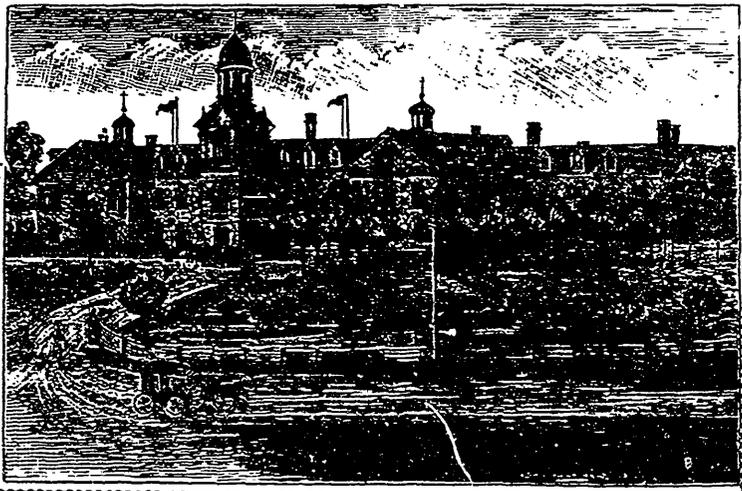


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EXCELSIOR.

APRIL,
1899.



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garb. She does this so slowly that man may the more admire her work. Here around the fields we note the grass grow greener, we note the budding trees around and our hearts turn towards God our Maker with love and thanksgiving. Surely this is the beginning of the new year.

On Saturday, April 8th, the students finished their annual retreat and we are sure that each and every student has a warm place in his heart for the good preacher who spoke so forcibly and instructed them so carefully during those four days of retirement.

Our April number is somewhat late and before many days the month of Mary will be with us. This is the month dear to the Catholic student since it is the month of Mary, Patroness of studies. In all churches throughout Christendom Catholics will during the month offer to Mary together with their hearts, the first offerings of spring, and our Mother will with unceasing care watch the efforts of her children to please her.

On account of the near approach of the end of this year we feel constrained to call the attention of some of our subscribers to their subscriptions. The payment of the small amount will not tax them very much, whereas it will enable us to fulfil our obligations and clear off all debts before the closing of the year.

The April Journal of Education is to hand. Cardinal Newman is among the authors prescribed, with an *opt. m.*; in English Literature for next year. This is as it should be notwithstanding the eloquent silence of Meiklejohn and others who profess to give a history of English Literature and make no mention of one whom competent judges pronounce the Shakespeare of English prose. Kingsley is also introduced. It is to be hoped that the association of the Canon's name with that of the illustrious Cardinal will lead to the study of the men themselves and their tenets and principles.

Those who hold that the teacher has no right to inflict corporal punishment upon the intractious to secure obedience in and about

the school room will find it difficult to substantiate that claim in the face of the contrary evidence given in this number of the journal. While excessive punishment or punishment unjustly inflicted is shown to be illegal yet unquestionable sanction is given for a liberal use of the rod.

Referring to "over-pressure" on page 72 we find that "the teacher is especially cautioned to be on the guard against 'over-pressure.'" Nevertheless a glance at the curriculum reveals the fact that this, that and the other thing and just so much of them must be taught in the course of one school year.

"Too much emulation" occupies a page or more, and if we are to judge by what has become of most suggestions thrown out in previous journals, the one here proposed will soon be carried out. It now becomes the duty of those interested in our educational work to consider the advisability of removing at least in part, the danger of "plugging for exams only" by discontinuing the publication of the marks made by candidates at the July examinations.

AN In our last issue, in reply to "*Fin de Siecle*"

EXPLANATION. which appeared in the February number of EXCELSIOR, we published "The End of the Century" from the pen of A Subscriber. Quite contrary to the custom of College journals, we allowed the reply to go forth without a word of refutation, or of defence upon our own part; and, furthermore, we stated, in a foot-note, that we should discontinue any further discussion on the question, owing to the fact that both sides had already received considerable attention.

This did not, as we have learned since our last publication, meet with the approval of our ex-editors. Personally, some of us have received letters from those who successfully wielded the pen for EXCELSIOR in past years, and we have found ourselves the subjects of criticism, somewhat severe. Hence it is we feel bound to offer a few words in explanation of our position.

To begin, we may say that it was not our intention to adopt and defend one side of the question without acknowledging what was to be said on the other, and we are satisfied that our actions have been consistent with our intentions, the publication of "The End of the Century" bearing us out in this. Our having published this particular reply was not a matter of preference, but

depended upon the order of its arrival, it being the first of the several replies which entered our sanctum. Again, if we refuted that article, it would necessarily lead to a discussion, the end of which could not possibly be reached before the completion of the present scholastic year, probably not before the completion of the century itself. Such a series of articles would become monotonous, and be unsatisfactory to our subscribers.

