Bishop’s University Hockey Team, 1907.

W. B. Scott, C. G. Hepburn, C. G. Stevens, W. T. Hooper,
(Sec.) (L. Wing) (R. Wing) (Sub.)
P. R. Robinson, A. C. Thomson, G. J. Hughes, H. A. Harding,
(Goal) (Point) (Rover) Capt. (Pres.)
C. B. Hughes, (C. Point)
R. J. Hepburn, (Centre)
Quatrains after the manner of Omar Khayyam.

ANCIENT.

I
All have I seen that men doneath the sun,
Knowledgethe wisdom; yea, it all is one.

Madness of fools, or wisdom of the wise.
Knowledge and wisdom, and the day is done.

Ecc. 1

II

"Vain vanity!" the Preacher said and sighed:
What profit when a man hath toiled and tried?

Another cometh when the day is done.
Only the earth for ever doth abide.

Ecc. 1: 14

III

See the sun rise, and shining go his way.
Then set and hasten to another day.
The wind fairesouth, and turns e'en as it blows.
Back to the north its circuit to obey.

Ecc. 1: 5, 6

IV

Down to the sea the waters hastening flow.
Back from the sea, the rain clouds darkly blow.
Fresh till and labour ever doth begin.
And what is new was ancient long ago.

Ecc. 1: 13, 14

V

That which hath been shall yet again be done.
Nothing is new beneath the circling sun.

That which was old, already is forgot.
That which now is, will soon be known to none.

Ecc. 1: 9, and 10

VI

The wise man dies, lie goeth to his rest.
Likewise the fool, e'er he his end hath guessed.
Yet none remembereth either Fool or Wise.
All are forgotten, whether worst or best.

Ecc. 11: 14, 15, 16
THE MITRE

VII
Why labour then, and labour all in vain?
The heart is vex'd with days of toil and pain,
Thy days bring sorrow, and thy travails grief,
Then what result shall all man's labour gain?

VIII
The sun is sweet, and sweet to see the light,
No we rejoice in many days and bright,
Yet come the days of darkness in the end,
Those many days of never ending night.

IX
O youth! rejoice, and go thy happy way!
Young heart, make merry while a young heart may,
Yet for thy joy, and all thy pleasant life,
The Judge will ask thee in the latter day.

X
Not to the swift the race, nor victory flies,
Aye to the strong, nor riches to the wise;
To men of skill no favour with the Prince,
But time and chance award defeat or prize.

XI
His time that cometh, no man knoweth yet,
For e'en as birds, where hidden snares are set,
Or fish, when sudden meshes sweep the sea,
The evil day hath caught him in its net.

MORSE.
We all are Actors in a Show and scene,
Plaint on the Stage, while others go and come,
But soon or late the silent curtain falls,
The House is empty, and the Players dub.

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The Editor of the Mitre is a tiresome person. He will keep on asking me to write something for his paper. Personally, I am of the opinion that there are far too many papers published already, and when I have made a 'pile' as large as Carnegie's, I intend to found a pension fund for those who have never written a book, or contributed an article to a paper, only persons who cannot write being barred from the competition. However, when I saw the Editor, whom I had dodged successfully for some time, looking most reproachfully at me in Chapel, just as, "When the wicked man," was being read, I realized that if I was ever to be at peace again, I must satisfy his demands. I had just been reading a most interesting pamphlet by a Professor at M., University, entitled "Greater Canada," or something of that kind, (though it is difficult to see how Canada could be any greater than it is at present, as far as size goes,) and I thought I would interview him on the subject for the benefit of the readers of the Mitre. So I sat down in my room on a comfortable chair to plan out the undertaking.

"How do you do?" said the learned Professor, with a rather bored look, as he opened the door in answer to my knock. "If you come as representing a newspaper, I may as well tell you at once that I am an Imperialist because I will not be a Colonial. People may go on their knees and ask me to be one, but I shan't. So there... Put that in your pipe and smoke it."

I said that I did not exactly represent a newspaper, because as far as I remembered there was as a rule not much news in the Mitre, and added that I seldom smoked anything stronger than a cigarette.

The Professor eyed me with deep suspicion. "Are you an Imperialist or a Colonial?" he said, with a look on his face that rather frightened me, as I am a somewhat nervous person. So I thought it best to follow the late Lewis Carroll's advice, and hedge a bit. You remember that he says somewhere that if the fellow who was asked, "Under which King, Bezonian? speak or die," and who did not know whether to say "Richard" or "William" had had the sense to reply "Richian," he would have satisfied both parties, and saved his skin. "I am a Colerist," I said, and then, as he
glared even more fiercely than before. I added quickly, "I mean an Imperial." By this time he was grimly toying with a revolver, and I thought I had better make for the door. However, his face suddenly relaxed, and laying the deadly weapon aside, he said with a rather forced laugh, "Good! Good! By the way, you are not the man who recently escaped from Long-Point, are you?"

"No," I said, "I come from Lennoxville."

"Oh," said the Professor, "I thought there was only a University there. I had no idea there was an Asylum too!"

"Nor there is," I replied, "What made you think so?"

"You did," he said, and laughed as if he had said something funny. I did not see the joke, but it was evidently a good plan to humour him; so I smiled as nicely as I could. "Would you tell me, Professor?" I asked, "How you managed to write that remarkable pamphlet of yours—the one, I mean, about not being called Canada any more."

"You mean about not being called a Colony any more," he said rather angrily. I begged his pardon, and said I had got a bit mixed up in the titles. I then repeated my request for information.

The Professor picked up his pipe, and lit it slowly. "Well," he said, "First of all, I carefully studied Thomas Carlyle. That was in order to learn how to scream properly. I mean," he said, hastily correcting himself, "how to get up the necessary white-hot fire of indignation. You will note how my eloquence flows forth with irresistible and rushing torrent, like one of our mighty rivers, the Ottawa for instance, which, as you will remember, I state in my pamphlet, 'flings its foam eight hundred miles.' By the way, does not that strike you as a fine passage?"

"Very," I replied. "But do you mean eight hundred miles high, or how?"

"Any way you like," he replied rather testily, "Purple patches like that must not be taken too literally."

"But," I remarked, "sometimes our rivers are frozen."

The Professor looked hard at me for a moment as if he were trying to see if there was any hidden meaning to this remark, but as my face preserved that studied calm which my enemies call my "imbecile look," he merely muttered something about, "more fool than knave" and continued, "Besides, Carlyle gives you such a lot of pointers for inventing new adjectives."
"Such as "Swaddled Bishops" I said. "By the way, what is a Swaddled Bishop?"

"Don't you know?" said the Professor. "Well, if you will promise not to tell any one, I will let you into a secret. I haven't the faintest notion either. The idea that I had in my mind was that Bishops sometimes wear funny sleeves, and occasionally talk twaddle. So I mixed the two words "sleeves" and "twaddle" in their proper proportions and it came out, 'Swaddled'. I like 'Pantaloons'. Suffragettes much better."

"Yes," I said, "there is perhaps a shade more meaning in that expression than the other. But isn't there a sort of feminine of pantaloons?"

"You mean pantalettes", he said, "but I could not say 'Pantallette Suffragoons', so I had to put it as it stands. It strikes me that you are rather a pedant."

The nastly gleam in his eye had returned, so I hastened to divert his attention. "Go on telling me how you managed to write such a beautiful pamphlet", I asked.

"Well" he went on, "in order to gain the reader's interest, I freely expended my Capitals! Here he paused, and looked fixedly at me. By some wild intuition, I felt rather than knew, he wished me to laugh, which I proceeded to do, boisterously.

"Ah," he said, "I am glad you can see a joke." Then I knew I had done right to laugh. "You couldn't beat that at Lennoxville?" he asked, rather anxiously.

