The Mitre

University of Bishop's College
Lennoxville, Quebec.

"Hic est aut nusquam quod quaerimus."—Horace.

VOL. XIX., No. 3.
February 1912.
H. C. WILSON & SONS, LTD.

ESTABLISHED 1863.

For thirty years sole agents for the famous Heintzman & Co. Pianos, the leader of all Canadian instruments; Kranich & Bach, New York; the well known Wilson Piano, Weber Pianos, Milton of New York, and others that we can recommend. The celebrated Autopiano, the splendid Heintzman & Co. Player Pianos with aluminum action, and the Wilson Player Piano.

Nearly 100 New Pianos and Organs in Stock to Choose From. Band and Orchestral Instruments.
Pianos to Rent. Artistic Tuning and Repairing.

H. C. WILSON & SONS, LTD., New Wilson Building, SHERBROOKE, Q.

McMURRAY & HALL

Dry Goods, Gents' Furnishings, College Ribbon
AGENT FOR SLATER'S INVICTUS SHOES.
MAIN STREET, LENOXXVILLE, QUEBEC.

OFFICE ESTABLISHED 1875.

W. S. DRESSER & CO.,
INSURANCE AGENTS AND BROKERS
Absolute Security at Reasonable Rates. Prompt Settlements.
Eastern Townships Managers North American Life.

McCARTHY BLOCK, 29 Strathcona Square. SHERBROOKE, QUE.

Woodard's
CONFECTIONERY AND
ICE CREAM PARLOR
177 Wellington St., Sherbrooke.
Pure Home-made Candies, Ice Cream, College Ices
Tea, Coffee, Hot Drinks and Sandwiches.

A. E. KINKEAD & CO.
Tobacconists
Wholesale and Retail
Sign of the Indian,
113 WELLINGTON STREET,
SHERBROOKE.

SUBSCRIBERS PLEASE PATRONISE ADVERTISERS.
University of Bishop's College.

LENNOXVILLE, QUE.

THE COLLEGE OFFICERS.

Dean of the Faculty of Arts. and Hamilton Professor of Classics
Dean of the Faculty of Divinity, Vice Principal, Harrold Professor of Divinity
Professor of History
J. J. S. Mountain Professor of Pastoral Theology
Professor of Philosophy and Economics, and Lecturer in Church History
Lecturer in Modern Languages
Lecturer in Mathematics and Natural Science
Honorary Lecturer in Surgery
Choirmaster
Organist
Bursar

Michaelmas Term, from Sept. 23 to Dec. 21, 1911.
Lent Term, from Jan. 6 to March 9, 1912.
Easter Term, from March 9 to May 9, 1912.

For Calendars and further information apply to the PRINCIPAL or the BURSAR.

Bishop's College School.

Headmaster and Secretary, J. Tyson Williams, Esq., B.A. (Camb.)

UPPER SCHOOL STAFF.

The Headmaster.

Assistant Masters—
J. Ramsay Montizambert, Esq., M.A. (Bishop's College) House Master
S. Percy Smith, Esq., B.A. (Oxon.)
F. G. Yardley, Esq., B.A. (Oxon.)
R. J. B. Barrett, Esq., (Oxon.)
Chaplain—to be appointed.
Music Master—Irwin Sawdon, Esq., (Hon. L. Mus.)
Drawing Master—Mr. Smith.
Lady Matron—Miss Florence Jeffery.
Headmaster's Assistant—M. H. Wells, Esq.

PREPARATORY SCHOOL.

The Headmaster.

Assistant Masters—E. V. Iremonger, Esq., B.A. (Camb).
A. Wilkinson Esq.
Lady Matron—Mrs. F. L. Holt.
Physical Instructor—Col. Sergt. J. H. Harney, late York and Lancas-
ter Regiment.

Michaelmas Term, from September 14 to December 20, 1911.
Lent Term, from January 17 to March 31, 1912.
Trinity Term, from April 1 to June 18, 1912.
BIRKS' NEW CATALOGUE

NEW IN SIZE
NEW IN ILLUSTRATION
LARGER THAN EVER

The Finest and Most Expensive Catalogue published in Canada.

With Christmas but a few short weeks away, this book will be of the greatest value to you in suggesting CHRISTMAS GIFTS from 25c to $2,000. Send to-day for a copy.

Henry Birks & Son, Gold and Silversmiths

PHILLIPS SQUARE, MONTREAL.

THE HOME OF THE

Really Good Clothes!

Shoes and Men's Furnishings

Everything for Men and Boys from Head to Foot.

STAR CLOTHING HALL

95, 97 and 99 WELLINGTON STREET

J. ROSENBLOOM & CO., SHERBROOKE.

WIGGETT'S SHOES FOR PEOPLE WHO CARE

J. A. WIGGETT, opposite New Court House, Sherbrooke.

SUBSCRIBERS PLEASE PATRONISE ADVERTISERS.
THE MITRE.

Quebec Central Railway

The only through PULLMAN PALACE CAR ROUTE between

Sherbrooke and Quebec

ALSO THE MOST DIRECT AND FAVORITE ROUTE BETWEEN

Quebec

AND

Boston, New York, Portland and the White Mtns.

For time tables and further information apply to agents.

J. H. WALSH, General Manager.


SHERBROOKE.

White & Wiggett
Wholeseale and Retail Dealers in

FLOUR, OATMEAL, GRAIN,
FEED, OIL, SALT,
GROCERIES, HARDWARE,
PAINTS AND OIL.

Try our Valleyfield and Five Star Hungarian Flour.

THE SQUARE,
LENNOXVILLE.

Holt, Renfrew & Co.,
FURRIERS LIMITED

To His Majesty KING GEORGE V.

QUEBEC STORE, 35 to 41 Buade St.
MONTREAL STORE, 401 St. Catherine Street West.
TORONTO STORE, Corner Adelaide and Yonge Streets.
WINNIPEG STORE, 430 Main Street.

We pay delivery charges on Furs.
Catalogue sent by mail on request.

