Mr. Cecil H. Bowen, B. C. S., 1871-1876, has charge of some construction work at Coburg, Ont., and will reside there for the winter.

Mr. Frank Bowen, of London, B. C. S. 1860, is spending the winter in Quebec with his family.

Mr. Peter Langlois, B. C. S. 1892-1896, has been appointed to a position in the Bank of Montreal.

Mr. Howard Buck, B. C. S. 1885-1888, is now in London, England. We are sorry to hear that Mr. Buck has not been in very good health, and that his voyage has been taken with a view of consulting a specialist.

Mr. Tristram Coffin, B. C. S. 1861, has been appointed manager of the Quebec Bank at Quebec.

Mr. Hazen Drury, C. E., B. C. S. 1875-1877, has recently returned to Sherbrooke from the northwest.

Mr. Frank Haughton, C. E., has returned to Montreal from British Columbia.

Mr. W. Strand, B. C. S., '88-'90, is now in Sherbrooke, and was visiting the School last week.

We notice a picture of J. W. Burdick, B. C. S., '95-'96, as a member of the Andover Football Team in the current Harper's Round Table.

Re-Opening and Dedication of St. George's, Lennoxville.

Most heartily do we congratulate both Rector and people of St. George's upon the Dedication of their restored and enlarged Church.

For the benefit of our readers who remember the edifice in days of old, we should say that the tower, spire, West end and galleries have been entirely removed. Some 30 feet have been added to the West end, which is now apsidal. A new tower and a vestry have been built, new seats placed throughout, the choir screen, choir stalls and organ improved, the Font moved to the West end and the Altar raised up a step or two. The general effect is cheerful, the Church and its furniture lending themselves to reverence and devotion.

Thursday, Dec. 10th was the day fixed for the Re-opening and Dedication by the Bishop of the Diocese. The first service was Holy Eucharist, plain, at 8 a.m. The second was Mattins, at 10.45 followed by a Celebration with Sermon. These services were entirely choral, Mattins were sung by the Rev. R. W. E. Wright, M. A., The Holy Communion was sung to Mr. Dorey's setting in E. The Lord Bishop of Quebec was Celebrant, the Rev. Canon Thorneloe, Deacon and the Rev. Dr. Lubeck of New York, Sub-Deacon. The Dedicatey Prayers were said by the Bishop. A most admirable discourse was preached by the Ven. Archdeacon Roe, who dealt with the history of the parish for the 50 years of his recollection. He contrasted, most vividly, the mean wooden building and the bald and slovenly services of two generations ago with those of to-day. Then, the most conspicuous article of furniture was a "gaunt pulpit which filled the whole East end of the Church" Many parishioners communicated at both services.

At Evensong additional seats were required for the large number of worshippers. This Service was fully choral. Anthems were sung at this, as well as the morning service. The prayers were again intoned by the Rev. R. W. E. Wright. The Bishop of Quebec preached. The prevailing idea of his Sermon was that, not being content with the present, we should always press on to better things. The Altar was particularly bright with flowers and six lights. A solemn Te Deum of Thanksgiving, at the close of the day's offices, was sung with the clergy grouped before the Altar.

We not should fail to mention that all the improvements have been fully paid for. The building is lighted by electricity, the fittings of which were paid for out of the day's collections.

A noble gift is that made by a family in the parish, of a peal of eight Harrington's tubular bells. Several coloured windows of artistic design, also gifts from parishioners, lend soft shades to the interior. Altogether the events of 10th December brought gladness to the hearts of the Rev. A. C. Scarth and his congregation and friends.

SPECIAL MEETING OF CONVOCATION.

The 10th December was a Red-letter day for Lennoxville, both in the Parish and the University. A special meeting of Convocation was held at 3 p.m. when the Degree of Doctor of Divinity (jure dignitatis) was conferred upon the Rev. George Thorneloe, M. A., D. C. L., Bishop-elect of Algoma. In a few kind and well-chosen words the Chancellor granted the Degree. Speeches were made by the Bishop and the Principal. The latter shewed, how by diligence and nobility of character Dr. Thorneloe has risen, step by step, from the School, through the University, to a Bishopric. Dr. Thorneloe was received with a storm of applause. His reply, as might be expected, was modest, thoughtful and heartfelt, endearing him more than ever to those who already hold in high esteem the Bishop-elect of Algoma.

Through the kindness of Mrs. Adams, many friends had an opportunity of meeting at 5 o'clock tea in the Lodge, the Bishop elect and Mrs. Thorneloe and of saying good-bye to them, before they leave for Sault Ste. Marie, and also of meeting the Rev. Dr. Lubeck and Mrs. Lubeck, who were the guests of Mrs. Adams.

Notice to Subscribers.

The Business Manager requests to be informed of any change of address.
THE MITRE.

The novice is to enter into close connection with a number of men who are strangers to him. The sooner he becomes acquainted with them the better, for it is to live and work with him his life will be. No means of accomplishing this in a quicker or more useful manner is known, and strange as it may seem to outsiders, the purely useless and aimless lingers are to be avoided. Indeed initiatory ceremonies in connection with brotherhoods of fellow workmen are of great antiquity, and although all of them appear to partake of no foolish character, they are intended to introduce into the ritual a wise purpose. Their existence in this stage, after so many centuries of trial, is a proof of the beneficial influence which they have been found to exercise.