"Certainly not," I said, "we don't beat anything there except carpets, when the Professors' Ladies have their Spring Cleaning. But I believe there was once a student who was rusticated for a somewhat similar offence. Before the Professor had time to get angry I went on," but please do explain that joke. I am Scotch by descent. You know the rest?"

"Ah," he said, "they you are a subject for pity rather than blame. Well, whenever I wanted to draw attention to an expression which might otherwise have fallen flat, I put it in capital letters. Carlyle always did that, you know."

"You mean like Coming Canada, and Man of the Province, and Taxation without Representation, and Ireland, and Little Canada, Man, and so on?"
"Yes," he said. "Irksome Ireland is good, isn't it? Alliterative, and at the same time apt."

"What exactly does it mean?" I asked.

The professor strode over to me, seized my hand, and deliberately knocked the hot ash out of his pipe on to it. "It means that," he said grimly, as I yelled with pain. "Do you understand now?"

I didn't, but neither did I want any more of that hot ash, so I said I did, which satisfied him. It was clearly time to change the subject once more, so I said "Professor, I should be greatly obliged if you would tell me how you account for your amazing versatility: Patriot, Professor, Actor, Public-Speaker, Pamphleteer, all these roles seem to come to you with equal facility. Can you explain it?"

The professor looked mysterious. "Has it never occurred to you to ask from whom I am descended?" he asked.

"No," I replied truthfully, "I can't say it has.

"You have heard, I suppose," he said, "of the famous Lecoq, the detective?"

I admitted that I had.

"Well," he said, "Can't you put two and two together?"

I never was very good at Arithmetic, so the problem required a little thought. "Ah!" I said at last, "I think I see, Lecoq...Lecoq..."

"Yes," said the professor, "you have guessed it in once. That inimitable creation of Gaboriau was my lineal ancestor. You know what a quick-change artist he was. He could be an Old Man, a Commercial Traveller, a Young Man of Fashion, a Rustic, an Old Lady, in fact, 'every thing by turns, and nothing long,' all within the space of twenty-four hours, and equally convincing in each part. It is from him that I inherit my extraordinary versatility. There is no part that I do not feel myself capable of playing, from Professor Science to--"

Archbishop of Canterbury." I suggested, as the Professor hesitated for a moment. "Only how would you like to be swaddled?"

"Can you imagine any one swaddling me?" asked the Professor, with a truculent look. "No? Very well then, don't ask such foolish questions. Is there any thing else you want to know before you go?"

I recognised from this delicate hint that our interview was at an end, but as I reached for my hat, an irresistible impulse came over me to ask just one more question. "I know that it was a very rash
one, but for the life of me I could not help putting it. "What would you do, Professor," I asked, "if any one called you a Colonial?"

"Try it and see," he said, clenching his fists.

I furtively measured the distance between me and the door, and calculated that I could just make it before he could reach me. So through mere curiosity I determined to risk it. "Well, you are a Colonial, aren't you?" I said, and turned to flee.

But the professor was too quick for me. I had completely forgotten that amongst his numerous other accomplishments, he possessed the agility of a trained Acrobat. One spring, and he had me in his grip. I struggled with all my might, but in vain. In a moment I felt myself being propelled, with an accelerating kick, down a singularly steep staircase. As I reached the bottom with a thump, I lapsed into unconsciousness.

... ... When I came to myself, I found that I was lying on the floor of my room, to which I had slipped from my chair. Then it had all been a dream ....... brought on no doubt by that excellent dinner of roast veal that I had indulged in, "not wisely but too well." And I had nothing for the Mitre after all. In despair I determined to send my dream at any rate, for the Editor to do what he liked with. And if by any chance it should meet the Professor's eye, I am quite sure he will not be offended with the harmless pleasantness of a friend, who agrees entirely with him in the noble teaching that is put forth in his eloquent and patriotic appeal.

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THE MITRE

"The Church and the People."

AN ADDRESS DELIVERED TO THE MEMBERS OF THE STUDENTS
MISSIONARY UNION BY REV. B. WATSON,
MARCH 25TH, 1907.

In attempting to speak to you this evening on the subject which
stands opposite my name in your programme of arrangements, I
feel that I must endeavour at the very outset to make my purpose
clear. I am here to speak to the members of, "The Students Mis-
sionary Union," and such is the aim which it will be my object to
keep in view. And I imagine that I shall not be in error, if I take
it for granted that you are all of you members of the Anglican
Communion. If others are present, I trust that I may say nothing
which they can possibly interpret as spoken in any spirit contrary
to that of Christian charity, but I am speaking this evening to
fellow Churchmen, and I must speak accordingly.

And I want very much to make what I have to say practical,
so far as I have it in my power to do so. I should be rash indeed,
were I to attempt to deal with the subject, upon which I have come
to speak to you this evening, in any way which could, by any stretch
of imagination, be called academic. And my rashness would be only
too certain to receive its just reward. I should in all probability,
like the too ambitious quadruped in the well-known fable, merely
succeed in revealing my identity by the sound of my voice, without
otherwise adding very much to the information of my hearers.

But the subject which I have chosen is a practical subject. It is
a subject which concerns the everyday conduct not merely of every
clergyman, but of every layman of the Church. And not only is it
a practical subject, but it is, in my judgment, one which comes
within the true scope of "The Student's Missionary Union."

I hold it to be the object of this Union, in its widest sense, to
impress upon its members, and indirectly upon the whole body of
the Students of this University, during the period of their training,
for the duties of Christian manhood, the vital application of Chris-
tianity to the whole of human life, and the absolute dependence of
all true human progress upon the power of Christ.

"Christ for the world. The world for Christ."

That perhaps might not inappropriately be taken as the motto
of this Union.
THE MITRE

You are not all of you here, I take it for granted, at least as yet, preparing yourselves for the special work of the Christian ministry. Still less would it be safe to assume that you are all of you preparing to devote yourselves to what is usually meant by missionary work, either in the home or the foreign field. Neither perhaps as yet have many of you, who are not undergoing such preparation, formed any very clear conception of the manner in which, while engaged in so-called secular occupations, it may still be possible for you to bear your part in the Church's work of Christianizing the world. The great need which, in my opinion, it should be the purpose of this Union to supply, is, as I have already indicated, that of a clearer grasp of the applicability of Christianity to the whole of our human life. That surely is the question of all question for clergy and laymen alike.

And it is only out of a deep conviction of this applicability that we can look for any real awakening of missionary zeal, either leading to personal consecration to the special work of proclaiming the Church's message, or to a no less real personal consecration to the work of bringing Christian principles and Christian motives to the solution of the complete problems of modern civilization and modern life. Let us make no mistake: Both these fields of effort are missionary work, one no less than the other. In which of these fields each of us may be called to labour is a matter in deciding which we need guidance higher than that of our own personal inclinations or judgement; but there can be no doubt that when once we have firmly grasped the truth that Christianity is a message to the whole of human life we shall feel a plain call to one or the other of these missionary fields.

And so let us without further loss of time proceed to define the limits of our subject.

I am to speak to you this evening about 'The Church and the People'. We are Canadians, and we are members of what we are already (I will not presume to say with how much authority) beginning to speak of as 'The Canadian Church'.