SUBSCRIBERS PLEASE PATRONISE ADVERTISERS.
THE MITRE.

BALDWIN'S LIMITED
IMPORTERS OF
EXCLUSIVE MEN'S FURNISHINGS!

Arrow Brand Collars in Quarter Sizes.
Cluett Shirts, English Shirts.
Neckwear direct from New York and London.
Dent's Gloves, Fancy Hosiery, Pyjamas, Sweaters.
Dressing Gowns, Bath Robes, Hats, Caps, etc., etc.

CLOTHING, READY-TO-WEAR AND MADE TO ORDER

EXCLUSIVE MEN'S FURNISHINGS AND
CLOTHING

153 WELLINGTON STREET, SHERBROOKE.

The McCaw-Bissell Furniture Co.
COMPLETE

Home, Office, Club & Cottage Furnishers

Our Stock is Complete and Exceedingly Well Selected.
Before Furnishing get our Estimates.

THE McCAW-BISSELL FURNITURE COMPANY
63 Wellington St., Opposite Court House, Sherbrooke.

SUBSCRIBERS PLEASE PATRONISE ADVERTISERS
Moricus Loquiter Magister

Ah! Sir, these things are nothing new,
The deep wide gulf before me yawns
Into its mystery shall I fall
Ere yet another morning dawns.
These see my soul and fret your brow
But they are nothing to me now!

You tell how fiercely men contend
For churches and for forms of faith,
For phrases orthodox, or not,
How small are these in sight of death!

One man who loves the dear Christ well
Takes the blest Bread and knows Him nigh;
Another seeks to cast him out
With senseless talk of "Low" and "High."

And one who finds Christ everywhere
Because he hath Him in his heart
Is counted excommunicate
By those who claim in Christ a part.

Then worship Christ with well meant rites
And add new burdens to life's load;
And others think they honour Him
By tumults in the House of God.

These wrangle over lengthy words,
And nice define the "how" and "why"—
What matter how the Lord is there,
If we but have Him when we die!

All this to me is nursery brawl
Of angry children over toys,
Pettish and puerile are they all
When Death's great deep lifts up its voice,
These things are nothing to me now
The cold grave sweat is on my brow.

To me there nothing is but God
And that great love which can forgive
As sunlight scattered all abroad,
A life whereby the dying lie.
The love of God is all I see,
The rest is nothing unto me.

W. B. RILON in "Literature" 1901.
Introduction of the Greek Oration.

NOTE.—For the benefit of those who were unaware of the existence of this Oration it will be well to explain that it is the property of Bishop's College Churchwardens Club, composed by a committee appointed for the purpose some four years ago.

Whenever a member's pipe gets broken it is customary for the offender to read this Oration before the assembled Club and likewise to hand over to the Treasurer the sum of five cents for the purchasing of a new pipe.

The following introduction and translation is by Mr. R. J. Meekren, a non-resident member of the Club, and is an exceedingly clever satire upon the extreme methods and idiosyncrasies of modern criticism.—Ed:

A critical edition of the so-called "Greek Oration" of the "Church-guardians" has been a long felt want. The present editor has very reluctantly undertaken this, in fact it being only the urgent necessity of the case and the apparent hopelessness of it being done by anyone else that has induced him to overcome the diffidence induced by a keen sense of his lack of qualifications for a task of such difficulty. Perhaps after this pioneer essay in what is truly a virgin field of criticism other scholars of more ample equipment may be instigated, possibly by its very defects, to go on and make perfect what he has begun, and that attention once generally drawn to this obscured (rather than obscure) masterpiece it may be given the place it deserves in the world of letters no less than in that of learning.

It is also to be greatly desiderated that such interest once aroused may lead to the discovery of other MSS. that can be collated with the textus receptus of the modern society or Club of Churchwardens. For, extraordinary as it may seem, there is only one known MS. in existence of this exquisite literary gem of a dim pre-historic past, and this MS. is both late and exceedingly corrupt.

Of its history very little is known. It has been in the archives of the Sodality for an indefinite period, its first certain appearance is in a reference in an old minute book which appears after the departure of a quondam Treasurer of very suspicious ability in high finance, who afterwards became a most inefficient Secretary. This occurred in the second or third dynasty of the neolithic period. It was during his tenure of office that the curious custom called "heckling the Secretary" seems to have arisen, though the eminent specialist, Dr. Leroy, who was, by the way, a passenger on the first airship to cross the Atlantic, in his most interesting "History of the Wardens of the Church" says that the oldest tradition carries the origin of this custom back to the mythical hero (H) Ualleos, who is said to be the first scribe of the Ecclesia. This, however, is a question that requires further research before we can come to a definite conclusion.

The appearance of the MS. bears out the tradition of its date. It is in the execrable calligraphy (or kakigraphy) of the period. Whether it was from the
pen of the fleeing official as most suppose; (Dr. Leroy says that he took the original MS. with him, though he gives no authority for the statement) or whether he is himself an entirely mythical character it is not easy to determine. The fact that the curious word "heckling" is coupled with his name as well as that of the demi-god HUalleos, makes it quite possible that he is only a doublet of the latter; students will recall many similar cases. HUalleos is a planetary deity, the legendary Secretary flees into a distant country, the former is a culture hero and the connection of heckling with flax and linen and so with paper and the office of writing makes the chain complete.

