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The Maple.

Here's to the Maple, the modest Maple
With her shy little buds so green,
The Sun now is bright, and the Winter's blight
Gives place to the Spring's soft sheen.
Thy huddled crest, by the breeze caressed,
And soothed by the tearful cloud,
Throws off the spell of the Ice-King fell,
As thy Mother doffs her shroud.

Here's to the Maple, the lordly Maple
With her proud umbrageous head,
Who hath eyes may see the fairest tree
Since Sun and Earth were wed;
At high noon-tide when the air outside
Breathes hot as a furnace blast
What a boon to bide by the Maple's side
When her deepest shade is cast.

Here's to the Maple, the courtly Maple,
Rich in crimson and purple and gold
E'en as David's heir, or the lily fair,
Or as Joseph's coat of old,
And Autumn sighs as the North winds rise,
"Alas for my fruits and flowers!"
Then the Maples reply, "For thee would we die,
Take at least these poor leaves of ours!"

Then here's to the Maple, the mighty Maple,
Deep-rooted, majestic, and strong,
Thy chiefest pride that of all beside
Thou art theme for a nation's song!
Long may we sing while forests ring
And crag and torrent quiver,
God save our King and heaven bless
The Maple Leaf forever.

H. C. B.

Tartuffe.

(Continued.)
succeeded admirably, in none of his plays are the characters better drawn, or more perfectly developed. In this branch of his art Molière is unrivalled in French literature, and I think that a brief examination of some of the characters in Tartuffe will enable us to realize his mastery.

First let us examine Tartuffe, the central figure of the play, round whom all the action and all the other characters revolve. Tartuffe is a hypocrite, the play is to be a study of hypocrisy, the worst of all hypocrites, the man who conceals his real character under a veil of assumed religion and piety. Now this is a very difficult character to handle. The poet must show us the man as he really was and the man as he made himself appear to others. He must show us a man outwardly pious, deeply concerned with the salvation of his own soul, and those of others. He must show us the Tartuffe that Orgon saw, while at the same time letting us see that this is not the real Tartuffe, that the real man is one who desires the good things of this earth, whose real concern is not with the salvation of his soul, but with the satisfaction of his senses. And the caution with which the poet approaches this task proved that he realized its difficulty to the full; that his success in delineating the character he wanted to paint was the result of careful thought and strenuous effort and not a stroke of happy inspiration. Two acts and a scene are occupied in preparing the audience for the entry of Tartuffe; we see him as he appeared to the other personages in the play before we are permitted to see him and judge him for ourselves. We see him as he appeared to his friends and his enemies, to his advocates and his detractors, to Orgon and Mme. Pernelle, and to Damis and Dorine. We are even given an intermediate view, that of a neutral person, one who does not dwell in the house with Tartuffe, who does not even know much of him and who will thus be neither under the spell of his subtle, plausible mind as Orgon was, or embittered by constant friction, as were Damis and Dorine; we are given the opinion formed by Cléante from information supplied by Orgon himself. But in this preparation the character is not fully developed, the side we are told of is the mask. Mme. Pernelle and Orgon impress on our minds that Tartuffe is a devout person, busied with the "affaires du Ciel," and altho’ the others are enraged against Tartuffe, there is little to show that this outward appearance of piety and devotion but mark a man of infinite cunning and sensuality. Their anger would be just what it is were he really the devout personage he seems, for it is directed against the fussy way in which he interferes with their pleasures and desires and usurps their place in the attention and affections of the master of the house. Thus it is not against the hypocrisy they rage, but against the mask: the piety which bears so close a resemblance to the real thing. One hint perhaps we are given: the reference to the devotion of Tartuffe to the pleasures of the table, and the relaxation of the bed in Dorine’s remarks to Orgon, perhaps another may be found in the words of Cléante, but these are both vague. What we are prepared to see is a person with an outward show of piety who has established a perfect domination over Orgon, and through him over the other members of the household.

But when after all this preparation the man himself appears, his character, his true nature, is instantly revealed by the touch of a master hand. (Act III, Sc. II.) And thus in a moment we see that the piety and devotion are a mask. And a second stage in the development of this character is accomplished. We have seen the outward show of the man in the first two acts; now we know that this outward show is but a pose. But there is a further development, the revelation of the real Tartuffe; and this follows at once in a series of rapid movements and lightning flashes. The next scene (Act IV, Sc. 3.) gives us the real nature of Tartuffe, the ingratitude, the sensuality of the man. We see his craving for the satisfaction of his sensuous desires aroused by the beauty and charm of Elmire; his utter disregard of all the bounds of morality and of honour. He recks nothing of the fact that Elmire is the wife of another, morality has for him no power or control; he cares less that she is the wife of his benefactor, of the man who has taken him from the gutter and placed in the midst of comfort and luxury, who has found him naked and clothed him, hungry and fed him. He is dead to all sense of honour and gratitude. His sensuous passions are aroused and he thinks of nothing but their gratification. And so another step in the unfolding of this complex nature has been made. We see the inner Tartuffe in all its vileness and moral obliquity. The moral degradation needs but one more development to make the monster complete, his final turning on his benefactor, invoking the law to drive him from his home, the state to complete his ruin, but this is only a clinching of the state of soul revealed in the scene with Elmire, not a new development. One more development is needed, and that is furnished forthwith. The man is placed before us a manifest and detestable hypocrite, dead to honour, dead to morality, seeking only the gratification of his own base desires, hiding his lust behind a veil of piety. But we need to see the power of the man, the mental force and vigour which he employed in the pursuit of that gratification, the force which dominated Orgon and made him as clay in the potter’s hands, an instrument to be wielded absolutely at its master’s will; an agent to accomplish his own and his wife’s dishonour.

That power and force; that intellectual strength and elasticity which could turn an attack into an additional strength and support, which could make out of the revelation of his desires a means to their accomplishment we see in the next scene but one. Damis denounces Tartuffe to Orgon. What is the result? One enemy is destroyed, an obstacle in the way removed; nay more the way is smoothed, the opportunity for the furtherance of his plans is apparently forced upon him. (Act III, Sc. 7.) And now the whole character is complete, revealed in every detail by the touch of a master. Tartuffe stands before us and we can see him in his entirety. We can see and wonder at the marvellous ingenuity and dexterity of the man, his perfect adaptation of means to an end, his mastery
over men and events by which he can turn a threatened defeat into the opportunity for a complete triumph. We can plunge into the recesses of his soul and see its absolute degradation, all the moral barrenness of the man has been revealed. Tartuffe stands before us stripped of his specious garb of piety, the heartless, sensuous ingrate that he is. How simply and swiftly the revelation has been made, one Act had sufficed for the delineation of this wonderful character in all its marvellous complexity. Truly if Molière was slow and cautious in coming to grips with his task, he has accomplished it in one swift, masterful exertion of power. And if Tartuffe stood alone, the one fully developed character in the play, with nothing around him but shadowy, hastily sketched figures, the play would still be a masterpiece: but that is not the case, the other characters are sketched with the same truth and vigour, though being simpler and with less careful preparation.