These facts are those which determine for us the limits of our subject. 'The Church' is for us that branch of the Holy Catholic Church to which, as Anglican Canadian Churchmen, we belong. 'The people' is that infant nation, composed of the sons of many nations, which is fast growing into a conscious unity in this Dominion.
under the British flag. And the purpose of this paper is to deal, if possible, in some practical way, however imperfectly, with our duty as individual churchmen both of this Church and nation. Those for whom the title of our subject has already acquired a more or less definite connotation from its connection with the proceedings of recent gatherings of churchmen in England will notice that in the present paper we are concerned with a totally different point of view. Not that the problems, which, as Canadian churchmen, we are called upon to face, are totally different from those of the mother Church, but, they are far from being in all respects identical, and we approach them from the standpoint of Canadian churchmen. As an illustration of this difference, I would just mention one aspect of the problem. If we follow the discussions which took place under the heading of our subject at the recent Church Congress, we cannot help being struck by the fact that the actual problem, in solving which the Church in England is most actively engaged, is that of presenting Christianity to what, in opposition to the so-called "classes," are commonly spoken of as "the masses" of the people. And in dealing with that problem, we find that the church in England is being brought face to face with some intensely burning questions. She is being called upon to consider how far existing social conditions in England are capable of being reconciled with the principles of Christ's teaching and also the Church's responsibility for those conditions, and the duty of churchmen collectively and individually in regard to the reconstruction of those conditions, so far as they appear to require such reconstruction. In England, it is plain, whatever may be the case in Canada, it is becoming more and more "the age of the social question." In support of this statement it is only necessary to refer to the Bishop of Birmingham's notable sermon at the opening of the Congress on the subject of "The Church and wealth" and to the prominence of the doctrines of Christian Socialism, or, as its supporters prefer to call it, Christian Collectivism, throughout the proceedings of the entire Congress. In the words of the special correspondent of the Church Times: "The leading characteristics of the Congress so far have been the Bishop of Birmingham's sermon, and the capture of the Congress by Christian Socialism." It is plain then that the church in England is busy with some very weighty problems, involving not merely her own special circumstances and work, but of universal importance to the whole future of Catholic Christianity,
and as Canadian Churchmen we are therefore vitally interested in these discussions. But, nevertheless, as we follow them, we are forced to admit that as yet we are called upon to take no active part in the solution of many of these problems. Some of them indeed are never likely to become for us matters of practical concern. Others are certain to become burning questions with us in the future. But at present our duty lies in dealing with those problems which call for immediate attention.

And what are the special problems calling for the attention of Canadian Churchmen?

You will pardon my apparent dogmatism, if I presume to state what appear to me to be our most urgent needs. (1)

I have no hesitation in saying that our first and greatest need is that of a better understanding of our own position. Why are we churchmen? What claim has the Church to the spiritual allegiance of the Canadian people? What are Church principles? What is to be the foundation upon which we are to build up the Canadian Catholicism of the future? These, it seems to me, are questions which we as Canadian Churchmen are bound to definitely answer. The time has come in the history of the Canadian Church, as it does in the history of every individual, when we can no longer be satisfied with the mere acceptance of inherited ideas. We are bound to begin to do our own thinking. We must realize our responsibility for our own future. And what a solemn responsibility this is! What earnestness, what humility, what consecration to the highest ideals are demanded for such a work as this!

It is in the spirit of the old Knighthood not in that of vulgar self-assertion that we need, as Canadian Churchmen, to enter upon our spiritual quest. We need, I think, to approach these questions, in that spirit of personal consecration to the noblest of all causes, which Tennyson has so beautifully described:

Blow trumpet, for the world is white with May,
  Blow trumpet, the long night hath rolled away.
  Blow through the living world; let the King reign.

Shall Rome or Heathen rule in Arthur's realm?
  Faïle brand and lance; fall battle axe upon helm;
  Fish battle axe and flash brand; let the King reign.

Strike for the King and live; his Knights have heard
  That God hath told the King a secret word.
  Fall battle axe, and flash brand; let the King reign.
THE MITRE

"Blow trumpet! he will lift us from the dust.
Blow trumpet! live the strength and die the lust.
Clang battleaxe, and clash brand! Let the King reign.
Strike for the King, and die! and if thou diest,
The King is King and everwills the highest.
Clang battleaxe and clash brand! Let the King reign.
 Blow, for our Sun is mighty in his May!
Blow, for our Sun is mightier day by day.
Clang battleaxe and clash brand! Let the King reign.
The King will follow our Christ and we the King.
In whom high God hath breathed a secret thing.
Fall battleaxe and clash brand! Let the King reign.

Such is that spirit of personal allegiance in which it seems to me we Canadian Churchmen are called to consecrate our lives to the establishment of a sound basis for the future of our Canadian Church. What we need is the intense conviction that the Church's cause is the cause of Christ, and then there must follow the entire consecration of our powers to Christ and to his Church. And it is because I believe that his intense devotion to the Church's cause can only be the outcome of a deep conviction that her cause is the cause of Christ that I venture to lay before you, as the first of all our needs, the need of a thorough examination of the grounds of our Churchmanship.

And because it is upon our answer to these questions that the whole of our conduct as Churchmen must evidently depend, I venture to state, not for purposes of argument, but as my own personal conviction, the belief that the obligation of our allegiance to the Church is due to her being the embodiment of all that our Saviour taught. Catholic Christianity is simply, as I understand it, the entire Gospel. In refusing to abandon any part of "the faith which was once delivered unto the Saints," or to recognize the right of any human society to supplant the Divine order of the Church's Apostolic government, we are not, as some suppose, contending for certain pet doctrines and customs of our own in a sectarian spirit; we are simply working for the establishment of our Saviour's Kingdom.

We are not concerned, as Churchmen, primarily with questions of Church government or of theology or of ritual. Still less are we concerned primarily with the relations of Church and State, or with Ecclesiastical titles, or social conditions, or civil laws. We are concerned primarily with obedience to the commands of our Blessed Lord, and, with the carrying out of his plan for the salvation of the world.
And we are Churchmen, just because we find the establishment of a visible church to have been the central feature of our Saviour's plan. The Incarnation itself has meaning for us only as it finds its completion in the Church. The human life of Our Lord was the shaping of the Church's Head Corner Stone. The chief result of Our Saviour's personal teaching was the training of those who were to be both the foundation stones of the Church and also its master-builders. The Creeds of the Church are simply the fundamental features of "the faith which was once delivered to the Saints." The Unity of the Catholic Church is not a mere counsel of perfection. It is the root principle of her life. It rests upon the Unity of the Father and the Son. It is born of Our Saviour's prayer "that they all may be one as We are." We are Churchmen because we believe that "there is one Body and one Spirit, one Lord, one Faith, one Baptism, one God and Father of all." And we are strengthened in our allegiance to the Holy Catholic Church by the fact that she is the one Society which has shown itself capable of guarding the integrity of the Catholic Faith against the attacks of unbelief. She has shown herself to be "the pillar and ground of the truth."

Particular aspects of Christian truth have doubtless been exaggerated or minimized by Churchmen in certain ages. In some ages important truths have practically been almost lost sight of. The history of divisions among Christians is, we know, in the main the history of ill-considered attempts to correct, by separation from her Unity, the real or fancied errors of the Church. But again and again it has been proved by the Church's recovery of her own neglected truth and the disintegration of the Faith of separated Bodies that the true remedy for all the Church's ills is to be sought within and not outside of the Apostolic Fellowship.

Though we must admit that sinfulness of character has not been the prerogative of Christians of any one name, and that particular truths of Christianity have sometimes been realized with greatest intensity by those who have separated themselves from the Church's Unity, yet the fact remains and it is all important that no part of the Church's original heritage of Truth has been permanently lost, and that no separated Christian Body has clearly established its ability to guard the integrity of the Christian Faith. And as we are Catholic Churchmen because to us the Church is the embodiment of all that Our Saviour taught, so we are Anglican and not Roman.
in our Catholicity, because we are determined to guard those liberties which are a part of our Catholic heritage. We have not broken the unity of the Church. We have claimed nothing but Catholic liberty. We wait patiently and hopefully because prayerfully for the day when it may be possible, for the Church of Christ to enjoy again that peace which is agreeable to His will, but we do not seek for unity at the expense of Truth, or of that liberty which is the consequence of Truth.