A few words must be said as to the title. The words tes suri(n)ggos are not in the MS., but that they are required is conceded by most scholars of note. The internal evidence in favour of this is very strong. It is indeed apparent on the most cursory perusal that the swift action of the drama is concerned solely with the broken suringx. The Companions, even the two great protagonists, the Sinner and the Prutaneus, are entirely subsidiary characters to that silent and tragic "morsel of well-moulded clay," although there is no indication that it even appeared upon the stage. It is a curious and possibly significant coincidence that the modern Sodality always speaks of it as the "oration on the pipe." If the general belief of the present-day Churchwardens in the immemorial antiquity of their society be upheld as a result of further research (it is to be confessed that this seems to us to be very doubtful) then the argument in the work cited above, based on the unintelligent way in which the oration is read, would be almost conclusive in establishing the value of their traditions. The members are very reticent in the matter (indeed it was only with the greatest difficulty that their reluctance to allow the MS. to be published was overcome) but it appears that it is used by them ritually. Dr. Leroy tells us that on certain occasions "the oration is read from beginning to end, including the rubrics and stage directions, by a person appointed," and that "while the meaning is entirely lost the rigid conservatism of the Society has preserved even the archaic pronunciation of many words so that they are quite unrecognizable by the ordinary classical scholar."

We must notice, in passing, the theory of Antonio Concezzio that the Church-guards were not men at all, but the pipes themselves, in support of which he has collected a number of curious and obscure allusions from both ancient and modern authors. But there is nothing to show that these are pertinent to the inquiry, and in any case they could hardly outweigh the internal evidence of the work itself, and we can only dismiss this hypothesis as an ingenious attempt to reconcile the tradition of the Club with the title as it stands in the MS.

There is another question respecting the title; whether it is part of the original or not. Long ago the gifted Thomasius Adams suggested that it was a late addition, and this has recently been again advanced in a weighty argument.
by the learned Bishop of Bolton. To this conclusion we give our assent with some reservation. As the drama was evidently part of the sacred rites it must have had some designation. It seems very probable, by analogy that the oration was preserved in oral tradition long before it was committed to writing, and when this last occurred it is quite possible that the MS. should be labelled with a distinguishing title.

We cannot conclude this introduction without some remark upon the language used by the author. It is not classical Greek, nor is it Hellenistic, as has been ignorantly assumed in some quarters. Many indications point to its being in the pre-Heroic age. A wonderful confirmation of this has been recently found in what is now called the "Minoan Fragment," a small piece of inscribed marble, evidently part of a tablet, found in the lowest strata under the site of the Labyrinth in Crete. On it is one complete and three incomplete lines and several isolated words that are legible which form part of the epilogue of the Oration. Thus not only is the antiquity of the work demonstrated, but we are also assured that we have it in substantially its original form.

Of its literary merit nothing need be said. Those familiar with Homer will recall many passages that show his acquaintance with it. While many quotations could be made from the greatest Greek dramatists to prove that they copied from it almost word for word, indeed the classic drama seems to have developed entirely within the lines laid down by the unknown author of this masterpiece, and it is perhaps not too much to say that it is the foundation of the whole of classical literature.

(H)E RHE"TORIA

(H)UPER TES SURI(N)GGOS TON PHULAKON TES EKKLESIAS (1)

Chairete, o Athenaioi (h)oi tounon (h)oi ten to palaion sophian echontes
Hail O Athenians of the present age who possess the wisdom of the
katoikountes makarios en te Lennoxia olbia o Adelphoi tosuri(n)ggon makron,
ancients and dwell in fortunate Lennoxville. O brethren of the great pipe,
(h)oi plusantes tas tou kapnou nephelas puknas,
 producers of dense clouds of smoke.

Chairete dis, chairete te tris kai tigris tis. (2) (H)E. Nikkoteine (3) alla
Rejoice twice, rejoice thrice with a teger. O Nicotina
men (h)oi ton pollon (h)egeniones ta tou nou phota mustika (4)
deed we are the people, we are the leaders of the masses, the mystic lights of
(h)e meth' (h)emon teleutesei sophia. (5) (H)Onos d'esti threnematì.
the mind, wisdom will die with us. Nevertheless this is for a lamentation.

Choros Phieu, phieu, pa (h)emin tai kupparissai? Phere enthade. Pa de
Alas, alas, where are our cypress boughs? Bring them hither. Where
xulon phosphoriskon? (6) (H) Upo plerou ton kratera te kophe melaine (7) is the phosphorescent wood? Fill full the bowl with black coffee.

Phera enthade ton tobakkon (h)abitanton, ton phullon aischron, axion tes pur-
Bring hither the habitant shag, the hitter leaf, worthy only of
kaias monon (8) To kakourgeama kakeurgematon prepraktai.
the initiate.

The evil work of evil-doers is accomplished.

PRUTANEUS. O Tlenion, pa soi (h)e suri(n)gx? Appollutai annaregnotai
O wretch, where is the pipe to thee? It is broken, it is smashed,
ta (h)opla ton tes ekklesias phulakon appollutai, en te cheira sou enapoklaitai (9)
the arms of the guards of the church are broken, in thy hand it is smashed in pieces.

Wretch, nothing, it is becoming to us to arrange an example.

[ H ] AMAROLOUS. Popai pheu, popai pheu, io, io, O pai tuchas (h)oi praxo
Woe is me alas, ah me, ah me, Oh, what chance has befallen me that
tes suri[h]ggos emes steireis. (11)
I should be thus deprived of my pipe.

PRUTANEUS. Ti tleiona legeis? Apthes touton ekballe.

[ H ] AMAROLOUS. O kodon paluechite, kai phaos elek[t]rikon, thelktiapai
O much heard bell, and light electric the whirling
dinai nephelas dromaion. O domata kai klinion tou Boothroidion.
enchantment of driving [smoke] clouds; O home and couch of Boothroides.

Choros. Io, io, aner schetlie. O eupeloplaste (13) kai meg'ariste, chaire
Alas, alas, O wretched man. O morseal of well-moulded clay and greatly best, farewell.
Propson se chthonios th' [ H ] Ermes Aides te kapnisei ei men ti kakei tou tabak-
Henceforth thou shalt smoke beneath the earth with Hermes in Hades, if indeed there be
kou fafalou estin. (14)
any scent of tobacco there.

[ H ] AMAROLOUS. Oi moi, achthomai epi te tou plerour (h)exe, ou gar tin'
Woe is me, I am grieved at the breakage, for I shall fall in with
allon phileron ekpes oumai etairon tooud' oud' ameionon eis eme.
no dearer companion than thou, or better to me.