So far as colleges are concerned the practice is purely American, a circumstance which is always brought prominently forward by those who advocate its abolition. A comparison drawn on such lines between the universities of the Mother Country, and those of America is manifestly unfair. The former are largely supplied from the great public schools of England, whose inmates, as boys, have already found their level, and for whom entrance into a University is a natural transition; in America all is different. Whatever may be the merits or demerits of the case, the authorities of Bishop's have expressed their determination to stamp out this so-called "hazing," not at what cost, but if it seems necessary to do so. The drastic measures contemplated by them have the desired effect, but will the consequences be wholesome? It is a difficult question; no one which directly affects the relations of students and professors but one which has a distinct bearing upon the social harmony of student life.

The Annual Dinner of the Medical Faculty was held on Wednesday, the 9th inst., in the St. Lawrence Hall, Montreal. A kind invitation Mr. Patterson, Arts '97, was sent to represent the College. The occasion seems to have proved a great success and our delegate speaks warmly of the kind and hospitable treatment accorded him during his visit to Montreal.

Only two meetings of the Debating Society have been held this session. The lack of interest taken by the students in this institution is much to be regretted. There are few more pleasant and profitable ways of spending an evening within the College than provided by adequate. The practice which it affords in extenso speech and criticism is invaluable, whilst the ability to debate a man so quickly gain confidence and self reliance. The acceptance of a challenge from the Literary Society of the Montreal Diocesan College has lately given a new lease to the original, and it is to be hoped that students, in their own interests, will next term do all in their power to make it more of a success.

Members of the Chess circle predict a great revival of the Royal Game during the winter months. This is, of course, a long way off, but on the 23rd the annual meet with the Grammar School have the keenest recollections of the pleasure and excitement which that contest afforded. Matches will be arranged for next term and an effort will be made to supply the game with the College ought to be able to make a good showing.

The near approach of the Christmas vacation and the progress of examinations form the staple, if not the sole topics of conversation in Arts Building. If one may judge by the jaded looks of the men and the unwonted stillness which reigns in the evening a great deal of work is being done. The College is one of the few schools with which the Freshmen rushes for his marks is probably the result of nightmares of supplementary examinations. By the way, what has become of the Societies of the Promotion of Supplementary Knowledge? Surely it has not been compelled to discontinue its good work through lack of support.

SCHOOL NOTES.

Thanksgiving Day found the School in anything but a grateful (rather than unhappy) mood. We do not expect, if there be any truth in the Doctrine of Chances, that the weather would be at least passable, seeing that there has been the most continuous disagreeable weather for the past nearly every half holiday or holiday this term. But our most modest hopes were unregarded, and those in charge of the weather condemned us to spend the Thanksgiving Day literally under the open sky on this occasion no lack of "There's a hole." Many of the boys, going to the College House for dinner at mid-day, and coming back to the School for the evening, managed to work in two assortments of turkey. This state manlike forethought was the cause of a diminished attendance in class the following day.

The Headmaster has been in Montreal for two or three days. We hear that his visit is to result in several new boys for next term. During his absence Mr. Watson, of Bishop's, became a temporary member of the School staff.

The School examinations take place from the 11th of this month to the 18th. Some are sorry, but many are glad, that the number of subject to be got within these narrow limits will not be reduced in the length of the paper. The thanks of the Reading Room are due to McGilp for presenting the 'Montreal Daily Witness' and to Castells for an occasional appearance of 'Puck.' Some new books for the Library will be ordered during the Christmas vacation. Any boys who do not wish to have their books returned at the close of school which they no longer want, will please the Librarian and Reading Room Secretary by presenting them for public use.

The School Editor wishes to remind all boys desiring to send news of general interest to be issued in the School Notes, that it is necessary that the name of the writer be appended, though it will not correct private letters. There are two articles in his hands now, of which the anonymity precludes their publication. One concerns an exciting occurrence, alleged to have happened recently in the gallery of the Art Palace, the other the state of the weather, in which the author has risen to the height of getting 'fraid' to rhyme with 'thawed.' Why does he with-hold his name?

Capt. H. Carington Smith (B. C. 1876-1881), of the Royal Dublin Fusiliers, was stationed at the Antigua Barracks, Portsmouth, England, Dr. Wyatt Johnston, B. C. S. (1871-1880), Bacteriologist to the City of Montreal and Pathologist to the Montreal General Hospital has contributed an article on typhoid fever to the New York Journal which has created a genuine sensation in the medical world and has brought many letters of congratulations to Dr. Johnston from all parts of America and England. We hear that Dr. Johnston's article has been characterised by a physician of eminence as one of the best contributions to medical science that the century has produced. Old boys of 1874-80 may remember the many experiments with bread pellets and who no doubt contributed in a small way to his thirst for investigation will be proud to hear of his success.

Mr. Alured Cunningham, who was senior Prefect of the School at the end of his residence, is recently filled a somewhat perilous situation in the Bank of Montreal, has left for Darjeeling, India. He will be greatly missed by his many friends in Montreal. It will be remembered that Mr. Cunningham took charge of five boys at Harrod Lodge during the interregnum of 1891-2, a responsibility which he discharged with singular ability and tact.

The Rev. Douglas Macfarlane, B. S. C., 1883-1887. He is studying his studies at the University of Gottingen, Germany. Mr. Macfarlane was unfortunately compelled to give up active clerical work about three years ago on account of a serious affection of the lung. Mr. Charles Forthgill, B. S. C., 1881-1884, of the Bank of Montreal, is now stationed in Toronto. His brother, Mr. Cuthbert Forthgill is in business in New York.

The B. S. C. Theodore Sedgwick, B. C. S., 1877-1880, for several years past has been the popular and hardworking assistant of Dr. Rainford at St. George's church, Stuyvesant Square, New York, is now Rector of Williamstown, Mass.
THE IMAGINATIVE FACULTY

II.

