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A SERMON (summarized) by the Principal
(On last Sunday of College Session. June 13th 1920)

EPHES. IV-I "The vocation wherewith ye are called"

This is the last Sunday which some of you will spend in College and come to the College Chapel at all events in your present position. To others the close of this summer term is one stage nearer the time when they, following those who are now leaving, will go out to take up their vocation in life. So it is the occasion of entering on a new stage—away from the protection and surroundings of home and of College, into the life of the world and the vocation to which, I trust you feel yourself called.

But what kind of a vocation will it be? What Ideal or Vision do you set before yourself? Your vocation depends on your Vision and there is a choice of Vision, a choice of many vocations before the young to-day. This is especially true of Canada with its boundless opportunities for men and now, more particularly since the war, for women also.

The choice, which rests with you, lies in one or other of two directions. Which you take will depend on your ideal. On the one hand there is the call from the material side, from the side of self seeking or self-pleasing, a vision of material ends only. There is much in a new and undeveloped country to suggest that this take the first place in the minds of men, old and young alike. On the other hand there rises the vision of sinking selfish ends, of discarding self-seeking and recognizing the call to service of, and perhaps sacrifice for, others. This ideal or vision it was which was the dominating motive for the best of the young lives—in both men and women—in the recent years of struggle and warfare through which we have passed. In one or other of these general directions we shall see the vision, and it should lead to the choice of vocation. Only it is not a choice made once for all, as in 'The story of Hercules' but is usually repeated again and again as we go through life.

What elements may I suggest to be included in the vision before you? Your Vision may well include leadership—leadership in the line of service. “I am among you as he that serveth”. This will not come by education alone, through it is a contributing factor; nor by knowledge in itself, though knowledge is power. The dominating force is character. Whatever your profession, or calling, or vocation, you will find that to be true. And it is the training of character for which this College professes to stand. Your character will count most for leadership in this as in every age. And these are great days upon us. They are not over. The verses by Owen Seaman from “Punch” are as true still as they were when first written:—

“Ye that have faith to look with fearless eyes
 Beyond the tragedy of a world at strife,
 And know that out of death and night shall rise
 The dawn of ampler life:
 Rejoice, whatever anguish rend your heart,
 That God has given to you the priceless dower
 To live in these great times, and bear your part
 In freedom’s crowning hour:
 That ye may tell your sons—who see the light
 High in the heavens—their heritage to take:
 “I saw the powers of darkness put to flight;
 I saw the morning break.”

Then **your vision must assuredly take account of God.** I have not put this in the right order, I know, but perhaps it is the natural order in which we are prone to do our thinking. You must take God into account as revealed to us in the Person of Jesus Christ. Not to do this is to leave out the only factor which is a solid foundation for a life of any kind of service—for any high vocation in the civilized world to-day. I need not here dwell upon this.

Also your vision should include **the home as a centre of righteousness,** a social centre. Whatever else your ideal includes let this also be reckoned in. The character of the English home—one of the secrets of English greatness—is attacked from many sides in these times, and yet one nation and one civilization alike need sound christian homes to assist in the formation of character and a healthy public opinion. Others points might be suggested, but let us be content with these to-day. In all earnestness I say to each of you, do not drift into life,

or drift through life. Make your ideal from your vision, let it be high and noble and inclusive of the above.—God, Home, and something of leadership—and then resolutely follow it.

Think of Canada's position, the country in which your lot is cast:—Her position with unique possibilities for the future, by her geographical situation in the high-road between Europe and the old civilization of Asia, and having connections with each. Her position again in the eyes of the world. This may be illustrated by the following quotation from a letter sent to a Canadian paper from California: "I certainly wish that a few Canadians could have been with me at a patriotic meeting several thousand strong in Los Angeles recently. The speaker said: "Our press is lamentably unexpressive of the American spirit. It gives the world the impression that we think we won the war." There was a roar of laughter at this, from the thousands of soldiers and civilians present. The speaker went on to pay tribute to the countries who, as he put it, had "paid the price of this victory." He carried the audience with him in enthusiasm as he spoke of the allies, and when he said: "And Canada—" he couldn't get any further, for that vast audience rose to its feet and cheered, and shouted, "Canada!"

I have quoted this in no spirit of pride but to indicate the great heritage which is now ours, won for us by the spirit of our men and women in these last few years.

I would bid you think of the contribution of the church to the national life of Canada, or shall I not rather say, of Christ through His church and followers, for that will make it more personal. You and I have our own distinctive contribution, great or small, and we are to make it, as fully as we can, and not share in the curse pronounced on Meroz of which we heard in the first lesson to-day (Judges Chap. V).

