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MAYTIME

Her eyes twin imps of mischief,
Brown little imps were they,
Her cheeks like ripe red apples,
Sweet as the flowers in May.
Sweet as the wild spring flowers
That wantoned around her feet
As she went through the buttercup meadow
In the early morning sweet.

A chapel of oxeye daisies
Wastwined in her chestnut curls
And her dimpling mouth in laughter
Revealed two rows of pearls.
Her short print frock of lilac
Lightly the king-cups brushed
As they bowed their heads before her
In reverence deep and hushed.

The mild-eyed cows in wonder
Gazed at her trotting by,
Free from all care and sorrow
In blissful infancy
A May tree shed its blossom
As under its bough she sped
A soft sweet benediction
Showering upon her head.

The larks in the cloudless heaven
Their song of triumph raise:
Heralds of God the larks are
Singing His endless praise,
Crying the same glad message,
Tireless, again and again,
"Glory to God in the highest,
On earth good-will to men."

Oh, sweet were the hawthorn hedges
And the rolling downs beyond;
And sweet was the winding meadow stream
That led to the lily-pond
Sweet were the wild spring flowers
And the warm sweet scent they yield
But sweetest of all was small Celia
As she went through the buttercup field.
Now a drama, as you probably all know, is divided, like Cesar's Gaul, or an exercise in homiletics, into three parts: Introduction, complication and denouement. We are going to follow the fortunes of a group of persons at a crisis in their lives; but before the story can begin we must know something of those persons and their situation. It is the business of the introduction to give us this information. Now how has Moliere managed his introduction? Splendidly, it seems to me. The story is to be that of the trouble introduced into a household by the villainy of a hypocrite. We need to know the household and how the villainy was introduced into it. All this information is clearly and swiftly conveyed. In the first scene Mde. Pernelle, in rough, terse phrases, sketches the character of most of the dramatic personae, and we are told of Tartuffe's position in the house of Orgon, and how he came there, in this and succeeding scenes, and all naturally and in the course of events. No chorus is invoked to chant to us the things we need to know. The information comes in the dialogue and the action of the piece, and quite simply and naturally.

So far Moliere has succeeded and he succeeds again in the body of the play, the complication. Given an Orgon, a Tartuffe, and the rest of the play develops naturally and easily. Orgon, in his infatuation and obstinacy, is lead from folly to folly; every attempt to set him on the right path ends inevitably in his plunging deeper in the morass. His rashness and lack of consideration for his family in introducing Tartuffe to his home and submitting everything to his "direction," leads to the opposition of the rest to Tartuffe, and so to Orgon. This opposition rouses the obstinacy of Orgon's nature and gives Tartuffe his power and opportunity. Each new attack on his favourite moves Orgon to greater trust, and so Tartuffe is given not only the opportunity to attempt the seduction of Elmire, but the power which, when that attempt fails, and Elmire removes the scales from Orgon's eyes, leaves him master; so that the awakening of Orgon results not in the downfall and ruin of Tartuffe but in that of Orgon. All this is perfectly natural and inevitable; and so in the complication as in the introduction we get the work of a master-hand.

But this natural development of the story has ended in a complication which no power included in it so far can undo. Moliere has tied his characters up in a Gordian knot which needs the sword-stroke of some power to unloose. And so the denouement does not spring naturally and inevitably from character and situation as does the complication but is the work of a deus ex machina. Louis le Grand has come down from his throne and intervened in the affairs of this bourgeois family in order to restore events to their balance. Here, it seems to me, that Moliere has failed to some extent. For altho' accident is to a certain extent admissible, nay more advisable, it is rather out of place, in dramatic writing, to make the whole result turn on the intervention of a power which has nothing to do with the story or the actors, but which swoops down from the blue to perform a task and adjust a situation beyond the power of the characters to perform or adjust for themselves; and here I think Moliere has failed to be true to nature and certainly has failed in truth to art.

So much for the form, now a few brief remarks on the thought and ideas of the play.

In his introduction to the play in the "Theatre Choisi de Moliere," Thirion has the following notice: "Moliere has signalled with an indefatigable vigilance all the dangers which can menace the happiness and security of the family. He is the defender of the domestic hearth against all the enemies who try to introduce there discord and the spirit of revolt and indiscipline. In Tartuffe the poet-moralist has shown us religious hypocrisy coming to disorganise the family. To extinguish in the heart the natural sentiments on which it is founded and to develop for the profit of its own ambitions an unnatural (inhuman) fanaticism." And this idea that the play is merely a study of hypocrisy, rather of a special form, religious hypocrisy, has been deepened by the controversy which the play aroused to the exclusion or oblivion of all other lines of thought, and this has been helped by the action of Moliere himself, who, attacked along that line, has concentrated his defense along that line. Undoubtedly Tartuffe is a study, and a splendid and valuable study of hypocrisy and the evils it may produce when used to further the aims and accomplish the designs of an abandoned and degraded nature. Clearly, as Thirion says, the poet-moralist is warning his fellows against the evils which are caused by hypocrisy; the play is a lesson against being taken in by appearances, against being deceived by a specious exterior, and so laying up trouble for oneself and others. But this is only the surface-lesson and it seems to me a mere ripple on the surface of Moliere's meaning, tho' that ripple has been magnified by the breeze of opposition into a wave which has overshadowed and darkened the real underlying meaning and intention of the play.

What, then, was the real idea Moliere wished to show us in Tartuffe; what was the lesson this moralist of the stage wished to teach? The answer is plain if we look closely at the play, clearer still if we look at the rest of Moliere's work. Tartuffe is a warning not so much against the evils of hypocrisy, as the evils of a lack of balance in human nature. And that is the lesson which underlies all the works of Shakespeare. His attacks on the precieuses are warnings against extremes of pedantry, his attacks on the doctors against extremes of credulity; I've against allowing one passion and desire, the lust for gold, to obtain the dominance over one's character. And so throughout. The doctrine which Moliere is preaching is that of moderation, again moderation, always moderation. And in none of his plays is this more clearly seen than in Tartuffe. Whence springs the evil in the play? The obvious answer, from the baseness of
Tartuffe, is nullified by a second glance and the true answer easily found. It is not Tartuffe but Orgon who is responsible. It is Orgon's unbalanced mind, his unheded enthusiasm that brings the evil into his family. His immoderate trust, his equally ill-considered obstinacy—these are what bring confusion and ruin. All Tartuffe's cunning would have been of no avail without the traitor within the gates. And a more detailed examination only emphasizes this. For the characters, apart from Tartuffe and the lay figures, are sharply divided. On the one hand we see Orgon and Damis, on the other Elmire and Cléante; on the one side lack of balance, on the other moderation, calmness, thought, and those who suffer are Orgon and Damis. Elmire goes her tranquil, troubled way; the disorder and trouble leaving her untouched and uninjured. Cléante escapes all share in the evil. But the headstrong impetuousity of Damis leads to his being driven from his father's house, while Orgon is brought to ruin and despair. And so it seems to me that the real lesson is that of the need for moderation and balance and trouble leaving her untouched and uninjured. Cleaute escapes all share in the evil. But the headstrong imprudence of Damis leads to his being driven from his father's house, while Orgon is brought to ruin and despair. And so it seems to me that the real lesson is that of the need for moderation and balance in character and action; its warning not so much against the evils of hypocrisy as the evils which result from lack of moderation, lack of balance.