It has been insinuated that it was owing to fear and timidity on our part that we failed to publish a refutation. Far from it. A refutation would have been but a simple matter, for that reply was neither rational in its interpretation, logical in its argumentation, nor philosophical in its conception. Apart from its abortive interpretation, in the reply,—not “to our minds at least,” but as a matter of fact—there was nothing more than what may be summed up in the following presumptive syllogism:—I say that Dec. 31st, 1900, is the end of the century. But what I say is right. Ergo, Dec. 31st, 1900, is the end of the century because I say so. Fortunately, mankind does not accept such egotism as a criterion of truth.

It is, indeed, really amusing to observe what trivial things some people will pounce upon in order to give a florid tinge to their writings. When productions of this nature cross our path, we attribute their superficial texture to a want of deeper thought. This characteristic was very clearly exemplified by the writer of “The End of the Century” in his misrepresentations of the arguments used in the “*Fin de Siecle*,” but as we feel that we cannot afford to continue the discussion, for reasons above stated, and do not wish to do an injustice to A Subscriber, we shall not undertake a refutation.

THE ITALY OF TO-DAY.

VII.

It is a sad fact in a Christian country like Italy, but nevertheless a fact, that those who govern are among the greatest scoundrels in the land, against whom the common people vainly strive to shield themselves. When a certain amount is voted by the Government for any purpose, only a certain percentage of it fulfils the purpose for which it was intended. Often the greater part of it stops in the pockets of the middlemen — the Government officials! Add to this heavy taxation the way in which the poor man who cannot pay his tax is treated. If he is a friend of the Government perhaps matters are allowed to stand. He can live on for several years with sweet impunity without paying his taxes and yet enjoy the use of his property. But woe to him if he happens to be opposed to the governing party, while it is sure ruin to belong to any of the parties opposed to the present form of Government in Italy. No mercy is shown to the latter class. If the tax is not paid on the day—and paying taxes in Italy is no small undertaking, as the tax is high and money scarce, an officer of the law walks in and seizes all. What is left after the centuple skinning processes of officers, judges, warrant courts and tribunals is generally nil. The poor man is then houseless, homeless upon the public highway in a land where people in "ttle better circumstances than himself cannot give much help however kind their hearts, for they have not themselves. The number of those thus turned out is by no means small. Towards the end of the fifth year after the establishment of the present Government of "United Italy" upwards of two hundred thousand were turned out on the public highway! With succeeding years these evictions have gone on increasing at such a rate that today huge tracts of Italy are in the hands of the Government. To mention one province alone, almost the whole island of Sardinia has fallen to the Government from the inability of the people to pay the crushing taxes.

When these beggars, unable to get work are thus turned loose year after year they carry with them dissatisfaction of the most virulent type and they sow it, and it takes root, and it grows and the harvest must come some day. The man who still possesses a small amount of property hears the story of the beggar and foresees as he views the straitening circumstances of the times that

the day must come when he also shall be driven forth. In the late disturbances it was this class which gave the most trouble. They have a little property still but they see nothing but ruin ahead should the present policy continue much longer. To avert the coming ruin they want some change for the better which the Italian Government does not seem disposed to give. In this way the middle and lower classes throughout all Italy is reduced to the verge of starvation. From Venice to Abruzzi the staff of life has changed from wheat to maize. On the Lusean hills the peasant thanks his God morning, noon and eve for a meal of chestnuts! In the Appenines he hunts the forests together with his pigs for a diet of acorns and beechnuts! Young children are compelled to work all day long in the sulphur mines of the South while women who work from dawn to dark are glad to get eight cents a day! Able bodied men consider themselves fortunate if they can get a permanent position at four dollars a month. It must not be imagined that this poverty is confined to the lowest class. Many nobles who before lived in luxury are now compelled to sell some of their estates to keep up their state and place in society while many others are so reduced that to make both ends meet, not being able to sell anything, they must practice rigid economy. But on the middle class especially has Governmental oppression borne with crushing weight. In many places this class has entirely disappeared, while in the remaining parts of Italy it is fast vanishing and with it the bone and sinew of the land.