Your vision, your ideal is not to be a dream, but like all true visions to be followed by work, by the vocation to which you are called, which should be intimately connected with and flow out of the vision. Isaiah receives a vision, and is given a commission—"Go and tell this people"—To St. Peter on the housetop, to St. Paul on the road to Damascus, there is the same sequence—Vision and then work. So also let it be with all of you stepping from College into active life, or preparing to do so. Let it be as God points out the way. At present God alone fully knows to what you are being called, and whither

your vision will lead you. Whether acknowledged leadership or more humble duty and service be before you, it is abundantly true.

(As Tennyson has put it):—

“Not once nor twice in our fair island’s story,
 The path of duty was the way to glory.
 He that ever following her commands
 On with toil of heart and knees and hands
 Through the long gorge, to the far light has won,
 His path upward, and prevailed,
 Shall find the toppling crags of duty scaled
 And close upon the shining tablelands
 To which our God himself is moon and sun.”

Convocation 1920

Our first convocation since the declaration of peace, took on something of the old time colouring, and in fact in many respects far surpassed those held in pre-war days.

On Monday and Tuesday previous to Convocation many of the old grads. came back to Alma Mater, to take part in the Alumni meetings and banquet etc.; to recall their own time spent within the university walls; to meet possibly the chums of their own year. Many of them came to be present at the graduation of their sons and daughters who had also won honours at the old Alma Mater. Others came perhaps to witness the old time jollity and pranks of the students, characteristic of such a time. The Arts and Divinity Halls were filled with the worthy lights of the old University, and the hubbub of reunion echoed often into ‘the wee small hours’ of the morning. Strange to say, very contrary we know to their anticipations, they were left to sleep the sleep of the just. Possibly the would be disturbers of the peace thought it a crime to interrupt the repose of those toilers from the mission field, or overtaxed grads from the lawyers’ office, so they were left to refresh themselves, and take the full benefit from Convocation week. We trust however that they offered a solemn ‘Te Deum’ that the resident students were such peaceful and jolly good fellows.



CONVOCAATION 1920



On Tuesday the usual tennis tournament, etc., were not indulged in, as the students were busy putting on final rehearsals, for the play, to be given in the evening. At 8.15 P.M., all gathered at His Majesty's Theatre, full of anticipation, nor were they to be disappointed, and were soon thrilled with the realization that the time given from studies etc. was to be amply repaid. The theatre was almost packed to capacity and the proceeds showed that a university play could still draw its usual patrons. The play had been held over chiefly for the benefit of our Alumni many of whom were able to be present, and comments were numerous to the effect, that Bishop's Dramatic Club had never done better. An account of the play from the Sherbrooke Record will be found on another page and we must allow that to suffice.

On Wednesday the usual meeting of Corporation etc. took place, and a strong programme of propaganda was inaugurated to take effect throughout the Eastern Townships and the Province generally.

At 3 P.M. the executive of convocation met with the Chancellor in the chair. Dr. Hamilton tendered his resignation from the office in which he had served for twenty years, saying that he felt younger blood was needed. The members expressed themselves as unable to accept his resignation, as his services were indispensable to them and a re-election by unanimous ballot made it impossible for the Chancellor to refuse the office. To this we can but say well done! for we all know the loss our energetic Chancellor would be to the University.

A strong Committee was also appointed to take up the question of raising funds for a war memorial for the men of the university who had died on the field of honour. It was also decided to have a large bronze honour roll erected in the College buildings for all those who had enlisted from the university. The students had already erected a memorial tablet in the Chapel and we are glad to see our "Alma Mater" giving such splendid recognition to the sons who upheld her honour during the late war.

The Alumni meeting took place on Wednesday at 4.30 P.M. The attendance seemed to be rather small this year but considerable business was done. Means of advertising were considered and adopted. The possibility of increasing our students roll was taken up and methods adopted by which the hoped for increase

might be brought about. Throughout, the meeting indicated how much the Association had its Alma Mater at heart; and we feel sure that it intends to be a force in the University's growth and expansion. The business was rather prolonged and the meeting was rather surprised when the principal came to announce that the rich banquet provided had been awaiting its devourers for over twenty minutes.

The usual Alumni dinner had to be foregone this year as there was so much to be crowded into the few hours of the evening. At the invitation of their Alma Mater however the old grads. were requested to partake of high tea with the resident students at 7 P.M., and thus it was, that, at that hour the dining hall was filled to its capacity. The Tea was the delightful feature of the day and for two hours, speeches, jokes and general jollity formed the programme. Toasts were proposed to the King, the University, returned men, and a silent toast to those who had paid the supreme sacrifice. Principal Bedford-Jones, Prof Boothroyd, Canon Scott and others took part in the speeches, which were marked with the usual brilliancy, humour and reminiscences. Canon Scott, carried the returned men over many familiar scenes in France, and recounted for his hearers many humorous experiences. Both the speaker and his audience became so fascinated with the recollections and entertaining stories, that it was only after the speaker had finished that it was realised that an hour had been stolen from the time allotted for the informal dance which was to be given in the Council chamber.

