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THE MITRE.

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The Snow.

Keen o'er the wastes sweeps the North-Wind,
Boreas—brow-beating, blustering,
Laden with motes that blind
Thicker and faster clustering
'Wild'ring when wild winds blow
Is the maddening swirl of the snow.

Emblem of flawless purity,
Such as Dianes, the huntress;
Cold as the glance of her eye
Scorning a lover's distress,
White as her lofty brow—
Glistening, beauteous snow.

Friend of the earth in her helplessness,
Casting thy garment about bet,
Joying in thy caress.
Warm e'en in still December!
Kind thus thy mantle to throw—
Courteous, chivalrous snow.

Debtor to thee, down the hill-side
Courses the crystal streamlet
Fields in their verdant pride
Fatness from thee do get
Pastures in Spring-time grow
Fed by thee—bounteous snow!

H. C. B.

Leap Year, An Essay.

"Leap Year!" Ah! what varied thoughts and memories are awakened by the words. Going back in memory to the days of our childhood we first think of it in connection with the old, old rhyme ending:

"And Leap Year coming once in four,
Then February has one day more."

What hours were spent in committing it to memory, yet how great have been its benefits? First, it explains to us the mystery of the 29th day of February, and
then what consolation is brought to the mind of the desperate maid and the shy youth in latter days by the phrase, "And Leap Year coming once in four?"

What a wealth of possibilities are suggested by it? To the childish mind 'tis true there is nothing romantic about it, but we do not proceed far on life's pathway before we discover to our amazement that the phrase "Leap Year" is one of strong romantic tendencies in the life of to-day and with still greater possibilities for the future.

We find on examination that the old prosaic significance of the words—namely that every fourth year an extra day is added to February—has passed almost entirely away and that they have come to mean something very different. Whenever we hear the words they at once suggest to our minds the pleasing thoughts of leap year dances, teas, drives and, more than all, proposals. It is the woman's year, the year when all affairs relating to love and pleasure, usually in the hands of man, pass into the more tender keeping of the fair sex. It is the year when the spinner and the wall flower have their chance and when man is brought to some sense of his own littleness. 'Tis the season when the bachelor maiden no longer hopelessly contemplates her lot, and when the ranks of the bachelors grow thin as the ranks of the beneficts broaden. In short, the women claim all the social rights usually exercised by man every fourth year, and man receives in return the place of the woman.

Now let us look at a few of these leap year changes. Let us look at the leap year dance. Ah! what a strange sight. All our preconceived ideas of a dance are shattered, for all is here reversed. No longer has the man the right of seeking out his partner but has to wait in fear and trembling for the kind ladies to come and ask him to the dance. You see the ladies dashing about and filling their programmes, there are no wall-flowers here, no faces telling of an unenjoyable time, unless it is that of the helpless man hidden in the obscure corner whither he has retreated to view the gaiety of others and to think over his past sins. For be it known, O Boy! that leap year is the season when the ladies pay off old scores, then you get paid for the dances you cut, the mean things you said and did, for now the right of retaliation lies in the hand of merciless woman. Thus looking at leap year in its present sense we see that it is one of joy to women and one of mingled pleasure and sorrow for man.

Now let us look at the future possibilities of leap year. To my mind the solution of the dread suffragette movement is going to be found here and also the way paved to universal peace. The suffragettes are, if rumor can be trusted, somewhat discouraged with the non-success of their movement for equal franchise and are contemplating modifying their demands to equal right of voting only at all elections falling in leap year. Now as this would only be slightly extending their present rights, and as man could no doubt manage the election dates all right I have no doubt that this demand will be acceded to and thus the Suffragette Question will be settled for all time. But now arises a great and grave question. If they are granted this right, will their next demand not be that every fourth year the empress and queen reign in place of the king and emperor, and that all government pass into the hands of woman? At first sight this looks appalling, but after much consideration and thought I believe it would pave the way to universal peace. There is no doubt that woman when properly trained, and she has good practice in training her husband, could govern all right as well as man,
so there is no danger here. Woman could never find it in her heart of hearts to declare war or to carry on war, thus every fourth year would essentially be one of peace. And it may reasonably be expected that when man sees the advantages of woman's peaceful year of rule he will govern the other three accordingly. Thus will be ushered in the golden age of Universal Peace, and all through the blessed medium of Leap Year.

Charles E. S. Bowen, Arts '14.

Scott, Sask.

Right here in Winnipeg, the Gate of the Golden West, I met him, my old chum and comrade of Duo Potomo, after three long, long years of separation. Our delight at meeting each other was mutual. We had shared the top flat together, had fought on the campus together, and if this was not enough to bind us in bonds of brotherhood, the fact that we knew and loved the old Ontario home, nesting in the midst of peach orchards, stretching away to the South even to the great Niagara, would have been excuse enough for our parading down Main street arm in arm, swapping yarns of by-gone days. It did not take long to learn that my chum was en route for a new western town on the G. T. P., where he was to take up the aggressive work of the church, ministering to the spiritual needs of the prairie residents. Lately I have had the pleasure of spending a week in his parish and incidents witnessing the first-fruits of the great Pan-Anglican gift.

The town of Scott, Sask., was established three years ago with the coming of the steel of the G. T. P., and is the capital of the famous Trampling Lake district. To “Bishop’s” men it has a peculiar interest, for singularly enough its name was named after Engineer Scott, the brother of our own Canon Scott, of Quebec, and uncle of “William” Scott of pigskin fame on Bishop’s campus. Canon Scott has been on one occasion the celebrant at St. Augustine’s, the church in Scott, and the parishioners look forward to the placing of a bell in the church tower, which will be the gift of the town’s namesake. The town is typical of Western growth and progressiveness. Although only three years old, it has installed electric lights, waterworks, a large four-roomed school, a red brick fire-hall and a municipal hospital with sixteen beds. Besides these civic owned utilities, it has the government telephone system and the Dominion Experimental Farm. Hotel accommodation is equal to any eastern house and far superior to many eastern towns of twice its size. After the slightly formal ways of the east, a visitor is almost overwhelmed with the wonderful spirit of hospitality which prevails in these western towns. Everyone is pleased to meet you, everyone shakes hands with you, and everyone wants you to “come round to supper.” The fine sporting spirit with which they take their games, is worthy of the ancient Greeks. All work seems to be temporarily suspended, whilst the staff and guests of rival hotels test their skill on the rink, or Benedict’s try to persuade the Bache-
A Comedy Which Should Have Been a Tragedy.

(A paper by E. E. Boothroyd read before the Church Warden Club on November 2nd, 1911.)

