

# THE MITRE.

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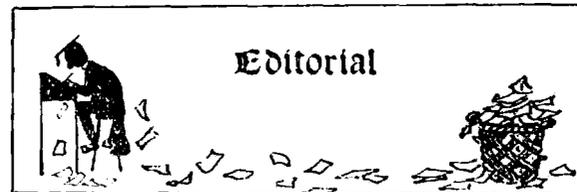
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The time has come at length to look back upon this college year now fast drawing to a close. Football, Hockey and Basket-ball have all had their season, and have passed away to leave Cricket and Base-ball in undisputed possession of the field. When we take into consideration the small size of our college, and the fact that owing to our situation it is not easy to obtain many matches, it is clear that upon the whole the Athletics of 1913 and 1914 have flourished, and this particularly in Hockey.

But to pass from Athletics and to come to matters more nearly touching

MITRE STAFF, '13-14.



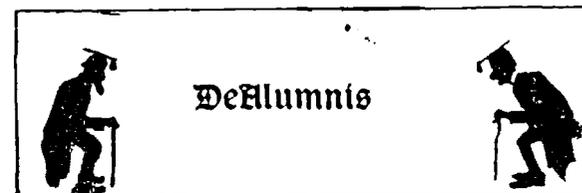
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ourselves, to come in fact to the Mitre. It is to be hoped that those who so generously responded to our appeal for subscribers at the beginning of the year will continue to give us their all-important support. They and all old graduates will be glad to hear that the debt which has weighed so heavily upon us this year has been practically overcome, and will next September cease to exist. With this burden not weighing upon them we may hope that next year's Mitre staff will be enabled to make a definite advance, and not be content, as we had perforce to be, this year to mark time.

In our retrospect of the year 1913-14 it would be a great error to admit any mention of an unofficial yet very potent dramatic club now deceased. But like the Phoenix of old there has sprung from the ashes of the dead a new form pregnant with life and hope. From the corpse of the "Max Ten Eyck Company" has sprung the living body of the Bishop's College Dramatic Club of the year 1914-15. Floreat!

As we write this Editorial two days have passed since the Interscholastic Track Meet occurred, and though full deduction may not now be drawn from the results of this year's meeting—we are still too close to it for that—there are certain salient features which we may well note here. The Committee appointed to conduct the meeting was efficient, hardworking and self-sacrificing, the advertising was excellent, the day almost perfect, the standard of sport exceptionally high, and yet the meet was financially a failure, a bad failure. In short the meeting was held in an atmosphere uncongenial to sport, or rather that branch of sport which it represented. Hence a gate quite inadequate for the needs of the committee. Now surely no one would deny that the type of sport exhibited last Saturday is exceptionally good for any city, and that a meet such as this is one of the best ways of engendering an enthusiasm for such sport. Hence it seems very evident that if it is possible—and we say "if" advisably, for without Sherbrooke's aid it will not be possible—to hold our Track meet next year it is surely to the advantage of Sherbrooke to see that the gate next year is at least twice as large as this year, and thus by helping us to help herself in one of the very best ways she can help herself. And because these things are true, we take this opportunity of thanking those citizens of our neighboring city, who by their presence at the meet, whether as spectators or officials, helped us so much in our meet this year. What Sherbrooke could do were she to exert herself along these lines was shown very clearly by the splendid performance of her own team, particularly in the high jump, and with our hopes that she will endeavor to promote this branch of sport more energetically in the future, we extend our congratulations to those who so honourably upheld her colours last Saturday.

It is unfortunate that owing to the needs incumbent upon the printing of our paper that our Editorial has to be written at so early a date. For if in point of time the college year lies almost behind us now, there are yet a few weeks in which much remains to be done, and in which our success or failure in what we are here to perform—the work of our course—will be put to a crucial and a final test. But like the Greeks of old we will close with words of good omen leaving what a very human English divine lately termed "soul-killing examinations" to their own devices, for before they come upon us in all their grim reality, we have yet many pleasant hours to spend by field and stream, and for those few of us who, Unfortunate Ones! who are leaving, there will yet forever remain the pleasant recollections of many an honest game upon the football field, of good books read, of many a pleasant walk, and last and best of all, of good friends made.



It is with great pleasure we note the practical way in which our lady graduates have manifested their interest in their Alma Mater as shown in one of our local papers. The inhabitants of Lennoxville and Sherbrooke will have an opportunity to hear one of Canada's most famous ladies, Professor Carrie A. Derrick, M. A., of McGill University, who will lecture on Biology in the College library, Professor Carrie Derrick having very kindly consented to deliver the first annual lecture for the Bishop's College Alumnae Society. It is to be noticed that this Society was organized by the lady graduates and undergraduates last December.

We take this opportunity of congratulating the Rev. A. H. Stridsberg on his marriage to Miss E. V. Farley. The marriage took place at St. Paul's church, Englewood, N. Y., on the 4th May.

At the annual Convocation of McGill University the honorary degree of Medical Doctor and Master in Surgery was conferred upon Dr. Goldman, a graduate of the old Medical School. The degree of Doctor of Dental Surgery was also conferred upon Mr. F. H. Henry of this college.

We offer our congratulations to these upon their recent honours.

Mr. Ward paid us a visit lately from Marbleton, where he is at present busily engaged in preparing a class of fifteen for confirmation. The service will be held at the end of May.

In our last issue we made the mistake of reporting that Mr. Grant was about to set sail for England. This was not the case. Mr. Grant was merely making for Montreal, and in this city on Friday, May 8th, he was married to Miss Chipman. Mr. Vial officiated, assisted by Venerable Archdeacon Patterson-Smyth. The best wishes of all Alumni and Alumnae are tendered them for a happy and prosperous life.

The Rev. C. G. Lawrence has so extended his mission at Kingston that he is now calling for reinforcements for the summer. Wishing, and wishing rightly, to have a man from his own Alma Mater, he has made special offers to any man who will go to him from the college.

At a special business meeting of Convocation held on May 12th the following nominations were made of members to represent the graduates on the College Council: Messrs. H. D. Lawrence, LL.B., E. E. Boothroyd, M.A., and F. O. Call, M.A., also Dr. T. J. Austin and Dr. J. B. Winder.

At the same meeting the Rev. W. H. Morehead was appointed one of the examiners in history, and Rev. C. G. Lawrence, assistant outside examiner in philosophy.

Our ex-assistant editor, Mr. C. E. S. Bown, who has just completed his first year as principal of the New Carlyle Academy, has accepted a similar post in the Academy at Windsor Mills. We are glad that Mr. Bown will be near us again and hope to receive visits from him next year.

Mr. Alward has just distinguished himself at Harvard by gaining a scholarship in Architecture. We extend to him our congratulations.

We have heard lately from Mr. F. W. Carroll. Mr. Carroll has for the last year been in charge of the services at the Church of the Good Shepherd, Silver City, New Mexico, in addition to his duties as Chaplain of the New Mexico Cottage Sanitarium.

The Rev. Mr. Archer has been transferred from the pioneer work on the Transcontinental Railway and the mission of La Tuque to a similar mission in connection with the Welland Canal. There is a rumour that the Rev. H. S. Laws will succeed Mr. Archer at La Tuque.



"Tempus fugit." Yes, and we have now come to the final issue of The Mitre for the academic year 1913-14. The time has also come for some of us to bid adieu to our Alma Mater, and it is with reluctance we do so to some degree. However, the happy days of student-life will ever linger in our memories. Let us go forward manfully by the aid of divine grace to apply judiciously what here we have learned, that we may be the means of leading souls nearer to Christ, and that we may be a credit to our Alma Mater.

His Lordship the Bishop of Quebec visited the college on Monday, May 11th. In the morning his time was occupied in interviewing the candidates for Holy Orders. In the evening a confirmation service was held in the chapel, when eight B. C. S. boys received the laying on of hands.

The Rev. N. R. Ward, B.A., and Rev. M. B. Johnson, B.A., made a flying visit the "Shed" recently.

The Rev. C. H. Hobart has been appointed by His Lordship the Bishop of Quebec to assist Rev. C. G. Lewis in the Labrador.

We understand that the Rev. J. V. Young, who has been assistant immigration chaplain at Quebec for the past year, is about to engage in parish work. Mr. Young is to be married soon. We extend our congratulations to him.

We extend our hearty congratulations to Rev. A. V. Grant, B.A., who was married May 8th to Miss Chipman, of Montreal.

Owing to the proximity of the June exams silence reigns supreme in the "Shed."

#### INFLUENCE.

We have, each of us, a mission to individuals. Not a preaching or a controversial mission—Heaven forbid!—but a mission of practical influence. Let your light so shine before men, not that they may hear your good arguments,

but that they may see your good works; and this again, not they may glorify you, but that they may glorify your Father in Heaven—that is your religion; that they may say, This is what Catholicism effects in those who make use of its teaching and its sacraments.

G. Tyrrell.



Elections and rumours of elections! The air is charged with them at present, even as we write the staff of next year's Mitre is still in the making as it were, and time has yet to elapse before all the names are known of those in whose hands will lie the destiny of our college paper for the ensuing year. Cricket, tennis, the Churchwarden dinner, the taking of photographs, and all the other circumstances attendant upon the close of the summer term are now with us, and behind them all lurks in the not distant background the grim form of the examinations.

We had scarcely returned from our Easter vacation when we were again treated to a concert by Mrs. Rowland, who fully upheld her past reputation, nay even increased it, by no means an easy thing to do. For their kind assistance at this concert, or dramatic recital, we have to thank Miss Gwyn, Mr. Sawdon and Mr. Stewart, also Miss Bayne who so nobly filled a gap in the programme at very short notice.

There are few men in the college who have not been seen at some time or another upon the tennis courts. It has even been rumoured—we have not been there ourselves to see—that the most enthusiastic of her votaries begin their worship of the goddess of the racquet in the early morning hours before breakfast. But it is not the men alone who have been conspicuous upon the tennis courts, and we are very glad to say that many of the lady students have graced the game with their presence.

A few days ago the interior of the Arts building wore a very unusual aspect. The whole building was swarming with visitors, and very glad we were to have them. Some fifty or sixty competitors for the track meet took up their abode in the college last Friday night, and the last of them was not seen until Sunday, and

sorry we were to lose them. It is to be hoped that some at least may become graduates of our own time-honoured Alma Mater.

And now the time has come to say farewell. We will not be too long. The editor has long ere this doubtless seized on this subject for his last editorial, and we will not trespass on grounds which he has already hunted over. But whatever he or anybody else may say, or write, or think there still remains the undying fact that it is with a genuine sorrow we leave these walls, and a certain knowledge that the debt lies on us and not on Alma Mater. Feeling this and knowing this we have this determination to make, that our lives at any rate, in so far as possible, will be potent witnesses to the ideals which Alma Mater has taught us. Floriut, floret, floreat!