We have seen the vampire, let us now look at his victims. Orgon is a weak man, with all the mistaken obstinacy, and lack of moderation and thought of a weak man. Headlong, enthusiastic, unbalanced, plunging into extremes of probation and reprobation, taking fire at a hint of opposition and carried away by the force of his own unbalanced passions and ideas, the very type to fall a prey to a Tartuffe. We see him on his first appearance infatuated; able to think of nothing but the idol of the moment, regardless of wife and children, regardless of his plighted word, with but one thought and one idea, "Tartuffe." (Act I, Sc. 4) and his character is further brought into relief in the next scene by the foil of the opposite character, Cléaute, the embodiment of calm, deliberate thought, of careful, well-considered action, a character, by the way, which seems to me to be the worst and weakest of Molière's work in the play, being rather the mouthpiece of the poet's own views than a living personality. That by the way. Thus we get the first characteristic of Orgon driven home—his weakness and unbalanced enthusiasm.

In the next act the obstinacy which always accompanies such a trait as the preceding is brought out in the scenes with Mariane and Dorine when Orgon announces his intention of marrying the former to Tartuffe instead of to Valère. Objections throw him into a rage, he strikes at the serving-girl, and rushes out in a temper to get fresh air and collect himself. He has no self-control, no power over his own passions either of attachment or anger. The same headlong inconsiderate nature is to the fore in Act III: his treatment of Damis, his gift of all he possesses to Tartuffe. Thus the emphasis of the weakness of Orgon, the tendency to extremes, he will answer the attack on his darling by new and outrageous favors. And this tendency to extremes is shown in the next act; he is a living example of the words put by Molière into the mouth of Cléaute, "men are for the most part strangely constituted, never seen 'dans la juste nature,' reason has for them too narrow bounds. In whatever character they adopt they pass its limits, and often spoil the noblest thing by wishing to carry it to extremes." (Words, by the way, which sketch the outline of French national character). In the IV Act, when the perfidy of Tartuffe has been clearly proved Orgon is as unbounded in his wrath and indignation as he was in his attachment, from too great trust in the one unworthy, he flies to the extreme of distrust of all. He is overwhelmed one moment by his catastrophe, clutches at straws and believes them planks the next; at one moment railing against the ingratitude of Tartuffe, the next buoyed up by the belief that Justice will pronounce in his favour, that equity will conquer law. And so Orgon stands before us a man of extremes, rushing from one excess to another, absolute trust to absolute distrust, hope to despair and, "instable as water," a man, if he can be dignified by the name, who will never excel, never even be able to hold his own; and the outlines of the character are shown up clearly and boldly by the contrast with Cléaute. And here again we can see Molière's mastery of his craft, sureness of touch and power.

And so it is, with the possible exception of Cléaute, throughout. Mde. Pernelle, the old bourgeoise, Monsieur Joyal, the legal type: Damis, the headstrong youth, true son of his father. Dorine, another of the characters drawn in more detail, the privileged servant, rough and sensible with a characteristic lack of patience with all weaker and less stable natures, making the affairs of the family her own, and claiming in consequence the right to interfere. She puts her oar in with Mde. Pernelle, she rails at Orgon, loses patience with the submission and maudlin reserve and eloquence of Mariane, she is rough and true, but lacking in delicacy of feeling, as is natural to her class. She has no patience with Mariane's finer feelings and can triumph over Orgon in the hour of his trouble and despair.

Just two more characters to balance the two I have gone into in detail, Mariane and Elmire, two women to put against the two men: and to show that difference of sex made no difference to the genius of Molière to the power of his expression, by the sureness and delicacy of his touch.

Mariane, a gently bred French demoiselle, unsympathetic to English minds perhaps, with whom we have a tendency, used as we are to a stronger, more resolute and capable type of womanhood, to feel a great measure of the impatience of Dorine. I must admit that I have always felt a lack of appreciation of Molière's heroines, or to qualify that, girls, and they have always seemed to me to be lifeless and dull, automatic dolls, speaking and moving, but not at their own volition. But as I think the matter over this attitude seems more and more a case of racial lack of sympathy with a foreign type. With genuine human nature whether Jew or Gentile, Greek or barbarian, we can always feel in sympathy, even if we fail to entirely understand. But it must be free human nature; and that Molière, painting from life as ever, cannot give us in his young girls. For the whole life of a young unmarried girl in France is and has been with the exception of the peasantry, a life of repression of feeling, of reserve, of submission.
The reverence for womanhood of the French makes them strive to keep their girls from all touch of the hard facts of life. From any stain even to thought or feeling which might come from contact with a world, which, to say the least, is far from perfect. They are kept cloistered and sequestered, taught to repress all thought and feeling, to be submissive to their elders and guardians and think and feel, let alone act, only as they are told up, and how in such a society, living such a life can they appear any thing but dolls? For it is only from speech and act that one can glean what of thought or feeling goes on beneath the surface; and so one is apt to think little of Molière's girls and turn from them with a shrug, deeming that here the master's touch has failed, where it has in reality succeeded, and his truth to life and nature has seemed to us, of another race, a failure to induce his character with a personality they are not in reality permitted to display. And of such a type in the main is Mariane, yet here for a moment Molière does lift the veil which convention has hung around the maidens of France, and we see a true girl in one scene at any rate. Mariane is at first the conventional demimaid, submissive to her father, hardly daring to speak out and say him nay even in such a vital matter as her marriage, her happiness or unhappiness for life. She cannot bring herself to follow the advice of the peasant bred Dorine, and protest and say openly that she loves another than Tartuffe. She cannot resist her father's will, she can only dream of escaping from it by death if necessary. But in the scene with Valère we do get a touch of the life beneath, the individuality concealed beneath the conventional cloak of maidenly modesty and submission, the love of tantalising the man she loves, the readiness to quarrel, and make it up, the shyness which while pretending to hang back yet invites further attack and one can see the charm of the fresh young girl, with all its subtle attraction under the propriety of convention.

But the triumph of Molière is in the character, not of the maiden, but of the wife, not of Mariane, but of Elmire. The charm and attraction of the matron seems to hang about her very name, the calmness and sweetness and tranquility. The first note in the character of Elmire is undoubtedly her charm and attractiveness. She had doubtless inspired in Orgon an infatuation even more headstrong and impetuous than that which he displays for Tartuffe. Her charm, not only of body, but of mind, lays hold of Tartuffe till he is ready to risk all for the possession of that charm. And this is no small tribute if we consider the selfishness of Tartuffe, and more the fact that Tartuffe is an epicure in pleasure. It could have been no mean qualities that appealed to that strong, subtle mind. But through this surface charm Elmire displays a strength and power that are remarkable, she is one of those calm, steadfast, sensible women who are the crown of their sex, of a virtue unassailable she is yet no prude. She repulses Tartuffe, but is unwilling that Orgon should be troubled. No harm has been done, why raise a disturbance? In the early stages of the play she is passive, she will not interfere, she keeps herself aloof from the factions into which the house is divided, going her own quiet way undisturbed. Yet her inaction is not due either to lack of power, or lack of initiative, but to her trust that the key of time will unlock the door of trouble; that the opportunity will arrive, that premature action would lead, as it did with Damis, to disaster. But when the moment comes she acts and acts effectively. When all the rest have failed to move Orgon she comes forward to accomplish what they have failed to do and open his eyes to the true nature of his false friend. Her influence sheds a calm and a tranquility over the troubled scene. Calm amid the disorder of the early part of the play, unmoved by the disasters of the close, Elmire seems to me, the finest and most gracious character in all Molière's work, probably in all French literature, and highest praise of all, worthy to be a Shakespearean heroine.