I have stated these principles at some length, because they are, in my opinion, the starting point in our consideration of our duties as Canadian Churchmen. Each of you must verify these principles by his own study. Unless we are able to give them an unqualified assent, I have very little confidence in our ability to deal adequately with any of the problems which confront us at the present time. And if we do believe all this, what then? Then our duty is absolutely plain. It will be the duty of those of you who are to be teachers in the Church to proclaim those principles with no uncertain sound. So far as my somewhat limited experience goes, Dissent flourishes in exact proportion to the prevalence of ignorance and misconception with regard to the Church’s teaching, and to the ground of that teaching. And it will be the plain duty of every Churchman to be true to his color—to show by his life that his belief in his Church is identical with his belief in his Master’s teaching, and that devotion to the work of his Church is the expression of his consecration to his Master’s service.

And now let me try briefly to set before you another great need, which, in my opinion, is showing itself in the life of our Canadian Church.

11. Next to a truer understanding of the Catholicity of our Church, we need a more Catholic conception of the Church’s mission to the life of the People. A Catholic Church implies a Catholic view of human life. “Christ for the world. The world for Christ”, that and nothing less than that is the meaning of Catholicity. And just as it is the Catholic Character of the Church which constitutes the ground of her appeal to the allegiance of the Canadian people, so Canadian nationalism can only develop on Christian lines, so far as it is animated by a true sense of the oneness of mankind. “The solidarity of the race” is a phrase which is beginning to be heard. As yet the world can scarcely grasp its meaning. And yet what is
it but the secular expression of the central teaching of the Christian Church. When our Saviour said "I am the Vine, Ye are the branches;" when St. Paul wrote "We being many are one Body in Christ; and every one members, one of another.," the truth was proclaimed, which, stripped of its Christian character, comes to us as "The solidarity of the human race." And how little as yet have we practically grasped the bearing of this truth upon the scope of the Church's Mission! Is the idea not current among us, even now, that the Church has nothing to do with politics; nothing to do with the course of industrial development, nothing to do with social conditions; that her sole duty is to lead individual souls to seek Christian perfection by using the Church's means of grace?

Let us give praise where it is due; and acknowledge with shame that in this respect the Sects have often been far more Catholic than the Church. They have grasped at least one aspect of Catholicity, the truth that the Church's mission is not merely to all men, but to the whole of human life. And so what do we find? That whereas the Church has scarcely as yet begun to consider her Mission to the Nation as a whole, our separated fellow Christians are banded together, irrespective of denominational divisions in the common effort to infuse into the growth of our Canadian nationality the ideals of Christian Righteousness. And why has the Church been idle? Not surely, because her members are less public spirited than their fellow Christians.

The facts of the case disprove such a theory. Canadian Churchmen are everywhere taking a prominent part in public life, and filling the highest positions of public trust. Individually many of our Canadian Churchmen are among the most stalwart supporters of those movements which are tending to elevate public morality. But where is the church? I venture to say that she has been timid and hesitating in her attitude towards all public questions. She has debated, it is true, upon the respective merits of various methods of dealing with intemperance. She has passed resolutions and adopted reports, but what has she done? And the same applies to every other line of public action.

What part has our Church, as a Church, taken in the effort which has been going on during this last year to secure a more general public observance of the Lord's Day? And why has it been left, generally speaking, to the separated Bodies and to the Roman
Church to teach Canadian Churchman their duty to the Nation? And why, when these have piped to her, has the church so often refused to dance? Has it not been that we have not been quite sure of our position? We have been afraid of compromising our principles just because we have not been quite clear as to what these principles involve.

We have been inclined to stand aloof from movements which have not originated within the Church, and yet we have neither had the courage to publicly define our objection to those movements nor have we initiated any strong movements of our own. And what has been the consequence of the Church's inactivity? She is becoming dissociated from the main currents of the nation's life. She is failing to bring, as she alone can bring, the full power of the Catholic conception of human life to bear upon the formation of Canadian National character. It is not too late. The Church has lost some of her opportunities, but she may still make the best of those which remain. She has lost nothing of her Catholic heritage. She only needs to rise to the level of her mission. But wherein lies her hope of retrieving past mistakes? Only I believe in the growth of a more intense spirit of loyalty among her members.

We need to be so clear as to our own principles, so sure of our own Catholic position, and so filled with the conviction that the Church's Mission is to the whole of human life, that we shall have courage to show our colours fearlessly at all times, and yet be ready to the fullest possible extent, consistent with our clearly defined principles, to co-operate with our fellow Christians in every movement tending to promote national righteousness. Let us in this respect take a leaf out of the book of our separated and Roman fellow Christians. Neither of these classes can be said to be given to the compromise of its principles. Nothing can be more certain than that they stand for principles which in many respects are diametrically opposed, and yet what do we find? Let me read to you part of a newspaper report which has just come to my notice. The Report is that of the 28th Annual meeting of the Dominion Alliance.

Mr. Carter said the Alliance had during the past year achieved very great success by joining forces with the great Roman Catholic Church in this Province, and the members of the Alliance had no doubt watched with considerable interest the progress of the temper-
ance movement within that Church as led by his Grace, Archbishop Bruchesi. It must be admitted, he said, that in this Province, Protestants were in a very great minority, and possibly they had made a mistake in the past in undertaking too much temperance work on their own distinctive lines, without the co-operation or concurrence of the Roman Catholic Church. During the last couple of years however the executive of the Alliance had been in consultation with Archbishop Bruchesi, and had come to an agreement, or a common working basis on certain lines. The result had been most encouraging. The report here goes on to state that among the results which have been achieved through his co-operation of temperance forces have been the adoption of local option in more than 600 of the 1000 municipalities of the Province, and the early closing of all saloons on Saturday nights in a number of the larger country towns and in the city of Quebec. In the city of Montreal a majority of the Aldermen have pledged themselves to support the passage of a similar law. The same co-operation of forces which has gained such notable results in the temperance movement has been responsible, under the leadership of the Lord's Day Alliance during the past year for the passage of the Dominion Lord's Day Act.

There can be no reasonable doubt that had this measure not received the support of leading representatives of every considerable element in our population, it would never have become law.

It is not my purpose to suggest that Canadian Churchmen have stood entirely aloof from either of these movements; but is it not true that in neither of them has our Church played any very considerable part? Indeed can it be said that there is any public question upon which she has spoken with any very certain sound? And let us not forget that the Canadian people is certain in the end to apply to the Church Our Saviour's test "Ye shall judge them by their fruits." And so let us resolve that, as Canadian Churchmen, we, at all events, will labour to do our part in the moulding of the National life. Let us aim at that Christian individualism which finds the highest development of the individual life in the service of mankind, and let us as Churchmen aim at that Christian patriotism which regards the development of the National life as a stepping stone to the fulfilment by the Nation of its duty to the race.

There is no possibility of mistaking the great need of our country at the present time. She needs men of Christian character to leaven
the growing lump. It is the Mission of a living Church to train men who shall be so consecrated to God's service that they will go out into every walk of life and set about using every faculty that God has given them, not for their own material advantage, but for the working out of the common welfare. Canada needs men who will not bow down to Mammon, by falling in with questionable methods and selfish ideals in business, men who will not be too much absorbed in their private affairs to faithfully and intelligently discharge the duties of citizenship—men who will study the problems of industrial life with an unselfish motive, and who will strive to conduct their private business in such a way as to benefit the whole community and to injure no one. Above all Canada needs men whose private and public life are, of one piece, and who, in both are acting upon the Christian motive.

It is easy for us to see the kind of men who are needed to build up the life of our young Dominion. But how are we to get them? Much depends upon the Church. More, perhaps, depends upon the influence of our homes. Most of all, no doubt, depends upon the cooperation of Church and home, and a living Church will persistently claim and will in the end receive the support of the home. Its first duty will be to teach the true ideals of the Christian home, and the sacredness of the institution of the family as the school for every social virtue. And not only is it the duty of the Church to preach the Christian doctrine of the family, but she is bound to wage deathless war upon everything which tends to degrade the character of the home. That is the Church's first line of practical endeavour. She must preach the Gospel of the family as the basis of all social life—the basis but not the goal. The life of social duty is an ever widening circle: first the family, then the community, then the nation, then the race.

