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NEAR E. T. BANK AND POST-OFFICE.
GOOD SAMPLE ROOMS.
We hope to publish a Jubilee number of the MITRE which will appear soon after our “breaking up.” In this number we hope to be able to chronicle the leading features of our Jubilee celebration.

We wish to impress upon the students especially the necessity of patronising those firms who advertise in the MITRE. Our space is only given to first class firms and their advertisements ought to be considered by every student and friend of the MITRE before placing an order elsewhere. We hope this fact will be borne in mind.

Organ Recital.

On May 3rd, Mr. Dorey gave another of his enjoyable Recitals in the Chapel. On this occasion his selections were from the works of Richard Wagner, and those who were fortunate enough to be present enjoyed a treat not soon to be forgotten.

PROGRAMME

1. Lohengrinn........... a Prelude
2. Introduction (3rd Act)......... d. Blue's Song
3. Gotterdammerung........... a. March and Chorus
4. Gotterdammerung........... a. March and Chorus
5. Flying Dutchman........... a. Spinning Song
6. Riccati........... a. Prayer
7. A March

Vocalist, Mr. A. A. Brockington.

The Olfactory was devoted to the College Mission Fund.

THE MITRE.

Obituary.

On Friday, May 10th, the Rev. Frederic Augustine Fothergill, aged 26 years and six months, Senior Curate of the Church of the Holy Cross, New York City, third son of the Rev. M. F. Fothergill, rector of the Church of the Atonement, Tenafly, New Jersey, formerly Rector of St. Peters Church, Quebec,

Mr. Fothergill graduated with honours at Bishop's College in 1890 and is still remembered as one who was in every way a credit to his Alma Mater and an example to his fellow students. The sympathy of all who know and respected him as a fellow student is with his relatives in their great bereavement.

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113 Wellington Street, SHERBROOKE, P. Q.

SIGN OF THE INDIAN.
Spring is indeed a season of tolerance and the kindest feeling. Even the Editor-in-chief shoves his iron hand into the softest glove and his assistants speak no more of tyranny, or wax eloquent upon the Rights of man. We are confident that the Millennium will be ushered in sometime during the month of May.

A great deal of “hard reading” is being done by the men, even under influences which might appear to have a tendency to negative any desire for steady work. Still the fact remains, that a great deal is done during the November session. The impending June examinations are largely to blame for this state of things. Often a student may be seen coming out of the hall, with a face as white as ashes, as though ashamed of his conduct, with several books under his arms and a guilty expression in his eyes. This may have been due to the work of the years and his own principles, perhaps—he has been working.

While all are preparing themselves for the ordeal in June, the necessity for study does not prevent a great deal of boating, canoeing, tennis, cricket, and other amusements being largely gone in for.

During the annual overflow, several trips up the river Massawippi were indulged in, and the canoe travellers frequently along the river St. Francis between Lennoxville and Sillery.

On one occasion three students had an involuntary bath, coming up from Sherbrooke in the dusk of the evening. They were caught in April snow and these people claim they took the first dip of the season. They express a wish to get due credit for their pluck in bathing at that early date, but absolutely refuse to discuss the details of the feat for reasons only known to themselves and nearest friends.

A difficulty arose lately between the International Correspondence Publishing Corporation and the local company. It is a large firm that carries on its business of lumbering by means of the river Massawippi and Salmon, in the busy part of the season, they block up the channel of the former river with a large boom and then fill it with logs, thus practically making it useless as a water highway.

The College authorities, with the help of the-mutineers, have compelled the people, make an annual protest which has hitherto passed unheeded. This year however prompt measures were taken, and the expedition was gained, viz: to force the Company to do something to satisfy the claims of those who were accustomed to use the river. They agreed to have a settlement of it, but shuffled out of it, and the interests to prevent the matter being decided by law as long as possible. A leading lawyer of Sherbrooke was consulted and maintained that the Village of Lennoxville was compelled to clear the river if any ratepayer so desired. A petition was immediately drawn up and signed by several people of the neighbourhood. The village authorities have not yet come to a decision as to what involves upon them, so the matter is still unsettled. Without doubt the International is acting illegally and are in great fear lest the subject may be brought up to Court.

Some senior students of the Engineering Department of McGill University with Professor Carlyle, their chief, passed through some weeks ago to Capetown, their intention being to pass the summer there. On their way they stopped at Lennoxville and were shown about the College premises.

Among these building engineers was a graduate of our own, W. A. Johnson, Esq. (B. A. '92). When the McGill result list came out we were glad to note that Mr. Johnson had won a prize in Chemistry.