I have chosen "Tartuffe" as the subject of my paper, not because it is the masterpiece of Molière, that honour is assigned, I believe, by a majority of critics and especially of French critics, to Le Misanthrope; nor yet because it is my own favorite; but because it appears to present certain features of especial interest, and to afford the best grounds for a comparison of the greatest of French with the greatest of English dramatists, of Molière with Shakespeare.

But before I plunge into my subject a few words as to the life and work of the author may not be out of place by way of a prologue, nay more, they seem to be a necessity: for not only is it true in general that a knowledge of the character, aims and methods of a writer is a great aid to the comprehension in his work, but in the particular case of Tartuffe some such knowledge is indispensable to a right understanding of the play.

Jean-Baptiste Poquelin, (Molière) was born at Paris in 1622 and died there fifty-one years later. Of a good bourgeois family, connected like that of Chaucer (to whom by the way Molière shows certain affinities) with the court, Molière was given a good education and destined for the law. The call of the stage proving too strong, however, to be resisted Molière threw up his legal studies and deserted the bar for the boards. Failing to score a success in Paris he spent some time touring the Provinces, during which period he saw and studied many types of men and practiced his hand and mind on theatrical composition, returning eventually to Paris. Molière won for himself the position of chief comic-poet and actor and the patronage of the court; dying eventually in 1673 as one whose plays and gestures have free play, and as one watches the scene one feels that here at least—the drama has emerged from the misty realms of unreality, and that we have now the flesh and blood, the thoughts and passions, strength and weakness of humanity placed before us. This principle of nature painting did not at first approve itself to the critics. Molière, striving as he himself said to "peindre d’après la nature," was accused of lowering the dignity of the stage, of violating the precepts of art. But he held serenely on his way producing piece after piece in which the dramatic personal were endowed with the true breath of life, until he had completed that series of figures which makes the 17th century live for us in all its ranks and classes, from the marquis and préceuse to the cook and scullery maid. Master and man, mistres and maid, noble, bourgeois, peasant, we see as they were, thinking their own thoughts, using their own peculiar turns of speech, and in the end Molière has triumphed and we should now hold it bad art if a dramatist were not to do what Molière was accused of violating his art by doing, make servant and peasant speak the coarse, unpolished language of their class. This then is the first characteristic of the poet, his fidelity to, life and nature, and the power to make his characters living individuals. He made them live, and they have lived.

But Molière was not content with this alone. He held that the comic poet had a further duty to perform. That he must not merely content himself with painting from nature, but that he must also use live art for the instruction and improvement of his age and generation. That in painting nature he must strive also to improve it. So he adopts the rôle of satirist. He is not content to hold a mirror up to nature, he chooses certain weaknesses, follies and vices of human nature to hold his mirror up to, so that men may see the reflection of the side of their character which need improvement and correction, and may thus be moved to attempt that improvement and correction. And so his plays are attacks on the follies and vices of the day. He tried his prentice hand on the fol-
lies and affectations he saw around him, the surface distortions of nature, and holds up to the scorn of audiences and renders the affectation the folly of the self-styled intellectuals, the précieuse, the class which talked a weird jargon, babbled of Aristotle and the canons of art, and claimed to be the arbiters of taste and elegance, and the "Précieuses Ridicules" and the "Femmes Savantes" laughed (as Patience did the aesthetes two centuries later) the Trissotine and the Vadins out of existence. He turned his scathing satire on the credulity and elegance, and the "Précieuses Ridicules" and the "Femmes Savantes" who called themselves doctors, and who can judge the debt which French medicine owes to "Le Malade Imaginaire," and "Le Médecin Malgré Lui?"

Thus far Molière was on safe ground, he was attacking the weaknesses of a small class, follies which were a mere surface clothing, and he had on his side the bulk of opinion. The unlettered bourgeois, and the true scholar alike would join in laughing at the affectations of a Trisotin and a Vadine, and one has only to take up a number of "Punch" to realize that the doctor has always been considered a fair mark for the satirist. But when from the foibles of humanity he proceeded to its vices the case was different. He was delving far beneath the surface and stirring up the underlying thoughts and emotions of men, more, he was entering a field like that of the parable of the tares, where good and evil grow so closely entwined that it is difficult, if not impossible, to eradicate the evil without doing grievous damage to, if not utterly ruining the good. In the play I have chosen as my subject, Molière attacked a vice which was very prevalent in his day, and which seemed to him to be doing incalculable harm. The vice of religious hypocrisy. But his attack on the false devotee, might be construed, and was, into an attack on all devout people. A storm of opposition was aroused and Molière, altho he stood firm on the ground he had taken and stoutly maintained his right to level his satire where he would, never again ventured on the same ground. He never again plunged beneath the surface, but confined his attentions to the weaknesses rather than the vices of humanity. It is for this reason that "Tartuffe" is unique among the plays of the Father of French Comedy. And it is for that reason that it seems to me especially interesting as showing how Molière worked when he plunged beneath the surface into the depths of human nature.

The first representation of "Tartuffe" took place at Versailles during the fêtes given to his court by Louis XIV, in 1664, and the play roused such a storm of opposition, protest and reviling that Louis was obliged to interdict its public performance. The Gazette de France stating that "His majesty believed this comedy absolutely injurious to religion, and capable of producing very dangerous effects." Pamphlets were written against it and Molière described as a "devil clothed with flesh and habited like a man." Molière replied to these attacks by his first placet to the King, in which he stated his own position in the clearest fashion. Then in 1667 he produced it again in slightly altered form under the title of "The Impostor" but M. de Famoignon president of the Parliament of Paris, interdicted this attempt. Molière appealed to the king, then engaged in the siege of Lille, in a second placet. But Louis upheld Famoignon's action. Finally however the interdict was withdrawn and the King authorized the production of the play in February 1669, and the piece had a brilliant success, running for 33 performances and bringing large sums into Molière's pocket.

Having cleared the way by these preliminary remarks, I can now come closer to my subject, and begin a study of the play itself. The plot of Tartuffe is, briefly, as follows:

Orgon, a good bourgeois, has two children, a son Damis, and a daughter Mariane, the latter he has betrothed to a certain Valère. He has married as his second wife Elmire, who has a brother Célaute. Orgon, a weak man, with a weak man's obstinacy and tendency to extremes either of trust or distrust, has fallen under the influence of a religious hypocrite, Tartuffe, whom he has made his "director," taken from poverty into his home, and whose advice he follows in all matters. His mad infatuation for Tartuffe brings trouble and disorder. The other members of the family are enraged against Tartuffe who, under the pretext of guiding them on the straight and narrow path, imposes his will on all, stops all festivities and amusements, and crosses them on all points—Orgon, with the design of permanently binding Tartuffe to himself determines to give Mariane to him instead of to Valère. At this point Tartuffe's real character begins to show itself; the ungrateful libertine begins to peep out from beneath the cloak of the austere devotee. Being, as he thinks, alone with Elmire, he strives to seduce the wife of his benefactor. Damis, who overhears, thinks he sees his opportunity for revenge on Tartuffe, and denounces him to Orgon. The latter however refuses to believe Damis, and, thinking it merely a plot against his beloved Tartuffe, drives Damis from the house. To farther show his affection and reply to the attacks on Tartuffe, Orgon not only hurries on the marriage with Mariane, but draws up a deed of gift of all his fortune to Tartuffe. Elmire now intervenes and proves to Orgon the baseness and ingratitude of Tartuffe, who, being stripped of his mask and shown in his true colours, uses the power which Orgon has given him by the deed of gift, and invokes the law to oust the latter from his home and possessions, and—Orgon in his insane trust had given into Tartuffe's keeping a casket containing the papers of an exiled friend. This Tartuffe uses to utterly destroy Orgon. But here Providence intervenes in the person of an officer of the king, who has come nominally to arrest Orgon for treason. The officer declares that the king knows the base ingratitude of Tartuffe, and the worth of Orgon, that in striving to complete Orgon's ruin Tartuffe has betrayed himself as a criminal long sought for by the law. Tartuffe is arrested and the curtain falls on the re-united and happy family calling down blessings on the head of the king, and preparing to celebrate the marriage of Mariane and Valère.
Let us now turn to a criticism of the play. Like any other work of art, a drama contains two elements—thought—and form. The ideas which the artist wishes to express: the way in which he has expressed those ideas. And therefore criticism should attempt a two-fold task, a discussion of the ideas themselves, and of the form into which they have been cast by the artist; it should deal alike with externals and internals. And this two-fold task I shall attempt to perform with regard to Tartuffe, but in reverse order to that which would at first sight seem the natural sequence, the procession from ideas to form, and treat first of the latter element.

At the outset of my task I am met with the need for further sub-division, for the form itself falls into two parts, and we must consider first the various elements, and then the united whole with which the skill and genius of the poet have blended them. And this is a division which runs through all art; perhaps an illustration from a sister art, that of painting, will make my meaning clearer. In the painting of a picture an artist has a double task to perform, he must have all his figures and details correct. He must be sure that he has drawn each individual figure correctly, what his men and women shall be men and women, his trees, trees. But that is not enough, there is the further work of what I believe is technically known to the fraternity of the brush and palette as composition. These separate figures must be so arranged and grouped as to make one picture, embodying one idea, not a mere collection of sketches having no connection with each other. And the same holds good in the drama. Not only must the dramatist be sure that he has drawn correctly, that his characters are living men and women, he must also be sure that he has grouped them correctly. He must be sure that he has so developed the story, so worked his puppets, that the play shall be one completed whole complete in itself, with each part in harmony with the rest. He has to care first for characterization, secondly for dramatic construction. And therefore a critic has the same two things to consider, so that a criticism of the form of a play must take the shape of an examination of the character-sketching and of the dramatic composition of the play regarded as a whole. And it is along these two lines that I propose to deal with Tartuffe. But before dealing with these two essentials I should like to make a brief digression on the versification.

The classical drama of English literature, the drama of the age of Elizabeth made use of a medium of expression, absolutely unrivalled, and perfectly fitted for dramatic presentations, I mean of course, blank verse. And all who have studied the works of Shakespeare, Marlowe and Jonson will admit that the blank verse they used is the fittest of all forms of poetry for the drama, combining as it does the beauty of form of perfect versification with the elasticity of prose. But blank verse is little known in French literature, and the dramatists of the classic period in France made use of quite another, and, as it seems to me, a much less suitable form of versification. Rhyme has its use and value in the drama as is

---

**The Mitre.**

Out of the mist and the shadow, out of the twilight gray,
A soul comes out of the darkness into the glare of the day,
Into the glare of the noon tide, into the ceaseless strife,
And the toils of the sweating millions and the rush and roar of life.

Over the stony pathway it toils through its numbered years,
It may be with strength and courage, it may be with moans and tears,
But it nears at last the ending where the purple shadows lie,
Where the light of the noon day's glory grows dim in the evening sky.

It may pause perchance, and question why the way was short or long,
Why 'twas helped o'er the rugged places, or ground in the dust by the strong;
But into the mist and the shadow, into the twilight gray,
A soul goes into the darkness, away from the glare of the day.

And we seek in vain for the pathway that leads through great unknown;
One cries, "Lo, here I have found it!" Another: "My way alone!"
But over the unknown pathway which we seek with but human eyes,
That often are dim with weeping, the shadow still darkly lies.

And yet were there never a shadow we should not strive for the light,
Nor should we long for the dawning had we never known the night;
And our earthly eyes would be blinded could we see the whole of life.

F. O. CAILL.
Old Lodge Logic.

The question that first confronts us, the bi-headed question, we trust it is not akin to the twin monsters of the Sicilian straits, nor yet a mutilated Cerberus, though indeed it, sphinx-like, most insistently demands an answer. The question is, what is logic and what is the Old Lodge? It is easy to avoid Scylla. Two and two does not make five. But wherefore this dogmatism? Because it makes four, and four is not five. Q. E. D. That is logic—of a kind.

But what is the Old Lodge? Ah, what? It were easier to explain the theory of the curvature of space. Had the wise man lived longer he might well have expressed what he did not know rather differently.

"There are three things that are too wonderful for me, yea four that I know not. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea and the ways of the Old Lodge Co. with men as well as maids."

How apposite is the Indian incantation preserved (or invented) by Gilbert Parker—"The Blinding Trail, and Night, and Cold, are Man's. Mine is the trail that finds the ancient lodge . . . . " Indeed, most luckily he who, coming out of one of the blizzards that have become so monotonous this winter, finds himself in possession of the password that will admit him (even if via the fire-escape) to the good fellowship of the Old Lodge Co. and to a knowledge of its most hidden arcana.

But the question, though bifurcated, is yet a whole. What is Old Lodge logic? What but the logic of the Old Lodge. In less technical phrase, the manner or mode in which things in general, or in particular, are cognized and reasoned upon in the Old Lodge and by the Old Lodge Co. as a whole or separate entity, reaching expression in either as the consensus of opinion of the shareholders or lodge-dwellers, or in the speculations of its own (self-appointed) logician.

The matter having thus been made perfectly clear even to the meanest understanding, it now remains to decide upon the subject to which we are to direct this tremendous dialectical engine. There are many things of which we might speak which have either been thoroughly investigated by, or which possess surpassing interest to, the dwellers on the Olympic heights where at times from dire storm of rough-house, the thunderbolt has been known to descend with tremendous impact, sometimes to compel the erring freshman to tread the paths of virtue. But of such high matters it does not become us to speak, though, in passing, it may be mentioned that the chair of Applied Rough-house, which was un-endowed some years ago by several friends of the institution, is at present vacant owing to the recent resignation of the last occupant. We respectfully draw the attention of the authorities to this, and hope that some eminent R.H.D. may appoint himself to this honourable if arduous position, and that the Old Lodge may not remain too long without its resident professor.