The patronesses for the dance were Mrs. Bedford-Jones, Mrs. Vial and Mrs. Burt. An excellent programme was provided, the music being furnished by Lebaron's orchestra. During the hours of dancing light refreshments were served. Both students and visitors had a delightful evening and the hour for dispersal (12 o'clock) came all too soon.

Convocation Day opened as usual with an early celebration of the Eucharist, attended by the Faculty, visiting Clergy, students and others. At 11 A.M., a choral celebration was held. It took on something of the nature of a memorial service, and preceding the service a tablet which had been erected by the students in memory of their fallen comrades was unveiled by Major General Sir David Watson, who, in few but touching words, referred to the noble work done by those who had made the sacrifice in defense of liberty and right.

The Celebrant was the Principal assisted by Rev. Prof. Vial. The University sermon was preached by Canon Scott, who emphasized the need of better witness and greater service for Jesus Christ. The appeal was very strong and we refer our readers to the whole sermon given verbatim on page 25.

The music was provided by the combined choirs of St. Peter's, St. George's, and the College, under the able direction of Mr. A. E. Whitehead organist of St. Peter's and the solo was ably sung by Mr. J. C. Stewart. The whole of the music was beautiful and inspiring and thus the service lacked nothing of its usual dignity and impressiveness.

In the afternoon the procession of dignitaries, ecclesiastical and military, headed by the students and faculty of the university, wended its way to Bishop Williams' Hall. Promptly at 3 o'clock the procession entered the hall to the strains of "Hail to dear old Bishop's". Chancellor Hamilton opened convocation by expressing regret that their Lordships the Bishops of Montreal and Quebec were unable to be present. He then welcomed the distinguished visitors who were on the platform viz. Rev. Canon Almond, Rev. Dr. Boyle (King's College) Major General Sir David Watson, Canon Scott and others.

In well chosen words the Chancellor welcomed the new principal Dr. Bedford-Jones and bore testimony to his character and scholarship. In turn also our visitors were personally welcomed, and then Dr. Hamilton proceeded to pay a glowing tribute to the men of the College who had given their lives for freedom. An appeal was also made by him for material aid, pointing out that a church university did not usually come under the benevolence of the multi-millionaire, although the divorce of religion from practical life and education was he considered a very dangerous practice. His address closed with a touching tribute to the work of our late Dean Dr. Allnatt and all rose and stood as a mark of respect, while the Chancellor recalled the qualities that had endeared Dr. Allnatt to his associates and made his departure such a loss.

(Dr. Hamilton's address is given verbatim elsewhere).

Following the Chancellor's address, the principal, Dr. Bedford-Jones, presented a summary of the year's work and plans for the future. Dr. Bedford-Jones thanked the faculty and students for the hearty welcome extended to him on

his arrival, just before the death of Dr. Allnatt, and spoke in terms of highest praise of the efforts made by all to make the inception of his principalship as pleasant as possible.

He then gave a short report of the faculty of Arts, which showed that thirty-two men and twenty-nine women had taken the Arts course, and eleven men had attended the Divinity lectures. Of this number, thirty-three were in residence, which showed an appreciable increase over last year.

The speaker then presented a most courageous and optimistic outlook for the future. Among the projects which the principal endorsed most strongly was the providing of facilities for the training of women teachers in the college. To attain this end, more accommodation would have to be provided, and a course in Pedagogy will have to be included in the curriculum. If this can be done, a very great and necessary work will have been accomplished, and the growing needs for teachers in the Eastern Townships will be met.

Another suggestion that was made was that of offering a Fellowship to students who had received their B.A., thus insuring against a scarcity of lecturers and teachers. The principal also thought that more scholarships in the Arts course would be an incentive to men and women who are training themselves for the teaching profession.

In concluding, the principal assured those present that even now there were opportunities that must be grasped, and prophesied that the past was only the beginning of a bigger and brighter future.

Just at the close of his report, the Principal announced that Mr. Frank Scott, B.A., had been appointed a Rhodes scholar and would proceed to Oxford to resume his studies. This was greeted with loud applause, and was vociferously cheered by his associates.

Then for the first time during 28 years or so, a familiar figure was missed from our Convocation platform, and the report which Dr. Allnatt had always come forward to present was now the duty of another to give. Prof. Vial in giving the report referred to the admirable work which Dr. Allnatt had done, and shewed how endeavours had been made to carry on the work since the departure of our beloved Dean. He briefly reviewed the work of the past year and pointed out the satisfactory way in which matters were proceeding in the

Divinity class. Its numbers had been lessened by the departure of six members who were about to be ordained, but hopes were high for an increased attendance next year.