The title of the play "Tartuffe" is followed by the word "Comédie," and as Molière works it out the word is justified. Comedy is present throughout, the scenes are full of humour, the audience is continually conveyed with laughter. The opening scene gives the cue for all smiles; the sight of the old Bourgeois, Mde. Pernelle, shaking the dust off her feet against Orgon's house; turning contin­for another thrust, and then boxing her maid's ears for lingering; raling at one and all; preventing all the rest from speaking more than a few broken words, is humorous in the extreme. The scene between Dorine and Orgon strikes the same note—the presuming maid, the master getting more and more enraged. The quarrel between Mariane and Valère and the two forcibly recon­ciled by Dorine—all this is matter for full-lunged laughter. Tartuffe is a humorous character as he is presented on the stage. The modest man who offers Dorine a kerchief to cover her bosom, fingerling almost at once the futility of Elmire. The pompous person mouthing out the precepts of morals and then attempting the vilest of sins. And the scene where the villain is unmasked, the pious hypocrite led on by Elmire to betray himself to the trusting husband concealed under the table, and lastly the happy ending with its epilogue of wedding-bells. All this is of the essence of comedy and joyous comedy. A representation of Tartuffe should be a spectacle to shake the sides of an audience.

Yet at bottom, if one delves beneath this joyous and amusing surface and extracts the root-ideas of the play, I think we shall find that there are present the elements not so much of comedy as of tragedy, and often, especially at the end of the fourth act and the beginning of the fifth, the tragedy comes to the surface and reveals itself plainly.

The tragic elements in the play seem to me to be two-fold—the element of retribution and the element of pathos.
ing, when all the elements of character and plot development point to ruin and catastrophe as the natural, inevitable end. He was hampered, perhaps, by his self-imposed role of moralist. Vice could not be allowed to remain triumphant. Shakespeare thought and worked otherwise; in him is no deus ex machina to wrest events, his characters reap the consequences of their folly and weaknesses as of their natural wrong-doing, and that is why his plays are so much deeper, so much truer than those of Molière. It seems to me, therefore, that the real elements of the play are not comic, but tragic, and that had Molière developed them along natural lines he would have ended with ruin instead of wedding-bells, and that is why I have given to this paper on Tartuffe the second title of "A comedy which should have been a tragedy."

Old Lodge Logic.

The Old Lodge Logician is in receipt of a communication from the philosopher who was interested in the pictured wall of the Shed. He observes that a whole world of metaphysical enquiry is opened up in the statement, that the connection between clauses (a) and (b) of the Bursarial decree was casual. He says that at the time he uncritically took it to be causal, but warmly thanks the Old Lodge system of Logic for so pregnantly and concisely pointing out that all cause may be illusion, and the nexus between consequence and antecedent mere accident. Thus is the universality of our system demonstrated, not only in its formal conclusions, but even in misprints is its results completely and satisfyingly rational. And here, by the way, is another field demanding logical analysis, the mystery of misprinting. Sometimes, however, we suspect unauthorized editing or printer's emendations, otherwise how, for instance, should the dark romantic "de-foler" become a mere commonplace "defiler." It is granted, of course, that the violator or ravisher may defile, but that is only the greater including the less. But the brightest gem of all is to make the grim and terrible Hades merely "chronic." True, he was of the blood of Chronos, but we alluded to a different division of the deities, between those above and those below, and the latter, even when not chronological, are always chthonic. But we wash our hands thrice concerning all dark sayings, for the proof sheets are kept more secret than state documents or the real business of the Old Lodge Company.

This, however, is a digression. We have received also other communications expressing admiration of the dialectic of the New Stoa, and wonder and amazement at our powers of pursuing an argument to an end—any end. This honour, where honour is due, we bear with becoming modesty, but there is a discordant note. One, Criticus, asserts, forsooth, that our reasoning is not only circular but vicious. He points out with a teutonic minuteness of detail many alleged errors of fact in our premisses, and many steps in our argument that he triumphantly proclaims to be contrary to all the rules of formal logic.

But even as he exults he delivers himself bound into our hands. Consider the advisability of a logic that can draw true conclusions from false premisses! And what have we to do with syllogism? Ours is not the common or garden variety of logic; it is the Old Lodge brand, which (as the ads. say) is different. It quite transcends all the ordinary limitations and reaches conclusions by an entirely new process; it is indeed as the flight of an aeroplane to the progress of a donkey cart; and the proof of the pudding is in the eating. Let the cavilling of the doubting Thomases be immediately stopped. Did not the O. L. Logician, after turning the crank of his engine, produce the conclusion that Allah foresaw more than one thing when he created eternity? Cannot the freshest freshman, may even Authority itself, now see that B. C. S. will take a reasonable time in which to get out? The School is to have the use of the College property it now occupies for five years in consideration of the sum of five cents per annum. Then, it being supposed that a marked increase in its wealth will have by then been effected, it has the option of continuing its stay yet another five years though at a hundred per cent. increase in the rental, to wit, ten cents per annum. At the end of the ten years it may then further prepare for removal by staying another ten years, but, we blush to reveal how flinty-hearted the College is in a bargain, at a further increase in the rent of fifty per cent making the annual charge fifteen cents. And there is not the slightest doubt, not the least possible probable shadow of doubt, that if at the end of twenty years the School still wants time to meditate upon its departure that it will get it, for is there not all eternity as demonstrated above?

One very important thing has been achieved in this new arrangement—the Alumni Association has been most properly shown its real place in the scheme of things and gently but firmly deposited there.

True, some of its recommendations were graciously adopted, but this was (a) to show that authority was not proud, (b) to place in more exquisite contrast the expression of the fact that they must not even presume to think concerning any really vital matter of policy. This fact has been conveyed with the greatest kindness and consideration for the dear little men; a very long piled velvet was used for the glove and an ample spoonful of jam concealed the pill. But, we may ask, what are Alumni anyway? Only graduates, and graduates were once undergrads, and they freshmen. And freshmen are only emancipated schoolboys, and they were once pulling and puking infants, but what need to go so far? The Alumni are simply overgrown school children, and what have children to do with the guiding and governing of a real university? That only pertains to that super-souled Corporation (majestic and stupendous entity!) which graciously controls us for our good; always, mark you, for our good.

