

The Mitre



University of Bishop's College
Lennoxville, Que.

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MICHÆLMAS, 1915.

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THE MITRE.

VOLUME XXIII.

LENNOXVILLE, QUE.

No. 1.

MICHAELMAS, 1915.

The Lace-Maker of Bruges.

(From Canadian Magazine.)



HER age-worn hands upon her apron lie
Idle and still. Against the sunset glow
Tall poplars stand, and silent barges go
Along the green canal that wanders by.
A lean, red finger pointing to the sky,
The spire of Notre Dame. Above a row
Of dim, gray arches where the sunbeams die,
The ancient belfry guards the square below.

A year ago she stood in that same square
And gazed and listened, proud beneath her tears
To see her soldier passing down the street.
To-night the beat of drums and trumpet's blare
With bursts of fiendish music smite her ears,
And mingle with the tread of trampling feet.

Frank Oliver Call.

The Church of England in Jamaica.

Such a subject as this will be more interesting if the geographical situation of the country be kept in mind. A former Bishop of British Honduras told a rather humorous story, that shortly after his consecration for the See of British Honduras, a very cultured lady of high society came to him and requested his kindness in conveying a message to a relative of hers living in Bombay. The pathetic side of the anecdote succeeds the humorous when the map of the mundane sphere is examined and the geographical positions of British Honduras and Bombay are located.

AREA—Jamaica is the largest of the British West Indies and has an area of 4,200 square miles. It is situated between 18° and 19° N. Latitude and 76° and 78° West Longitude.

PHYSICAL FEATURES—The surface is diversified by picturesque mountains and fertile valleys. The highest elevation is found on the Blue Mountains range which is 7,243 feet above the level of the sea. The Island is well watered by numerous rivers, and has many excellent ports and harbours. Kingston harbour is one of the seven best in the world. The minerals are unimportant; deposits of copper, lead and iron exist in limited quantities. There are mineral springs.

CLIMATE—This is superior to that of most West India Islands. The temperature varies according to altitude and exposure. Humidity is scarcely felt even on the sea-coasts.

AGRICULTURE is the chief industry; the principal products are sugar-cane, coffee, bananas, corn, cocoa, pimento, nutmeg, arrowroot, ginger, yams, tannias, cassava, breadfruit, avocado pear, mangoes and all kinds of tropical fruits and vegetables.

The principal exports are bananas, oranges, coffee, rum, ginger, pimento (allspice), raw sugar, cocoanuts, chocolate, dyewoods and arrowroot.

The chief city is Kingston, which is also the leading sea-port. The population of Kingston in 1910 was 46,542. Adjoining Kingston is the town of Half-way Tree, which together make one large city. The area of a tropical city differs from a city having numerically the same population in a temperate region where, by reason of the exigencies of life, a city is invariably contracted to narrower bounds than one in the tropics. A city possessing a population of 50,000 in the tropics would be large enough to contain 250,000 in the temperate zone.

THE GOVERNMENT is administered by the Governor, the Privy Council and the Legislative Council. The members of the Legislative Council are elected by the people.

The island was discovered in the year 1494 by Columbus and was colonized

by Spain in 1570. It was called by the Spaniards Xaymaica, the meaning of which is wood and water. The English took possession of the island in 1655; by this time the Spaniards had pitched their chief city at Spanish Town and the Roman Catholics had built their cathedral in this town. Fortunately on English occupation the cathedral was intact and fell into the hands of the Church of England. It remains to-day on the same site as the cathedral of the C. of E. in Jamaica. Many repairs have been added but still it holds a unique place in being one of the oldest cathedrals in the new world. The history of the Church of England in Jamaica may be divided into three parts :

(1) 1655-1824; (2) 1824-1879; (3) 1879.

In the first period the older parishes are founded at convenient centres. Apart from this, nothing else is accomplished.

(2.) The second period (1824-1879) marks the missionary enterprise of the Church in Jamaica. The first bishop, Christopher Lipscombe, is appointed in 1824. From this time institutional work began—the erection of schools and colleges and churches in the rural parts. The diocese in this period included British Honduras and Nassau. Financially this was the most flourishing period for the Church in the island.

(3.) In the third period, 1879, the Church suffered the loss of State support. Disestablishment took place in 1879 and dealt a temporary blow to church life; but it had a significant effect, which is the training of native men for the ministry, and in order to accomplish this a theological college had to be built, the result of which institution has justified disestablishment as it has not only prepared men for the Jamaica Diocese, but to-day men trained within its walls are to be found in other West Indian Dioceses, in England, Canada and Africa. Prior to disestablishment, when there was no theological college, those natives who read for Holy Orders were prepared by parish priests and some few went to England and others to Codrington College, Barbadoes; but when the crisis of disestablishment came it was found necessary to build a local theological college. This was done through the energy of the present Archbishop, who has been Bishop of Jamaica since 1880, Primate of the West Indies in 1894 and Archbishop since 1897. The college is affiliated with Durham and London Universities and recently with the University of King's College, N.S.

There are about 250 churches in Jamaica. These are worked by clergy and catechists, and the services are usually well attended. The Church is numerically and financially the strongest religious body in the island. The clerical number is eighty-four at the present time. In prosperous times the number is about one hundred and six. This number includes clergy who are masters in high schools. The Anglican Church has made a strong hold on the natives of Jamaica, and this is evident from the fact that the Church in Jamaica is self-supporting. Unfor-

tunately, at times the island is visited by hurricanes and earthquake, although the latter is by no means frequent, which cripple the industries of the island and render hardships to the parishes. The Church has been experiencing financial drawbacks for many years, due chiefly to the fact that the West Indian sugar-growers could not compete in the sugar market with the German bounty beet-sugar. The West Indians hope that this war is emphasizing the need of a more united imperial commerce. The clergy are assisted by catechists, who are usually schoolmasters. These men are expected to pass various grades of catechetical examinations and are given privileges according to their success in the examinations.

