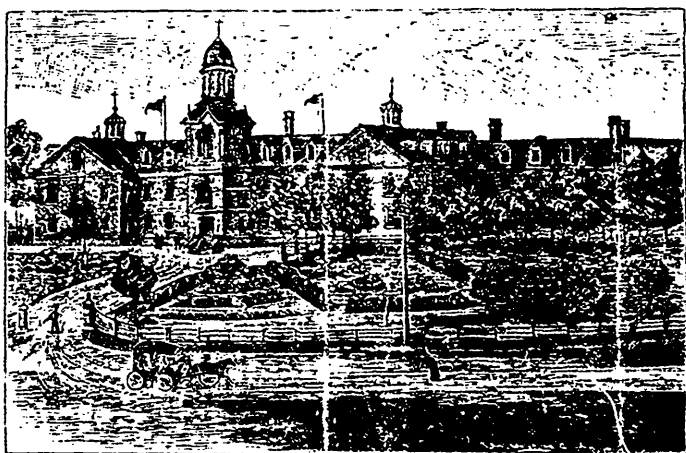


October

Excelsior.



Published by the

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Antigonish, N. S.

1900

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Excelsior.

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

VOL. V. ANTIGONISH, N. S., OCTOBER, 1900. No. 1

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EXCELSIOR, Box 41,
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On September 17th began another year under the auspices of St. Francis Xavier, and EXCELSIOR extends to all the students a joyous welcome and wishes them a pleasant and successful year.

A new staff starts EXCELSIOR this month, a new and inexperienced body, and we beg our friends to judge us kindly until we become a little more used to doing things, and then we will probably show ourselves worthy the honor reposed in us by the students.

While we have been resting from our labors and taking on

fresh vigor to battle against the hardships of another school year, the old world has been jogging along as usual. Since the June issue of our paper, many changes have taken place.

China is still on the map, but how long it will remain there depends largely on the Powers of Europe, who seem to have very much to say in regard to the far East. The Powers, however, cannot decide what they are going to do, and in the meantime Christians, both European and Chinese, are being massacred at the very gates of Peking. A few days ago a despatch informed us that the Boxers had killed many Christians under the walls of Peking said to be in the power of the civilized nations. At the present writing the Chinese question seems to be very much of a puzzle, and what the outcome will be God alone knows. Anyway we hope soon to see established in China a permanent government able to control the action of its own subjects, and protect the citizens of foreign powers.

The annexation of the Transvaal by Lord Roberts practically finishes the Boer war, although now and then we hear of a slight scrimmage. The Boers have been driven back to the fastnesses of the mountains, and are there maintaining a sort of guerrilla warfare. In a very short time they will be thoroughly crushed, and South Africa once more freed from the horrors of war.

The coming elections in Canada and the United States keep the people of both countries in a state of uncertainty, and business is somewhat duller than usual. Across the line our neighbors have taken up a very important issue as the paramount one for this campaign. One side claims to be fighting for the constitution, while the other in their expansionist policy say they have never done anything contrary to that fundamental law. Since the time of Lincoln such an im-

portant issue has not been before the people, and outsiders await with interest the results of the elections which are to take place in November.

In Canada Grits and Tories are fighting it out once more although the time of elections has not been decided upon. Nevertheless politicians are preparing and the battle is now fairly on. Following the precedents of our office we cannot discuss the merits of either party; but we hope to see in power men who can and will conscientiously do their duty.

We are sorry to have to chronicle the opening of another strike in the United States. About 140,000 miners, discontented with insufficient pay and high prices of the necessaries of life, are asking for better treatment. Archbishop Ryan and Father Phillips, after doing their utmost to avert the strike, are now putting forth every effort to have the trouble arbitrated. May their endeavors be soon crowned with success and all bloodshed avoided.

The Provincial Exhibition just closed in Halifax was as great a success as its predecessors and we hope to see it opened again next fall.

Sydney, C. B., is about to take a city charter. We are glad to see one of our towns progressing as Sydney has during the past few years, and may her progress continue unimpeded.