It might be of great use if we were to consider analytically a burning topic of interest at the present time, to wit, the polite request of B.C.S. that the University be so condescending as to give itself the happy dispatch. Though, as we understand that the petitioners humbly petitioned to be allowed to withdraw the petition, the net result has been merely that the party of the first part is to dispatch itself, if not into the boundless empyrean or the measureless abysses of extinction, at least off the College premises, in (Ah, there's the rub!) a "reasonable time"; for "when Allah created eternity he foresaw other things besides the 'brazen engines of the Afrit.'"

There are two sides to every question as well as the inside and that who can tell? But we may deduce the real opinion of the School concerning the usefulness of the College from the modest request above mentioned.

If, therefore, the usefulness of the College to the world at large be nothing it follows as a matter of course that its usefulness to a school in its immediate neighborhood would be less than nothing, that is a minus quantity, even if it (the College) did advance money (that was much needed in its own urgent private affairs) as it might have been a fond parent to a fatted calf, which is the more usual modern substitute for the prodigal. But on the other hand, to follow all the ramifications of the subject with our relentless logic, which, in spite of our natural modesty, we must admit can at least prove all things—on the other hand, we say, the school has never appeared as a boon and a blessing to Bishop's College, and Divinity men, like the Sacred Owl and the Waterman pen, and Little Mary and the Lamb of knowledge. And at this point we can perhaps take leave of the subject, more especially as it gives us an opportunity to make a graceful transition into another burning question, not to call it volcanic. For it is frequently in eruption, and those versed in the lore of seismic disturbances claim to have discovered a certain periodicity in these earth-shaking events; one for instance, is nearly always to be looked for in the early part of the Lent term, if it has not occurred before. We speak of what is commonly called a "grub-kick."

Why should the students of Bishop's College object to the delicious food that is given to them with such a lavish hand by the Ganymead of the Hall? We have the assurance of the School authorities who provide it, that it is the best of good food served in the most exquisite and dainty fashion. The obvious explanation is thus found to be inapplicable. But if the fault is not with the food it must be with the students, the inexorable logic of the facts cannot be evaded. Let us then consider it from this point of view. It may seem a great jump, but all who can do so are recommended to take it if they wish to follow the argument. Let us return to Little Mary and her lamb whose head was filled with knowledge, a point that must not be lost sight of as it is essential for the following investigation.

Now it is a matter of common information, and all who have lived within
the college precincts have heard, that Mary came to U.B.C., and as every where that Mary went the lamb was sure to go, so it followed her to college as it had erstwhile to school. This, as we have said, is a matter of common report and also the additional fact that the College didn’t care—Does anyone know what the College didn’t care? We must confess that we would like to know. But, perhaps, after all it found that it was mistaken before it had finished the sentence. For see, little Mary came to U.B.C.; she is always coming, she accompanies every green and verdant freshman and does not depart from the seniors except in the interval between their falling in love and getting engaged. This being kept in mind, let us consider the lamb. Well lamb in Hall is always mutton of course, and it very naturally accompanies little Mary from the table even if it may have preceded her there. But the significant fact is that the lamb was stuffed with knowledge. This kind of stuffing, though popularly supposed to be regarded as a great dainty by the members of the faculty, is a taste that the average undergraduate has not yet acquired. Does not this explain the whole situation? For the College thus apparently attempts to nourish her nurslings on the sweets of Parnassus not only per viam auris, which is customary, but also per viam oris, which, to say the least, is unusual. Here then we evidently have the explanation of this long continued and deep-seated canker in college life—the students as a whole are simply fed up with learning. Speaking as a medical adviser, we would say that a judicious regimen of rough-house was indicated.

Dialecticus

"Bishop's stands at the parting of the ways."

These words, uttered by the President of the Alumni Association, were the key note of the proceedings which took place on February 9th last, when the Alumni Association met in Montreal to discuss ways and means of forwarding the interests of its Alma Mater.

And these words summed up the University's present position truthfully and concisely.

There comes a moment in the history of every institution, academic or otherwise, when a crisis seems to be arrived at, when the progress of the institution appears to be at a standstill, when from one cause or another the driving wheel of its machinery "strikes centre" and grave fears arise in men's minds that it may reverse and so lose the ground which it has for many years been slowly and painfully gaining.

Bishop's appears to have reached this phase of her career. During the last 59 years she has been gradually winning for herself an honorable place among the universities of Canada. With a royal charter to safeguard her interests; with an academic course in no way inferior, as far as it goes, to her sister uni-
versities; possessing the enormous advantage of a full and complete residential system which does more than anything else toward giving the students that manhood, self-reliance, and sense of responsibility which is so necessary to a successful career, and teaching him that bonne camaraderie which will stand him in good stead when the time comes for him to mix with his fellows in the outside world; and with her buildings situated in an ideally beautiful spot where outdoor sports can be indulged in to the full and where sweet bracing air and peacefulness is conducive alike to physical health and good solid brain work. With these advantages, and we have only enumerated the four outstanding ones, we should surely expect to find Bishop's University a "booming" concern, turning countless applicants away from her doors and her trustees feverishly erecting new buildings for the accommodation of the Dominion's youth. But such we must sorrowfully own is by no means the case. Instead of regretfully turning away applicants from her portals she finds it impossible to fill her vacant rooms and at this present moment neither the Art or Divinity faculties are as strong in numbers as in former years and it is at present doubtful whether next year will see very much of an increase in our numbers.

The question naturally arises:—Why is this?

Putting aside mere temporary reasons for a falling off of numbers such as the abolishment of the preparatory year in Arts and an exceptionally large exodus of men last June, there are in our estimation four main reasons for this failure to advance.

1. Insufficiency of endowment and a consequent inability to provide that variety of courses which the modern university system demands.

2. The failure on the part of the authorities to advertise sufficiently.

3. The failure of her graduates and those who should be interested in her welfare to show keenness for the progress of Bishop's which should perhaps do more than anything else to militate toward her success.

4. The rivalry of her famous sister McGill whose power and importance does much towards drowning the claims we have upon the public's notice.

The first of these hindrances to her progress is the most important. Money, much money, is needed to bring Bishop's to that state of efficiency which will enable her to combat her great rivals on equal grounds. Although we are free from debt and are upon a sound financial footing yet it is imperative that the university should extend her usefulness, that faculties of Science, of Medicine and, if possible, of Law be established if Bishop's is to attract the youth of the Dominion. Whilst we have an Art course and a Divinity faculty second to none in the continent of America yet this is not enough. Few men, unless they wish to prepare themselves for the pedagogic profession, are going to take an Art course alone. They will do so with a view to taking a post graduate course in Science, Medicine or Law but for those they must needs go elsewhere, and since McGill for instance can give them an Art course as well they are naturally inclined to take it there instead of at Bishop's.

