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# Excelsior.

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PUBLISHED MONTHLY BY THE STUDENTS OF ST. FRANCIS XAVIER'S COLLEGE

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VOL. IV.                      ANTIGONISH, N. S., FEBRUARY, 1900.                      No. 5.

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The Church has entered upon the Lenten season, a time of fasting and penance. Now she invites all her children to do penance with her. Her rejoicing at the birth of the Saviour ceases for a time and during this season she imitates Him in suffering and mortification. With His entrance into the world began His suffering, and from then till the moment of His death His life was one of self-denial. If such was the life of penance and mortification of Him who never committed sin, what should it not be for each member of His Church for sins committed? Thomas a Kempis says, "Jesus has now many who love His Heavenly Kingdom, but few who bear His cross; he finds many willing to sit at table with Him, but few who wish to share in His fasting; all desire to rejoice with Him, but there are few who are ready to bear trials for His sake; many follow Jesus to the breaking of bread, but few to the drinking the chalice of His sufferings." The truth of this is known only too well. Let us

then profit by it and endeavor to imitate our suffering Saviour during these few weeks.

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It does not seem fitting that the century should close without something being done to perpetuate the memory of Joseph Howe. His labors in the cause of freedom and his resoluteness in fighting the people's battles ought to be remembered with gratitude. It surely cannot be that Nova Scotians lack appreciation of the great reforms he effected! No estimate can be made of the value of these reforms. The student of history follows with admiration the record of the struggle for Responsible Government and marks with pride the change in our condition since that time. He sees us a free, prosperous and loyal people, and marvels that the man whose efforts produced such happy results should so long go unremembered. It is true that an unsuccessful effort has already been made, but we are inclined to believe that a proper appeal would meet with an enthusiastic response. We should cherish the memory of Nova Scotia's most distinguished son, and erect a monument to his memory.

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Are we overgoverned? This is a question the thoughtful citizen propounds to himself frequently, and we are inclined to suspect that he, as frequently, answers it in the affirmative. We have, in Canada, over seven hundred legislators and the expense incidental to legislation is enormous. Nova Scotia alone has over eighty representatives in the different law making bodies, not to mention a host of representatives in the various councils. It is somewhat difficult to perceive why our Legislative Assembly should consist of thirty-eight instead of eighteen members, or why our Legislative Council should exist at all. The union of the several Maritime Provincial Legislatures has also been proposed as a means of reducing the cost of government. There can be no doubt that retrenchment is necessary, and the decreasing of our representation would be a means of attaining that end.

## "BURLEIGH AND HIS TIMES."

In the essay bearing this title, which is prescribed by the Council of Public Instruction for High School pupils of Grade XII. this year, Macaulay maintains his usual high standard as a writer, though from his opinions as a historian we must often dissent. It is only fair to admit, however, that in this essay he treats facts of history with more fairness and candor than is his wont. Here we find but little of the bigotry and narrow-mindedness that characterize most of his other works. After dealing at some length with the life of Burleigh, the essayist proceeds to describe the temper of the people of his time. He cites instances where the people compelled the government to change its course when it ventured to adopt principles which they thought wrong or oppressive, and concludes that, since they did not protest against the action of the government at the time of the Reformation, "the people were not disposed to engage in a struggle either for the new or for the old doctrines." At first sight this appears plausible, but a more careful examination of the case shows that the Catholics of England were disposed to engage in a struggle for the old doctrines to such an extent, that the propagators of the new were very careful to deprive them of the old religion not by force, but rather by stealth. The old doctrines were changed and new ones added so gradually that the people did not recognize that they were Protestant until long after these changes had been effected. To see how this could be, a brief survey of the case is necessary.

The appointment of Wolsey as Papal Delegate was exceedingly hurtful to Catholicity in England. The people seeing Church affairs directed by Wolsey, whom they knew to be the mere creature of the King, almost lost sight of the Papal authority altogether. In the words of Greene, "It was this concentration of all secular and ecclesiastical power in a single hand which accustomed England to the personal government which began with Henry the Eighth; and it was above all Wolsey's long tenure of the whole Papal authority within the realm and the consequent suspension of appeals to

Rome that led men to acquiesce at a later time in Henry's claim of religious supremacy." Upon the suggestion of Cromwell, Henry *did* claim religious supremacy and the people did not protest, because they thought they were still Catholic and their religion undisturbed.