THE SPIRIT OF OUR FATHERS.

Convey ye soft zephyrs that amorously hover
 O'er the song-hallowed vales where the east rivers glide ;
 From leaf-cradled Ayr or sweet Avon waft over
 One breath of that odour distilled by its side.
 For lost to our times are the loftier numbers,
 And lost are the bosoms that throbb'd at their strain ;
 The pipes are thrown by, and the high spirit slumbers :—
 O ! fire of our fathers consume us again !

We do not complain of one beauty bereft us,
 Romantic and wild are our glens as of yore ;
 Our mountains, our meads — not a glory has left us :
 The rapture remains, but we feel it no more.
 We look to the heavens, but where is its azure ?
 We gaze on the forest, but where is its green ?
 Around, one Sahara extends beyond measure,
 With no fount to refresh, or oasis to screen ! —J. B.

CLASS OF 1900.

Early in the nineties there arrived at St. F. X. a very gentle-looking youth, evidently bent upon acquiring all the accomplishments of body and mind that the institution could afford to give. Hugh A. looked as unconcerned as if he had lived in the place all his life. Nothing was new to him. He knew everything and everything about everything. He could explain without the use of reason, intellect, memory or any other faculty any question under the sun ; no matter how difficult it might be for scientists or philosophers to solve, yet it never daunted Hugh.

One of the first games that attracted his attention towards the pleasure grounds was base-ball. He became an enthusiastic member of the junior club, where he displayed considerable ability to become an "expert" player. But like most youths he was not constant in his affections. New objects produce new sensations. In this case his athletic spirit be-

came milder, and he devoted his recreation hours to the somewhat "effeminate" game of lawn tennis.

Horum ominum fortissimi sunt Belgae, propterea quod a cultu atque humanitate Provinciae longissime absunt. And so it was with Hugh. But as he mentally became more and more refined and polished from his prosecution of the higher studies, his inclination to indulge in the more "effeminate" games became greater and greater, and his hatred of the more manly games increased in the same proportion.

But, whatever whims he might entertain in respect to the proper exercise for the physical portion of his being, and these, as we have seen from the great authority just quoted, were justified by the "very nature of things," yet his equanimity and cheerfulness always remained the same. Devoted to his studies and faithful in all his duties towards himself and his fellow-students, he won the admiration of his superiors and the respect and good will of all his companions. His faults were none, while his good and sterling qualities were recognized by all. Combined with these mental gifts was a fine and dignified appearance. His fluency of speech, which he often displayed in our debates, and his ready ability with the pen whose product more than once illuminated the pages of EXCELSIOR, together with all his other fine qualities, combined to make him an ideal student.

Hugh is now gone forth from his Alma Mater to carve his way through this busy world, as well equipped as any of his predecessors. Never was competition so keen as it is at the present time, and judging from the past, we predict for Hugh that he will arrive at the uppermost rung of the ladder of fame and success, whatever his vocation in life may be, and that in all things and at all times he will act as becomes a graduate of St. Francis Xavier's College, *et omnia modice ac sapienter laturum esse.*

Among the graduates of 1900 H. Y. occupies a foremost place. To present to our readers an accurate idea of this

member of the class would be a task which we do not purpose doing. We shall endeavor to depict him as a class-mate, a student and a debater.

As a class-mate he won the friendship of his class and professors by his devotion to his studies, pleasant manners, and his frankness. His disinterestedness won for him a warm place in the hearts of all those with whom he came in contact.

As a student he did not confine himself to any determined course of studies, but entered upon an extensive course of reading which gave him an enviable position as a classman, a debater and a conversationalist. Indeed in the class room his extensive information amazed his class-mates.

The interest which he took in the study of Latin might be conceived if we say that he was at the lecture room fifteen minutes before the time for class. Although he showed a preference for classics, he was what is termed an "all round man," and was at home in science or mathematics.