This then is the chief cause of our failure to attract men, and it is a failure we are now making strenuous efforts to remedy.

Next year the University celebrates her diamond jubilee and to commemorate it a fund has been started to raise $100,000 to be applied to the endowment of a chair of Science and to other purposes.

The failure to advertise ourselves sufficiently has been another cause of slow progress.

It has been found in this twentieth century of ours that widespread advertising is imperative to success and that no greater mistake can be made than to economise in this department. We feel convinced that were more advertising done both in Canada and in the mother country it would not be long before Bishop's became a household word and her purple and white M.A. hood as familiar in this Dominion as those of Oxford and Cambridge are in England. How many persons, we ask, outside of the Province of Quebec, aye and within her confines, have ever heard of such a place as the University of Bishop's College or if they have, yet know of it in but the vaguest way, confusing it with the school or regarding it as simply a theological seminary.

A thorough, whole-hearted advertising campaign would very soon rectify all that. In university success the same principle applies as in commercial, viz—the name of a product must be learned, before the public will ask for it.

We maintain that hitherto the graduates of Bishop's have not done as much as they might have for their Alma Mater. Those of them who read these lines will know whether or not this accusation holds good in their case. As we stated in our last issue, if every graduate, and this of course includes L. S. T. men as well as graduates in Arts, were to do his level best to send one man to Bishop's building extension work would have to commence at once.

This slur upon their children will we trust be very soon remedied. Already a renewed activity on the part of the Alumni Association has made itself felt and the earnest and enthusiastic meeting held in Montreal last month bodes well for the future.

We have already dealt with the rivalry of McGill, a rivalry which would very soon cease to be a menace did Bishop's offer the same variety of courses as the Montreal university is able to offer. The splendid advantages of residential system and healthy country life which we are able to afford our men, give us an advantage over the city college hard to estimate.

We have tried in this editorial to give our readers a fair understanding of our position at the present time and to point out Bishop's most crying needs. Provided these needs be attended to there is absolutely no reason why we should not forge ahead and in the course of a decade double or treble our numbers.

The present prospect is by no means a dark one, on the contrary the future looks bright and promising.
We need money and we need greater enthusiasm and greater faith in the University's high destiny. A spark was set to the latter on February 9th last and we have no fear that the necessary funds will be forthcoming, and our beloved Alma Mater borne forward on the shoulders of her enthusiastic and grateful children will no longer be "a light under a bushel" but "a city set upon an hill which cannot be hid."

On February 9th, a special meeting of the Alumni Association was held in the Synod Hall, Montreal. Two sessions were held, one in the afternoon, the other in the evening.

A large and representative body of graduates was present, numbering over fifty in the afternoon and nearly seventy in the evening. These came together in response to a circular sent out by the President calling attention to the fact that the University was not keeping pace with the great strides in development of Canada as a whole, and many other universities in particular.

There must be a cause—what was the cause? Would the Alumni come together and endeavor to discover it and find ways and means of removing it. The Alumni did come in goodly numbers, and the conference and discussion was free, open, and for the most part to the point. The President laid the existing state of affairs before them in the afternoon in an address, which was afterwards considered clause by clause. The main matters dealt with were, in the first place, the relations existing between the University and the School, and the losses sustained by the former through members of the School Association being, in many cases, members also of College boards of executive and control. The close connection between the two institutions also had caused much confusion in the public mind, so that frequently the fact of the existence of the University at Lennoxville was obscured. The changing of the three long academic years to four short years for the degree of B.A. was held by many responsible for the lack of Arts matriculants. This question received very thorough examination, opinions being divided; the majority, however, felt that in view of the extended time for a technical course that few men could spare four years for an Arts course, while they could spend three, as could be seen by many taking courses that overlapped, at McGill.

Then the question of how best the University could come into closer touch with the needs of the young men of the province of Quebec and more particularly of the Eastern Townships was considered. The advisability of reviving the Law faculty and creating such other faculties as need should require was keenly felt, and also the need of welcoming and encouraging men to return to Lennoxville for post-graduate and research work.

At the evening session various resolutions were passed and placed in the hands of a strong committee, which was to come before the meeting of Corporation on February 15th. It was felt that formal expressions of opinion on matters of vital importance to the University, with one exception passed unanimously, would receive the careful consideration of that body.

While it is impossible, for obvious reasons, to give all the details of the discussions of these interesting and inspiring meetings, the Alumni who were not present are assured that the existing state of things at the University have and are receiving the closest scrutiny, steps have already been taken to remove some obstacles to the advancement of the institution, and in May next a constructive programme will be drawn up, in which if every alumnus will loyally do his part, the rapid expansion and progress of Bishop's is assured. Every Alumnus is requested to keep Convocation week open and come to the college to take part in the inauguration of a great "Forward Movement."

Attention is called to the following motion passed at the annual meeting of the association last June. "Students after residence in the University may be made members of the Alumni Association by the vote of two-thirds of the members present at any regular meeting of the Association."

This motion was made after attention had been called to the fact that some of the most enthusiastic members of the University had left her walls without a degree, and that several such had expressed a desire to become members of the Association. In consequence, if the names of any members of the University are sent to the Secretary before the meeting in May, they will then be brought up for election.

A matter of even greater importance—by the passing of a bill through the Provincial House, the Constitution of the University has been so changed that on the payment of ten dollars any Master of Arts can have a seat and vote on Convocation. The M.A.'s who have fallen behind in their fees, and so have lost their seats, can be re-instated if they pay this fee to the Registrar within two years. As Convocation is the legislative body of the University, the importance of all Masters having a seat thereon cannot be exaggerated. Hereafter the Convocation fee will be added on to the degree fee, so that when the degree of Master of Arts is taken the holder is ipso facto a member of Convocation.
At the meeting of Convocation in June last, at the desire of many graduates
here and abroad, the M.A. hood was changed from its former bewildering likeness
to the corresponding hood of Trinity, Toronto and of Oxford. The new hood is
of the Cambridge shape, of black silk, lined with white silk, with a band of violet
silk one inch wide laid on the lining where it touches the black. For the definite
wording of the motion it would be well to apply to the Registrar. Now that we
have a distinctive M.A. hood, one that carries the colours of the University, let
all Masters of Arts, at the earliest possible moment, provide themselves with this
hood as one of the minor, perhaps, but yet telling ways of keeping our Alma
Mater prominent in the eyes of the public.