Conscription is another of the evils of Italy. Every young man the moment he comes of military age is taken in hand by the Government and trained as a soldier for a term varying from three to six years. During that time he is clothed, fed and provided with all the requisites of a soldier by the State. At the end of his term he is paid for his entire time at the rate it is said of one cent a day! To maintain and train this large standing army costs much but the money thus taken out of the Italian's pocket is only a small part of the evil conscription works. The withdrawal of the youth of the land from the fields and the food-producing industries retards the growth of the country and makes living far harder for those left at home. Many prefer to be found on conscription day on the other side of the Atlantic, or, if they cannot leave the country, to feign sickness or unfit themselves for military service.

In our country should anyone object to the Government policy he has two ways open to him to appeal to the people. Either he may call a meeting and freely speak the truth, and often even can abuse this liberty and insinuate what is not true, or he can make his appeal through the medium of the public press. In Italy things are slightly different. Should anyone address a meeting on the iniquities of the Italian Government he is at once caught and jailed! Why, is it not perfectly well known that such public meetings are dangerous to the public safety and in the main treasonable! Should one wish to reach the public on such questions through the medium of the press he must first buy a press for no editor in such an undertaking will venture his head even if he is paid in advance. If one gets a press and has several invectives ready and the fame of what is coming gets bruited abroad two or three members of the police visit the would-be reformer and editor who enjoy their company for several days.

The moment the first paper of the issue is out, it is seized and read by the officers. Every subsequent issue this is done, in the case of every paper printed in Italy. If the officers say that the articles are blameless the whole issue may be printed and circulated. But woe betide the editor should the officers of the law say, as they often do, that this or that article is either dangerous to the public safety or reflects a little on His Majesty or smacks of treason, because it finds fault with the army or government. The printing is at once stopped and the obnoxious article withdrawn and the poor editor has to look for more matter. Often this is not at hand as he issues the paper with its blank space headed by the tell-tale "Sequestrato." But this is not enough. He is hauled before a tribunal, heavily fined and often imprisoned. When he gets out of jail he may find another trial impending, for his devil in his absence may have given as an excuse for inability to write a leader that the editor was not at home and that anyone who wanted to see him might call at the common jail where he was UNJUSTLY detained by the Government! In other words in Italy there is no real expression of public opinion through the medium of the press. Not only is a strict censorship maintained over it, but even over the mails and telegraphs! In the face of all these evils how do the Italians conduct themselves? Such stringent laws, such high-handed acts, such misrule have had their effect. For years the country was in a state of unrest.

Disturbances, the warning guns of revolution, break out now in one place, now in another. Last May these disturbances assumed an alarming proposition. In every city in Italy except in Rome there was what in a peaceful and well governed commonwealth would be called a revolution. Almost every soldier at the disposal of the Government—and in all they were not a few—was needed to quell the insurrections in the various districts. In Milan the mob seized public and private property, threw up barricades on the streets, effectively used guns and cannon on the soldiery, and in every way showed the real spirit needed for a second French Revolution. In that one city alone, it is said that the killed and dangerously wounded amounted to one thousand! In other cities it was not much better. Naples required a force of twenty-thousand trained troops with sixteen cannon to preserve the peace, which is but an armed truce. Bad as the condition of affairs has been the crimes against life have not as yet assumed the proportions of Southern lynching bees or even of a Hampstead murder. Here in Italy it has been the soldier with a gun against the revolutionist with another, while to take away a man's life without a trial is still unheard of.

XI.

It has been said that the cause of all this trouble in Italy is bad Government and its consequences. Many have said that it was the want of bread moved the people to revolt. The dearness of wheat at the time may have precipitated the movement but that it caused it is not true. As the *Osservatore Romano* remarked, people merely in quest of flour and grain do not burn down mills and granaries, nor sack private houses, smash furniture, destroy monuments, wreck workshops and compel the cessation of all labor. The Government of course came forward with its explanation. Why it was as clear as daylight—the Pope and the Cardinals, the Bishops and the Priests were at the bottom of the whole affair! They wanted to overthrow the Italian Government. To read Government journals during the disturbances, one would be led to think the Catholic party was at the bottom of every evil which befel or could befall Italy, but how it was so, or whether it was so was never explained. No one knew better than the Italian Ministers that the influence of the Pope and Catholicity has always been cast on the side of law and order, and that the Church can never promote or even allow popular tumult. Besides

the Italian generals appealed to the clergy to pacify the people, knowing well that one priest in such a case was better than ten regiments of soldiers, and the clergy interfered and calmed the mobs. Not all the Government organs blamed the Pope and the Church; for the *Perseveranza* of Milan and the *Gazzetta di Venezia* completely turned the tables on the Government and proved that the Catholic party, as such, had nothing to do with the uprisings. Despite all this the clerical party was prosecuted as guilty, the editors of its papers were fined and imprisoned, some of the papers suppressed, some confiscated and all Catholic societies for the promotion of religious works completely abolished, and that by the arbitrary acts of a military tribunal! The record on the Government books sets down the whole trouble to a conspiracy headed by the Pope for overthrowing the present order of things.