So it was wisely re-enacted (by implication) that "children should be seen and not heard." It is quite irrelevant that some of these little chaps are men of
wealth and others have influence and fame in the outside world far greater than
that of our pastors and masters, for being Alumni they are still nurseries and so
still under tutelage. Seeing they are thus irresponsible minors and infants the
authorities rightly brush aside at once any suggestion that they might do
something, raise money for instance. That was only child's make-believe. And
when real men, interested in the School, spoke largely of enormous sums of
money to be obtained by waving the hand what was there to do but jump at the
offer. Were they not going to spend thousands to equip and adorn the School?
And were not these improvements to become College property after twenty years
—plus? What reasonable person would suggest that such improvements might
not be of much use to the College, even if not by that time a little shop-worn?
Gift horses should not be looked in the mouth, a most unpardonable breach of
manners, and was not this a free and gracious gift from those lordly and superior
beings, fashioned of a finer clay than mere Alumni, the Old Boys of B. C. S.?

There is one real drawback, however, from the College point of view—we
freely admit it, and let the carping critics of the new arrangement make the most
they can of it—and that is, that the College will lose rent to the amount of a
lecturer's stipend. But this is easily remedied, the Alumni themselves have said
that the Faculty has nothing to do. All then that need be done is to dispense
with one of the staff and divide the work among the remainder, which will still
leave each one nothing to do, as the slightest knowledge of mathematics will
show. Thus the College would be precisely where it is scholastically as well as
financially, though the latter is the only thing that really counts, the one great
aim being to save money to lend to the School.

No difficulty need be apprehended in making the selection of a victim for
this sacrifice. Two methods are available, either to take the one worst paid or
the one most worked. The sacred principle of vested interest inclines us to the
first, as the greater the stipend the greater the vestment, and the greater must
outweigh the less; but if, as is probable, both methods should indicate the same
individual, the designation is unmistakable and his resignation should at once
follow.

But, returning to our critics, we would beg them to consider before making
wild statements why and for what a College exists. Let us take all the various
occupations in turn. In commercial pursuits a degree is worse than useless, as
all business men agree. In engineering and law it is unnecessary, in medicine it
is a waste of time, in the sacred ministry merely a graceful appendage. But in
one occupation it is essential, that of pedagogue. Consequently we are forced to
make the deduction that the real purpose of a university is to provide school-
masters, and we presume, remembering Mary, school mistresses also; or to put
it in other words, colleges exist for the sake of schools. Reduce the plural to the
singular and we have, the College exists solely for the sake of the School. If
confirmation be demanded, a glance at the past history of the two institutions

will supply it as worked out in practice.

Taking, then, the proposition thus irrefragibly established as the starting
point for further investigation, we see that, except to those who worship convention
and precedents (narrowed down from age to age) in a ritual of red tape, it is
quite obvious there should be elasticity in the arrangements by which the College
fulfills its proper function. If it is to continue to really do this it may have to
quite change its methods with changing circumstance. At present the School
is able to obtain a copious flow of masters from larger and older factories at, we
are informed, reduced rates, so that the College should avoid a competition in which
it is beaten before the start; instead it should endeavour, with the gracious san-
cion of its Superior, to seek some other outlet for its activity and wealth so as to
really render the latter some actual service.

In its exalted position the School cannot be expected to make suggestions
and as the College, with its accustomed obtuseness, quite fails to see the right
thing to do, we feel bound to point out what might well be done. It will be
acknowledged by all that the payment of its masters must be an item of expense to
the School and a quite unnecessary one if the College availed itself of its obvious
opportunity. It could place the services of the Faculty at the disposal of the
Headmaster, their stipends could be transmitted by the Bursar to the School Sec-
retary, who could pass on what was proper, and thus the School would both
save and make.

This will be met with short-sighted objections as to what would
be done about the students, but an examination of this alleged difficulty shows
us a method by which still further services can be rendered. Convocation could
reduce scholastic requirements so that anyone able to read and write could pass
the examinations; while the number of students could be reduced to what the
scholarships would provide with board and lodging, and as they would not need
to attend lectures they could be utilized as servants in the School, thus enabling
it to effect a second and still greater economy. We fully expect very soon to see
this arrangement in operation, and we are sure all will thereafter go quite
smoothly.

To the Alumni we will give a final word of comfort. Even from their own
narrow and selfish point of view this would be a most subtle and macchiavellian
means of obtaining what they asked for. The accepted way to get rid of an Old
Man of the Sea after he has a strangle hold on you is to make him intoxicated.
The College is trying to make the School drunk with favours. Do not heed any
reference to the daughters of the horse leach crying, "Give, give," or the further
statement that "there are three things that are never filled, yea four, that will
not say, "Enough"—the barren womb, the grave, the fire and B.C.S." Only be
patient for there yet remains all eternity.
The Mitre.

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The Mitre, Bishop's University, Lennoxville, Quebec.

The month of May this year has brought something besides the beauties of Spring: it has also brought Convocation and on May 9th the fifty-ninth year of the University comes to a close, and her children scatter to the four winds of heaven.

It is with a feeling of regret that the exigencies of the proposed change in course compel us to bid good-bye to our alma mater just at a time when she is decking herself out in all spring finery, and the campus and tennis courts, the river and the golf links, beckon us invitingly to come out and play. We comfort ourselves, however, with the thought that next year we go back to the old regime and shall dispense at the end of June instead of at the beginning of May.

To some of us is denied even this consolation, for a number are bidding good-bye to our college home forever, and although in after years we may return and for a few brief days succeed in hoodwinking ourselves into the belief that we are once again care-free, happy-go-lucky undergrads, it will never be the same and the wrench of parting is not a thing any of those who are leaving care to contemplate.

In many respects this past year has been remarkable. We have been passing through something of a crisis in the history of the University of Bishop's College—a crisis from which we have emerged, or at least are emerging, successfully.

As most of our readers are aware, the new four year course has been rescinded and the former three year course in Arts and two in Divinity have been re-established, together with the Preparatory year in Arts. This action on the part of the Corporation has caused much satisfaction on the part of the great majority of those interested in the University, feeling as they do that the shorter course, together with the delightful months of May and June spent at College are assets which Bishop's could ill afford to give up.