The successful cultivation of the above faculty is not a matter of mere academic accomplishment; it can be easily thwarted and imperiled by lack of judgment or idleness. But the course of reading adopted and followed out has much to do with the manner in which it is cultivated. I am not a proponent of the idea of classical prose, although they have much to do with mental training. But I am speaking of poetry. Every student at a University should, if possible, diligently read the great Poets of Antiquity. If for argument's sake, he is going through an Arts course, he should endeavor faithfully to study Aeschylus, Sophocles, and perhaps a little of Homer, who stands on a pedestal of his own. These are samples. In Latin, he should read Vergil, Horace, Juvenal, Lucretius, Terence, Plato. These again are specimens. To be a classical scholar, he should make these his foundation, although he can also with advantage extend the area of his vision. But let him read them in the upper school in such a manner that he should try to breathe the atmosphere in which the author wrote, and carefully con his meaning, his subject and his scope of thought. 

He must see the world of the early years lose and that of the baldiest and most bathetic! (If there be such a word.) Nothing can possibly be more injurious to good taste in composition. 

Faint, Faint, — On, Yes, it is said in reply, "We cannot all be truly poetical!" I grant that at once, Poeta Naturalis, etc., but any one, decently educated, can learn to appreciate true poetical beauty, and it is said in reply that they can thereby acquire the power of clothing in English something of the excellencies and features of the foreign literature. Fortunately the student may be able to appreciate true poetical genius, but his own powers of composition will be improved. He will have whetted his sword on the anvil of the ancient bard's, and it will, in consequence, be a far more trenchant blade than it otherwise would have been. 

R. W. N.

DIVINITY NOTES.

The terrors of examinations do not cease with the Arts course, nor are they confined to that Faculty; the ghost of the immortal examiners tries to haunt us whether in rereve or dream, and visions of "Sups" float before our eyes. "The term is far spent, the 'exams' are at hand, we are not prepared" seems to be the cry of each, even the most of the majority of us. Lights are burning late and early; the noise of the piano is hushed; and the sounds of meandering are ceased; for the dreadful (Friday is approaching in which "exams" begin, to last for ten long weary days.

Tuesday and Wednesday (8th and 9th) were marked by the meetings of the Deanery of St. Francis in Sherbrooke. For those of the students who found time to attend were well repaid. The Annual Sermon and the Missionary Address by the Rev. Dr. Lубек of New York, (an honorary graduate of Bishop's) were very excellent, indeed. Also the papers read by the Ven. Archdeacon Roe, on "The Continuity of the English Church, and the Last Encyclical of the Pope of Rome," and by Mr. Verity on "Lay Work in the Church," as well as the address by the Rev. G. H. Parker of Compton, received marked attention, as they richly deserved.

Thursday (10th) was marked by a special meeting in the Name of Bishop Williams Hall, for the purpose of conferring the degree of Doctor of Divinity (jure dignitatis) upon the Rev. Canon Thornloe, Bishop-elect of Algoma. We think that the honor is mutual, for Canon Thornloe is a worthy son of a worthy institution.

On the same day the parish Church was reopened after being enlarged and restored, by the Lord Bishop of the Diocese. The service was also the Jubilee of the Church, thus the occasion is of double interest to Church people of this vicinity.

We feel that the Headmaster of the Bishop's College School is deserving of great praise and commendation. If it be true that "initiative" new comers. The proceedings are usually of a perfectly harmless nature; unfortunately however the system has sometimes been carried to excess with results which are injurious to the body and mind. But we make efforts to attend them as their time could hardly be better spent. We think it would be well to make special note of the last viz: Shakespeare's play of Julius Caesar. The eminent actor expressed a hope that what he said might be means of arousing a greater interest in the study of Shakespeare's Works. It is a lamentable fact that this study is much neglected, even by well〔3〕 educated people. If each student of the Arts course, in addition to our forces is not an impossibility. Meanwhile we would suggest to the members of the choir, that they do not attempt to make too much improvement in their respective positions, lest the resident instructor be thought unnecessary, and the proverbial "as you were" become applicable in this case.

After storm—calm : after clouds—sunshine: after examinations—vacation. What a joy of pleasure to have something to which we may look forward! That these calamities have been taken us. Let us not break down under their weight, but look onward and upward to the highest for all is beyond. The boy who could enjoy his school if it were not for examinations, is not without fellow sympathizers (We think proof of this last statement superfluous.) But the bitter must be sweet, "The best things in life are free," and we hope better enjoy the sweet; our Christmas holidays may afford us an increased pleasure, and we may enjoy them with added zest. It would hardly be out of place to mention the pleasure of attending the concerts during the pleasures of the season and all other things that it brings, we should think of the season itself with all that it means, and why we observe it. It is "a Season of gladness"—"Happy Christmas"—"Happy New Year," which we sincerely wish to all our readers.

ARTS NOTES

Events which have recently taken place within the College have served to bring prominently before the minds of all its inmates the vexed question of the mutual relations of the residential students. It is a well known fact that in nearly all American Universities, since it is customary in some way or other to "initiate" new comers. The proceedings are usually of a perfectly harmless nature; unfortunately however the system has sometimes been carried to excess with results which are injurious to the body and mind. But we make efforts to attend them as their time could hardly be better spent. We think it would be well to make special note of the last viz: Shakespeare's play of Julius Caesar. The eminent actor expressed a hope that what he said might be means of arousing a greater interest in the study of Shakespeare's Works. It is a lamentable fact that this study is much neglected, even by well〔3〕 educated people. If each student of the Arts course, in addition to our forces is not an impossibility. Meanwhile we would suggest to the members of the choir, that they do not attempt to make too much improvement in their respective positions, lest the resident instructor be thought unnecessary, and the proverbial "as you were" become applicable in this case.
prophecy of a High Churchman, one who in 1845 went rather near to the abyss of secession with Newman, but who unlike Benson could see the greatness of the Anglican Church. Let us hear another prophet, the scholar Dr. J. A. H. Horne, who is claimed as a Broad Churchman, but who like Benson and Church cannot be claimed altogether (Laus Deo) by any one school, so great and manifold were his sympathies, like those of those of other Churchmen and trusted advisers of的伟大, that among members your various antecedents, can be otherwise, than eagerly hopeful as well as earnestly wise. All help from on high be with us.