The congregations take their part of the service as heartily and intelligently as can be found elsewhere. In this respect not only in Jamaica, but in the B. W. I. the Church cannot be excelled.

Jamaica is the only diocese of the West Indian Province which has two Anglican bishops. The other dioceses of the Province are Barbadoes, Windward Islands, Antigua, Trinidad, British Guiana, British Honduras and Nassau.

In Jamaica there is an annual synod of the clergy and laity, which meets in February for the transaction of general business. There are three archdeaconries and fourteen rural deaneries. The appointment to cures is made by the archbishop.

A clergyman usually finds that there is enough work in his parish to tax all his energy, as invariably his cure contains two or more churches, sometimes at distances of from eight to ten miles apart. The clergy outside of Kingston depend on the use of a buggy to facilitate their journeys, while the city clergy of Kingston are more fortunate in having the service of the trolley for a distance of seven miles.

There is one feature of Church life in Kingston that is particularly noteworthy, and that is the remarkable attendance at the Churches of the city on Sunday evenings. There is a regular system of interchange of pulpits among the city clergy and it works well.

Whatever may be said about the Church in Jamaica, this much is sure, that she has succeeded in the colony; as an instance one can point to the spirit of devotion and attachment of the natives to the Church. The builders of the Panama Canal declared that, during the construction of the isthmian waterway, it was impossible to get the West Indian labourers to work at a place where the Anglican church was not represented. Accordingly the American Government was obliged to assist financially the Episcopal Church on the canal zone, in order that adequate ministrations might be provided for the West Indians whose services the canal could not do without.

These few points will give an idea of Church life in Jamaica, but a great deal more can be said which cannot be printed in a small issue.

REV. SAMUEL ROWE, Arts '16.

Autobiography of Bishop Oxenden.

As a rule autobiography is not the most interesting form of literature to the average reader. Like all rules, however, this one has its exceptions and one of these is the "History of My Life," by the Rt. Rev. Ashton Oxenden, Lord Bishop of Montreal and Metropolitan of Canada from 1869 until 1878.

While this work deals with the writer's childhood, and his earlier ministry in England, a large portion is devoted to his work in Canada and his impressions of the country as seen at that time. It is of special interest to Bishop's men because of the reference made to our University in it.

The first chapters of the book, as has been mentioned before, deal with the writer's earlier life and ministry, which may be passed over as being of no immediate interest, until we arrive at the point at which he accepts the responsible position offered him by the Canadian Provincial Synod, namely, that of Bishop of Montreal and Metropolitan of Canada.

The Bishop with his wife and family set sail for Canada on the "Nestorian," arriving at Quebec on August 29th, 1869. Concerning this arrival he tells us an amusing incident which happened as the result of his ignorance of the customs of the new country. As he was preparing to retire to his cabin prior to going ashore the next morning, a loud rap was heard at the door, and a messenger informed him, "Mr. Brydges has sent his 'car,' my Lord, and begs you will make use of it." Ignorant of the identity of the obliging Mr. Brydges, the Bishop concluded that he must be the proprietor of a hotel who had sent some sort of conveyance, a sort of Irish car perhaps, to convey him to his apartments. Under this impression he politely refused the offer preferring to remain on board. Great was his astonishment to find the next morning that Mr. Brydges was a prominent official of the Grand Trunk Railway, and that the "car" was his private railway carriage, which he had sent to convey the Bishop and his family to Montreal.

The scenery in the immediate vicinity of Montreal was evidently disappointing, and the description which the writer gives of it is decidedly the reverse of flattering. The following extract gives us a fair picture of the appearance of the country presented.

"The lack of fine timber specially disappointed me, for there was nothing to compare with the gigantic oaks and beaches of England. The fact is that in this district the larger trees have been cut down for building purposes and for exportation. A few straggling villages are occasionally seen with staring white houses, but nothing which deserves the name of a town, with the exception of Montreal itself. Whilst, however, the scenery does not in general reach a high

standard of beauty, there are very striking spots in various parts of the country ; the two majestic rivers, the St. Lawrence and the Ottawa, as well as the lakes and mountains in the Eastern Townships, add immensely to the general beauty of the scenery."

Under the heading, "Climate and Productions of Canada," Bishop Oxenden pays a glowing tribute to the Dominion. He says, "The summer is ardent and so certain that almost any fruit and crops can be raised if the power of a country can be measured by its food-producing capacity, it is difficult to limit the imagination in estimating the number of souls which Canada's vast area can support. The manner of farming is different in many respects to that to which I have been accustomed. What strikes me most, perhaps, is the speed with which both men and horses move, they whisk up their produce and carry it off to the barn whilst an English labourer would be crawling about the fields and deliberating as to his next step."

His appreciation of the loyalty and devotion of Canada to the Mother Country is shown in the following extract from his chapter, "First Impressions of Montreal." He writes as follows: "The Canadians are a loyal people—loyal to their king, to their mother country, and to the laws by which they are governed. On my first arrival the subject of annexation to the United States was frequently discussed, but little is heard of it now. God grant that it may ever remain British at heart and closely follow in the footsteps of the mother to whom it owes its training."

How truly the loyalty of Canada to its mother country has been shown by her sons at Yprès and St. Julien, and is being shown to-day throughout the Dominion by the spirit in which her citizens are meeting the sacrifices and demands made on them as the result of the great conflict in Europe.

In his reference to his visits to the various parts of the diocese the Bishop deplors the terrible condition of the roads. Travelling was difficult and disagreeable and must be vastly different to that to which he had been accustomed. He says, "Though such bumping as we were subject to might be good for the liver, it certainly was a trial both to the carriage springs and the endurance of the traveller, and was no little discomfort especially after a hospitable repast."

What a different sensation the Bishop would experience if he were to take a ride in a six-cylinder touring car over one of our new tarvia-macadam roads !