The year has been a busy one, and this year's frosh have been busy working.

Hearing that the two "Ps" (by no means of equal importance)—Photography and Poetry—were "booming," he tried his hand at the latter, and sends me an effective "School Song." "If I could afford a camera" he writes, "I would leave the minor art severely alone, but I cannot. Accordingly I forward you a fraction of the intellect, of which I may be permitted to say with Touchstone "a poor thing, but mine own." I subjoin the song with the Chief's comments.

**The Mitre.**

"A CHIEF'S AMONG VER TAKIN' NOTES."  

The Chiel is a lazy man. If he does work, he does it, so that he may "get back to bed." I informed him last month that his claims to be a literary correspondent of the local press were not so favorably regarded by others as he seemed to think they ought to be, and that his matrimonial avocations on the philosopher's dog or any other dog could not be accepted by the Editorial authorities as constituting "School Notes." His regrets were ludicrously personal and he promised to intensify his efforts. But this month finds him with that most provoking question of "Will this do?" I have reminded him that a little "spick and span" is necessary in dealing with the requirements of his office. He parries this with pretented ignorance of the dead languages. He is a very interesting visitor.

In the October number we had an item about the "economy of the Club," and the "economy of the Club," if that is the word, may perhaps be defined as a "poet" of the Chiel's tendencies. However, I admire his patriotic reference to the "Red, White and Blue," and I think there is something in the composition many enough even for the B. C. S. Boys.

The cricket enthusiasts have begun regular practice at the nets, and have already played one or two games, but no match has taken place. There seem to be some very fair recruits among the new comers, Hutchison shaping particularly well, and if this augurs anything good it is singular the able and promising young cricketer, who takes the Captain's advice, they will become useful acquisitions. At present some of them are inclined to 'know a little about it." The Chiel had a similar feeling in his time, and he sympathizes with the older ones who are still the victims of it. Cricket is a game, the Chiel opines, that requires more learning than any other, so he begs him to direct the junior players to keep their eye on the Captain.

The Chiel also begs to offer a sententious remark viz: that a too close attention to games, when there is a receive to be done, argues excessive, in that it indicates a desire to avoid work. He also adds that this statement is open to question, and would like to hear it debated.

The month has been so absolutely uneventful that the progress of a solitary Fifth Form boy has been recorded. He has been devoting himself to the study of Comparison of Adjectives in Latin, and company.

For: bonus; comp: magnus; super: plurimus (sic). A Sixth Form boy has found a new addition to ancient mythology in the person of "Phobe." On the barren shores of Libya was discovered many years ago (Hooker Haggard) the embalmed body of a young man. The coffin also contained a manuscript, detailing one or two events of able life, and explaining his premature death. It appears that he was told a tale that for several years he had devoted himself to the task of teaching the youth of his country, each year with more visible effects on his nervous system. At last he relinquished the arduous task for a bed of pain. For many days he tossed in delirium, and scraps of his fragments which are preserved in the M.S.: "Sit down—Be quiet—Useless interruption—No necessity for that question—Thank you, please—let me finish—Useless interruption—perfectly useless interruption."
the Opera rested upon a basis entirely destitute of artistic support. It had not always been so. The germ of the Opera originated in Italy, where it grew out of a kind of religious festival play, wherein music had the office of intensifying and interpreting the various dramatic situations. It cannot be doubted that the idea of the Oratorio originated from the Greeks, and that in their object and character they presented many features in common with the Hellenic drama, with which it was brought into connection through dialogue, and the chorus had the function of interpreting and occasionally adding to, exactly as in the plays of the later Greek dramatists.

But so long as the Oratorio was the work of an artistic character.

As soon as secular subjects began to be introduced, it fell to the level of a kind of entertaining variety show, in which Dialogue, Acting, Music, Scenery, and all the means to our end, another, were strung together upon some flimsy plot used merely for that object. In a word, the office of the plot was very little higher than it is in the "remarks" with which the modern Irish comedian familiarly greets the audience before introducing his "shoddle-dance." Various attempts at reform had been made before Wagner's time. Gluck had done much to free the composer from the tyranny of the operatic singer, but he had not freed the unfortunate "listen-singers" by any means of the hideous character. Mozart and Weber had filled out the flimsy structure in a manner so wonderful that to-day we are only conscious of that of the other hand. Beethoven was first and foremost a musician; his field was the Symphony, not the Opera; and as such he was not the right man to attempt the work of his predecessors. He had, therefore, touched the root of the evil, which lay (as I have already said) in the fact that the Opera as such had no artistic raison d'être. It was a mere hodgepodge composed by all sorts of strung-together ingredients.