In debate also he showed superior skill. No adversary ever escaped unscathed from his glowing eloquence, his withering sarcasm or his never-failing wit. "He uttered his short, weighty and pointed sentences with a power of voice and a justness and energy of emphasis, of which the effect was rather increased than diminished by the rollings of his huge form, and by the asthmatic gaspings and puffings in which the peals of his eloquence generally ended."

H. Y. was never ludicrous till he attempted poetry. It would not be fair to judge him in this channel of his accomplishments, as only one of his attempts came under our notice, and his animation and self-satisfaction, as he displayed or recited it, was that of an impudent freshman rather than a sedate senior.

H. Y. made many friends while among us. These all join in wishing him a pleasant voyage across the stormy sea of life, feeling that he will add another name to the large list of those that made his Alma Mater famous.

SALUTATORY 1900.

AND ESSAY ON MORALITY AND RELIGION.

By H. A. Chisholm, B. A. '00.

Once again the month of June has come round, and once again the University of St. Francis Xavier's cordially extends a welcome to you all assembled in its honor here to-night to witness the graduating exercises of the class of 1900. The College appreciates very much your kindness as well as the interest you have always taken in its welfare, and it will ever strive to merit your approval. To-night it confers the degree of Bachelor of Arts upon a number of young men and sends them forth prepared to uphold the cause of right in whatever positions they may be placed. From its fostering care we go forth equipped and armed by the lofty and solemn lessons it has always endeavored to inculcate into our minds, that we may ever serve under the banner of truth, justice and wisdom; a credit to ourselves and our Alma Mater.

We have reached that goal towards which we have been striving for four long, although seemingly short, years. We are about to enter upon the greater field of life which lies stretched out before us, and to assume those graver burdens which beset us as we leave the threshold of the college so dear to us: a college which has done much and is doing still more for the good of Eastern Nova Scotia: an institution which is making rapid strides in advance: one which is keeping pace with the times; but in order to do so it needs the help of all the friends of education in this diocese. St. Francis Xavier's College has now begun to exercise the functions of a University, and bids fair ere many Junes will have elapsed to be numbered among the leaders of this continent. During the past year extensive improvements have been effected, especially in the scientific course, improvements which are absolutely necessary in order that it may supply the demand for men of scientific knowledge which is being created by the opening up of the rich natural resources of this

country ; a demand that calls for men of good scientific training ; men that will continue to uphold the high standard and reputation so long held by the graduates of St. Francis Xavier's College. It has often been a source of pleasure and pride to the Faculty, and friends of this institution, to know that wherever one of its sons was found he was a power in his sphere, influencing those around him by the careful training he received in the halls of his Alma Mater.

Not unfrequently has it happened that the graduates of St. F. X., when competing with students from some of the best institutions in Canada and the United States, have been found to be equal to and even superior to their opponents. So frequently has this been the case, and so marked has it become that the fame of this University has gone abroad, and now to be the possessor of a degree from St. Francis Xavier's is to be the owner of that which makes one not only equal to, but superior to many in this age of the world when men of good and sound intelligence are required for society. Now what is it that gives the graduates of St. F. X. this superiority ? What is it that causes them to be looked upon, not only as men of superior education, but also as men of true culture and sound religious principles ? It is simply that happy blending of religion and morality. Many of our great universities in America either leave as optional or ignore altogether the two studies which are of incomparable value in giving breadth and unity to culture, namely, religion and philosophy. A man may graduate from some of those institutions that boast a high sounding name without ever hearing within its walls of the truths of Christianity. So this leads me to speak of the relations between religion and morality.

Is religion indispensable to the moral welfare of mankind ? Can any good system of morality continue to exist ? Can the morality of mankind not only hold its own but continue to aim at and reach higher planes, without the fostering aid of religion ? Some people maintain that morality will exist independently of religion. But we shall endeavor to place before you in the course of these three papers some reasons

for believing that morality and religion have from the earliest times gone together hand in hand, and will continue together tending towards the peace and happiness of men here below, and enabling him to attain his last end.