The writer made several visits to the great lumber camps up the Ottawa river. The life in the lumber camps, which he describes at length, seemed to him to be one of singular hardship. The lumber gangs entering the woods about the month of October or November, establish themselves in rudely built huts, where they are obliged to spend the entire winter, as cut off from the outside world as if it did not exist. Owing to the difficulty in procuring supplies the

“jacks” are obliged to eat chiefly frozen beef or pork and that delicacy for which the city of Boston has gained so much just or unjust renown, namely, beans. They are also not allowed to indulge in the use of spirits, being restricted to the use of no stronger drink than tea, a privation which is felt more keenly than any amount of cold or exposure.

In the chapter, “The Perils of Winter Travelling,” we get one of the most interesting parts of the whole book, for Bishop’s men at least, in that it contains a description of a visit paid to the University by Bishop Oxenden, accompanied by the late Bishop Williams, Lord Bishop of Quebec, and the father of our present Bishop. The descriptions of winter travelling given in the first part of the chapter are truly appalling, until we remember that the writer was accustomed to a climate where such extremes of temperature as we have in Canada are unknown. He gives us, among others, the following interesting and amusing account of a night spent in a farmhouse in midwinter. “After a good supper I went to bed and found myself in a comfortable room with a little stove and a roaring fire in it. This, I thought to myself, would at all events keep me tolerably warm during the night. But I was mistaken Fortunately I had with me my faithful and invaluable companion, my india-rubber bag, which was filled with boiling water. Thus I passed the night, never venturing to lift my head from under the clothes, and, like St. Paul, I ‘wished for day.’ In the morning I tried to get up but failed at first through intense cold. After a while, however, I succeeded and to my great joy and thankfulness got down to breakfast.”

In the latter part of the chapter the Bishop describes his visit to Lennoxville in company with the Bishop of Quebec and Mr. Charles Hamilton (later Archbishop of Ottawa, and preacher of the University of Bishop’s College in 1885.) They experienced some difficulty on the way, the train being blocked by a heavy fall of snow. The party was obliged to return to Quebec by sleigh, making a fresh start the following day.

In regard to his visit to Lennoxville we will quote the Bishop’s own words, which are as follows: “Lennoxville, to which we were bound, has a Church of England College common to both the dioceses of Quebec and Montreal, but situated in the former. The senior department of this institution is a college with a Principal, Professors, Tutors, etc. It has also a Theological Branch, which serves for the training of candidates for Holy Orders. Of this college the two bishops are ex-officio visitors, the Bishop of Quebec being the president and the Bishop of Montreal the vice-president. In consequence of its nearness to Quebec it was comparatively useless to our diocese. I, however, always attended its meetings as my predecessor had done. After a time, however, I decided on establishing a Theological College in Montreal for the training of our

candidates for Holy Orders. With this view I procured from England the aid of a first-rate man, Mr. Lobly, a late fellow of Trinity College, Cambridge, who undertook the office of Principal. In the face of many difficulties, which he fearlessly surmounted, he started the college which has now become a prominent and useful feature in the diocese. On his subsequent promotion to the Principalship of Bishop's College he was succeeded by Dr. Henderson."

In concluding this long chapter he says, "I have dwelt awhile on the perils and privations to which we were now and then exposed during our life in Canada. They were, however, but few. If I had been ten years younger I should have regarded these as contributing to rather than detracting from the enjoyment of my Montreal Episcopate.

In 1878 Bishop Oxenden felt himself, owing to age and decreasing vigor, scarcely able to meet the trials and responsibilities of his important post, and accordingly he decided to resign.

Though urgently pressed to reconsider his decision he remained firm, having reached it after careful consideration. Accordingly he set sail for England, having spent a little over nine years in Canada.

The last two chapters deal with his closing years, which were spent in England and France.

The entire work is one which can be fully appreciated from a viewpoint of either entertainment or instruction, and the time spent in reading it carefully will never be regretted.

D. C. ABBOTT, Arts '18.

Friendship.

From Westminster.

I would not wholly understand my friend,
 Nor with the secrets of his heart confer ;
 To understand him would but be to end
 All interest, and friendship dreams inter,
 For where to me the profit of it were,
 That he the hidden mystery should unfold,
 And I his pictured thoughts without a blur,
 As on a master's canvas, should behold ?

He, like a book whose every page reveals,
 Thoughts deep and worthy from the common eye,
 Lures me to read : I read, and reading learn,
 For each particular mood what pages to turn ;
 And as our mutual hours glide dreamily by,
 They bring new pleasures, new delights reveal.

D. E. C.

Witchcraft.

A belief in the supernatural is so widely prevalent among the human race that it may almost be regarded as an instinct. From the earliest ages religion, whether true or false, claimed that divine aid could be invoked to counteract natural phenomena. The powers of evil, as well as of good, have also been considered capable of being commanded by man and, in a measure, subject to his will. A belief in witchcraft, a word which recalls some of the most revolting pictures which history has to offer, was based upon this latter belief.

Magic applied by the Greeks to the hereditary caste of priests in Persia still stands in the east for an incongruous collection of superstitious beliefs and rites, having nothing in common except of abnormal origin and effects. Astrology, divination, demonology, sorcery, witchcraft, necromancy and many other systems are sometimes included in magic, but each term is also employed separately to stand for the whole mass of confused beliefs which, outside of the sphere of recognized religion, attempt to surpass the limitations of nature. A treatise on any one of the "arts" may include many facts properly belonging to another. By witchcraft we will understand a voluntary compact between the devil, the party of the first part, and some witch or wizard, the party of the second part, the party of the first part agreeing to perform for the party of the second part any odd job, such as killing dogs, causing insanity, making pigs squeal at night, or accumulating objects of wealth, which the latter might require.

The history of witchcraft, as it pertains to English-speaking people, can be studied in the civil and ecclesiastical laws of the two great English-speaking nations. The essential element in the "art" seems to be the voluntary nature of the compact. Possession by the devil against the will of the subject belongs to a different category.