Now that the chief ecclesiastical power lay in the hands of the King, it was an easy matter to bring about changes in the Church; and this was turned to good (?) account by some of his advisers, whose zeal for the new religion was stimulated by the prospect of reward. But the man who had most influence with the King, the man to whom the success of the Reformation may in a great measure be ascribed is Thomas Cromwell. He secured the passage of an Act which made every Bishop a nominee of the King, so that about the year 1540 these prelates were taught "that they must regard themselves as mere mouthpieces of the royal will," and were given a hint that the possession of their sees depended on their compliance with the pleasure of the Council. They were ordered to teach certain doctrines intended to pave the way for future changes. These changes were gradually introduced; first English was used instead of Latin in some of the public prayers, then other changes followed, such as the discouragement of the veneration of images and relics, and the reduction of the sacraments to three — Baptism, Penance and Holy Eucharist. But as the Sacrifice of the Mass was yet undisturbed, the people thought their religion was substantially the same, and if there were some who questioned the propriety of these changes they dared not speak their opinions for fear of being accused of treason. As the historian already quoted says, "The years of Cromwell's administration forms the one period in our history which deserves the name which men have given to the rule of Robespierre. It was the English Terror." He mastered both the King and the people by terror; the King, by representing the country as full of secret conspirators, the one thing Henry feared; the people, by the vast army of spies who seemed to hear every unguarded word that men spoke to their friends.



He boldly struck down the noblest Englishmen of the day, nevertheless when he threatened an attack upon the doctrine of Transubstantiation, neither the King nor the nation would tolerate such a course. The people saw that the Council were aiming to destroy Catholicity, so Parliament unanimously passed the Six Articles, denial of which was punished with death.

In the reign of Edward VI., however, the most sweeping changes were made, and one can form an idea of the steady caution with which the Reformers brought them about, when one considers their action in regard to the celibacy of the clergy. With well-feigned hypocrisy they passed an act expressing a desire that the clergy should practice perpetual continency, but at the same time they declared that hereafter priests would be allowed to marry. Notwithstanding the prudence and craft with which the new doctrines were imposed upon the people some of them rose in arms to resist changes "which they neither understood nor desired;" and how Macaulay can say that the people did not try "to assert the most sacred of human rights attacked by the most odious tyranny" remains to us a mystery in view of the fact that to suppress these risings, the country had to be filled with German and Italian mercenaries.

The mass of the people seldom protested against the action of the government; they obeyed the voice of their leaders, as they were wont to do from childhood, and not until they clearly saw that wrong doctrines were being forced upon them did they rise in arms. Yet we must not suppose that all the nobility and pastors of England were upholders of the Reformation. No doubt the 40,000 families, who received lands that had been confiscated from the monks, found it to their advantage to favor Protestantism; but there were many more illustrious nobles and prelates who firmly adhered to and fought for the old doctrines. Both parties had great hopes of Elizabeth, but her principal aim was to keep the nation united. She knew that the strength of a nation depends in a great measure on the unity and harmony that prevails among its people, so she wished to have unity of

religion as far as possible. She did not seem to incline towards the new doctrines at first; but when she found that the Pope would not acknowledge her legitimacy, it is not surprising that her father's daughter should have retaliated as sharply as possible by endeavoring to destroy Catholicity within her realm. To effect this purpose, her plan was not at first to force the people to give up the old faith, to which they were so strongly attached, but rather to starve it out by depriving them of religious instruction. Accordingly pastors and teachers were not allowed to give instruction to the people, and the Jesuits who were coming into England for this purpose were prohibited from landing. Thus we see that the people of England drifted into Protestantism, betrayed by the rulers of the nation, the very class of people who, although the first to abandon Catholicity, are now the foremost to return to the ancient faith.

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#### RANCH LIFE IN SOUTH-WESTERN ARIZONA.

The subject of this paper is not new. It has been the special field of the labors of many writers and artists, who have dealt with it either directly, as we are about to do, or indirectly in novels and stories which have their scenes laid in the West. Notwithstanding all that has been written upon it, it still seems to possess great attraction for general readers, and for this reason the following few remarks will, we hope, not be devoid of interest, the more so as they are the result of personal observation.