Let us first consider the nature and origin of morality and religion. Morality has been defined as the rationalization of conduct; but in order to grasp its meaning more fully it is better to distinguish between the two uses of the term. In the first or generic sense it means that quality pertaining to actions which divides them into right and wrong. In its second sense it is used to express the correspondence of conduct with the rule of righteousness and is thus opposed to immorality. The actions of men are divided into two classes: those which are performed without being subject to his control, and those which are the outcome of his free will, hence free and deliberate. They are done with a full knowledge of what he is doing and with the consent of his will; and it is this power of doing or not doing that makes man a free agent. If he performs an act, and it is in accordance with right reason, it is termed good, and he is deserving of reward; but if he does a thing which is not in accordance with right reason it is termed bad and he renders himself liable to punishment. Hence we see the necessity of some standard by means of which the goodness or badness of an act may be determined. This standard may differ in different places and among different peoples, but nowhere, and at no time can we learn of a people who had no consciousness of a distinction between right and wrong. The universality of a moral standard does not depend upon whether all men recognize the *same* standard but whether they recognize *any* standard of conduct. The savages who destroy their old and infirm parents, because they can find no enjoyment in this life, show a perception of a moral obligation, although that perception itself may be a very immoral one. No matter how rude and savage may be the state of man there are always found some laws the infringement of which is followed by punishment. Morality then consists in the regulation of conduct according to the rules of right and wrong, and tends towards the attainment of

man's last end. It arises from the nature of his reason and will. His reason sees a thing as good and advises its being done, and his will directs his activities in the attainment of the end. It lies at the very root of his nature and has its origin in the origin of man himself. A discussion of the extent of moral influence brings us into contact with religion, and our question is whether the groundwork upon which morality rests will remain if we leave aside the relation of God and man, which is an essential principle of religion.

Perhaps on no other question is there such a diversity of opinion among men as to what constitutes religion. One cause of this diversity of belief is that so many philosophers endeavor to form a definition of religion that will fit into their systems of philosophy. Some have examined the crudest and lowest forms of religion, thinking thus to get at the root of the matter, but in most cases they act upon the false supposition that savages represent primeval man. If we wish to know what religion really is we must examine it in all its aspects, the simplest and most complex, the rude worship of the uncivilized Indian as well as that of his more enlightened brethren. Now, an examination of the religions that exist to-day as well as those of ages gone past reveals to us a common characteristic, very clearly marked and underlying all, the crude as well as the most cultivated. And this common characteristic is a belief in some supreme being who is master and ruler of all, a being whom man recognizes as the ruler of all things and who directs the universe. Hence it is that in man arises that reverence which is due to such a being. In the savage it takes the form of fear, and offerings are made to appease that being's anger. In the higher grades of civilization we find supplications and prayers addressed to this being; and in the highest form of all we find it taking the shape of a worship which is worthy of such a being alone. The savage trembling before the wrath of his thunder-god cowers in fear, but in the higher conceptions of that wonderful divinity fear gives place to awe-inspiring sentiments, to sentiments of reverence and love. From these internal sentiments then proceeds the outward acts of re-

ligious worship and the regulating of man's conduct in accordance with some rule agreeable to the divine will.

Religion then is a solution of the question which has ever engaged the minds of men, regarding this as well as the future existence. In all ages and places that have been the scenes of man's activity traces are found of his belief and practice of some form of religion. The pyramids and the unearthed relics of eastern lands and all the monuments of remote antiquity which have been brought to light by the searching lamp of science bear testimony to the fact of a religious belief and practice of the early inhabitants of this globe; a practice and belief that exists down to the present day and which will continue to the end of time, ceasing in this world only to be made more perfect in the next. History establishes the fact that religion is as old as humanity itself. Before man erected monuments and wrote books religion was already exerting a powerful influence on the life of man.