The following degrees were then conferred:—

D. C. L. (Honoris Causa)

Rev. Canon Almond, M.A., C.M.G., C.B.E.
Major General Sir David Watson, K.C.B., C.M.G.

B. D. (In Course)

Rev. R. J. Shires, B.A., L.S.T.

M. A. (Ad Eundem)

Rev. Principal H. H. Bedford-Jones, M.A., D.D.

M. A. (In Course)

Rev. A. T. Love, B.A.

B. A. (In Course)

Miss L. G. Bayne, French and Latin Honours. First Class.

A. R. Bartlett, Philosophy Honours. First Class.

W. W. Smith, Philosophy Honours. Second Class.

and History Honours. Second Class.

R. Cleveland, Philosophy Honours. Second Class.

and Mathematical Honours, Grade I, Third Class.

Miss P. Parker, History Option. Second Class.

Miss A. Findlay, Philosophy Option. Second Class.

Clifford Ward, Philosophy Option. Second Class.

Miss M. E. Fish, Natural Science Option. Second Class.

J. Robinson, Philosophy Option. Second Class.

Miss D. Dutton, History Option. Second Class.

Miss A. H. Wilson, History Option. Second Class.

A. W. Freeman, History Option. Second Class.

Miss H. M. D. Wilson, History Option. Pass.

L. S. T.

Rev. R. B. Waterman.
 Rev. A. R. Lett.
 Rev. H. O. Hodder.
 Rev. R. H. Waterman, B. A.
 T. V. L'Estrange.
 W. P. Griffiths.

MATRICULANTS

Misses B. Law, F. Wilson, E. Farnsworth, E. Parker, J. Towne, Messrs. W. Shepard, E. Ayer, A. Morris, T. W. Sweeting, G. F. Savage, L. Martin, C. Carter, H. Gregory, J. Anderson, J. Hume, R. O. Bartlett, G. Dick, W. Buchanan.

The prizes were distributed by Canon Almond and were as follows:—

FACULTY OF DIVINITY

Haensel Reading Prize H. O. Hodder
First Class Aggregate Prizes R. H. Waterman, R. Heron, W. P. Griffiths.

FACULTY OF ARTS

Governor General's Medal Miss L. Bayne
Prince of Wales Medal A. T. Carson
Department of Public Instructions Prize for French Miss F. H. Perry
Rodolph Lemieux Prize for French Miss L. Bayne
Headmaster's Prize for Old Testament A. E. Scott
Rev. Canon Scott's Prize for English Literature, Second Year Miss
 F. H. Perry.

FIRST CLASS AGGREGATE PRIZES

Third Year A. E. Bartlett, Miss L. Bayne
Second Year A. T. Carson, Miss F. H. Perry
First Year L. Martin, G. F. Savage, T. W. Sweeting, A. E. P. Scott

The Valedictory was then given by Mr. J. Robinson, B. A., who expressed for the graduating class of 1920, the mingled feelings of delight and regret—at finishing studies at Bishops (vide Page 17.)

In due course came the speeches of our visitors. Dr. Boyle, president of King's College Windsor, N. S., was the first to be introduced. In a few words, he presented the greetings of his college to Bishops and assured his hearers that it was a great pleasure to be present at this Convocation. Dr. Boyle asked the students to be loyal and true to the new principal and expressed his hopes and best wishes for the university.

~~Major General Sir David Watson then arose and in a well worded address~~ spoke of the efforts and sacrifices which Canada made in the war and the position she earned in the great conflict.

General Watson expressed his pleasure at having been honoured by the request to unveil the memorial to the men who died in the great war. It was a tribute to the valour of those who fell in defense of liberty. Then the speaker proceeded to trace Canada's progress in military achievements from the day war was declared until it was brought to a triumphant close. When war was declared, said General Watson, the people of Canada were absorbed in their several pursuits. However, within a few days, the First Contingent was ready to sail, and seven months later, these gallant men were engaged in battle. No one had thought that this country would concern itself with the affairs of the old world, but when the test came, when the Empire seemed in danger, the Dominion of Canada was prepared to sacrifice all in her effort to contribute her share to its defense.

The underlying reasons for the success that the Canadian Corps experienced could be resumed in the knowledge that every precaution and means had been taken to insure their efficiency, and the intelligence of the men in all ranks of the army, from privates to officers. For this quality, great credit was due the schools, colleges and universities of the country which could instill such ideals of service and devotion and impart instruction that placed them so high mentally.