H. H. Dinning, Esq. B.A., '10, is now living in Calgary at 401 4th Street, W.

The Rev. A. Dunstan, B.A., '06, stopped off at the College on his way to
the Alumni meeting held in Montreal on February 9th.

The Rev. Canon Kittson, M.A., B.A., '69, delivered a paper at the College
in February on the subject of the Early Church in Canada. Later in the evening
he was present with Canon Scott, M.A., B.A., '84, and Canon Almond M.A.,
B.A., '94, at a meeting of the Churchwarden Club when a very interesting
paper on the subject of "The Development of the Novel" was read by A. V.
Grant, Esq., B.A. '10.

The Rev. B. Watson, M.A., B.A., '94, is the Director of the Quiet Day
March 12th.

The Rev. W. E. Patterson, B.A., '97, has returned from Europe to his
home, Trinity Rectory, Claremont, N. H.

C. C. Hinerth Esq., B.A., '11, is now at the General Theological Seminary,
New York. Other Alumni who are still there are W. T. Hooper, B.A., '08 and

Edgar Browning, Esq., M.A., '10, B.A., Camb., M.D., has left Sherbrooke
to reside in Montreal.

On February 29th there passed away at his home at Marbleton, Quebec, a
former graduate, the Rev. T. S. Chapman, M.A., '57. He was born in Mel-
bourne, on January 10th, 1824, and was ordained Deacon in 1848, and Priest in
1849. Widely read, of cultured mind, broad in his views, sympathetic in dis-
position, Mr. Chapman was a constant friend and wise counsellor to the people
of Dudswell, irrespective of creed or nationality, and all who have come at any
time within the influence of his loving personality, will hold in reverent memory
the splendid citizen who has departed.

The Bishop of Qu'Appelle has appointed the Rev. Archibald Calder, LL.B.,
Vicar of Nokomis, diocesan collector for the college which is being founded in
that diocese.

W. L. Shurtleff, Esq., K.C., LL.D., '05, has been appointed Commissioner
to investigate the conduct of the Civil Service employees of the Eastern Town-
ships.

The Rt. Rev. George Thorneloe, D.D., '06, D.C.L., '95, Bishop of Algoma,
on the feast of the Epiphany celebrated the fifteenth anniversary of his con-
secration to the Episcopate. The event was celebrated in a very fitting manner
throughout the diocese.

The Rev. H. W. Sykes, B.A., '03, who has charge of a parish in Calgary,
paid a short visit to the College recently.

The Rev. F. G. LeGallais, M.A., B.A., '98, preached one of the special
Lenten sermons in the College chapel on February 28th.

The Most Reverend Charles Hamilton, D.D., '85, Lord Archbishop of
Ottawa,; the Right Reverend the Lord Bishop of Montreal, D.D., '09; the Very
Rev. Dean Evans, D.D., '02; the Rev. Canon Kittson, M.A., ; and the Rev.
Canon Patterson-Smyth, M.A., LL.D., D. Litt., D.C.L., '08, were among those
who were present at the meeting of the Alumni Association held in Montreal on
February 9th when the chair was taken by the President, (the Rev. Canon
Almond M.A., Rector of Trinity Church, Montreal.)

A movement is on foot to form a Lennoxville branch of the Alumni Associa-
tion to include the St. Francis District.

A meeting to discuss this proposal is being held at the College on March 14th.

In view of the coming Jubilee of 1913, all loyal Alumni are making special
efforts on behalf of their Alma Mater.

A. A. Sturley, B.A., '09, has been appointed Secretary-Treasurer of the
Oxford-Canadian Association.
On February 2nd the Hockey team played the Stanstead College in Stanstead. While the team was away the remaining professional (?) hockeyists had a fast and exciting practice on the School rink. Although both Arts and Divinity men were neutral as to how the sides were drawn up, the distinction seems to have been conferred upon the Arts men; for as soon as they entered the College, right gladly did they receive the announcement, "supper served in the basement." So agreeably surprised, and so anxious were some to get to the "spread" that at first they intended to take a hurried bath, jump in their dressing-gown, and "go right to it." But not knowing who was giving the "joint," and suddenly being filled with consternation of the possibility of ladies appearing on the scene, they slipped on trousers and coats, and hurriedly betook themselves to the lower regions.

It seemed impossible to ascertain who had given the supper, but it was concluded by the honoured guests that it was a "Leap Year Joint"—the kind that that most students have the ill-fortune of attending only once, given by Mrs. Clemens and her sister, Mrs. Mayne. Eggs were served up elaborately—besides coffee, and fruits of a varied nature. After a few pleasant reminiscences on college life by the students present, an informal word of thanks was tendered to Mrs. Clemens and her sister, and after three ringing cheers for goodwill the happy crowd retired all in high spirits—strictly sober of course!

Rev. V. E. Hobart, L.S.T., of East Sherbrooke, preached on Wednesday, 27th March, in the chapel.

Rev. Raymond Andrews, L.S.T., who is now at Scott, Sask., will have charge of the parish of Kivistine after the 1st of May.
aged 13 years and 4 months." His brother who died three years ago in England left a sum of money for the purpose of a memorial in Bishop's College chapel and his wishes have now been carried out under the direction of his executor, Col. William Wood, of Quebec.

Societies.

Churchwarden Club.

On February 15th the Secretary of the Club Mr. A. V. Grant, B.A., read a paper on the "Development of the English Novel," giving a comprehensive survey of the subject and showing how the modern novel came to be evolved from the mediaeval legend, romance and picaresque tales. At this meeting the Club entertained Canon Scott, Canon Almond and Canon Kitson, Mr. Lansing Lewis and Mr. F. O. Call. After the reading of the paper, these gentlemen entertained the Club with reminiscences of their own college days and exploits.

On February 22nd a paper on "The life and work of W. S. Gilbert" was read by Mr. A. V. Richardson, B.A., and the members were kept merry by numerous extracts from the "Bab Ballads."

On March 6th the President, Professor E. E. Boothroyd, M.A., read a very excellent paper on "Napoleon Bonaparte." Confining his remarks more especially to a psychological examination of the man's character and the effect he had upon the history of Europe.

Debating Society.

A debate was held in the Council chamber on the evening of February 22nd, "First Year Arts versus Preparatory Divinity." The resolution was: "Books are better for education than travel!"

Mr. Jack Phillips (Arts) was leader of the affirmative, supported by Messrs. Waterman and McCrum; while Mr. Jull (Divinity) led the negative side, supported by Messrs. Bison and Flemming. Some good arguments were brought forth on each side, but owing to the apparent indefiniteness of the subject in question, or at least of the wording of the resolution, the arguments brought forward were somewhat of complex nature. The idea of travelling without an atom of literary education would seem almost absurd, and on these grounds the affirmative seemed to have their arguments based; while the negative admitted that they could not defend an idiot, and therefore a man with the rudiments of learning would in the end acquire an education that would be of a higher intrinsic value than if he were to spend years poring over books. Mr. Jull vividly showed how travel affords a more lasting impression on the mind, by telling us of having heard two men lecture on "Uganda." One obtained his knowledge from having read of the place, and his lecture was interesting and helpful; the other had just come from Uganda, and while lecturing he made one feel as though he were in the country itself.