And with every wider aspect we shall find that there are fresh problems calling for solution. A living Church, for example, must act as a solvent of all that is unchristian in the distinctions of social classes. A living Church must have something to say as to the true relations of Capital and Labour. A living Church must preach the duties of Christians to the State. She must be utterly fearless in her denunciations of political corruption. Above all a living Church must be a working Church. She must believe in her mission to the whole of human life. There is no truth in the Church's treasury of Faith
which is not given her to be a source of active spiritual energy. What is needed is not more truth, but a clearer understanding and a fuller application to daily conduct of the truth we have. We need a deeper consecration to God's service, a stronger sense of the Catholic Mission of the Church to the whole of human life, and of the truth that every Christian is called to be a Missionary whatever his particular work may be. And what then is our individual duty? Surely it is plain that each one of us has a work to do. The Church can only fulfil her Mission to the People through the devotion of her members. We are all Priests; we have each an offering to make on behalf of the people, the offering of our life. Shall we shrink from making it? If so, then we are no true Churchmen, no true followers of Christ. How shall we make our offering? Shall we offer it upon the altar, of the special work of the Christian Ministry, or upon the altar of Christian social service?

That is for God to show each one of you, in answer to your prayers, and He will show you if you are in earnest in asking for His guidance. And when you have found your work, then it will be your highest privilege as Churchmen and as loyal Canadian citizens to find your individual development in the life of service, sharing the common burden, contributing the offering of your talents towards the enrichment of the common life.

Celia's Last Letter

Celia's last letter in her fair large script,
Before me lies: ye gods my soul inspire:
Then shall I answer to my rosy-lip,
With burning words reveal love's ardent fire.
Let every word and paragraph and line,
Reflect each in itself my passion true:
A myriad manuscripts however divine,
Could scarce give Celia's charms one tenth their due.
May Celia also have the gracious thought,
When her bright eyes my halting phrases note,
That as her loveliness the mischief wrought,
Sweet sympathy's the surest antidote.
But speed the threes best day with winged feet,
When we no more are forced to dwell apart:
Great joy, propitious grant we twins may greet,
Life's morn, life's noon, life's eve, with wedded heart.

W. B. S.
The Easter recess, which was a few days longer this year than ever before in our recollection, formed a very pleasant break in the College routine; and when we returned to begin the Trinity Term, we were pleased to find the Principal well, and taking up his full duty as Principal of the University. We congratulate him most heartily on his recovery, and wish him all success for the remainder of the academic year, and in future years as well.

The University is losing at the end of this term, the Warden of the Divinity House, the Rev. Prof. Dunn. He is a loss not only to the Divinity House, but also to the whole College, whose interests he has always had at heart during the six years he has been a member of it. We need not here say more than wish him every success in his new life, and in the new sphere of work which is his to enter on.

The University cannot omit to refer to the greatly lamented death of one who was a student here in the early eighties, and who has since then risen to the foremost rank of Canada's distinguished sons. The death of Dr. Drummond touches the hearts of all Canadians, and especially those that knew him personally—not only through his writings, but coming under the influence of his kind-hearted and sympathetic personality. Many of us now at the College can say we knew him personally, for three years ago we had the privilege of entertaining him at Convocation; and we ourselves were entertained by his readings from his works. The Alma Mater reverently pays her farewell tribute to an alumnus who has done her so much honour, and whose name she will never forget.

It is very pleasing—indeed to note the strong athletic spirit that is now pervading the College. At least two innovations in the way of athletics have made their appearance at this season of the year. Formerly the early spring was a slack season for the athlete, but now cross-country running and gymnasium work have taken a great hold on the life of the College; and we see no reason why that hold should be diminished in future springs. A University can hardly have too much athletics. The 'place of a University is to turn out a man—a complete man, a well-balanced man, not one who has the head developed at the expense of the body. For a man needs to be equipped in every way for the battle of life. More-
over, setting aside this question, and on the other hand: supposing proficiency in learning is the only aim of the college student, he cannot brighten up the mind better than by invigorating the body. There is no better preparation for two or three hours of study than half an hour’s hard exercise in the gymnasium, or an afternoon on the campus. Therefore we warmly welcome the athletic spirit, and may its shadow never grow less around the walls of Bishop’s College.

We are making this number a large one, for it is two numbers in one. It is to be very much regretted that it is impossible for several reasons to bring out three numbers after Easter, and so we hope our subscribers will bear with us.

Matriculation.

An interesting feature of the recent important meeting of Corporation, held immediately after the Easter holidays, was the presentation of those candidates who had passed matriculation to the Chancellor, who wore his robes of black and gold and cap with a golden tassel. The matriculants were presented by Principal Gibbins, who wore his full robes and hood of scarlet and imperial blue, and the students took the usual oaths, while the Latin formula of entrance was recited. Those presented were—Messrs Mitchell, Clifford, Sturley, Snow, C. Von Stridsberg, Malden, Moorehead, H. P. Wright and C. G. Lawrence, and the lady students: Miss Beanie Odell, Miss Alice McPadden and Miss Eva Heney.
A Hymn of Empire and other Poems.

By Frederick George Scott.

One closes this little volume of verses by the Rev. Dr. Scott with mingled feelings of pleasure and dissatisfaction. Many great themes are touched with a capable hand, and many exquisite lines of lyrics interpret the voices of Nature and the simple feelings of the heart.

The dominant note of Imperialism is sounded in the well-known opening poem, which gives the name to the volume, and sustained in the poem "From Canada" and in the stirring sonnet "On the return of Our Troops." One cannot suppress a wish that Dr. Scott had voiced more clearly the real mission of the Empire and so discovered the essential foundation of the imperial spirit. True, as he says:

We stand as guardian of the weak,
We burst the oppressor's chain,

Imperialism cannot however rest merely on one or two concrete needs. It may easily degenerate into utter selfishness, against which Kipling has warned us so well, and the longing for expansion of Empire is only legitimate in the light of continuous and essential service. We do not think for one moment that Dr. Scott thinks otherwise, but we question if he has made enough of this fundamental idea.

In the poem Ad Ecclesiam Anglicanam, there is a fine note of optimism that thrills one, rather, however, as a picture of a consummation devoutly-to be wished than of a present reality. The poet, may be allowed to sing:

The day of doubt is done,
And round thee in the battle
Thy children stand as one.

But no observer of the unsettled condition of Church life to-day as he views the conflicting schools of thought, party suspicion and critical scepticism would dare to say it in prose. And, after all, the fact is the thing we all have to face. The inspired anticipation of the poet may however, console us somewhat.

We welcome the limpid lyrics on "The Storm," "The River" and "The Singing Birds." Their lingering refrain, is characteristic of the author's earlier work in the same vein, and they show a
marked advance in this line—no small praise when one remembers "My Lattice", and "Bothen."

The poet has sounded what is for him a new note, elegiac, in character, in this dainty little volume. Of this we reverently hesitate to write. Two things are very plain, intensity and an undertone of triumph. In the exquisite line on the features of the deceased,

But these, al, these are sleeping where the hillside glows with sunset,

the whole power of sadness is near to being expressed, but it is a sorrow that is never blind nor hopeless, for, as he so truly sings,

Into the Infinite
Pass we forever,
Knowing the Light of Light
Faileth us never.

The author holds all these questions in the unrelaxing grip of a definite, transcending faith, and here, as elsewhere in the little book, before us, one cannot read without feeling the spell of his characteristic virility and sweetness.

M.

A Pleasing Letter.

To the Editor of the MITRE.