There are many theories in regard to the origin of religion; all the way from the absurd hypothesis that it was invented by priests and rulers as an instrument for the subjection of the people, to the theory that all ideas about it are derived directly from revelation. The first shows that even from the very earliest times people regarded religion as a powerful influence in morality, the latter although it was intended to support the supernatural faith, in reality cuts away at the very foundations, and as such it was rejected by the Catholic Church. But most opinions now agree in assigning to it not an external but an internal origin; and hence there must be some root in the mind itself from which it springs. Although religion may not be evolved in one straight and regular line of development, still we perceive in the human mind an inherent characteristic common to all stages of development, which is sufficient to account for the appearance of religious beliefs and practices. And this is the impulse of ascribing every effect to some cause. This is sufficient to account for man's recognition of his dependence on a superior being. When we witness an effect we invariably believe it to originate from some cause. Indeed even the lower animals experience a similar

tendency. Hence when we see the striking phenomena of nature that surround us on all sides we are led to believe in the existence of an almighty being and our dependence upon him, and hence we are led to prayers and sacrifice and other rites of religion.

To be Continued.

XAVERIANA.

Two ordinations took place in the College chapel this fall, His Lordship Bishop Cameron officiating. EXCELSIOR has the pleasure of recording the elevation to the Holy Priesthood of two of its first editors.

On Sept. 8th, one week before the opening, the Rev. H. D. Barry, B. A. '97, was ordained priest, and on Sept. 22nd Rev. Ronald L. McDonald, B. A. '97, was raised to the same holy office. Father Barry said his first Mass in Heatherton, Ant. Co., on Sept. 9, when he began his duties by preaching an eloquent and instructive sermon. Father McDonald went to St. Andrews, his native place, to celebrate his first Mass, and on Sunday, Sept. 23rd, that little town was the scene of an occurrence never before chronicled in the annals of this diocese. The Rev. Ronald L. McDonald sang Solemn High Mass, assisted by his two brothers, the Rev. Donald L. McDonald, of Brook Village, and Rev. Alex. L. McDonald, of Broad Cove, as deacon and sub-deacon. After Mass the newly ordained preached his first sermon, and we are glad to say that the Rev. gentleman found honor in his own country.

Father Barry is now stationed at the College, and we are pleased to note that he holds a large place in the hearts of the students. Father McDonald comes to the College to take the place of the Rev. M. McAdam, who is leaving us. Father McAdam took charge of the Collegiate School in 1899, and has so endeared himself to the students that they are grieved to see him go. He will be stationed as curate in the Cathedral, and although he severs his connection with the College, we hope to have the pleasure of a visit from him sometimes. EXCELSIOR wishes him every success in his new field.

In the University staff there have been only a few changes. Rev. H. McPherson, D. D., becomes Professor of Chemistry and Mining Engineering, while Professor G. McDonald, B. Sc., takes charge of the electrical engineering. Mr. John A. McKenna, Professor of Mathematics and Mechanical Engineering, is well known to the students, and we are glad to say well liked also.

Three of last year's junior class are about to start for Rome in order to continue their studies at the world-famed Propaganda College. Alex. McKenzie called on us a few days ago to bid farewell before starting for New York, where Daniel J. McDonald will meet him, and whence they will both embark for Naples. Michael J. Power, the third junior to enter the Propaganda, left St. John's, Nfld., some time ago, intending to visit Ireland on the way.

Another Junior, J. W. Brown, the popular captain of our hockey team during the past three years, and editor of EXCELSIOR last year, has given up following the puck, and is now hard at work at the Endist Seminary, Halifax, where he entered philosophy on the 19th ult. EXCELSIOR wishes them all a happy and prosperous year.

We have had the pleasure of greeting a large number of visitors since the opening of College. His Lordship Bishop McDonald, of Harbor Grace, Nfld., made a flying visit on his way to P. E. I.

Dr. C. O'Regan, of Codrny, Nfld., came to Antigonish on business and did not fail to visit St. F. X. College. Among the numerous other visitors we may mention the Revs. N. McDonald, M. Doyle, R. McDonald, Dr. J. C. Fraser, of East Weymouth, Mass., and Dr. A. A. Macdonald, of Roxbury.

COLLEGE SOCIETIES.

