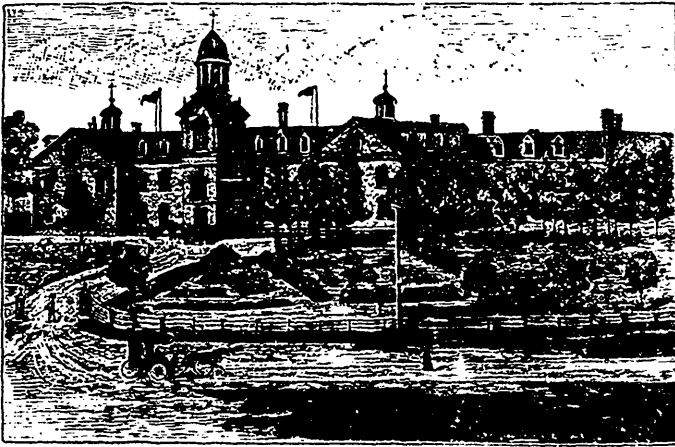


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April

Excelsior.



Published by the

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Antigonish, N. S.

1901

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VOL. V.

ANTIGONISH, N. S., APRIL, 1901.

No. 7

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EASTER The very name of Easter has in it a world of joy and gladness. To Christians it carries a wealth of meaning. It tells of the many sufferings of Christ now changed into joy and happiness. It brings to our minds the Risen Savior conquering death and hell and rising triumphant over his enemies. It brings us back nineteen centuries when God's countenance shone forth once more with love and pity for men. On this Easter morn we see again the holy women hastening to the tomb. We see their anxious looks when the body is not found. We see Mary Magdalen watching at the tomb, waiting to hear some word about the Master. Her joy at His appearance, her haste to inform the disciples, the appearance of the Savior to the Apostles—in a word, the whole history of the Resurrection of Christ is recalled to us at this solemn moment, and during this holy season—we turn imploringly to Christ our God and beg of Him to give us that which he so lovingly bestowed on His Apostles at His first visit: Peace with ourselves, peace with others.

**WELFARE OF
YOUNG MEN**

Men and nations have at all times placed their hopes in their young men, and to-day more than ever we see the need of educating our youth not only to the things of this life, but to a higher and better standard. The young man of to-day is the father of to-morrow, and a man will walk in the paths he has been taught to follow in his youth. That we may have healthy, God-fearing young men, it is necessary that the education begin at home and continue there. A young man will retain during his whole life the customs of his home. At school he will learn grammar, history, mathematics, etc., but this is not enough, he must be taught also the duties of a Christian and the way to fulfill those duties. The General Intention chosen and blessed by the Holy Father for the Apostleship of Prayer could hardly be more appropriate and more to the needs of the day than the one for April, "The Welfare of Young Men," and when we offer our prayers for this intention we are praying also for the future maintenance and glory of our country.

A few of our students taking advantage of the short rest during the Easter Festivities are going to spend a short time at their homes. Nearing the end of the scholastic year every day's rest is a great boon and we rejoice that many of our fellow-students can spare the time for a short vacation. We wish them a pleasant trip and a happy return.

EASTER.

Wake ! day's glory-shrouded monarch
Dancing mounts his throne of azure,
Showering thick his golden arrows
On the fast retreating darkness.
Down the dew-bespangled hillside
Stretch the trees their giant shadows,
While their icy-sheated branches
Gleam like gems of rainbow luster
On earth's fair luxuriant bosom.

Wake ! a thousand times awaken !
Easter this, O needs my telling
Why, of all time's gladsome children,
Why, of all days, sun-illumined
Easter brings joy's sweetest fragrance ?
Need I tell how Christ our Saviour
Rose triumphant o'er his enemies,
Rose above that night of darkness,
When Despair and Hope sat vying,
Loud proclaiming to all nations
That Redemption's day had dawned,
That from hell's claim men were ransomed,
Made again the heirs of heaven ?

Ye who have a voice to praise Him
Raise it in a storm of glory,
Swell with myriad tongues the chorus
Fill it soar to highest heaven,
Till it drown the rolling thunder,
Till the mountains tire of echo,
Glory to the God triumphant,
Glory to the risen Saviour,
Glory to our Life forever.