(Concluded in our next issue.)

THE BELL, THE CENSER AND THE ROSE.

My God, the holy Bell that calls us to worship in Thy temple; the solemn Bell which tells us that a brother is passing away and that we should implore Thy mercy for him; the joyous Bell that proclaims Thy feasts, with glad notes filling all the air; the friendly and vigilant Bell, which at evening time, amidst all the troubles of life, awakens in us the thought of Heaven and sweetly urges us to invoke the blessed name which sinner never called upon in vain: That Bell is yet nothing but senseless bronze, hung within four walls and swung perhaps by some rude uncultured hand.

Lord, these censers of silver and gold which smoke before Thine altars, which rise and swing before Thy Real Presence filling Thy temple with the fragrance of piety, and a bright vapor that seems to embody the spirit of our prayers: these censers also are but barren metal set in motion, as we see, by earthly hands.

Mighty Creator, what is the flower with tints so bright, which embalms our earthly ways? While it breathes forth to Thee through the limpid air its fragrant emanations, itself remains earth-bound as we are. Its stem, void of beauty, brilliancy or

fragrance, is often clad with great thorns to lacerate the feet of Thy pilgrim.

Thus it is with my soul, untutored and enslaved! She is bound to the earth; she is in the dust, like the stalk of the rose; like the bell and the censer she is swayed by ignoble impulse.

But by Thy grace, O Father most Holy, that soul, which vile passions sway, also sends forth to Thee pious accents of prayer. In the cold and lifeless censer Thou has placed a fire divine, which consumes and purifies when agitated, something within itself which takes flight towards Thee and which Thou dost not reject; lastly, this flower, this thorny flower, this flower of the earth which cannot leave the earth, blooms beneath the sunrays of Thy mercy, and breathes forth towards Thee as loving messengers its pure and heavenly emanations.

Be Thou, blessed my God, for having given to the bronze a voice so sweet, to the incense wings so mighty. To the fair flower so subtle a fragrance, to the human soul a faith so lively and a spirit of prayer which the bars of her prison cannot restrain.

At times all these things — this dust in which I am held, this slime of the earth in which my feet are plunged, these evil thoughts that crowd upon me and hurry me away — all these appall me, and I feel that Thou wilt reject with scorn my feeble tribute of homage. But Thou art good, my God, and I take heart once more. Thou dost accept what ascends unto Thee: and the sound that goes forth to Thee, and the incense I offer Thee, and the faint fragrance breathed from my soul—all these are the captive's poor contribution to his own ransom, which your great mercy will surely complete.

(Translated from Louis Venillot.)

CORRESPONDENCE.

To the Editors of EXCELSIOR :

Dear Sirs,—I recently happened across a March number of the *Dalhousie Gazette*, in the correspondence column of which appeared a letter on the “ ‘ residence ’ or ‘ dormitory ’ system in Canadian Colleges.” As the arguments used in that epistle did not quite coincide with my views of the subject, I thought a few words on the other side of the question would not be misplaced ; and, being a subscriber for EXCELSIOR, I determined to forward you my humble opinions. As to their publication, you may act according to your own judgment.

The letter of the *Gazette* correspondent was as follows :

Dear *Gazette*,—You asked lately for views on the “residence” or “dormitory” system in Canadian colleges. Here are mine, given freely for what they are worth. The system is a flat failure.

1st—Because the leading colleges, the strongest, largest, best equipped, get on without it, viz., Toronto, McGill, Queen’s, Dalhousie, Victoria, Manitoba. Toronto really is not an exception. Her residence accommodates only forty of her 1000 undergraduates, and those forty give more trouble than the other 960. I shall come back to this.

2nd—Because the only colleges which have it are second-rate, and they all find it a nuisance. It goes with compulsory chapel, being in at ten o’clock and things of that sort ; it means bad food, high prices, frowsy, squalid rooms ; in a word high-priced discomfort. Free contract gives more satisfaction.

3rd—It makes the relations between students and faculty the very reverse of cordial and sympathetic ; it is a fruitful source of scandal and trouble. In Toronto twenty years ago the residence was an open sore. The authorities tried to cure it. They turned out the old men. One, a graduate who had no business there, they had to evict by process of law. Their efforts have been in vain. It is said the last state is worse than the first. In one N. S. College it is currently reported that the authorities dare not set foot in their own building. It is no use raking up old scandals, but everyone knows that the tone of the residential colleges is favorable to idleness and dissipation, if not to vice and immorality. There have been more ugly stories about little happenings in residential colleges under the strictest denominational control than about those under the free system of Scotland, France and Germany, where residences are unknown.

