The sunset gold was fading from the sky,
The cypress towered darkly overhead,
While through the deepening shade a pathway led
To where the bones of England's poet lie.
We heard the night-wind in the tall trees sigh,
Yet, as we stooped and on the white stone read
Those lines which tell the heart's woe of the dead.
Something that was not darkness blurr'd the eye.

"Whose name was writ in water," — yet 'twas so,
'O passionate soul of beauty, youth, and light,
Thy name is writ in water, earth and air,
It sings in birds' songs, scents all flowers that blow,
Lights up the forest glade, crowns the starred night.
Thy epitaph was triumph, not despair.
— Fredrick George Scott.

Men and the Churches.


The question that I have been asked to attempt to answer are two: in number, Viz. — "Why are Men 'conspicuously' absent from the services of the Church?" — and — "What can we do to win them?" or, in other words — "What is the Disease" and, "What is the Remedy?"

And what set of questions could well be more important? For, whether we consider them as pertaining to Man as the Head of the Home, and the Chief Factor in the Civil Government; or as bearing upon religion, as the "One Thing Needful," in a man's Make-Up; -- these two Questions bring before us, this morning — as it seems to me — topics that are at once, in the highest degree Practical, as
well as of the very greatest moment to the Individual,—the Family,—the Church,—and the Nation!

It has been well said that, if, when one were entering a town, he were blindfolded,—so that he could not see the splendid dwelling-houses and places of business of the people,—and yet had the bandages removed, in front of the churches, he would be able to tell from them alone, the general moral and religious character of the population;—so, I believe, even though many other items in their make-up be excluded, can the religious and moral character of almost any community in the United States, be predicated from the larger or smaller number of the Men that are habitually present at,—or absent from,—the stated Services of the Sanctuary! It seems to be generally admitted that a Woman’s Nature is more receptive of Religious Impressions than a Man’s,—consequently, from the time of Christ to the present day, Women, religiously, have been much more in evidence than Men,—so that it would appear to logically follow that,—when the impact of any Religious Movement upon a Community has been sufficiently strong to arouse the least responsive element in it,—(The Men)—not only to a Sense of their Religious Duty,—but also to Manifest that Sense, in Regular Attendance upon the Public Services of the Church.—Then, we may fairly conclude that Religion, in that community, is having “Fee Course,” and is being “glorified;”—and that the number and character of the Men that have yielded themselves to its gracious influence may be taken as an INDEX of the Depth, to which the Heavenly Power has permeated!

What, then, are some of the “Causes” why the religious Faculty in Men,—(a Faculty, it is to be observed, that was made to respond to Religious Impressions,—as the Eye is affected by Light!) is prevented from doing those things, religiously, which,—under normal conditions,—it would be likely,—if not almost certain,—to do? Thus I take it,—as far, at least, as CHURCH ATTENDANCE,—is concerned,—is the Problem that we are expected to try to Solve at this lecture

(1)—And,—unless I am greatly mistaken,—some of the responsibility for the Non-Attendance of the Men of our day upon the Services of the Church, lies at the doors of the Clergy. Of nothing am I more sure than that we get what we go after. In fishing, if we bait for trout, we get trout; and if for sturgeon, then sturgeon! So, saith the Evangelical prophet: “As soon as Zion travailed, she brought forth her children;” that is, when she wants
souls; she gets souls; when she wants the man, she gets the man; at first, a few men; then, more men; then practically all the men (as well as the women and the children) for our Lord and for his Christ.

And that this is much more fact than theory will appear, I think, if we will turn for a moment to the experience of one or more of the notable preachers of our own, or of the preceding generation, who made it a point in most real sense, to be "Fishers of Men." The Rev. Dr. McConnell of our own branch of the body of Christ, as the Rev. Dr. Woods of the Presbyterians, can fill their respective churches even on any Sunday afternoon with Men. And why? Not simply because they expect the men to come, and with much pains prepare themselves to give them something to think about, when they do come.

As a matter of fact, then, have not we of the Clergy too often been disposed, maybe more or less unconsciously, to take what is so well called "The Line of Least Resistance?" In other words, discovering very soon in our ministerial career, that it is so much easier to gather into our confirmation classes, and afterwards, to prepare to preach to the women and children of our flocks. Have we not been tempted to expend our best endeavors in that direction, and to practically commit the cases of our men, as we used to do the cases of the heathen, "The uncovenanted mercies of God?" But no one is more quick than an alert "Man of the World," to perceive when the cleric that is the pastor of his family, is full of the deepest soul-yearning to have him, also, he says, "That man cares for my soul, too. He feels that the mighty powers within me will never attain their greatest possibilities, unless they have been "Nailed to the cross," and thus pervaded with and guided by the grace and the principles of "The man Christ Jesus." Such a man is the preacher I have been looking for; he will be likely to have a message for me, as a man, among men, and not only may I must go and hear him." And so that man, and another, and yet another and another, go and hear and heed; captured for God, by the overmastering desire of the preacher, whose petitions to God, for the men of his congregation, are ever and anon, accentuated by the cry, "I will not let thee go, except thou bless me."

My friend, the Rev. Dr. Farrar, (of the Dutch Reformed Communion) has one of the most splendid church structures, and church organizations in Brooklyn, and claims that, under God, it all grew up out of an intense desire, upon his part, to minister to the spiritual...
necessities of children, in a way not only different from, but also better than the methods that had been in vogue heretofore. The wisest of his clerical friends said it would not work, that the children would not come to his special Sunday morning services, for children only, but it has been working for years, and twelve hundred children are in their places in the body of the church, rain or shine, every Sunday morning, at 9.30 o'clock, to listen to, the wisely chosen words of wisdom that fall from his gracious lips. And why all this? Why, simply because he wants the children and they know it, and feel it, and it acts as a magnet to draw them to the service and the sermon, that have been prepared, especially for them.

And I am persuaded that the method that has been found to work in reference to children, would be found to work equally well if applied to the case of men. There is a legend that three men, on a certain occasion, went into the same field, and that at the end of several months they all three came out, one, however, bearing a bushel of wheat, the second, a beautiful painting, while the third had a bag of choice geologic specimen. "What," you say, "all out of the same field, and in precisely the same period of time?" Precisely that, and all because of the universal law to which we have already referred, they got the thing they went after. Would that we, who are of the clergy, would be willing to take the lesson herein, taught to heart. Then, I believe, if not all the men, at any rate, many more of the men than at the present would flock, like doves to windows of our sanctuaries, saying, "Thy people shall be my people, and thy God, my God."

(2).—But the non-clerical members of our branch of the church, of course, far outnumber the clergy, and it cannot but be that the responsibility for the non-attendance of the men upon most of our services is in no inconsiderable measure theirs, also.

(a).—And this, in the first place, by our example. It is worse than useless for a father, who is a communicant, to urge church attendance upon his sons, unless he himself is an habitual attendant upon 'The services of the Church.' All he can say will go for nothing as long as he stays at home. It will avail little to quote the well-worn saw, "Do as I say, and not as I do." For example (next to the direct grace of God) is, "The greatest thing on earth," and will dominate the actions of others, for evil, as well as for good, in cases where we had no idea that we were, in the slightest degree,
influential, and to an extent, that can but appall us when we realize the ruin that our bad "example" has wrought.