God of wisdom, God of mercy
When yon sun doth pine and vanish,
And this stained earth sinks in darkness,
When Jehosophat's tall mountains

Roll their awful screen of granite
 O'er that scene the last and dreadest
 In 'Time's sad and sinful drama,
 When above the wrangling chaos
 Of despair and gloom and horror
 Rise the chosen with their Saviour,
 Rise and leave this world forever,
 May I be among the chosen,
 May I rise to life eternal!

B. '02.

THE PENAL DAYS OF THE IRISH CHURCH.

(Conclusion.)

These orders of Drury were executed with an uncommon degree of barbarity. The two prisoners were first placed on the rack, their arms and feet were beaten with hammers, so that their thigh bones were broken, and sharp iron points and needles were cruelly thrust under their nails, which caused an extreme agony of suffering. For a considerable time they were subjected to these tortures, which the holy confessors bore patiently for the love of Christ, mutually exhorting each other to constancy and perseverance. At length they were taken from the rack, and hanged from the branches of a neighboring tree. Their bodies were left suspended there for 14 days, and were used in the interim as a target by the brutal soldiery." About the same time Bishop O'Gallagher of Derry, Bishop McGauran of Armagh, Bishop O'Duone of Down and Connor, and Bishop Walsh of Meath, suffered death for the faith. Archbishop Creagh of Armagh, was chained, thrown into prison and finally poisoned. An almost countless number of priests, secular and regular—the latter chiefly Franciscan and Cistercian friars were put to death for exercising their priestly functions. "It would appear," says an ancient writer, "that the infernal pit itself had conspired with the dark and deadly passions of men to root out the very name of Catholicity from the country." Cardinal Moran thus describes how 40 Cistercian monks were martyred

in the convent of St. Mary, Nenagh, County Tipperary. "A heretical band having entered the adjoining country, spreading on every side devastation and ruin, the monks of Maggio, forty in number, were in hourly expectation of death. They resolved, however, not to fly from the monastery, choosing rather to consummate their course in the asylum which had been so long their happy abode. They therefore assembled in choir, and having recited the morning office in silence and prayer, awaited the executioners. The heretical soldiers did not long delay. On coming to the monastery they first imagined that it had been abandoned, so universal was the silence that reigned around it; and they plundered it in every part. On arriving, however, at the church they found the forty religious kneeling around the altar, unmoved, as if unconscious of the scenes of sacrilegious plunder that were perpetrated around them, and wholly absorbed in prayer. Like hungry wolves the heretics at once precipitated themselves upon the defenceless religious. The cruelty and ferocity of the soldiers was surpassed only by the meekness and heavenly joy of the victims and in a few minutes forty names were added to the long roll of our Irish saints. The vigil of the Assumption was the day consecrated by their death.

Such is a very meagre account of the persecution of the Catholic Church in Ireland during the days of "Good Queen Bess." Her successor James I. coming to the throne in 1603, granted an amnesty from which were excluded only "papists and assassins." Another edict of the same monarch reads as follows: "All bishops and priests are to quit the Kingdom under penalty of death; secondly, whoever shall harbor a priest shall be punished by the confiscation of his property; thirdly, no papist shall send his son or relative beyond the seas for education, under the usual penalty; fourthly, no papist shall attempt to discharge the duty of schoolmaster in the Kingdom; fifthly, all persons of every age, sex and rank shall be present at the service of Common Prayer on the Lord's Day." Among the martyrs of this period the most distinguished was the venerable Cornelius O'Dovany, O. S. F., Bishop of Down and Connor. The nations of Europe be-

gan to turn their attention and sympathy to the struggling Irish. Pope Paul V. addressed to them an apostolical letter, in which he said: "Ye glory in that faith by which your fathers procured for their country the distinguished appellation of Island of Saints; your fidelity and Christian fortitude have become the subject of universal admiration, and the praise of your name has long since been loudly celebrated in every portion of the Christian world. Wherefore be steadfast and persevere; our prayers will be unceasing." A supplicatory address of the Catholic prelates and nobles of Ireland to the Catholic princes of Europe had the effect of checking the persecution towards the close of James' reign.