### Cricket Notes.

As soon as the weather permitted the devotees of both cricket and base-ball turned out with great enthusiasm for their respective games. Owing, however, to the fact that it is almost impossible to arrange matches the base-ball enthusiasts have cooled down somewhat and are now expending their energy and time playing tennis, which has been very popular this year.

The following are the cricket fixtures for this season, all the matches being played on the home ground:—May 23rd, Magog; May 25th, McGill; May 30th, United Bankers; June 17th, Graduates.

We have, however, played one match already with the United Bankers, which resulted in a draw. The game began in streaming rain which mercifully ceased before the close of the game. Being the first game of the season for both teams the cricket was naturally not of a very high order, but one thing at any rate was very noticeable, namely, the college fielding. One has only to see the number of byes, and how many of our opponents were run out to realize this fact. The match would probably have had an exciting end had we been able to play it to its conclusion as at six o'clock when stumps were drawn the Bankers had nine runs to make and several wickets to fall.

#### Bishop's College—First Innings.

Mr. E. E. Boothroyd, caught Hobart, bowled Stewart.....	17
Rev. H. C. Burt, bowled Gittens.....	3
Rev. C. H. Hobart, bowled Gittens .....	1
Mr. Robertson, bowled Gittens .....	1
Mr. Wells, caught Yearwood, bowled Yearwood .....	6
Mr. Brooke, run out .....	0
Mr. Cocks, caught Yearwood, bowled Parker.....	1
Mr. Scott, run out .....	0

Mr. Robinson, bowled Stewart	1
Mr. Baker, bowled Stewart	2
Mr. McCrum, not out	2
Byes	8
Leg byes	3
Wide balls	2
Total	47
United Bankers—First Innings.	
Mr. F. Belford, run out	6
Mr. Gittens, bowled Robertson	9
Mr. Yearwood, run out	1
Mr. Cox, bowled Robertson	4
Mr. Stewart, not out	8
Mr. Gibson, bowled Robertson	1
Mr. Parker, bowled Hobart	5
Mr. Norcross, caught Hobart, bowled Burt	2
Messrs. Murray and MacLean did not bat	
Byes	1
Wide balls	1
Total	38

### Nine Records Broken at Inter-School Track Meet at Lennoxville.

We print the following account of the Track Meet from the Montreal Daily Star.

The Inter-Scholastic track meet held at Sherbrooke on Saturday, was one of the finest meets that has ever been held in this province. Records were broken in nine of the twelve events on the programme. The cup for the highest aggregate of points was lifted by Westmount Academy with 29 points made up of three firsts, three seconds and one third. W. Wallace, of Westmount, was the individual star of the meet. He won the 100 yards, 220 yards and 120 yard hurdles, breaking the record in each event, Hamilton ran him a close second for individual honors, winning the mile in 5.11 3-5, and with only a few minutes' rest won the half mile in 2.10 4-5, new records for both events. R. Corbett, of High School, was another Montrealeur, who showed well. His jump of twenty feet in the broad was exceptional. The take off was in very poor condition. The Foss brothers of Sherbrooke, made a good showing, getting 15 points. In the high jump they both cleared 5 ft. 6 ins. Neither could get the higher mark of 5 ft. 7 ins., and in the jump R. Foss won from his brother.

The meet was well conducted all through. The visiting teams were entertained at the college. The preliminaries of the jumps and the shot put were

run off on the college campus Saturday morning, then, after lunch, special cars took the competitors to the Sherbrooke Exhibition grounds where the meet was run off. The attendance at the meet, although better than last spring, was very poor, not more than 100 spectators were present in all, but those who did attend got full value for their admission.

### OFFICIALS.

Secretary—Mr. Gilbert, of Bishop's University.

Judges of field events—Rev. A. Wright, Dr. Winder, Dr. Heine.

Judges of field events—Messrs. R. Dickson, R. Watson, H. Phillips.

Announcer—Mr. Waterman.

### RESULTS

100 yards dash, 1st heat—1, D. Foss, Sherbrooke High School; 2, E. Amaron, Quebec High School; 3, L. Carter, Montreal High School. Time, 10 1-5 seconds.

2nd heat—1, W. Dickson, Westmount Academy; 2, Adams, Stanstead College School; 3, Molson, Lower Canada College. Time, 10 seconds.

3rd heat—1, Wallace, Westmount Academy; 2, Brown, Lower Canada College; 3, Black, Montreal High School. Time, 10 seconds.

Final—1, W. Wallace, Westmount Academy; 2, W. Dickson, Westmount Academy; 3, E. Amaron, Quebec High School. Time, 10 1-5 seconds (new record.)

Shot-put, 16 lbs.—1, Klein, Montreal High School, 30 feet 9 inches (new record); 2, D. Foss, Sherbrooke High School, 30 feet 8 $\frac{3}{4}$  inches; 3, R. Foss, Sherbrooke High School.

Pole vault—1, Deeprose, Stanstead college school, 8 feet 9 inches; 2 W. Dickson, Westmount academy, 8 ft.; 3, Mooney, Stanstead college school.

220 yard run—1st heat—1, W. Wallace, Westmount academy; 2, G. Fullerton, Westmount academy; 3 Adams, Stanstead college school. Time, 24 secs.

2nd heat—1, E. Amaron, Quebec high school; 2, Bruneau, McDonald college school; 3, Dickson, Westmount academy.

Final—1, W. Wallace, Westmount academy; 2 E. Amaron, Quebec high school 3, Bruneau, McDonald college school. Time, 23 2-5 seconds (new record)

Broad jump—1, R. Corbett, Montreal high school, 20 feet; 2, R. Foss, Sherbrooke high school, 19 feet 8 inches; 3, W. Dickson, Westmount academy, 19 ft. 5 $\frac{1}{4}$  in.

120 yards hurdles—1st heat—1, Wallace, Westmount academy; 2, C. Flanagan, Lower Canada college. Time, 16 2-5 seconds.

2nd heat—1, Dickson, Westmount academy; 2, Ellis, Stanstead college school. Time 17 seconds.

Finals—1, William Wallace, Westmount academy ; 2, W. Dickson, Westmount academy ; 3 Ellis, Stanstead college school. Time, 16 4-5 seconds (new record).

High jump—1, R. Foss, Sherbrooke high school ; 5ft. 6 ins. (new record) ; 2, D. Foss, Sherbrooke high school, 5ft. 6 ins. ; 3 Ellis, Stanstead college school.

Eastern Townships relay race—Won by Stanstead college school ; second Sherbrooke high school ; third, Danville academy. Time, 1.48 (new record.)

Mile run—1, Hamilton, Lower Canada college ; 2, T. Foster, Montreal high school ; 3 E. Frost, Westmount academy. Time, 5 min. 11 3-5 seconds (new record).

440 yards run—1, Mullen, Stanstead college school ; 2, R. Corbett, Montreal high school ; 3, Symonds, Lower Canada college. Time, 57 1-5 seconds.

Open relay—1st. Lower Canada college : 2 Westmount academy ; 3, Montreal high school. Time, 1.43 3-5 seconds (new record).

Half-mile—1, Hamilton, Lower Canada college ; 2, Flanagan, Lower Canada college ; 3, R. Foss, Sherbrooke high school. Time, 2.10 4-5 (new record).

Standing for aggregate cup—1 Westmount academy, 29 points ; 2, Lower Canada college, 19 points ; 3 Montreal high school, 17 points ; 4 Sherbrooke high school, 15 points ; 5 Stanstead college school, 3 points ; 6 Quebec high school, 4 points ; 7 McDonald college school, 1 point.

### The Guild of the Venerable Bede.

Since the last issue of the Mitre we have had letters from the following members—Revs. R. A. Ford, F. J. Leroy, and A. T. Love.

We are glad to know they are getting on so well, and extend our best wishes for their future success.

On the whole, our circular letter has been very successful, and the results have been most gratifying. Of course, some of our members, no doubt from the pressure of parochial duties, have not had the opportunity to answer yet, but we are still looking forward to the receipt of their several epistles.

Wednesday, May 27th, being "The Venerable Bede Day," there will be a celebration of the Holy Communion in the Oratory at 7.15 a.m.

In the evening, Rev. Vere Hobart, L. S. T., is to address the Guild, after which the Warden and Mr. Vial will entertain the members to cake and coffee.

We are pleased to know that some of our absent members are remembering the 27th, as shown by their letters.

### THE HOLY SCRIPTURES.

In the Bible God speaks to the soul of man, and this Divine voice is not like an old building or an old language, bearing upon it the imprint of disuse and decay ; it is always new. From age to age God is the same ; He does not change. And from age to age the soul is the same ; it does not change. And thus, though the Bible is written in two ancient tongues, and though it spoke to men and to nations that have long passed away, yet it also speaks, and not less searchingly and directly to us. There is that in it which is independent of the vicissitudes of form ; making it as fresh and undying as the heart and mind of God.

Dr. Sidlon.

### The Missionary Union.

On April 2nd, the Dean of Quebec gave an illustrated lecture on the diocese of Honan in China. As the address was illustrated, the meeting was held in the college library, and many of our friends were invited. The large gathering was very interested in hearing of the progress made by Bishop White and other Canadians in that field.

Our next address was delivered by Mr. Western who spoke upon the Canadian North-west, pointing out the great need for workers in that new land. He gave us a living picture of life as it exists there ; and while on the one hand he clearly explained the hardships and difficulties in the work, he also emphasized the peculiar lure of the west for a vigorous resolute man of action.

On May 5th a business meeting was held at which the following officers were elected for next year : President, Mr. Wells ; Vice-President, Mr. Wintle ; Secretary-Treasurer, Mr. Scott ; Committee, Messrs Gilbert, Lobban and Roe.

The Missionary Union has been particularly fortunate in its speakers for for the past year. It is to be hoped that the high standard of addresses will be continued next year.

E. S., Secretary.

### The Churchwarden Club.

The Brethren of the Long Pipe held their annual general meeting and dinner on Wednesday, May 20th. At 6.45 p.m. the members assembled in the club room and proceeded first of all to transact the weightier matters of business.

The treasurer's report demonstrated the truly awful power of the science of Mathematics, especially when yielded by a professor of that science, by stating in

terms quite incontrovertible by the ordinary mortal that a slight deficit had been converted into a considerable credit balance—although the said credit balance seemed at first sight, to be a deficit. (!)

The report was received with loud applause and adopted, and the customary vote of thanks was tendered to the retiring treasurer.

When the retiring secretary's report was called for the silence was intense. This officer was now to have his last chance—of slamming or soothing—as the spirit moved him. In the course of a comprehensive review of the year's activities he called to mind many of the "leading lights" among the doings of the eventful session now drawing to a close. But the secretary's demeanour throughout showed a gruesome tendency—incomprehensible at first—to gloat over something. It became evident later that his thoughts were turned towards the prospect of vacating his office, and being succeeded by a certain poor, unoffending member, who should become the victim of his long-pent-up heckling. The report however, was adopted, and the customary vote of thanks was tendered to the retiring secretary for his untiring and successful efforts to amuse the club.