To begin with, the country in which ranching is carried on differs very much from Nova Scotia in its flora, its fauna and its general aspects. It is a country of plains and foot hills, crossed by mountain ranges of varying heights, most of which are yet covered with their primeval verdure. The mountains are intersected with canyons whose rugged, boulder covered walls rise steeply to considerable height, and whose bottoms are often covered with a tangle of young oak and underbrush, through which it is difficult and sometimes impossible

to ride. Streams or river beds are invariably found in these canyons; indeed it is extremely likely that the canyons are the result of the continual flowing of water from the mountains during past ages. The mountains are covered with pine, white and black oak, while along the streams or stream beds grow sycamores, cherry-trees, cotton-trees, walnuts, junipers, ash-trees, and wild grape vines. The foot hills and valleys in some places are covered with grass, soap plants and different kinds of cacti, such as aloes and prickly pears, which seem to grow best in hard and stony ground where there is very little moisture. In other parts mesquite, a kind of shrub which grows to the height of nine feet, abounds and gives shelter to various kinds of grasses upon which cattle can feed.

On a summer morning's ride one can see many of the animals of the country or find some evidence of their presence. The "brush," as all woods are locally termed, is alive with the chattering of blue jays, the imitations of mocking birds, and the songs of many other kinds of feathered creatures. At every few yards rabbits start up, and beavies of quails take to the wing. You may perchance run across a wild cat and have a shot at it, but this animal generally keeps at a safe distance. When you emerge from the brush on to a plain, you may see slinking away some coyotes, or prairie wolves, whose prolonged howls, especially during the night, would make the hair of a tenderfoot stand on end, as if a band of hostile Indians were near. You may also see an antelope or two, but they are now becoming rare. In various parts of the plains you will come across "towns" of prairie-dogs. The mountains are traversed in all directions by cattle paths. Sometimes the carcass of a calf just killed will be found beneath a tree which overhangs one of these paths. This is the work of the panther or mountain lion, which during the night climbs up the tree and getting out on the branch overhanging the path awaits his victim, when it comes along the lion drops quickly on its neck, crushing it to death. Bears are sometimes killed in the mountains, and on sufficient evidence the county authorities pay a bounty to the hunter. The same is true in the case of lions, wolves, and coyotes, as

all these animals live on the cattle of the ranchers. Rattlesnakes are very numerous in some places, and near the Gila River is found the only poisonous species of lizards known—the Gila Monster. Here also is found the centipede whose bite is so poisonous that a limb bitten by it has to be amputated.

The climate of Arizona is dry, probably owing to the elevation and inland position of the country. During the winter there are a few slight falls of snow, which are heavier on the mountains than elsewhere, but heavy frosts never occur. In this season rain storms are more prolonged and frequent than at other times of the year. In the spring time the water rushes down from the mountains, filling all the streams to overflowing, but as the season advances these become quite dry. During the summer time there are thunder storms and cloud bursts which last a quarter of an hour or more. The dry water courses then become full of rushing water which carries everything before it. In a few hours only a little water is left in the pools and the courses are again dry. Consequently the want of water during the summer months is much felt. The ranchers who live near the mountain ranges can get their supply of water therefrom, but of late years many of them have adopted a curious method of storing up the immense quantities of water produced in the thunder storms. A suitable place is selected near the water-course, and with plow and scraper they hollow out a large circular space and throw the earth up on all sides. When they judge it of sufficient depth and breadth, they connect it with the river bed, and during the next storm let in water enough to cover the bottom. Cattle are then turned in and by their continual tramping the floor is soon hard enough to hold water months without much leakage. When the rivers and wells have dried up, this supply of water is pumped out into large troughs. Notwithstanding these precautions many cattle die during the droughts which occur every few years.

In the summer, especially during the months of July, and August, the heat is extreme in the lower parts of the country, sometimes reaching 112° F. in the shade. The sun bakes the earth quite hard, thus making it almost impossible for grass to grow except in sheltered places.

(To be continued.)

A CHAMPION OF SCEPTICISM.

Undaunted by the title, we read in the *Acadia Athenaeum* an article headed "Some Epistemological Observations," and we must say that we cannot accept the theories therein put forward. The very heading seems to us not in keeping with the tone of the arguments, for in that philosophy which denies the possibility of our having any knowledge a discussion of the origin of knowledge must mean a discussion of the origin of nothing; and we hardly suppose any one would select such a subject to show that

"He was in logic a great critic  
"Profoundly skilled in analytic."