Twenty-five years ago an American writer said: "Witchcraft is at the present time believed in by the majority of the citizens of the United States." This statement seems to us almost absurd, yet there are localities in the Province of Quebec at the present time, where a belief in magical operations brought about by other than divine aid is prevalent. The French-Canadian is naturally superstitious, as is also the English, Scottish and Irish Canadian. The folk-lore of these people is infused with the supernatural, and nursery tales and neighborhood gossip has entwined itself strongly about the subconscious mind. We find educated people throwing salt over the left shoulder to counteract the evil effects of the accidental spilling of that commodity, we find them nailing horse-shoes over their doors, refusing to pick up a pin pointing the wrong way, turning back from an important engagement because a cat crosses their path, and many other pecu-

liar things because their childhood fancies were mutilated by like absurd actions of their elders. These people do not really believe in nonsense of this sort in the same way that they believe in natural phenomena. In fact they may tell you that they do not believe in "luck" at all. Their statement may be quite true, and yet "Friday" and "thirteen" will cause as much consternation in their little circle of activity as a German bomb would cause in a meeting of American peace delegates. This attitude does not constitute a belief in witchcraft, yet it is clearly akin to it.

It is said that in many villages in Pennsylvania, some of them in the Dunkirk settlement, there are still women who are supposed to be witches. Some of them are shrewd enough not to apply their arts for strangers, but to those whom they know they will readily sell charms to protect buildings from lightning, to dry up the wells of enemies, force cows to give bloody milk, separate man and wife and reunite strange lovers.

Farther south among the negro population there still exists the witch doctor. These secure a thriving practice, not only among the negroes but among the whites as well. People who employ them reason that all diseases are caused by witchcraft, and that therefore the counteracting influence must be occult. The African population brought this belief from their early home and it persists with a tenacity that even education cannot eradicate.

In Italy the people generally believe in witchcraft and to the peasant it is a living reality. Greece, Bulgaria and Servia abound in similar superstitions. In France the evil eye is greatly feared. Less than twenty years ago an old woman was burned to death in the district of Sologne for supposed evils caused by this means. The facts of the case were that the old lady was mentally unbalanced and did and said many strange things. It was her own daughter who suggested the burning after the priest had heard her mother's confession. They argued that if she was left living she would probably commit more grievous forms of sin than she had in the past, and that the confession would thus be rendered useless. To avoid this calamity she suffered death at the stake.

The superstitions of Norway, Sweden and Denmark are interesting and throw a spell over the lives of the sailors, fishermen and solitary farmers of these countries. Witchcraft is firmly believed in by these people, and sailors are yet in the habit of purchasing a favorable wind from the particular witch of the village, who is supposed to have control of the air. In Scotland many of the witch legends resemble those of Norway and are more or less connected with the sea. An old lady of Skye has quite recently been seen sailing along the shore in a wicker basket. There, also, witches have been known to go up chimneys, fly through the air, steal butter from the churn and many other things of a noteworthy character.

Belief in witchcraft was not always confined to the poor and ignorant. Thirty years ago a well known clergyman wrote the following: "My father, like many others, fully believed in witchcraft. In a little ancient cottage about a mile from my father's lived an old woman who had the reputation of being a witch. One spring, as my father was planting potatoes in his field, the old lady came to beg a piece for a garden. This he said he could not grant, as he needed all for himself. She left the field muttering something, which I suppose my father understood to mean mischief. That evening, when still in the field, he was seized with a strange nervous sensation, and an utter inability to speak. Later in the evening he had a severe fit. This state of things continued for some years. Mother always sent one of the boys with him to render help or report his condition. Another phase of the witchcraft superstition was a belief in white witches, or those who could neutralize or destroy the work and influence of witches. My father heard of one living many miles away, and at once went to see him. I shall ever remember the interest with which we listened to his story. He said the white witch told him that he had been bewitched, as he supposed, by the old woman, but that her influence could be entirely destroyed. He then gave my father a little piece of paper upon which was written a charm which would in all future time protect him from all influence of witches. This paper must be worn over the breast, suspended by a piece of tape from the neck. It must never be opened, never touch wood, stone or iron, nor be handled by any one but himself. Said my father in concluding his story: 'The white witch told me to always wear this over my breast, and that inside of three days I shall have one fit more, but after that I will never have another symptom of the kind.' The following evening, when at supper, he had another severe attack of his old trouble, but sure enough it was the last. He lived more than twenty years after that, but never had another symptom of fits, or nervous difficulty of any kind. He was absolutely cured, as I know."

The following interesting instances of alleged witchcraft show that to a comparatively recent date extreme superstition existed in various parts of America. In 1815 Captain Wardwell of the ship Polly, desiring to make a record number of trips for the season between Boston and Penobscot, hired Mrs. Leach, a reputed witch, for a bag of meal a trip to guarantee him fair winds.

Moll Pitcher, who practiced her "art" for more than fifty years in Lynn, Massachusetts, died in 1813, aged seventy-five years. To her came rich and poor alike to discuss the secrets of the future. It is said that among her clients were men eminent in professional life, some of whom occupied professorial chairs at Harvard University. About the same time there lived in Newburyport another woman who had immigrated from Scotland. Her career is interesting in that she commanded the respect as well as the fear of the people during her whole life.

In Burlington, New Jersey, in the year 1731, a man and woman, suspected of bewitching cattle, were tried in the presence of the Governor by being weighed against a large Bible. In 1728, Rhode Island, which had formerly suspended its laws against witchcraft, re-enacted protective measures which implies the popular opinion was much agitated upon the subject. A few years before this in the year 1700, an execution for witchcraft took place in Albany, New York.

But it is in Massachusetts that the history of witchcraft finds its most interesting material. The Pilgrims landed at Plymouth in 1620. In 1636 their laws included a large number of offenses punishable by death, among which was "The solemn compaction or conversing with the Devill by the way of Witchcraft, conjuration or the like." The colony of Massachusetts adopted the Body of Liberties, which contains a similar clause. In 1642 Connecticut included this in its criminal code: "If any man or woman be a witch, that is, half or comforteth with a familiar spirit they shall be put to death."