Such, then, is the characterization in Tartuffe, a triumph of art and genius. Molière has drawn his separate figures magnificently. How has he succeeded in the grouping? From the people let us turn to the plot, from the characters to the dramatic construction.

(To be concluded.)

Mormons In Canada.

By A. W. Reeves.

In this short article it is not my purpose to speak of a people who is popularly regarded as the menace to Southern Alberta; but my intention is to give a brief account of a certain class of people "as I found them," a people which came up from Utah fifteen years ago, and settled down in the districts of Sterling, Raymond, Magrath and Cardston, a people known among themselves as the "Latter Day Saints."

When I contracted with a certain company in Regina to do some work down in the Mormon settlement I hardly had the least conception of what kind of a strange people I was going among. On the train from Medicine Hat to Lethbridge, in picking up a paper, on the front page I noticed such headings as these, in large print:

"Mormons the Menace to Canada."
"Horrible Practice of Polygamy."

My curiosity being aroused I read the article underneath, which gave horrifying accounts of vice, etc., which were in our midst.

Well, being reminded of "him who putted his hand to the plough" I turned not back and fixed my brow with a determination to meet these "terrible" people face to face—not knowing if ever I would save my skin to return in.

On June 15th, 1911, I was dropped off at some railway station on the prairie. The train shifted out, and it seemed as though I might as well seem left on some lonely island. Yet not quite alone, for when the train's gong had ceased I heard...
the clicking of a telegraph key, which gave evidence that a station agent was near at hand. Having found the town of Sterling (with some difficulty) I set off for the nearest "put-up" place with my suit-case and canvassing outfit—for my work was that of soliciting orders for a certain commodity.

Now I was intent on my commercial duties. I lost no time in this, for my curiosity was greatly aroused to know how several wives of the one man behaved all under the one roof. The occupants of the first two or three houses I canvassed were Gentiles—the name applied by the Mormons to all religious bodies outside their own. The next was a Mormon house, pure and simple. I knew this by number of children that greeted my approach. Concluding also from this, that several wives "must" be in this house I began to use my powers of observation. But my research was of no avail, and the second or third wife did not appear. Instead of children meeting me, were here a faithful band of women—all wives. Alas! I thought that I was quite efficiently armed against an attack of the fairer sex, but at least this time all my capacity as a salesman which had been most profitably employed under ordinary circumstances, now seemed to fail me. I looked from one to the other, not knowing which wife to canvass first, and at length I found my voice, called up the spirit which lay latent, and decided to canvass each in turn—not wishing to show any partiality, thinking this was one of the highest virtues of the Mormon husband. I was doing capital business as I thought, but to my utter amazement and dissatisfaction on taking their addresses I found that one woman's home was at Grassy Lake, another's at Coutts, etc. Only one solitary woman was the occupant of this house; all the others were relatives visiting their "dear" uncle, who was resting in a sick-chair in the inner room.

My hopes on meeting a polygamist were beginning to totter, and were utterly crushed when I learnt, from my experience among them for two months, that there was not a Mormon bigamist or polygamist in Canada. But I did hear of one man who a few years ago, in Sterling had two wives, but he was forced to put away one or leave the country. The December issue of the "Canada Monthly" also quotes another bigamist at Raymond. I would advise any of my readers to read the article in that magazine written on "Polygamy in Alberta" by Mrs. Arthur F. Murphy. You will then see how first-hand knowledge, which coincides considerably with my own, is far different from the popular belief made current by men in unreliable newspapers, who could certainly never have seen a Mormon, or at least knew nothing about them. Have these men written declamations against these people from mere prejudice? I am partly inclined to think so.

Whatever might be the state of affairs in Utah, or in Salt Lake City itself, I am not in a position to say, and I absolutely refrain from giving second-hand information. The people whom I am speaking of are a sober and industrious honest and virtuous. In the "Canada Monthly" are also "The Mormon Articles of Faith." The 13th seems to be an important one with them. It gives their "belief in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." And, as far as I know the people, from intimate associations with them, they make an honest attempt to practice what they preach.

About their religion it is not my motive to speak any more than saying that they hold some peculiar views which could not be very well adopted by other religions; but as far as their form of service goes, it does not seem vastly different—disregarding minor details—from the form of many dissenting bodies.

In saying all this, I am not pronouncing them to be entirely immaculate—who is? But they have good points, which might be indeed profitable for many of our own people to copy. And I shall add this also, they are the people who treated me most kindly in the West—waiving exceptions, and there are a few of the Latter Day Saints whom I shall always remember with kindness.

Old Lodge Logic.

From the top flat of the Ancient Dwelling a magnificent prospect is spread out before the eye of the discriminating beholder, and as from Olympus the gods overlooked the earth and the world of men (and the gods dwell on the top flat even to this very day) and spied out and overruled their counsels and set at nought their doings, so do we keep watch over the comings and goings from the gates of learning, saluting some with judiciously prepared "sand-bags," carefully discriminating in the distribution of our bounty against the faculty, who care for none of these things. And not only this but we observe things further afield, even to the borders of the alleged metropolis of the east, the clang of whose own brazen trumpets is even now in our ears. That city—yes it is a city for is there not there a cathedra episcopi?—whose sky-scrapers loom mysteriously upon the horizon at sunset, like a city of faery whom we (our eyes no longer held that we may not see) behold in all its magic wealth and glamour. (Alas, to him who takes the lightning-guarded car with its grim guardians, he who turns the brazen peg and he who bears the mystic coffer of crystal in which the scrap of paper written with the proper incantation must be put if the rash voyager would escape a horrible fate, there is, to go back to the beginning of the sentence, little of the Middle World to be found in the streets of Sherbrooke, save perchance to him who sees therein enshrined his lady-love coming to him, graciously smiling.)

But not only do we thus behold hill and valley, river and sky, from our serene height, far above the storm and thunder of rough-house on the lower flat, but our gaze extends through and beyond the three dimensions of ordinary space into the fourth dimension of the mind, to which indeed we as Logicians (extraordinary) most properly give strict attention.
As the Old Lodge Company foregathered (but not at the time of writing though doubtless it will be read there) in the new Stoa, the Piazza Principale, or Sublime Porte of the University, which must not be confused with what the architect, poor man, intended to be the grand entrance or the entering in of the Old Lodge, and the members of the divine Company reclined at well merited ease in Morris and other chairs, brought thither for the purpose by those slaves of the Sacred Owl yclept "Freshies," and burning incense to Appollo and the Mystic Nine in the accustomed ritual discuss all matters throughout the three realms divided between themselves by the heirs of Chronos, that of the Cloud-compeller (who rules the freshmen) of the Earth-shaker (who stirs up rough-house to bring down the aspiring and haughty pride of the faculty and teach them they are but men), and of him who is hidden, who is more frequently invoked of all the deities, demigods or otherwise, in a variant form of his classical name, and by other words signifying the ruler of the under world, while (if in doubt refer to the beginning) the inhabitants of the less favoured Arts and Shed sit on the steps and drink in, mouths open, words of ineffable wisdom.