With instruments apparently borrowed from Balfour he draws between knowledge and belief a line of demarcation which clearly does not follow philosophic cleavage; and he strives to make us certain of the wisdom of universal doubt. He would have us sceptics in speculation, though not in practice, "inasmuch as not knowledge but belief is required as the ground of our activity." "That," he continues, "I may be stimulated to dig for gold in any place it is not necessary that I know there is gold there; but only at the most that I believe it; likewise that I may love and serve God it is not required that we know He exists, but only that we believe it, and act accordingly."

Whence comes the belief that prompts one to dig for gold? One does not come into the world with a store of ready-made beliefs. Belief is not of spontaneous generation. Belief is not an uncaused cause of activity. We believe there is gold in a certain place either because we know there is gold there, or because we know facts from which we reason there is gold there; else why dig in any one place rather than in another? He would be but a slave of credulity, a fool of his theory who, moved by a blind belief in a thing of which he has no knowledge—allowing for the moment that there is in this no contradiction—would seek for gold—where? Nor have we yet heard of that missionary who would try to save souls, not

by bringing to a knowledge of God those who sit in darkness, but simply by dosing them with belief pills for pagan people.

But not only are we told that we may live righteously and die courageously without knowing God, but "that all that can fairly be said of a man who is simply known to be a religious sceptic is that he holds in abeyance any absolute judgment in the matter, admitting that it is possible his opinion may be erroneous, and this perhaps is the most consistent attitude any of us can take, much as we should like to be more positive; for he who affirms that he cannot be mistaken in any idea appears to me to claim omniscience which those who know him best might not be willing to grant him." In other words we should, philosophically, worship in the manner of the sceptic who in the ship-wreck half abandoned his theory, and uttered the fervent ejaculation, "Oh God, if there be a God, save my soul, if I have a soul!"

We beg to call the attention of the reader to the quibble in the passage just quoted. He who affirms that he cannot be mistaken in any idea, in the sense that he unmistakably knows *all* ideas, claims omniscience which those who know him least are warranted in denying him; but he who says he cannot be mistaken in any idea, meaning that there is a certain specific idea which he knows with a knowledge admitting no admixture of doubt, not only does not claim omniscience, but is so modest in his claim that it will and must be allowed by consciousness, the final court of appeal in psychological problems. It will be supported by the testimony of men in all countries, and in all ages; all literature teems with evidence that mankind recognizes we can have knowledge, and even this champion of scepticism admits that we have "been brought up to know that seeing is believing." But evidently losing sight of the close kinship between *know* and *knowledge* he claims "this does not affect our doctrine, for this deals with belief while ours deals with knowledge." Not only have we been brought up to *know* that seeing is believing, we have been born to know it; it is inherent in our nature to accept the testimony of our senses, the gates of knowledge which is the parent of belief.

"We admit," we quote again, "that the operation of the senses produces in us strong convictions of reality, but we deny that this conviction amounts to knowledge in the absolute sense, for knowledge so-called received through the sense is mediate knowledge, and therefore liable to doubt. It will be clear, then, that the senses afford no rule or criterion of certainty." Why mediate, and why liable to doubt? We hardly feel called upon to refute the theory of Innate Ideas, and if the writer admit that no ideas are given us with our being, what knowledge can be more direct than that received through the senses, a knowledge prior to which we have none? Nor do we suppose that — to use his pet term — the writer's *belief* in idealism would dictate his actions. We ask anyone to tell us in all candor whether when standing on a railway track, a short distance in front of a moving train, his senses would not produce in him absolute knowledge of the advisability of granting it right of way. The upholder of this unique doctrine of the mutual independence of belief and knowledge, the former of which he calls "the ground of our activity," may reply that he believes the engine will not step aside for him, though his knowledge that there is an engine there at all admits of doubt. But belief and doubt are incompatible; they cannot subsist in the same subject concerning the same object. We may *believe* the possibility of a thing, and *doubt* its probability, but the two cannot come together. We submit that this is a little clearer than "that the senses afford no rule or criterion of certainty," which is not, in its author's philosophy, so clear as to amount to knowledge, and is only belief in which he detects a sprinkling of doubt!