Perhaps no reformer found his path most full of stones and thorns than Wagner. The two old enemies—of all true progress, Iberian and Prussian, had joined hands and declared in irrevocable fiat that all operatic music should be of a certain fixed type and no other. The singer shall have a trial here, there, and everywhere. He shall shake their hands forty at a time, and on the other hand: the Chorus shall enter just here and nowhere else; and (most important of all) there shall be no such thing as an Opera Band. When Wagner attempted to oppose these inane restrictions on rational grounds he was met with scoffing and insult. It was there a tale of light in which "Tannhäuser" was produced—and all because the ballet (which Wagner had only introduced because the particular situation required it) occurred in the middle of the act (a fact which the author, Mr. A., omitted in his Annual Report). The result was, of course, an immediate and universal deluge of wrath and abuse. I am, therefore, of the opinion that Wagner is justified in his attack on the Opera Band, and that in every case in which a genuine and original musical work is produced it should be done so in such a way that the composer should be able to have his own musical ideas carried out without interference from any other sources.

We can be thankful that the World has grown wiser, so far as Wagner and the Musical Drama are concerned. The juiciest judgment can be obtained, as it undoubtedly was in the case of the first Wagnerian work to be produced in this country—say "Tristan"—"I have not the least hesitation in saying that that person would be simply overwhelmed by it. In saying this I wish to give the impression that the work is not a success, but that it is a work of Art. Wagner was, therefore, under no necessity of writing music for another man's play, or plays for another man's music. As he has himself told us, the idea simultaneous with the fairly rapid expression of, and as a kind of prelude, was born in a single instant in his mind, so that, when he had finished writing the literary portion of one of his dramas, the music was already potentially complete, stored up within his memory.

Wagner was much misunderstood in regard to this very point. Men refused to judge him as a poet—musician; they insisted that he must be one or other, certainly not both. So came about that dramatist and librettist of whom we speak, and when we turn to his music, neither of which was intended by his author to be viewed apart from the other.

Hence the reason of the incomplete Opera, (or, as he preferred to call it, the Music-Drama) may be stated in a very few words. He merely restored the procedure of the drama, the rules which combined it, giving to each just such prominence as was compatible with the legitimate demands of the others. His music must not then be viewed apart from the drama; the drama and music are not two separate things. While it seems thus most fitting we think it may also serve to bring more vividly before the minds of their student friends, who are themselves, Candidates for the Holy Office of the Art which they seek. It is rumored that Mr. Moore is to be stationed at Randorh which mission by far served from the College during the past year and where he has met with more than ordinary success. Also that Mr. Eliseo is to join the King's School, has conducted in a manner to play of boundless lovelorn, characteristic of Mr. Bishop in the past, will carry him in a short time over a hundred miles of that Northern Region.

A meeting of the Brotherhood of Readers was held on March 8th. Mr. Bishop R.A., gave a Surgical reading taken from Richards, Mr. Bro. R.A., then read a very interesting paper on "The Brotherhood, its Purpose and Aim," which was read on the occasions when the members of the Jockey Club, who supported the Opera by their beauty, were faced by the awful alternative of doing something or being shut out altogether.

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The regular quarterly meeting of the Bishop's College Missionary Union was held on April 9th. The Bishop presided. The meeting was held in the grounds that has yet been held. The Rev. Principal opened the meeting with the special service of the Union. The Treasurer, Mr. R. A., announced that the amount collected during the Lenten Term was $14.04. The Rev. Principal then read some very interesting facts taken from the Annual Report of the S.P. C. A., based on the work of the sister Bishop's College in Cattulla. Secondly on the work done during the past year in the Missionary College Madagascar, and the way in which our diocese's contributions assist. A paper was then read by Mr. J. Almond, B.A., on the Life and Work of the Reverend Bishop and Martyr, James Hannington. He told us of his boyhood, of his college life, his work as a priest both at home in England and abroad, the trials he had to contend with, and finally the events of the Bishop's trial and his Lord and Master. The Rev. Prof. Wakows then made a few remarks upon some points mentioned by Mr. Almond in his paper. The Rev. Mr. Almond is a man of no people however degraded that are not amenable to Christian influence. Secondly that those living in darkest Africa are, as not only Bishop Hannington, but also the great traveller Livingstone has told us, no more degraded than many nations once were that are now civilized, as Mr. Almond, B.A., then remarked that he thought we should take a lesson from this, that more than we do the bodily trials missionaries have to undergo. Mr. Wakows then proposed a vote of thanks for the Rev. Mr. Almond for his interesting paper.