PRUTANEUS. Apochre; su polla peptonhas; ou men alla deise dapanan tous
Enough; thou hast suffered many things; but it is necessary that you
obolous chalkous pente. (15) Peloplasmaton (16) kapnous estin [h]oras duo
expend five brazen obols. Let there be for two hours pipes filled with
ekpleroumenes.
smoke.

Choros: Chairete dis, chairete tris, te kai tigris tis.
EPILOGOS

Eu to'nao (h)agio barunti sui tais tais tou thumiatos euodmon nephelais,
In the holy temple, weighted with clouds of sacrificial fragrance,
eiothutos orgia zomenten nikkoteiun kalen orgian, [h]emeis d'emponunmenoi
becomingly let us celebrate the rites of fair Nicothia, and we inbreathing
(h)upo tes douamesous epais autes en te aithere ourania sun tais mouais, katais
her gentle influence, in the heavenly atmosphere with the Muses, the fair
adelphais, naiomen.
sisterhood dwell.

Pheromenoi [17] ano dia plusesanou tinos tou kapnou ektes taricheutes poas
bearing aloft, through the puffs of smoke from the dried weed of
ton [h]esperidon. [18] Panta tauta sun te boethia gnostike pepoietai tou mikron
the Hesperides. All these things have been made with the cunning aid of little
(Snuttitos kai (H)Uoleus) kai Mekreniou (19) thauma tauta bia kai (h)upo
Smuts and Wholy and Prausorchilos, these wonders have been

tou tou (h)etairon panton skedou omou diogmou pepaktaia.
barely wrought through the violence and persecution of all the companions.

Ta d'an katagegra(p)ta (20) eu glosse tini pantos thauniaste, en te Attike
It has been written in a tongue entirely marvellous, in the New Attic
nea, ouse idia tois en te Lennoxeia neophutos
which is peculiar to the freshmen of Lennoxville.

Alethos (h)umon,
(Truly) Really of you
(eis) phranikiiskos Glyphor (H)Uialos, Rhetor, Paidagogos,
Rhetorician, Tutor.

Orthrophoiotosukphantodiotalaiporospelopiasmatonrheues (21)
Early-rising-base-informing-muchi-enduring-persecuting-claymoulded-(pipe)-breaker.
[duo] [Kekilos (H)Ualleos,] [22] Grammateus pulometis tou (h)etairon
Long-suffering scribe of the companions
of the beautiful pipe, tinkling athlete, king of men.

Aci ampho semnos kai tapeinos phusantes. [24]
Both ever gravely and humbly smoking.

Choros. Chairete dis, chairete tris, te kai tigris tis.
O Telos,

NOTES.

1. Lit. "The guards of the Assembly." What this body was, for what
purpose it met and why it required guards is a mystery from which it is unlikely
the veil will ever be lifted. Conjectural elucidations of the few clues left to us
will be found in their appropriate places under this.
2. The first “Hail” begins the so-called oration. The allusion to the species of felidae is very obscure. The possible connection between rejoicing and a beast of prey is hard to conceive. It has possibly some mythological allusion.

3. The text here is most certainly corrupt. The MS. has the accusative “Nikkoteinen,” which is absurd. The only possible meaning that can be obtained is that it is an apostrophe to an unknown deity, apparently that in whose cult the “eclesia” was periodically assembled. It is a tempting supposition that the guards or wardens had the duty of protecting the mysteries of this goddess from the profane.

4. This expression would point to the cult of “Nikkotina” being a gnostic character. Possibly it was an organization of a crypto-political nature, seeking power by the instruction of selected candidates like the 17th century Illuminati.

5. The simple naivete of this statement borders on the sublime. It would be quite impossible in our self-conscious age oppressed with false modesties and pseudo-shames.

6. The MS. has mu instead of phi, one of the many places which demonstrate the copyist’s entire ignorance of Greek. Many conjectures have been made as to the nature of this phosphorescent wood. One learned commentator advances the theory that it was a moveable stand for lamps, instancing the self-moving tripods of Homer, which however does not seem to the point. Still another theory is that it was a wooden statuette of the goddess or nymph, Nikkotina, “the Torch-Bearer” as Pausanias would have put it. There may be something in this view, as this deity is evidently closely connected with fire. However, the most likely explanation seems to be that it was some form of the primitive fire-sticks or fire-drill, or some similar apparatus for obtaining fire by friction.

7. Whether this was a libation poured out on the sacred hearth, or whether it was drunk sacramentally is not known, but probably the latter as from some obscure allusions in ancient authors we are led to suppose that this was a highly stimulating and possibly subtly poisonous liquid of vegetable origin. In its preparation we know that fire was used, for in a fragment of archaic verse preserved by St. Lawrence it is called “the twice fire-wrought,” “Diplogurigenetes.”

8. This is a passage of great difficulty, the word “purkaisis” seems to be used in the sense of “fire-worshipper,” literally it means a hearth or fire-place. The ordinary contention would make the phrase mean “fit only to be thrown in the fire” but this in the context is plainly nonsense. The “bitter leaf,” or “dried weed” as it is called elsewhere, is evidently of the nature of incense which was burnt ritually. The epithet “habitans” cannot be explained. It is found nowhere else and the context in this place gives not the slightest clue to its meaning. None of the scholiasts give us any assistance, most of them ignoring
it entirely. Chionias, who pretends to have been one of the mystic "companions," merely remarks that it is not lawful to speak of it. In another place where he seems to allude to this passage he says "that which it is not proper to speak of, that which may not be smoked," which affords us very little light.

9. This is a passage of great sublimity, the increase of the emphasis is magnificent. Among the many points over which scholars have disputed in this short work none is of greater interest than the purpose of these tubes, or "great pipes," with which the church guards were armed. Conjecture has ranged from blow-pipes for poisoned darts, such as are used by savages in several parts of the world at the present day, to blow-pipes for the sacred fire. One suggestion which has found considerable support is that they were for projecting something of the nature of Greek fire. This, as well as the first theory, agree well enough with their being spoken of as weapons. But the fact that they were of clay and of a fragile nature presents a great difficulty. The clay trumpets of South America of magic powers have been cited, but there seems no reason to suppose them anything of this nature. The question must be left open until we have more information.