Charles I. who succeeded James was disposed to grant to the Irish Catholics religious toleration but the bigotry of the Protestant clergy would not permit this. In 1626 an assembly of Protestant bishops presided over by the Archbishop of Armagh denounced toleration of the Catholic worship as a heinous crime and called upon those in authority to resolutely oppose all "popery, superstition and idolatry." Charles thereupon ordered the penal statutes to be enforced, and the bitterest persecutions were renewed.

As Catholic schools were interdicted at home, colleges and seminaries were established in various places on the continent to supply the persecuted Church of Ireland with missionaries. Philip III. of Spain took the lead in founding those colleges. The cities of Madrid, Seville, Salamanca, Compostella and Valence were adorned with institutions founded for this purpose. Dr. Eugene Mathew Archbishop of Dublin, was the founder of a new seminary for secular priests at Louvain. Owing to these various continental seminaries the number of priests rapidly increased and the succession of pastors was maintained uninterruptedly in the Irish Church.

But nothing short of utter extinction of their religion and extermination of their race seemed to be the doom of the Irish people. A "Court of Wards" was now established, by which the children of Catholics were to be brought up among protestants and educated in the protestant faith. This and other outrages provoked the whole island into insurrection.

The Church took the lead. The Provincial Synod of Kells, as well as the National Council of Kilkenny meeting the one in 1641, the other the following year, pronounced the war just and lawful, which the Catholics of Ireland were undertaking in defence of their religion and their homes against the puritanical faction now in power in England. Pope Innocent X. sent Archbishop Rinuccini of Fermo as his nuncio to Ireland with large supplies of arms and money. The rising of 1641 was the commencement of a terrible war, which, with short intervals, lasted until 1652. The English parliament in 1644 enacted that "no quarter shall be given to any Irishman or to any papist born in Ireland." But the atrocities already committed pale before those which are to follow. In 1649, Oliver Cromwell, after executing Charles I. and making himself virtual sovereign of England landed in Dublin with 12,000 of his fanatical Ironsides. On his arrival he issued an address to his army in which he proclaimed that no mercy should be shown to the Irish and that they should be dealt with as the Canaanites in Joshua's time. The city of Drogheda capitulated to the Puritans on favorable terms, yet Cromwell, writing to the parliament, admits that notwithstanding this he ordered that all the inhabitants 3000 in number, to be put to the sword, to use his own blasphemous language "as a righteous judgment of God upon the barbarous wretches—a great mercy vouchsafed to us—a great thing done, not by power and might but by the spirit of God." Lord Clarendon states that during five days the streets of Drogheda ran red with blood. Wexford was the next scene of slaughter. The garrison surrendered and Cromwell says: "I thought it not good nor just to restrain the soldiers from their right of pillage, nor from doing execution on the enemy, who numbered about 2000. No distinction was made between the defenceless inhabitants and the armed soldiers; nor could the shrieks and prayers of 300 women who gathered around the great cross in the market-place, preserve them from the swords of the Puritan barbarians. Thus did the ruthless Cromwell march through the land with the sword in one hand and the Bible in the other, determined to extirpate the Irish

root and branch. We can find but another in history to be his compeer—Mohammed.

In the year 1654, on a given day, every Catholic in Ireland who yet survived, was ordered to make hurry across the Shannon to the desolate and unfertile province of Connaught. There they were to dwell, but not to enter a walled town or come within five miles of one, on pain of death.

Nearly half of the Irish people had perished in the terrible struggle, more than 300 priests had been put to death, among them three bishops, more than 1000 were sent into exile and when the war was over about 20,000 Irish boys and girls were sent to the West Indies as slaves.

When the persecution at last slackened it was from want of victims. In 1641, according to Sir Wm. Petty, the Catholics in Ireland were about 1,240,000. In 1659 there were only 414,000 persons of Irish descent in Ireland, or in other words in these eight years, 826,000 Irish Catholics had perished, or been exiled, or sold as slaves to the West Indies.

It would be long to trace the sufferings of Irish Catholics through the reigns of William III. and Anne. Suffice it to say that in 1697 all ministers of the Catholic religion were commanded to leave the country, and over 900 were actually shipped off. During Queen Anne's reign the bishops were banished but the priests allowed to remain under the most oppressive restrictions. The establishment of schools was forbidden to Catholics and proselytizing schools were established and supported by the government.