There are in the article many other passages which we should like to submit to the tests of logic and consistency, but our space is limited; and moreover we think we have said enough to show that we have failed "to grasp the truth" (?) of the distinction between belief and knowledge. We know not whether our opponent will class us among those "educated persons who injure themselves by a too constant contemplation of the negative side of the case," or

whether he will call us "incapable either from lack of education or [from ? of?] natural stupidity to make the distinction;" but we may say that, if the former, we cannot see what great injury we suffer by refusing to subscribe to a "theory of knowledge" which denies we can have any knowledge; nor on the other hand can we help wishing that "natural stupidity" may hold its own against a theory "productive of nothing less than a paralysis."

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#### EXCHANGES.

We are pleased to note the progress that many of our exchanges are making, both as regards their matter and their manner of presenting that matter to their readers. Especially in the latter is the improvement most noticeable. Some are striving to approach the magazine form and manner of discussing all kinds of topics; and have succeeded in a greater or less degree according as they have dealt with matters within or beyond their powers of dissertation.

The *Acadia Athenaeum* contains some very good matter. But the article headed "Some Epistemological Observations" we think, to say the least, is a failure. The writer fails utterly to establish his theory, if indeed he has any. As we deal with it elsewhere we shall say nothing more on it here.

In the January number of the *Argosy* we notice the following: "He took the ground that Separate Schools are so great an evil in themselves as to justify, if need be, a little straining of the Constitution to secure their exclusion from a new and yet to be developed province like Manitoba." We are surprised to find such in the *Argosy*. The opponents of separate schools might have some doubts as to the superiority of such schools over non-sectarian schools, but to claim that they are in themselves a positive evil, "an evil that would justify a little straining of the Constitution in order to secure their exclusion from a new or any other country is simply to



fall back into the old, old error of the sixteenth century, when the rulers of the land thought that it was essential to the unity of a nation that it should have only one religion. The march of civilization has dispelled that illusion as it is sure to disperse the clouds that now hang over the advocates of godless schools. For godless schools they must be so long as religion is excluded from their regular courses. And so long as the present state of affairs exists, so long as one school or one teacher is obliged to instruct children of different creeds, so long as those creeds themselves exist, there must be different schools for different classes, otherwise godless schools. And who for one instant will say that the latter are the preferable? In order to have the youth of this fair country brought up and given a good Christian education, whereby they may make Canada one of the proudest countries of the Empire, we say that separate schools should be established. Some say that such schools will create a feeling of distrust and a tendency towards disunion among people so brought up. But we ask why have not these religions themselves done likewise? Let such persons glance back at the history of our country, at the history of the Empire, and ask themselves where is there a more united country to-day, and where is there more religious freedom than in the lands protected by the folds of the united crosses of St. Andrew and St. George? If the sun should ever rise to see our Empire shaken by disloyalty, and dismembered by rebellion, it will be, in a great measure, due to the unbearing domineering of a bigoted majority. Let us hope that such will never happen, and that, to the end of time, the flag that has never yet been humbled will continue to bring genuine liberty to all mankind.

So many strong arguments have of late years been adduced in favor of separate schools that it is needless for us to say more, but we feel that we would not be justified did we let the expression of such sentiments as those of the *Argosy* go without at least a passing remark. With all due deference to the superior abilities of the hon. gentleman, we think, that, unless our friends of the *Argosy* wish to meddle in politics—

notwithstanding their oft-repeated "The *Argosy* has no politics"—they should not put forward the views of a man who would break from his party because they were trying to give aid to an oppressed minority.

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#### XAVERIANA.

The regular inter-term convention of the Holy Name Society was held on the 11th inst. The principal feature of the gathering was the address of the Rev. Dr. A. McDonald, Spiritual Director of the society. After a reference to the aims and objects of the confraternity, the Rev. Dr. dilated upon the enormity of the crime of blasphemy and the great offence it gave to God and society. He urged upon all the necessity of enrolling themselves as members of the sodality, in order that they might be in a better position to prevent and combat all tendencies towards the vices prohibited by the second commandment. At the close of the address President Brown intimated that a reception would be held on the following Sunday, to give those who desired to join an opportunity to be professed.