Mr. Danile is taking duty at Randorh, for Mr. Moore, during the months of May and June.

Messrs Watson and Almond take service alternate.

Our senior man visited Montreal (on) the 11th and came back looking rather travels worn, but not at all amply.

The thirty-day occasional takes a run to —— to hasten the preparations for his future work.

Mr. J. C. Dixon has left the College for Ontario where he intends taking duty during the summer.

At present lectures are given in the "Lame Man's room." Don't throw stones.

Art Notes.

One feels charitable in this bright spring-time we have been so long wanting. We have just now in any spirit but that which takes its complexion from the glory of surrounding beauties—beauties of inanimate nature, we mean, of course.
To the Sunrise and Sunset Glory.

THE GOLDEN FRINGES OF DAY.

Thus splendid unceasing daily born
Daily to the scene of morning born.
Of one horizon to the next: so,
Like statey large;
Still marvellous the transfiguration.
True harbinger of day, at night, forsooth.
Symbol of alteration, like Israel's large Jachin.
Lighthouses to those, to those, a charge.
To watch in shadow dark,—souls torn wrought.

To always somewhere sunshine and sunset.
Here hopeful enterprise is well begun,
Light of success shall elsewhere crown the task,
And work that he shall be the beginning.
And shade suggests the eternal generous Sun—
God's love that ever gives before we ask.

December 7, 1894.

P. L.

The Genius of Richard Wagner.

The attitude of the world towards each successive manifestation of Genius has been remarkable in its character and its result. Sometimes the world has treated Genius with cruelty, often with harshness, almost invariably with contempt. One might well suppose that the world would have learned moderation by this time; but moderation is a hard lesson, and many mistakes and failures are needed to teach it. Again, though the past is no safe, or even a sufficient, guide, it is repeated, time after time, always resulting in the same denouement.

The marvellous feature of this strange phenomenon is that it is to Genius itself that the world must needs look for all the progress and development which marks its chequered history. From the first Wagner childlike impulses, to its dreamy self-consciousness to its now maturing manhood of reflection and self-analysis, Genius alone has supplied the magical key and thrown open the portals of a deeper and broader life. And what has the world done in return? Whether Genius has appeared in the domain of Philosophy, or of Science, or of Art, or especially of Religion, it has always met with the same hostile reception.

If we ask ourselves the reason of this strange phenomenon, I think it will be found in a comparison of the respective characters, if I may so speak, of the world and of Genius. Genius is young and optimistic and enthusiastic; the World is old and blase and at times even wistful; and Genius has by the very power of generating the new, and is restless and ever aspiring; the other ever tends to become fixed and stodgy in its habits, and prefers to hoard and count the old gold it has; rather than to use it so that it may yield increase. It is the World that compasses creative activity about with rigid rules, that insists that each new child shall be instantly conformed to its old procreative standards, that scolds the geniuses for glorifying it into the Immortal and Imperishable.

In an environment such as this what can Genius expect but knocks and bruises? It can do nothing but fight back, and both the world and the genius must determine to spend itself to the utmost in devotion to its Ideal. Years later the sleepy World suddenly awakens and having the consciousness that a new and very vigorous islets is being through its faceless body, and its leghargic limbs are compelled at last, as it were almost reluctantly, to respond to the new vigour which permeates them. Thus it is that a genius is made.

This is a lesson equally true that without the countering influence of some such restraining and regulating force, Genius would soon become too very vigorous. It is only when the force, which should have merely guided and controlled, has had the effect of cramping the youth, that its evil effects become manifest. But it is evident to everyone that the latter of these results is the more frequent.

The reader will no doubt have asked himself, perhaps with a sigh, what all this has to do with Richard Wagner. It is to this very point that I have to direct his attention. Wagner has attained to the position of the world's Genius in the heart of the hearts of all truly artistic people which he holds to-day by the downward domination of his wonderful Genius and a larger and vaster epoch of ideas regarded by nearly everyone as an egoistic iconoclast. It was said that, since he could not appreciate the beauty of the many classic statues in the Temple of Art, he would destroy them, and set up puppets of his own to fill their place. His works were condemned on all hands and hated as being too critical, too artistic, too metaphysical. He was made to perceive the real spirit which lay behind his efforts, and fewer still had the bravery to come forward fearlessly and proclaim their conviction to the world. Wagner has taken place. A certain class of men can be found to work with the crowd and cry:—"The King is dead, long live the King!" But it is not to the assistance of supporters such as these that Wagner has looked. It is to the intrinsic value of the work he did.