The speaker also lauded the leadership of the men who were placed in command, and closed with a tribute to the dead, who, said General Watson, created a bond of fellowship, a bond that would ever hold. The brotherhood of service would now give place to the brotherhood of good citizenship, as all who

so earnestly and devotedly upheld the ideals of sacrifice and duty would now work together to develop the country and re-establish normal conditions.

The last speaker was Canon Almond who expressed his pleasure at having been allowed to receive his honorary degree with so distinguished a person as General Watson. Continuing he said that we must beware of fear of present conditions and go ahead in hope that moral courage will banish doubt as to the future. To attain the greatest results, the country must get beyond denominationalism, and realize that union and "esprit de corps" were the most potent means of insuring success.

"The future of the country depends upon a realization that broadmindedness and a spirit that thinks in terms of nation and Empire are necessary."

The greatest miracle of history has occurred during the last six years, and when the story of the recent conflict is written, it will be the epic of the world. The achievements of the British Empire which had five million men in the field in five years were recorded among the grandest in the world, and the speaker was proud to be a son of the British Empire.

"The League of Nations will only be effective," said Canon Almond, "so long as there is a British Empire to enforce its rules."

The next few years, the speaker was assured, would be even of greater importance than the last, and Canon Almond said that we must dwell upon the meaning of sacrifice rather than of victory if we are to obtain success.

With the conclusion of the last address, the Chancellor declared the convocation closed and all were invited by the Principal to attend a reception and tea on the College lawn. Mrs. Bedford-Jones received very cordially, and met for the first time many of our annual visitors.

With the close of the reception, ended once again our convocation and only good-byes remained to be said.

Dr. B. Mr. Chancellor, Ladies and Gentlemen.

Voice from the rear of the hall—What about the students Dr. B.—I am sorry but I thought I had included you.

THE CHANCELLOR'S ADDRESS TO CONVOCATION

Mr. Principal, Members of the University, Ladies and Gentlemen:—

The absence of their Lordships the Bishops of Montreal and Quebec, the Visitors of the College, on this occasion, is much to be regretted; however, the demands of the Lambeth Conference must doubtless outweigh the claims of the University.

Still, we have some distinguished personalities upon the platform, as well as amongst the audience.

And, first of all, let me offer a hearty welcome to our new Principal, on this his first appearance at Convocation. That appearance, let me say, is due to a remarkable contribution of testimonials as to his character, his scholarship, his zeal in many departments of Church work, and his genial capacity for interesting others, both fellow-workers and Students, in all things pertaining to the work he has taken in hand.

Dr. Bedford-Jones is a Canadian—no small asset to a Canadian University—a graduate of our sister University of Trinity College, Toronto, which has added a special *testamur* on the occasion of his appointment, by conferring upon him the Degree of Doctor of Divinity, with experience as a past lecturer at Trinity, and many years' experience as a Parish Priest, and in Diocesan Organization.

But, be his qualifications what they may, be his efforts as ungrudging and energetic as one could wish, his success can be but a partial one, unless he has the sympathizing support of those with whom, and for whom, and amongst whom he works, and these things I bespeak for him from you all!

Our old—and ever-young friend Canon Scott, C. M. G., D. S. O., needs no welcome from me, he is welcomed everywhere, and by all. If there were any further honour we could confer upon him, gladly would it be conferred; as a last resort the University *did* honour him with the request that he would accept the Office of University Preacher for to-day. I say *did* honour him, for he accepted it as an honour, and has requested her to tender to Convocation his thanks therefor. We accept them, and on our part thank *him* for his acceptance, and also for the eloquent and inspiring sermon which he delivered to us this morning, and congratulate him on the distinguished honours he has received from the King in recognition of his services to the Empire during the Great War.

To Canon Almond, C. M. G., the **doyen** of Canadian Chaplains, though one of ourselves, I venture to offer a hearty welcome on his safe return from 'Overseas', and our congratulations on the honours which he, too, has received from His Majesty. Nearly 20 years ago I witnessed his departure from Quebec to render his first and untried services as Chaplain to the Canadian Contingent to South Africa. That and each successive test has but increased his reputation for the possession of faculties and powers of organization, of which he has made splendid use, to the lasting benefit of many a Canadian soldier, and the establishment of the Canadian Chaplain's service on a high and distinguished plane. We wish him great success in the venture he has so courageously undertaken in our Sister Diocese of Montreal.

Major General Sir David Watson, K. C. B., C. M. G., is a fine example of the versatility and initiative possessed by so many Canadian Officers and Men. In his case we dare not say that "the pen is mightier than the sword" for he has handled the latter weapon as one born to arms, and to command; and he has only returned to his former profession of journalism, after the enemies of his King and Country were laid low. To-day, the King's uniform and the University **toga** seem to sit upon his broad shoulders, even in combination, with singular appropriateness and splendour.