It is a sad spectacle, therefore, when any soul forgets, in this matter of church attendance, to "Let his light shine before men," for, thereby he is as effectually hindering some other man from going to the house of God, as if he had written out to him a personal request, that he should not attend service, and then signed his name to the document. In the time of Noah, the command went forth, "Come thou and all thy house, into the ark." But who does not see that Noah's three sons, with their wives, would never have thought of going into the ark, unless their father had, first gone, in himself. And what is the "ark," but a "type" of "the Church!"

And what is the duty that Noah's action inculcates, but that of each man who is a communicant to-day, of this church of ours, to see to it, that, rain or shine, whether feeling like it or not, if only for the sake of example to "That other man," he takes his place in the courts of the Lord, to worship his holy name.

(b) — But we may injure our fellow men, in the matter of church attendance, by neglect, as well as by example.

How many wives and mothers, while attentive enough to the spiritual welfare of the daughters, are extremely neglectful of the soul-culture of the husbands and their sons. They do not even seem to expect of them, as they expect of the women of the family, either private prayer, or public worship. "The men folk," they say, "are so tired, after the toils of the week, that they must have absolute rest on Sunday," and "we can hardly demand, religiously, the same things from a man, that we do from a woman.

Ah! brothers, we have, actually if not specifically, been trying to make some such distinction as this, between men and women, in the matter of moral duties, only to find it resulting in the degradation of women, and the utter destruction of men. And the very same thing I think, will be sure to result, if we for any similar cause, neglect to expect of, and urge upon our men, the very same duty of church attendance that we expect of, and urge upon our women.

We need I think, to get a clearer realization therefore, than we sometimes have, that as the Apostle says, "There is no difference, in the matter of the duty of church attendance, between a man and a woman. This thought has been woven into a little story, which describes an active business man, on a Sunday morning, just about
church time, lying on the lounge, reading the Sunday paper. His wife dressed for church comes to him, and urges him to accompany her, upon which he replies, "Please excuse me this morning, my dear, but you go to church for me." It appears however, that after his wife's departure, the man fell asleep over his paper, and dreamed that he was dead. As, however, he attempted to "Enter in through the gates into the City," he was stopped by the Archangel, who said to him, "Are you not the man who was asleep on the lounge an hour ago, when your wife was worshipping in the sanctuary?" "Yes." "And did you not tell her to go to church for you, and to pray for you; and to hear the sermon for you; and to sing for you, and in short, to do everything for you?" "Yes." "Well then, I guess she'll have to come into heaven, for you, also," and they cast him out.

And just so believe me, it will be done unto the men of this generation, who through our neglect are being led to believe that they can be "Excused" from the church's public worship, provided they send a "Proxy." No brothers, there is no substitute for personal attendance upon the sanctuary, and the sooner, and the clearer, that this truth is pressed home upon the hearts and consciences of the men of this country, the sooner will the present most regrettable condition of things be changed.

One cannot, I am sure, think of the "Wise Men," at the "Incarnation," coming personally from far, and at the greatest possible inconvenience, that they might bow themselves at the manger-cradle of the New-Born King, without seeing, that their one guiding thought was, the absolute duty of every soul, to engage in public worship. "We have seen His star in the East," they said, "and are come to worship Him.

One might well have said to them, "What difference can your going to worship the young Child make?" Why cannot you worship Him as well at home? Will he not know, your good intentions, as well as if you make this long and dangerous journey, Keep yourselves at home, then we pray you, and worship Him in spirit." But "No," said they, "We have seen His star in the East, and must go and worship Him.

And nothing do we, who are churchmen, need to press more upon the attention of the men of to-day, with whom we are individually brought, providentially, into contact, than the fact, that God expects us all, in like manner, to "Come and worship Him." As our
King, he demands that we wait upon him in public. And, hence that, to wilfully and habitually to stay away from church, is to fail, in dutiful acknowledgment of the Lord of Lords, and to incur the divine displeasure.

Well, therefore, as it seems to me, might the brotherhood of St. Andrew incorporate into its daily prayers, that last prayer of the master, as he hung upon the tree: "Father, forgive them, for they know not what they do." For, "I wot that through ignorance, ignorance that exists chiefly, please observe, because of our neglect, most of the men of this city are guilty to-day of "Leaving undone," this most solemn and important duty. They little think whose they are affronting. To whose evil whispers, they are listening. Nor, what abundant blessings they are losing for their bodies, as well as their souls. Least of all, do they realize what a chain of an almost invincible habit, they are forging thus for themselves, a habit, indeed, that seems incurable, save for "The grace of God."

I thank God, from the bottom of my heart, therefore, that the one motive for the giving of practical expression to which the Brotherhood of St. Andrews exists is, not only to pray for men, but answering their own prayers, to go after them wherever and whenever they can be found, that they may bring them to church. The men of the world cannot see 15,000 other men, banded together, as they are, for the one purpose of causing their fellow men to be brought within the hearing of the gospel, without feeling that they, at least, have come to realize that there is no substitute for the sanctuary; in all this world.

And, believe me, you could not be more correct. For while it is most true, that God is everywhere, yet is it also, and in like manner, true, that he manifests himself somewhere, and especially within the Courts of our Zions, as he did in the Shekinah of old, "The Lord is in his Holy Temple." "I have chosen, and sanctified this House, that my name may be there forever, and mine eyes, and my heart shall be there continually." Because, "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Yea, there," says Jehovah, "Will I meet with thee, and I will commune with thee." "Lord, evermore increase in us this faith." For, it is in God's church that we find pardon and peace. It is the place, too, where doubts and repinings all vanish. "This was," says David, "Too hard for me," until I went into the sanctuary of God, then understood I these things. It is the place, moreover, of spiritual strength and
joy, of grace to resist temptation, to bear slights and bitter words, and to do our duty as one of the 'children of the King.' Yea, it is "None other than the house of God, and the gate of Heaven." Bigotry may close its doors, but the early Christians consecrated a chapel in the Catacombs, and the very caves in which the martyrs dwell were consecrated into temples.

Yes, brothers, the Church, its worship, its ordinances, its enforcement of human duties, its varied services, and its divine uplift, this is God’s chosen instrument for the regeneration of the world. There, prayers ascend; there, all events in human history are viewed in the light of the cross, and there, too, the home and God are brought near together, and both of them made to glow with the light that drops from the throne.

In a word, it witnesses for all that is holiest and best in our lives; it adds dignity to labor, hallows trade, preserves the state, and, like a great river of benediction, irrigates and fructifies the world.

Oh, that the clergy, as well as the laity, might so realize all this, that we might not only rejoice in frequenting the place ourselves, saying, with Holy David: "Lord, I have loved the habitations of thy house, and the place where thine honor dwelleth," but, also, by precept and example cause others to no longer "Forsake the assembling of themselves together, as the manner of some is, and so much the more as we see the day," (the day of our death and burial, and resurrection, and judgment,) as we see that day approaching.

(3) —But, before we close, we are bound, in all fairness, to consider that there is a third cause. Why men are so conspicuously absent from the services of the church, and it lies this time, not in the clergy, or the laity, i.e., in the church-members, but in the non-attendants themselves.

And it is perfectly astonishing, how many of these there are. Yea, it is this very fact, that fills the questions that have been pro pounded to me, with such immense and immediate importance.

Nine years ago, this very month, a clergyman of Wilmington, Del., who was at the time in charge of one of the most important congregations of the place, took some pains to ascertain the facts as to the extent and the causes of the indifference of the men of his community to church-membership, and even church-attendance. He went over the rolls of all the largest congregations of the city, and ascertained the exact number of men who were either members of the
various churches or in attendance upon their regular services. He then addressed a large number of letters to representative men in business, in the trades, and in the professions, asking for the reasons which they, individually, would like to give for non-attendance upon, and non-membership in the churches.