At the time when Wagner began his work of reform, the species of public amusement called...
tain made his apostolic journey to the Red River. Soon after his return, on 18th September, 1844, the corner-stone was laid. Mr. Wood, who had been designated as the first Principal, now declined the appointment, another clergymen in the diocese declined the post, and though it was found that the funds at the Bishop's command could produce no higher salary than £1,000 a year, a Michel Fellow of Queen's, Oxford, the Rev. Jasper Hume Nicolls was willing to undertake to be his life-work, and as the first Principal of this College he lived here until his death in 1877, fulfilling in a laborious and painstaking, and courageous ministry the work of the first thirty years of this half century which we are now called upon to review. The year 1845 saw the beginning of College work, while in 1846 the College itself was entered upon. It was not long before an aged friend of the Bishop, Thomas Churchman Harrold, handed over £6,000 sterling for the benefit of some object in the Diocese of Quebec, at Bishop Mountain's discretion. The bishop, reserving £400 for the chapel, which he considered an essential feature of the institution, was then enabled to offer a more suitable remuneration to the Principal who undertook the work of the Pro-

fessor of Divinity.

The Corporation of the College met for the first time on the 29th September, 1845. The Trustees were, besides Bishop Mountain himself, the Hon. E. Hale, M. P., Hon. A. W. Cochrane, Lieut.-Colonel Morris, Hollis Smith and E. Elliot, Esq., and the Rev. C. Jackson, C. P. Reid (afterwards Rector of Shoreham), and family friends, and Mr. Slack. The Council only numbered three—Rev. Dr. J. H. Nicolls, Rev. L. Doolittle, and H. H. Miles, Esq. In this first meeting the Corporation advised the Trustees to consider the regulations and regulations for the College. We may return to these notes later, meanwhile we wish our readers to remember that the College was founded by the Bishop of Montreal, who was at the time Bishop of the area which is now the Province of Quebec. The government of the College is shared in all respects, equally by both the present Dioceses of Quebec, and Montreal.

Valoridty Address to the Graduates in Medicine, Delivered by Dr. Reddy, at the Recent Convocation.

Mr. Chancellor, Gentlemen of Convocation, Ladies and Gentlemen, Gentlemen and Ladies of the Graduating Class: I have the honor of addressing you to-day on the occasion of the last time before you leave us to face the stern realities of life, each one to make a place for himself; and not only will you have a place yourself if you strive intelligently for it, but if you have sound principles and live a good life, you will have a place forever. Many will go by your light and be guided into safe and prosperous ways; but if you are devoid of principle, you will be like the false lights the wipers used to put up on the dangerous road to lure ships on to ruin.

It has generally been the rule to make the va- lendictory more or less of a scientific nature, but I feel that this is one subject which welcomes the attentions of our students.

The first three years of the course you have been given, and which does not come under any scientific heading, and yet, perhaps, lacking this, all your science may be of no avail. I refer to the religious consciousness, or, in other words, what man is he that should allow you to conduct yourself not only as regards your own personal conduct, but in relation to the public, to your confreres. For the better of this knowledge, a young doctor has lost the race when he might easily have won it. What is required might easily be summed up in a few words, use your common sense, and act like a gentleman on every occasion. In our profession, however, a young man finds himself so frequently situated, that without some experience he is apt to act as a wild turkey. You cannot escape from the world of daily circumstances. In order to make the students do their best, it is absolutely necessary to have their minds concentrated upon the act. The brief hints that I will now give you, will be of help to you.

If any of you should have the opportunity after leaving college, of entering into any of the great medical centres, avail yourself of it; if, however, it is not possible to start at once in practice, it is better to start alone than with a partner, particularly among patients of your own age, and similar qualities, hence the union is rarely as beneficial or as satisfactory as expected and rarely continues long. The situation and appearance of your office is most important. In a town, select a good neighborhood, upon or near an artery of travel; if in the country, try and select a good farming country. If possible, have an office that is not used by a family parlor; do not allow the ladies of the family to lounge about your office, read your books, or see your private letters. If your office is neat, clean, scientific, let it be that of a physician who has a library and works with instruments of precision, not a lawyer's or a clergyman's sanctum. Take care to keep the office light. You may have your diplomas and your certificates, your pictures of eminent professional friends and teachers in your office, your letters and certificates, shipwrecked, stilled birds, horses' nests or anything else seen that will place you in any other light before your patients than that of a physician.