During this past year, also, the Alumni Association has taken on new life. Under the able presidency of Canon Almond, of Montreal, it has shown an enthusiasm and activity never before displayed. Local branches have been established at Montreal and Lennoxville, and it is hoped that very soon one will be organized in Ottawa. Through the Association many good suggestions for increasing the efficiency of the University and for advertising it more widely have been made and are being put into practice, and its members have undertaken to raise the sum of $100,000, to be placed at the disposal of the Corporation in connection with the Diamond Jubilee of the University, which is to be celebrated next year.

Such activity on the part of the Alumni augurs well for the future prosperity of Bishop's. It is an activity in which every graduate should take a personal share, remembering how much he owes to his alma mater and how dependant she is upon each one of her sons for her future progress.

Lastly, a satisfactory understanding has been arrived at concerning the relationship of Bishop's College School with the University. For some time past the affairs of the School have been a source of anxiety to the College, bound up as the two institutions are by bonds of close association and fellowship. This anxiety has now been laid to rest. Owing to the loyalty of old B. C. S. boys the School is being placed upon a sound financial footing, our buildings, which the School now occupy, have been leased to them for five years with the option of renewal for another fifteen. The kitchen, common to the two institutions, is to be divided and the College will possess her own culinary department, which will be a far more satisfactory arrangement.

This then is the position in which Bishop's stands at the close of her fifty-ninth year, and although her affairs are in a more satisfactory condition than they were twelve months ago, there is yet much to be done by way of improvement.

We have pleasure in publishing immediately after this editorial a letter from one of our graduates, in which are contained some valuable suggestions, which we warmly commend to the consideration of those who have the government of
the University in their hands. We will be glad to publish any letters of this nature which the graduates or friends of the University would care to write in the future.

The time has now come for the present editorial staff to lay down the pen. Before doing so the editor wishes to thank all his associates for their support during the past year, as well as all those who have so kindly contributed to the Mitre's pages.

Next year will be Jubilee year and we hope that it will be a memorable one in the history of this magazine as well as for the College it represents. We feel that we are leaving it in good hands, since Mr. R. J. Shires, B.A., a hard working and enthusiastic member of the student body, was elected unanimously Editor-in-Chief. Our heartfelt good wishes go out to him and his colleagues.

The Editor of the Mitre,

Sir: Those interested in the welfare of the University of Bishop's College have for some time past felt grave misgivings as to the possibility of the university continuing her existence for many years to come. The small English speaking population in this province and the presence of another institution possessing an Arts faculty are two strong factors to contend against. And the small and diminishing number of students at Bishop's during the past three years has itself led many to ask, Does Bishop's justify her continuance as a University?

In answer to this question I feel that Bishop's can be made to justify her existence, if for no other reason at least to afford a man the opportunity of obtaining an Arts degree at a university other than that at which he contemplated taking, for example, a medical, science, or law course. While feeling that Bishop's can be made a successful institution, it is clear that the present state of affairs is unsatisfactory to say the least. Bishop's is slowly but surely dying of dry rot.

Knowing that such to be the case a meeting of the Alumni Association was called last winter in order to see what could be done. As is already known, the Association urged two things upon corporate, viz.,

1. That members of the School Association should not be at the same time members of corporation.

2. A return to the three years Arts course.

To those that were familiar with Bishop's needs and problems, these two recommendations could involve but little opposition or even discussion. We are pleased to learn that corporation has acted in accordance with their spirit and tenor.

But the above changes are not the only ones necessary. From a study of the Act of Incorporation and the various amending Acts, it seems equally desirable that there should be changes in the method of appointment and constitution of Corporation itself. These may be briefly taken in the following order:

1. Under the present charter the Bishop of Quebec or of Montreal is ex officio respectively president or vice-president of Corporation. Now Bishop's is, and will be, a Church University, but it must be clear that the Bishop of a large and busy diocese will not have sufficient time to devote to the needs and wants of a university; furthermore, he is obliged to hold his position not for three years, nor five years only, but during the whole tenure of his episcopal office. So the first step I would propose is that the President and vice-President of Corporation be appointed by the other members of that body for a term of three years.

2. As regards the appointment of trustees and councillors, under the Act 63 Vic. Chap. 101 (Que.) the Bishops appoint (a) five trustees and five members of council from among a greater number of persons chosen for that purpose by the Synod of the Diocese of Quebec. (b) Five trustees and five members of council from among a greater number of persons chosen for that purpose by the Synod of the Diocese of Montreal. (c) Two members of council from among a greater number of persons chosen for that purpose by the graduates, (who are members of convocation), in the Faculties of Arts, Divinity and Law, the mode of choosing to be determined by the Corporation. (d) One member of council from among a greater number of persons chosen for that purpose by the graduates in the Faculty of Medicine, the mode of choosing to be determined by the Corporation. (e) Six trustees and six members of council from among such other persons as the Bishops may deem fit.

Thus Corporation numbers thirty-seven persons, though it by no means follows that there are even half that number present at any given meeting of Corporation. It would seem therefore, in view of the up-hill work which must in any event be done at Lennoxville during the next few years, that a much smaller body numerically, but one whose members attended every meeting and were all thoroughly conversant with the needs of the institution, would prove efficient in dealing with such needs.

Moreover, the present method of appointment on the face of it is, to say the least, round-about and cumbersome, and not necessarily calculated to get men really interested in the welfare of the institution as a national University. Hence I would propose that Corporation itself should elect the members to fill any vacancies on that body, possibly also the Alumni Association might be given the right to nominate one-third of the members. However, that is a matter of detail.

3. Passing now to one of the statutes of Corporation, viz., Cap. 5, Stat. 3, we find it enacted that the Principal of the College shall be in Priest's Orders. Now, at the present time, it is very difficult to find men capable of fulfilling the highest positions in educational life, but the task becomes doubly difficult when the choice is limited to a clergyman. Furthermore, such a statute has a deter ring effect upon the lay lecturers and professors of the College, who would otherwise have a strong inducement for remaining on the staff of the College.

Yes, Corporation should be willing to select as Principal the man best fitted for the position.
THE MITRE.

Of course most of the changes above mentioned would involve a change in the Act of Incorporation and in the amending acts, but such could be obtained at the next session of the Legislature. Some may also raise the objection that these changes are too radical, but when the number of male Art students is as small as it is at present one feels that the time has come for drastic measures. The only alternative is natural death. Bishop's does not enjoy the confidence of the public (and the fault is largely of her own making), such confidence is necessary, and in order to gain it one feels that the proposed changes are a necessary first step.