I trust I may be pardoned these personalities, more fitting to the office of Public Orator than that of Chancellor, but the University not having created the former office, I have tried to combine two professions in one, not, I fear, with the success attained to by the distinguished soldier.

General Watson has added eclat to to-day's proceedings by graciously unveiling The Memorial erected to Members of the University fallen on the Field of Honour; and for this we thank him; it was indeed fitting that the ceremony should be performed by one who was their leader, shared their trials and dangers, and was a witness of their devotion, even unto death

You, gentlemen, students of our University, have done well to honour the memory of your glorious brothers who

"Fought with the brave, and joyfully
Died in faith of Victory"

by the erection of this Memorial, and by consecrating it in that House of GOD which stands—more than anything else—for that essential truth on which this University is built, that the foundation of all true **education is the religion** of Jesus Christ.

“The noble dead we fondly seek
To honour with applauding breath;
Unheeded fall the words we speak
Upon the dull, cold ear of Death;
Yet, not in vain the spoken word,
Nor vain the monument we raise.
With quicker throbs our hearts are stirred
To catch the nobleness we praise”.

On the other hand, we have good cause to be confident . A comparative glance at our financial statements for the first two decades of the century— which happens to correspond with my own tenure of the office of Chancellor, disclose the fact that our total assets have grown from \$347,000 in 1900-01 to \$668,000 in the last published statement; our Annual Revenue from \$16,000 to \$32,000.

And as to Buildings, we have to our credit—1st. the various improvements to the Arts Building carried out at the cost of \$25,000 to \$30,000, the residence built for the Professor of Classics, the Oratory, the new Library Building with its accessories and lastly the Principal's Lodge. Besides, from numerous friends we have received gifts of books, Museum specimens of various sorts, furnishings for the College Chapel, etc. etc. In addition to Scholarships under our own control, we have now also three Divinity Scholarships from the Doolittle Fund, in charge of the Quebec Synod, of the value of some \$200. each, annually.

This does not pretend to be an exhaustive summary, but it is sufficient to give us cause to thank GOD and take courage.

As regards increase in Students' numbers, we are not at present in a position to say much. Whilst the War was on we felt indeed that the paucity of our numbers was the measure of our glory; now, we must adopt a new standard of measurement, and resolve to multiply our numbers and double our resources.

I am glad to be able to announce that the Synod of Quebec has recently voted a sum of \$20,000 for the Divinity Faculty, from the surplus funds to be returned to the Diocese from “The Forward Movement.”

I may not close this address without a brief reference to the passing from us, but a few weeks ago, of one dear soul whose loss we have hardly yet realised

to the full, F. J. B. Allnatt, D.D., D.C.L., Dean of the Faculty of Divinity. I will not attempt a record of his life and good works; that has already been done by others better qualified for the task. I would only hint at some of those characteristics which, to my mind at least, served to endear him chiefly to all his friends and associates. What a remarkable personality was his. What a curious *catena* of contradictions he embodied. So frail in body, but so strong in spirit, so humble in himself and yet so proudly conscious of the claims of duty, so guileless, and withal so keen to divide between right and wrong, so halting at times in speech not for lack of words, but because his brain was so teeming with ideas that his tongue failed to keep pace. Childless, and yet the spiritual father of so many sons in the faith, in this and in other Dioceses.

He was, in life

“Like Nature’s patient, sleepless Eremite,”

“But to those men who sought him, sweet as summer.”

Even in his death he was happy, for of him—if of any man, it might have been truly said:

“*Candidus cantabit moriens*”.

In addressing Convocation in 1915 I said, “This is a day of infinite crisis”, for the war had not then completed its first year. Now, thank God! the War is past, the immediate crisis is past, but, believe me, the crisis in our individual lives still lingers, the crisis in the life of the University is **not** yet past.

For our own sakes, for the sake of our Alma Mater we should face the crisis boldly and resolve that by self-discipline, by self-sacrifice, if need be, we will do our utmost to repair the ravages of War.

For, make no mistake, we have suffered grievously, not merely by the loss of so many gallant lives, but in more material ways—in the crippling of our resources relatively to the work we have to do; and, if the work is to increase as it ought, a restful peace is not yet in sight. All Universities are in a like position, great as well as small, for, one thing the Public is slow to learn is that a University is not, **cannot** be self-supporting, and a Church University seems always to be debarred from the gifts of the Multi-Millionaires, notwithstanding the fact that the Divorce of Religion from the practical life, and from education, is to say the least, a very dangerous error.