10. "Faithless," as having allowed or caused his tube to be broken, which had been committed to him as a sacred trust.

11. There appears to be an allusion to a belief that the breaking of the weapon or insignia of a church warden was a result of as well as the sign of the goddess's displeasure.

12. This exquisite lament has undoubtedly served as a model for some of the finest passages in the classic drama. Boothroides is evidently a form of Bootes. The MS. omits the tau in electrikon.

13. This shows the tubes to have been formed of clay.

14. This clearly proves that the scepticism that underlay the worship of the gods in the classic period was no new thing. Fafalou, or according to a savant spelling HUafalou (if Chionias means the above word) is another mysterious epithet. Judging by context there would appear to be some contest intended between the tabakkon habitanton and tabakkon fafalon.

15. It has been assumed that these obols were to buy the passage of the personified, and possibly deified, pipe across the Stygian stream, but why five should be required for a pipe when one sufficed for a man, is not explained. It is much simpler to suppose that it was of the nature of the were-gild or sacred fine by which the expiation of the "sinner" was completed. Doubtless the offender or unfortunate (as usual in primitive law the terms are convertible) was then received as a new member and re-armed as such.


17. Something has been dropped out here in the course of transmission unless the "bearing aloft" was a technical expression used in the mysteries, which is perhaps possible.
18. Lit. "Grass." "Of the hesperides" would seem to give this herb or plant a mythical character. Unless we suppose there was commerce with the west in these early times.

19. This is obviously corrupt, the first two names being in the nominative instead of genitive. It would be very natural to suppose in view of the many blunders of the scribe that it was simply a matter of correcting the grammar, but the Minoan fragment shows that there has been an interpolation, the true reading being "tou (H) Uardou athletou kai Mekrenou tou sophistou." The Smuttitos of the MS. is apparently the name of the scribe who thus sought to perpetuate his own memory, an interesting example of the vanity of the copyist. His reading (H) Uoleus might seem at first sight a corruption of (H) Uardou but the d forms an insuperable objection to this supposition. A more plausible theory is that he was acquainted with a tradition of double authorship, and that his version is a corrupt rendering of the Kekilos (H) Ualleos of the scholiasts. If the account alluded to below is of real antiquity it is quite possible to understand how this name had dropped out and the name of the real "maker" alone retained, and the copyist Smuttitos finding only the name of one author in the MS. before him quite probably attempted to amend it by inserting the name of the other in the entirely inappropriate place where we find it.

20. The MS. omits the pi in this word.

21. It is difficult to adequately translate this word. It would seem to be a relic of a still more primitive period when the genius of the language was still indeterminate and was agglutinative as well as inflexional.

22. That there is an omission here is certain from the presence of the numerals. The old explanation that the author described himself in two characters is not tenable, for the sets of epithets are mutually contradictory if ascribed to one person. But the position of the eis before the first name is conclusive, we can only assume there was a second following the duo. A reason for this latter having dropped out is given above. It is conjecturally supplied on the authority of Stridianus, who is perhaps the most reliable as he is the most prolix of the scholiasts. He tells a long story how the heroes, HUialos and HUalleos were given the task of "making the oration" by the Protoprutaneous and the assembled Ecclesia, and he uses this very curious expression, "one working the other sleeping." Then he says that "the HUalleos taking counsel with two made the oration," and, "the HUalleos rising it was presented in the congregation." The "two" mentioned as counsellors must surely be those whose names are given in the Minoan Fragment.

It is only fair to state that the Entirely Reverend Father Warren in his learned work argues that Stridianus is merely giving us two versions of the same name as handed down in two separate streams of tradition, and that the uncritically assumed them to be two different individuals and that he has invented the details of his story to account for this. With this view, in spite of the great weight of its propounder, the present writer is unable to agree. The story does
not bear the marks of being an invention, its details present such difficulties of their own that it does not seem probable that they were designed to elucidate something in which there is no real difficulty at all.

It is possible we may find a clue in the epithets of the two heroes. The first is called "early-rising" and this with the curious remark given above seems to point to an astronomical character. The other is a defender, and is described as sleeping when the other is risen. From this the conclusion is clear that they are none other than Castor and Pollux, the heavenly twins, one of whom rises as the other sets, and to whom as culture heroes such a literary masterpiece might well have been ascribed in a primitive age. The words, alethos humon, seemingly meaningless, the usual interpretation "truly yours," is an impossible anachronism, bear this out, for they seem to lay stress on the intimate connection of the two deities with the Companions; the Church-guardians, of whom another deity was Protoprantius, and thus united with them in the sacred rites that they so closely guarded. This would point to a very close connection between Nikktina and Vesta. In fact, in one of the passages collected by Cocezzio, images of this goddess composed of wax are spoken of as being in the possession of a Companion.

23. This seems to have some reference to the bell mentioned in the second speech of the Hamartolos, or third if the prologue is spoken* by him as seems most probable. We must suppose that HUalleos either sounded it or else caused it in some way to be rung.

24. This bears out the suggestion given above. The shining heavenly twins might have been represented by sacred fires with which they might easily have come to be identified. So that they, the guardians by pre-eminence of the house of Bootes, might easily have come to be called "the ever-smoking." The two epithets present a difficulty, but probably they refer to the contrasted characters of the heroes, one stern, judicial, persecuting, destructive, the other leader, defender and servant.

The Ethics of Flirting.

Note.—It is with some hesitation and misgiving that we submit the following essay to our readers. In the first place, the subject is hardly a suitable one for a college magazine, nor do we, in our opinion, consider that its author, who wisely desires to conceal his identity, has treated the matter seriously enough.