Believe me, Ever affectionately yours,

F. J. A. HORT.

The Archbishop designate replies (January 1893).

With his sunny nature he took a more cheerful view of the broad position of the English Church in our day to his friend, and told them that those who have insight should not be speaking from the house-top as for instance by a volume of Essays or Discourses.—(Horn published very little). Benson's magnificent suggestion "of making the great forces of the English Church to converge in reply, is one of the most characteristic of his sayings and what he said he helped to bring about to a large extent; this perhaps might be the effect on the Prose Book has it, (its ist katulus) in his day; presiding as he did at the C. M. S. and S. P. G., and by his spirit and by his decisions reminding English Churchmen of the great words of Dr. Horne. Later Dr. Horn speaks of the famous judgment in the Lincoln case; a curious reversal of matters, not poetical justice, but a remarkable change of experience, the Church of England, that of Dr. Horne, in which the Archbishop of Lincoln becoming the judge, fair and fearless, of his successor in matters connected with ritual. Horn says:—The Archbishop's judgment has made me very happy, whatever the result may be. I only wish he had summed up, and compelled people to see its rational coherence and the importance of the lines laid down.

Again, Dean Church within a fortnight of his death:—"It (the Lincoln judgment) is the most courageous thing that has come from Lambeth for the last two hundred years." This judgment confirmed the Archbishop of Lincoln's steady trust in the English Church. So stable was the judgment of the Archbishop, so well advised was he, so far-sighted, so deeply read in Church History, so well prepared in his inferences therefrom, that his decision was upheld by a Court of Appeal; and its ruling has brought peace to a Church which has been troubled. But the Archbishop of Lambeth, so self-controlled, in all the dignities and interests of the Archbishops of Canterbury the present service was over and the funkly came round to get the form which after some parley he allowed me to keep. He briefly and significantly added: "I thought I had to look to 

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in Canada, and Bishop Dunn's work in West London, etc., and I told him about the work in Lennoxville, on the foundation of Bishop Mountain. He said, 'I suppose you are a friend of the Deans?' I explained that I was not a friend of the Deans, but a friend of Bishop Mountain.

Then he introduced me to the Dean. I took the liberty to say that the Dean had many parishioners on this side of the Atlantic. After a few words more the Dean opened the window, and what was interesting showed out at the front door by the Chaplain. I explained that I had been misled by the notice in the Morning Post. "His Grace said, "Those reporters are always very clever, but we should not be so. It was not a public service, but we are very glad to see you." So for the first and last time I had an interview with the Archbishop. It so happened that this was the last time he ever spoke to me, though very familiar with his striking, saintly countenance; he always looked like a medieval saint but full of modern ideas and modern intelligence. Truro and its Bishop were of no account for him; so far as he was trusted by High Churchmen, his personal piety endeared him to Evangelicals, his broad enlightenment, his hopefulness, his belief in the many-sidedness of Truth, his assured truth that truth is a gem with many facets which can reflect many colourless lights, kept him from losing touch with the revelations of modern Science, nor did he fear the results of modern knowledge and rationalism and spirituality. The titular Chief of the Anglican Communion has left him behind no man who can be confidently affirmed to be his superior. I shall not attempt to describe him, but I would try to do justice to his courage and faith in undertaking it and his historical sense and notable impartiality in settling that it would be well to have parts at different centres of his diocese—on the great subject. "The Sevenfold Gifts of the Holy Spirit" struck one as being most suggestive, most scholarly and most spiritual. His has been a constructive life, nothing that he has done will need to be undone. It will need development, extension, application. He was no party man, in Church matters he was thoroughly and deeply comprehensive, and in politics all can say is that while the Conservative Premier of 1876 made him a Bishop, it was reserved for Mr. Gladstone, who had known him well, as being one of the Governors of Westminster College, where his own son-in-law, Dr. Wickham, succeeded Benson, to raise him to the Primacy. Truly he was a man whom all del=['11']ed, Catholic, Anglican, and even the Statesman who said he died like a soldier. The Queen, when he received Benson that while she sympathised with a sister widow's crushing sorrow, her own regal and personal sorrow was loads, Bishop Grundy said "We reckoned up in silence, each one of us, what we owed to the gracious presence, the large heart, and the calm wisdom of one whom to know was to love." The Church was not in a position to dispense with such a man. Thankfulness the memory of his generous acts, of his wise and sympathetic counsels, and his breadth and acuteness in the apprehension of missionary problems gave a rare value to his utterances." Non-conformists have joined heartily in his praise.