The election of officers for the following year resulted as follows:

Hon. Pres. Rev. Dr. Parrock; President, A. V. Richardson; Secretary, C. F. L. Gilbert; Treasurer, R. H. Waterman; Bell Ringer, J. A. Lobban; Committee, Rev. F. G. Vial and C. G. Wintle.

The members then adjourned to the Chateau Frontenac where a right worthy repast was in waiting. The assembly was graced by the presence of three old churchwardens, Rev. A. V. Grant, a former secretary, Dr. Browning and Rev. W. H. Morehead. When ample justice had been done to the good things provided the Honorary President arose and proposed a toast to the King which was followed by the singing of the national anthem. Prof. Vial in proposing a toast to the Churchwardens Club, referred briefly to the number of erstwhile churchwardens who are already becoming famous; and Mr. C. C. Phillips in responding remarked upon the unprecedented interest which had been taken by the members in all meetings of the club this year. Mr. M. H. Wells then proposed the health of the retiring officers, to which response was made in his usual happy manner by Mr. Boothroyd. In proposing the health of absent members Dr. Parrock mentioned all their names and commented appropriately upon each. Several have become examiners and the speaker expressed himself as approving heartily of all such functionaries. Rev. A. V. Grant, in responding, found himself in an anomalous situation—that of an "absent" member who was present. He recalled old club happenings, and wished he were again an active churchwarden. The health of the new president was proposed and briefly replied to by Mr. Richardson. Mr. Boothroyd then commenced work on the new secretary by moving a vote of confidence in his abilities, and of condolence in his

coming troubles as occupant of the chair of the heckled, and Mr. Gilbert in response briefly expressed his realization of the honour and the consequent responsibility laid upon him in his election to the office.

The Rev. W. H. Morehead spoke briefly, and after the customary musical closing with "God Save the King" and "Auld Lang Syne" the members adjourned to the club room for a last pipe and a last song—and so ended the memorable session of 1913-14.

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## Exchanges.

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Now that we have arrived at the end of another academical year, the Exchange editor is in a position to make some comment upon the various exchanges which have come before his notice during the past year. He has carefully read through the publications of students of over forty colleges and universities, representing Canadian, English, Scotch and American ideas, each college being a leading one in its respective country. Taking these publications as a whole, we are directed to consider them with regard to three points which we consider necessary to the production of a successful college magazine. 1, Literary productions; 2, general tone of the paper; 3, general appearance.

In considering the LITERARY PRODUCTIONS of these various magazines it is gratifying to note that many good articles, both humorous and otherwise, were contributed by students. Articles on many topics of interest have been written, also descriptive stories of real adventure and travel, besides several stories of fiction, all of which however, show promising literary ability on the part of the writers of them. We hope that those who, now in their busy college days, have done so well, will continue their work after graduation, and help to swell the ranks of our famous Canadian writers.

But we must not forget the poets. Every college seems to have its poet or poets, the efforts of whom have been much in evidence during the past year. Some of their attempts at poetry were tolerably good, while on the other hand others were tolerably bad, and should have been politely refused by the editor with the encouraging words "try again."

A college paper demands the best talent among the students, and unless their productions are of a certain fixed standard it is better to leave them out. By having a standard the students are given something to strive after, and the effort put forth will enkindle a desire to make further efforts to do better in the future. If the feeling is abroad that an editor is obliged to accept anything, because he can get nothing better, the students will cease to take an interest in

their magazine or strive to do their best for it. Have your standard set, and then they will strive to produce their best, and having made their own point will endeavour to rise beyond it next time.

As to the tone of the average college magazine we must say that it is not of the best. They lack that stamp of refinement which should characterize a college magazine. There is a tendency to reproduce weird drawings of student escapades, many of which are vulgar in the extreme and show a lamentable lack of good taste, which after all the outside world expects, and has a right to expect, in university men. So called "pages of humour" have done much to mar the tone of many magazines, for silly childish "humorettes" and coarse jokes were much in evidence, and do not serve to impress readers in general with the learning and moral tone of the university which the paper represents. By all means let us have humour, but let it be the real, genuine thing.

The general appearance of the various publications is good. This of course lies to a great extent with the printer, but students have a great deal to do in this direction also, by seeing that the cover of their magazine is attractive and good taste employed in its design. Even though funds are not perhaps as flourishing as they might be, and an elaborate cover cannot be used, yet a cheap and neat design can be executed. Several of our Exchanges have most attractive covers, while others, though attractive, show a lack of good taste. Then many of the pages are made to look ugly by grotesque drawings, ill placed and unsuitable. Here we might mention something about sketches. If suitable and well drawn ones can be secured, they certainly add to the attractiveness of the paper, for they add variety and a lighter vein to it. Unfortunately many magazines are obliged to reject good drawings and photographs on account of the cost of reproducing them, but here is scope for the business managers to do all they can to place the paper on such a financial basis as will enable the editor to insert them, for they are possibly the only contributions many students are able to make, and in which direction no doubt their talents lie. These ought to be encouraged.

Before closing this column for the year, let us heartily congratulate the various editors on the work they have turned out on the whole. We find it easy to criticize, but we trust that while the above mentioned items are pointed out in all kindness they will not be laid aside and disregarded, but rather considered and discussed by the various editors and prove helpful to them in the production of their paper for the coming Academical year. It is well to bear in mind that your College or University is judged outside by the men you send out and the paper you produce.

We beg to acknowledge, with many thanks, the following publications since our last issue :—McMaster Monthly, Trinity University Review, Harvard

Bulletin, Argosy, Bowdoin Quill, The Gateway, MacDonald College Magazine, Western University Gazette, Brandon College Quill, University Monthly, The Student, The Gleam, University Monthly (Tor Alumni), The Gryphon, St. John's College Magazine, University of Ottawa Review, Acadia Athenaeum, King's College Record, Trinity College School Record, The Xavernian.

## Alumnae.

The presence of a "new power in the land" was brought home very forcibly to the college upon last Saturday evening, May 23rd. The newly organized society of the Alumnae Society of this College successfully arranged and carried through their first annual lecture upon this day. The lecturer was Professor Derrick, of McGill, and the subject Biology. From the first it was evident that the subject was being dealt with by a master hand, and that the thoughts presented to the audience so clearly and so simply were from the mind of one who had studied deeply, and thought long upon this intensely interesting, and socially important subject.

At the conclusion of the addresses several short speeches were made, and the President of the Alumni being present extended his invitation to those of the Alumnae to join the Alumni as well as be members of the Alumnae.

There is only one fault we have to find with the new society, and that is that they only promise us an annual lecture, why confine such a treat—if we may call it such—which we enjoyed last night, to once a year, why not once a month? We hope much from the new society. Floreat!

## The Legend of Brother Paul.

In a certain mediaeval convent there is a wonderfully life-like picture of the crucifixion with which the following legend is connected.

A young monk undertook to paint a picture for the high altar, which was to be the finest in the country, and had finished the work except the figure of Christ on the cross which he hesitated to paint. When at last he attempted to do this "A wondrous veil of darkness" overspread the whole picture, and a voice said: "First toil and suffer!"

Now stroke on stroke and gorgeous hue on hue  
Beneath the painter's hand the picture grew;  
The lightning flashing from the darkened sky,  
The brutal Roman soldiers standing by,

The thieves, the women and the mocking crowd,  
 The virgin mother in her grief low bowed,  
 The loved disciple—all were pictured there,  
 But in the midst the cross rose grim and bare.  
 For ever, when the faltering fingers tried  
 To trace the thorn-crowned head and wounded side,  
 A darkness fell and all the daylight died.  
 Then spake a voice with soft but chiding word ;  
 "How knowest thou the sufferings of thy Lord ?  
 Hast thou been left forsaken ? laughed to scorn ?  
 Hast thou thy cross along earth's highway borne ?"  
 The monk despairing, cast his brush aside,  
 And left the cross without the Crucified.

And forth he went from out the convent gate ;  
 He heard the vesper bell ring deep and low,  
 He saw the evening star in queenly state  
 Shine forth, and seem to beckon him to go  
 Beyond the seas : " 'Tis not for me  
 To paint the dying Christ on Calvary,"  
 The young monk murmured, but a still voice said,—  
 "Go thou and do my lowly work instead."  
 Then far across the seas the Brother went ;  
 In crowded towns and busy marts were spent  
 The fleeting years among the poor and sad.  
 How many lives he blest or hearts made glad  
 No one can know, but through the toil and strife  
 Of many years he lived his master's life.  
 And now his form grew bent and white the hair  
 About the old face still divinely fair.  
 And in his breast a great desire grew  
 To see once more the scenes his boyhood knew ;  
 To walk that cloister far beyond the deep,  
 And there perchance, in peace to lay him down and sleep.

The vesper bell was tolling deep and slow,  
 The evening star rose high as years ago  
 It rose and beckoned Brother Paul away ;  
 The western red streamed o'er the darkened day.  
 The chanting of the monks rose clear and loud,  
 And made the vaulted roof ring back once more ;  
 The Brothers noted not a form low-bowed ;  
 That humbly knelt upon the chancel floor.  
 The same old prayers were said, the same chants sung  
 As years before when Brother Paul was young.  
 The organ pealed with same harmonious sound,  
 It seemed as if the same monks knelt around,  
 While o'er the altar, keeping still the tryst  
 The great cross waited for the dying Christ.

And now the mass was o'er, the lights burned dim,  
 Adown the cloister rang the evening hymn,  
 The footsteps died along the echoing stone,  
 But still beside the altar knelt the monk alone.

And while he knelt there stole a silver gleam  
 Through the arched window, like a gorgeous beam  
 Of heavenly light, and sought the old monk's face,  
 And filled with splendour all the chancel space.  
 Then spake a voice in whispers clear and low,—  
 "When long ago thy youthful fingers tried  
 To paint their dying Lord it was denied,  
 For what of grief or suffering didst thou know ?  
 What cold or pain or hunger hadst thou borne ?  
 But now thou knowest the watch by night, the morn  
 Of pain and bitter scourge and scoffing word ;  
 Go, show the love and sufferings of thy Lord !"  
 Then in the mystic light there seemed to rise  
 A magic stage before the old monk's eyes ;  
 Mysterious hands the brush and colour's brought ;  
 As in the youthful days almost forgot  
 His seemed once more to be the master hand,  
 A new light gleamed from out the dim old eyes,  
 He seized the brush and like a magic wand  
 It soon brought forth against the darkened skies  
 The wondrous dying Christ. The heavenly gleam  
 Grew dim and vanished like an earthly dream.  
 And when at dawn the tolling convent bells  
 Summoned the monks to leave their lowly cells,  
 What wonderous sight they saw ! No longer bare  
 The great cross rose, the dying Christ was there,  
 And kneeling low beside a form bowed down in prayer.