The first trouble from witchcraft started in New Haven and the first execution was in Hartford in 1646. In 1648 another woman was executed in the same city and in the same year. Mrs. Jones, of Boston, the first woman to be executed for witchcraft in Massachusetts paid the death penalty. Then followed scenes of horror, the details of which are almost beyond belief. Salem seems to have been the centre of superstition in those days, and many were the lives of her best citizens sacrificed. No one was safe; rich and poor alike suffered through the tyranny of ignorance. There seems to be a popular belief that the witches of Salem were burned, but careful investigation does not reveal a single instance of this. Hanging was the method adopted.

Christianity originated among the Hebrews, who were firm believers in the reality of witchcraft. It was immediately brought into contact with the Romans, who at the beginning of the Christian era occupied the province of Syria; and with the Greeks, among whom it spread during the Apostles' age. Among the Greeks and Romans there existed the same general belief with its corresponding practices. Homer, Ovid, Virgil and Horace all contain references to the occult art. In Asia Minor and adjacent Oriental countries Christianity was saturated with superstition. The New Testament shows that Christianity did not at once eradicate pre-existing superstition. It required a renunciation of the worship of idols, faith in God as superior to all antagonistic forms natural and supernatural, and obedience to the commands of Christ and to the precepts of his Apostles. But there is no reason to believe that it distinguished between the natural and supernatural origin of many superstitious forms and beliefs not essentially incompatible with submission to the gospel. The credulity of the early Christians is apparent in the writings of most of the anti-nicene fathers. They believed in the supernatural origin of many of the pagan miracles, some of them in the fable of the Phœ-

nix and accepted many incredible tales credited to the devil and his agents.

An interesting question arises, does the Bible teach the reality of witchcraft? Many eminent divines have believed that it does. John Wesley, who was born only twelve years after the scenes in Salem, wrote, "They know (meaning materialists) that the giving up of witchcraft is in effect giving up the Bible." He afterwards affirms that he believes in all Cotton Mather's stories. Of course his opinions on this subject were only those of the age. In the same way he affirmed to be true many doctrines now held to be absurd even by the most conservative theologians. The fact that many of the Biblical writers seem to have taken witchcraft for granted does not prove that it is taught in the Scriptures as scriptural teaching. Many of the prophets and apostles were limited in their knowledge concerning science, art and history. They drew illustrations from supposed facts of these branches of learning, which served their purpose for the time. Too radical a departure from existing beliefs would have been disastrous in many cases. It was only necessary to use illustrations familiar to the reader. We think that references to witchcraft in the Bible may be classed in this category.

The most interesting reference or incident in the Scriptures regarding witchcraft is certainly that of the Witch of Endor. This has been regarded by many as furnishing absolute proof in the reality of the occult or that it is supported by scriptural teaching, which to them is the same thing.

Saul, who was a man of strong passions and feeble judgment with little self-control, had sinned and God refused to hear him. The existence of his kingdom was threatened by the Philistines and he determined to know the worst. Taking his servant into his confidence he sought out a professed witch. After getting an oath that she should not be punished, she began in her usual way, "Whom shall I bring up to thee?" The answer was to bring up Samuel. Immediately afterwards the woman cried with a loud voice and said unto Saul, "Why hast thou deceived me for thou art Saul?" There is a strong reason to believe that she knew him from the first but had not acknowledged it, thinking in this way to make her work more realistic. The king was head and shoulders above his people. His face must have been familiar for his camp was pitched only a few miles distant. It is incredible that in a small country with Saul ranging over it and great public processions that the witch had never seen him. Again, the record does not state that Saul saw Samuel, but that he "perceived that it was Samuel." The whole incident may safely be assumed to be a clever trick practised upon a man naturally superstitious and living in an age in which superstition was far more prevalent than true knowledge of the working of natural phenomena.

If mankind as a whole had not been stronger than any of its passions, the

race would long ago have annihilated itself. Superstition though ostensibly expelled by modern civilization, yet lurks in the shadows stealthily seeking an entrance. The united forces of science, reason, religion and law are needed to prevent them from regaining a direful ascendancy. There are yet many great truths beyond the knowledge of the human mind. Meanwhile the earth continues to revolve on its axis and each morning's sun reveals something new to the seekers of truth.

N.

A Visit from the Bishop of Mid-Japan.

On Friday, October 15th, the members of the University had the rare opportunity of listening to a stirring address by the Rt. Rev. J. Heber Hamilton, D.D., Canadian Bishop in Mid-Japan.

His Lordship's time being limited, Principal Parrock dispensed with the last lecture and invited the Faculty and Students to meet in the Council Chamber at twelve o'clock.

Needless to say there was a full attendance.

Having opened the proceedings with those beautiful mid-day prayers, which are to be found in the Manuel of the Missionary Prayer and Study Union of the M. S. C. C., Dr. Parrock in a few fitting words introduced the Bishop of Mid-Japan to the gathering.

Dr. Hamilton, in his very pleasing style, told how that he had come to Canada to be present at the General Synod, which had just been brought to a close, and that he was now seizing the opportunity of bringing as many people as possible into touch with the church's work in Japan.

"But I am amongst you to-day," said his Lordship, turning to the students, as a recruiting officer." He then described the situation of the diocese of Mid-Japan and its climatic conditions, from which description one would imagine Japan an ideal place to live in. There one does not have to put up with the rigours of a Canadian winter or the discomforts of a tropical summer. But the missionary in Japan has his difficulties to overcome, difficulties of language, custom, etc.

As a means of showing the progress that the Japanese, as a nation, have made of late years, Dr. Hamilton described his journey to the American continent in a Japanese cargo boat. This boat was one out of seventy built by Japanese capital in Japanese shipyards. The boat was manned entirely by Japanese. As passengers it carried Japanese business men, professors, doctors and students, together with a number of wives coming over to husbands whom they had never seen. A number of the passengers were Christians, but of the crew only one had embraced the faith.