4th—Because, though it is supposed to foster college spirit, the devotion of students to non-residential colleges is at least as

great. Talk to a Queen's man, for instance, if you want to know what "bigoted *almamaterist*" means.

5th — Because it does not make scholars, the chief reason for the existence of any college. What Canadian residential college has fifteen graduates this year taking graduate courses in France, Germany and the United States, as Dalhousie has? Ho-11.

Now on the very face of these five arguments, one must necessarily conclude that they proceed from a limited knowledge of the subject with which they purport to deal. Nevertheless, one should not fail to recognize the liberal spirit with which the writer gives his views, unfounded though they be. It is not at all difficult to discover the position which the correspondent takes on the matter, for he boldly asserts, without any limitation whatever, that "the system is a flat failure."

"Because the leading colleges, the strongest, largest, best equipped, *get on without it*" is the first reason he gives why the "residence" system is a "flat failure." Because the leading nations, the strongest, largest, best equipped, *get on without it*, does it follow that a Federal system of Government is a "flat failure"? As well say that the creation of man was a flat failure because God could get along equally well without him. Any individual who is endowed with the ordinary amount of intelligence can readily see why the leading colleges get along without the "dormitory" system. But, from the fact that *some* of the leading colleges do get on without this system, how any person of common sense can make such an illogical inference, viz., that the system is a "flat failure." I cannot understand.

It may be asked, Why do some of the leading colleges succeed without this system? The question is easily answered. First, those colleges which are looked upon as leaders, are, as a general rule, heavily endowed; consequently, they are financially independent, that is, they have no necessity of seeking pecuniary aid by means other than their endowments. The second, and by far the most important, reason is that the Faculties of those institutions do not interest themselves in the moral and spiritual welfare of their students. If they did, or if they had the least desire to direct and guide their students in the attainment of their end, the first and necessary step would be the establishment of a residential college. Such a step would be absolutely necessary, for, in order that they, by their example, their observation, and their

instruction, may be able to teach those under their charge how to lead a good life, the members of a Faculty must have their students directly under their eye — not under their eye as the prisoner is under the eye of the warden, but rather as the son is under the eye of his father. Therefore, in order that any college may accomplish what ought to be its principle object, namely, the formation of character, it must, day and night, have its students within its own walls.

Upon what basis the writer to the *Gazette* classifies the colleges of the Dominion, I am at a loss to know. I should like to ask if he considers, as second-rate, the Universities of La Val and Ottawa; if he thinks that the Faculties of those institutions find the "residence" system, in Arts Departments, a "nuisance" and "flat failure;" or, in a word, if he knows what he is talking about. Yet these institutions, and others that might be mentioned, are *residential* colleges, and do not begin to find the system a "nuisance" or "flat failure."

The *Gazette* correspondent looks with scorn upon "compulsory chapel" and "being in at ten o'clock." In a Christian country let Christianity be practiced. Neglect your chapel and you will find it but an easy step to neglect your God. Before closing your chapel, pause, look into the future, and see infidels your leading statesmen and governors. A Turk might be satisfied with such a state of affairs, but never a true Canadian. Again there is every reason to believe that Ho-Ii (as the correspondent signs himself) is a student who seeks consolation in making known his troubles to the public. "Being in at ten o'clock": one of the strongest arguments in favour of, rather than against the "residence" system. It is utterly impossible for any student, who regularly "turns in" about mid-night to attend properly to his work. Something must give way and be neglected, and it is generally the studies. Once a student begins to work under the go-as-you-please regulations, temptations and distractions become strong and numerous. There will not be a play, concert, hockey-match, or dog-fight advertised on the poster-covered bill-boards throughout the city but will be taken in. Socials and private parties innumerable present themselves, and none are allowed to pass. From all this, the residential student is free, and able to apply himself to his studies without the least feeling of restriction or deprivation. The rest of the second argument only gives

emphasis to the fact that Ho-li's knowledge of colleges is very limited.

Before considering the third argument — if these arbitrary statements may be called arguments — I would ask you, Messrs. Editors, to glance at the fourth and fifth. The absurdity of their conclusions is quite manifest.