In the Church of England, the official body, the lay and clergy, has one of the broadest, the most democratic, the most liberally-minded, the most open-minded, the most wholesome, the most gentleman-like, the most intellectual, the most respectable, the most human, the most kind-hearted, the most thankful spook. The many divergences of his church, and the work of its mission, was his special care. He was not only a great orator, he was a great harmoniser. It was not that he pleased or tried to please all because his own views were colourless. He was a historical churchman, holding fast the continuity of the Catholic Church, and the faith "one, holy, catholic and apostolic, the undoubted and the unshaken possession of the Popacy," a true Catholic, because of his unfailing Protestantism; that is, he did not protest against Catholic truth but against the perversion of truth which he held to have been characteristic of the Roman see and of the many who have arrogated to themselves the sole claim to be considered Catholic. He believed in the Catholic Church higher than the Church of England, and should be grateful for the Italian Mission of 1597, the thirteenth centennial of which he hoped to celebrate in 1897 by a gathering of the Anglican Bishops on Roman Catholic soil. His mistake was to make an obedience to an Anglican Primate, not an Italian, in 1897. Yet no one could surpass him in appreciation of the devotion and self-sacrifice of the members of the Church, as well as in recognition of the fruits of the Spirit which are found amongst the Non-conformists in this age and former times. He would have seemed to make not only the forces of the Anglican Church, but all the forces of Anglican Christianity to converge.

It seems to be trifling to bring in a personal reminiscence; but perhaps it will help the reader to imagine the reality of the subject of a sketch. One day in July 1895 the writer being in a train bound from Blackheath to Charing Cross read in the Morning Post of the appointment of Archbishop Farrar as Dean of Canterbury in Lambeth Palace Chapel. No sign of a service was apparent at the Porter's Lodge, nor had the Porter heard of any such service; but he hopefully recommended me to try the front door. I did so. A fairly magnificent funkly opened the door. Rather timidly presenting my card I asked "whether there was a service." &c. was referred to a distinguished looking man who was Sir John Hassard, the Archbishop's Secretary. He said "Oh yes, you can go in." So I went into the historic church of two hundred years. The service was covered with a cloak of mystery; two or three came in, then the Dean designate followed by the Archbishop and his Secretary. A form of service was handed to me, which I used, I can only say it was satisfactory. The Dean promised obedience and fealty to his Diocesan and his successors, and vowed fidelity to the Holy See and to the Archbishop of Canterbury. Presently the present service was over and the funkly came round to get the form which after some parley he allowed me to keep. He briefly and significantly added: "I thought I had to look to

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This content is incomplete. It appears to contain a misalignment or disruption, possibly due to formatting issues. The text seems to belong to a historical or religious context, possibly a church setting, where an event or service is described. Without further context, it's challenging to provide a coherent interpretation. It is clear from the content that this is a segment from a larger piece, possibly an excerpt from a journal or historical document, discussing events or personalities related to the Church. The text includes mentions of individuals and events, indicating a formal or ceremonial context. However, due to the fragmented nature of the text, a full understanding or interpretation is not possible without additional context or completion of the document.
THE MITRE.

—half a dozen walks,—turns round the Wellington cloisters,—those lectures,—some talks about Maurice,—about classics,—about history,—about the West Indies. I used to go there a great deal, and I believe I never shall, see anything that spoke so loud for the Church of England as never to put away, as did the morning service in Exeter church whether he read or whether he preached. And then Benson who had won the College declaration on George Herbert, adds "A true sketch might be made of him as a man, as a friend, as a classical scholar, as George Herbert.

On one point Benson did not agree with Kingsley, who perhaps somewhat underrated the mediæval character and literature. They gave a view of the man Benson; the whole character is attractive. Two passages from the Bishop of Truro's letters are quoted, and a combined strength and sweetness of feeling are pointed out. His book of Wellington sermons called "Boy life" is one of the most suitable and wise collections of religious addresses ever published, even surpassing, me judge, the classic Rugby sermons of Dr. Arnold.