Of this Japanese sailor the Bishop gave a vivid glimpse. Although the only Christian amongst a whole ship's crew he was eagerly contending for the faith and preparing himself for that time when he would be able to establish himself as a permanent worker for Christ among the sea-faring men of his home town.

Services were held in both cabin and steerage. The captain and purser gave the Bishop every encouragement, being present at his services, and even providing Prayer Books and Hymns Ancient and Modern.

The presence of non-Christians at these services is typical of the marked change that has come over Japan during the last half century in the national attitude towards Christianity, not only among the people but the leaders of the people as well. To-day, Japan is ready for Christianity, but more Christian workers are needed, and more funds are required for them to work with.

His Lordship then referred to the Empire's debt to Japan; it extended to things other than tea, rice and silk, for she had cleared the Pacific Ocean after war broke out and had given to the people of Vancouver and Victoria a feeling of security from the German peril.

The time will come when we shall have to open the door of Western Canada to the Japanese.

Japan needs Christianity with its attendant morality and the Church in Japan looks to its colleges at home to supply whole-hearted men and women to labour in that distant part of Christ's vineyard. His Lordship intimated that he was confidently looking forward to the time when he would have representatives of Bishop's University working with him in the diocese of Mid-Japan.

At the close of Dr. Hamilton's address Dr. Parrock called upon the Senior Man of the University, Mr. George Roe, who in fitting terms proposed a hearty vote of thanks to the Lord Bishop for his most excellent address.

This was ably seconded by the Rev. C. S. Rowe, B.D.

After all had stood for the Bishop's blessing the Principal brought the meeting to a close a few minutes before one o'clock.



THE MITRE.

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Editorial.

The Editor and his Staff wish to apologize to the subscribers of the Mitre for the late appearance of this issue. The small number of senior students now in residence render it difficult to maintain a college paper at all. This fact, coupled with the rather unique situation of an entirely new editorial staff, resulted in disorganization, which was not easily overcome. It is expected that future issues during the year will appear on time.

We mentioned the small number of senior students now in residence. This, of course, has been brought about by the fact of so many enlisting for active service with our armies in Europe. We regret that it had to be so, but are proud of the fellows who have gone. We who remain behind cannot do less than respond to the call of increased activity in college life. With a smaller number the demands on each student will be greater. We hope for a speedy return of our

old classmates to the halls of Bishop's, but until then let us all strive to do our duty here as our friends are doing theirs abroad.

We are pleased to welcome to the University an unusually large number of Freshmen. This would be gratifying under the circumstances, but at the present we feel especially favoured. Physically and morally the new men appear equal if not superior to the average first year student. It is to be hoped they will all remain to finish their courses here. So many drop out at the end of the first year at all colleges. This may be owing to a variety of causes, but the chief cause is misspent time. Students who begin well usually end well. Participation in social events, in athletics and in a good time generally is necessary for the development of a well rounded personality, but these things are but the condiments to render the chief course more palatable. The chief course is work. Self-development is the only development possible. The most that any school, college or teacher can do for a student is to furnish him with opportunities for work. We submit these rambling thoughts for the consideration of Freshmen and others.

Bishop's Honor Roll.

Rev. Canon F. G. Scott, D.C.L., Rev. Canon J. McPherson Almond, M.A., Rev. W. Barton, M.A., Dr. McD. Ford, B.A., Dr. J. S. Browne, B.A., W. B. Scott, B.A., Bomb. M. H. Wells, Pte. W. H. Knapp, D. I. Cameron, B.A., E. H. Ireland, B.A., G. K. Boright, B.A., Rev. C. G. Hepburn, B.A., Rev. R. J. Shires, M.A., Rev. C. G. Lawrence, B.A., F. A. McCrum, B.A., R. J. Meekren, F. R. Belford, G. P. Belford, A. P. Williams, Rev. W. R. Walker, L. S. T., Rev. R. Andrews, L.S.T., H. W. Blaylock, B.A., A. Joly de Lotbiniere, B.A., Dr. H. P. Wright, B.A., Lieut. J. C. Stewart, Lieut. S. L. Craft, Lieut. H. H. Cotton, Sergt. N. C. Qua, M.A., Pte. H. F. Cocks, Pte. C. H. Savage, Pte. R. H. Waterman, B.A., Pte. J. A. Lobban, B.A., Pte. T. Eustace, B.A., Pte. N. D. McLeod, B.A., Pte. L. A. Robertson, Pte. G. E. D. Wilkinson, Pte. J. C. Porter,

Divinity Notes.

Our first thoughts are for those who, in the ordinary course of events, would have been with us in the Divinity House this year, but who in response to the call of duty are helping to fight the battles of the Empire in France. We refer

to Waterman, Lobban, Eustace and Cox. Be their absence short or long, they will ever be in our thoughts and remembered in our prayers. It is good to know that at present they are well and happy.

We regret that circumstances have arisen which prevented Mr. A. R. Merrix from returning to Bishop's this year.

Mr. George Roe has been engaged in mission work during the summer at Georgeville, East Sherbrooke, Richmond and Magog. Mr. E. H. Baker was in charge of Muskoka Station mission, Diocese of Algoma. Mr. T. V. L'Estrange was also in the Muskoka district, his centre being Ronville, Lake of Bays. Mr. A. Lett spent his vacation at Eganville, Ont., his home town. Mr. W. P. Griffiths undertook mission work along the Algoma Central Railway, including the district of Michipicoden.

We extend a hearty welcome to the new members of the Divinity House. Rev. J. S. Rowe, holding the degree of Bachelor of Divinity from the Philadelphia Divinity School, comes into residence this term. He comes from Jamaica, and is taking the senior year in Arts with the intention of securing the B. A. degree of this University next June. Mr. Templeton and Mr. W. C. Dunn are from the Diocese of Algoma. During the summer Mr. Templeton was in charge of Hymer's Mission, near Port Arthur, while Mr. Templeton was employed in mission work among the Ottawa Indians. Mr. Vokey, while a new member of the Divinity House, is not a stranger to the University, as last year he took first year Arts and was resident in the Arts building. Mr. A. W. Freeman comes from the Diocese of Ottawa and Mr. A. A. Carson from Danville, Que.