In conclusion, while being strongly convinced of the need, and immediate need, of reform along the lines suggested, one realizes that there are probably other reforms also very desirable, e.g., an increase in the salaries of the Arts professors, a clearer definition of the powers of the trustees, etc., etc. Corporation could easily appoint a strong committee to look after the whole situation, study the charters of other Canadian universities, and make such recommendations as it saw fit; but should Corporation decide as a first step to adopt the reforms herein respectfully suggested, I feel sure, from conversation and discussions I have had with several of the Alumni both in Montreal and elsewhere, that Corporation would have the hearty support and co-operation both of the graduates and general public.

Montreal, May 4th, 1912. W. B. Scott.

1970.

Though the finger of Time had left tell-tale marks on his features, though his hair was scanty and white, yet there was a sprightliness in his gait and a look of eager anticipation about his whole person as he struggled up the steep slope leading up to the familiar wooden steps. "They told me it was just the same," he murmured. "I wonder if they have forgotten the old traditions? But it can't be the same as sixty years ago, I am foolish to expect it."

He paused for breath in the doorway in time to receive a mug of water, which trickled merrily behind his ear. He smiled and leaped nimbly to avoid a jug which whirled down the stairs and crashed at his feet.

"Bless them!" he cried. "Bless them! They are same old crew!" And as he emerged on to the top flat with his hat caved in, his tie under one ear and his coat tornado- rent and sodden, with a shout of welcome the graduate of '10 was taken to the bosom of the Old Lodge. He was home again.

DIALECTISSIMUS 1970.

The close approach of May with its examinations has, as usual, wrought a change in the demeanour of the inhabitants of the Arts building. These light-hearted sons of Bishop's, whose motto is surely "gather ye rosebuds while ye may," have awakened to the realization that there are things of importance other than tennis and base-ball, that "life is real, life is earnest," and a "pass" must be the goal—a pass in those examinations which will assuredly sift the wheat from the chaff and the weaned child from the cockatrice's den. (We are uncertain of that last metaphor, but it sounds well.)

On account of this sudden interest in text books and ill-scrabbed notes there is little for the chronicler to record, a very happy state of affairs did he not fear the frown of the Editor-in-Chief when he produces his meagre sheets. However making bricks without straw was never the writer's forte, and he comforts himself with the thought that the Editor's bark is worse than his bite.

We have, however, to record the annual Tennis Dance, which took place on the Monday of Convocation week. Owing to the unsettled condition of the weather it was held in the Arts building instead of the gymnasium as heretofore, but it lost none of its popularity and zest on that account. Mrs. Parrock, Mrs. Burt and Miss Gill very kindly acted as hostesses, and by their presence and energetic offices contributed not a little to the success of the dance. Owing to the School confirmation service coming on the same evening the dance did not commence until nine o'clock, but as dancing did not cease till nearly three o'clock in the morning the most tireless devotees of the terpsichorean art could have no ground for complaint; others, however, slightly less energetic, would, we think, have been quite content did the dance come to an end an hour earlier, and we would like on their behalf, and we would hear remark that they include the great majority, to plead to those who will have the organizing of College entertainments next year, that they will consider the comfort of their guests in this matter more than has heretofore been the case. The number of those who enjoy dancing until two or three in the morning is very small, and it must be remembered that the majority of our guests come all the way from Sherbrooke, and their return home is long and tiresome. Owing to the fact that they rely upon the special car to take them back they are obliged to wait until the dance is over however much they would prefer to leave earlier in the evening. Our hostesses also have to be considered. It devolves upon the same ladies to act in this capacity at every dance we have and their task is not by any means a sinecure. When,
therefore, it is prolonged into the early hours of the morning their task becomes doubly wearisome. A dance which, as most of ours do, commences at eight o’clock might well close at one o’clock or a quarter past at the latest, and we feel quite certain that our guests would be far more grateful to us than would be the case if we kept them dancing until they were utterly fagged out. This is a good axiom to keep in mind: Never send your guests away feeling that they had had enough, then they will come back again for more.

As usual a tennis tournament was held this year, the courts being in good condition, a fortnight before Convocation.

Thursday, May 11th, the closing day of Convocation, opened with a celebration of the Holy Communion at 7.30 a.m. in the College Chapel, followed by a choral celebration at 11, when the Bishop was the celebrant. The beautiful little chapel was brilliantly lighted and was filled with a reverent congregation. The choir and clergy entered in procession singing the hymn “O God, our help in ages past,” the clergy present being Rev. Principal Parrock, Rev. Canon Allnatt, Rev. Canon Scott, Rev. Canon Almond, Rev. Canon Kittson, Rev. Canon Shreve, Rev. Canon Phillips (Hawkesbury), Rev. Rural Dean Robertson, Rev. Albert Stevens, Rev. A. H. Moore, Rev. B. Watson, Rev. H. M. Little, Rev. J. S. Brewer and others.

The Lord Bishop of Niagara was attended by his chaplain, Rev. N. R. Burns, and the Lord Bishop of Quebec by Rev. H. C. Burt, who acted as chaplain.

The Epistle was read by Rev. Dr. Parrock and the Gospel by the Rev. Canon Kittson, of Ottawa.

The preacher of the University sermon was the Right Rev. W. R. Clarke, D.D., Lord Bishop of Niagara, who based his earnest and admirable discourse on the words, “Jesus of Nazareth, who went about doing good.” Acts x 88. The central idea of the sermon was that of service to others, on invitation of our Lord, and was particularly applicable to those about to enter the Sacred Ministry of the Church.

The music, under the direction of Mr. J. W. Beader, organist of S. Peter’s Church, Sherbrooke, was worthy of the service, the choirs being assisted by ladies from Sherbrooke and Lennoxville. At the offertory the anthem, “O Worship the Lord in the Beauty of Holiness (Alfred Hollins), was rendered, the solo being taken by Mr. J. C. Stewart.

The Communion Service was Garrett in E and in the Benedictus a solo was sung by Miss Gladys McCrea. The Recessional hymn was “Now Thank we all Our God,” and the final voluntary “A Festival March in D.”

Immediately after the service luncheon was served in the College hall for all the visitors, the long tables being tastefully decorated in the College colours purple and white, and with potted plants.

At three o’clock Convocation was held in the new library, which was crowded to the doors. The stately procession of Church dignitaries and University officials entered the hall, the students lining up on either side of the aisle, and seats were taken on the platform after which the ceremonies began. The Chancellor declared Convocation open and read an address, which was heard with much interest.

The reports of the Principal, who is also Dean of the Arts Faculty, and of the Dean of the Faculty of Divinity, were read. The presentation and conferring of degrees came next on the programme, as follows:


B.A. (ad eundem and M.A. in course)—A. V. Richardson, B.A., University of Cambridge.