Though the roll of those who suffered open violence for the faith closes with 1745, yet for almost 100 years longer did Irish Catholics submit to the privation of every worldly advantage rather than abandon their faith "accounting all things as dross that they might gain Christ." We cannot stop to take account of the hundreds, nay thousands, of old men, weak women and tender children whose names unrecorded here are registered in heaven, who died of hunger during the terrible famine year, 1847, when they might have bought food by apostasy. Nor do we reckon the thousands of others who abandoned their homes rather than send their

children to schools of error. Truly they remembered "that we have not here a lasting city, but seek one that is to come; for they that do these things signify that they seek a country and that they desire a better, that is to say, a heavenly country."

But looking back upon the dark days which the Church in Ireland has passed, let us honor the memories of those innumerable martyrs who preserved for us the faith through such a persecution as has rarely, if ever, been elsewhere endured: of them we may say with the Apostle, "They had trials of mockeries and of stripes, of bonds and of prisons; they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat skins, being in want, distressed, of whom the world was not worthy. But in all these things they overcame, because of Him who loved us."

And to the glorious Irish clergy, bishops and priests who failed not for one instant to supply their flocks with spiritual nourishment at the peril of their lives, we may apply the words addressed after the French Revolution to the noble clergy of France.

"Hail! venerable priests of the Roman Catholic Church! Hail! you who were mighty in war, and fought with the old serpent! O glorious confessors of our God and his Christ! to whom it was given not only to believe in Him, but also to suffer for Him—you who endured so much ignominy who as exiles trod the narrow way of the cross amidst the applause of heaven and the wonder of the earth, behold me at your feet! How beautiful are the feet of those who were witnesses to God, even unto the ends of the earth! And you who, contemning the tempest and the swelling waves, ceased not intrepidly to cast your nets; you who placed as it were, in the fiery furnace, continued to bless God, to do good to men, to guard your flocks; you burning and shining lights, who, when you might no longer be as a light placed on a candlestick to shine to all in the house, sought to gather as many as you might under the bushel where you were hidden—sacred leaven which preserved the whole body from perver-

sion—you blessed priests, to whom the Lord gave the spirit of heroic endurance in the midst of dangers—hail! true soldiers of Christ! Hail! holy priests, worthy of double honor! Praise be to God who gave you this victory through Christ our Lord! Happy persecution which brought you such a reward! Happy prisons through which you reached the heavenly palaces! Happy death which gave you eternal life! Holy fathers, glorious brothers, who now joyfully stand around the throne of the Lamb, look down from heaven, and bring help to your brethren, your flocks, your countrymen. We are still in the strife, while you have attained the happy rest. Aid us by your prayers.”

XAVERIANA.

In a late issue of *Excelsior* a writer referring to the Philomatic Review Society said he was not certain whether or not the society intended to hold any more meetings. But the writer must have been entirely ignorant of the condition of the society, for we venture to say that no society in the college is in a more flourishing conditions than the Philomatic Review Society.

The meeting on March 16th was the most interesting held during the year, the subject under discussion was “Nominalism.” The nominalists of the evening were Messrs. McKinnon, Morse, A. McDonald, and these gentlemen defended their system in a very creditable manner while, A. McIntosh and Ryan, the opposing members pointed in forcible speeches the errors of nominalism.

The class of '03 met on March 10th and elected the following officers for the coming year. President—W. B. Gillis, Sec. J. H. McDonald. The class have held some interesting debates since then. The class of '03 have good men and we hope to hear more from them.

The latest society to appear within St. F. X. is known as

the Freshmen Debating Society. Pres., D. Rankin; Sec. J. Keating.

The members take a great interest in their debates and consequently they cannot but be successful.

We had looked for something *grand* for St. Patrick's night, but in this we were disappointed. Our talent appeared to have too much work on hand to rehearse for a play—and indeed it looked very much as if we were to have no concert. But on the last day Mr. B. got his men in line and as a result we came together as of yore, to celebrate St. Patrick's night. The success of the concert was largely due to the kindness of Rev. Fr. McDonald in giving selections from the gramophone. The solo by Mr. Hogan was well rendered as were also those of Messrs. Power, Rawley and Flinn. The chorus "Come back to Erin" was much appreciated and struck a sympathetic cord in the Irish heart. The entertainment closed by singing God save the King.