Brotherhood of St. Andrew.

On assembling this year we discovered to our regret that our director, Mr. A. R. Merrix, was unable to be in residence. Mr. Merrix took a deep interest in the work of the Brotherhood last year, and we shall look forward to having him with us again in the very near future.

We are glad to welcome to our meetings Rev. J. S. Rowe, B.D., of the Philadelphia Divinity School, who has also been a student of Toronto University. Mr. Rowe has been a member of the Brotherhood of St. Andrew for some nine years, and has identified himself with its work in Jamaica and also in the United States and will no doubt bring to us some fresh stimulus.

During the past academic year two members of the Brotherhood, Messrs. J. A. Lobban, B.A., and H. Waterman, B.A., volunteered for active service with the 5th Canadian Mounted Rifles and are now reported in France. In addition we are sorry to lose Mr. Elton Scott, Arts '16, senior man of the University and a member of the Brotherhood, who is at present undergoing a term of training for service in the Aviation Corps. Mr. Scott was a valuable asset to the Brotherhood of St. Andrew and we wish that he will achieve great success.

Mr. D. R. Bailey, B.A., who was also a member of the Brotherhood, has returned for work in the Diocese of Newfoundland.

We also welcome to our meetings Messrs. Dunn, Travers and Freeman.

We are glad to have the pleasure of inserting a letter from a Brotherhood man at the front. Mr. Knapp was a student of Arts '16, and was one of the first to answer the call from Bishop's. He enlisted in the first Canadian Contingent and was one of the few selected for the first reinforcements of the Princess Pat's. He has served through most of the engagements and has been very fortunate. His account is very interesting.

"September 10th, 1915—Most of the farms here are small in acreage but the land is all productive. The buildings are not modern. This is part of France's wheat producing land, but they do a lot of mixed farming. The country is low and damp. It is really part of old Flanders. There is quite a lot of fruit but the orchard I spoke of was pretty well stripped before we got here."

"Sunday, September 12—Just a year ago to-day since I transferred to the old 12th battalion. This is a lovely day, fine and warm. We had a very large church parade this morning. Communion service in the open after; there were about sixty of our fellows stayed to it. In a good many ways it was the most impressive service I ever attended. It was such a fine morning; the aeroplanes were busy on both sides; all the time during the service they were shelling a German plane."

September 21, 1915. Somewhere else in France—We seem to be getting after the German aeroplanes in good shape lately. Three brought down near us in the last week. A week ago an air duel was fought directly over our heads about seven a.m. It was short but deadly. They circled a few times for position, then both opened fire with machine guns. Of a sudden the German seemed to waver and then he took the plunge, but managed to right his machine and landed without smashing it, so we are in a good machine—one of the latest type. Love to all.—WILLIAM KNAPP."

The Moulton Hill Mission will be in charge of Mr. Dunn assisted by Mr. Travers. Mr. Dunn has been working at Theshewaning Indian Reserve for two years, and they must have been two hard ones, though blessed with abundance of return. The writer had the privilege of visiting Mr. Dunn this summer at his mission post and he can gladly testify to his efficient work among the Indians. During his stay there a magnificent church has been erected and completely finished, and is no doubt the best on the island. It stands unique to his credit.

Athletics.

Baseball.

In a game played last May between B. C. S and U. B. C. the former were defeated by a score of 17 to 10. Considering the small amount of practise the work of the students was very fast and the number of errors small. Pender and Robinson, battery for the College, were at their best and few safe hits were made. Rugg and Jaques were responsible for the majority of the runs made by the School. The game was handled satisfactorily by Lamb of B. C. S. The College team was as follows: Pender, p., Captain; Robinson, c., Burton, 1 b., Norcross, 2 b., Marsh 3 b., King s. s., Ormsby l. f., Lett c. f., Butler r. f.

Football.

As in the case of practically all of the other Canadian Universities, Bishop's formed no Rugby league this season. Many of the last year's team were not back, a great many having enlisted for Overseas Service, among these being Robertson, our star half, Lobban who was captain of the team for two years, and Wilkinson who played in the scrim. The only members of last year's team who turned out when practises were commenced again this fall, were Robinson, Burton and Norcross. The game, although not played as much as in former years, was by no means dropped, practises being held frequently with B. C. S., which not only maintained interest in this line of sport in the College, but also proved beneficial to the schools.

The Freshmen this year were as good as those of former years, but it is almost impossible to turn out a first-class team from new material. However, the training and experience they have received this autumn should prove a valuable asset in forming a team for next season, when we hope that improved conditions will permit the playing of an Intercollegiate series as in former years.

Basket Ball.

Basket Ball is now in full swing at the College, practises being held from four to six times a week. This sport was started earlier this year, on account of football being dropped about the middle of October. The team is considerably strengthened by the addition of a number of fast men from the ranks of the Freshmen. Notably among these is Foss, who comes from Sherbrooke High School, and who ought to prove one of the best centre men the College has seen for some time. Hume and Abbott are also doing good work, while Robinson and Fluhmann of last year's quintette show a great improvement. The only disadvantage is, perhaps, that the men are a little light, but speed and combination should make up for this deficiency.

Hockey.

The captain of the hockey team has already received a challenge from Dartmouth College to play them on February 6th during their annual winter carnival. This is probably due to the fact that the match last year between Dartmouth and Bishop's proved to be one of the most keenly contested games that was played at Hanover during the season. There are four players of last year's team back, and with a seemingly good Freshman year, as far as hockey is concerned, the prospects for a winning team are favourable.

Oct. 30, 1915.

MAX A. NORCROSS.

Exchanges.

THE PROPOSED REVISION OF THE PRAYER BOOK.