In any community where young men gather together to receive an education, there is always some danger of acquiring bad habits. One of these habits which students too often acquire is that of profanity; and it is unnecessary here for me to say how great an impediment this will be to him even from a worldly point of view. In every Catholic college, therefore, means are taken to suppress these habits and to train the mind to the love of virtue and the necessity of acquiring good habits. Thus it is that some three years ago there was organized in the College of St. Francis Xavier a society for the prevention of cursing, swearing and all improper language. The society organized is a branch of the arch-confraternity of the Holy Name, which exists throughout the whole Catholic world. Three years have passed since the first reception in our College chapel, and it is truly gratifying to see the good this society has effected since its organization among us.

On the campus no matter how rough the play may be, it is very seldom that one hears an improper word spoken. But one must not be led to believe that we have driven this language out of our college without a fight. Many a battle we have had with it on this very campus; perhaps in the excitement of a game of foot-ball some student would forget himself and give utterance to words which did him no credit, but when quietly admonished by some fellow-student or informed by his captain that such language did not add to the score, he would desist and promise to be more careful in future. Thus by being ever on the watch, we have obtained mastery over our enemy, and we hope that in other colleges the battle has been as successful. This year we held our first meeting on the 23rd. The following officers were elected: Spiritual Director, Rev. A. Macdonald, D. D.; president, Mr. J. J. Walsh; Secretary, Mr. P. S. Campbell. About twenty new members were enrolled. On the following Friday the members approached Holy Communion in a body.

Thus for another year have the members of the Holy Name Society formed in line under the banner "Salvator Mundi,"

and we pray that our fight may be as successful as in former years.

And now a few words about the Debating Society. The Debating Club of St. Francis Xavier held its first meeting on the evening of the 26th. The following officers were elected for the ensuing year: president and vice-president, Rector and Vice-Rector, *ex officio*; 2nd vice-president, Mr. J. J. Walsh; secretary and treasurer, Mr. W. P. A. Rawley. After the business of the meeting was transacted the following subject was brought before the society for discussion: "Which is the Better Means of Suppressing the Liquor Traffic, Scott Act or License?" Ryan opened the debate by declaring for license. He was cleverly replied to by Mr. Rankin, who upheld that the Scott Act was quite sufficient to deal with the liquor question. During the course of the debate the clamorous eloquence of Phalen, and the quiet reasoning of Gillis, might be heard expounding the different phases of the question. Or again, you might hear the silver tongued orator O'T. calling down denunciation upon MacK., the famous anti-Parnellite. The other speakers of the evening were Messrs. Walsh, McIntosh, Morse (C.), McKinnon (H.). We hope that the students may continue in the lively interest they have manifested, and make this year's debating club one to be remembered in the annals of St. F. X.

EXCHANGES.

Not many exchanges have found their way to our tables. We account for this by the fact that the students of many colleges, like ourselves, are late in getting out their first issue. We are anxious to form the acquaintance of all college journals that may wish to visit us, and to have those with whom we are already acquainted kindly continue their visits.

The Bee has flown over to our sanctum from its hive in St. Jerome. It makes our hearts glad to find that it has hopes of gathering enough honey to live over another year. The

editorials are well written, instructive and timely. "A Visit to the Colosseum" is worthy of perusal. "The Mysticism in the Ancient Mariner" gives evidence of deep study on the part of the writer and of the broad views he has formed of human actions and their causes. The article on Michael Angelo may be said to be the wax, for it is simply a parcel of dates and facts which furnish food for the young ones.

We also gratefully acknowledge the receipt of the *North West Review*. In the issue of Sept. 19th we find under the heading of Current Comments some of the results of the everlasting changing of methods of teaching, especially that of writing. He does not contend that the change in itself is in all cases not good, but he emphatically asserts and proves by instances that during the period of transition the result entailed is poor. Manitoba is not the only province that has this cry to utter: the Province of Nova Scotia comes in for a share.