The letter to Mrs. Kingsley is dated from the Chancery. Here Dr. Benson strove under Wordsworth to restore to the Cathedral system much of that varied usefulness, which it had lost and which is capable of restoration. "The Bishop and the Bishop, whom in 1857 was to become Canon of Lincoln, Chanceller of the Diocese and Head of the Head of the Theological College (Scholae Cancellariae), were two men of the same mind, who, in 1868, were appointed to the See of Truro. Archbishop Benson said: 'My honoured and dear friend, the late Bishop of Lincoln had been so time agitating for the revival of sub-radicul bishops. Benson and Tait and Wordsworth advocated this revival before Mr. Gladstone, at that time Premier, (1869). After the Church in England at this day could not be efficiently conducted without such辅助, Bishop and Bishop, and so Bishop and Bishop; but in 1870 Bishop Wordsworth said to Bishop Benson, speaking of the gloomy condition of the church: "You have this great comfort about you, that you have that to be a martyr." The improved condition of the Church in England has been due to the work and the spirit of such men as Benson, Lightfoot, Westcott, Temple and others like minded. Dr. Benson was at Lincoln:—Examining Chaplain to Bishop Benson, which position he entered with a great reputation and unerring impartiality. Dr. Benson tells us that when he was a Prebendary of Lincoln (1869), (Prebendaries are generally called "Canons," but then Bishop Benson, in 1872), he suddenly began to receive a "Novum Registrum" and the "1 Judum of Wm. Alnwick" and not be easy at all to be expected, and there was what they were. That day dinner the Bishop said "Put the venison before Dr. Benson." When the cover was lifted there was on the dish a fowl for Bishop Benson, but "musty." The fowl contained the books above named and the Cathedral Statutes. This led to the study of the Statutes, which no Residency seventy years ago could read, and to the publication of the document with its lights on the organization and work of Cathedral bodies. In this work Bishop Wordsworth was greatly helped by his Chanceller, Dr. Benson. In fact it seems that Dr. Benson edited this. Dean Church says (23 Jan 1879):—"Thank you for the cathedral book, for the work itself, for republishing it, and for the inscription in the Bishop's name on the book, and for the kindness the Bishop and the Bishop, whom in 1857 was to become Canon of Lincoln, Chanceller of the Diocese and Head of the Theological College (Scholae Cancellariae), were two men of the same mind, who, in 1868, were appointed to the See of Truro. Bishop Benson was obliged to part with his Chanceller, who was called by the Crown through the agency of Lord Beaconsfield to the See of Truro but Bishop Benson, as he is walking rapidly towards the Abbey on the last Sunday in 1876. "Suddenly as I passed Whitall, Lord Beaconsfield came out into the street with a score of messages of telegrams. Will you allow me to take a turn with you and get some fresh air?" Then he spoke of the proclamation in India on the following day. The Bishop then asked: "What do you think of my new Bishop?" (Dr. Benson). Dean Stanley said: "I think it is an excellent appointment; you know the saying of Alphonse, 'It gives me good books to read, old wood to burn, and old friends to work with.' The Bishop of Truro is a very old friend of the Bishop of Exeter and has worked with him from 1856. So far back as 1853 we find Benson writing Stanley on his acceptance of the Deanery of Westminster:—"You will not leave Oxford without regret, but all the more so that you are being installed in the midst of the London clergy." The old friend above-named, since 1855 Bishop of Lincoln, (Dr. Tait) had succeeded to the See of St. Augustine which he had occupied since 1855; exactly as long as the period he spent at Wellington College. We westcountrymen have two great archbishops Dr. Benson and his successor, Archbishops of Canterbury, Bishop Benson of Truro (1857-1882)and Bishop Temple of Exeter (1865-1888). I as may well say that on one side I claim descent from Cornwall, on the other from Somerset, and as in going from my father's home to my mother's I cross Devonshire. I have previously annexed that lovely county, parts of which can be seen from London." Wells then observes that Bishop Benson was the first Bishop of Truro since the see of Cornwall from the see of Exeter, and has been exercised on the new dioce—so for what I was practically new after so many centuries of annexation to the see of Exeter. He found Cornish churchmanship at Exeter, which he had alienated, a clergy often half-hearted, and in some cases neglectful, and his influence in six years had quickened the life of the clergy and won the affection of the people. He showed above all the church of Truro had become a more living reality than at any time during the last three centuries. He not only founded a church college, which is now our Honourable School of the Diocese of Truro, but also he was the first of those who has produced the new cathedral at Truro, which hath only been quite satisfactory to the church, is even in its unfinished state the most worthy of the Diocese of Truro—The County of Cornwall. With that true historical instinct of his, he seized upon the local feeling of the old Saxon warden of Truro, "Eversley," as he called it, and added it to the church name. Bishop Benson was only a quiet man, but he worked. He founded the first of those who have produced the new cathedral at Truro, which only in its unfinished state is the most worthy of the Diocese of Truro—The County of Cornwall. The names of the Deaneies are curiosities, such as Trigg, Pyler, Powder, Kerne, Penwath, East, West, North, South, and some as such as to conjure with, and then deanery and hundred and parish contributed liberally to the new and stately structure at Truro. It is interesting to know that Benson's father was named Dr. Hart in 1874, less than two years before the elevation to Truro, had thus written to him, asking him to become a candidate for the vacant Hulsean Professorship, to which Dr. Perowne (now Bishop of Worcester) was elected: "Our greatest want is of theologians (not quite in the chicken state) who have both read and thought, and are well to do this, and have never what has been received, yet know that its application for fresh needs under fresh light is often the first duty, and who can give full allegiance to the Church and its work and its spirit, with faith in large and unseen destinies for both." This from Dr. Hart, one of the famous Cambridge Trinamnivist of Lightfoot, Westcott and Hart, is a test of the Church's achievement and its theology in 1875. Dr. Benson's work at Lincoln was perhaps greater service to the Church than even the Professorial work suggested to him at Cambridge by his great friend and later his colleague, the late Bishop of Truro. A prompt taking hold of new work was characteristic of Dr. Benson and this has been the quality of constant growth, which is one of the most salient points, which characterized every stage in his career. Bishop Benson made so great a mark in the Cornish See that one has to stop and think what are the names of his successors in the great office; this is no slur on Bishop Wilkins, a truly saintly man, but we are unfortunately ill health, though now sufficiently restored to accept the lighter duty of succeeding Bishop Wordsworth's brother Charles, as Bishop of Truro, who had so greatly disdained the disfigurement of Bishop giving to Bishop Wordsworth, and the disfigurement of Bishop of whom the "Parish Priest of the Town" is not unknown to our Students of Pastoral Theology. It is simply that Bishop Benson, when his two successors have been content to build upon his foundations, and the progress made in his five years was so great as by foundation, but by comparison of the Ecclesiastical office of our Communion it is not surprising that it is easier to think of Benson than of the other two names when the Church of Truro, England in 1882 he had created great and hopeful expectations is witnessed by the great Dean Church, who in 1882 as Dean of St. Paul's, was himself thought to be a possible Archbishop by the Premiers and many Churchmen. Benson had been consecrated Bishop of Truro on St. Mark's Day 1877. It was one of the first occasions in St. Paul's, in our day, when a Bishop, another to the many victories which the revised English Church has achieved, and which, in spite of disasters and menacing troubles, make it the most glorious Church in the world. Thus Church in 1877, hear again on 31st December 1882:—"I say, about now, when there was no doubt about the effect it will make, which according to the newspaper gossips, Benson is, I really believe, the best choice for Canterbury who could have been made, in the time that has passed, with faith in large and unseen destinies for both."
THE MITRE.

Edward White Benson, 93rd Archbishop of Canterbury.