### A New Socratic Dialogue.

The other day I went down to the field of exercises to watch the contest at the ball game between eleven of our youths and eleven young men from the hill of the kings. And when I arrived at the spot I found there Socrates, who always frequents gatherings of the young in the hope that, entering into conversation, they will allow him to ask them questions, and so permit him to put them to confusion. On the occasion of which I speak, Socrates was engaged in conversation with Nearchus, a Sophist, and as there is much entertainment to be derived from such dialogues, I went up and listened to them.

The conversation appeared to have arisen concerning the athletic contest

which was going on, and, when I came near, Nearchus was declaiming vehemently against such contests, saying, "Truly the young men of this age are becoming exceedingly depraved. They spend all their time in such useless pursuits as this, one hitting a ball violently with a heavy club, and others catching it in their hands, or running after it, and hurling it from one to the other, instead of devoting themselves to the study of Rhetoric, or otherwise fitting themselves for the business of life." And he went on speaking in this fashion for some time.

But when at length he ceased talking. Socrates said: "It is your opinion, then, Nearchus, that young men should spend their time in preparing themselves for the duties and labours of life, and not waste it in frivolous pursuits?"

Nearchus replied "Certainly that is my opinion, Socrates."

"Therefore those youths who devote themselves to such pursuits as will best fit them for the business of life are more to be praised than such as busy themselves about other things?"

"Of course they are."

"But do not the labouring classes form the majority of the citizens?"

"Of a truth, yes."

"Tell me, Nearchus, are there not certain characteristics which fit men for each pursuit—for instance, do not large muscles fit a man to be a blacksmith, and does not long hair fit one to play the fiddle?"

"That is certainly the case, Socrates."

"Would it not seem then that young men should strive to acquire those characteristics which will fit them for the pursuits they will adopt?"

"Certainly they should, that is what I have been saying all the time."

"That is so, Nearchus, but we have also seen that the majority of the citizens belong to the working classes: would it not appear, then, that the majority of the young men should seek to acquire those characteristics which will fit them to belong to the labouring classes?"

"It would indeed seem so."

"Does not the poetic epithet allude to the dominant characteristic of those to whom it is applied, as for instance the yellow hair of the Achaeans, and the avariciousness of the Jews?"

"Everyone knows that it does."

"But what epithets do the poets apply to the working classes? Do they not call them 'hard-handed, horny-handed sons of toil'?"

"Of course they do: these epithets occur every time they are mentioned by the poets."

"Then it would seem that hardness of hand is the chief characteristic of the labouring classes?"

"Yes, it would certainly appear to be so."

"But we have seen that young men should strive to acquire the characteristic which will fit them for the pursuits of life, and that most will belong to the labouring class. It would follow that it is the duty of most young men to acquire hardness of hand."

"That would naturally follow."

"But tell me, Nearchus, does the study of Rhetoric tend to produce hardness of hand?"

Nearchus appeared unwilling to answer this question, but one of the athletes who had been listening replied, "Certainly not, it only produces softness of intellect."

"And does not the catching of a hard ball tend to make the hands horny?"

Again the athlete answered for Nearchus "You may wager your sandals it does—behold mine." And he exhibited the calloused palms of his hands.

"It would appear then Nearchus," said Socrates, "that these contests fit the youths for the pursuits which most will adopt while the study of Rhetoric does not. And thus it is more praiseworthy in the majority of young men to take part in these contests than to attend your lectures on Rhetoric."

Nearchus, however, refused to reply, stalking away in an offended manner.

Scarcely had he departed when we saw coming towards us Cleon, the son of Aristomenus, who came up to Socrates and said "Oh Socrates knowest thou anyone who has nothing to do?" To whom Socrates answered "Why dost thou seek such an one, Cleon?"

"Because I desire to get something done, and so I seek some person who, having no work of his own, may be able to perform this business for me."

It is your opinion, then, Cleon, that persons desiring to have something accomplished should seek those who are doing nothing, in order that the latter may perform that which they desire to be done?"

"Certainly, Socrates, for how should those who are already occupied with many things of their own have leisure or desire to do things for others?"

"Very true, but tell me, Cleon, why is Heracleides, who won the foot-race at Olympia, a better runner than Demosthenes the sausage-seller?"

"Because he has long legs and good bellows, while Demosthenes has short legs and a big paunch from eating his own sausages."

"If, therefore, you desired someone to run a race for you, you would choose Heracleides rather than Demosthenes, because he is better fitted to run by nature?"

"Certainly I should prefer Heracleides."

"And if you desired someone to drive a chariot for you, would you choose Alcibiades or Polemarchus?"

"I should choose Alcibiades, because he is the more expert, since he drives chariots every day."

"If, therefore, we desire to have something done, we should choose not merely the man who is best fitted by nature, but the one who is also most practised in the art?"

"That is very obviously what we should do."

"But tell me, Cleon, why is it that some men are exceedingly busy, attending the ecclesia and the law-courts, and looking after the management of their households, while others do nothing but put oil upon their heads, and stroll about the city gazing at the maidens and winking upon the female slaves?"

"Because the former are by nature active and energetic, while the latter are naturally lazy and idle."

"And are not the former kind better at the performance of business than the latter, not merely because they are more active by nature, but also because they are daily practised in affairs?"

"Certainly they are better, Socrates."

"If, then, a man desires to have something done, should he not seek out a busy person rather than an idle one, since the former is both better fitted by nature and more expert through practise?"

"Of course he should, and I see now that it was foolish of me to seek an idle person to do my business; I will ask the busiest man I know."

[This is why the Editor of the Mitre asked me to write an article for him.]

### Ballade of the Pursuit of X.

O, Freshman, you would have me say  
 What course (if any such there be)  
 Will take you by the easiest way  
 Through Bishop's University.  
 An answer will I give to thee;  
 If you would honors high annex  
 And would from mental strife be free  
 Abandon the pursuit of X!

A joyous care-free crowd are they  
 Who nothing know of  $\pi$  or e,  
 Their life consists from day to day  
 Of one long round of jollity.  
 No other fruit from learning's tree,  
 I warrant, can so much perplex  
 And grieve the likes of you and me,  
 Abandon the pursuit of X!

And he who wishes to be gay  
 At dance, rehearsal, or pink tea  
 (Im sure that none will say me nay)  
 Must flee from pure Geometry.  
 Take any subject that you see  
 Whether 'tis simple or complex,  
 Take classics or theology,  
 Abandon the pursuit of X!

ENVOL.

Oh you who go to U. B. C.  
 Whether of fair or sterner sex  
 If you would take a good degree  
 Abandon the pursuit of X!

### Offering or Offertory.

"Evil communication corrupts good manners," and some one has added "Wrong use of words corrupts good conversation." This was recalled to my mind recently when reading an account of some splendid missionary work done for the Church by one of my classmates, of any of whom it is always a great delight to hear or read, at the conclusion of which it was stated that the offertory amounted to \$10? (the exact amount I do not remember). I can assure the writer of that article that the offertory did not on that occasion nor on any other amount to dollars and cents. The offering undoubtedly did, but the offertory did not.

Here I am reminded of an amusing incident very appropos of what I am now writing, that I overheard after the Convocation service at a College, not Bishop's. A priest approached a layman and said "I wonder how much the offertory amounted to this morning?" The layman replied, "I can tell you exactly. 'Let your light so shine before men, etc.'"

In the Church the word offertory has always meant a formula of words, but misuse has been so great at times, that in one of the mostly used dictionaries of this age there is added to the meaning given "and in the Episcopal Church the alms or collection also." Let us correct this at once by the proper usage of the words in question. The offertory is the sentence or sentences read before the offering is received by the "deacons, churchwardens or other fit persons appointed for that purpose."

Similar to the above is the use of the word or alleged word, "priested." It is common at the present time to ask when a deacon is to be priested. Since there is no verb "to priest" let us not attempt to foist it into the language.

There is the verb "to deacon," meaning to read aloud the lines of a hymn or psalm before singing them, but we never use it of the act of admitting a lay-

man to the sacred order of deacon. Why then should we say, without warrant, in common speech "to priest?" "Ordained a priest" or "admitted to the priesthood" is what we have in mind, let us then say so. We need to remember that the Vincentian Canon, "always, everywhere, by every one," applies to phraseology as well as to rites, ceremonies and beliefs.

A. M. DUNSTAN.

### The People of God.

CONTINUED.

VOL. 2, THE CHURCH PP. XVI AND 252.

The second volume deals with the New Israel, the Christian Church. The treatment of this subject is divided into several sections, the founding of the Church, the development of its organization and its unity; the latter being practically a separate essay, written for the purpose of attempting to formulate a basis of reunion among the separated bodies of Christians.

In the first section Dr. Hamilton connects the subject of the first volume with the second. As he has concluded in the former that the Jewish system is of divine promulgation—including as an essential particular the Messianic Hope (and the expectation implied in that of a fuller revelation of God: all of which was actually fulfilled in our Lord) he proceeds to show how in the spiritual nature of the consummation of this system it was made necessary that each individual should accept or reject it for himself. It was no natural or formal affair, a conquest or a consiliar decree, but a question put directly to the heart and conscience of each individual "What think ye of Him of Nazareth?" The great majority of the nation very humanly rejected a Messiah who so disappointed their worldly dreams, with the consequent result of a cutting themselves off, by this rejection, from the true Israel, which now consisted of those who received and followed Him. This point might have been amplified and illustrated by pointing out that out of the original Hebrew people of the two kingdoms, only the remnant who came back from Babylon became true monotheists, and exponents of Judaism in its highest form, and from these were again chosen those who were to form the new Israel to which the whole system had pointed and led up to. It was a process of elimination like the selection of Gideon's army, and the final handful thus chosen was to be the instrument of the conquest of the world and the powers of darkness. They were the true Israel of God, chosen through faith as Abraham was, to whom was all the inheritance and the promises.

Much that Dr. Hamilton says in his argument to this point seems very obvious, but is made necessary by the fact that certain scholars have supposed otherwise. Those who seek to minimize the supernatural element in the gospel have sought to explain it away by theories of outside influences. The author restates the well known facts in a most conclusive way. The universalism of Christianity appeared, as did the monotheism of Judaism in circumstances which (without divine agency) leave it inexplicable. At the time there was no idea of the equality of all men before God: that is one of the products of Christianity and one on which its opponents pride themselves without realizing its origin; there was no influence from philosophy, any more than we can suppose the dilettante, atheistical philosophy of European educated Turkish officials has any influence on the religious ideas of the fanatical tribesmen of the Armenian mountains at the present day.