In his third argument, Ho-li asserts that the "dormitory" system "makes the relations between student and faculty the very reverse of cordial and sympathetic." It does nothing of the kind; and I should not wish for better testimony to the fact that the *Gazette* correspondent never attended a residential college, than is given in the words above quoted. Like all his assertions, these words most emphatically bear witness to the utter ignorance betrayed by his verbal onslaught upon the system in question. An aggregation of bald statements without one word of proof constitutes the substance of his whole letter. The writer affirms that in Toronto "twenty years ago" the system was an open sore which "the authorities tried to cure." Evidently the efforts of the authorities were in vain. But to what, I ask, may be attributed the failure in healing the "open sore"? Was it due to the system, or to the authorities? If the "residence" system works to perfection in every Catholic College on the continent, and also in many colleges of other sects, there is no reason to believe that the uprising among the students in Toronto was due to the system. The great fault to be found with Ho-li is that he has not yet learned how to attribute an effect to its proper cause. Place in any college a Faculty with good directing powers, and the "dormitory" system will morally, physically, and intellectually prove to be the best method of instructing and training youth to acquit themselves creditably in the battle of life.

The residential college may be looked upon as a miniature world. Several persons of different desires, different ideas and different dispositions live together, yet each following his own particular course. All that is practiced in such colleges is to be met in the busy world outside; it is to become a stern reality. How applicable, then, is that old proverbial idea,— that the students of today are the guiding stars of tomorrow! But what is it that brings this about? Is it not discipline, the due subordination to authority? It certainly is. But this discipline is not

to be found in day schools, "schools which are not schools at all except in school hours;" it is not to be found where the regulations laid down are in force but a few hours in the day; but it is to be found where the regulations are ever in force, while reasonably flexible; where the success of the student is the pride of the professor; where education is a means to the ultimate end of man.

JUNIUS.

DEATH OF A. R. J. CAMPBELL.

The death occurred here on Thursday evening, April 27th, of Alexander R. J. Campbell, a member of EXCELSIOR's staff and a fellow of the class of '99. While under any circumstances it would be a sad duty for us to chronicle the death of a student, in this instance, the relentless foe has given us cause for deep grief indeed. In the past we have been bereft of our co-workers, some of whom were just entering the field, others of whom were well inured to labour, but not till now have we had to mourn the loss of one who had "borne the burden of the day and the heats," whose toil had been so nearly brought to a successful issue. His ambitions, pure and noble, frustrated of their aim; the heartaches and the toilsome hours of study endured for naught; and a college course, so perseveringly pursued, forever to await its completion; he must haste away. Yes, God is sufficiently pleased with the service of His servant and He takes him to Himself.

It wants but five months of twenty-five years since Alex. Campbell was born in the parish of Mabou, Cape Breton. In his boyhood he began to teach school and by dint of economy and energy entered college in 1892, where he began training a mind, by nature, fecund and tractable. The producer of his own resources, like all students of his class, he had to absent himself from the lecture halls for periods of varying length. During the winters of '95-'96 he was attacked by rheumatism with almost fatal violence, but despite this severe trial he again returned to college in the autumn of '97, and again in '98.

Diligent in his studies and obedient to rule, Alex. never squandered his time nor shirked a duty. So frugal of the passing moments was he that most of the odds and ends of time were used up in self-improvement of one sort or another. Purpose and persistent industry characterized all his actions, and the result was that his mind became well stored at the same time that

he was laying deep the foundation of scholarship. His depth of thought is revealed in the article on "Froebel and Dickens" in last EXCELSIOR, and, which, by his death, remains unfinished. It shows his ability in the weaving and knitting of argument. He was a favourite with all, nor did he ever give occasion for displeasure to any of his companions. He despised crooked ways and dealt frankly and honestly with all. Even in debate, where sometimes slight bickerings are apt to arise, and where he always played a prominent and weighty part, he has not been known to handle an opponent harshly. He was always the same unruffled Alex. and held unflinchingly to his opinion until convinced to the contrary, when he yielded like a man. His life gave promise of a bright future, but we trust that an endless future brighter by far than our brightest has already opened to him.

Of a deeply religious turn Alex. always made the temporal subservient to the spiritual. He was most attentive to his soul's welfare.

About two months ago he was seized with rheumatism which finally brought on a form of heart disease. Early in his illness he realized that the end was nigh, and was perfectly resigned. His mother and the good Sisters were constantly by his bedside, and his fellow students were ever ready and willing to do what they could while the reverend Fathers of the College frequently applied to his soul the healing balm of the sacraments. His father, too, attended him in his last days. Always considerate for those about him, during his illness he became even keenly sensitive for those attending him, as if only others suffered and not himself, and his smile and sympathetic glance seemed always to say "thanks." He died as he lived, peacefully and quietly as if only passing into a gentle sleep.