B.A. (in course)—N. R. Ward, Philosophy Option, Second Class, (1911); R. J. Shires, Theology Honours, Grade I First Class; Miss C. A. Seiveright, Latin and French Honours, Second class; W. W. Alward, Mathematical Honours, Grade I Second class; Miss B. M. Cowan, Modern Language Option, First class; A. E. Norcross, Philosophy Option, First class; C. C. Phillips, Classical Option, Second class; Miss M. R. Draper, Modern Language Option, Second class; Miss W. K. Mundell, Modern Language Option, Second class; F. H. Ireland, Philosophy Option, Second class.


The prize list was read by Rev. Canon Allnatt, and the prizes were presented by the Lord Bishop of Niagara, who said a few pleasant words and shook hands with each of the young men and women who came to the platform to receive the rewards of their faithful work.

The prize list was as follows: In the Faculty of Divinity—Waitt Memorial Scholarship—R. J. Shires.
Haensel Reading Prize—A. V. Grant, B.A., A. H. Plummer (aeq.)
Harrison Prize—No candidates.

Vice-Principal's Prizes for Sermons—1st prize, A. V. Grant, B.A., A. H. Plummer (aeq.); 2nd prize, R. J. Shires, W. E. Walker (aeq.).
Prof. Vial's Prize for Biblical Knowledge—A. H. Plummer.
First Class Aggregate Prizes—A. H. Plummer, W. R. Walker.
In the Faculty of Arts the following prizes were awarded:
Prince of Wales Medal—No candidates.
General Nicoll's Scholarship—No candidates.
Principal's Prize for Latin Composition—1st prize, H. S. Wood; 2nd prize, R. H. Waterman.

Department of Public Instruction's Prize for French—Miss C. A. Seiveright.
Rev. Dr. Abbott-Smith's Prize for Classical Unseen Translation—Not awarded.
Headmaster's Prize for Old Testament—Miss B. M. Cowan. (?)
Mackie Essay Prizes—No candidates.
Prof. Boothroyd's Prize for Ancient History—C. E. S. Bown.
Prof. Boothroyd's Prize for English Literature—Third year, Miss B. M. Cowan.
Rev. Canon Scott's Prize for English Literature—Second year, C. R. S. Bown.
Prof. Vial's Prize for Christian Evidences—D. L. Cameron.
Prof. Burt's Prize for Political Economy—A. E. Norcross.
Mr. Call's Prize for French—Miss B. M. Cowan.
Mr. Call's Prize for German—Miss B. M. Cowan.
Mr. Richardson's Prize for Mathematics—W. W. Alward.
Mr. LeRoy's Prize for Short Story—Not awarded.

First Class Aggregate Prizes, Third year—R. J. Shires, Miss B. M. Cowan, A. E. Norcross; Second year—C. E. S. Bown; Third year ’11—C. E. S. Bown.

The valedictory was read by Mr. R. J. Shires, who said that Convocation Day for the students was really a "parting of the ways," and gave a brief retrospective glance at the three years passed at the College. He spoke with bright hopes and encouragement for the future. As a class and individually all bade farewell to their student days with deep regret, but they would, to the end of life, preserve their love for their alma mater.

Brief but very happy addresses were delivered by the Lord Bishop of Niagara, Rev. Canon Kittson and Rev. Canon Shreve, who returned thanks for the honor just conferred on them and voiced their deep appreciation.

Right Rev. Dr. Clarke referred to his one year as an undergraduate of Bishop's some forty years ago. He well remembered the regret with which he left to enter Trinity College, Toronto, and the kindness and consideration that he had met with at Lennoxville. It had given him great pleasure to return after so many years and see the progress made.

Rev. Canon Shreve remarked that, though unfortunately for himself, he was only connected with the University of Bishop's College as a friend and worker, he took the deepest interest in its welfare, and was profoundly gratified to be more closely associated with those eminent men whose names are known and honoured.

Rev. Canon Kittson said that he believed he was the oldest graduate of the University but he had felt young again, when he heard himself called an "old boy." It was thirty-five years since he had received his last degree or had visited Lennoxville, and the changes were very great. Not a single structure that he remembered was now standing, but the present palatial buildings were far more beautiful and commodious. The speaker referred to the leaders of the past, Nichols, Williams, Roe, and Chancellors McCord, Hale and Heneker, who were all great men, and in closing Canon Kittson made a humorous allusion to the students of the past and the present.

The matriculants were now called to the platform and took the oath of allegiance and a few remarks were made by the Bishop of Quebec, congratulating the Chancellor and the Faculty upon the very successful gathering, after which the Convocation was declared closed by the Chancellor, and the audience dispersed after the singing of the National Anthem.

Tea was served to the visitors in the council chamber, the hospitality of the Principal and Mrs. Parrock being much enjoyed.

The annual meeting of the Alumni Association for the election of officers was held in the council chamber on the evening of Wednesday, May 8th, the president, Rev. Canon Almond, presiding. The meeting opened with a short speech by the president, in which he pointed out the work achieved by the association during the past year and the lines upon which its energies should be directed in the near future. He closed his remarks by thanking members of the executive for their support during the past year.

The election of officers was the first business of the evening. Rev. A. H. Moore was elected secretary-treasurer. Canon Almond was enthusiastically re-elected to the presidential chair and a tribute paid to his energetic leadership during his last term of office.
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Rev. Canon Kittson and J. Ramsay Montizambert, Esq., were re-elected vice-presidents.


The Diamond Jubilee of the University, which is to take place next year, was then discussed with a view to deciding what part the association should play in the festivities. Among other things the president's policy included two large meetings of the association—one a business meeting to take place during the Michaelmas term in Montreal, and the other for "social and stimulative purposes" to be held in the Trinity term.

In a speech by Principal Parrock, Canon Almond's policy was endorsed and the speaker voiced the Corporation's appreciation of the activity and patriotism displayed by the Alumni Association.

After some further discussion including a motion by the Rev. A. H. Moore that a committee be appointed to examine the feasibility of the association supporting a lecturer for preparatory year in Arts, the same to report at the next annual meeting; and a suggestion by F. O. Call that a list of graduates with their address be provided, the meeting came to a close.

After the meeting a cold supper was served in the dining hall for members of the association. Some forty members were present, the guest of honour being the Right Rev. W. R. Clark, D.D., Lord Bishop of Niagara.

The supper was a most successful one and lasted until close on the "wee sma' hours." Toasts of our Alma Mater, the Alumni Association, the Faculty and Graduating year of 1912, were ably proposed and responded to by those called upon by the president.

M. B. Johnson, B.A., has been elected Alumni editor on the Mitre staff for the ensuing year.

F. O. Call, M.A., has been raised to the dignity of a professorship at the meeting of Corporation. We tender our heartiest congratulations to him.