The next step was that the original covenant in circumcision was changed to the new one in baptism, with the consequent logical effect that the ceremonial law is left stranded—a thing that has served its purpose and is henceforth useless. The discussion of this change is admirably clear and conclusive. The law in any case would have fallen into disuse because no longer necessary for salvation, there was no need for its formal abrogation, atrophy would have served the purpose, even if the old Israel of the flesh had not settled the matter by forcing the infant church out of the system in which it had been nursed, to stand by itself the new and unique thing that it actually in essence was. How this position was forced by circumstances on the apostles and the brethren, how step by step they are forced to consider the implications of the gospel as grave questions arise concerning Gentile converts, how both from within and without opponents of the freedom of salvation in Christ Jesus make necessary the gradual delimitation of what was and was not necessary to a baptized believer, till at last the zealous Israelites in the community at Jerusalem were the ones who formulated the Magna Charta, as it were, of the Church, that the law was not binding on the Gentile. The logical consequence that it was not binding on the Jew except so far as he chose they could hardly take—though their compatriots forced it upon them eventually. The result of this was that the Gentile element in the Church grew in proportion till the Jewish became negligible. Dr. Hamilton's point is that the universalism of the Church did not arise from the imported Gentile ideas but was decided on and formulated in the face of opposition, by an absolutely Jewish body in the very centre of Jewish exclusiveness—as if a sect of Mahomedans living in Mecca should proclaim the equality of all who worshipped one God even if they did not believe in the Prophet.

Coincident with this separation of the Church from the Jewish system there arose the need for organization. The consideration of this thorny subject natur-

ally begins with the apostles, or rather, to be precise, those who are pre-eminently known as the Twelve. Dr. Hamilton supposes these to have been themselves the Church to begin with, and in accordance with this argues in the Appendix that on them alone came the Holy Spirit at Pentecost. But surely this is not an adequate representation of the facts recorded, in fact it seems to the present writer to be an artificial simplification and clarification of the record. The Twelve are certainly distinguished from the other followers of the Lord (which we must suppose included the women who followed him from Gallilee and those to whom He first appeared, according to two of the Evangelists) who may or may not be included in the "about one hundred add twenty names" of Acts, I 15, but surely an unbiased consideration of St. Luke's account would lead us to suppose that these others participated, at least in some measure, in the outpouring of the Spirit at Pentecost, and that he intended his readers to make this supposition. Dr. Hamilton does not discuss the Greek words rendered in the R. V. by "sat upon each one of them." He seems to admit that more than the eleven were present, and it would be hard to suppose otherwise from the narrative, yet if the whole group of disciples and believers in the resurrection were present, how can we suppose the final clause to refer only to a group among them—unless indeed we do so from other considerations. Dr. Hamilton thinks the account would be extraordinarily confused otherwise, but does it not on this supposition become extraordinarily incoherent?

It must be remembered that St. Luke was not an eye-witness, nor even a chronicler of some witnesses account, but a historian, who did his best to digest all the accounts he could gather and make out from them his idea of what really happened. These first chapters of Acts are crowded with difficulties, and it does not seem safe to carry still further that process of suppressing them which St. Luke has obviously begun. While it is hard to agree with Dr. Hamilton on this point, and it is rather a crucial point in his argument too, his account of the function of the Twelve as the living record our Lord left behind Him must evoke the warmest concurrence. Whether, however, the selection of a substitute for the traitor Judas was an absolutely essential part of our Lord's plan is open to doubt. It might have been the attempt (in a most natural form) to carry it out as the Disciples understood it before the full enlightenment of Pentecost. The fact that after this no more is heard of the importance of a group of Twelve would favour this view as much as that the need of such a group had passed away. With the general description of the position and function of the Apostles in the primitive church fault could hardly be found, but it does not, however, seem absolutely clear that there was at that time any distinction between "Apostles sent by churches" and "Apostles sent by Christ," that is the Twelve, including Matthias chosen by lot and Paul, to whom came a special vision and command. That

the Twelve were distinguished from the rest of the Church, as having formed the innermost circle of disciples during the earthly life of our Lord, is obvious, but it seems far from certain that they were distinguished in their apostleship. If there is one thing that strikes one in reading the latter part of the New Testament, it is the constant stress laid on the guidance of the Spirit, the implicit reliance on its promptings. Taken in conjunction with the almost absolute lack of reference to the teaching of the Lord, this is surely very significant. The early Church did not refer much to what the Lord had said before His Passion because it had so vivid a consciousness of His presence, and His personal guidance and control of all that concerned the gospel and them. Under such circumstances the brethren would see little or no difference in rank or weight of opinion between an Apostle, such as Barnabas, and one of the Twelve, except so far as what was said or done by the latter was approved by the Spirit. In respect to Barnabas the account certainly bears this out. There is no suggestion that his apostleship is not equal to St. Paul's, who was not less than the greatest of the Apostles. The difference would lie not in the office but the man, as one Bishop or one King is said to be greater than another, not in his rank, but in himself and his actions. Other than this point the present writer finds himself in hearty accord with Dr. Hamilton's account of the first rudimentary organization of the Church. It was function not office that counted. Grades and orders had not yet been crystallized out of the division of labour that time and development would be bound to bring, and the work was done by the men most fitted, the word spoken by whom the Spirit moved to utterance. In seeking the principles on which the later organization was founded we must beware of reflecting our own ideas, or later conditions, back to the Apostolic age. To find out what the rudimentary organization was we must find out what was required of it. This method is the only one that gives any promise of leading us to the truth of the matter. At the same time, simple as it sounds, it is most extraordinarily difficult. To adopt Dr. Hamilton's words, "We do not live in a mental vacuum," and only by the most constant watchfulness can we hope, even in part, to avoid reading into the early records our knowledge of later developments.

The very first matter that cropped up, after the preaching of the word, and the breaking of the bread, and the prayers, was the vexed question of finances, which has remained a thorn in the flesh to the church ever since.

Perhaps it should more accurately be described as a distribution of supplies; not that it makes any great difference, for even till the present day a large part of the daily business, especially of the poorer people, is done without money, so that a receiving of gifts and offerings in kind and distributing them would be the real oriental equivalent of the duties of the treasurer of a society or corporation among ourselves.

Dr. Hamilton's account of the communism of the Church at Jerusalem in its earliest days is very striking and suggestive. It does seem very likely that under the circumstances there would be a living on capital, just as there was to a large extent in the year 1000 A. D., when the second Advent was widely looked for. In the Divine Providence this was doubtless arranged, for by this constant concentration on spiritual affairs, and neglect of worldly prudence the expansive energy of the infant Church was fostered and conserved. To this cause we may well ascribe the poverty of the mother Church, for the relief of which St. Paul made his collections in Asia. Still whether this using up of capital would have, under the conditions of the ancient world, or even at the present day in the same countries, have caused any marked dislocation of trade seems very doubtful; in the first place the community can scarcely have been large enough for its withdrawal from active business to have made such a difference; in the second place we have enough hints to lead us to suppose that Jerusalem, like other sacred cities, Benares and Mecca for instance, lived very much on the pilgrims who came thither, so that a new religious community, withdrawn from the world, would make very little difference to the ordinary traffic of the markets; so that it is hard to accept the supposition that this could have been a contributory cause in making the brethren unpopular with the inhabitants of Jerusalem generally, and it is not necessary, for the Gentile propaganda would be quite sufficient to explain it.

Dr. Hamilton follows the greater number of scholars in recent years in rejecting the idea that the seven were deacons, in the later technical sense of the word, and that their appointment was the institution of this order in the church. It should, however, be remembered that the early Church held this opinion, even going so far in some instances as to limit the number of deacons in the city to seven. This in itself is not proof, but it points to the conclusion that the Post-apostolic age saw no great difference in the functions of the seven as indicated in Acts and those of the order of deacons as then organized. And indeed the similarity seems rather obvious. The seven were set aside to serve tables, distribute food, at the communal meals we must suppose--the deacons were and are the ministers of the Bishop or Presbyter at the celebration of the Eucharist, in the first place apparently distributing both elements, and not one only as at the present day. The same argument that would deduce the official presbyters of the second century from the elders of the Jerusalem community is equally good for a continuation and modification of the office of the seven, especially if, as seems most probable, the Eucharist was scarcely separable from the love feast, was its climax from a ritual point of view.

However the subject of the diaconate has not the polemical importance of the nature of functions of presbyterate. Dr. Hamilton deplores the absence of

any account of their origin, but he supposes that it is not unjustifiable to assume that it may have been similar to that of the seven.

Of course this is quite possible, yet in such a careful and well weighed account as the book of Acts certainly is from any standpoint, such an omission must surely be significant, had there been any definite occasion when presbyters were appointed surely it would not have been unrecorded. It cannot be supposed that St. Luke knew of an institution of such officials and suppressed it, and it is difficult to suppose that what is generally taken to be a temporary affair, the selection of the seven, was remembered, while the origin of the more important and permanent office was forgotten. Are we not therefore entitled to guess that there never was any such origin at all, that presbyters, like Topsy, simply "grewed," which of course implies that they were not (at first at least) officials at all, properly speaking. Dr. Hamilton thinks that the use of the title implies no identity in function with the Jewish officials of that name, but only such a general resemblance as would make it a natural application, and this is very probably true. Still we may ask, in what did this resemblance consist? It is a fact that generally throughout the world, and markedly so in the East, that the oldest and most permanent form of local government is that of the informal, loosely defined council of elders. It is a most elastic arrangement, capable of all sorts of modifications, and underlies our own democratic institutions. But with the oriental reverence for age it must have been most natural, inevitable one might even say, that the elder brethren (a phrase actually used in the decree of the first council of Jerusalem according to text of R. V.) would take the position of dignity, and its concomitant weight and authority, customarily given to the older members of any community, other things of course being equal. It does not seem at all necessary to suppose they were more saintly, better instructed or even senior in the faith, the lifelong habit of the people would give them this position as a matter of course.

Christianity did not, and never has, changed the social and political heritage of its converts; it has used them as they stood, and in using gradually transformed them. If a number of people among ourselves form an organization for any purpose whatever, it is naturally modelled on that political form to which we are accustomed, so accustomed indeed that it is difficult for us to imagine any other form. We must have a president, a chairman, a secretary, and all action is performed by committee. But the oriental either has a despot or a body of elders, perhaps both. The, to us, curious point about the council of elders, is that while it may be under the dominance of a leader, it has, in our sense of the word, nothing equivalent to a chairman or president, and this is precisely what makes it so difficult for us to understand, especially in its subordination of youth even when the youth may be the more highly gifted and better instructed. That

such a classification of the members of the primitive church existed almost from the first, is implied in the account of death of Ananias, where we are told "the younger men arose," which requires that a group of elders be understood to whom such duties were, as a matter of course, regarded as not suitable. This contrast appears in many other places in the N. T. notable in I Pet. v, 1-5.