The answers, which were more than one hundred in number, had the advantage of being from the men themselves, and also of being exceedingly frank and straightforward. And what did the investigation show?

Why, that in one line of examination, the figures indicate only 379 males, of 35 years of age, and under, out of a total church membership of 3,200, only one in eight.

Taking 65,000 as a very conservative estimate of the population of the city of Wilmington, and following the rule of the 10th U.S. census, (which shows that 177 of every thousand of the population of the country are men of 35 years of age, and under,) he easily calculated that there were, at that time, 11,500 men of those ages in this city, of whom, only one in seven were in the so called Protestant churches. Which is the same thing, as saying that six were outside the pale of the church, to one that was within.

He also ascertained, from an ex-officer of one of the most respectable political clubs of Wilmington, that of the 250 members of the club, "Not more than ten were church-members, i.e. only one in twenty-five.

And that there is no peculiar gravity in the situation in this, my native city, will appear, if we look at the proportion of church-members and attendants, for instance, in New Albany, Indiana, where the proportion is one in ten, or, in Pittsburgh, where it is only one in twelve.

Mr. Geo. Cobb, of Indianapolis, says, "I find in one city of 19,000 population, only 85 of its 3,500 young men, members of Protestant churches. In another city, of 20,000 population, there were only 29 young men professing Christians. In another town, containing 3,000 young men, only 350 are members of the church. And these," says Mr. Cobb, "are cold facts," and not the product of an expectant imagination, so that it would appear that the church attendance and membership on the part of the men, in Wilmington, (bad as it is,) is not worse, but rather better than it is, in other parts of the eastern and middle states.

Now, if these are the facts, what are some of the reasons for
this condition of things, with reference to the neglect on the part of the men of the community, of church attendance and membership. Before however, taking them up, seriatim, it is worthy, I think, of note, that these, "Reasons," group themselves naturally into two classes:

(a).-Those which the non-attendants themselves give, and
(b).-Those which are given by others.

(a).-The church-neglectors are claiming, in some quarters, that they are feeling no interest in attending church, because of the waning power of the pulpit, and the gradual, but certain, decay of Christianity itself. This of course is no "Reason," at all, because it is a mis-statement of the facts, which are, that there never has been a time since the birth of Christianity when the deliverances of the pulpit have been stronger, and the real influence of the preacher greater, neither a time when Christianity has been so wide-spread and its uplifting influences more potent in the civilization of the world.

Another, but less sweeping, "Reason" is that of a Wilmington man. "I work hard all week, and Sunday is the only day which I have for pleasure, I do not, therefore, wish to be pinned down to special duties, or particular places on Sunday." The answer to this of course is that, while recreation and pleasure are necessary, we have no right to deliberately exhaust ourselves on week-days with the intent of making up for it, out of God's time on the following Sunday. In other words, if the soul is the most important thing about a man, then we ought, by every high and holy motive to seek first the kingdom of God," and take the time that is left for recreation and pleasure.

Another "Reason" that has been actually given for church-neglect on the part of men in this city is, "I can't give up my pleasures. I must see something of the world first, and since there is time enough, after a while I will attend to these things.

I am persuaded that these "Reasons" cover the cases of a large percentage of the non-churchgoers, they are permeated with the quintessence of worldliness. "If any man love the world, the love of the father is not in him. It is the repetition of the old story of the Gergesenes, where they had to decide between the swine and the Saviour, and they deliberately chose the swine, and Besought Him, that He would depart out of their coasts." - The God of this world, hath blinded
"the minds" of such men to, their imperative duty and truest interests, so that they prefer to attend the club, to read the Sunday paper, to take a bicycle-trip, to give way to physical indulgence, or even to go down to one's place of business, and work (at posting books, or writing letters,) all the livelong day; rather than, as rational beings to welcome the Lord's day, as a rest day for the body, and as the source of such mental vigor and soul-comfort as would enable them like Elijah of old, to go "In the strength of that meat, many days."

Another class of "Reasons" has to do, not so much with personal predilections of the non-churchgoer himself, as with the unattractiveness of the churches as schools for spiritual culture. The ministers, they say are today, as a class, insincere, and utterly without originality and individuality, while the church-members themselves are, mostly chronic hypocrites. Of course, this is an old "Excuse," but it is nevertheless, one that is being allowed in thousands of cases in this land, to keep men from frequenting the Father's house of prayer. The insincerity, however, of the objection appears at once, if one offers to pick out a particular minister, who is confessedly sincere, and a man of unquestioned ability, and introduce the objectors to him, so that they can be accommodated with a congenial place of worship. Almost without an exception, the offer is respectfully declined. And it is to be noted, also, that the very men who, in religious matters, are so extremely fastidious about the personal character of those with whom they are to be brought into contact, are not in the slightest degree so, in business and society, where the fraud, the insincerity, the worldliness, and the positive sin, they meet with is a thousand times greater than anything of the kind that they are ever likely to be brought into contact with, as members of, or attendants upon, the services of the one Holy, Catholic and Apostolic Church.

Another very influential "Reason," why many men are not in attendance upon the services of our churches is the modern opening and discussion of great questions such as to the Bible, the possibility of the miraculous, eternal punishment and the like, the effect of which as it seems to me, has too often been to lead men to drift into an ill-defined universalism which, having done practically away with the sanctions of religion, leaves one, dominated by the general impression that "he who will in his life, or leave undone what he pleases, he can safely risk it," as to the future, for we are in the hands of such a kind of Father that "nothing but good can possibly
come to us in the "Great beyond." Of course, the first and greatest
universalist was the Devil, when he said to the woman in the gar-
den, "Go ahead, do what you want to do. No matter what the
Divine decree is, you shall not surely die." What, however, has God
said? "He will in no wise acquit the wicked." And what has He done
to the Ateediluvians? to Sodom and Gomorra? to Nebuchadnezzar?
to Adam and Eve? to the rebellious Angels in Heaven? to the dis-
obedient Israelites in the wilderness? As well as to all those in
succeeding ages up to this very hour, who have found to their sor-
row that they that fight against Almighty God do fight a losing
fight.

(a) But whatever the church neglectors themselves may be giv-
ing as the "Reasons" why they are so conspicuously absent from
the services of the Church, there are "Reasons" that are given by
others that are not only different from those given by the non-
attenders, but also far more accurate and satisfying.

It may be somewhat startling to those who have not thought
out the subject upon these lines, but it does seem to some of us that
the real "Reason" why many of our men, and especially our young
men, do not attend or become members of our churches is not, as they
claim, because in the final analysis of anything wrong or lacking
in priest or people, nor of any intellectual difficulty in Christianity
itself, but rather because of some dereliction in their own personal
conduct.

One of the hundred men who answered my clerical friend's Wil-
mington letter of inquiry said, "I do not like to go where I am con-
tinually being found fault with." While another admitted that:
many a man who loves wickedness or indulgence in some secret sin
denies the existence of God as a balm to his conscience.

It has been well said that such answers as these reveal at a
glance the deeper reason for this manifest indifference or positive
hostility to religion. The chief thing therefore that causes men to
be so "conspicuously absent from the services of the Church," is not,
I am persuaded, this caviling excuse or that, but some sin of
 omission or commission that hardens the heart and blocks the way
so that they can neither see their duty in this respect, nor have the
ability to do it if they did.