It has, however, always been the Mitre's policy to do what it can to encourage literary proclivities wherever it betrays itself and since, in our opinion, the following contribution shows some sign of originality and freshness we include it in the pages of the Mitre.

We must, nevertheless, disclaim any sympathy with the author's conception of what is, as all novelists will tell us, a very questionable practice, and we sincerely trust that none of our readers will be led away by his specious reasoning from that straight and narrow path whose confines have been set by that most upright and ever to be reverenced lady—thus the author affects to despise Mrs. Grundy.—Ed.

"Sir," thundered Dr. Johnson, "flirting is the most potent weapon ever forged by the devil for prodding souls to hell."
What a picture such words call up before us—the old oak panelled room at the back of some London coffee house, the air so thick with smoke from a dozen church-warden pipes that at first it is hard to discern who the occupants of the room are, but there is no mistaking the harsh didactic voice of the great doctor. How the glasses rattle as he brings his clenched fist heavily down upon the table before him. His little group of worshippers receive his words with sage nods of approval; over there in a corner sits the gaudily attired figure of the faithful Boswell, eagerly making notes of all that passes his hero’s lips, hesitating for a moment perhaps at the coarseness of the phraseology but, shrinking from writing down aught but the pedant’s exact words.

Yes, the above is truly a Johnsonian definition, but unfortunately truth compels me to confess that it is not a quotation culled from a leaf out of his biographer’s immortal work, nor is it to be found in the pages of Johnson’s Dictionary I have to own that it is a purely potential utterance, but it has a Johnsonian ring about it and it is a sentiment which would be endorsed by a large number of people at the present day, chiefly, of the black-coated, white-tied, puritanical breed, good people who hold up their hands in horror at the thought of such a frivolous exercise as dancing and who consider flirting as—well as I say, Dr. Johnson might well have described it.

But “flirting” is a word the definitions of which might be endless. Here are a few given verbatim from the lips of personal acquaintances whose opinions on the subject I have solicited. Master Cocksure, aged 15—“Flirting is all silly rot, so are girls for the matter of that,” he adds scornfully. My child, a few or three years will see a vast change in your opinions. Miss Coquette, aetat 22, pretty and vivacious—“It’s not proper, you know, but oh it’s simply heavenly!” Mr. Man-of-the-world, of a like age—“My dear fellow, flirting is the salt of life.” One more, Miss Ingenuous, aetat 18—“Mother says flirting with men is silly.” Oh you mother, surely there lurks a twinkle in your eye as you utter such a warning! Do you for a moment imagine that your daughter will take your words to heart? Cast your mind back fifteen, twenty years, did you think flirting silly then? I wot not. But after all such opinions only skim the surface as it were. It is indeed hard to give a brief, concise definition of such a large subject, but here is an attempt.

Flirting is a fundamental instinct, inborn in man, and practised in a greater or less degree by every man and woman since Adam first squeezed Eve’s hand and shared with her the same apple.

Man is born to flirt as the sparks fly upward. These words sound familiar, was it not a saw uttered by King Solomon? If so, it should bear weight, for according to ancient records he certainly was an authority on the subject. I say that flirting is an instinct, if such was not the case, if it were an acquired habit, why is it that the average young man and the average young woman take
that by reason of this the art of flirting languished and tended to expire under the stern eye and rigid discipline of Mrs. Grundy? By no means, it adapted itself that was all. No longer could young couples sit out in quiet corners between dances—those slow and stately dances, so graceful, but 'oh so boring—no, the young man tenderly delivered up his fair partner into the keeping of her chaperon, but a glance from the soft eyes and a squeeze of the hand can convey much and Penelope's heart would flutter deliciously at the little compliment whispered amongst her curls, while Algerion, his pulses beating, too, at more than usual rate, would hasten off next morning to the nearest florist and order a bouquet for his fair charmer. Oh, those bouquets! Stiff and artificial as the age in which they flourished. This would be left at Miss Penelope's residence and conveyed to her on a silver salver by the staid be-whiskered butler; formal and unromantic enough but wait, hidden in the very heart of its fragrance there lies a little billet doux. See how skilfully Penelope extracts it and conceals it in the kerchief folded across her bosom, eluding the vigilant eyes of mamma—that zealous lieutenant of Mrs. Grundy—to be read later with beating heart and glistening eye in the privacy of her bed chamber. Could anything be more delightfully wicked or more romantic? But to-day all this is changed, the stern mandates of Mrs. Grundy are laughed to scorn by the enlightened and go-ahead modern girl who bears little resemblance to the bread and butter Miss of her grandmother's girl-hood. She is an emancipated, self-reliant damsel, but any the less fascinating on that score? Not a wit! The average twentieth century girl is as lovable and tantalizingly lovable coquettish as any Penelope in a poke bonnet who ever drew breath. No one would ever dream of calling her immodest or unwomanly just because she does not blush every time a young man addresses her.

Flirting to-day is carried on far more openly and freely than it could be in the year 1830; and such I consider a good and healthy state of things. And this plunges me into a discussion on the ethics of flirting and the questions naturally arises—is flirting a moral or an immoral proceeding? This is a delicate question and it is necessary to answer it with caution. Of course it largely depends on the persons who flirt whether it is harmless or not, and in that I think you find the answer, it all depends upon the individuals who practise it. In what is termed a "mild" flirtation I see no harm whatsoever. Indulgence in flirting, like indulgence in alcohol, is right and even beneficial when carried out sanely and in moderation. Flirting is an animal instinct and as such must have an outlet and it is disastrous to screw down the safety valve; trouble is bound to be the result. A leading modern writer, a novelist, uttered a truth when he put into the mouth of one of his characters these words—"Everybody except those with whom something is physically wrong was born with a full and healthy capacity for demoralization and mischief, mischief is only one form of energy. If lightning flies about unguided it is likely to do some damage, if it is conducted properly to a safe terminal there is no damage done and probably a little good." I look upon flirting as a healthy and safe lightning conductor for the devilment that is
in us, and it is on that score that I plead in defence of a much maligned practise. Ninety-five per cent of modern flirtations are entirely harmless, the other five cases develop into serious affairs and perhaps end in matrimony.