The Archbishop was born at Birmingham Heath, near Birmingham, in 1853, the son of the Rev. Dean Norman and Archdeacon Roe. Edward White Benson is the name which descended from father to son; the father is described as formerly of York, from which we conclude he was of York at a date earlier than 1829. The writer lived in York from 1874 to 1883, but never heard anything to connect the Benson family with York; he has heard a tradition, for which however he will not vouch, that the Rev. Joseph Benson, whose commentary on the Bible had a great vogue amongst the Wesleyan Methodists, was a blood relative of the Bensons. It is true, however, that the Joseph Barber after whom the town of Lightfoot was named was one of the early Presidents of the Methodist Conference. To Birmingham then we look for the place of birth of the younger Benson. Amongst the great town schools of England King Edward's School, Birmingham, is one of the most famous. Under Dr. James Prince Lee whatever fame the school had before was enhanced. This Headmaster became Bishop of Manchester in 1837, Benson however who graduated in 1852 left the school in 1848, while Westcott took his degree in 1848, Lightfoot in 1851, Benson a year later. The life of Dr. Hert recently published throws some light on the later part of Benson's academic career, which appeared to be at a close. In 1851 he obtained one of the member's Prizes for a Latin Essay. In 1852 he took a Double Degree. He was a Senior Optime, that is a second class in mathematics, thereby qualifying for entrance for those much coveted classical prizes, the Chancellor's Classical Medals, the first of which Benson obtained, after winning the 4th place in a classical First Class of seventeen names, the 1st being a superlative adverb does not go well with second and third classes, and yet the current title of those students is added to their name, for example ‘Senior Optime’ and ‘Junior Optime’, while the first class men are obliged to content with the somewhat sinister appellation of ‘Wrangler.’ Since however in popular parlance the above titles are usually abbreviated to ‘Senior Op.’ and ‘Junior Op.’—perhaps the average of moderate estimation is not exceeded and excelled, respectively, by the above figures.

The readers of the MITRE will gather from this that a Senior Op. per se is not much esteemed, though honour men from transatlantic and other universities do indeed adhere to it, so won the standard at sight, but the second class in mathematics gained by the classical man is considered honourable. It is also useful and beneficial, mathematics may form the basis of the present scientific equipment in the equipment of the classical men. It’s remarkable that the three Birmingham schoolboys above named all achieved the Chancellor's medal in firsts. Let us say that they completed the classical arch by a mathematical topstone. At any rate their mathematical distinction was a stepping-stone to the greater distinction of the scientist.

It is perhaps the good fortune of Benson that in his year no less than six firsts in classics adorn the class of the Junior Ops, two being just cut off from the inexorable examiners and thus missing their chance of sitting for the medals, and it is remarkable that of these six not less than three were above Benson in the Classical Tripos, one of them, Burn, being the champion of the past year and his father’s successor, Brodbrikg, of Church and Brodbrikg fame. However Benson came out head, the second medalist being Macnaghten, afterwards a Lord of Appeal in ordinary, and the third Macnaghten’s old comrade, Back, and the latter joint author with Balfour Stewart of that remarkable book The Unseen Universe, was Senior Wrangler of the year. Leonard B. Seeley, the elder but less known brother of J. R. Seeley, was a treble first i.e. in Mathematics, Classics and Moral Science in the same year.

Collected here is an interesting peak at the inner life of the time at Trinity. Hert says ‘Westcott, Gorham, C. R. Scott (Head of Westminster School) Benson, Bradshaw (afterwards Archdeacon of Canterbury, and Dean of St. Mary’s and University Registrar) and I have started a society for the investigation of ghosts and all supernatural appearances and effects, being placed in the new residence, we are surrounded by a pleasant and attractive atmosphere, and ought to be discriminated from hoaxes and mere subjective delusions.” They called themselves the Lodge of the Order of Simon, the Peacemaker, Fellow, called them ‘The Cock and Ball Club.”

Again Benson, and some of those going out (i.e. in the Triposes of 1852) “seem likely to be successful” and ‘the writer was in Hall on ‘George Herbert’ which he is printing’ (not publishing) at Martin’s request.” It is worthy of note that this Martin is thus mentioned in Bishop Benson’s papers. Like the Feli and Prior of Trinity College. He was godfather to John Wordsworth “—the present Bishop of Salisbury, and it is then added “his almost paternal affection for Dr. Benson, the present Archbishop of Canterbury (1888), will give him a claim of no common kind on public life, and the respect of all the world.”

Near the end of 1852 the annual examination for the Trinity Fellowships took place. Hert of the Triposes of 1850, with Moral and Natural Science first class commendably added to him, is now with us at Lightfoot, Senior Classic of 1851, and Benson. Let Hert relate: “In classics Lightfoot was of course first, and Benson second, chiefly, I believe, from a beautiful translation of Ovid’s Heroides, said to be Underwood’s.” In Tennyson’s Morte D’Arthur, into Greek Hexameters.” Into this great “society” of Trinity College Benson entered at the very first attempt. Here he remains for three years only, then to Trinity College. Common Room he would meet on equal terms such men as Wedgewell, Sedgwick, Cayley, W. G. Clark, Hepworth, Thompson and Munro—leaders in scientific thought, in original research and in scholarship. In these three years he would enter thoroughly into Cambridge life at its very highest and purest fountain, working and teaching in its most liberal, most liberal College. In the microcosm of University life the larger world is reflected; for that larger world the undergraduates and graduates of the smaller world are sent out. He was not satisfied to be only a fountain head, but more of the best go forth to conquer and to dominate, to impregnate and fertilise the larger world which needs a deep and reverent culture to keep it from deteriorating into a market or worse still a shambles.