Display neither political nor religious emblems, these relate to your personal sentiments. Your office is a public place and no matter what kind of partisan or sectional pictures you might display, they would surely be repugnant to some. Do not let your office be a lounging place or a smoking room for horse jockeys, dog fanciers, gamblers, or gentlemen who are engaged in any gambling. If you are not, and whose time hangs heavily on their hands. Remember that a physician is judged by the company he keeps, therefore avoid associating with those who bear a name and have no qualifications to entitle them. You will find, in an instance, that your hopes and ambitions have been blighted by their own misconduct. Spend your idle time in your office at work, instead of in the various places, around club rooms, cigar stores, billiard parlors, bar- shops, etc. What shall I say about drinking, or gambling? If you have entered any of these roads, turn from it at once, for they will blunt your career. Virtue alone will make you happy and enable you to withstand your critics.

Be cordial with all kinds of patients, but do not handake and harmonize with them unreservedly. Never become so familiar as to lay all your affairs aside and enter no patient's house or room, without ringing, knocking or calling.

In getting office signs, remember that a doctor has a set visiting list, a cash book and account book to his office to those looking for him, therefore, as far as possible, have signs neither too large nor to numerous; and if possible, do not allow other people's signs of similar nature to be very near your office. As a rule for drinking, glazing, boarding, etc., to be in company with yours.

Establish regular office hours early in your career and post them conspicuously in your office. Have them always in your office when you are out of the proper hour. Have a slate near the door for taking messages and write on it a little sign, "In leaving a message for the doctor, be careful to write the name, status and all particulars with respect to the call." The receiving tube from outside to your door is the greatest utility for night calls. When you start practice, get a pocket book and make it your business to keep regular accounts at once, and record full name, occupation and residence of every new patient. Cultivate office practice, try to benefit and satisfy your patients, and what comes their way will form some definite opinion and will ever after either give you a good or a bad name. It is well to keep a small case of medicines in your office, or often to prove service at night, during storms, great holidays, etc.

When you are summoned to an important case, if possible go immediately, then if you are too late, your coolness and judgment will be required or responsible. You should live comfortably for the sake of being comfortable, and rest as much as possible on Sundays and at night. If you would pursue the higher medical health as hundreds of our profession do. Consider it a cardinal duty to get your meals, and your sleep as regularly as possible.

Take care to be in your personal appearance: you never heard of a bank-swindler, or a con- artist, or a politician, or a church-gentleman of any kind, who lived shabbily or appeared coarse. Do not, however, be a leader in frivolous fashions. You will see some whose heads are so empty that they never think of attending to dress and amiable manners, while many, much better qualified will fail by reason of defects in these directions.

Avoid double callings, divorce medicine from everything else, from giving public readings, singings, poetry, songs, concerts, baseball, rowing, etc, because the public cannot appreciate you or anyone else in two different lines of work.

Politics, especially during a doctor's early professional career, even when honorably pursued, is ruinous to his prospects. You will also find that society, church, political and other special groups of patients, gained because they are affiliated with you, rather than through appreciation of your merits as a physician are neither very profitable nor very constant.

As soon as ever circumstances will possibly just it, get a respectable looking horse and carriage; never let a bony horse and seedy looking carriage stand in front of your office for hours at a time, or you will lose business by having liveried drivers, odd-shaped or odd-coloured vehicles, curious looking horses or ponies, habitually driving around, or attempting to read a book at the carriage jolts along.

Strictly avoid ostentation and every peculiarity of manner, dress, office arrangement, etc. Cultivate a professional manner and spirit. You will be more esteemed by patients who call at your office for any purpose, if they find you engaged in your professional duties and studies, than if reading novels, even reading the newspapers that are in your office.

When you settle down, it is but natural to expect your medical neighbours to pay you a friendly visit, but if they fail to do so, do not construe it as ill-will.

There is a very great difference between the case of an additional physician starting in a community or neighbourhood, and an additional person in almost any other business. The demand for other things being supplied by many others in equal demand, the only way you can be successful is to have more steady business by keeping the name and reputation of your office in a constant demand. This you may do by having several offices, each with a special line of business, or in other ways that will be found to be necessary.