On Friday morning, the 28th, a solemn mass of requiem was chanted by Rev. A. McDonald, D. D., assisted by Rev. A. Thompson, D, D., as Deacon and Rev. D. M. McAdam as sub-deacon, with Rev. R. McDonald, D. D , as master of ceremonies. On the afternoon of the same day his remains were taken home for interment.

To his sorrowing mother and father, sisters and brothers, EXCELSIOR extends the most heartfelt sympathy. We trust that the good God above may strengthen them to bear their loss and grant eternal beatitude to the dear one He has called away.



MAGNA CHARTA.

History furnishes many instances of the struggles of brave people maintained resolutely for years, and ultimately resulting in the complete establishment of their rights and liberties. The history of Greece attests the triumphs of that nation over tyrants and oppressors. Yet not even Greece herself can show a more complete triumph of the popular cause than does our mother country. The series of almost continual aggressions and oppressions on the part of the King, the almost sublime endurance on the part of his subjects, with now and again a show of remonstrance; the cruelty and tyranny of the king resisted and finally subdued; the might and strength of a suffering and indignant people furnish the reader with material of interest scarce equalled in the whole range of history.

To attempt anything approaching an adequate account of these great events and their ultimate issue is beyond our purpose as it is beyond our power. We shall therefore content ourselves with presenting in a manner necessarily brief the causes that lead to that memorable and most important document which has been so well termed "the foundation of the British Constitution"—Magna Charta. We shall also attempt to sketch the state of the nation at that time and the benefits which Magna Charta was designed to secure.

At the opening of the 13th century the Feudal System, which had been introduced into England by William the Conqueror, had attained to the full vigor of maturity. On the Continent, where it had its birth, it was a system which gave the King as over-lord of all his subjects (from whose grace and pleasure they held their lands and even their rights as freemen) almost unlimited power over their persons and properties. But in England it was even more arbitrary. William so modified it as to strengthen his own position and consolidate his power. The Barons who had on one or two occasions defied the Norman Kings were not given the opportunity to become in any wise formidable. William, therefore, when as Conqueror of the land, it was his to partition it among his followers, took good care so to divide it that each Norman noble should have his possessions scattered over different parts of the kingdom. Add to this that he had appropriated as his own about fifteen hundred boroughs and many large estates throughout the conquered terri-

tory; that in his feuds with the Barons he always received the support of the lower classes, and we can form some idea of the immense power of the early Anglo-Norman Kings.

So long as this system of despotism was upheld by the kings of high intellectual capacity, as indeed were all the predecessors of John and as long as their power was exercised moderately, the people bore their lot with resignation if not with indifference. But now we come to a time when the patience of the nation could no longer brook the regal violence and rapacity; when the badge of sufrance ceased to be borne in silence; when their consecrated but forsworn King by his indiscriminate persecution of all classes high and low arrayed against him a nation resolute, steadfast, determined to resist.

Circumstances conspired to render a permanent union among the people more certain. John by his offenses against the French King, his over-lord, had lost Normandy. Henceforth the Barons no longer held Normandy as their proper home. Henceforth the name of Englishman, what once had been to them a deadly insult, became a national and glorious name. They felt that they held a common interest with the Saxon in asserting their rights and those of their country.

We shall not allude to any of the multitudinous acts of injustice of which King John was guilty. Enough to give a general idea. Says Dr. Lingard,—“He stands before us polluted with meanness, cruelty, perjury and murder; uniting with an ambition which rushed through every crime to the attainment of its object, a pusillanimity which often, at the sole appearance of opposition, sank into despondency. Arrogant in prosperity, abject in adversity, he neither conciliated affection in the one nor esteem in the other. His dissimulation was so well known that it seldom deceived; his suspicion served but to multiply his enemies, and the knowledge of his vindictive temper contributed to keep open the breach betwixt him and those who had incurred his displeasure.”

Thus, as Hallam has well said, “all the rapacious actions usual to the Norman Kings were not only redoubled but mingled with outrages still more intolerable”—and this at the hands of a man utterly contemptible for his folly and cowardice. These very qualities however contributed largely to the great results which followed, for had he been less vicious the Barons would probably never have united with the freemen against the common

enemy, had he been less a simpleton and a coward the great movement which resulted in Magna Charta might have been frustrated of its effect.

The head and front of this patriotic struggle against John was, according to all historical testimony, Stephen Langton, Archbishop of Canterbury, ably seconded by Earl Pembroke, Lord Marshal. The Archbishop had time and again remonstrated with the King, sometimes at the imminent risk of his life. When the time for decisive action had arrived these two men were not found wanting.

