jack was always on the puck.

The Town team is a good one, but something went wrong.

Mahoney plays a good, steady game.

Rawley had a hard time of it against Jardine.

JUNIOR GAME.

The second teams of Town and College met on the 11th inst. The game resulted in a tie, neither side scoring. From the start to the finish the game was full of exciting events. Several of the players performed acrobatic feats that astonished their friends. The stick-hauling of both sides was something marvellous. Wood-chopping was freely indulged in, and others, despising this form of labor, took to shoveling.

The players showed a lack of memory, for every time that they got the puck down to their opponents' goal they invariably forgot to shoot. In the case of the next game resulting in a tie we suggest that each team be given control of the ice for five minutes, to see how many goals they can shoot in that time, the side scoring the most being awarded the game.

OPPORTUNITIES.

[From a Clipping.]

If we look to the history of those who have achieved the greatest success, we shall find that the secret of that success has been the wise and industrious use of opportunities. If, on the other hand, we trace the career of those who have conspicuously failed, we shall as truly find that, to a very great extent, their failures can be traced to neglect of their opportunities.

The men who are most famous, and especially the men whose labours have resulted in the greatest benefactions to their fellow-men, have not, as a rule, been surrounded by circumstances most favourable to their special pursuit. Indeed, the rule would appear to be the reverse. But it will be found that different as they must have been in their surroundings in their circumstances, they were alike in this,—that each one made the best use of such opportunities as he had. A man or woman, boy or girl, who conscientiously does this is sure of success.

Opportunities wisely used are themselves but the introduction of large opportunities of larger scope, and involving greater issues. A steady persevering attention to such means of obtaining knowledge as are within our reach; careful attention to the duties of the particular position of life in which we are for the time placed will do far more towards the extension of that knowledge, far more towards the improvement of that position, than the most patient waiting for opportunities that may never occur.

How often do we hear persons expressing their opinions

that they never were intended by Providence for the positions they occupy! The commercial clerk says he ought to have been a lawyer; the carpenter says he ought to have been an accountant (he writes so nicely, and is so quick at arithmetic); while the unsuccessful lawyer in his turn, says he ought to "have gone into the Church;" and the accountant says he should have made his fortune as an engineer. Again, in reference to men who have succeeded, we frequently hear the expressions "he was a born genius," "he was a born lawyer," "he was a born statesman," "he was a born orator."

We cannot think that men are specially designed by nature for particular callings. If it be true that men *are* "born to" special callings, and are therefore certain to achieve success in those callings, why do we lavish praise upon them? Men surely should not be praised or blamed for any result of circumstances over which they have not had any control.

If it be true that men are "born to" particular professions or businesses, there can be no necessity for them to learn them. This theory of innate qualification for special duties appears to us equally pernicious and absurd. It strikes at the root of all human responsibility, and removes every incentive to exertion. If a young man—or a young woman either—is to wait about listlessly until he is given to understand what particular profession he was intended for, the result will go to prove that he was "born to" nothing, merely because he has failed to apply himself to anything. We cannot think that anyone who has given the subject serious consideration will admit that men are naturally fitted—that is to say, originally fitted by nature—for any special vocation. A man is best adapted for that to which he adapts himself. Success is almost always the result of earnest effort. If we have a fixed resolution to enter upon any pursuit, we need not be deterred by the notion that we were not "born to" it. We must fit ourselves for that which we are to be, by an energetic and discreet use of the opportunities we now have. We cannot help the position of life into which we are born, nor the particular circumstances by which our early life is surrounded. Favourable or unfavourable circumstances frequently occur at

the commencement of a person's life, and it is impossible for him altogether to avoid the effect of those circumstances upon his actions. Nevertheless, we often find persons labouring under all the disadvantages of unfavourable circumstances, by patient effort, by unwearied industry, achieve the greatest results; while others, surrounded by every conceivable advantage, fail through sheer indolence of character—sheer indisposition to avail themselves of the accessories so close to their hand.

It is most unwise to waste our time in regretting that we have not better chances, and in wishing that we were differently situated. The only wise course to pursue is to do the very best our circumstances will admit of, and we shall find that doing this is the surest way of securing for ourselves better opportunities for higher aims.

Circumstances must necessarily have a great influence over all, but a mind made strong by the constant utilization of opportunities will show its strength by making the very circumstances of its surroundings subservient to its own development.

ON THE HOP.

Prof. of Mathematics—Did you find the weight of the cow?

Student—Yes, sir. 100 lbs.

Prof.—Explain!

Student—A cow has four quarters and four quarters make one cwt.

After hearing the definition of a *solid angle* read, P——t wanted to know if the angle in a cow's horn would be a solid angle.

In geometry: Prof.—Here are 4 points, A B C and D. Now can you describe a circle to pass through them?

Mac.—Yes sir if I had a piece of string.

“Say, what did the professor do to F.”

He called him *up* and he called him *down*.

Scotsman No. 1 (who has big feet)—Your clan were noted for being rubber necks.

Scotsman No. 2.—They would need to be if they had to supply you with rubbers.

Student (feigning somnambulism)—“The ship is sinking: everyone to the pumps!”

A few students grabbed their pumps and he was sorry he spoke.

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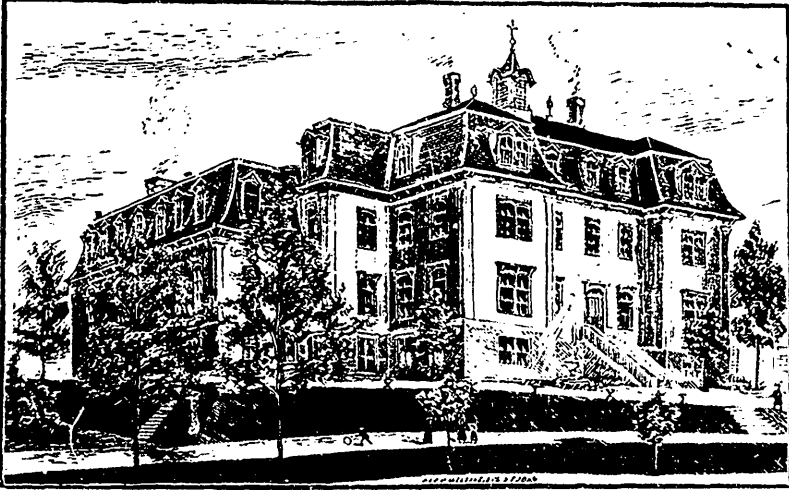
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