However Dr. Hamilton admits the possibility of the class growing up out of those habitually chosen to preside at the Eucharist without any formal appointment either by the church or the apostles, and in effect this amounts to something equivalent to the position taken above; only while the celebration of the Eucharist must undoubtedly have been a potent, formative factor in the development of the Presbyterate, yet it can scarcely be admitted that no other functions were required even in the primitive community. The Church at Jerusalem was poor, had lived on capital, was living on alms, but surely so long as there was a living at all, money received and money spent, or gifts in kind to distribute, there would be need of care and oversight on someone's part. Also in the least organized community there must be some authority, of however loose and informal kind, to make arrangements, ease friction, settle differences. It may be said this was all in the hands of the apostles; and that they should have and keep such powers as seem to us most natural; but it is not so clear that it would have been natural in Jerusalem two thousand years ago. As soon as others had been confirmed in the faith, had received the Spirit, the customary deference to age would make itself felt, and the elders would become co-assessors of the apostles in such functions almost as a matter of course; a position which is in fact definitely assigned to them in Acts XV. St. Paul, a few years later, seems to expect that disputes between brethren should be settled in the church and not before the civil courts, and that can hardly mean anything else than that the elders were to act as judges, for surely one must regard his expression, "Is it so that there is not one wise man among you," as being ironical, to emphasize the fact that in the elders the Corinthian Church should have found rulers and judges (practically the same thing in the East) able to maintain order and peace and harmony among the brethren.

The same forces would be operative in the Gentile churches founded by St. Paul and Barnabas as in the Jerusalem community. First and foremost there would be a very strong and natural tendency to do things as they had already been done, i. e., at Jerusalem, and second, the system (or lack of system if one will) of government by elders was not peculiar to the Jews but common in Asia Minor at least, even where modified by the more specialized forms of Hellenistic culture and Roman domination. Among the Jews, where church and state were one and the same thing, the elders of the synagogues would be the same persons as the elders of the community, and would govern both, their civil and

ecclesiastical functions (to use our modern terminology) being undifferentiated. Conditions in this respect would be rather different among the Gentiles with their gods many and lords many. Nevertheless we are forced to assume from the facts accessible that the rule of elders was customary in civil life, in what we would call local government, outside as well as inside the limits of Judea and Galilee.

But in the Gentile churches we meet with a new phenomenon, the bishop. It is clear enough, and has been generally admitted since Lightfoot's discussion of the subject, that in some cases bishop and presbyter are taken as equivalent terms, notably in St. Paul's farewell address to the Elders of the church at Ephesus, yet, on the other hand, it is not certain at least that presbyter in the N. T. is always equivalent to episcopus, even if we assume that the latter would always be classed with the former. Here again Dr. Hamilton is undoubtedly right in asserting that it is useless to attempt to obtain a true conception of the original functions of this official by reference to Hellenistic usage. Yet, as in the case of the presbyters, we ought to ask wherein was the general resemblance between the two things that made it so natural to apply the old title to the new office? The Episcopus of a Greek Club or Sodality was practically what we would call a secretary-treasurer, but one in an organization that lacked a definite official president. He might perhaps be styled a president-secretary-treasurer, but his financial functions seem to have been the most prominent ones, and his executive and presiding powers seem to have been offshoots from this. We know very well among ourselves that this official in many societies and associations is really the "whole push"; the staff of presidents and vice-presidents and executive committee being practically non-entities. In the Hellenistic world they seem to have arrived at more logical results and made the official with the real powers the nominal head as well. And here we may remark, in spite of Dr. Hamilton's supposition to the contrary, that this insistence on freedom from covetousness and love of money as a qualification for this office points to the fact of its being largely concerned with financial matters. Innocent of the complicated machinery of checking business transactions which is so familiar to us, and environed by an atmosphere of universal petty chicanery and cheating, the one great requirement of a trustee holding and administering trust funds would be honesty. The fact that other qualifications of a more spiritual kind are also insisted on, can be accounted for by supposing that the apostles—those at least whose writings we possess—saw the danger of allowing the officials who by the social and political habits of the Gentiles were in the way to become the rulers of the local churches to remain financial-secretaries purely and simply, and that they made in consequence a definite effort to transform the functions of the bishop, applying the "oversight" chiefly to spiritual things and making the office what we understand by it and what has been understood by

it since the post-apostolic age. And in support of this is the fact that the Diotrephes mentioned in the epistle of St. John to Gaius is described as exercising the functions of a bishop, and a monarchical bishop at that. From the purely conservative point of view it would probably be argued that his power was usurped and that he could not be a bishop because his authority was exercised without the authority of the Apostle, and contrary to his will. But this surely would be to beg the question of the origin of the *episcopus* as an official in the church. That St. John considers the authority to be usurped is quite obvious, but it does not follow that Diotrephes was not as regular in his position as any other bishop of the time. From whom was the authority usurped? Not from a lawful bishop surely; of this there is not the slightest indication. Reading between the lines of what is written elsewhere we may perhaps suppose it was from the Presbyterate. The fact that St. John's name is so intimately connected with the title "elder," and that even to the time of Polycarp there seems to have been in that locality a dislike of the title "bishop," tends to show that so far from St. John having founded the episcopal system, he really opposed it in the form in which it first appeared. And again reading between the lines in St. Paul's references to it we may suppose that he was at one with St. John in his dislike of the tendency it exhibited, but that he took the line of endeavouring to transform it by superposing spiritual functions, and insisting on honesty and disinterestedness in all candidates for the office. This view, thus briefly indicated, supposes that the Gentile Christians did very soon import an official very familiar to them, and without whom they very likely could as hardly conceive any permanent organization, than we could a society without some form of president. Dr. Hamilton, on the other hand, supposes that the Eucharist first called into being a class, consisting of the elder and more saintly among the brethren, who were accustomed to give the thanks and break the bread, and that to this were gradually added other functions, which might vaguely be called oversight and thus the presbyters might come to be also called bishops.

We must quite agree with Dr. Hamilton when he says that the name would come last of all. First would be the thing needed to be done, then gradually a person or persons accustomed to do it, and last of all a title to denominate him or them. After having considered all other possible functions that might have brought the Presbyterate into being, Dr. Hamilton rejects them in favour of the Eucharist; but the present writer, while admitting that the celebration of the Eucharist was a most important factor, must confess that a careful consideration of the passages cited in favour of the contention that the infant Pauline churches exercised no legislative, judicial or financial functions lead him to an exactly opposite conclusion. In writing to the Corinthians, St. Paul does not appear to be giving commands *de novo* but rather deciding an appeal, either on

disputed points or on those in which there was no precedent. Anyone who has ever attempted the task of organizing must know how people whose official function it is to decide or act will leave matters to the organizer, who may perhaps have no official standing at all. It would appear that in certain matters those in the Corinthian Church who should have taken action had through ignorance or timidity neglected to do so, while in others there was such a division of opinion that appeal was made to outside authority, while on the financial side, the force of the direction for each individual to lay by in store, each for himself, is modified by a point not mentioned by Dr. Hamilton, that this was to be done in order that there should be no delay in making a collection when he came, that is it was a special matter, and to be done in a special way. It might be said that had there been a church treasury it would have been still more expeditious to have put these gifts into it and handed the lump sum over to the Apostle when he came.

But it is not argued there was any elaborate financial machinery or even any special financial officer, but simply that this direction does not necessarily exclude the possibility of offerings being made in the worship of the church. That such offerings were made, either in money, or more frequently perhaps in kind, it is almost impossible to doubt when the universal habit, among both Jew and Gentile, of never appearing before the deity without a gift is taken into account. Such offerings may well have been used at once, but still if made, would have to be received by some one, and if used administered by some one. To say that the sole source of revenue for a fund for the relief of the sick and poor "would be the contributions of the well-to-do," is neither significant nor certainly true. Not certainly true, for it ignores the widow's mite, and not significant because it is as much the case to-day as then or at any other period in the church's history. Nor is the supposition that the well-to-do would each administer his own charitable gifts any proof that there were no offerings in the church; it was as possible then for a man to give personally and through the church as it is to-day, and in any case it is only a supposition.

To sum the matter up, Dr. Hamilton allows that while in some cases presbyter and bishop are used as equivalent terms, in others the first does not certainly mean the second; that while presbyter in places appears to be the title of an official, in others it means merely an older member of the church. He would however interpret the doubtful cases by the official meaning, though why this should be the criterion is not quite clear. The present writer on the other hand holds that the conception that the older members of the community were its rulers by reason primarily of their age makes the varying use of the term natural and explicable. Dr. Hamilton supposes that appointed rulers (first called elders, by Jewish usage) from their superintendence of the affairs of the

church came later to be also called bishops (by Gentile usage) against which the present writer would suppose that the elders of the Gentile churches, as the need arose, appointed for their own convenience, a financial official, who gradually acquired executive functions, and who was called a bishop.

Clemens Romanus, when he speaks of God as the overseer of men uses another word, which might tend to show that episcopus had become so much of a technical term that its more general etymological meaning was dropping out of sight. Against this the calling presbyters "overseers of the church," as St. Paul is made to do in Acts, may be brought. But in this and like cases it is admitted, on any view, that the class of presbyters at first had and exercised the technical powers of the episcopus, so that this is not conclusive.

With Dr. Hamilton's masterly discussion of the growth of the monarchical episcopate no fault can be found, as also his statement of the simple and perfectly clear distinction between the fact of "Apostolic succession" and its possible interpretations, a distinction that for some extraordinary reason so few controversialists seem to have perceived. We will offer only one criticism. In the discussion of the evidence of Clement's Epistle to the Corinthians the words omitted in the quotation from the fifty-fourth chapter (after the sentence, "and have ministered unblameably to the flock of Christ") "AND WERE FOR A LONG TIME COMMENDED BY ALL," taken in conjunction with the importance given to "the consent of the whole church" immediately above, seems to make possible an interpretation different from the one Dr. Hamilton gives, but which is quite consistent with the idea that authority in the early church did not spring from the Apostles as ordained and sent by Jesus AT A PAST TIME, but from the ever present Lord and the Holy Spirit immediately inspiring the Apostles and others at the very time when action was taken. From this point of view it is indifferent which was the precise channel through which the ordination came, as the authority was the same. As this vivid sense of the reality and immediacy of divine guidance grew less, more and more stress would be and was laid on a formal regularity. Clement's position would seem to be one of transition. He lays most stress on the Apostles because their position was obvious and unassailable, but the recollection that others had acted with the same authority had not yet passed away, the thing itself may still have been possible, that a prophet should say in the Spirit—separate such and such a one to the ministry—and that he should be ordained as were St. Paul and Barnabas to their first mission. This, however, is opening the question already discussed at too great length above.

The final section of the work on the "Unity of the Church" merits careful reading. Much controversy on the subject could have been avoided if the distinctions made by Dr. Hamilton had been observed. It surely must be admitted by all Christians that our Lord intended to found a church, that is, that He in-

tended that the work of the gospel should be carried out by organized human agency. On the other hand, candid and impartial consideration must admit that there is no indication that He laid down any principles to be followed, much less any definite outline of what this organization was to be. Yet it must not be concluded that the machinery that actually came into being was fortuitous and of purely human sanction. To assume that, is to suppose that we have merely a dead system of morality in a book or a tradition, and not a living ever present Christ, inspiring in their measure all His followers. The question of the organic machinery of the church, while so far indifferent as to have been left to human agency to originate and develop, is yet vital indirectly as a matter of discipline and order, "for God is not a God of confusion but of peace." Therefore, while it may have been open to any body of believers in the first century to organize as seemed best to themselves, in the seventeenth or the twentieth it is an entirely different matter because of what generations of Christians have agreed upon; in the first case it would have been the meeting of unprecedented circumstances, in the latter a rending of the body of Christ.