"The Splendors and Wonders of Canada" in the *Weekly Boquet* is a nicely written article by one of the boys of the House. He gives a most vivid description of the exciting ride through the Lachine Rapids. The writer gives herein evidence that his faculty of observation is very active and that he can be humorous or serious as the objects immediately under his observation appropriately require. We accord the *Weekly Boquet* a hearty welcome to our sanctum.

Among other exchanges received is *L'Oiseau Mouche*.

ALUMNI NOTES.

Most of the graduates of 1900 are now settled in their chosen professions, in which without doubt they will show themselves worthy representatives of Alma Mater.

Hector Y. McDonald is reading law with I. N. Jamieson, Barrister, Port Hood. Hugh A. Chisholm has gone into business in New York city, where his success seems assured, while T. Barry is taking a needed rest at his home in Chatham before entering a medical school. We wish them all the

fullest measure of success. Edw. W. Connolly, B. A. '93, is going to the Normal School, Truro, to replace Professor Hall in the chair of mathematics.

We are sorry to learn that J. B. Connolly, B. A. '94, has been obliged to go south on account of his health. We hope to see him with us again very soon, fully recovered from his illness.

T. M. Phelan, B. A. '93, enters Dalhousie Law School to complete his interrupted law studies.

Rev. A. Beaton, B. A. '84, has gone to Boston for treatment for his throat. We hope to see the Rev. Father back soon, perfectly cured and once more able to resume his parish work.

Rev. D. M. McAdam, Professor of Chemistry and Botany in the College for some time and lately parish priest of Pomquet is going to take charge of the prosperous and growing parish of Sydney, C. B.

SPORTS.

The annual meeting of the Athletic Association was held on the 20th ult., the Rev. President in the chair. The annual report, which was read and on motion adopted, showed the association to be in a flourishing condition. The former members resolved themselves into a committee and voted in the new members, after which was the election of officers and various committees. The Rev. Fr. Phalen, who had for the past year worked so assiduously for the good of the association, devoting much of his valuable time and sparing himself no pains in the interests of the club, was unanimously re-elected to the president's chair. The office of vice-president was filled by the election of Fr. Barry, who had identified himself so much in the sports of the University while a student. The position of secretary-treasurer was filled by the election of J. R. Power. The committees for the different branches of sports were then appointed. The association fee was raised to twice its original rate.

The second base ball team of the town met our second team

on the 27th ult. on the University campus, the result being an easy victory for our boys. The game contained many interesting features, especially so was the catching of the town's hired catcher. All are a splendid aggregation of ball-twisters and should improve in time. The town, not satisfied with their previous defeat, challenged the University again, the result being a severe thrashing for the former. Among the many fine features of the game was the catching of Rawley which drew forth rounds of applause from the numerous spectators. No less than three umpires were removed from the field for unsatisfactory work.

The foot-ball has again made its appearance on the campus, and judging from the interest that is being taken in it, St. F. X. is going to have a team that will do credit to her on the field. While the practices are large they might be better. There is much new material which so far has not appeared on the field. To these we say, boys, help the association along, take every interest in it and make this year one of its most successful since its inauguration.

TOWN 3 ; VARSITY 3.

The above foot-ball teams met for the first time this year on Saturday the 13th inst. Although the game was scheduled for 1 o'clock it was not called until 4.30. This is a matter which should be attended to by the foot-ball committees of the Town and College, and they should see the game is played on time, for besides being annoying to the spectators, it hurts the game.

The game from start to finish was a fast one. Many brilliant dashes and plays were made by the members of both teams. The College scored their first and only try a few minutes after the ball was put in play. Rawley, having secured the ball, made a circle of the field and crossed the line amidst great applause. The try for goal was unsuccessful. For the remainder of the half the ball was kept mainly in the territory of the Town. During the second half the Town played a much better game. Time and again their halves made strong efforts to cross the line, only to be forced

back by the strong defence of the College. Finally Morrison, in the last five minutes of the game, succeeded in getting over the line and scored the only try for the Town. Jardine kicked for goal, but failed, leaving the score, Town 3; 'Varsity 3, which remained unchanged to the end of the game. Mr. Mellish refereed to the satisfaction of all.