The Mock Parliament, which had supplanted the usual debate shortly before Xmas. vacation, has been dissolved sine die. Whilst deliberating over Utopian measures, it proved a source of much profit and pleasure to all. The Unionists by force of their majority, assumed control of the imaginary government, and with Mr. McLennan as premier ably rebutted the severe criticisms which now and then emanated from the opposition benches. Mr. O'Keefe was leader of the opposition. The debates as a whole were interesting and betimes waxed warm. Amongst those whom we consider good debaters are Chisholm, Power (J. R.), Ryan, Browne, Barry, MacIntosh, O'Keefe and McDonald. By far the best discussion took place on the closing night. It was occasioned by a petition presented by P. M. G. Ryan for a change in the "Indicature Act." This petition was opposed vehemently

and vigorously by J. R. P., and H. Y. M. divorced himself from the government ranks, making common cause with the former. So great was the tension of opinion on this that a rupture was caused within government circles, necessitating a dissolution of "Parliament."

The variety performance given by the students on the 16th, was very successful, considering the short time the entertainers had for preparation. The duties of chairman were well sustained by Mr. Browne, to whom the success of the entertainment was in a great measure due. It is unnecessary to particularize, as all performed their various parts in a fitting manner, and much thanks is due one and all for the trouble taken to furnish us with such a pleasant evening's diversion. The committee chosen to look after entertainments intend having an evening with the "Bards of Ireland" on the 17th proximo. This concert will be supplemented by a dialogue and farce. Judging from the interest now shown in practicing we may look forward to a first-class entertainment.

Prof. Horrigan's "Evening of Scotch and Irish Music" in the College hall was attended by a large audience. The program was elaborate, and all seemed pleased with the varied renditions. In the first part we may say that the "Exile of Erin," by Prof. Horrigan and the "Scottish Blue Bells," by Miss R. McLean are deserving of special mention. Rev. Father Defoy's instrumental selections were ably rendered and thoroughly enjoyed by all those able to appreciate such excellent music. The "Soldiers of the Queen," sang by Mr. Gregory, with several College students for the chorus, occasioned great applause. By special request this was given as an after-piece to the National Anthem. Miss M. A. McLean's sweet voice was heard advantageously in "Come Back to Erin." Of the other items suffice it to say that all sustained their parts admirably. The blending of tones in the quartette "Come where the Lilies Bloom" was most pleasing.

## RECEPTION AT MT. ST. BERNARD'S.

The natal day of our venerable Bishop, Right Rev. Dr. Cameron, has always been an occasion for great rejoicing on the part of the pupils and Sisters of St. Bernard's, but this year, on account of his Lordship's great generosity and kindness during the last season, a special effort was made to perform a dual purpose: to thank his Lordship for benefits bestowed, and to celebrate his birthday. Besides the Rev. faculty of the College, through the kindness of the Mother Superior, the students of the senior and junior years were present at the reception.

The performance was most pleasing to all, and showed to what great perfection in musical art the Sisters have brought their pupils. Miss Pauline McDonnell read the address of welcome, joy and gratitude to his Lordship, in such a manner as to draw forth encomiums from the audience for her elocutionary abilities. In reply to this address his Lordship spoke most touchingly. He assured them that the little he had done would be amply rewarded by the prayers which they promised to offer for him. He warned all to attend to the direction of intentions, to do everything with a pure, unsullied motive, otherwise all the works they did would come to naught. The imparting of the Episcopal blessing brought a most enjoyable evening to a close. We wish his Lordship many happy returns of his natal day, and pray that he may be spared *ad multos annos* to perform the functions of his sacred office.

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*Should this number of Excelsior reach any person who is not desirous of continuing as a subscriber, he would greatly oblige us by instructing us accordingly. In the course of a few days bills may be sent to those in arrears for last as well as the present year. Should no bill reach you, kindly favor us with your subscription fee.*

## SPORTS.

## HOCKEY.

The third game of the series between Town and College came off on the 16th inst., resulting in a decisive victory for the College by a score of 5 to 3. This is the first time our opponents have ever been defeated in the rink, which adds more lustre to this victory. The game was by far the fastest of the season, and the old stars of both teams were again in evidence. The game opened with the College scoring in twenty seconds, which was soon followed by another. The townsmen now got to work in earnest and scored after some ten minutes play amidst great applause which seemed to encourage them in their up-hill work. The play at this period of the game was very fast and considerable checking was indulged in by both sides. The college again scored during the last few minutes of this half as did also the town. The score at the end of the half was 3 to 2 in favour of College.