Yet when divisions have been made the problem has been changed; in view of what Christianity means the idea of an invisible church is really a council of despair. Unity of spirit, unity in Christ, should in this world bring forth a unity of purpose, of organization. It is the spirit of this world, the tares in the field that have hitherto disturbed and broken the harmony that should exist, the ideal church as Dr. Hamilton calls it, that consummation towards which every Christian should press so far as he has power. And Dr. Hamilton's work should be of real service in leading us towards this goal. For while those of other communions, who differ from the position of the English Church, may not be able to accept much of his argument, yet the spirit in which the question is approached, must be most favourable to sympathy and mutual understanding such as must be a necessary prelude to any real and lasting process of re-union.

For one thing we here must be specially grateful to Dr. Hamilton, and that is that he has remembered, as not all his alumni have done, his connection with Bishop's College. The true advertisement of a university is the work done by its members, and these volumes are a work of which we may all be proud, and of which the divinity school at least will surely in the future reap direct benefit. We trust that Dr. Hamilton will go on and give us and the church further benefits from his scholarship.

## Cricket.

## BISHOP'S COLLEGE vs. SHERBROOKE.

A cricket match between the above teams was played in ideal weather on the College campus on Saturday afternoon. A well contested and exciting game resulted in a victory for the College by 23 runs, the last Sherbrooke wicket falling only five minutes before time. The College team started badly, the first five wickets all falling to the left-hand deliveries of Causton. A well-hit innings of 29 by Wells, however, altered the situation, and the College total amounted to 67. Sherbrooke made a better start, and until Causton and Manning were separated their prospects looked bright. The last few wickets then fell very quickly, and the Bishop's men won as stated. Messrs. Boothroyd and Burt bowled unchanged for the victors. The full score is appended :

Bishop's College.	
Boothroyd, b Causton . . . . .	0
Iremonger, b Causton . . . . .	6
Rev. Burt, c Robertson, b Causton . . . . .	8
Rev. Hobart, b Causton . . . . .	0
Wells, hit wicket, b Gregson . . . . .	29
Robertson, b Causton . . . . .	2
Cocks, c Drury, b Parker . . . . .	1
Scott, b Gregson . . . . .	4
Baker, run out . . . . .	1
Belford, not out . . . . .	4
Robinson, c Drury, b Causton . . . . .	0
Extras . . . . .	12
Total . . . . .	67

Bowling—Causton, 6 wickets for 19, Gregson 2 for 8, Parker 1 for 17.

Sherbrooke.	
Fillis, b Burt . . . . .	8
Hearne, c Robertson, b Boothroyd . . . . .	4
Francis, b Boothroyd . . . . .	0
Causton, b Boothroyd . . . . .	8
Parker, c Hobart, b Burt . . . . .	0
Gregson, b Burt . . . . .	9
Manning, b Boothroyd . . . . .	12
Welsh, st Iremonger, b Burt . . . . .	0
Drury, not out . . . . .	0
Stewart, lbw, b Boothroyd . . . . .	0
McCusworth, c Iremonger, b Burt . . . . .	1
Extras . . . . .	2
Total . . . . .	44

Bowling—Boothroyd 5 wickets for 17, Burt 5 for 25.

## MCGILL vs. BISHOP'S COLLEGE.

A very enjoyable and well fought cricket match was played at the campus at Lennoxville on Monday afternoon, when the Bishop's College eleven met a team from the McGill Club from Montreal. The weather was not quite all that could be desired, a heavy shower causing a stoppage of play for several minutes, and the light becoming very bad towards the close. Still, the spectators were awarded by some very interesting cricket, and when stumps were drawn, Bishop's College required only 10 runs to win with 3 wickets still to fall. It is very probable that it was only the rain which robbed the college team of a well-earned victory.

McGill won the toss, and play started promptly at two o'clock. Wickets fell fairly fast for a time, thanks to the good bowling of Messrs. Burt and Boothroyd, and it was not until Yearwood and Lowe came together that anything like a stand was made. When these two were separated, the innings was soon finished off, the total standing at 95. Bishop's College made a disastrous start, 3 wickets falling for 15 runs, when Hobart and Iremonger carried the score on to 40. With half the side out for this total, however, prospects looked gloomy, but Iremonger and Robertson put up a fine defence which resisted all efforts to dislodge them for a long time. After Iremonger had been dismissed for a fine innings of 37, the game resolved itself into a race against the clock. Time proved the winner, but the college team have every reason to feel satisfied with what was to all intents a potential victory. The form shown augurs well for the match against Sherbrooke to be played on the college campus on Saturday next. With such a strong local interest, a good attendance is hoped for, and, given good weather, there is every promise of a good game. The full score is appended.

## MCGILL.

Cameron, c Baker, b Boothroyd . . . . .	2
Baxter, b Burt . . . . .	6
Stewart, c Wells, b Burt . . . . .	6
White, lbw, b Boothroyd . . . . .	5
Grundy, b Burt . . . . .	4
Yearwood, run out . . . . .	19
Lowe, c Brooke, b Boothroyd . . . . .	32
Crowthier, run out . . . . .	1
Dickinson, b Hobart . . . . .	7
Allen, b Boothroyd . . . . .	2
Bateman, not out . . . . .	3
Extras . . . . .	8
Total . . . . .	95

Bowling—Boothroyd 4 wickets for 47, Burt 3 for 20, Hobart 1 for 8.

## U. B. C.

Iremonger, c Lowe, b Cameron	37
Gittens, b Grundy	2
Rev. Burt, c Allen, b Yearwood	3
M. H. Wells, c and b Grundy	5
Rev. Hobart, c Cameron, b Stewart	19
Boothroyd, b Baxter	0
L. Robertson not out	6
Cocks, c Allen, b Yearwood	2
Baker, not out	2
Extras	10
Total for seven wickets	86

E. Scott and A. T. Brooke did not bat.

Bowling—Yearwood 2 wickets for 27, Grundy 2 for 18, Cameron 1 for 12, Stewart 1 for 9, Baxter 1 for 8.

On Wednesday, June 17th, the College Cricket Club brought a most successful season to a fitting close, by defeating a team of Old Graduates. The most marked feature of the game was the exceedingly low run-getting powers of the batsmen on either side. The Old Graduates went in first, and were dismissed with the remarkably low score of 19, and the College in their innings only succeeded in just doubling this paltry score. Of the four matches played this season two have been a draw, of these one was a potential victory, and the other two were decisive victories for the College. The Cricket Club of 1914 may thus in all fairness lay claim to the full title of Invictus.

Upon the night of its final victory a concert and play were given in aid of the Cricket Club by the Dramatic Club. The play given was entitled "The Elopement of Ellen." As this play had been acted twice before by the same personell, and with marked success in both cases, much was expected of them upon this occasion, and this expectation the actors and actresses quite fulfilled. Altogether the play was a great success, and much credit also is due to the Misses Bayne, Phillips, Lusk and Gwyn, and to Mr. Matthews, who so kindly lent their aid and delighted the audience in the intervals of acting by their songs and piano playing.

In the course of the evening Mr. Lansing Lewis presented the cricket cup for the highest batting average to Mr. M. H. Wells. This cup has been most kindly given by Mrs. Boothroyd to the college. The cup is to be given annually to the player with the highest batting average who has fulfilled certain regulations, and is to be kept in the Arts building if won by an Arts student, and in the Divinity House if won by a Divinity student. Each year the name of the win-

ner is to be engraved on a silver shield upon the base of the cup. We are particularly grateful to Mrs. Boothroyd for her gift. We have no doubt that the cup will add a much needed stimulus to the Cricket Club. Further, it will be a record of those to us who have had the pleasure of meeting Mrs. Boothroyd, of one we feel sure, whether absent or present, is deeply interested in the welfare of our College and of its Cricket Club.

## Convocation Notes.

On Thursday, June 18th, the College held what was probably the most successful Convocation in its history.

The visit of T. R. H. the Duke and Duchess of Connaught with their daughter Princess Patricia had long been looked forward to by us, and all preparations possible had been made. One thing alone could not be arranged for—the weather. However, upon the occasion, the fickle goddess seemed bent upon lending all the aid in her power to ensure the success of the plans which we had made and the day was one of brilliant sunshine. The grounds in consequence looked at their best and H. R. H. the Duke of Connaught particularly expressed his delight at their beauty.

We print the following from the Sherbrooke Daily Record:—

The public convocation of the University of Bishop's College for the conferring of degrees and distribution of prizes took place yesterday afternoon in Bishop William's Hall. The proceedings attracted considerably more interest than usual owing to the presence of the Duke and Duchess of Connaught and Princess Patricia, the Governor-General having attended to receive the honorary degree of D. C. L.

Long before the hour fixed for the opening of the Convocation, the hall was filled to overflowing with a distinguished audience, the gathering including many prominent persons from Sherbrooke and other centres in the Eastern Townships, Quebec, Montreal, etc. Large numbers were unable to gain admission and had to be contented with standing accommodation in the corridors.

His Royal Highness was robed downstairs and accompanied by the Duchess and Princess Patricia and the ladies-in-waiting and aides-de-camp, was escorted to the convocation hall by the Principal, Dr. Parrock, and the Vice-Principal, Dr. Allnatt. As the royal party entered the hall, the audience rose and sang "God Save the King."

The Chancellor, Mr. John Hamilton, presided, and amongst those on the platform, in addition to the Duke and Duchess of Connaught and Princess Patricia

were the Lord Bishop of Quebec, the Lord Bishop of Montreal, the Lord Bishop of Toronto, Canon Simpson of Charlottetown, P. E. I., Principal Parrock, Rev. Dr. Allnatt, Canon Scott, Quebec; Dr. Lausing Lewis, Archdeacon Balfour, Dr. Wm. Morris, Rev. F. G. Vial, Rev. R. W. E. Wright, Rev. Mr. Murray, Danville; J. R. Montizambert, Esq., Mr. William Farwell, Mr. R. McMurray, mayor of Lennoxville, and the Registrar.

#### ADDRESS TO HIS ROYAL HIGHNESS.

The Chancellor read the address of welcome to His Royal Highness.

To Field Marshal His Royal Highness the Duke of Connaught and Strathern, K. C., K. T., K. P., etc., Governor-General of the Dominion of Canada.

May it please Your Royal Highness:

On behalf of the University of Bishop's College, it is my privilege to offer to you and the Duchess of Connaught our sincere thanks in honouring us with a visit at the time of our annual Convocation.

We bid Your Royal Highness a most hearty welcome, and trust that your visit to this Seat of Learning will prove of interest to you. We assure you that your presence adds greatly to the happiness of the occasion and will certainly stimulate our efforts to attain the objects which our founders have set before us.