And what is all this but a paraphrase of that saying of the
Master: "He that doeth the will of God shall know of the Doctrine."
Or in other words: "He that is not doing that will cannot with any
show of reasonableness expect to know as "the pure in heart" know; for they and they alone shall see God.

As therefore Circe of old kept up a palace in which were ever to be found music, and flowers, and into which she invited many guests, that having feasted and intoxicated them she might transform them into brute beasts—tigers, wolves and swine. So believe me, are the men of this generation, and especially the young men in imminent danger today of being likewise transformed by "the worldliness of the world." "Beware of lusts, which war against the soul." "Beware of covetousness!"—Danger. "Beware lest any man spoil you."—Danger. "Beware lest ye be led astray."—Danger. "Beware of dogs"—Danger. "Beware of evil workers!"—Danger. "Look not upon the wine." "Keep thee from the evil woman."—Danger! danger! danger!

Look at this:—For the year ending June 30th, 1889, the number of arrests made by the police department of the city of Wilmington, Del., was 2,862, presumably mostly men, and so more in number twice over than the male membership of all the Protestant churches during that year. In the entire country, nearly one million men convicted of crime and imprisoned each year, with it is said, eleven times as many living upon crime, though unconvicted and un punished. Think of it, more than twelve millions of men in the country to a greater or a less degree violators of our criminal laws, though of course mostly unconvicted as yet. Think, too, of what seems to be a well established fact that crime is increasing in this country from six to eight times as rapidly as the population. Think that, just as conspicuously as our men are absent from the churches, they are present in the jails and penitentiaries; and thus women, conspicuously present in the sanctuary, are just as conspicuously absent from the police courts. Think, moreover, that, for every church that is dedicated, there are ten saloons opened. Let us think, too, of the bad parents and the bad homes of the community; or how many have been born wrong, and then trained wrong; think also, that many of the wisest and most prudent who are thrown into contact with young men, "On the road," and in the shops and stores, declare that "not far from 50% of the young men of the land are impure." As soon as we have carefully thought over these things, that go to make up the exceedingly unfavorable environment, in which many, if not most of our men are living, surely we can see that they, rather than the pretentious
"Reasons" that the men themselves have advanced, are the real "Causes" of the greater part of the male non-attendance upon our churches.

One does not want, of course, to dogmatize, but yet, it would seem to be worthy at least, of careful investigation, as to whether of all the "Stumbling-blocks" between the soul and the Saviour, sin is not the very worst, and the most dangerous and effective. Remove it, and in nine cases out of ten, the earthly gravitation will lose its power, and the soul, like a freed bird, will spread its wings and fly away, to "The realms prepared above."

(c).—But, finally—if this be in any true sense, the gravity of the disease, what will be the nature of the remedy? In other words, what can we do to "Win back the men," to the duty of church attendance?

Ah! I would begin right away with the young, and so train them up, in church-going, that when they grow old, the new attractions would not be able to draw them away from their early allegiance. With the old, we often fail, in our endeavors, in this direction, but with the young, seldom, if ever.

Then, I would use the strong arm of the civil law, to prepare the way, like John the Baptist, for the incoming of the gospel. I know full well that it is not possible to legislate men into heaven, and yet I also know that it is legally, often possible, to so remove the tempting bait from their view, as in a real sense, to prevent them from being legislated into hell. It, therefore, by the enactment and enforcement of wise laws, the maximum restraint can be placed upon gambling and the drink-habit, and upon "Drink's twin vice" we shall, at least, have done something towards making it possible to "Win back the men to the church."

But, whatever the good effects of "More electric lights," in scattering those who "Love darkness rather than light; because their deeds are evil," or even the influence of "A proper diffusion of knowledge" upon the subject, "Nothing I take it, can exceed the efficacy of the Present Methods of the Brotherhood of St. Andrew."

What could be more likely to win men to church attendance than the splendid examples of the thousands of young men, who make up the rank and file of that blessed organization.

They pray daily, and specially, for men, that they may be brought back to the bishop and shepherd of their souls. Ah, we—we—hark! know what power there is in prayer. For we
have been too often using it, as though it were a sword whose
back, rather than its cutting-edge, were to be used against the foe.

But, best of all, they answer their own prayers, by going often
those for whom they have been offering petitions, that they may
bring them also to Jesus, the Saviour of the world. If, in addition
to all this, the priests will be faithful in proclaiming the "absolute
essentialness" of public worship, and shall also with their people, let
the men know that they want them, and prepare to receive them
and make them welcome, and happy when they do come, giving them
an attractive service and in many, practical and everyday helpful
instruction, then I say, I shall be surprised if, increasingly from year
to year, the men of this community do not come, saying, "If this is
religion, then I would like to have a personal share in it" flocking
at last, "Like doves to the windows," exclaiming: "Thy people
shall be my people, and thy God, my God."

But, after all, the great magnet, to "draw", men to-day to the
services of the church is, "The vision of the cross." It "drew" Moses
and St. Paul and St. Augustine, and millions upon millions of
earth's most untamed spirits, and it will also "draw" them.

Recently, a refined and consecrated woman, on the Pacific coast,
went to the hut of a dying miner, whose manner and conversation
had been so offensive, that his comrades would not enter his presence,
and only came to put his food in the window within the sick man's
reach. The first day that the lady visited him, he talked and
behaved so shockingly, that she thought she could not go again.
That very night, however, she had a "Vision" of her crucified Saviour
herself, and after that it was easy for her to go, and attempt to
describe to the dying man, the things, that she herself had seen.
The first day, he became quiet. The next day, he was somewhat
interested, and each day the interest increased, until at last, he
yielded to the sweetly compelling influence of the cross of Jesus; and
believed, and was baptized.

Knowing, however, that his very hours were "Numbered," he
asked that his old miner friends should be brought into his cabin.
The moment they had all come, he said, "I wanted to tell you,
before I die, boys, of the man that died for me. Get down on your
knees, Take off your hats, Bow your heads. Ah, if you could see
him, hanging there on that awful cross, as I see him, you would
cry boys, yes you would, everyone of you, cry. And as he recited
to them the simple story of the Saviour's crucifixion, they too, were
"Drawn" to "The man that died for him;" until, as his redeemed soul went heavenward, at the close of that brief, but most solemn service, it carried good news that made the angels rejoice, over sinners repenting, and redeemed.

This, then, is one thing that we can do, to win the men. Let us do every other thing; but never omit this. For it never fails. They who see it are like St. Paul; in this that they are, 'Not disobedient unto the heavenly vision.' They can never be the same men after, that they were before. It transfixes and transfigures them. And each new soul that 'Cometh' to God, under this mighty attraction is but another witness to the, 'Yea and Amen' of the Saviour's promise. 'I if I be lifted up, will draw all men unto me.'

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**The Coming Event and Its**

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**Holds the pen rigidly and securely—never drops out.**

FOR SALE EVERYWHERE
Editorials.