R. J. Shires, B.A., has been offered the post of lecturer to the preparatory year in Arts during the coming year.

BISHOP'S COLLEGE HOCKEY TEAM, 1912.

A new "dialect," quite peculiar to the "Shed," has been frequently heard of late around the College. It's hoped that a "crib" will be soon obtained and placed in the library, so that all students will have a chance of making this interesting "new language" (which sounds very much like the "talk" of a monkey) a study.

During the few weeks previous to exams, and also while the exams were on, the "Shed" assumed a very peaceful calmness owing to the students sudden infatuation for a diving named S. Clement.

W. R. Walker, L. S. T., has been appointed to a charge in the city of Calgary.

Ordination.

An ordination of deacons by the Lord Bishop of Quebec took place at the Cathedral, Quebec, on Trinity Sunday, June 2nd. The following Bishop's men were admitted to the diaconate on that day: H. S. Chesshire, B.A., A. V. Grant, B.A., A. H. Plummer, L.S.T., W. R. Walker, L.S.T., and — Haig, L.S.T. Mr. Kennedy from the Diocesan Theological College, Montreal, was also ordained at the same time.

The six candidates were the guests of the Bishop for the week end and on Saturday his Lordship conducted a quiet day for their benefit, very helpful addresses being given in the private chapel at Bishopsthorpe.

The service of ordination took place at eleven o'clock Sunday morning. The ceremony opened with an address by Rev. Dr. Allnatt, D.D., and proved an inspiring one both for the congregation and for the ordination candidates, to whom it was more especially directed. The text chosen was from John x, v. 40. The preacher pointed out the regard that members of the laity should have for those who ministered to them in Christ's name, and also the great responsibility of those who, through the laying on of hands, became deputies of Christ.

The address was followed by the presentation of the candidates to the
Bishop and then the Litany was said, followed by the Anti-Communion and the act of Ordination. The Gospel was read by Mr. A. H. Plummer and later the newly ordained deacons received the blessed Sacrament.

In the afternoon Dr. Allnatt held a farewell service in the Bishop's private chapel, in the course of which he spoke a few heartfelt words expressing his affection for the men who had for the past few years been in such close relationship to himself and wishing them God-speed in their new life.

Of those ordained three are for the diocese of Calgary, two for that of Kootenay, B.C., and one for this diocese.

On the same day H. S. Blythe Critchley, B.A., was ordained deacon by the Lord Bishop of London at S. Paul's Cathedral, London, England. He is to work in England for two years, after which he looks forward to coming out again and taking up work in the Ottawa diocese.

Dedication Service.

On Monday evening, May 6th, a very beautiful and impressive ceremony took place in the chapel of Bishop's College when the memorial altar and reredos, altar cross and candlesticks, recent gifts to the College, were dedicated by the Lord Bishop of the diocese. This event ushered in the Convocation week of 1912, completing the sixty-seventh year of the College and the fifty-ninth of the University. The chapel was well filled, every available seat being occupied by the students of the College, the school boys and their friends, many of whom had come from a distance to be present. The choir of men and boys, the clergy and the venerable Bishop, preceded by his chaplain, Rev. H. C. Burt, M.A., bearing the staff, entered singing a processional hymn, and the Bishop took his seat at the head of the chancel steps, the dedication service proceeding in stately order.

The formal application of the Council of Bishop's College to the Bishop requesting the dedication of the memorial altar and reredos to the memory of the late Venerable Archdeacon Roe, D.D., D.C.L., and the altar cross and candlesticks to the memory of Edrige Gray Wood, a school boy, who died at school in 1849, was read by Rev. Principal Parrock.

The ceremony then followed, the dedicatory prayers being said by the Bishop. His Lordship spoke of him to whom the beautiful memorial altar and reredos had just been dedicated as one who had done a splendid work for the church in the diocese, not only as a professor of Bishop's College, but later in establishing missions and adding to the number of the clergy. Not long after retiring from active work he went to his rest in honour and glory.

The memory was also honoured of the dear lad who had passed away at school so many years ago.

The concluding club function for the academic year 1911-1912 took place on Monday, April 15th, when the annual dinner was held at the Château Frontenac, Sherbrooke. A goodly number of resident members were present, and the club rejoiced greatly to behold also the visages of two former members, Mr. R. J. Meekren, who has recently won such great renown as scholar and commentator of the club's liturgical MS., and the Rev. N. H. Snow, fresh from adventures in the wild and woolly regions of La Tuque. Previous to the departure for Sherbrooke a meeting for the election of officers was held in the club room. Reports were read by the retiring Secretary and Treasurer, Messrs. R. J. Shires and A. V. Grant, the announcement of a balance on hand being received with mingled applause and gasps of astonishment. The Secretary's report contained a number of useful and illuminating statistical tables, and members were dumbfounded to find their doings so minutely tabulated. Great regret was expressed at the retirement of Mr. Boothroyd from the presidential chair, his prowess as a heckler when out of that official piece of furniture being well known.

New officers for the year 1912-13 were then elected as follows: Hon. President, Rev. Dr. Parrock; President, Rev. F. G. Vial; Secretary, A. V. Richardson; Treasurer, C. H. Hobart; Bell-ringer, R. J. Shires; Committee-men, W. A. Beaudry and N. R. Ward.

The meeting then adjourned to the village, whence "after a reasonable time the brazen engine" of the Sherbrooke Street Railway Company conveyed them to the Château Frontenac, where an alluring repast awaited the hungry members. It would be impossible to adequately describe the feast, both of viands and wit, which followed. Members have, or ought to have, their menu cards to which to refer, and those who are not members must imagine the scene.

After the usual loyal toast, the "Churchwarden Club" was proposed by Mr. Critchley. Mr. Chesshire suitably responded, after which "Retiring Officers" was given by Mr. Walker and replied to by the doughty ex-President in feeling terms. The list of absent members was then read, and their healths proposed, by Dr. Parrock in a felicitous speech. The blank space which, according to the printer of the menu card, was to reply to this toast, was ably impersonated by
Mr. Meekren. Followed then, according to the immemorial ritual of the Church Guardians, the National Anthem and "Auld Lang Syne," at the conclusion of which vocal efforts members returned to Lennoxville, carrying with them, inter alia, recollections of a very enjoyable evening, and a fixed resolution to help forward the club and to assist it in maintaining its high traditions of the past.

Missionary Union.