SCHOOL NOTES.

The Minims are highly pleased to welcome back the long looked-for Spring. Many a time have we looked forth from the Lower Hall and sigh'd for the pleasant day when once again we could whirl the sphere on the campus. Already there is a marked change in the attitude of each Minim. He has enlarged and he feels himself passed safely through one more dark winter. But spring has just arrived, and like all lately arrived travellers he is covered with dust from his journey. The snow is fast disappearing and the strutting Minim finds nought but mud beneath his feet and yet he sighs for more. The base ball is on the hop and the mud of the yard clings lovingly to the rolling sphere to be transferred freely to the recipient. With all this we are glad to feel that spring is with us, and that on fine evenings we can take a stroll towards the grove, aye, and perchance beyond bounds. I noticed some of the Minims did the latter, but they came to a sad *stand still*. A few warm days last week made us believe that

summer was with us and we clothed ourselves accordingly, but we repented quickly and decided to consult the calendar in the future. Since my last letter we attended a concert on St. Patrick's Night in the U. Assembly Hall, but except for the gramophone and one or two songs, our own concert had a better prepared and more enjoyable program. We have been wondering ever since which one of the many College societies on the other side prepared such an *elaborate* program for St. Patrick's.

The Triduum to St. Joseph was well attended by our boys as was also the Novena of Grace.

The debate, "Resolved that a soldier is more to be honored than a sailor" was well prepared and ably discussed. Nul-lius opened the debate, cautiously feeling his way until he made it suddenly appear that a soldier was a first rate being. Nilly responded with much fire and eloquence, calling attention to the hardships in a sailor's life, picturing in his own peculiar way the pains and dangers of this life, until he finally affirmed that a sailor in the rigging of a ship had to work with *one* hand. This was a clincher! Then came the many examples of great sailors and soldiers and biographers would have some difficulty in recognizing their heroes in the curious situations in which the debaters placed them. Who would imagine David fighting the Philippines or Goliath as a second Aguinaldo? It was very interesting to listen to the arguments on both sides, but they should be more careful in quoting authors.

"That education should be made compulsory" was a subject chosen by the committee and laid over for two or three nights. Our learned educationalists would stand in surprise to hear their pet arguments scattered by the power of a Minim. Puters and Johnny T. were the favorite speakers. P. gave a very promising speech and Scanden took the floor for a time. Calls were heard again and again for Methu, who is our secretary, but he could not rise to the occasion. Methu has a gentle voice and an easy flow of words, but he is not easily forced to the floor. Methu has been suspected of being in collusion with Moonshine, but I deny the charge, and I

hope he will take the floor at our next debate and hold it.

Our first concert after Easter is a promised treat and we are looking forward to it with much pleasure.

Wishing for all the blessings of Eastertide,

I am ever,

MOONSHINE.

EXCHANGES.

On glancing over exchange notes of the *Bee* we see that all the journals, on whose matter it touches, please it. We are not so disposed to pass by the faults of our neighbors when they offend against common sense and science. But the *Bee*, considering its age—being in the last days of its second year—is to be congratulated on the progress it has made during the two years of its existence. In the editorials plagiarism is shown up in its true colour. The editor complains of the lack of originality in the compositions written by members for the purpose of reading before the Society. Now it is a most noticeable fact that those who write their own essays and who refrain from indulging in that literary theft make much more rapid progress in the art of composing than those who look up a book for ideas to borrow and expressions to imitate. "A game that has a long and interesting history" is well written. It relates the many obstacles that the game of foot ball has met with from the earliest times. According to the writer, the game was played by the Romans in the third century. The minor incidents of the game such as broken heads, broken shins, and torn coats were then as now quite prominent. We hope that the *Bee* ere the lapse of many years will reach the goal of its ambition, which is, "to compare favourably with any of its sister journals."