But this University has many sons, has she not, who are able to help her? Surely! but are they willing? Surely! Then now is the day and hour for action. The insistent and just claims for increase in stipends, in wages, and the general cost of living have increased enormously the annual outlay, whilst the direct revenues are hardly susceptible of improvement. No material increase in fees is practicable, and new claims for further educational advantages are daily presenting themselves.

THE VALEDICTORY BY J. ROBINSON, B. A.

Mr. Chancellor and friends of the University.

It has fallen to my lot to pronounce the Valedictory Speech, on behalf of the graduating class of 1920.

Our feelings to-day are both tinged with joy and sorrow, joy, because we have attained the scholastic objective, which originally called us to Bishop's, and sorrow because we are leaving the place we all love so well.

I do not think we realized just how much this break would mean until to-day; not one of us can ever forget the times spent together on the football field, the rink, and on the stage, where all that was best in a man came to the surface. He realized first on the playing field that everything must be done with only the thought of Old Bishop's.

Who can forget the Freshmen concerts? the theatre nights, those midnight talks in some friend's room where every topic would be discussed and none unanimously decided; the common room where we learned things that will stand us in such good stead in our future life. Thus shortly, is the life of a student in a residential university summed up. Especially has this life made its mark on those who are bidding farewell to these walls to-day. You may ask why? It is because this is the first convocation since peace was declared and all Bishop's sons and daughters have once more gathered together under the happiest circumstances since 1914.

Many of them know only too well what the call to arms on behalf of Canada and the Empire meant in their daily lives, and the contribution of Bishop's graduates and students favourably compares with that of any other university or college in the Dominion.

Alas! there are those who gladly made the greatest sacrifice of all, their own lives, while some count themselves only too happy to be able to return once more to their Alma Mater. But, are we leaving? In the body, yes, but our spirit will never be parted from Bishop's. Every difficulty; every joy and every sorrow we meet with in our future life will be met through the training and inspiration we received here.

We are now starting out in the world where our work will be totally different. At Bishop's we were guided and governed, here also we were with men who had an interest in us and instructed us in our course. But, to-day we are leaving our guiding posts and are plunging into that great sea—the world.

Our whole course of life will now be changed, each one of us will now be compelled to stand alone, hence, it is necessary for us to have some ideal and some training to enable us to take our proper place in the world. We shall be enabled to do this through the training and inspiration fostered during our years at college.

Undoubtedly our class has had a great advantage through having had so close an association with the the late Dr. Allnatt, yet, as has been so beautifully pointed out, his spirit still lives and will always live to all as an inspiration and a guide for the sons of Bishop's.

We enjoy privileges at Lennoxville which few Universities possess, one of these is to have professors who not merely were our instructors, but our guides and friends. Men who were always willing to assist and encourage; men whose ideals were of such a kind as to be a constant reminder of what we should do and be.

It has been our privilege to see the transition of our Alma Mater from the dark days of war to the happier days of peace, and with this transition has come to us a man whose energy and action speak for themselves, a man who has already made his presence felt at Bishop's—our new principal.

And so as we go out into the world we feel confident that we are well equipped for life's struggle, also those following will perhaps be able to do a greater work through having been more in contact with a man through whose energy the old spirit will be fostered and extended.

On behalf of the graduating class of 1920, I bid farewell to the faculty and students.

WHILE YOU WAIT

Une minute s'il vous plait! Strange things happen in strange lands. Here in a semi-unknown clime one meets a compatriot and co-worker, and immediately one is tackled by the intruder to make a small contribution to the Mitre.

Between June and September one is not generally inclined to be interested in any particular theme, nor do I suggest to advance one, much less dare write on problems which are better left till Michaelmas. Just forget therefore that a padre is speaking and smoke your cigarette in ease, i. e. "stand easy".

For the time being the most of one's books are laid aside. The Library has been closed, and the College has become a veritable home for the hermit. Still Lennoxville is "on the map," and still the ever flowing rivers run by; and although we stand at the College door looking in the direction of the fair city not far distant, we catch a glimpse of the point at which Saint Francis and Miss Massawippi meet. It is only a few steps to where they meet, and the time spent in reaching it will not be long. There are several months however, before it is actually necessary to return to this fair scene, yet I must be as responsible for these few as for the other nine, and how am I to use this time?

The hint above will I trust make you feel "at ease," whether you are reclining in a hammock of a summer home, or basking in the sun on a beautiful beach. I would regret having placed myself in the category of a platitudinarian by my remarks, and if I seem to be dictatorial I hope you will forgive. All matriculated lads are men, and my words are from one man to another.