Sir,—

Mr. Dunstan's article in the February "MITRE" is very interesting. He touches on a problem which is much in the thoughts of all who care for Education. The problem, broadly stated, is: how to bring the experience of the past to bear on the necessities of the present. And if Mr. Dunstan and others like him will patiently hammer away, avoiding personalities, they will be rewarded one day by finding they have beaten out a solution. At present the solution seems a long way off, but men, both in the old world and the new are at work and on the way to it.

To find and expose the point of contact between the principles of the ancients and the everyday need of the moderns! We who have to preach sermons know how difficult it is, while at the same time we know that the doing of it is essential to any real progress. Religion and the religious life stand still until the point of contact
is found, or, worse still, are lost in the weary waiting for the discovery. And in secular matters, if, for clearness, we must make the distinction, the danger is the same. The result of failure to discover is stagnation or revolution—dry rot or a leap in the dark—two evils of which the latter is the least, though it involves the certainty of having sooner or later painfully to come back and cover ground that has been missed.

University lecturers, ecclesiastical or secular, to take Mr. Dunstan's divisions, have a difficult task. Not so free as the undergraduate may think to shake off "the dust of antique time," they are hampered by traditional methods, they have a great amount of ancient ground to cover, and they grow so interested in the shadowy land of their studies that it becomes well nigh impossible for them to devote much time to the unpicturesque realities of the present.

In the meantime, until the ideal can be attained, the student has the remedy partly in his own hands. It is, indeed, more difficult to occur in an Institution so rurally situate as Lennoxville than it would be in a town. It consists in the careful study, assimilation and talking over by the students among themselves of the events of the day as they are chronicled and commented on by the best newspapers. And these should be carefully watched for reference to the writings of modern and original thinkers, whose words should, if possible, be procured and digested. E. g. Paul Sabatier's pamphlet on the present religious crisis in France, which appeared, originally I believe in the form of Articles in the "The Times," and A. C. Benson's "From a College Window" where in an interesting essay on "Education," Mr. Dunstan may read how pressing yet how difficult of solution is the problem he has at heart. I have not yet been able to get Mr. Campbell's "New Theology" but from what I have seen I do not think it will help us much. On the other hand I look for great things from the current "Bampton Lectures" and perhaps they will even indirectly so far to explain Mr. Dunstan's last difficulty of the apathy of Christian Nations in regard to Turkish misrule.

But this last subject requires an intimate knowledge of the peculiarities of the people affected.

Ever yours faithfully,

B. G. W.
THE MITRE

Life.

Life has its days of leisure:
Be patient, you'll have your share.
Life has its hours of pleasure:
Your life may be full of care.
Try not for too large a measure,
You will have, and to spare.
Life has its compensation:
The good, the bad for all,
No matter, what their station,
In equal balance fall—
Joy without such relation
Could scarce exist at all.
Life has an inner meaning,
A riddle for all to read:
The result of each one's gleaning
Will one day bear good seed:
When the stalk with its weight is leaning
Then will you live indeed.
Life will not last for ever:
Make much of it while you may,
Death before long will sever
The spirit from the clay.
Then let your best endeavours
Be done while it is day.

Divinity Notes.

It was with deep regret that we heard of Prof. Dunn's resignation as Warden of the Divinity House, and Mountain Professor of Pastoral Theology.

During his six years of Professorship he has labored faithfully for the benefit of the College and students. Through his departure we lose a good helper, especially the Divinity Students.

He has made many friends and we regret very much to have our pleasant associations severed. It is possible that he will take charge of one of the neighboring parishes, where we are sure that his genial manner will win his way into the hearts of the people as it has with the students at College.

The position will be a difficult one to fill, and whoever accepts
it must come fully prepared to assume the many duties and responsibilities which belong to this office.

We will also miss Mrs. Redford, Prof. Dunn's "good housekeeper" very much. During her four years' stay here, she has always found pleasure in doing acts of kindness, which were much appreciated by all. We take this opportunity of thanking her very sincerely for the same, and of assuring her that her many deeds of Christian charity will ever be remembered with a feeling of pleasure and gratitude by all the students of the University, and especially those of the Divinity House.

Mr. H. H. Corey, B. A. who has been engaged in mission work at Canaan Vt., during the Winter months, has resigned his position. Mr. Corey has labored faithfully and has performed his arduous duties conscientiously and well; we are therefore glad to see him take a well-earned rest.

The Divinity Students were invited to an extremely pleasant social gathering at Professor Dunn's house on Sunday afternoon, April 21st, to meet Mrs. A. H. Dunn, who has been spending a ten days visit at her son's house. The guests seemed to include everyone connected with the College or School, and a delightful afternoon was enjoyed.

Mr. A. T. Love, B. A., having been appointed Librarian, has seen fit to resign his mission work at Brompton Falls. We congratulate Mr. Love on his appointment, and trust that he will thus be enabled to continue with greater efficiency his important work of research, especially on Isaiah.

Messrs. A. M. Dunstan, B. A., and Crompton Swerbutts, Div. '07, have left our number this term on account of sickness.

We sympathise with them and hope that they will soon be well again.

On Thursday, March 21st, the Rev. Dr. Scott, conducted our Annual Quiet Day.

We pray and feel sure that much good will come to each and everyone of us from his earnest and inspiring addresses.
Towards the end of March, the Rev. Benjamin Watson, M. A., of
Ways Mills, delivered a most thoughtful address to the Students on
the subject of "The Church and the People," an account of which
will be found in this number.

On April 8th, the Rev. R. J. Fothergill, M. A., of Magog, gave
the last address of the series for this year, before the "Students'
Missionary Union."

The subject was: "How to take a Practical Interest in
Missions." It was listened to with interest by the members of the
Union.

Mr. F. W. Thomas, Secretary of the Brotherhood of St. Andrew,
recently addressed the Students of the University. He spoke in a
forcible manner of the Aims of the Brotherhood. As a result, it has
been decided to form a Chapter.

Prof. Dunn invited the Divinity men to a sugaring party at Mr.
R. Mitchell's a short while ago. All report an excellent time.

On April 19th, a cheque of $2000 was received by Prof. Dunn
from Mr. and Mrs. William McKenzie of Carlton Hill, New Jersey,
for the erection of a beautiful little Oratory in connection with the
Divinity House.

This Oratory is to be a memorial to the late Bishop Charles
James Stewart, D. D. (1826-1836), second Bishop of the Diocese of
Quebec, and whose family Mrs. McKenzie is a descendant.

The term is rapidly drawing to a close, and before the next
"Mitre" appears, examinations and Convocation will be things of
the past, and the Divinity students will be scattered practically all
over the Dominion, taking up mission work.

Many will return next year, and with renewed energies and happy
smiles, meet the "old friends" once more and tell of their summer's
experiences. But alas! with some of us, it will not be so. Our
College life and associations comes to an end very soon.

It is with a feeling of the deepest sorrow that we think of this.
When we look back at pleasant days passed within College walls—
the true and sincere friendships formed with both students and prof-
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characters and fitting us for the battle of life, as well as for the
developing of our physical, mental and spiritual faculties.

All this is past, and we have now to go out into the world and
start on our life’s journey in earnest. May Jesus Christ ever be our
Guide and Pattern. May He make us a power for good, especially
among men in the community in which we may be called to work;
and may He give us strength and courage to stand out for all that
is good, noble and pure. Lastly, may we ever remember our Alma
Mater with gratitude and affection; may we ever be useful and
faithful ministers “for Christ and His Church.”

DIVINITY ATHLETICS.

In our last issue mention was made of the organisation of the
‘Minnehaha’ hockey team of the Divinity Shed. It is now too late
to give in detail the account of the matches, but suffice it to say the
team came through the season without suffering defeat.