Last month we referred to the attitude displayed by graduates to the college and the Mitre, but a few remarks can well be made from the opposite standpoint also. "Does the College do all it can to welcome its Alumni back to its walls during the year?" From observation in the past we can truthfully say—very little is done. There is no effort put forth to indicate that these visits are heartily approved of. No doubt they are welcomed, but beyond greetings we have seen nothing. During the past year we had priests with us for several days, and while they were here not once were they asked to take any part in a chapel service. Would they have not eagerly and willingly been either celebrant or assistant at a Eucharist? That altar upon which they have waited as students for several years must be dear to them, no matter what their views of churchmanship are. Until the College as a whole recognizes the presence of the graduates more fully than it does at present, it cannot be called an "Alma Mater" after student days. We have no right to criticize the attitude of the individuals of the College, but that of the College as a corporate unit is most decidedly open to criticism. An attempt was made last Lent to recognize the ability of our graduates, and very successful it was; and while it may be premature to express a wish for the repetition of the same this year, yet a reminder may prove helpful. A mother must not forget her children even though some have gone out from her roof, neither must a College forget her graduates.

The walls of our Council Chamber are adorned by portraits of former College officials. Who are these men of the past? Very few know. There is not the slightest hint to indicate to either students or visitors, who these venerable looking gentlemen are. It is also reported that one is not even known to the faculty. If the same laxity of the College towards these portraits continues it is to be feared that in a few years and a very few, none will be known to the authorities, who change with the times. Is it too much to ask or even suggest the affixing to each frame the name and office of these various individuals? They would prove of infinitely greater interest to all. With the present condition existing many more years, we can picture a reproduction of all these portraits appearing in some of the leading periodicals for identification, with a
handsome sum offered as a reward for a well authenticated solution of the problem.

The question of the advertising of our College needs to be referred to. It is a serious matter. No available funds should be spared to carry on an extensive advertising of this University. Every church paper in the Dominion should contain an advertisement of it. Too much is expected from what little is done during the summer vacation. The leading papers of all our cities should have an insertion in the Saturday issues throughout the year. It is not enough to put in a four line one in some obscure corner. Let it be of goodly size and in a prominent place. Furthermore, graduates from here are to be found scattered throughout the various provinces of Canada. Can not one of these in each province be prevailed upon to act as provincial agent for the institution—an agent not for canvassing, but for furnishing information. To-day, in one province of Canada, there is an Alumni association which has for its aim the advertising and giving of information of their College. Why cannot the same exist on behalf of Bishop's? Prospective students do not make up their mind about entering College at the eleventh hour. The decision is arrived at and the College selected months before entering. Here then Bishops' with its Summer advertising steps into the arena too late.

We were paid a visit by Rev. Archdeacon Jeffries of Springfield, Diocese U.S.A. this term, who delivered the most practical address that has been the lot of the present classes of Divinity men to listen to. It was a grand opportunity, and the Professor of Pastoral Theology certainly made a capture when he invited the Archdeacon to address the members of the "shed." It has always been a crying need—that men outside of the College staff should lecture, or talk to the students on the various aspects of their future work. This is now being done, and it will most assuredly benefit all concerned. We would gladly welcome the day when University lectures are delivered. No legacy has yet been left for such lectures as the Hampton or Warburton, but still there are chances of having practical addresses given that will prove their value by their own merits; for such work as students from this or any other Canadian theological school will have to undertake. The theoretical view of our future labours and also our intellectual training can well be left to
our own professors, but the practical view must be dealt with by men straight from the scene of action. *Tempus fercidum.*

The next issue of the Mitre will appear February 15th.

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**Twas Ever Thus.**

The night was dark; the hour was late,
The student in his arm chair sate.
He mused o'er Greek and June exam,
The marks he'd get and how he'd gain.

A knock was heard upon the door.
He heeded not there followed more,
"Come in!" he cried, and who should see
But X. Y. Z. roughhouses three.

The foremost said with meaning smile
"Now, let us rest in here awhile."
"Here! here!" came from the other pair
Who straightway made for bed and chair.

A "jolt" was then and there begun,
(The host were glad it had been done)
At first they all were quiet and tame
Till one told the other, "mud's your name."

A scrum was started on the spot,
Their roughhouse blood waxed boiling hot,
The host sailed in to save his bed;
His cushions whizzed about his head.

A crash; a crash; a clattering fall,
The bed is dumped and exits all.  

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QUE, MONTREAL, QUE. MONTREAL, QUE. SHERBROOKS, QUE.
Divinity Notes.

The Missionary Society which is entirely organized by the students themselves has awakened to new life under the enthusiasm of its president. At the first meeting of the term he read a paper lamenting the deplorable lack of interest that had been taken in the doings of the Society during the past year or two and urging them to do their very best to bring about a more satisfactory state of things so that the Society might once again have a sphere of usefulness which he pointed out was an imperative necessity to its members. His appeal met with instant response and thereupon ways were discussed of bringing the Society into something more than a mere name. As a result it was decided that the clergy of the Province should be invited to come and address the students every fortnight on subjects that would be in keeping with the intention of the Missionary Society. The first to thus give us an address was the Rev. Canon Shreve, rector of Sherbrooke. The main subject of his address was "the method of dealing with drunkenness in a parish." His address, full of interest as it could not help being from a man with so much experience, made a very deep impression on his hearers. The force of his oratory went straight to the heart and his words cannot but remain in the minds of those who had the privilege of listening to him.

Archdeacon Jeffreys was good enough to pay us a visit a short while ago. His charming personality received a most hearty welcome and he did not spare himself during his visit. First we listened to an inspiring sermon. Then the Divinity Students were especially honored by listening to an address during the Pastoral Theology lecture hour that he had delivered elsewhere. And finally a lantern slide lecture in Bishop Williams Hall entitled "Around the Round World," at which the school were present delighted his audience to the point of enthusiasm.

Besides this the worthy archdeacon preached at St. Peter's, Sherbrooke and also at Huntingville. He accepted an invitation to tell in the Shed and delighted us with his anecdotes and his cheery outlook on life.

Can you tell me how the chapel is heated? Student: "Hot air, Sir."
"Are you going to the dance?"

"No."

"Why not?"

"Oh, I don't care about those sort of things. They make me think that all is vanity and vexation of spirit."

It is our pleasing duty to welcome yet another inmate to the Shed. Mr. A. C. Calder, LL.B., a lawyer from New Brunswick. The news of his approaching arrival caused no little consternation in the minds of those already installed within these venerable walls. Where was the new comer to be accommodated? There was not a single room left. The only remaining unoccupied room was in undisputed possession of the Mitre. It was the office of our magazine where the Business Manager had hitherto held unquestioned sway, and where were piled up innumerable back numbers of past efforts in literature. There was no help for it the Mitre office had to go and find a more humble place wherein to transact its weighty business. We hope the business is none the less well transacted in consequence.

Who has not had his feelings stirred, and his enthusiasm fired by the words of an orator who speaks from a heart that is immovably settled in its convictions? One such not a year ago, spoke in very earnest terms unconditionally advocating the celibacy of the clergy. But *tempora mutantur et nos mutantur in illo*. What do we find? This same man paying frequent visits to Sherbrooke and the visits are not *all* on business. He has even been seen on the outskirts of Sherbrooke in company with another, bent on something which would seem to the most impartial observer the very reverse of business.

"It is facts like these that lead many a man to lose his faith in human nature. One's faith is shaken.

It is not very often that we have recourse to the questionable practice of quoting extracts from other sources but the following catching our eye seemed so appropriate as answer to what was in some cases taken as a slight on some members of the University in the last issue of the Mitre that we cannot resist the temptation of inserting it with the hope that it will meet the eye of the author of that somewhat rash statement.