In the second half the game started at a terrific pace, the Townsmen being decidedly on the aggressive. Good combination with brilliant individual rushes many times relieved College goal, and our opponents also did a like amount of good fast hockey. The College scored two goals during this half, the Town also adding one. For the Town McLean and Cunningham played a good forward game, while Mellish in goal, upheld the losing end of the game in usual fine manner. B. Brown and McNeil of the College played their usual fast game and were strongly supported by the defence. During the second half one of the Collegians received an injury which necessitated his leaving the ice. His place was ably filled by P. Brown who scored the two last goals. Mr. Copeland refereed the game in a very satisfactory manner.

The second game of the evening, and the second of the series was between the Town and College juniors, and was another victory for the Collegians by a score of 6 to 1. Judging from the score a person might be lead to think the game was slow or one-sided, but it was far from either. Both teams played good fast hockey and no special mention can be made of any one player as all are deserving of equal merit. Mr. D. McLean referred to the satisfaction of all. The teams were the same as have appeared in the former matches.

## SESSIONAL EXAMINATIONS.

## SOPHOMORE YEAR.

*English.*

2, D. McLennan, W. Ryan. 3, M. F. McIsaac, P. Carter, A. McIntosh. Passed, L. McPherson, C. Morse, W. Rawley, W. Harrington, E. Millidge, J. McNeil, R. Rankin, F. McIntyre, W. Chisholm.

*Latin.*

3, P. Carter. Passed, A. McIntosh, M. McIsaac, C. Morse, J. McNeil, W. Harrington, W. Rawley, W. Ryan.

*French.*

2, P. Carter, C. Morse, J. McNeil. 3, A. McIntosh, G. Dixon. Passed, R. McLennan, L. McPherson, D. McLennan, P. Power, Millidge, Poirier, J. McDonald, Rankin.

*Greek.*

Passed, T. Kenny, C. Finn, M. McIsaac.

*German.*

Passed, D. McLennan, E. Power, J. McNeil.

*History.*

1, A. McIntosh. 2, D. McLennan. 3, M. McIsaac, L. McPherson, J. McNeil. Passed, Rawley, P. Power, W. Harrington, Rankin, C. Morse, W. Chisholm, E. Millidge, J. McDonald, R. McLellan, F. McIntyre, W. Ryan, T. Kenny.

*Physiology.*

1, D. McLennan. 2, A. McIntosh. 3, Millidge, J. McNeil, W. Chisholm, P. Carter. Passed, M. McIsaac, L. McPherson, W. Ryan, C. Morse, W. Rawley, Dixon, A. Poirier.

*Geometry.*

1, A. McIntosh, Rankin. 3, P. Carter. Passed, M. McIsaac, A. Poirier, A. McKenzie, W. Ryan, R. McLellan, W. Chisholm, H. G. Chisholm, C. Morse, Millidge.

*Algebra.*

2, P. Carter. 3, M. McIsaac. Passed, R. Rankin, A. Poirier, C. Morse, W. Morse, J. Power, H. Chisholm, A. McGillivray, R. McLellan, W. Ryan, J. McDonald, A. McIntosh.

*Practical Mathematics.*

1, R. Rankin, P. Carter. 3, H. Chisholm. Passed, Ryan, W. Morse, C. Morse, L. McPherson, A. McGillivray, J. Power, W. Chisholm, A. McIntosh, McIsaac, McKenzie.

*Physics.*

1, P. Carter, McIntosh, J. McNeil, Rankin, McLennan, C. Morse, Dixon, McPherson. 2, McIntyre, W. Chisholm, Harrington, McIsaac. 3, Millidge, P. Power, Ryan, McLellan. Passed, Rawley, J. McDonald, Kenny, A. Poirier.

*Chemistry.*—2, D. McLennan.

## JUNIOR YEAR.

*Philosophy.*

1, D. J. McDonald. 2, A. B. McMillan. 3, W. Morse, A. D. McEachern. Passed, M. F. Power, H. B. Gillis, W. Brown, J. Power.

*Latin.*

3, M. Power, A. B. McMillan, H. A. Gillis. Passed, J. Power, W. Morse, D. MacDonald, H. B. Gillis, A. McKenzie, D. Beaton, C. Fim, A. McEachern.