In some minds the terms "flirting" and "love-making" are erroneously confused. It is a great mistake to confound them. To parody an old proverb, "When loves comes in at the door flirtation flies out at the window." Flirting is a game, nay more, it is an art, hedged about with rules just as is every other game; the highest stake being a harmless kiss in a secluded corner. To be able to flirt successfully one must have a well-developed sense of humour, and people who are in love are during that period, for some unaccountable reason, absolutely devoid of the "saving grace."

So much then for my views on the subject of ethics. Doubtless there are many who disagree with me, good people who will look upon the author of these heretical utterances as a monster of depravity, for flirting has long been regarded by social opinion as indiscreet if not absolutely immoral; middle-age lends it no countenance and puritanism denounces it; many a maiden, even pretty and frivolous ones, will, if questioned on the subject, raise large innocent eyes to yours and tell you she does not know what flirting is! Bless her dear little heart, either she is very, very young or else she is as deep as the proverbial still waters, in either case the cherry game with the right man would tickle her to death.

But I wish you to understand that I do not mean to imply that every girl and every man will flirt on every occasion. There are numerous persons of both sexes who seem to have no thought or inclination for such frivolity. The former are usually of the blue-stocking variety, earnest, unsentimental young creatures, bent on the universal betterment of mankind or, more important work, still, the emancipation of their own sex. The latter are so-called "woman haters," which means that either through shyness or concealed desire to pose as superior mortals untouched by the frailties common to their weaker brothers, abstain from dances and other social gaities. But in each case the instinct is there right enough, dormant and undeveloped though it be, and in the majority of cases awakes and blossoms sooner or later.

The word flirting I have already said is capable of many definitions. I have already tried to define it in the abstract and here is an attempt to do so in its concrete sense.

Flirting is a game for two players of opposite sex and approximate age. It can be played anywhere and under almost any conditions. There are many variations in playing it, each couple making their own rules. But it may be laid down as a general practise that the man is the aggressor and the girl is on the defensive. For the game to be a success, however, the latter must finally strike her colours.

I have written—"the game may be played under almost any conditions"—but of course there are occasions which lend themselves especially to this form of amusement. The most suitable of them is undoubtedly the ball-room, the
dancing, the excitement, the dreamy music, the dimly lighted cosy corner, all tend towards this and it is under such conditions perhaps that the game is played with the greatest zest. Girls are conscious of looking their best and the desire for conquest fills the maiden's heart, the young man, got up to kill, in immaculate dress suit and dazzling shirt front, with sleekly parted hair and shining patent 'pumps,' feels that he too is capable of making much havoc among gentle hearts, and with calm eye of judgement and armed with a dance programme challenges sundry lovely opponents to combat. Dance flirtations are the most harmless of all. The out-of-door variety is likely to be of a more serious nature, especially if carried on beneath a bright moon or upon the water. Moonlight always lends itself to flirtation, its mystical radiance steals into the heart and awakens the sentimental in us, but it has the dangerous quality of causing silences to fall between couples, pauses when the tongue gives place to the language of the eye. Such moments are fraught with the greatest danger. Dan Cupid, ever on the alert, sees his opportunity and the result is often fatal. So it is with flirtations on the water. There is a soothing, restful quality about the calm silent flow of the river or the motionless slumber of a lake which has the same effect of causing silence to fall upon those who idly float down the one or are mirrored in the bosom of the other. So remember this, oh ye who are young and are bachelors and have a fancy, to remain so, refrain from making astronomical observations with your best or even your second-best girl friend. However platonic be your interest in her and in her company, avoid—if you value your bachelorhood—all exercises of an aquatic nature.

Brief and cursory as this essay is it would not be complete without mention being made of the chief qualities which go toward making a successful flirt. These differ somewhat in the case of man and a woman. Physically a man needs no special characteristics, looks are of no importance though it is to his advantage to be big and well set up. He must have plenty of 'go' about him, and if he is inclined to be a trifle domineering all the better. Courage is essential else he might find himself in a like predicament to that of the young man who, when flirting with a lady, was brave enough to turn out the light but had not the courage to take the next step. In the case of the girl good looks are a decided asset and a pair of eloquent eyes which she knows how to use are of the greatest advantage. A ready tongue and an ability to talk an unlimited amount of romance in the case of both sexes most necessary. But chiefest of all qualities it is absolutely essential that those who would shine in the gentle art should have a strong sense of humour. A serious disposition is fatal. Of course I am here speaking of the game of flirting as played scientifically and as a game. Anyone can "spoon" and not have a smile or a giggle in his or her composition.

I regret that space does not allow for a discussion on methods of flirting. I cannot call to mind any book published on the subject, such a work would be of the greatest interest and a pamphlet entitled "Flirting and all about it" or
"Hand-book for Flirts" would, in vulgar parlance, sell like hot cakes.

Flirting, in common with most things that are nice, has its drawbacks, especially from the man's point of view, that is, if he plays the game liberally and goes in for it whole-heartedly. It means a deep dip into his pockets, for flowers and bon-bons play a large part in the game, and if he is foolhardy enough to have two or even three strings to his bow there is likely at some time or other to be complications. But after all the chief drawback is experienced when he becomes engaged to the one girl in the universe. She is sure to demand of him if he has ever kissed a girl before, and an eternity of happiness hangs upon his answer. My advice is to "hedge." Let him make reply by putting to her this question—"Has any man ever kissed you?" It is ten to one that she changes the subject.

The Conflict of Religions in the Early Roman Empire.


A series of sketches, we will not say as if from life, for that were impossible of a time so distant—and a world so remote; but that yet certainly brings before us living men and the circumstances in which they were placed something as they might have appeared to us had we been their contemporaries. Men who to us are little more than names connected with different philosophical opinions or schools of thought, except the central figure who is so far removed from us in the glory of his divinity that it is something of a shock to read of him described as he must have appeared to his neighbors and acquaintances, a man among men.