The work of the whole team was brilliant, and the opposing
defence seemed quite unable to cope with the speedy rushes of the
‘Minnehahas’ in general and captain A. C. in particular. The success
of the team was largely due to the energetic captain who was
always on the ‘go’ at the foot of the whistle.

We take this opportunity of congratulating our team and hope
that Victory will again rest with the “Shed” in 1908.

It is not alone in hockey in which the shed has shown its
proves; but also on the diamond. Although it is still early in the
season, the team has shown splendid form. The work of captain
Walters is particularly noticeable. His wonderful ‘speed’ makes the
Arts men quake in their boots and keep at a safe distance from the
plate as the Umpire calls the strike in 1-2-3 order. The Arts’ team,
however, is composed of good material and will, no doubt, with more
experience prove themselves worthy rivals of the famous “white
 Sox” of the Shed.
De Alumnis.

A meeting of the Executive of the Alumni Association was held in the Council Chamber on the 18th of April at which it was decided to hold the usual exercise for the Alumni on Wednesday, June 19, the day before Convocation. This has been regarded in the past as Alumni Day, and the idea should not be lost. It is proposed to have a Graduates versus Undergraduates Cricket match at 2 p.m. of that day. The annual business meeting will be held in the Council Chamber at 6:30 p.m. and the annual banquet at 8:15 p.m. While the Committee have no new recommendation to bring to the annual meeting as to the policy of the Association, we understand they will recommend the work of advertising the College by means of a special agent, and will possibly make greater efforts to establish some Arts Scholarships for the Academies of the Eastern Townships.

In the untimely death of Dr. William Henry Drummond, which occurred on the 7th day of April, at Cobalt, Ontario, as a result of an attack of paralysis due to exposure, Bishop's College has lost one who was probably its most distinguished graduate. Indeed no less authoritative a journal than the New York Sun says, in the editorial department of April 8: "By the death of William Henry Drummond, Canada has lost her most popular citizen. Dr. Drummond was a student at Bishop's College in the year 1883, as testifies the Rev. T. S. Chapman, himself one of the oldest living graduates of our University, and a very intimate friend of the late popular poet. He says in the Montreal Star: "It was in August, 1883, that I first met W. H. Drummond, and Frank Nelson, students of the University of Bishop's College. They came to visit their friend, Dr. G. W. Nelson, a grandson of the celebrated Dr. W. Wolfred Nelson, of Rebellion fame, who was then our resident doctor. It was only two years ago that Dr. Drummond paid a visit to his Alma Mater, to receive from her an honorary degree, and delighted the present generation of students with the recitation of many of his best dialect poems. Dr. Drummond was a most successful physician, skilful in curing the bodies of his lifelong friends, the common folk of Quebec Province. It was as physician that he wished to be known, and he never regarded himself as a professional man of letters. He wrote
simply to amuse himself, and because he couldn't help it. In spite of this, however, it is as the poet in patois,—the author of "The Habitant,"—rather than as the man of medicine, that he is generally known. That he is a mirth-provoking humourist, all can attest who have ever even conversed with him; and such pieces as "Mon Chum Castor," "M'sieu Smit," and "The Wreck of the Julie Plante," are able to kindle roaring bonfires of laughter. But his humour is never at the expense of his friends,—the French-Canadian peasants whose dialect he makes use of. It is, that which is immanent in human nature. He never twists the perspective of French-Canadian life in order to score a guffaw. "My friends," he says in his preface to "The Habitant," "understand that I have not written these verses as examples of a dialect or with any thought of ridicule, and that his friends did understand this, is evident from the criticism of the eminent French-Canadian poet, Louis Fréchette, to the effect that "que le récit soit plaisant ou pathétique, jamais, la note ne sonne faux, jamais la bizarrerie ne dégénère en pituité burlesque." Each half-smile and each unshed tear which the wit and pathos of his poems inevitably provoke, have brought, and are bringing, the two races of Canada a thought nearer each other. Our distinguished graduate, thanks to his genius for getting inside the habitant and getting outside so as to tell the English-Canadian what his thought has done as much as any statesman living to confirm the entente cordiale which is half of the strength of the Dominion of Canada. An Irishman by birth, he was in sympathy a French-Canadian, and the bells of none of those country churches that he loved ever tolled for a man who will be more justly or longer mourned. His funeral, from St. George's Church, Montreal, was a fine tribute of the whole city and its representative institutions. R. T. P.

We wish to extend our heartiest congratulations to Mr. George W. Findlay, B. A., (94) who has so successfully upheld the honour of his Alma Mater, Bishop's, at the recent theological examination at the Montreal Diocesan College, where we hear he won the Galt Medal, awarded for the highest first-class rank in the final third year course in Theology, also several other smaller prizes. Good work for "Fin"!

Mr. G. H. Montgomery, B. A. (93), to whom we referred recent
ly in these notes as Attorney for the Montreal, Light and Power Company, is to replace Mr. W. Prescott Sharp in the old law firm of Brown, Sharp and McMichael, on May 1st. After that date, the firm's name will be Brown, Montgomery and McMichael.

At the Bay of Quinte Clerical Union, held at Belleville, Ontario, on April 10 and 11, the Rev. E. Costigan, L. S. T., read a paper on the subject of "The Invocation of Saints."

We are very glad to report that the Rev. Isaac N. Kerr, M. A., is much improved, and is again at work in his parish at Marbleton, Quebec.

The Guild of Christ Church, Wolfe Island, Ontario, has made a special gift of twenty-five dollars to the Rector, the Rev. C. F. Lancaster, B. A. (95).

The Rev. Marcus H. Carroll, M. A. (93) has been spending the winter at Dumfriemine, Scotland, with his father, recuperating his health.

The Rev. A. J. Vibert, who now for three years has been a most faithful and diligent missionary on the bleak coast of the Canadian Labrador, arrived April 21 at Quebec, having come two hundred and fifty miles by dog-sled, and five hundred miles by the little Steamer, the "King Edward." The Lord Bishop has put Mr. Vibert in charge of the Matapedia Valley mission, in succession to the Rev. Ernest R. Roy, M. A. The Rev. Frank Plaskett, B. A. (04), who has been Mr. Vibert's helper, now becomes senior missionary of the Labrador coast; and Mr. P. Rufus Roy, B. A. (95), who will be ordained to the Diaconate on Trinity Sunday, will proceed in July to the Coast, to become Mr. Plaskett's helper.

The Rev. W. A. Gustin, M. A., of St. Andrew's Church, Peoria, Illinois, has been appointed Canon-in-Residence of Quincy Cathedral, Quincy, Illinois.

We are pleased to be able to report that Mr. A. M. Dunstan, B. A. (06), until recently our popular Editor-in-Chief, is recovering his health at Groveton, New Hampshire, and will be ready for Ordination in September, by the Bishop of Springfield.
The Rev. Arthur H. Wurtele, B. A., has been installed Dean of the Cathedral Church of Duluth, Minnesota, of which he has been Vicar for the past two years.

Mr. F. J. LeRoy, B. A., is again in Lennoxville, and ready to resume his theological studies at the "Shed" in September.

The Lord Bishop of Algona has appointed Mr. W. S. Weary as lay-reader at Schreiber, Ontario, for the summer.

The Rev. R. W. Norwood, son of the late Rev. Norwood, for some years at Shngawake, Quebec, who was recently appointed to the parson of Springhill, Nova Scotia, has refused, an invitation to St. Ann's Church, New York, on a salary of $2,500 a year. He loses an income by loyalty to the Canadian Church.

Arts Notes.

Although Easter, this year, arrived somewhat earlier than usual, it was more, the less, welcome, and all seemed to have thoroughly appreciated the opportunity to rest after the labors of the Lent term. The buildings were hardly as deserted as might have been expected, which, of course, made life much more interesting for those who remained during the Easter vacation.