A new school of philosophy will undoubtedly arise eventually, whether at all like that of Zeno remains to be seen, but at least it is certain that such a Stoicism is required by the inhabitants of Bishop's. That the things within a man and not those without are the things that matter, was the teaching of the old Stoa. The things within a man's own power, whether he will be angry, or scornful, or will curse and swear, not those without him, as whether he is to be charged five dollars for what is worth five cents and the like, and the like often happens in Lennoxville. What the new Stoa is going to teach remains to be seen, and the Old Lodge Logician is going to return to this important subject at a future date, for the present he intends to discuss a certain concrete case and subject it to a searching analysis, the results of which will be used in a future synthesis when the doctrines of the new school are being formulated.

Our own Westinghouse Air Brake expert was a short while ago quite unable to put the brakes upon his creative instincts, and the impulse to self-expression took a somewhat unusual course—for him. Whether the usual channels of his energies had got choked up, like the delta branches of some great river, by sediment deposited during periods of quiescence (colloquially, naps) certain it is that instead of making tea or letting out a wild war-whoop, he actually, just as the Yang-tse-kiang has been known to break down its banks and carve out a new course to the sea, a thousand miles further south, so he actually ascended the staircase to the top flat of the Shed, and then after this amazing exhibition of energy proceeded to decorate the wall with a masterly portrait of the Angel of Peace while all the Shed stood round in awe-struck silence, filled with mingled admiration and amazement.

But alas for the crass materialism of authorities. We suspect, too, that protestant fanaticism was a partial if hidden motive. A certain person known as the Bursar (but he, it would seem, is only the mouth-piece of the dark and sinister powers that move the mysterious and incomprehensible machinery of the university, of the college, of the university-college and the college-university, and all possible combinations and permutations of these four) alleged officially:

1. That the virgin purity of the wall was defiled by certain marks.
2. That walls were intended to be pure and unspotted and free from any mark of contact with the world.
3. That walls which had fallen from this high estate must have their dis-grace blotted out with a coat of paint or white-wash.
4. Wherefore, ergo and propter hoc, and on account of and in consequence of these aforesaid propositions he ordained judicially
   a. That the wall must be thus painted or white-washed at some future period within not more than five hundred years.
   b. That the defiler of the wall pay immediately, instanter and at once the sum of five dollars.

This appearing to be a subject of deep interest a deputation or commission was appointed to investigate, this consisted of a philosopher, two scientists, one diplomatist and three R.H.B.'s., who waited on the Purveyor of Prunes.

To him they objected:
1. That Art was a laudable thing.
2. That being laudable it should be encouraged, even in Bishop's College.
3. That pictorial art was essentially a wall decoration.
4. That from the earliest ages walls had been deemed the proper foundation or substratum for pictures, from the cave drawings of primitive man to the frescoes of Michael Angelo.
5. That a wall so decorated was a thing of beauty and would consequently be a joy for ever.
6. That to grace a wall with such a master-piece as the one in question was an act calling for reward not penalty.

To this he replied at much length, defending his thesis but without noticing the objections. His arguments when critically examined reduced themselves to some aforesaid propositions he ordained judicially

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After considering yet other seven days and seven nights, they again entered the Presence with this objection to wit:

That paint enough to cover the drawing, if such a thing were really intended, would cost less than one cent retail; that a brush competent for the purpose could be purchased at the ten cent store for ten cents, and after use might be fairly deemed an asset at a value of not less than six cents, making the total for the outrage five cents. Furthermore that in the Shed lived some one who had seen paint and brushes and possessed a theoretical knowledge of their use such as young ladies used to have of the globes; nay more there was one who had actually helped to paint Lennoxville more or less green; and that these gifted persons were ready to cheerfully sacrifice their better feelings. upborne by their stoicism, and give the labor required for the deed.

To this the Bursar disbursed the following reply:

That such a suggestion was absurd, futile, ridiculous, and could not be considered even for a moment. In their infantile ignorance they had omitted all the essential requirements. In accordance with immemorial tradition the first thing was to consult an architect. Having his plans and estimates, and retaining him for further consultation if deemed necessary (as it undoubtedly would be) the matter would then be placed in the hands of a competent firm of decorators. This latter would furnish an expert to superintend the actual work. Then skillful painters would have to be employed, three at the very least, and two laborers to carry the ladders and brushes and so on, finally there would have to be a clerk of the works, who would require a staff consisting of at least a stenographer and an office-boy to assist him. His duties would be (a) To pay the architect and decorators their respective fees, (b) His own salary, (c) To pay the salaries of his staff, (d) To pay the wages of the workmen, (e) To keep or have kept by a trustworthy time-keeper the time during which the work was done, and (f) To procure and pay for the necessary material, such as ladders, ropes, scaffolding, paint pots, brushes and the like, including what paint might be necessary. Finally a firm of chartered accountants would have to be employed to audit the accounts. Any additional correspondence that might be necessary the Bursar would himself undertake in his spare time.

The deputation retired in silence. No longer wondering at the size of the charge, but staggered at this fresh evidence of the unsurpassable business efficiency of the management of the college—all this was to be done with five dollars. The feats of Jack the Giant-killer were nothing to what this insignificant sum was expected to do—the microbe that killed the elephant was alone its equal.

That gave the clue; when the Old Lodge Logic was brought to bear upon the subject, the first question asked was, how did the microbe do it? Surely by multiplying himself. And does not money multiply itself? Five dollars at five per cent compound interest for five hundred years will yield a sum not only sufficient to do all that the Bursar outlined but pay the expenses of the trustees and members of Council in coming to inspect the work, and leave enough over to handsomely endow the College Lawn-mower. We do not furnish the figures, as the calculation will afford a useful and interesting problem for the maths men.

The mystery being thus solved [it was strange that neither the philosopher or the scientists on the commission considered the time element in the problem] our analytical apparatus was then turned on the still more abstruse question, what was the real cause of the desire to obliterate this work of art?

A masterpiece of course attracts visitors. Such visitors would naturally use the stairs unless they came by aeroplane. These latter would thus be subjected to undue wear and would not in consequence last as long as they otherwise would have done. This was most plausible, knowing how economical our authorities are—in small things. But was it quite sufficient? These latter are men of infinite resource, a door for instance might be put in to segregate the top floor, ample precedent could be found in thus restricting access to the work of art, in the careful locking up of the library. Or if this was not desired visitors might be made to use a ladder or a fire-escape. No, there must be some deeper reason.

What was the picture? The Angel of Peace. What would happen? People would admire it, and admiration is close to worship. Freshmen might learn to offer incense there and pray that their slumbers might be peaceful and undisturbed. What more likely? At last the secret is revealed! To leave it there might be to encourage superstition, therefore iconoclasm.