Especially do we lay claim to unswerving loyalty to His Majesty King George the Fifth, and we rejoice that his representative in this Dominion is so distinguished a member of his Royal house. We also keep before us the ideal of loyalty to the vast British Empire, and in particular, to the Dominion of Canada, ruled in His Majesty's name by Your Royal Highness and your advisers.

The memory of your revered mother, Victoria the Good, will ever be cherished here, for it is to that great queen that we owe the Royal Charter, granted in the year 1853, under which we possess similar privileges to those enjoyed by the great universities in the Mother Land. It is under these powers that our work has been carried on for the past sixty years, and it is by virtue thereof that the University proposes this day to honor herself by conferring upon Your Royal Highness the degree of D. C. L., *honoris causa*.

The memory of your brother, the late King Edward the Seventh, is also preserved in a valuable prize, founded by his gift, on the occasion of his visit to this country in 1860, and known as "The Prince of Wales' Medal."

In order to give Your Royal Highness some idea of our system of government, and of the nature and extent of the work done by the students, we beg to present to you copies of the Statutes, Rules and Ordinances, and of the College Calendar. The Arts course of three years, and the Divinity course of two years, were originally modelled on the requirements of Oxford and Cambridge, but these have been considerably extended, so as to meet the needs of a new country. Great emphasis is laid on the residential system, which we regard as a

training of the utmost importance.

Your Royal Highness will doubtless notice the situation of our buildings, overlooking two beautiful rivers, and framed in verdant woods and hills.

These natural advantages are of great value in education, and in the attainments of a pure and refined taste. Our graduates never forget the happy and quiet days passed amid such scenes, where physical, mental and spiritual development proceed side by side almost unconsciously.

The main object of our founders, to which we trust that we have in some degree attained, was not merely the training of suitable men for the ministry of the Church, but also the provision of a liberal system of education, open to all classes of citizens alike, forming a suitable preparation for the different professions and for business life, and fitting the youth of the country to become good citizens of the Dominion and the Empire.

I have the honor to be Your Royal Highness' humble servant.

#### THE DUKE'S REPLY.

The Duke of Connaught replied in the following terms:

"Mr. Chancellor, Ladies and Gentlemen:—On behalf of the Duchess, my daughter and myself, I thank you sincerely for the very kind and hearty welcome you have given us to-day. I have been specially interested to hear that besides devotion to the Dominion of Canada in particular, the University of Bishop's College keeps ever before it the ideal of loyalty to the British Empire and His Majesty the King.

I have been much touched by your reference to my mother, Queen Victoria, and shall indeed be proud to receive the degree of D. C. L.—with which you propose to honor me today—from a University which owes its Royal Charter to her. To hear that you have a prize known as the "Prince of Wales" medal—founded by the gift of my brother, the late King Edward VII, when he visited Canada in 1860, brings me into even closer touch with you.

"I have been particularly glad to hear that your university was modelled after the great universities of Oxford and Cambridge and that you regard the residential system as so important. I have no doubt you have had to make some modifications to meet the needs of a new and growing country, but I feel sure you have been very wise in looking to the old universities of the motherland for guidance and inspiration.

"Your beautiful situation appeals to me strongly and I am sure it must be very beneficial and gratifying to all those who have the good fortune to be in residence here."

#### DUKE RECEIVES DEGREE.

The Principal then read a Latin speech to the Duke and presented him to the Chancellor, who conferred upon him the degree of D. C. L.

The Right Rev. J. F. Sweeney, D.D., Lord Bishop of Toronto, and Rev. J. Simpson, M.A., canon of St. Peter's Cathedral, Charlottetown, P.E.I., also received the degree of D.C.L. Then followed the conferring of the degrees of M.A., B.A., and L.S.T. The matriculants were presented to the Chancellor, and took the oath of allegiance to King George V and the Chancellor admitted them as matriculants of the University.

The prizes were afterwards distributed by the Duchess, who had graciously consented to perform this part of the ceremony.

Before declaring Convocation closed, the Chancellor called upon the Lord Bishop of Toronto to address the gathering. His Lordship in a brief but humorous speech expressed his great pleasure and satisfaction at receiving the honour conferred upon him by the University. He described an incident which occurred at a recent convocation at King's College, Windsor, where the interpretation of the degree "D.C.L." then conferred upon a lady, was given as "decidedly clever lady." In this connection, he said they had with them to-day a decidedly clever lady in the person of Miss Edith E. Wilson, who had taken so many prizes, and His Lordship trusted that he would be present on the occasion when the University of Bishop's College would be compelled to grant her the degree of D. C. L.

The Lord Bishop of Quebec followed, and spoke of the great pleasure he always derived from attending the convocation at Lennoxville. In a few appreciative words he also expressed his keen sense of the importance of the great work being done both in the University and in the Diocese by the respected Chancellor.

The Duke of Connaught, in a closing speech, expressed his sincere appreciation of the good work which the universities of the Dominion were doing. His Royal Highness mentioned that Bishop's University was the fifth that had conferred upon him an honorary degree. Referring again to the Oxford and Cambridge Universities, he said that although he had personally attended neither, he appreciated very highly the great work they were doing. The Duke went on to state he had been educated at the Royal Military Academy at Woolwich, and he could assure the ladies and gentlemen present that the examinations he had to undergo there were by no means easy and he would very much object to sit for them again. The Duke concluded by again voicing the pleasure he felt at being present to receive the honor accorded him.

Three cheers were given for the Duke and the convocation closed.

#### THE PRINCIPAL'S REPORT.

The report of the Principal stated that an unusually large number of twenty-five new students had entered the college, and these, added to thirty-five old students who had returned to continue their course made a total of sixty. A

large number of enquiries, principally from Canada, and mostly from Quebec Province had been dealt with, and there was a prospect of an even larger entry next session.

This year there were eight graduates in Arts and five completed their Divinity course, besides one student who had taken an extra year. Of the Art graduates one would return to take his Divinity course, and of the Divinity students five would be ordained to the diaconate before the end of the month. Five old students were ordained to the priesthood by the Bishop of Quebec on Trinity Sunday. After referring to a course of lectures in the "Art of Teaching," and the gratifying reports of the success of the students in the teaching profession, Dr. Parrock said that the need of developing the scientific side of the Arts Course had been recognized by the Council and Corporation, and Mr. N. C. Qua, of Toronto University, a lecturer in Natural Science had been appointed to commence work in September.

It was also hoped that a course in Scientific Agriculture would be established soon in connection with the experimental farm which is being located near the College.

The report showed that the endowment fund had reached the sum of \$46,000.

The announcement of the generous offer of \$7,000 from Mr. and Mrs. H. V. Truell, of Knowlton, for the purpose of founding two scholarships for matriculants in Arts from the Eastern Townships, valued at \$150 per annum, tenable for two years, was received with applause. The donation was in memory of the late Mrs. Nathaniel Pettes, of Knowlton, and the scholarships would be known as the "Narcissa Farran (Mrs. N. Pettes) Scholarships."

There was an early celebration of the Holy Communion at the College Chapel, followed by a choral celebration at eleven o'clock, when the beautiful little building was crowded. The celebrant was the Lord Bishop of Montreal.

The music was exceptionally fine, the organ being in charge of Mr. W. A. Montgomery, organist of St. Peter's Church, Sherbrooke, and the chapel choir was largely augmented for the occasion. The anthem was "O, how Amiable are Thy Dwellings," the soloists being Mrs. Wm. Morris, Miss Dorothea Gwyn, Mr. J. T. Matthews and Mr. J. C. Stewart. The university sermon was preached by the Right Rev. Dr. Sweeney, Bishop of Toronto.

The Royal visitors attended the garden party on the lawn of the Lodge, a special marquee having been arranged on the upper terrace. A number of presentations were made, and music was furnished by the City Band, which played at intervals during the hour.

At five o'clock Their Royal Highnesses, the Princess Patricia and suite, left the grounds, escorted by the Chancellor and Principal of the University, and drove to the station, where they boarded their private car.

We append a list of degrees conferred, together with the prize list :

M. A. (In Course)—C. P. Gwyn, B. A. ; E. Miall, B. A. (in absentia).

B. A. (In Course)—W. H. Ladd, Classical Option, Second Class ; R. H. Waterman, Mathematical Option, Second Class ; G. K. Murray, Mathematical Option, Second Class ; Miss M. F. Boyce, Historical Option, Second Class ; Miss F. M. Harney, Historical Option, Second Class ; H. D. Wells, Historical Option Second Class ; F. R. Dickson, Natural Science Option, Second Class ; J. A. Phillips, Natural Science Option, Third Class.

L. S. T.—Rev. C. H. Hobart, Rev. J. V. Young, F. W. Butterfield, (in absentia), O. L. Jull, C. F. L. Gilbert, R. H. Fleming, C. C. Phillips, B. A., A. W. Reeves, B. A.

#### FACULTY OF DIVINITY.

Haensel reading prize—R. H. Fleming.

Vice-principal's prizes for sermons—Second year, first prize, C. F. Gilbert ; second prize, R. H. Fleming. First year, S. L. Craft.

Vice-principal's prize for dogmatics—O. L. Jull.

#### FACULTY OF ARTS.

Archdeacon Balfour's prize for Essay on the Peace Movement—Miss M. F. Boyce.

Mackie prize for English essay—Miss M. M. Mitchell.

Department of Public Instruction's prize for French—Miss F. I. Bayne.

Rev. Dr. Abbott Smith's prize for Classical Unseen Translation—W. H. Ladd

Headmaster's prize for Old Testament—Miss F. I. Bayne, Miss E. E. Wilson (aeq).

Rev. Canon Scott's prize for English Literature—Miss E. E. Wilson.

Principal's prize for Latin Composition—H. D. Caswell.

Principal's prize for Latin Sight Translation—Miss E. E. Wilson.

Vice-principal's prize for Hebrew—M. H. Wells.

Prof. Boothroyd's prize for Ancient History—Miss F. I. Bayne.

Prof. Boothroyd's prize for English History—E. H. Baker.

Prof. Vial's prize for Greek Testament—M. H. Wells.

Prof. Burt's prize for Political Economy—Miss E. E. Wilson.

Prof. Call's prize for French—E. Scott.

Prof. Call's prize for German—Miss E. E. Wilson.

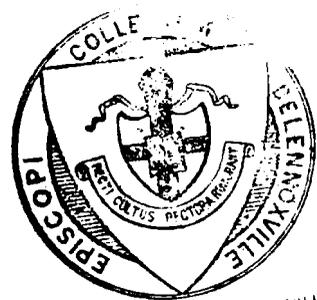
Mr. Richardson's prize for Mathematics—H. D. Caswell.

Mr. Richardson's prize for Science—E. Scott.

Registrar's prize for Preparatory French—J. Robinson.

First class aggregate prizes—Miss E. E. Wilson, Miss F. I. Bayne.

Honours before graduation—M. H. Wells, classical honours, grade I, second class.



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