When the debate was open for discussion, Professor Boothroyd arose and pointed out the difficulties of defining education, and he said the only true way of testing the matter in question would be to take two children, give one plenty of money and let him spend the greater portion of his life in travel seeking knowledge. With the same idea in view, of seeking education, let the other have all the access to books that is necessary for cramming his head with knowledge. If at a certain period these two are brought together, it will be found that the man who travelled has a more valuable education than the other. Mr. Reeves then attempted to show what an education really is by quoting some questions from last May's issue of the "Mitre"; these questions were once asked by a university professor, and should test the worth of one's education. One question seemed to bear especially on the point: "Will a lonely dog follow you in the street?" This may seem to be "reductio ad absurdum," but the question can not be answered affirmatively if a man never leaves the confinement of his study and travels. But this is not of the greatest importance. Are you by your education a leader—not of dogs, but—of men? Are you able to make men think as you do? Are you able to attract the attention of others by your superiority over other men? Do men say of you, "behold a giant among men?" Is your influence and knowledge of such a character that it will be eagerly sought for by all classes? These seem to be the attributes which an educated man ought to possess, and strong is the man who possesses them, and rich is the man who has such a deep insight into human needs that he can readily meet them. Education therefore seems to consist not merely in the amassing of knowledge, it is the giving out of one's self, or the power to giving out of one's self to others; having a comprehensive knowledge of the world and the family of mankind living therein, and being in perfect sympathy with such. Hence travelling and making the best use of one's abilities while doing so, both by adaptation as well as observation is a good mode of procedure.

Mr. Bown pointed out the relative importance of books for us today. He admitted the truth of what the negative side brought up in saying that Shakespeare obtained his knowledge of men of the court, etc., by visiting London; but he said that his knowledge of such would have been valueless if he had not written books to tell us of his knowledge thus obtained. Professor Boothroyd...
also said that Shakespeare obtained knowledge of many characters while sitting in his own room and reading of them, e.g., Romeo, Timon & Co. Mr. Wood also affirmed that books and travel could not be alienated one from the other in order to get a first-class efficient education.

Professor Burt, Messrs. Richardson, Johnson, and Alward acted as judges; and after due consideration decided in favor of the negative.

Parergon Society.

At the twenty-sixth regular meeting of the Parergon Society a paper was read by Mr. H. S. Blythe Critchly, B.A., on the subject of “Pagan and Christian Rome.”

At this meeting the following were elected members, Messrs. Haig, Ward, Cameron, Jull, Bown, Waterman and Fleming.

On February 16th, Mr. A. V. Richardson, B.A., read a very interesting paper on “Scientific interpretation of scenery.”

G. W. Parmalee, Esq., D.C.L., ’02, of the Department of Public Instruction, Quebec, has very kindly consented to come to Lennoxville to give a lecture before the Parergon Society on the subject of “Art in Language.”

The meetings during the present college year have been exceptionally well attended.

The Missionary Union.

A very interesting meeting was held on February 14th, when an admirable address was given by the Rev. Canon Scott, M.A., D.C.L. The speaker announced that his aim in the lecture would be to give some idea to his hearers of the splendid possibilities of the North-West as a field for building up both national and religious life. Very graphically were portrayed the various towns which were visited, and no small interest was added by the fact that in many of them graduates of our own University were met with. The life and activity, so characteristic of the West, were mentioned in a way calculated to rouse the greatest enthusiasm.

Indeed it was felt by those who were privileged to hear the address that the Canadian North-West was a field which offered opportunities second to none from a religious and national, as well as from an individual point of view.

In closing Canon Scott exhorted all who were interested in the spreading of the Gospel message to endeavour to realise and make use of this God-given opportunity for forwarding the cause in such a splendid field.

The address was received with the greatest interest, and the very hearty vote of thanks passed at its conclusion was felt to be totally inadequate to express the gratitude which the hearers felt to Canon Scott for his fascinating and inspiring words.

An invitation has recently been received from the Missionary Society of Huron College to share in the cost of training a Japanese student in Japan for the work of the ministry. The approximate cost for each such student per annum is about $90, and it was felt that though a college missionary society might not be able to give the whole amount, the sum might be divided between three such societies. After some little discussion, it was decided at the last meeting of the Missionary Union to contribute the sum of $30 towards the maintenance of a student. The missionary societies at Trinity and Huron have also agreed to contribute a similar amount, so that the sum required to support a student for one year has been guaranteed, and will shortly be raised and forwarded to the Rev. J. G. Waller, of Japan, who is the author of the scheme. The Missionary Society is glad to be associated with the societies of sister universities in such a practical scheme of missionary work. It is hoped that this plan will receive strong support, and be productive of real benefit to the missionary cause in Japan.

The Guild of the Venerable Bede.

The Rev. W. H. Moorhead, B.A., ’09, and the Rev. N. H. Snow, B.A., ’09, have both sent very interesting accounts of their work to the Guild, which will be read next meeting.

Mr. Snow is not a member of the Guild, therefore it was especially good of him to undertake to write a lengthy letter on the invitation of the Secretary.

Absent members are reminded that not only is it their duty to send reports of their work to the Guild, but that their letters will be very welcome and greatly appreciated by the present members, so many of whom are soon going out to various fields of mission work.
The College hockey team travelled to Stanstead on Friday, Feb. 2nd, and started the season well by winning our first game, which was played with Stanstead College, by the score of 7-4.

Although our team had had very little practice, they showed good form and at the beginning of the game started out to rush things. For the first few minutes play was very even but Bishop's soon broke into the scoring and netted two goals in quick succession, then Stanstead scored and the first period ended with the score 2-1. In the second period while the play was fairly even, Bishop's put in two more scores and the home team failed to tally. Both teams were doing a good deal of shooting, Cameron's and Norcross' shots proved very effective and were responsible for a number of scores. At one time during the second half Bishop's tied the score but were unable to hold the home team, who soon took the lead again and held for the remainder of the game. The match was a very clean one throughout and the friendly spirit which prevailed was much appreciated by the spectators.

After the game both teams were very hospitably entertained by Rev. H. S. Laws, B.A.