The King's College *Record* visits us monthly. In the February number the Bookman makes an interesting comment on the two books that bear the Royal autograph. Specimens of her style show that the late Queen had "no skill in authorship," but they all show how dear to her heart were

country and the heroes who fought to uphold her honor. On the occasion of receiving the letter bearing the news of the death of the Duke of Wellington, she wrote the following as quoted by the Record. "It contained the fatal news: that England's or rather Britain's pride, her glory, her hero, the greatest she ever produced, was no more! Great and irreparable national loss!"

The Normal, published by the students of the Normal School, is a neat, nicely written school journal. The column devoted to "Queries" is very interesting, and is sure always to contain some attractive problem. In the February issue we noticed the following: Q.—How should the following sentence be analyzed? "When he received pieces of poetry, which, he thought, had worth in them, he rewarded the writer." A. — "He thought" is a parenthesis—an independent clause—and, therefore, a principal clause.

Unless we depart from the rules of English Grammar, we cannot bring ourselves to agree with this method of analyzing the above sentence. What would the *Normal* say to this way of analyzing it?

A. He rewarded the writer.

1. When he received pieces of poetry (adv. cl. of time).

2. (When) he thought.

3. They had worth in them (noun cl.).

Which would here be equivalent to *and (when)*, they thus bearing out the exact sense, and making the relation evident.

We now pass to the exchange column of the *Normal*. We are more than astonished to find that the article entitled "Thought Transference," which appeared in the February issue of the *Acadia Athenæum* is regarded as a "thoughtful attempt to explain some of the most interesting of psychic phenomena." Now we would say that the first thing necessary in order that an article should be worthy of such a comment, is that it be consistent. Now let us see. The *Normal* quotes the *Athenæum*: "Light and electricity, neither of which exist in tangible form and yet exert energy at great distances without the aid of any medium." The same writer on the very same page says that science tells us that "mani-

festations of light and electricity that come to us are wave emotions produced by some form of energy and transported by some invisible and imponderable agent." Is not this invisible and imponderable agent a medium? This instance of charmless inconsistency should be disclaimed by all college journals, instead of being stolidly praised by some.

AGRICULTURE.

The heading of this article may not be considered by some as a fitting one to appear on the pages of a college journal, nor may it be one that will tend to interest many of our readers, especially that class of them who persist in developing false notions, imbibed in their youth from early surroundings. There is good reason to believe that, in Nova Scotia to-day, the number of people who come under this class is very numerous; in principle they are few, but in practice they are without number. Of course, we do not necessarily include in this class all those who are not agriculturists, but we mean those who instead of sympathizing with the profession of agriculture, despise it; nor do we exclude from that class all agriculturists themselves, for they bring up their children to dislike the life of a farm, and thus by their influence assist in increasing that number.

It is well known that our public school course as it now stands, is not one tending to impress on the children of the rural districts either a fondness for, or an idea of the importance of agriculture, and its various branches, such as horticulture, etc. There is a great tendency especially during the last few years to add to the public school curriculum to an unreasonable extent.

There is an idea prevalent among some of our educationists that the proper course of training for young children consists in drilling them in the elementary steps of all the classified sciences. No greater mistake than this was ever made by educationists. In fact it goes to show that those who pose as educationists, when they counsel such a course of training,

are no educationists at all, but rather the very opposite—their system, if adopted and practiced, would ultimately lead to the formation in our country of minds improperly developed for any pursuit whatsoever. And it may not be here amiss to observe that not unfortunately the relatively complex nature of our course of public instruction is not always adhered to by many of our teachers. But there is one portion of them who do not hesitate to sacrifice the future welfare of pupils to the mechanical carrying out of the latest and most unsuitable theories. Let us take the New England States and observe there the workings of educational theories and their effects on the country. Some twenty-five years ago, as statistics show, the rural population was far greater than that of the cities. To-day the case is reversed. During that time the educational systems of those states have been continually increasing in their complexity, and consequently deviating from their proper path. And to-day we in this country are occasionally referred to the excellence of the methods employed in other countries for enticing from the rural districts material for the building up of immense cities, which, eventually, as history shows, prove the ruin of nations. If we look into the past we shall see that those states were the most stable, the urban and the rural parts of which maintained proper relations to each other in respect to population. But once the occupation of the agriculturist began to be abandoned for the more “genteel” life of the growing cities, and no more considered but menial work, then the initial step toward national decay was taken. Rome was prosperous and powerful even when her statesmen and public men were farmers. “In agriserantum senatores id est senes; siquidem arranti L. Q. Cincinnato nuntiatum est eum dictatorem esse factum. . . A villa in senatum arcessebantur et Curius et ceteri senes. In hac vita, ille cum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit multum tempus aetatis.” So we learn from Cicero how closely connected agriculture was with the progress of Rome, how the makers of her laws and the leaders of her armies retired to the country when their sessions and campaigns were over, to recreate themselves in the tilling of the soil,