It is your duty to familiarize yourself with the conditions that surround your professional and social career, and never to violate its letter or spirit. In your dealings with your confreres, let your con-
The Rev. J. H. Nicolls had begun his work with six students, four more having joined at a later date. The names of these ten ought to be enrolled among the registers of the College. Among these were Charles Forrest, Henry G. Burrage, James Fulton, John Kemp, Thomas A. Young, Henry Roe, Frederick Robinson, Thomas Chapman, Isaac Collier, and Archdeacon Grasping. These, with the Archdeacon of Quebec and the last named was for a while a Bishop of Huron. To enter fully into the genes of the College would take an article of no small dimensions. It has been thought by some that McGill University was intended to be a Church of England institution; so far as the writer can gather the plans of Colonel Morris were two, and that for Bishop G. J. Mountain; nor at one time of Dr. Bethune. From his consecration as coadjutor to Bishop Stewart in 1836 till the death of Bishop Mountain, he was the only Bishop in the Province of Lower Canada after the death of Bishop Stewart, until the consecration of Bishop Fulford in 1850. From that date Bishop Mountain retained the present Diocese of Quebec, and he waived his claim by seniority to the Primacy, when Montreal was created the Metropolitan See. The useful in this endeavor he would have stood in no time before November, 1835. Archdeacon G. J. Mountain Rector of Quebec, held the office of Principal in two Corporations: McGill College and (2) the Royal Institution for the Advancement of Learning. These two are now united in McGill College University. So late as 1844 we find Bishop Mountain acting as Principal of the Royal Institution, while Dr. Bethune, Rector of Montreal, is then found to be acting as Principal of McGill College University. We have reason to believe that the duties and honors were for the time to be divided among both, for when Dr. Bethune is elected Professor of Divinity in McGill (then to all appearance practically, if not nominally, a Church institution) we do not find this stop meeting the demands of the church. We cannot help surmising that these difficulties in Montreal, in regard to the two educational institutions with which he was connected, the College Principal or as a Governor, had not a little to do with the formation of Bishop's College. We note that so early as 1835 or 1834 our founder had proposed various schemes for the establishment of a Grammar School in the old house on the Burnside property, where the Fraser Institute now is. If Dr. G. J. Mountain, who had been, according to the fathers of the College, as early as 1835 Bishop Mountain had said to the S. P. G. that it had long been his ardent wish to pray to establish a college. That society voted £200 a year towards the maintenance of the Divinity students. In 1835 the recipients of this bounty were placed at Three Rivers under the charge of the Rev. S. S. Wood, M.A. of Corpus Christi College, Cambridge, Rector of Three Rivers. Bishop Mountain wrote from Quebec concerning this: "I have thus paved the way, I hope, for the establishment of that institution— I shall be thankful if any one interested in a future project can communicate to you in November last." The Rectory House at Three Rivers, it appears, had originally been a monastery, and this was to have been the residence of the college. The building first appeared on the scene a very active and determined

**A Dream.**

I dream one night and thus it seemed to me: Somewhere deep in water in another earth above Two blocks of carbon isolated lay Unwarmed by light, unpeopled by bow, But dark and void of worth. A kindly hand, By strands of silver shot out from each And intertwining, formed a glowing band That bound the blocks together, and a cord A magic current flowed, and look, the blocks Are quickly all aglow—prismatic light Effulgent points from them. These need no sun From which to call rich rays, but each from each Other gatherlight. The cord. The region darkened. The radiant glow here still. These became more full Until the darkness all dispelled Within the regions farther. I shuddering saw a restless hand, not mare's, Grasping a two-edged knife, thrust in my Vision bright. The glowing cord was cut And back to carbon dull quick rushed the gems. I kept and thought that night as I woke. Thus Love makes fainest gems from dusted stone While two-edged Hate wats all with one mad blow. August, 1894.