Canada needs above everything a good type of emigrant. The Canadians know this themselves, and their representative men implore English travellers to urge their
wishes on the nation. It is obvious to every traveller that the Canadians, prefer the English to every other nationality, and they are quite frank in the matter. They would rather the English came to them over the sea than the Americans over the frontier, and they long for us to take their country more seriously, to cultivate a better acquaintance with them, to grasp their hands more warmly, to invest more generously in their commercial undertakings, and to send the best quality of our countrymen to settle on their land. The greatest kindness the English can confer upon the Canadians is to stock their country with lads from the old country who will in future years create a nation worthy to become and continue a great and integral part of the British Empire.

We can readily sympathize with the man who is continually getting into trouble through no fault of his own, but the fountain of sympathy is soon exhausted by the unfortunate who courts disaster through his characteristic absence of mind and fault of memory. It seems that an utter indifference for the result that will follow his carelessness backed up by a complete faith in the good nature of the world in general cannot be corrected by any series of mishaps however uncomfortable they may be in their outward details.

Would that it might be so for a time must come when remissness will be a matter of more moment and when the character will be more difficult to correct owing to its set condition.

One of our number was recently confronted by a brilliant idea. The conformation of his room loudly called for the construction of acosy corner and a large one at that. In fact he would do away with his bed, cast it from him into the passage without and henceforth sleep in luxury on the fabrication of his inventive brain. Fortwith he engaged a handy man to help him and in a remarkable short space of time he was minus a bed but "in" a cosy substitute.

But now mirabile dictu the bed has been again restored to its honorable position while the cosy corner is no longer occupied during the silent hours of the night.

We had the pleasure of entertaining George W. Findlay and Ralph Harrison when they came here for the much anticipated dance. It was difficult to find room for them in our present crowded condition but still it was managed, and we hope they enjoyed their stay as much as we enjoyed their company.

It has been suggested that a chapter of the St. Andrew's Brotherhood be formed at this College, more especially for those that
are studying Divinity so that they in their turn may be able to form a chapter when they have left this place of training and are taking an active part in the world's work. The Secretary of the Brotherhood, Mr. Thomas, is expected to pay us a visit shortly.

The following students are engaged in regular mission work this term:

A. C. Calder L.L.B., at Huntingville.
Messrs. Sturley and Lawrence at Moulton Hill.

The Cocksure Man.

Most of us have met the cocksure man, and most of us know how he affects those who come in contact with him.

He is always prepared to settle any and every question on the hoof; he disposes of the most intricate problems in religion or politics with a sentence of half a dozen words, and does it in a fashion which conveys his surprise that anyone should ever have found any difficulty in such elementary matters as these.

He is offensively wise, arrogantly dictatorial, irritatingly superior—and he breeds in those who hold speech with him an almost irresistible desire to knock him down.

The extreme example of the cocksure man, of course, does not

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Our designs in Trophies and Medals for all contests, will be found new and quite different from the many "stock" designs usually offered.

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GOLD AND SILVERSMITHS.

Phillips Square, Montreal.
trouble himself about his company; it is perhaps his crowning fault (though in a way his salvation, too), that he is quite without shame and the idea that he may possibly be making a fool of himself never enters his head. No smile disturbs him. He is wrapped in an impenetrable armour of conceit. He will "polish off" a professors pet subject in the professor's own presence without turning a hair.

The cocksure man imagines that he has the truth, the whole truth, and nothing but the truth; but he can only imagine this because he is ignorant.

One feels inclined to say to the cocksure man that as someone has put it "The last word had better be left for the last man."

Arts Notes.

It is matter of some gratification to every one that so much interest is being shown this year in the proceedings of the Debating Society of which, under the able presidency of Mr. Boothroyd, we have everything to expect. Two very successful and enjoyable meetings have been held. The first debate took the form of a mock trial.

"Whereas positive information has been given to the proper officials to the effect that on the evening of the 17th inst. a turkey disappeared from the College kitchen, and whereas it has been charged that one of the members of this Society, to wit: Baron Carl A.H. Von Stridsberg—did on date aforementioned feloniously and with malice aforethought break into aforementioned kitchen and steal said turkey. It is resolved, that this house do now, decide by fair, impartial, proper and legal trial whether or no the said Baron Carl A.H. Von Stridsberg is guilty of the aforementioned charge."

The trial was conducted on proper judicial lines; and the admixture of staid court proceedings with the necessarily amusing details of the case made the whole affair, though lasting three hours, enjoyable from beginning to end. The legal knowledge of the counsel for the crown, Mr. Calder, was quite met by the ability of the defendant's counsel, Mr. Boothroyd, to elicit information from the witnesses which hadn't ought to have been given. Dr. Parrock as judge exhibited some of his usual wit, while the Sheriff and the Clerk of the Court carried out their parts to perfection. The
janitor's wife, Mrs. C. Hepburn, one of the principal witnesses, looked quite her best. The jury, after retiring, gave in their verdict of "Guilty on the charge of burglary. Guilty on the charge of theft of the turkey but with a recommendation to mercy on the plea of the exceeding poor quality of college food." The prisoner was sentenced to take the carcass of the turkey (which had been produced in court as evidence) and devil it for the jury's supper. Amid protestations of the last mentioned gentlemen, the meeting broke up.

Two weeks afterwards, a regular debate was held on the question as to "whether long or short engagements are preferable". After a hot discussion carried on with much ability and apparent knowledge of the subject, the affirmative, Messrs. Allen, Love, and Maiden, advocating long engagements, secured the majority of votes with the narrow margin of two. On the opposing side, the confidence with which Mr. Levers advanced his arguments, impressed his hearers if his arguments did not. The Society were also grateful to the honourable member for the generous way in which he imported his knowledge of parliamentary procedure. Mr. Gregory, on rising, was greeted with loud and prolonged applause. His speech hinted at a depth of experience of which the other members were obviously ignorant. Mr. Clifford's remarks though brief were well put and to the point. The Principal's ideas on the subject, delightfully expressed, were followed by Mr. Boothroyd's quotation of Mr. Punch's advice to those about to, and the folly of any man professing any real knowledge of the opposite sex.

Someone was trying to instil into Pat's head certain mathematical truths—"I, faith, ye shpake in miracles."

There was a young man of Madrid,
Whose bicycle went on the skid,
He said only word,
Which the passers-by heard,
It's a pity they did— but they did.

ANTE EXAMINATIONS.
How doth the lazy student now
Make up for time misspent—
How swats he afternoon and night,
Erst while in pleasure spent.
Among the events of Michaelmas term which are more commonly enjoyed, the fall dance is possibly the one most keenly anticipated by all—and this year proved indeed no exception. For days before the evening of Nov. 8th the students devoted much of their leisure time in decorating the corridors and arranging the different corners for the comfort of those who might occasionally "sit out."

In due time all preparations were completed and those who thus devoted their energies are to be most heartily complimented.

The ball room looked most imposing with its long stretches of royal purple and white, while the greens throughout the building gave an effect of quietness and softness, which was rather the more appreciated, in contrast with the brightness and splendour which surrounded those dancing.

The lodge which was kindly thrown open by the principal, was as usual much appreciated and seemed to have especial fascination, for those seeking a short rest—or possibly a lengthy one.

The patronesses with most charming grace received the guests in the council chamber, and by their tact and kindly welcome, all were immediately put at ease, and soon were busied in the usual preliminaries—of such occasions.

The dancing began somewhat before nine o'clock, and accompanied by a splendid orchestra continued with little intermission, until the hours of dawn were approaching. Supper was served in upper dining-hall, about midnight, after which dancing was again resumed until the strains of the National Anthem, brought to a close this delightful event—which would however be not too soon forgotten.