Nothing can escape our logic.

\[\text{DIALECTICUS.}\]

\[\text{Examination Papers.}\]

Grim ghosts that beset and perplex us
As April approaches its close
Sad specters that visit and vex us
And add the last straw to our woes,
Their prospect our fortitude weakens
Whether freshman, third year, or co-ed:
Old Lodgers, or budding Archdeacons
Who dwell in the Shed.

The lives of the great ones in History
Are expected to flow from each pen
And each Theological mystery
To be well within everyone's ken,
The works of the great Saint Augustine,
Of Horace and Shakespeare too,
Geometry, Ethics,—we must in
Each subject get through.
The spring floods are upon us with all their attendant horrors. The erstwhile stainless snow which squeaked so satisfactorily beneath our feet only a few days ago, so now reduced to an unsightly, disintegrating pulp. Ugh! The thought nevertheless that this is but the necessary prelude to the glories of late spring and the long summer months prevent us from earning the coroner's verdict of "felo de se" and we busy ourselves with our books thankful for anything that will distract our minds from the dreary world outside.

The Academic year is just drawing to a close. Three weeks from the time of writing will find us in the thick of May exams and in less than five the buildings will assume that desolate and forlorn appearance attendant upon the long vac.

All graduates and friends of the University will be grieved to learn the Mrs. Ready who has for so long lived with Professor Vial and her daughter, Mrs. Vial, has passed to her rest. After a long and wearisome illness which confined her to her room most of the winter she breathed her last on the morning of Sunday, March 17th. The loss of her will be deeply felt in our college circle.
where her cheery personality and kindliness gave her friends many agreeable hours spent in her company.

Our sincerest sympathy goes out to Professor and Mrs. Vial together with all members of the family in their bereavement.

College Journalism.

An editorial in a recent number of one of our contemporaries entitled "College Journalism" greeted our eye the other day. As the title suggests it dealt with the writer's conception of what should be the ideal of the college magazine, and since discussion of the matter is invited we take it upon ourselves to sketch our views on this important subject.

We cannot say that we altogether agree with what is said, though much is excellent. In the first place, to our mind, he belittles the value of style in the college journal. He says—"We do not regard an undergraduate publication a literary journal in the sense that it should attempt to establish standards," and further in speaking of his conception of what the average student requires, he says—"He will not as a usual thing wax very enthusiastic over page after page of discussion of the matter is invited we take it upon ourselves to sketch our views on this important subject.

Now herein lies his mistake, at least a mistake in our estimation. The university magazine to our mind should serve two great purposes to which all else should be subsidiary. The first of these is that it should do all in its power to encourage literary endeavour and that of the best. Without aiming at establishing a literary standard yet we must never let ourselves forget that it is the organ of a university, the home of intellect and culture, and that it is being supported by men who claim to be themselves polished and refined and to be more or less enthusiastic over art and literature. The coarse and primitive attempts at humour which is met with only too frequently in our exchanges makes us wonder if their contributors and editors have any conception of decent style, true wit and good breeding whatever. Surely if anywhere in the whole range of literature one would expect to find these three things in the publications of our first-class educational institutions. Run as these magazines are by the students themselves, many of whom are but tyros with the pen, it is not to be expected that we will find very finished reproductions either in poetry or prose, but we should at least expect to find honest attempts at literary style and indications, of serious thought. The college magazines is first and foremost a medium for intellectual expressions by those within its walls. It has also of course another important function, namely, to be a record of university life and progress, and in this connection we come to what we conceive to be the other great mission of the college journal. It is to serve as a connecting link between the university and the world outside more especially with past graduates. Here again our ideas appear to clash with that of the article we are presuming to criticise. According to this article the author's idea seems to be that a college paper is run solely for the benefit of the student body. He says, and perfectly rightly too, that "a college journal should uplift student life and spirit in such a way that every student will be a voluntary subscriber to, and an habitual reader and warm supporter of it;" and again, "we think that our knowledge of student nature is accurate enough to form some idea of the kind of journal he will read." That, as far as it goes, is well enough, but he seems to overlook the fact that other eyes than those of the student will scan its pages, that for every student who is a subscriber there are ten people outside the college walls, mostly graduates, who take it in. In view of this fact surely it is more reasonable to discourse what sort of paper they want than what will tickle the palate of the student. We do not mean to imply that the student is not to be consulted but, after all, is in the minority and his interest in his college will be unflagging whether there be any magazine or not. In the case of the great army of graduates who have left, the matter is different. The university journal is practically the only thing which keeps them in touch with their Alma Mater, and if the Arts Notes and other local items are given over to local jokes, jibes and innuendoes, intelligible only to the students themselves, the graduates and friends of the college will very soon cease to care anything about the paper and their interest in the institution will correspondingly slacken. A magazine besprinkled with stale jokes, local witticisms and badly drawn illustrations reflects no credit upon the university it professes to represent, and is likely to alienate a large number of those who would look forward to reading its pages did those pages contain good, newsworthy, readable matter. A college is judged by its journal as much as by anything else.

Let the magazine be steeped in the best college spirit by all means, we cannot have too much of that, but avoid anything like the "puerile humour" and the racy newspaper slang that so often mars, is found between its covers.

In writing this we are not without some twinges of self-conviction; the Mitre has not always remained true to her ideals, and she is about as faulty as the majority of her contemporaries. We find it very hard indeed to collect sufficient material for each issue, and are only too often compelled of necessity to admit matter which our literary taste would wish to reject. At the same time we keep these aims before us and, in so far as we are able, try to produce a well balanced paper; that is to say, one containing a few articles of some literary merit and a concise epitome of the month's doings in the various departments of our college life, such as will be of equal interest to our readers within and without the University, always bearing in mind that many who will read it know nothing of the institution of which it is the mouthpiece, and will therefore judge Bishops according to what it finds in the Mitre's pages.
The policy which is mentioned in the article referred to, namely, "to admit no business to our advertising pages which we cannot cheerfully and honestly recommend to the patronage of the most unscrupulous student in our institution," is an excellent one, and we wish all college magazines would give as much attention to this matter and be as scrupulous.

A meeting was held on March 14th at the College of Alumni residing in the District of St. Francis, for which District a branch association was founded. The following were elected officers: President, J. R. Montizambert; Vice-President, Dr. E. A. Robertson; Secretary, F. O. Call; Committee, Rev. V. E. Hobart, Rev. Rural Dean Robertson, Rev. H. C. Burt, Rev. B. Watson.

A Publicity Committee was formed for the purpose of advertising the College, consisting of Prof. Boothroyd, R. J. Shires and A. V. Grant.

We are pleased to learn of the engagement of A. V. Grant, B.A. '10, to Miss Phyllis Chipman, daughter of the late W. W. L. Chipman, of Montreal. We wish them both all happiness.

The Rev. A. P. Durrant, B.A. '09, was at Bishops in the latter part of March from British Columbia, on his way to England, where he is to spend a year.

G. W. Parmelee, Esq., D.C.L. '02, of the Board of Public Instruction, Quebec, was at the College March 22nd. An account of his lecture appears in this issue of the Mitre.

A sort of unprecedented quiescence seems to pervade the Arts building lately. The knowledge of the early April examinations seems to have subdued men to a semi-consciousness of the necessity of working. However, the countenances of none of the students as yet portend any serious results which might accrue from their being taxed with the extra work, on account of the short academic year, and we might say that no particular anxiety is shown on that account.