**Historical Notes on Bishop's College.**

The College and the University are not of the same age. The College is the older by about eight years. The College was incorporated by an Act of the Provincial Legislature on 9th December, 1843, the College with the Royal Charter Charted on the date of Jan. 28, 1853. The College as an Institution for teaching was opened in September, 1845, in temporary apartments in the village, near its central location. The first course thesis that could be found, and some of the drawbacks under which work was begun can be understood from the address of Dr. Nicolls, delivered at the convocation of 1850 and fully reproduced in the last number of The Mitre. George S. Converse, and J. Bell Forsyth were amongst the pupils at Lundy's and most, if not all of these, were under the tuition of Edward Chapman. So lately as January, 1895, Archdeacon Converse spoke to the writer in the warmest terms of the entire reputation of Mr. Chapman and of the interest taken by him in his pupils. For- syth and F. Robinson (afterwards Colonel and Canon respectively) were amongst the earliest boys who entered for Higher University, in 1835. In the B. C. S. Calendar we read that Edward Chapman was the First Rector B.C. S. in 1842. This school was doubtless the germ of the present. Mr. Chapman, Dr. H. Miles and Bishop G. J. Mountain for Bishop's College was not in existence in 1842. Some doubt not, however, if Bishop G. J. Mountain for Bishop's College was not in existence in 1842 and could not then have stood in the relation of a prelacy. In May, 1835, when we find H. Miles appointed as Professor of Mathematics and Physical Science for the College about to be organized in the autumn, we note that he had already in the spring of the same year (1845) entered on the charge of the Grammar School. Mr. Chapman was thus the first head of the Grammar School. Mr. (afterwards Dr.) Miles, the second, and while under the second headship the school obtained its present name. Many of the older Lennoxville men still speak of the school as the "Grammar School." In 1846, Mr. Miles was appointed Professor of Classics in McGill under Dr. Bethune; in 1845 Mr. Chapman signs himself "Late Professor of Classical Literature," (in McGill) while in the same year we find the late Professor of McGill becoming the first Professor of Classics in Bishop's College. In the next forty-nine years Mr. Chapman's connection with the institution extended for on brief interval. The College has never had a more devoted friend and unwavering worker than the present Bishop.**
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Editorial Notes.

There are few themes upon which the average person, and, we think especially the average student, is more ready to lay down the law, than that of what is popularly called 'Good Taste.' It is the standard which all acknowledge, by which all are willing to be judged and by which all instinctively judge actions, words and all other phenomena of human agency. So long as man is a self-respecting being we must expect this positive attitude in matters of taste to continue, and so long as men vary in personality we must expect them to differ in their definitions of that quality which all respect.

And yet, we think, there must be a certain basis, a meeting place upon which all may stand, or how can we explain the universality of this reverence for Taste?

Yes, there is a common ground upon which all theories of Taste must stand, and that ground is Truth. Perfect Taste, in its essence, is identical with Truth, and in so far as we can discover Truth, we are in a position to legislate on Taste. Truth is not a thing of Earth; it is Universal, Infinite, and hence the true laws of Taste are Infinite and Universal. Taste cannot contradict itself any more than Truth. But is is not given to man to know all Truth. Men are finite beings and can only receive such glimmerings of Truth as their own limitations do not obscure. Hence we can form no absolute standard of Taste. But though there must needs be this limitation it does not follow that there does not exist in the world a certain accumulated wisdom co-existant and growing hand in hand with the development of mankind. The growth of Taste has been a gradual one, reflecting in its development the attainments of man in his search for Truth

Taste in art has gone hand in hand with the growth of man's knowledge of the Beautiful, that is the True. And so in morals, every advance in man's knowledge of his true relation to his fellow men and of the purposes of creation, whether through the medium of philosophy or of revealed religion, has had its influence on Taste.

And as it has been in the history of the race, so it is in the development of the individual. True Taste, (which is something quite apart from those instincts, born of circumstance, which we call manners) is a quality which gradually unfolds itself as the individual develops in himself his capacities for receiving Truth. Hence it is the product of all his powers, Spiritual, Emotional and Intellectual.

This is the true meaning of 'Good Taste.' 'Esse non videri' is its motto. To be what? To be at all times and in all places in harmony with that stage of Truth at which one has arrived.

This is not a visionary or impalpable theory; it is the key note to which our lives should be attuned. Mere conventionality is nothing, manners are nothing culture is nothing if it has not working in it this quality of Taste.

To Students we implied in starting 'Good Taste' is a matter of especial moment. The associations of College-Life tend to stamp one's character in no way more than in that of Taste. In no period of life is there a greater temptation to adopt conventional standards in place of those truths for which they ought to stand, and this, we say, is the essence of that most contemptible of all vices, hypocrisy, the inimium malum of bad Taste.

It is an article of almost universal belief that every graduate is in college matters a liciturator temporis acti, and to some extent this is no doubt the truth. However that may be, it is not to be denied that the present year has much in it to encourage one who is acquainted with student life at Bishop's in the past. Not that they were not grand old times, full of life, and fun and good fellowship; not that the Students of those old days were not men whom it is a bright spot in one's memory to have known. They were this and more, still in many ways we think the present can well hold its own. We speak not of the reverend seniors whom it was our privilege to know and to respect, indeed it would ill become us to at