In the issue of "Church Work" for October 15th of the current year there is an interesting and lengthy article on the proposed revision of the Book of Common Prayer. Among some of the reasons put forward as cogently desiring a revision are the following: The present title, "Church of England in Canada," did not commend itself to Churchmen coming from Scotland, Ireland or the United States, and that it some how represented the Church as an exotic planted in Canadian soil."

Again, climatic conditions, the change in the habit of living and local pressure demand a revision of some of the rubrics and a freer adaptibility in the use of the Prayer Book.

We shall examine now the first mentioned reason relative to the title of the Prayer Book—"The Church of England in Canada." If this reason had been propounded by an American in the United States, we could well understand it, but it seems wholly unreasonable, yea almost treasonous, that a Canadian should have said so. How can the word "England" be harsh sounding to any Canadian? The reason projected cannot be palliated because it is flavoured with disloyalty and disruption. The Canadian Church of England in Canada cannot cater to the whims of American Churchmen no more than the Church in America could consider the feelings of an English Churchman in drafting a measure for the Prayer Book in the United States. That the title "Church of England in Canada" does not appeal to Churchmen coming from Ireland and Scotland is, to say the least, begging the question and openly dubbing them as possessing a spirit of disloyalty towards the mother country of the Empire. That the title represents "the Church as an exotic planted in Canadian soil" is a statement that requires some acquiescence, though not in the same sense as is meant by the advocates of its revision. In a way, that of localization, the Church is an exotic not only in Canada but in every land outside of Palestine: and the present title gives the Church in Canada a *prima facie* unity with the Church not only in England but with her in the British colonial possessions. One admirable feature of the Church of England is that her members trained in any of the British colonial possessions to the use of the Prayer Book find themselves quite at home in their travelling from one colony to another. The unity of the Prayer Book is a foster mother in disguise. The title "Church of England" is a formidable and historic weapon against the vaunted arrogance of the Roman Church, and is at once descriptive of one of the three Catholic branches of the Christian Church.

Another reason proposed is that climatic conditions and so forth, require a change in some of the rubrics of the Prayer Book. This is unquestionably true. The present rubrics bear the thought of 1662 at a time when living was not so exacting on the individual and he had leisure to remain at a service lasting for a couple of hours or longer, to-day he cannot do that. He likes to go to church, but he also wants some little time to look his wife in the face, since he has no time to do so during the week days; he goes out early and when he returns he is tired and honestly cannot be the pleasurable companion of his wife as he promised her he would be before matrimony. He therefore looks forward to Sunday as the one day each week that gives him some time to converse happily with his wife; if the church takes too much of his time he will soon discontinue church-going, hence it is plain that a revision of the rubrics, a freer use and a change of the 17th century phrases are very desirable.

But should the Church of England in Canada make such a step without the

consent of the Church in other British colonial possessions? One may argue that the Prayer Book is under contemplation by the Upper and Lower Houses of the Convocations of Canterbury and York, but that nothing can be accomplished until the measures passed by those convocations have been accepted and passed by Parliament. Quite true, but is there anything preventing the church in England and the colonial possessions from having a general synod to discuss and draft a revision of the Prayer Book? Such a Book of Common Prayer would suit the needs in the colonies and its exact form could be surrendered to the British Parliament then if it was not received in full, any rejection or any addition recommended and passed upon for use in the church in England could be communicated to the various Provincial Synods of the church advising the rejection or adoption of any clause, rubric or embodiment in the Prayer Book. Undoubtedly this would show compactness and unity and not a desire of a Provincial Synod to act independently of the Anglican Church in the British Empire.

The way, sir, in which I think religion ought to influence a man fighting at the front is that he should endeavour to exhibit a courageous and manly character.—A. O. in the S. S. M. Quarterly Paper.

Queen's University is mourning the loss of two of its prominent trustees. "There is a constant appeal from the past to the present, a constant realization of the touch of a vanished hand and the sound of a voice that is still. It is a testimony declared by the dead to the living, telling them that there is nothing in our life that wins such victories as faith in God."—Principal Gordon in Queen's Journal.

When a very holy man, who has lately died, was a tiny boy he was found one night lying on the floor when he ought to have been in bed. When his nurse told him to get into bed he did not say anything, but just went on lying where he was. At last his father was sent for, and he took his little son on to his knee and asked him to tell him what was the matter. Then the child showed him the text which he had read in the little New Testament his mother had given him, "Thou therefore endure hardness as a good soldier of Jesus Christ." "The floor is hard," he said, "so I must sleep on it." "Yes, Richard," said his father, "but there is one thing harder than that which the soldier has to learn, and that is obedience. So you go and get into your bed." And all his life long that little boy tried to live the true soldier's life of obedience to his Captain, Jesus Christ, and of the bearing of hardness for His sake.—"Hardness," in Newfoundland Diocesan Magazine.

THE MITRE.

COURAGEOUS BIRDS.

The owner of a house went away for two weeks and left her broom standing outside. When she came home she found that a pair of enterprising robins had built their nest on the top of the broom. They were allowed to remain undisturbed and reared three little ones. Still more enterprising and courageous were two tom-tits who built their nest in a tiny hole at the top of a crane at Norwich, Cheshire. They, too, managed to raise three little ones, although the crane was being used every day, and the noise must have been terrific.—From Newfoundland Diocesan Magazine.

THIRTY MILES FOR BREAD.

A journalist in Belgium met two little boys trudging along the road from Quaregnon, each carrying two enormous loaves of bread.

"Where did you get that bread?"

"We bought it."

"Where?"

"At Ath."

"How did you get there?"

"We walked since six o'clock this morning."

These two lads had made a journey of thirty miles, to Ath and back, by three o'clock in the afternoon of a single day, in order not to starve.—From N. D. M.

EDWARDS FURNITURE COMPANY

SHERBROOKE.

STUDENTS' ROOMS FURNISHED COMPLETE

CASH OR CREDIT.

LARGEST STOCK IN TOWNSHIPS.