Among those of the graduates—we were glad to welcome Rev. G. J. Ward, B.A., Rev. J. J. Seaman, B.A., and G. H. Findlay, B.A., representing Montreal Theological College; we were also pleased to see representatives of McGill and of Trinity Colleges.

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All work done in the latest style and at moderate prices.
Football

Bishop's first match with McGill II in the intermédiaire C.I.R.F.U. took place in Montréal on Oct. 13th. The result was a victory for McGill by the score of sixty-six to two. In spite of the one-sidedness of the score the game was interesting, there being plenty of kicking, individual and combination run, and general open play.

But the Bishop's men were so light compared with their opponents that try as they would it was impossible to buck successfully while time and again McGill went through for fifteen or twenty yard gains. In fact whenever the ball got within twenty-five yards of Bishop's goal line they almost always went over before three downs. The rest of the time the ball stayed around centre field. The wing's lack of weight, too, kept them from being able to protect the halves, the McGill men breaking through practically at will and tackling the backs the moment they received the ball. Stevens played the best game for Bishop's. His catching of the McGill high punts was one of the features of the game. Whalley made a good run, passing half a dozen men before he was downed. The teams were:

McGill—II: Powell, McCuaig, Ballantyne, Sharpe, Wilson, Dunnet, Eakins, Bates, Gillis, Kennedy, Kendall, Cornistine, Byrne, Pratt, (Capt.)


The return match was played at Lennoxville: Oct. 20th. When though the score was not much less, the game excepting the last fifteen minutes was strenuous to a degree. The team was crippled by the loss of Stevens at full back who had sprained his ankle during the week. McGill with Raphael, full-back, on the Senior team and Hale a first team sub. had a stronger fourteen than on the previous Saturday. But Bishop's played a hard, snappy game and at half time the score was eighteen to nothing in favour of McGill.

In the second half the ball was worked down to the visitor's goal line. Finally it was punted over and a McGill back tried to return but Harding nabbed the ball and promptly fell on it scoring a try. Soon after the visitors scored. Lawrence was hurt and had to go off. No one was dropped from the opposite side and for ten
minutes Bishop's played one man short. This never gave the halves a chance and three or four touchdowns were scored in the last few minutes. The final score was fifty-six to five. Whalley played a fine game at full-back. He frequently made twenty and twenty-five yard runs through the McGill line. All the men played well and did their best, but through lack of weight neither could the halves buck nor the wings break through or even hold their men. In both games the scrimmage worked well. The teams lined up as follows:

**BISHOPS**

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<td>De Lotbiniere</td>
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Referee—Dr. Lynch. Umpire—Mr. Newton.

Bishops II football team played a match with B.C.S. II on Nov. 8th, defeating the latter by 15-6.

**FOOTBALL COLOURS**

At the end of the football season the following notice was posted in the Common Room: “At a committee meeting of the Football Club it was decided:

I. That the following players had won their colours again this year:

H. A. Harding, winner of colours '03, '04, '05
A. F. C. Whalley, '04, '05
H. S. Laws, '04, '05
G. O. Lewis, '04, '05
A. T. Love, '05
C. G. Stevens, '05
W. T. Hooper, '05
G. J. Hughes, '05

II. That the following had won their colours for the first time this year:

THE MITRE

BASKETBALL

Since the close of football, basketball has been the most popular game, and the season is now in full swing. Harding is captain this year and there has been lots of competition for positions in the team. Already a number of exciting matches have taken place.

On Tuesday Nov. 6th, Arts '08 played a team picked from the rest of the College. The game was close and fast throughout, and when the final whistle blew the score was 12—11 in favour of 08.

The return match was played the following Monday and a most exciting game was the result. At half-time '08 was leading by 6—2 but early in the second half the score was evened and for some minutes each side scored and was scored on. Finally '08 pulled ahead by some good shooting and won the match by 15—11.

The teams were:

Arts '08—Defence, C. Hepburn, Scott, Fowards, Gregory, Thomson, Hooper;

Besides B. C. S, the first team is arranging matches with Stanstead College and Sherbrooke Y. M. J. C. A.

A most successful paper-chase took place on November 1st. Laws and De Lotbinière the hares left the College shortly after ten o'clock, the day being a holiday, and five minutes later were followed by sixteen hounds. The trail led through the village, up the Belvidere road, and turned to the right across fields and woods until it met a cross-road running into Sherbrooke by the Sacred Heart Hospital. Hence it went along High and down to Montreal St., where the trail ended and the "come-back" sign was found. The hares followed on through Wellington Street, turned down to the G. T. R. Station and ran home along the track—a course altogether of about eight miles.

Hooper was the first hound back finishing only a minute and a half behind De Lotbinière the leading hare. C. Hepburn came second a minute and a half later followed closely by Clifford. Although the hares were thus caught, as they must finish 10 minutes ahead of the hounds, they had hard luck in the hounds missing by accident a long false trail right at the beginning of the chase.
There are fourteen cathedral churches in Great Britain in which the Eucharistic lights are adopted.

The use of the title Father emphasizes the pastoral office and teaches the doctrine of the Priesthood better than almost any other means. It is analogous to the titles which distinguish a man's office in the many departments of professional, military or legislative life.

The administration of the Sacred Elements commences on the south side and proceeds towards the north because the south in symbol represents the region of light, while the north is symbolical of the region of darkness.

Our first Teutonic version of Scripture was by an Arian missionary—Uttilas.

Pictures and the cross are veiled in Lent to show that our Lord's Godhead was veiled in His Passion.

Bede in his Ecclesiastical History says—"Under the place of our Lord's cross a vault is hewn out of the rock, in which the Sacrifice is offered on an altar for honourable persons deceased, their bodies remaining meanwhile in the street."

People who pray on their knees on Sunday and prey on their neighbours on Monday need simplicity in their faith.

W. W. SHAW,
Merchant Tailor
13 STRATHCONA SQUARE
Opposite New Court House,
SHERBROOKE, Que.

Clerical work a specialty.
De Alumnis.

We wish to extend our hearty felicitations to the Rev. Thomas H. Hagyard-Iveson B. A., on his recent marriage to Miss Muriel Eva Baldwin, youngest daughter of Mr. and Mrs. Robert Baldwin, of Ottawa. The nuptials were celebrated in St. Matthew's Church, Ottawa, on the morning of Wednesday, October 10th, the Rev. Canon Hamington, Rector of St. Bartholomew's, Ottawa, officiating, assisted by the Rev. Walter M. Loucks, of St. Matthew's.

Our congratulations also go out to the Rev. M. C. M. Shewen, B. A., who, we hear, was last month married to Miss Bishop, of Montreal. Mr. Shewen has been elected to the Rectorship of St. Mary's, Fredericton, New Brunswick, but has not yet definitely accepted.

The Rev. R. L. Carson, B. A., who has since his ordination been acting as curate at the Cathedral at Fredericton, is soon, we are told, to be inducted into the Rectorship of Doaktown, New Brunswick.

Amongst those present at the Dance this year were the following graduates:--The Rev. Alex H. Robertson, L. S. T.; the Rev. F. G. Vial, B. D.; the Rev. J. G. Ward, M. A.; the Rev. J. J. Seaman, B. A.; and G. W. Findlay, B. A.

The Lord Bishop of Quebec has been pleased to confer upon the Rev. F. G. Vial, B. D., the Rectorship of Windsor Mills, Quebec, made vacant by the removal of the Rev. E. A. W. King, M. A., to the Rectorship of St. Peter's, Quebec.