It was with the deepest regret that we recently learned of the silent angel of death having visited the home of one of our lady students. The mother of Miss Gladys Keene passed peacefully away at her residence, Queen Street, Sherbrooke, on the evening of March 16th.

Mrs. Keene was not only an acquaintance of some of the students but a sincere and personal friend, and our heartfelt sympathy is extended to Miss Keene, and also to her sister, brother and grandparents.

All that was mortal of Mrs. Keene was borne to her last resting place on Tuesday, March 19th. The class of Arts '13 attended the funeral in a body.

A meeting of the B. U. A. A. A. (Bishop's University Amateur Athletic Association) was held in the Council Chamber March 23rd, for the purpose of electing officers for the ensuing year. A list of the officers will be published in a later issue of the Mitre.

We are glad to hear of an unrivalled number of prospective Arts students who intend entering next autumn. Old Bishop's has the prospects of a brighter future than it ever had.

Lecture by Dr. G. W. Parmelee.

A very interesting lecture on the subject of "Art in Language," was delivered at Lennoxville March 22nd by G. W. Parmelee, Esq., D.C.L., to the members of the Par-Ergon Society of Bishop's University. The meeting was thrown open to the public and a number of visitors were present.

The speaker, after having been introduced by Rev. Professor Vial, B.D.,
opened his lecture by remarking that the origin of language lay in the emotions, the word being merely a sign to convey the emotion experienced by the speaker to the mind of the hearer. Such expression is not confined to human beings, but is seen in animals in the different cries used to give expression of emotion of fear, pain, pleasure or anger. In the case of human beings this expression is much ordered, and distinction can easily be drawn between the various kinds of speech such as conversational, oratorical and didactic. Each of these forms marks an advance from unordered to ordered expression.

In ordinary conversation, the lecturer said, there is no arrangement whatever of words of syllables except such as is absolutely called for by the laws of language. In oratory more careful arrangement is made, whilst in essays and narratives a very different style of language is used from that of ordinary speech. There is, in fact, in all our vocal expressions a regular and orderly arrangement which is duplicated by a corresponding modulation of the voice. It is here that we pass from the ordinary speech, with practically no modulation, to the sphere of rhythm, which gives pauses, syllables and accents in different order. A still further step is taken when we come to metre, in which there is a regular succession of accented and unaccented syllables of different kinds; not of long and short syllables as in Latin, nor yet of level stress as in French. Rhythm is simply syllable stress, and the absence of such stress in French explains the absence of blank verse in that language. Metre in its highest form nearly always calls for song.

By way of showing how rhythm comes into prose work, especially in certain descriptions, well chosen extracts were read from Hood, Jeremy Taylor and Dickens, all of whose works are noted for the rhythmical flow of language. The Book of Common Prayer and the Authorised Version of the Bible were also cited; and it was shown that these books possess in a very marked degree the properties of proportion and rhythm, and that this is what makes them pleasing to the ear. Attention was also directed to the fact that certain words and combinations of words are very difficult to pronounce with anything like rapidity and ease, and so are not pleasant to the ear, because they carry with them the idea of a certain amount of strain. The following sentence was adduced as an example:—

"Does this shop stock shot socks with spots?"

Open vowel sounds, it was shown, flow more easily into each other than is the case with the harsher utterances, and this to some extent accounts for the prevalence of vowel sounds in good poetry. The writer of poetry takes every care, or should do,—though in the present day it is so that the syllables will succeed in regular order, with the occurrence of difficult sounds eliminated as far as possible. In this way it comes about that some of the best and most sensuous poetry in the English language, whilst giving wonderful word music, often neglected,—to select his words could yet be of very common order as regards the thoughts expressed. Parts of "The Sleeper" were recited to show the predominance of the "o" sound (which expresses the universal groan) in passages of a sad and mournful nature. At the same time these extracts clearly showed how even in a poem of this kind there may be serious defects in thought. Coleridge and Tennyson were also considered, and in the case of the latter writer, passages were quoted to show how Tennyson had in many cases altered his lines so as to remove hard and unpleasant sounds, especially the hissing sound produced by the too frequent repetition of words containing the letter "s." The following was an example of this.

"A pale, pale corpse she floated by," which was changed to "A gleaming shape she floated by," thereby eliminating the hissing sound occasioned by the proximity of "corpse" and "she."

It was said that there is a great deal that is really artistic in words and word-arrangement to which greater attention might be paid with pleasure and profit.

In concluding the lecturer expressed the hope that his hearers would, without becoming purists, endeavor to maintain a good level of the English language, not only in their younger days, but also in any community in which they might dwell. This he felt to be necessary because of the existing carelessness which is so prevalent in the use of words in the present day.

**History of the Boer War.**

An interesting lecture on "The History of the Boer War" was delivered before the Par Ergon Society Friday evening by Lieut.-Col. E. B. Worthington.

The lecturer, having been introduced by the president of the Par Ergon Society, Professor F. G. Vial, B.D., commenced his lecture by showing how England could have brought the war to a speedy close had her primary successes been followed up with vigor. This was not done, however, the commanders preferring to wait for reinforcements and thereby giving the Boers breathing space to recover from the shocks they had received. Did we then possess the up-to-date appliances now being employed in the Turko-Italian war the Boers would have had no chance whatever. Unfortunately for us, the war broke out twelve years too early.

The lecturer then gave a description of the country, pointing out the geographical relation of the various places with the assistance of maps.

The climatic conditions were against our troops. Excessive heat in the daytime, followed by cold, frosty nights, proved very trying, and the scarcity of water seriously aggravated matters for our men. The Boers on the other hand, were fully acclimatized and well versed in the resources of the country. This gave them an enormous advantage, added to which their ponies were able to obtain nourishment from the grass peculiar to the country, which proved very injurious to our newly imported animals.

It was found at once that the railways were inadequate owing to their nar-
row gauge and this seriously delayed the hurrying of troops to the front.

But perhaps the disadvantage the English arms labored under most was the total inadequacy of the old style of tactics approved of by the war office. The Boer war was essentially a guerrilla war. Lightly armed, with little or no impedimenta, the enemy was able to move rapidly, and the very slackness of their discipline, the individuality of each man, and their great skill as sharp-shooters proved to be of incalculable advantage over the slow-moving, conservative, cut-and-dried tactics of our troops. All departments of the army, infantry, cavalry and artillery, very soon discovered that they would have to cast aside many preconceived notions of how fighting should be carried on. Only the Indian troops, trained in the guerrilla fighting against the border tribes of Northern India felt in their element on the African veldt.

The result was that our knowledge of their methods of fighting was only slowly acquired and was dearly paid for, and to this deplorable unfitness of English tactics to cope with those adopted by the natives of the Transvaal and Orange Free State must be ascribed to the numerous defeats we sustained in the early months of the war.

Passing quickly over the events of the first part of the campaign, the lecturer entered into more detail concerning the events which followed the arrival of Lords Roberts and Kitchener upon the scene of action in February, 1900, skillfully leading up to and dwelling with much detail upon the battle of Paardeberg, which proved to be the turning point of the war, and in which was wiped out, once and forever, the stain which since the battle of Majuba Hill, nineteen years before, had marred the brightness of British arms. It was a stain which our own Canadian troops were largely instrumental in erasing.