thus encouraging agriculture and showing that the life of a farmer was not without pleasures consistent with the life of a great man. On this latter point Cicero himself says, and Cicero was an illustrious Roman : — voluptatibus agricolorum ego incredibiliter delector quae mihi ad sapientis vitam proxime videntur accedere.

Hence unless we wish our young country to enter on a path that leads not to stability of existence, we must have an eye that all its organs, as it were, be equally developed, and that one receive not too much care at the expense of the others. It may be very well to preach to our farmers theories as to the proper methods of working their farms, and to advocate to them the economical principles of agriculture. But people are not going to change their methods by listening to the technical discourses of strangers. What is required is something practical, the return to the farm of educated men. The soil of our farms is not to-day what it was thirty years ago, and hence to make it yield fruit abundantly requires the capabilities of studying thoroughly its requirements. To be able to do this satisfactorily and with pleasure, presupposes some scientific training, with which our school course does not concern itself in the least. And a good way, in our opinion, to initiate a policy for the furtherance of agriculture would be to have instructions on that subject in every school imperative. At present there are inducements offered to teachers to qualify themselves in the science of agriculture. But we would to say that the benefits resulting therefrom affect but the few teachers who take advantage of those offers, inasmuch as one year's instruction on any subject does very little good to young pupils—teachers remaining, as a general rule, not more than two years in the teaching profession. Hence until instruction on agriculture is made an imperative part of the public school course, it is to have these inducements offered, simply for the sake of having such a qualified teacher for one term in a district here and there throughout the province. The interest manifested by the Council of Public Instruction of recent years, in this important subject, a subject that will in a few years vitally affect the prosperity

of Nova Scotia, and the happiness of her people, will undoubtedly enlist the sympathies of all broad-minded Nova Scotians. Our C. P. I. is as intelligent and energetic body of men as any province in the Dominion can boast, but at the same time, as nothing is perfect, it must have its faults, and we trust it will not be presumptuous on our part if we say that one of these, perhaps the only one, is its fondness for going out of the country to seek models after which to construct an educational system suitable to this province. The requirements of the New England States are not identical with those of our own province, and by imitating their system of education we do not materially benefit our wants.

HOCKEY.

On the 28th ult., the second teams of the Town and College came together for the last game of the season. The ice was soft and consequently the play was not as fast as it otherwise would have been. Both teams were not in the best of condition as they thought the last game was their final and had gone out of training.

For fifteen minutes after the game started the Town had it all their own way, keeping the puck dangerously near the College goal, and if it had not been for the excellent work of Delaney would have scored many times. Ryan cleared the goal for a few minutes by a fine lift. This was returned and the Town forwards, following it up, succeeded in driving the rubber through the goal posts. Our boys then carried the play into their opponents' territory. The ice was now beginning to show the effects of the skating and quite a quantity of slush was in evidence. This made it impossible to carry the puck. Oft-times a player would take the rubber and try to persuade it to accompany him to the goal; the puck with seeming acquiescence would begin the journey, but after proceeding a short distance would change its mind and remain where it was. This reluctance on the part of the puck furnished much amusement to the bystanders. The players

then began a slashing match and continued playing in this up to date style till the end of the first half. The second half began in the same way as the first ended, and by some good playing on the part of our boys they succeeded in scoring their first goal. Score, Town 1 ; College 1.

Whenever any of the College men brought the rubber within shooting distance of the Town goals, the man between the sticks invariably wore a look of concern which ended in a sigh of relief as the puck would be stopped by the slush a few feet from where it started. This gentleman being infected with the slashing fever, and also an amateur golf player, showed great skill in placing the puck where his attention was not required. By a lucky chance the Town added another goal to their total making the score two to one in their favor, which remained unchanged till the end of the game. J. McNeil refereed to the satisfaction of all.