In general a sketch, graphic or literary, is a slighter thing than a finished picture, costing less time and labour in its production. But in this case the picture had first to be laboriously reconstructed, at least in the author's mind, before he could make the clear and telling outline drawings which he has presented to us. With what pains and care he has gathered material for the picture is to some extent to be seen on a reference to the notes.

Probably the fact that, like so many modern books, the material was first used as a course of lectures was a controlling factor in its taking this form, and yet it is possible that this may be the best to accomplish the object that the author had in view, to present the beginnings of Christianity without the haze of preconception and convention that almost necessarily surrounds them to our eyes. We are in short in like with Celsus. He criticized our Lord's teachings for its boorishness, for the homely and uncultured nature of his illustrations, while in the same breath he praises Socrates who centuries before had been equally criticized on precisely the same grounds. To take one thing alone; in spite of
the fact that we are frequently told, in the pulpit and elsewhere, of the shame of the manner of our Lord’s death. We do not and cannot well realize it, because the cross to us is a symbol of the deepest religious significance; and all its associations in our minds are rather honourable and glorious than shameful and degrading. We need the plain, brutal, comments of a contemporary, whose eyes were held by no glamour, who saw the cross as we would see the hangman’s rope. They have “the tree of life and the resurrection of the flesh from the tree—I suppose because their teacher was nailed to a cross and was a carpenter by trade. Exactly as if he had chanced to be thrown down a precipice or pushed into a pit, or choked in a noose” (all ancient modes of execution, the first of which our Lord only avoided on one occasion by an exercise, apparently, of superhuman power) “or if he had been a cobbler or a stone-mason or a blacksmith these would have been above the heavens a precipice of life or a pit of resurrection, or a rope of immortality or a happy stone or the iron of love or the holy hide.” Such language as this shows us how early Christianity appeared to its contemporaries; how it would have appeared without doubt to the great majority of ourselves had we lived then, for it is to be feared that the material of which confessors and martyrs were made is not too common amongst us.

In dealing with the stories the author rather upsets the ordinary opinion concerning Seneca and Marcus Aurelius. Seneca is very usually put down as a sort of pagan pharisee, a dilettante philosopher, preaching and not practising. Really he seems to have accepted a position of high responsibility from good and honourable motives and then found that the position of eminence to which force of circumstances thrust him, offered no other means of descent than a naked precipice, and that he philosophized amid luxury and wealth conscious of the sword of Damocles suspended over him. And that riches on such conditions are not enviable none will deny, and a man’s philosophy under such circumstances must certainly have some vitality and reality in it.

On the other hand the great philosophic emperor, in spite of all his virtues—negative chiefly—is no good exemplar. His mental attitude is doubt, chronic hesitation, and his conclusions concerning life simply despair. Ineffective pessimism in short, and on the whole the judgement seems a true one. Nevertheless so far as he sets forth, the Stoic doctrines is not perhaps exactly “senile.” At least he appeals very strongly to a certain type of mind in youth, when with a sense of expanding powers within there is a narrowness of circumstance without. In such a case there is found relief (a calling of the grapes sour, quite possibly) in holding that the only things that are not indifferent are within and that over them a man has complete power if he will.

Another man upon whom the ordinary judgement is reversed is Tertullian. Scholars of course know better, but there is little doubt that the average reader has passed “a swift judgement on the stern Tertullian” and his unpitying Phrygian sect,” whether or not it was in the evidence of a sonnet from Matthew.
Arnold" and an unfair citation by Gibbon. That the latter quotes him unfairly is made very clear and the passage is "a magnificent example of Gibbon's style and method" and "more useful as an index to the mind of Gibbon than Tertullian."

The author draws a most interesting and taking portrait of this second century puritan and evangelical. Not a soft man to fight with, but far from ungentle with the weak and down-trodden and helpless. His attitude towards women, towards fallen women, would show that even in our day, but in that time, with the theories then current everywhere backing up immemorial and horrible usages, it is still more markedly significant of the man's real character.

His final break with the church was really almost inevitable. A man who believed as he did in the necessity of rigid discipline, the discipline of an army in the field (and what warfare the Christian then had to face the author in a few touches vividly suggests) where any relaxation is fatal, would naturally come into conflict with the "practical men with a turn for administration," who were then in increasing numbers engaged in more closely organizing the church and crowding out the earlier and freer 'Chavismatic' ministries. And such a conflict, in days when the organization that embodied the unity of Christians was yet new and had no sanctity drawn from long-established use, and when many matters now definitely settled and taken for granted as things of course were then still entirely open questions, as naturally led to schism. A far more excusable schism than many of a later date taken on similar and possibly no stronger grounds.

Some remarks of Celsus quoted by the author elsewhere are significant in this connection. "The basis of the church is faction and the profit it brings, and fear of those without: those are the things that establish the faith for them. Faction splits them up into innumerable sects beside the 'great church,' 'the one thing they have in common, if indeed they still have it, is the name: and this one thing they are ashamed to abandon.' When they all say 'Believe if you wish, to be saved, or else depart, what are those to do who really wish to be saved? Should they throw the dice to find out to whom to turn?' In short, faction is their breath of life, and 'if all mankind were willing to be Christians then they would not.' As things appeared to the outsider, schism, sects, heresies, were a distinguishing mark of the new movement. Unfair as Celsus was in his way of putting it, there was certainly a good opening for the attack, and divisions have been such a constant attendant on the spread of the gospel, and revival in Christian manners and morals that there is a possibility that the estimate put on the guilt of schism by the "practical men with a turn for administration" is not to be accepted without question.

And another reflection occurs by the way, if Christianity conquered the Roman Empire in spite of such divisions is it necessarily an insurmountable obstacle in the mission field that Christians are divided to-day? Its not perhaps that our methods are not the same? But to return to Tertullian, the author