PUNTS.

The tackling of Flynn was a feature of the afternoon.

Jardine played a hard and plucky game.

The backs of the 'Varsity were weak at times, but with a little practice they will be able to give a better account of themselves.

The forwards must follow quicker on the ball.

The Town forwards fouled continually in the scrimmages by catching hold of our men.

Wanted, — a bright, pleasant first-class college yell! Can't we have something more intellectual and inspiring than that roar we hear sometimes on the campus? Can't our Greek or Latin scholars work their brains a little and produce for our benefit something classical — something which will carry everything before it. Let us have it then, and let it be heard at our next foot-ball game.

 FUNNY ANSWERS OF ENGLISH SCHOOL BOYS.

A limited monarchy is a government by a monarchy who in case of bankruptcy will not be responsible for the entire national debt.

The court of chancery is called this because they take care of property on the chance of an owner turning up.

The diet of worms is the grubs fed on by the black-birds and thrushes that will eat up the crops and fruits if they live longer. It is not very wise of a gardner when he shoots the birds and smashes their nests and eggs.

The Pilgrim Fathers were the parents of the young men who took journeys to the Holy Land in the Crusades. They had to give an allowance to their godly sons while they were

away in the East. But they never grudged it, because it was an honor to be a Pilgrim's Father.

Sir Philip Sydney gave the last drop of water in his joy to a dying soldier on the field of Waterloo, as was mentioned in the Duke of Wellington's despatches.

John Milton is the celebrated author of the *Excursion* and lived chiefly in the lake country near Carlyle.

An interjection is a shout or scream raised by a person too surprised or pained or frightened to make sentence with his thoughts. It is not quite a human language. The lower animals say nothing else but interjections. Accordingly ill-natured and cross people by their interjections come very near to beasts.

A drug is any wholesome vegetable food for taking once in a way, but not for regular food. —*Saturday Review*.

HOP COLUMN.

We have learned that, in a late experiment the Power proved too great, and caused the jar to fly heavenward.

New Student: Were you ever on the hop?

O. T.: Yes.

New Student: How long?

O. T.: As long as that countryman held the whip.

"Say, John, dont you want an ad.?"

Says Mac to the young celestial.

"Mr.—eh—e—a—yes, no, young lad,

No shirtie or collar for you, at all."

First Student: Are you a Fr.shman?

New Student: No, I am an Irishman.

Prof: What is spontaneous combustion?

Student: Burning without fire (?)

Prof: Example.

Student: Heart-burn.

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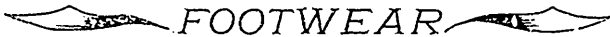
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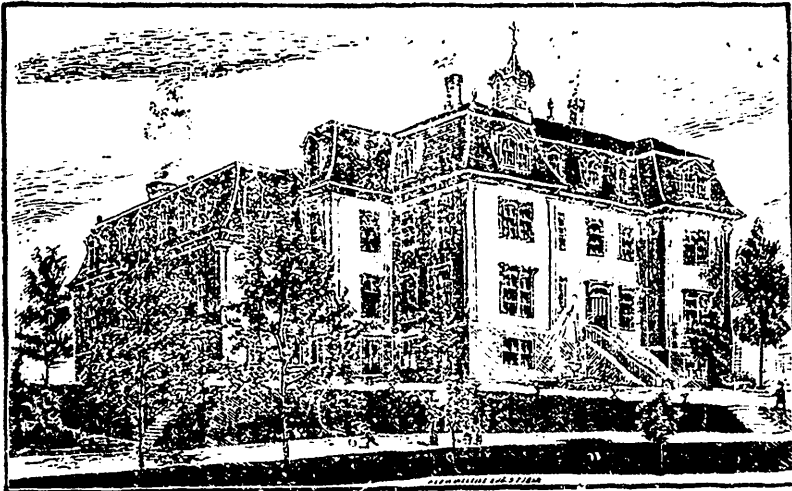
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