Col. Worthington closed his address with an account of the return of the Canadian contingent to these shores, speaking at some length upon the welcome extended to the men of St. Francis district by the Sherbrooke municipality.

A cordial vote of thanks was proposed by the Principal, Dr. Parrock, who reminded his hearers that Col. Worthington was a graduate of Bishop's University Law School. The motion was seconded by Mr. R. J. Shires.

On Tuesday, March 12th, the annual quiet day was held for Divinity students. The conductor was the Rev. B. Watson, B.A., of East Angus. All the services were held in the oratory of the Venerable Bede, and altogether there were four addresses given. Mr. Watson spoke chiefly about our preparation for the sacred ministry, and also our work and life after ordination. His addresses were most helpful and we really felt that the day had not been spent in vain, but that what we heard would be both helpful now and in our future life. We are chiefly indebted to Mr. Watson for so kindly coming to us, and his earnest words will be remembered for a long time.

Rev. Father Talbot, of the Community of the Resurrection, Mirfield, England, paid a visit to the University on March 28th and 29th. Father Talbot gave us a most inspiring lecture in the Council Chamber on Thursday evening, which was deeply appreciated by the students. We also had the privilege of having two meditations conducted by him, one on Thursday afternoon, and the other on Friday afternoon. His words were wonderfully helpful. We are indeed truly thankful that we should have had such an opportunity of hearing these helpful meditations. Father Talbot's strong personality made a lasting impression upon the students, and we hope he will be able to visit the University again in the near future.

Messrs. Fleming and Jull expect to do lay work in the Diocese of Algoma during the coming summer.

Mr. A. H. Plummer will be in charge of the parish of Rock Creek, B. C., after his ordination in June.

Societies.

Missionary Union.

A special meeting of the Missionary Union was held on March 28th, when an address was given by the Rev. Father Talbot, Community of the Resurrection. A general survey of the present condition of the world, its needs and the relation of Christianity to those needs, formed the subject of the lecture.

A very broad and comprehensive view was put forward, and it was clearly shown that, from the Christian standpoint, the present signs of the times point to a period of great activity and success in the future. In the last ten years marvellous progress has been made, and everything seems to indicate that the next decade will be of the utmost importance.

Three points were mentioned as of special significance in this respect:

1. The great movement towards world unity and intercourse.
2. The social and industrial revolutions in Europe.
3. The evident desire for real religion in the world to-day.

The speaker emphasised the necessity for more whole-hearted consecration to the service of God in the case of the individual Christian. It is in this direction, he believed, that there lies the hope of the greater spiritual power which is necessary for the extension of Christ's kingdom. Another thing, also of great importance, is the dropping of individual methods, so that church members may work together as a united whole in a more intelligent and economic way than is done at the present time. The church has enormous power and resources, but they are constantly being squandered through lack of proper control and direction.

The whole address was most helpful and inspiring, and the Missionary Union wishes to express its deep gratitude to Father Talbot for his illuminating and encouraging words.

On April 2nd, the Rev. A. E. Burgett, of Quebec, addressed the Missionary Union, and touched briefly on the work of the Canadian church in its foreign missions.

China was first dealt with, and the work already in progress there under Bishop White described. After this came the mention of the state of affairs now existing as a result of the recent revolution in that country. In this connection, a fact of most remarkable interest was mentioned, namely that the present Cabinet, ten in number, has amongst its members, eight who are Christians; of these five or six belong to the Church of England. With these men at the head of affairs there is at present in China an opportunity for missionary advance such as has never been known before.

India, Japan, British East Africa, Palestine, Persia and South America were also lightly touched upon in turn. Attention was then directed to the work in the North-West and on the Canadian Labrador. Very graphic and interesting accounts of the work in the last two places were given from the speaker's own experience.

Keen and enthusiastic appreciation was shown by all the members of the Union; and without doubt this address was one of the most interesting and instructive, from the point of view of actual missionary work, of those to which we have been privileged to listen this year.

Before closing Mr. Burgett brought to our notice the excellent books for study in connection with the different branches of missionary work, which are now published by the M. S. C. C. He suggested also the advisability of taking up a course of study along these lines during the coming academic year. It is to be hoped that the members of next year's Committee will see their way to adopt this suggestion, as it is felt that such a programme would be most instructive and beneficial.

The Brotherhod of St. Andrew.

Our Chapter of the Brotherhood has been quite active during the past year. Monthly meetings have been held which have been very well attended. The Moulton Hill Mission is in charge of Mr. Fleming, and much good work has been done there.

The weekly visit to the Protestant Hospital, Sherbrooke, has been carried on by two members of the Brotherhood each week. This year we added considerably to the library of the hospital, which is greatly appreciated by the patients.

The annual meeting of the Brotherhood was held on the 15th of March, and the following officers were elected for the ensuing year: Director, Mr. J. V. Young; Vice-Director, Mr. A. Sisco; Secretary-Treasurer, Mr. Fleming.

Athletics.

Hockey.

The hockey season is now over and the team this year has been more successful than for a number of years past, having gone through the season with only one defeat.

The following have been awarded their hockey colours for the season 1911-12: Goal McCrum, Point Ireland, Cover Point Norcross, Rover Cameron (Captain), Centre Alward, Right Wing Ward. Without colours, Clarke and Patterson.

We congratulate the following on having been elected Captains of next year's teams: Rugby, H. J. Patterson, re-elected; Basket Ball, L. R. McKee; Hockey, N. R. Ward; Base-ball, H. S. Wood; Cricket, C. H. Hobart.

Reviews.

Christology and Personality.

Containing, I, Christologies, Ancient and Modern; II, Personality in Christ and Ourselves.


The question of Christology appears to be essentially one of psychology, and the first thought naturally would be, this being so, that theories founded on, and stated in terms of, an exploded science would urgently need revision in the light of present day knowledge. Yet the surprising thing is how little there is to be done and how almost impossible it is to advance any hypothesis that was not at least suggested in the first ages. When Dr. Sanday's "Christologies, Ancient and Modern" first appeared in 1910, it caused considerable stir in theological cir-
of course our thought would lie within the space occupied by the skull. But most of us would surely admit that thoughts and feelings are not tangible things and as what we mean by space is a concept derived directly from the impenetrability of material objects (to say that this impenetrability is a logical necessity of our idea of space, as Bishop D'Arcy does, while true enough is yet to put the cart before the horse) we cannot properly say that so immaterial a thing as a state of consciousness is in space except very indirectly through its connection with our bodies. Still it is quite impossible to represent psychical facts without material imagery, indeed Dr. Sanday convicts the bishop of using it in the very place where he reprehends its use by others. This imagery, "daring" and "outrageous" as it may be, is a well understood psychological convention even though its symbolic or diagrammatic nature is sometimes lost sight of, just as an analogous symbolism is sometimes taken too literally by physicists and chemists.