*English.*

3, D. McDonald. Passed M. Power, J. Power.

*Greek.*

3, M. Power. Passed, H. A. Gillis, D. McDonald.

*French.*

3, A. McMillan. Passed, D. J. McDonald, M. Power, A. McGillivray, J. Power, A. McKenzie.

*German.*—Passed, H. A. Gillis.

*Chemistry.*

2, D. J. McDonald. 3, J. R. Power. Passed, A. McKenzie.

*Physics.*

3, M. F. Power, A. McGillivray. Passed, H. B. Gillis, Smyth Campbell.

*Geometry.*

2, Clarence Fim. Passed, H. B. Gillis, A. McGillivray.

*Trigonometry.*

1, C. Firth, A. McGillivray, D. McDonald. 2, H. B. Gillis. 3, S. Campbell, A. D. McEachren, A. B. McMillan, D. Beaton, H. A. Gillis.

## ON THE HOP.

The Boers are on the hop : British on the Kop.

Prof.—Who founded the academy of philosophers?

Student (perplexed)—Academisus.

It is reported that most of the Spanish Armada has foundered. Captain X. Porter could not utilize his torpedoes.

Prof. in Math.—Well sir, have you met any insurmountable obstacle this afternoon?

Tall student—No sir, I see over all.

To class—What is the characteristic of a logarithm ?

Fat Head—The decimal point, sir (applause).

Translate—*I. puer operi januam.*

K-n-e—I (am) the boy to open the door.

Did you see the ex- (egg) pression on D. P.'s, face?

Here! my bed! basket! clothes! my socks! Help!! Murder!!!

Some of the members of the senior Latin class believe in life of ease, they ride to class. Is oo mad?

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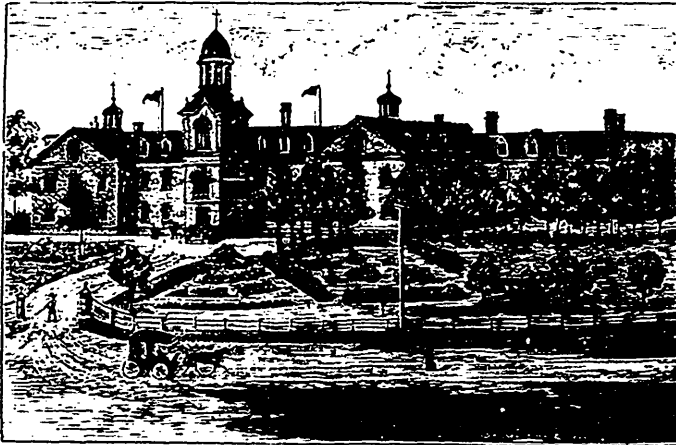
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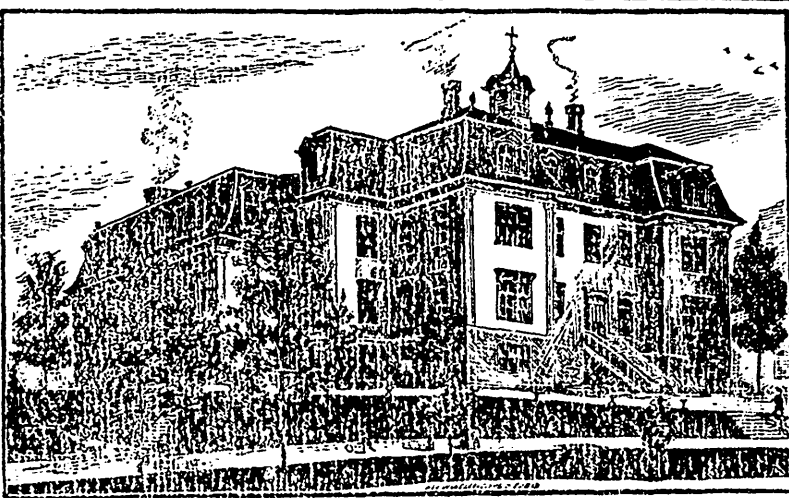
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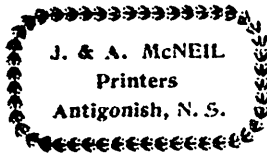
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