In 1855 Benson left Trinity for Rugby where he was one of the assistant masters, probably compositionist. In 1857 he succeeded the Bishop of Broadway, Dr. Goulburn, who in 1852 succeeded Tate, the Archbishop who preceded Benson, and who in turn succeeded Dr. Reginald Heber, who in his lifetime was Archdeacon of the Diocese of Lambeth. Here Benson, of Rugby. Benson’s occupancy of the Rugby Headmastership was not so successful as that of Tate and Temple. He was a scholar and a man of the Church, and his fame as a writer on Religion have been very helpful to more than one generation of devotional souls. We cannot but think that three years’ close intercourse with so spiritual a master would have been of the greatest benefit to all men, impress for good, an idealising atmosphere of spiritual imagination, a quickening of the search for holiness in the life of the assistant masters. We shall know more of this part of Benson’s career when his biography shall be written. Whatever the details of Benson’s Rugby life may have been the outcome was a marked promotion. We note in passing that this Rugby examination was entered in a book that required the System of England at its highest development. We never heard it hinted that his Birmingham training dealt with the life of all systems to receive recruits from without as well as from within. In 1858 at the age of 29 he was called by a very powerful Council of which the Prince Consort was the head, to become the Headmaster of a new school, the now well known Wellington College. Here from 1858 to 1883 he taught, lived and worked and created a new public school; a great piece of original and constructive work. Birmingham, Cambridge, Rugby would each in its own way claim him as his own, but not excluding by any means that he was an important member of the national scene, or to use his words his “little flock.” He was the imprimatur. The College was a national memorial to the Duke of Wellington who had died in the same year that Benson graduated. These boys were the orphan sons of officers and were to be educated free. The next eighty paid eighty pounds a year and after that were others who probably paid higher fees. At one time the governors seemed to wish to promote a policy which would have made the institution a charity school, but Benson by his patience and firmness prevented this. It is a very great thing that Dr. Benson, the first Master, brought the new school to the plane of the great schools of England; a noble work for fourteen years and quite worthy of being any man’s lifework. He gave it a character, a face, an atmosphere, and an internal life, a chapel an essential part of true education. He had the reputation of being somewhat severe, though just and at heart most kindly. Perhaps like William the Norman conqueror he was not only that “he was exceeding starks to those that resisted his will.” During this period we have an interesting connection with the career of another gifted Camdenian, John Hare, who lived in Eversley was only a few miles from Wellington College. Amongst other activities started by Dr. Benson was the opening of a school for girls, which Hare succeeded in; and advocated this in a lecture at Wellington College in 1865, but we cannot go into detail; transcribe one passage from Dr. Benson’s letter to Mrs. Kingsley in 1873, which will speak for itself.

“Our coming to Wellington College (1858) again (1852), was to you, in your long life at Eversley, one among many shadows that came and went, but which being so close at intervals to great and leading men, especially to the group whose names cast light about the Prince Consort; it would seem to you overstrained if we were to write down the intensity of interest with which all that Mr. Kingsley said, or did, or looked, was invested from the day when, near twenty years ago, Canon Lightfoot and I walked over to Eversley to see your father, that we have to write the people’s hearts, they must try to be in their parishes the Rector of Eversley in their small way. And again: ‘Those evenings at Eversley were delightfully spent among the grass,—a service at Bramhall,—one or two rides
EDITORIAL COMMENTS.

Perhaps there are as many views about the proper scope and purpose of education as there are people who know anything about the subject at all. Perhaps some persons are right when they say that education should not extend beyond a knowledge of Reading, Writing and Arithmetic, and their judgement may be infallible when it boldly maintains that the end of education is to fit a man to make money and to shine upon a stock exchange. Such an explanation of the case is generally considered to be the only sound, practical and common-sense one to be given and is a great favourite among fortunate speculators and shrewd business men. Yet it sometimes happens that very well-educated people (people at least who have done a great deal in the world) have never been able to keep a ledger properly, have written most illegibly, and have often died penniless!

Perhaps that man is right who says that education is but a means to acquire influence and position—a means whereby to gain the hand-clappings and adulation of men who have been either less selfish or less fortunate than himself. That amount of book-learning and experience which may assist in making him a social lion and a professional success is eagerly struggled after and strenuously made use of, but that is all which such a one deems to be worthy the name of education.

An individual who argues in this way also claims to be practical and clear-sighted. He is generally not even so tolerant of different opinions as are the members of the commercial school of thought. Brilliance and versatility is what suits the popular taste and gives a reputation, and therefore these talents are the ones to be acquired, and the process whereby they are attained he calls education. Yet now and then it occurs that one who has lived a life of retirement, who has won no fame, has never perhaps got on in the world, but has led a quiet threadbare existence is still recognized by some people as a person of education.

There is another way of looking at this question of education, which perhaps is worthy of some attention, not because it is a view which is very general, but because it is one held, though by a very small, yet by a very respectable minority. This minority may be esteemed foolishly enthusiastic when it asserts the scope of learning to be all good things; its end to be the attainment of perfect manhood. An end perhaps impossible to reach under present circumstances but one which this class of people considers it to be man’s duty to strive after. All scholarship, all culture, all experience should tend to the purifying and refining of each individual, and, through the purity and refinement of the individual to a similar elevation of the race.

Some think that education means the training which enables the student to turn out, machine-like, stately Latin prose, or neat mathematical problems, yet perhaps such education is unsound unless it raises the soul of the machinist above and beyond his mechanical work and helps him to yearn to make the results of his training something that may beautify his own soul, and help others to raise themselves also to a consideration of things more beautiful, more lasting and more truly good than selfish and interested cravings for worldly riches and position.

Education may then perhaps rightly be called that process whereby the best is got out of man, not that it may help him only to live in prosperity, but that it may teach him to employ the knowledge thus extracted in order to better himself that, through himself he may better the human family. An education which leads to such results will not perhaps...