But this discussion after all does not seem very pertinent to the point at issue; we cannot admit, as Dr. Sanday does, that if "our mental processes are not in space at all, no doubt there is an end of the matter," for that there is an unconscious in man is obvious, and that this includes, not only what has been forgotten and what is not being attended to, but which has been or will be or at least may be, in consciousness, but also that has never been and normally never can be, unconscious the sub-conscious in short, will hardly be denied. And this sub-conscious is not as Bishop D'Arcy supposes, the result of forgetting, as the painfully conscious movements of the tyro become unconscious in the expert in any action requiring skill, but is largely and chiefly an unexplored and unconquered realm into which consciousness has never yet won its way. If, for instance, the vital processes were once conscious, and were consciously learned and developed, as is logically implied by the Bishop's position, we would have to grant consciousness to the lowest organisms in its fullest sense, instead of holding it to be the crowning faculty attained in the age-long process of evolution.

The discussion of Christology centres round the question, what is a person? Dr. Sanday tells us that in his quest for light on this point he found little to help him, even the Germans "have no monograph on the subject," and it must be confessed that in spite of all that is said about personality in the present volume, we find ourselves rather hazy as to just how the learned Doctor would define "person," what he would consider essential in it, what could not be eliminated with out the destruction of its continuity. There is of course no doubt that the ordinary every day use of the word is very elastic and inexact, yet (for we quite agree that much weight should be allowed to the unconscious psychology of the race, as evidenced in language) it is certain that there is an underlying consistence in its use. And though our knowledge of personality (at least normally) is in and through the body, yet as Christians surely we believe that it is not as impermanent as is the body. But where Dr. Sanday speaks (p. 153) of the old idea of personality as an ultimate fact, incapable of analysis, passing with the
old idea of the indivisible atom, he leaves us uncertain, or at least without an explicit assertion on the point, as to whether it is to be regarded as a complex, dependent on elements that might be dissociated to its destruction.

In his discussion of the self—which is of course the conscious self—he speaks of an inner and outer, following what is generally allowed in introspective psychology. The inner self, sometimes identified with the will, owns and controls (more or less) the outer self, the various faculties and members and so on, and is the underlying principle by which we identify these things as parts of ourselves. But while perfectly true does not answer the question what the person or "ground of being" is (perhaps the term hypostasis might prove as valuable here as it was in enunciating the doctrine of the Trinity) or in other words, what may be the reality in which and through which the conscious self subsists, and of course the sub-conscious also. Is this the body? If so, is not "person" as used in respect to the Trinity entirely unlike and in no way analogous to its use as applied to mankind? But this is certainly not the case, if for no other reason that we have projected the idea of personality from ourselves into the Godhead as a means of conceiving the otherwise inconceivable, and as was remarked above there is a real though obscure consistency underlying the colloquial use of the words meaning or implying person and personality. When it is said of one known, and more especially of one beloved, that in spite of change or development he is still the same person, we all know perfectly well what is meant even if not able to exactly define it. But the conception appears to be that a person is an entity, known indeed by its self-expression in the use of its faculties, but not depending on any of them, either severally or collectively, for its continued existence; and of one asleep or unconscious or delirious we do not suppose the person to be non-existent, but only obscured, withdrawn, hidden, at the most in abeyance, and that though we only know ourselves through self-consciousness yet the entity underlying personality is independent of consciousness for its permanence.

This appears to be what is implied in the colloquial use of the word "person," how far it may be in agreement with science and philosophy is too large a subject to be entered upon here, though it is obvious that it is flatly contradicted by philosophical theories that are very widely known on the one hand, while the discovery of the sub-conscious on the other rather supports it. If it be accepted as an approximate expression of the truth, Dr. Sanday's "inner self" would be a description of the mode (as it appears to self-consciousness) in which the personal entity cognizes itself (so far as its self-knowledge goes) by direct intuition, as differentiated from such indirect knowledge as may be gained, for instance by a study of anatomy or the use of a mirror.

When does the human (and perhaps the animal and even the vegetable) individual begin to exist? Is it a spiritual entity incarnate in a physical organism? Is it co-terminous with such organism in time and space? Is it permanent? Is it (potentially at least) capable of action apart from the organism? It certainly seems as if these questions require a definite answer before we can be in a position to obtain any new result from speculation concerning the relationship of the human and divine in the God-man, or see more clearly wherein lay that uniqueness of their union always held to by the Catholic Church in spite of the "intellectual distinction" of those who have sought to reduce it to being the same in kind if greater in quantity as the inspiration granted to prophets and leaders of mankind.

Really we do not seem able so far to advance much beyond the position of the Council of Chalcedon, which is equivalent to the formula of the Athanasian creed, that Christ is true God and true man in every respect, two natures, two wills (and the two whatever other member or faculty our psychology may distinguish in the person) being so combined in the one personality "that it was not wrong to speak of the Son of Man coming down from heaven or the Son of God being crucified and buried."

To this position Dr. Sanday himself most strongly adheres, if we do not misapprehend him, and we are very far from meaning that this contribution to the discussion of the problem, inconclusive as we think it necessarily is, is without value; indeed if for no other reason such an attempt was required to show how chaotic and how little able to serve as a foundation for a superstructure of such weight as a theory of the Incarnation our modern ideas of personality still remain.

"The man that knows not, and knows not that he knows not is stupid—experience may teach him.
The man that knows not and knows that he knows not is appreciative—help him.
The man that knows and knows not that he knows asleep—arouse him.
The man that knows not and thinks that he knows is a fool—shun him.
The man that knows and knows that he knows is wise—follow him."

The Gateway.
Vague aspirations, low standards, easy books, half-hearted attempts never can, never will hold men together, or reveal the extraordinary strength and support that fellowship in Christ affords. Common effort alone gives reality to common prayer; and Church life in its highest sense will become a real thing to men face to face with problems and difficulties which show them their need of one another, as surely as they reveal the need of God’s guidance and God’s help.

The University Pulpit, Cambridge Review.

Reflections.

Work, work, work,
For three months more, I see!
Would that my tongue could utter
The despair that rises in me.
A cheer for the field day boys
And the cup they won at the fray!
A cheer for the studious folk
And the medals they’ll win in May!
Work, work, work,
What a task to get a degree!
But the thought of the friends and the days gone by
Will ever come back to me.

Manitoba College Journal.

Sociability; a Necessity in the Enjoyment of College Life.

Sociability is the art of making one’s self pleasant to other people. Socius means a companion, so then the true meaning of the word, is the art of being like a companion.

A sociable man always gets on well with whomsoever he may come in contact. He has always a pleasant word, or kindly act for everyone. He spreads around him a feeling of ease; his associates when they meet him, do not nod and hurry on, but stop and exchange a few pleasant words. His friends, in his presence, lose that feeling of constraint, which is experienced so often when one comes into the presence of a person of formal manners.

A sociable man is always sure to have plenty of friends. If he cannot talk brilliantly at least he can and does listen in a sympathetic interested manner. He does not—like so many men—retire into a corner and smoke if the subject in hand is not his pet one, but he enters into the conversation, game or whatever it may be with all the zest in the world. One does not feel that his mirth is a pretence, he does not give the feeling—"I must laugh, it’s the correct thing"; or "I know..."
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