The Rev. Percival G. Rollit, on the occasion of his leaving Campbell's Bay, Quebec, to assume the Rectorship of the parish of Papineauville, Quebec, was presented by his former congregation with a gold watch.

Guy F. Morey, B. A., is studying law this year at Laval.

F. C. Banfill, B. A., is acting this year as Principal of the Granby High School.
The Rev. H. F. Hamilton M.A., who recently took his B. D. at Oxford University on work done in the Doctrines of the Christian Church, is pursuing his advanced studies under Prof. Roper at the General Theological Seminary where he has accepted a post as lecturer in New Testament Greek.

The marriage of Josephine Henshaw, youngest daughter of the late Capt. E. O. Wheeler, (12th Lancers), of "the Rocks," County Kilkenny, Ireland, also sister of Mr. A. O. Wheeler, F. R. G. S., to the Rev. George J. Bousfield, '04 B. A., took place at St. George's Church, Ottawa, on Wednesday, November 28th. Congratulations.

Exchanges.

We cannot condemn in words sufficiently strong enough the blasphemous, irreverent, impious, contemptible parody of a metrical litany contained in an October number of the McGill Outlook—A University of McGill's standing—printing such matter surprises us. The man who wrote it is given the appellation of "Skidoo"—It would be well for humanity at large if he did skidoo.

To-day's story: A clergyman twice refused to marry a couple who came before him, because on both occasions the bridegroom was intoxicated. The clergyman said to the bride: "I cannot understand why you come to church with a man who is to be your husband in a state like this." The young woman burst into tears and said: "I cannot help it, sir. He won't come when he's sober!"

X Y Z.

Being Rich Without Money—Many a man is rich without money. Thousands of men with nothing in their pockets, and thousands without even a pocket are rich. A man born with a good sound constitution, a good stomach, a good heart, and good limbs, and a pretty good headpiece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry energy to every function are better than houses and land. It is better than a landed estate to have the right kind of a father and mother. Good breeds and bad breeds exist among men as really.
THE MITRE

as among herds and horses. Education may do much to check evil tendencies or to develop good ones; but it is a great thing to inherit the right proportion of faculties to start with. The man is rich who has a good disposition, who is kind, patient, cheerful, hopeful, and who has a flavour of wit and fun in his composition. The hardest thing to get on with in this life is a man's own self. A cross, selfish fellow, a desponding and complaining fellow, a timid and care-burdened man—these are born deformed on the inside. They do not limp, but their thoughts sometimes do.

We are glad to acknowledge other exchanges, viz:

Too Many Questions.

"Mamma," the youngest Duckling said,
As they set out to sail,
"I'm sick of down: why can't I have
Some feathers in my tail?"
Not old enough," his mother snapped,
And ate a water-snail.

"It seems to me I quack too much,
A lot," the Duckling said.
"To frighten all the cows and sheep,
Why can't I bark instead?"
His mother cried, "You're not a dog!
And stood upon her head.

"Do dogs get tadpoles for their tea?"
The Duckling next inquired.
"By dogs," his mother answered him,
"Such dainties aren't desired:
And now you'd better hold your tongue,
For I am getting tired."

"How can I hold——" a question new
He just commenced, and then
His mother hustled him to land,
And, in a passion, when
She got him there, she kissed, "I'll like
To give you to a Hen!"
THE MITRE.

THE SAVIOUR’S SYMPATHY.

In hours of weariness and pain,
Be near me, Saviour, to sustain.
In weakness be my strength and stay,
Guide me and keep me day by day.

No other voice, my Lord, but thine
Can calm this restless heart of mine:
My every sorrow Thou dost share,
My every burden Thou dost bear.

Others may kind and patient be,
But none can understand like Thee,
The path of suffering Thou hast trod,
Thou Son of man; and Son of God.

___________________________

Preferendum.

The beginners’ class in Latin. "'The other I,” said the boy with
the curly hair. “Give a sentence containing the phrase.” “He
winked his other I.”

"What is the meaning of, alter ego," asked the teacher of
A cyclist visiting a church in Cheshire, England, said that he
found over the side door the appropriate inscription, “This is the
Gate of Heaven.” And underneath was posted a notice, “This
doorn will be closed during the winter months.”

A boy in the primary grade was instructed to call two letters of
the same nature double, as ‘double a’ or ‘double j, in the words boot
and bottle.

Much to the teacher’s surprise the next day, he read “Up, Up,
Sally,” as “Double up, Sally.”

A Roman priest and a Methodist preacher in the same village
were in the habit of twitting each other when they met in the post
office, and the following was overheard on one occasion:
“Father, how you heard the latest news?”
“No,” replied the priest.
“Well, last night the bottom fell out of purgatory and all the
Catholics tumbled into Hell.”

“’What a crushing the poor Methodist must have had!”
THE MITRE

The Seniors of Our Top Flat.

The first name in this theme so light,
Is Boright our mathematician bright,
Who never his curly hair will tear
When he beholds our sumptuous fare.
Then next is Laws who from Gaspé halls,
The place, where they never see females;
Which accounts for his presence in the College,
Where he puts up a bluff of absorbing knowledge.
Then Whalley, Our Baron, the chief classical man,
Who really is not bad at putting away jam;
And though generally he's as meek as a lamb,
Once he was heard, to give vent to a—
Then Robinson next of demeanour grave,
Whom no one would suspect of being a knave.
Yet as all know, one fine autumn day,
He was requested to leave "The Gods" straightway.
Then Gregory who we would so like to see.
At last one Sunday eve at the College's tea,
But we suppose to buil'd it would seem
Very strange to take tea without sugar and cream.
Then Scott, who so quickly to work from play
Can change when he sees "papa"-headed this way,
And who ought to be an alderman able,
He looks so well whilst at the table.
And now comes Hooper, our little man gay,
Whose record is twenty-six letters a day,
But so far this year, to the best of our knowledge
He spends more time in the precincts of the College.
Then Stevens, who the honour has got
Of cracking the worst jokes in the lot,
And he has the cure for nearly all ills,
Which is, "Spend a summer at Windsor Mills."
And lastly, Mitchell in whose tender care,
Our freshman are left a collection so rare,
But when he asks you to take a seat in his chair,
Our warning to all of you is "Beware."
Now this is an awful collection we'll grant you that
But remember they are living on our top flat.

John O. Duncan,

MERCHAND TAILOR,
OUTFITTER TO MEN,

WELLINGTON STREET, SHERBROOKE, QUE.
THE MITRE

OVER THE TELEPHONE

She: What's in a kiss?
He: Microbes.
She: What disease do they cause?
He: Love.
She: No, try again?
He: Cold sores.
She: Perhaps, but that's not the answer.
He: What is it then?
She: Palpitation of the heart!
He: Evidently you have had some experience.
She: Ring of please.

THE HESITANT SWAIN

He: What would your father do if I told him I want to marry you?
She: He'd refer the matter to me.
He (hopefully): And what would you do?
She: I'd refer the matter to the young man who proposed to me and was accepted while you were trying to make up your mind.

BISHOP OR PLUMBER?

The Bishop of Bath and Wells once spent a short holiday at a little hotel in the Pyrenees. To his surprise a number of plumbers called and left their business cards.

The mystery was solved when he found himself entered on the visitors' list as follows: "Mr. Bishop, England. Profession, Bath and Wells."

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He: What is it then?
She: Palpitation of the heart!
He: Evidently you have had some experience.
She: Ring off please.

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