In reviewing the work of the Missionary Union it must be admitted that from the point of view of what may perhaps be called the intellectual activity, the past year has been a rather unfortunate one. Several of the men who had promised to come to us were obliged to cancel their engagements at the last minute, and substitutes could not be arranged for. In this way we lost five addresses and, as a consequence, only four addresses have been delivered to us. Though it is much to be regretted that so many addresses were unavoidably omitted, yet such lectures as we were able to have proved to be most instructive and beneficial, and the members of the Missionary Union showed a great amount of interest and enthusiasm.

Turning to the financial side of the work it is a pleasure to be able to say that a great advance has been made on all previous years of which a record remains. Not only has some definite missionary work been undertaken, namely, the partial support of a native student whilst training for Holy Orders in Japan, but more money has been subscribed than is shown on any existing record of previous years.

So, although we have been less active in one branch of the work for which we are banded together, yet, on the other hand, greater practical interest and activity has been shown in another equally important department. On the whole, therefore, it may be said that the work accomplished in the year which has just closed compares very favorably with what been done in previous years.

Respectfully submitted.

R. J. Shires, Sec.-Treasurer.

A REVIEW.


This book is of the stuff dreams are made of. Anyone who looks for a plot, or even dramatic situations (though the latter are not absolutely lacking) is destined to disappointment. It is called a novel for lack of a better term. In form it is a narrative in the first person of a life in which nothing exciting or unusual happens—on the outside. Actually it is one of the few books that one classes by themselves as resisting classification, being of their own kind and not like anything else.

The advertisement of the present translation calls it the "expression of a temperament, a divine accident." The latter phrase seems rather meaningless. As the book strikes one as inevitable, one does not feel that it might just as well have never been written. That the writer being what she was had to write, and the book being what it is must live. As for its being the expression of temperament it is true enough in a way, but it is not strikingly or characteristically true. The personality of the writer—who is Marie-Claire—is well named, it seems as transparent glass almost invisible. We see what the writer saw and hear what she heard. There is no explanation and seldom any comment, and nowhere the least trace of later reflection on the past, which is perhaps one of the most unique points in the style. In reading one has the impression of looking out of a window—people pass, talk, act. One is interested in them, desires to know more of them as they pass out of sight, while somehow it seems all the while that the writer is as indifferent and impersonal as the window would be. But in places this clarity is troubled, and suddenly, in a flash, comes a glimpse of a world of feeling and emotion as it were from a fourth dimension that is sometimes startling in its intensity. This is manifestly the case in respect to two, or rather three, characters, Sister Marie Aimée, Henri Deslois and Sister Désirée-des-Anges. That lovely description of the deserted garden of Jean le Rouge, with the fruit trees in blossom, the apple dipping the ends of its branches in the spring that ran in little rivulets through the beds. "This garden of flowers and clear water seemed to me to be the most beautiful garden in all the world," she says, and this all leads up most naturally yet most powerfully to that simple declaration, "I knew that I loved him even more than Sister Marie Aimée.

And again, the ejaculatory apostrophe of the nun after the painful encounter with Madame Deslois, "O, Mother Marie Aimée, how beautiful you were when compared with this other mother, and how I loved you."

Of Henri Deslois one is first inclined to say that he is a weakling, unworthy of such a woman's love. But the incident of the cornfield makes us hesitate in condemning him. Marie-Claire thought the butterflies were bringing wings to the ears of wheat and that presently they would all fly away together. "I told my idea to Henri Deslois, who looked at the corn for a long time, then, as though he were speaking to himself, and dragging the words out, he said, "It is much the same kind of thing with a man. Sometimes a woman comes to him. She looks like the white butterflies of the plain. He doesn't know whether she comes up from the earth or down from the sky. He feels that with her he could live on the wind that passes and the fresh young flowers. But like the root that holds the corn to earth a mysterious bond holds him to his
duty, which is as strong as the earth.' I thought that his voice had an accent of suffering, and that the corners of his mouth drooped more than usual."

The social bonds fall differently in different countries and we cannot judge him.

The people who did not like her called her proud. Vain she certainly was not, nor arrogant or domineering, but there was an inability to plead for favour or protest against injustice in her, that is inherent in some characters, that may perhaps be described as pride, and also, evidently, some reserve of power in her personality that even as a child abashed and embarrassed others. As when the two servants, Neron and Madeleine, scolded her because she let Marie Renaud look after her clothes, the latter doing it from sheer house-wifely love of tidying and arranging things. "They both said together that they had never seen a girl like me, and both of them leaned over me and shouted at me together. . . . Boune Neron raised her hand to me and said, 'Drop your eyes this minute.' As they went away I heard her say to Madeleine. 'She makes you ashamed when she looks at you like that.'" This power of personality was even felt, one would judge, by so exalted a person as the Mother Superior. On the other hand, Sister Marie Aimée said, "Oh you love everybody."

There are most tantalizing glimpses of incidents in the lives of what we feel must be real people. What was there between the Cure and Marie Aimée? What became of Eugene and Pauline and her baby? Why could they not have taken Marie-Claire with them? One feels the sense of fatality that is often so exasperating to English readers in French novels. But here it is in real life. Is it difference of national temperament, or custom and education?

There are also weird glimpses of the internal affairs of a convent much more vivid, so far as they go, than revelations of escaped nuns and the like.

We said that it was stuff that dreams were made of, and it is literally true. It is the record of incidents that impressed themselves on a child’s mind brought into consciousness and simply set down by a genius, instead of being subconsciously brought to light in dreams as with the ordinary mind. There is much that would interest a psychologist, especially a follower of Trend, only it would seem like desecration, like dissecting the body of a friend, to subject it to such analysis. There is even matter to interest the mythologist seeking the origins of religion. The description of the harvest and its air of mystery, and how she looked up expecting to see "golden corn-laden chariots fly past above my head," which, by the way, is scarcely an exact rendering of "pour voir passer les chars de blé dans les airs," is an instance. May not this mystery have impressed other children in the childhood of the race and be the underlying motive of much in the ritual and myth of seasoned deities? And, again, in the garden, "I noticed that the broom and the trees were making all kinds of mysterious sounds. I began to imagine I was a little tree and that the wind stirred me as it liked. The same fresh wind that made the broom rock passed over my head and tangled my hair, and so as to do like the other trees did, I stooped down and dipped my fingers in the clear waters of the spring."

The translator is so modest that we cannot criticise his work. It must be singularly difficult to reproduce the simplicity of the style in an alien tongue, yet he has succeeded very largely so far as we can judge; indeed, so imbued with it as he become that his afterword seems almost the voice of Marie-Claire herself. We have noted several places where the English equivalent has connotations and associations quite different from the word translated, so that an air of unfitness, almost vulgarity, is given where it does not exist in the French. But, on the whole, it is excellent, though we would advise the original even to those who read French but little.
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