The teams lined up as follows:

**Sawyerville vs. Bishop's College**

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<tr>
<td>H. Picard</td>
<td>Cover</td>
</tr>
<tr>
<td>G. Picard</td>
<td>Rover</td>
</tr>
<tr>
<td>French (Capt)</td>
<td>'White' (Capt)</td>
</tr>
<tr>
<td>Heroux (White)</td>
<td>I. Wing</td>
</tr>
<tr>
<td>C. Picard</td>
<td>R. Wing</td>
</tr>
</tbody>
</table>

Patterson as referee handled the game satisfactorily.

BISHOP'S COLLEGE 6, STANSTEAD COLLEGE 2.

The return match with Stanstead College was played on Saturday, February 15th, and was one of the fastest and most interesting games seen on the B.C.S. rink this season.
Bishop's broke loose at the start and it was not long after play had commenced when Cameron scored, after a mix-up in front of Stanstead's goal. Soon after this Norcross scored two in succession on long shots from centre ice. Before the half ended Ward and Cameron made a pretty combination run and the latter again netted. The visitors were held scoreless during this half, although they worked hard and Morin turned aside some nice ones.

When play was resumed Hyndman and Leonard made some fine rushes and finally Hyndman scored Stanstead's first goal. Parsons was also working hard for the visitors but could not seem to get away. The next goal fell to Ward who drove in a pretty shot from the wing. Play was exceedingly fast for a while and Stanstead and Bishop's each added another, this finishing the scoring.

The checking back of Bishop's forwards was a feature of the game, Ward and Clarke especially showing up to good advantage. The defense played a steady game all the way through and stopped Stanstead's rushes in fine style.

McCrum as referee kept the game well in hand and only one man was penalized during the match.

The teams lined up as follows:

**U.B.C.**
- Morin: Goal
- Ireland: Point
- Norcross: Cover
- Cameron (Capt): Rover
- Alward: Centre
- Clarke: L Wing
- Ward: R Wing

**S.W.C.**
- Herm
- Parsons
- Hyndman
- Leonard
- Boright
- Windsor
- Clough

**BISHOP'S 12, SAWYERVILLE 4.**

Bishop's again lined up against the Sawyerville Wanderers Thursday evening, February 22nd, on the B.C.S. rink and being on larger ice this time we were more successful than on the occasion of the first game with the above team.

The first half was all Bishop's. Sawyerville could not seem to get going and it was not long before the home team started the scoring, Cameron being the first to find the net. Soon after this Clarke shot in a swift one from left wing, Ireland and Norcross each scored on individual rushes and before the half ended Alward fooled Bailey with a nice shot. The period ended with the score 7-0.

When the teams had changed ends Sawyerville were the first to score on a pretty piece of combination play. The home team again however had the better of the play until within about ten minutes of full time, when playing six men a side, owing to one of the Sawyerville men having been injured, the visitors put up a much faster game and were able to net three more. The game was very clean and free from tripping.

For Bishop's Cameron played a very effective game and figured largely in the scoring, Alward also worked hard at centre. Laws and French were the pick of the visitors.

The teams were:

**Bishop's**
- Cameron (Capt)
- Alward
- Clarke
- Ward

**Sawyerville**
- Bailey
- H. Picard
- G. Picard
- Heroux
- H. Picard

Referee, Baker (B.C.S.)

A couple of most exciting class games have taken place between the Freshmen and Divinity. In the first game the Freshmen were rather taken by surprise and being somewhat "green" at the game were defeated 6-3. In the return match however this victory was reversed, the Freshmen winning 3-2. "Pat's" rushes were a feature, while Capt. Dickson and King performed some classy stunts for the Freshmen.

The College received a challenge from the Boston Amateur Athletic team for a game to be played in the Boston Stadium on December 20th, but owing to the exams, being held at that time, it could not be accepted.

The following have been awarded their Basket-ball colours for '11. Ireland, (Capt.) Forward; McKee, Forward; Cameron, Centre; Alward, Defense; Wood, Defense.
Destitution.

Heart of mankind, indeed 'twere past relief
To think thee evil; yet at every turn
As city-wards I pass, my heart doth burn
At some new sight of want or sound of grief.
And human souls cry hourly for relief.
And human bodies wear away to earn
A daily pittance, till maybe they learn
The play of life and chose the role of thief.
O youth, and, can you pass such misery by
With pursed lips and say it must be so?
And do you boast the experienced apathy
Me thought dulled middle-age alone could give?
And shall a million creatures never know
That joy to be, the ecstasy to live?

J. A. in the Cambridge Review.

Notre-Dame Scholastic has a nice way of advising her student readers. Students of sister universities will find the following short extract entitled "Student Days" very suggestive.

"The warm, sunny days are coming, when resist as we may, we feel more and more like giving up to the enchantment of the great out-doors and forgetting all about the dry worn books that make their silent appeal to us from the bookshelf. Then comes the war between the austere mill and the subtle charm of relaxing into the lazy contentment of idleness. We know that we are here to improve ourselves, and that books are essential to that important process, and with that knowledge to help us in our fight, we hope to emerge the victor. Whether we do or not depends altogether upon the sincerity of our belief in the salutary grace of work.

But now we are still in the grasp of the chill, enlivening days of winter, and there is no excuse for us. In the spring we can plead that we have succumbed to the fever that is supposed to accompany that season. Now everything is favourable and we should make the most of it. The rigor of the cold drives us fast down the highway that leads to knowledge. The rough uneven places and the treacherous quagmires are frozen over hard, and afford a secure footing to the itinerant student. Let us keep up with the race, or make a start, if we have not been in the running so far. There is no doubt but that we can develop sufficient momentum to carry us over the diseheartening sand road that we are sure to meet when spring comes. If we wait until then to start, it will be very hard to make the necessary spurt, and we will soon have to slow up, stop, and fall by the wayside.

Her True Bent—"Professor," said Miss Skylight, "I want you to suggest a course in life for me. I have thought of journalism—"

"What are your own inclinations?"

Oh, my soul yearns and throbs and pulsates with ambition to give the world a life-work that shall be marvellous in its scope, and weirdly enchanting in the vastness of its structural beauty."

"Woman, you are born to be a milliner."

---The Gateway.

Lost Forever.

"Tis possible to lose a friend, and yet
Another find; a sister's love forget,
A brother's sympathy, in that fond love
That seems to flow direct from Heav'n above;
God even may replace the little child
Whose innocence our lonely hours beguiled;
A fortune may be lost, another found,
An exile to another land be bound
By ties imperishable; colors new
May thrill his soul, his dauntless eyes bedew;
Intelligence may be restored when lost,
E'en, reputation blighted by the frost
Of calumny; a soul to Innocence
Again be brought by tears of penitence;
But that which never can be found again,
in heaven or hell, or in this World's domain,
O'er land or sea, in every age and clime
Whenever it has once been lost is—Time.

L. E. O. PAYMENT, M.A.
University of Ottawa Review.
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