The Stadium in Sherbrooke was open for the greater part of the vacation, and proved a steady means of communication with the neighboring city. The weather during the holidays was hardly of a cheering nature, but did not, by any means, prevent any from thoroughly enjoying our short recess.

It is indeed remarkable that the temperature has kept so low through the Spring. The ice at the rink in Sherbrooke was very good as late as April 20th, when many enjoyed skating to the last band of this season.

The cold weather has of course prevented the usual outdoor pastimes from being enjoyed. This has doubtless caused a great deal of the interest lately shown in the bowling alleys of the
Monument Nationale and in this respect some of the men are showing no small skill. The inclement weather has, of course, made us feel how much we really lack indoor amusements and, also, how much a bowling alley or a billiard room would be appreciated by all.

On Tuesday of Easter week, the Principal and Mrs. Gibbins kindly entertained the students and a goodly number of the young ladies from Sherbrooke. A very pleasant evening was spent and judging from the stories of the success of the game "Fish", it will be by no means surprising to see yet another volume added to our library.

The recent snow falls have made this season an especially good one for sugar and the neighbouring sugar camps have been faithfully visited by all those interested in such luxuries.

As it has been found necessary to abandon our attempt to issue a book concerning the life and work at College here, before the summer holidays, might we not suggest that this effort be taken up in other channels? The object of the book was to advertise the College, as well as being a pleasing souvenir to both graduate and undergraduate. We hope that this book may be ready for publication sometime during the terms of the next academic year, but feel strongly that during the summer now near at hand, more should be done to bring "Bishops" before the public. We have already heard of plans that have been suggested to accomplish this task, but know of none being adopted. Might this not be well worth consideration?—Something more definite might be done during the coming summer.

Leges, domos edificabat.
Fabrosque ad quem rogabat.
"Cursum praemia"
"Dixit, tam grandia,
Ipsum pendentem damnabat."

Leges, of course—Laws;
Cursum praemia—car-fares.
Pendentem—Greek use of the participle, with conditional force.
Puere in cubilib jacetabat.  
Quem nolus vicinus movetabat.  
En senior descendebatur.  
Tum ille emergens—  
Cubile in eo sedebat.  

Obsidius Scut occultabat.  
Dum Pelagus perambulabat—  
Max aqua descendebatur.  
Pelagus ascendebatur.  
Illum Scut exsplicaret.  

Exsplicare—to splicate thoroughly or entirely.  
Illum—as in Cicero—"that famous man."  

Athletics.  

Hockey.  

Before a large crowd of spectators, Lennoxville defeated Bishop's in the last game of the season on March 12th, and with the match won the championship of the E. T. Senior league for 1907. Though the ice was soft the play was exceedingly fast and well-contested, hard-checking and speedy rushes characterizing every stage of the game.  

Soon after 8.30 P.M., the referee blew his whistle and the opposing teams lined up, the College defending the north of the rink. The Lennoxville forwards started off with a rush and a hot attack which almost immediately resulted in a tally. Then Bishop's steadied down and the next game was long and stubbornly contested. Finally, after a pretty combination rush Clarke scored. Bishop's tallied next, "Colin" Hughes taking the puck alone nearly the whole length of the ice and sending in a shot from the side which baffled Arguin. Another goal for Lennoxville was quickly followed by one of the prettiest plays of the evening, when "Channel" Hepburn and "Graydon" Hughes by some very effective two-man combination scored again for the College. Just before the whistle for half-time Lennoxville added another to their total making it 4-2 in their favor.
The second half found the village playing a stronger game than in the first thirty minutes while Bishop's did not display their usual snap and vim. After some hot attacks and counter-attacks Lennoxville made it one more and, then for the next few minutes Bishop's, especially the forwards, went up in the air and two or three goals were scored in quick succession. The village forwards kept on pegging away and showered in shot after shot, only to be met and turned aside by Robinson. Towards the end of the game Stevens was taken with a cramp but after a short wait came on again and finished the match. The final score stood Lennoxville 8, Bishop's 2.

Robinson and "Colin" Hughes were undoubtedly the stars for Bishop's. They both put up magnificent games in their respective positions of goal and cover-point and but for them the score would have been much larger than it was. Everyone did his best and played in a manner second only to that of his opponents. Lennoxville deserve all credit for their brilliant play which surprised even their warmest admirers. They certainly possess a very speedy and effective forward line in Lane, Clarke, Ames and Baker—all true shots and speedy stickhandlers. Arguin, A. Scarth and P. Scarth also form a very strong defence and any goal scored by them is well earned. Mr. C. Spafford was uniformly fair and impartial in his decisions as referee and gave great satisfaction to both teams.

The line-up was as follows:

**LENNOXVILLE**

Arguin (capt.)
A. Scarth
P. Scarth
Lane
Baker
Ames

**BISHOP'S**

Robinson
Point
Cover Point
Rover
Centre
Right Wing
Left Wing

Referee: C. Spafford

**Standing of the Eastern Townships Senior League, 1907**

<table>
<thead>
<tr>
<th>Team</th>
<th>Won</th>
<th>Lost</th>
<th>Tied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lennoxville</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Bishop's University</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Cookshire</td>
<td>0</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

On March the 22nd the hockey team wound up the season in a
most enjoyable manner: with an entertainment at the home of "Graydon" and "Colin" Hughes. All spent a most pleasant evening and returned feeling much indebted to Mr. and Mrs. Hughes for their thoughtful kindness and hospitality.

The following have won their hockey colours this winter:

- R. J. Hepburn, centre, winner of colours '02, '06, '07.
- C. B. Hughes, centre-point, '05, '07.
- P. E. Robinson, goal, '06, '07.
- C. G. Hepburn, left wing, '06, '07.
- G. J. Hughes, rover, capt. '07.
- C. G. Stevens, right wing, '07.
- W. T. Hooper, sub.

**INTER YEAR CHALLENGE CUP**

The general interest taken this year in running has resulted in Professor Dunn very generously donating a cup to be competed for annually in a road race by teams entered from the different class years. A constitution governing the race has been drawn up and decided upon, and the first contest takes place on May the 9th. The course is some seven miles in length and the year whose first three men home have the best average time, wins the cup for the ensuing twelve months. Judging from the keen rivalry already displayed there will be a large number of starters and some fast running.

The annual meeting of the Football Club took place in the Common Room on March 18th.

The following officers were elected:


Congratulations. "Stevo." May your pigskin chasers be strong in numbers and enthusiasm, next fall. Feed them on a good substantial diet of touchdowns and dropped goals, and may deserved victory crown your efforts with success.

The return of spring and summer brings with it again the joys of cricket, tennis, boating and golf. Never do more temptations assail the would-be 'swat' than in the Trinity Term. What could be
nicer of an afternoon than a couple hours at the nets, or two or three fast sets of tennis, followed by a cool plunge in the Massawippi. And then in the evening a quiet paddle, perchance by moonlight. One readily asks with Lamb:

"Who first invented work and bound the free,
And holiday rejoicing spirit down?"

The cricket team has already obtained some good fixtures and should give a good account of itself before the season is over. There is lots of new material, and only one vacancy from last season's team, so competition for places will be more keen than usual.

The tennis courts have been thoroughly overhauled and new backstop wire added.

Owing to the enthusiasm and diligence of the devotees of the 'gym' it has been decided to have a gymnasium competition with B. C. S. "Reg" Hepburn has been elected captain, and practices are being held nightly. It is to be hoped that this will become an annual event, and thus lead men more and more to make use of the opportunity to set themselves up physically during their college course.
Exchanges.

We are glad to acknowledge the following Exchanges, viz.:


Travel by: Canadian Pacific Railway, Ocean and Rail Services.

The only actual Transcontinental Railway in the world. The only company running Through Trains under one management from the Atlantic to the Pacific ocean. The longest rail track in the world. C. P. R. Trains and Steamers extend in a direct line from Great Britain to Hong Kong—11,841 miles.

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