And now we may note briefly the chief events that led to the consummation of the nation's desires and the complete discomfiture of the King.

In 1213 John requested his northern nobles to aid him in a war with France. On their refusal the King became exceedingly angered and set himself to devise means of bringing his recalcitrant nobles to a sense of duty. In the meantime two councils had been held at the St. Albans and St. Pauls. The former is the first historical instance of the summons of representatives to a national Council. There were assembled besides the Bishops and Barons, a representative reeve and four men from each township. Here too it was that the reforms which were afterwards effected were outlined.

During the greater part of the next year the King was absent on the continent. While he was there the Barons banded together and pledged mutual and concerted action in regard to their claims. Should these be refused they agreed to withdraw their fealty and make war on the King.

On his return John made strenuous but unavailing efforts to break up the combination against him. The Church was promised a separate charter. Like insidious efforts on the part of the King to gain over the barons were equally without avail.

Pressed by the armed confederacy for their just rights, John shifted and evaded. He asked for further time to consider. His enemies then pushed on to London. The King then agreed to meet them on ground appointed at their discretion to consider their claims and grievances. The place chosen by the barons was Runnymede, a grassy plane about half-way between Odiham and London.

(To be continued.)

 MEETING OF THE ST. F. X. A. A.

On the 8th ult. the St. F. X. A. A. met in the College Hall. Mr. J. Murphy acted as chairman. Mr. Walsh, secretary, explained in detail the financial condition of the association, which was far from being prosperous. The expenditures incurred during the winter had almost drained the treasury. The fact that some of the members had not paid their association fee occasioned considerable disension. Measures had to be adopted to oblige these gentlemen to pay their fee or to refrain from partaking in any game connected with the St. F. X. A. A. If for any reason members were unable to pay at the appointed time, they should make it known to the secretary and thereby save unnecessary trouble. If we desire to have a prosperous association, all must take an interest in it, we do not wish to see the name of any member struck off the list. Not only would it hurt the association, but it would also injure the various games. The captains of the baseball nines are not anxious to lose any of their players. The nines would be seriously crippled if any of their players were suspended. The tennis tournament would also suffer if it were necessary to use severe measures. Those who have not, as yet, paid their fee would do well to make arrangements with the secretary. We hope that no trouble will present itself to the association and that all will be plain sailing.

 XAVERIANA.

The following are the successful candidates for the final contests in Elocution.

Senior Class. — A. G. Bernasconi.

A. G. Grattan.

Leon Lacasse.

Junior Class. — T. J. Barry.

W. P. Rawley.

Ray Macdonald.

H. G. Mackinnon.

Academic. — A. McK. Fraser.

Bernard Magee.

Howard Macdonald.

Hugh MacGillivray.

At a meeting of A. A. Association held in Assembly Hall on Thursday last the following resolutions were unanimously adopted :

Whereas death has deprived us of a worthy member in the person of Alexander R. Campbell;

Be it resolved, that while bowing to the will of an All Wise Providence, we, the members of the St. F. X. A. A. Association, have lost a good and faithful associate who endeared himself to all and who was ever zealous in promoting the interests of the association; and,

Be it further resolved, that we, the members, extend to the parents and friends of the deceased our heartfelt sympathy in the loss they have sustained, and we pray that Almighty God may console them in their sorrow, and grant eternal rest to the soul of our deceased friend.

With his Lordship's approval the students of the College have organized among themselves and established on a firm basis the Society of the Holy Name. The movement towards the organization was started a few weeks ago, and, as the students were desirous of taking part in the many benefits of the society, they willingly complied with the conditions necessary for initiation. Fifty-five students received Holy Communion and made their act of profession. The following officers were elected: Spiritual Director, Rev. A. Macdonald, D. D.; President, J. W. Brown; Vice President, Duncan Rankin; Secretary, J. R. Power; Counselor, J. J. Walsh.

PERSONALS.

The Rev. A. Macpherson was the guest of the College on the day of his ordination.

Among the many visitors to the College during the month may be mentioned the Rev.'s A. J. Chisholm, J. McMaster, James Quinan and M. Macpherson.

Rev. Father Beaton from West Arichat came to attend the funeral of his cousin, Alex R. Campbell.

Very Rev. Dr. Quinan, V. G., made a short visit on Sunday last.

Mr. E. W. Connolly, B. A., '93. and W. F. McKinnon, B. A., '97, were on a visit to the College on their return from the Halifax Medical school, where they made an excellent showing in their examinations.

STUDENTS: Observe Advertisements in our Columns.

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