PUCKS.

Copeland didn't play his usual good game.

Archie played a hard game, but it was of no use.

Stophford helped considerably to keep the ice dry.

Delaney was the star of the night.



ON THE HOP.

Once more!

Beware of Spring poets!

Editor: Oh! for a hop.

Jack.—How would it be to take a jump yourself?

The pantomime was raging high
 Rag gesture mocked the frightened sky,
 The queen stood lofty on her throne,
 And round about her courtiers shone.

Prof.—Give the principal parts of *spero*.

Student—Spero, spavi, spasm.

Teacher—Where is Newcastle?

N. B. student—The *city* of Newcastle is in New Brunswick.

Prof.—What qualifications are necessary to give a person the right to vote?

Student: To be a voter a man must be twenty-one years of age and live *on* the country for one year before the election.

Wanted: Someone to trim H. A.'s violin.

Wanted: Someone to furnish the music for "the giogan."

Wanted: A reward is offered for information leading to the recovery of *Topsy*.

Pat—k: I grew quite a lot since Xmas.

J—n: Only *dozen*.

Did you hear the warbling of J. C.'s Spring chicken?

What is the budget?

The budget consists of money matters in the House of Com-

mons. They fill a bag for the purpose of paying all debts, including election expenses.

We miss some faces from the photographic group. It is a pity they were not in it, for they would have been out of sight.

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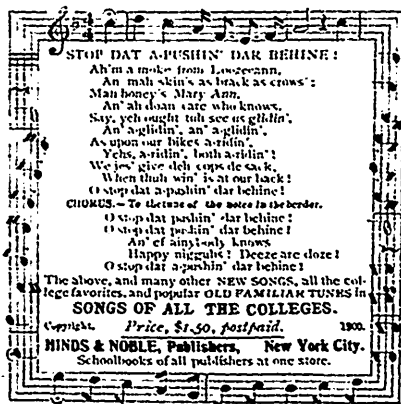
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STOP DAT A-PUSHIN' DAR BEHINE!
 Ah'm a m-oke from Lowceann,
 An mah skin's as brack as crows';
 Man honey's Mary Ann,
 An' sh' doan care who knows,
 Say, yeh ought tuh see us gill'n',
 An' a-gil'din', an' a-gil'din',
 As upon our bikes a-ridin',
 Yehs, a-ridin', both a-ridin'!
 We jes' give deh cops de sack,
 When tuh' win' is at our back!
 O stop dat a-pashin' dar behine!
CHORUS— To de tines of de notes in de berder.
 O stop dat a-pashin' dar behine!
 O stop dat a-pashin' dar behine!
 An' ef ainybody knows
 Happy niggah't! Deeze are doze!
 O stop dat a-pashin' dar behine!

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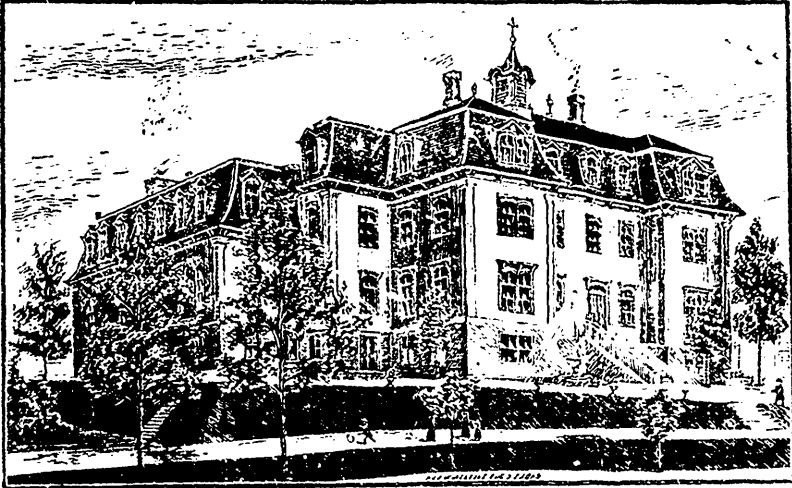
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