To recollect what has been pleasant through the last year under the guidance of worthy dons ever adds spice to your life, and will be found recuperative to a large degree. If a few things have been unpleasant, such as the disguised luck of having been "plucked" by a small margin of three and one third marks, the wise man will forget. I am not at all sure who is the luckier man in the end: whether it is he who by the God-given gift of a clear intelligence has won double honours in the June examinations, or the man who, after strenuous reading, has barely made a pass or incidentally slipped. Due honour is given the man who wins, but the good loser will ever find sympathetic individuals in the world ready to back him against the flesh and devil. No man really fails who keeps trying, and to use a military phrase: "Trying is never beaten."

You have time to think during vacation, and if you think wisely you will develop rightly. And development of thought while away from College walls will help you better to expand when you later rejoin the ranks of greater men. When I speak thus I speak advisedly, knowing that the greater men of to-day may be the lesser men of tomorrow. And you might remember that you have a fair chance to become as great a man as you wish to be. Would I be wrong to suggest then that although a vacation is a time for mental relaxation, it is also (paradoxical as it may seem) a splendid opportunity for development of thought: if not the stereotyped thought of others which comes through numerous commentaries etc., that which is far better, original thought which will better fit you for the practical requirements of life. There is no striking personality unless there is in some measure a peculiar stamp of originality. In spite of the influence that others have upon your life, whether through books or the "common touch", there must be individuality, that which is in a particular sense YOU.

The higher form of individual development can only come through the up-building of character. "Character (says Wm. Evans) is what a man is when nobody is looking." You are looked upon at College as a jolly good fellow. Be genuine throughout the vacation, and with a step in advance in regard to seniority in September next there will be also a greater opportunity for spreading your influence for good, and for maintaining the fine traditional esprit de corps that has ever been Bishop's. Your character being that which ingrains itself upon all you do in life will also help the other fellow. The more highly developed your character the greater will be the usefulness of your life, not only in term-time but ever after. Even if you are not primus from an academic standpoint your usefulness is not necessarily limited. The words of Donald Hankey are worth remembering, "Outward rank deserves outward respect: genuine respect is only accorded to real usefulness." Real usefulness is ever possible as long as we are not foolish enough to rest content with the knowledge of our limitations. It is sometimes quite possible to extend your usefulness beyond apparent boundaries. The more impossible seems a task the more fascinating become our efforts of accomplishment. So again I may quote from "A Student in Arms"—"To have a wide experience is to inherit the earth: with a narrow horizon a man cannot be a sound thinker." Sound thinkers alone can develop breadth of vision and have true perspective of life.

Life, roughly speaking, is divided into two halves: firstly, the period of education; from birth to the age of self-support. Secondly, a period of further

development from independence to death. During the first half of our existence we open our eyes to see the way of life, the meaning of life, the real reason why we live at all. For many, sadly does this period end too soon—especially among the labouring class. They are satisfied as soon as they can eke out a bare existence for self: forgetting that God never brought us into this world for selfish ends. They have not seen the real meaning of life at all; so they do not see why the strong should support the weak. Never having gone beyond thought for self, in their old age their vision is no broader than when they left school. The wise man is he who never looks upon his education as a completed thing; he is ever learning, and every thing he learns means a step forward in his development.

After all, the value of a man's life is marked by the extent of his usefulness, and not that which is merely confined within the boundaries of his own home. His "bigness" is not measured by a patch of land and a magnificent house standing thereon. The question is: what impression for good has he left upon the community at large? Or, has he simply acquired much land and a fine house? This does not indicate success, unless with it there is the tribute of a fine testimonial of character. Emerson's definition of character is that it is "moral order seen through the medium of an individual nature.....Men of character are the conscience of the society to which they belong." A surprising number of people have not yet grasped the fact that character is the chief fundamental of success, n'est pas? Everyone wants to be remembered after they leave this world, that, is not worth remembering if they have failed to do something for



THE MITRE

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Editorial Note and Comment

Once again we have reached a stage whence we can pause and look back over the College session. What has been the effect of the past year on College life generally? Matters seem to have been getting back to normal very rapidly. Our students list shews an increase over the average for many years past, many of the old boys who gave up studies to meet the Boche, returned to finish their course. There was also a greater entrance otherwise, than usual, and so we were at a greater advantage in that respect.

The increase in numbers meant greater activity in every branch of College life, to use a slang expression "things were booming". Everything in connection with the students' Association which had barely been kept going during the war was again established on a firm basis. Debating classes, Dramatic clubs etc., flourished, with plenty of material from which to draw; these proved an unexcelled success.

What shall we say of the athletic side of University life: Has it not equalled or even bettered in many respects any year in the College history? This can truly be said of the Football, the record of which has never been surpassed. Hockey was only the average it is true, but the spirit of play was excellent, and the team must be indeed commended for its splendid endeavours at all times.

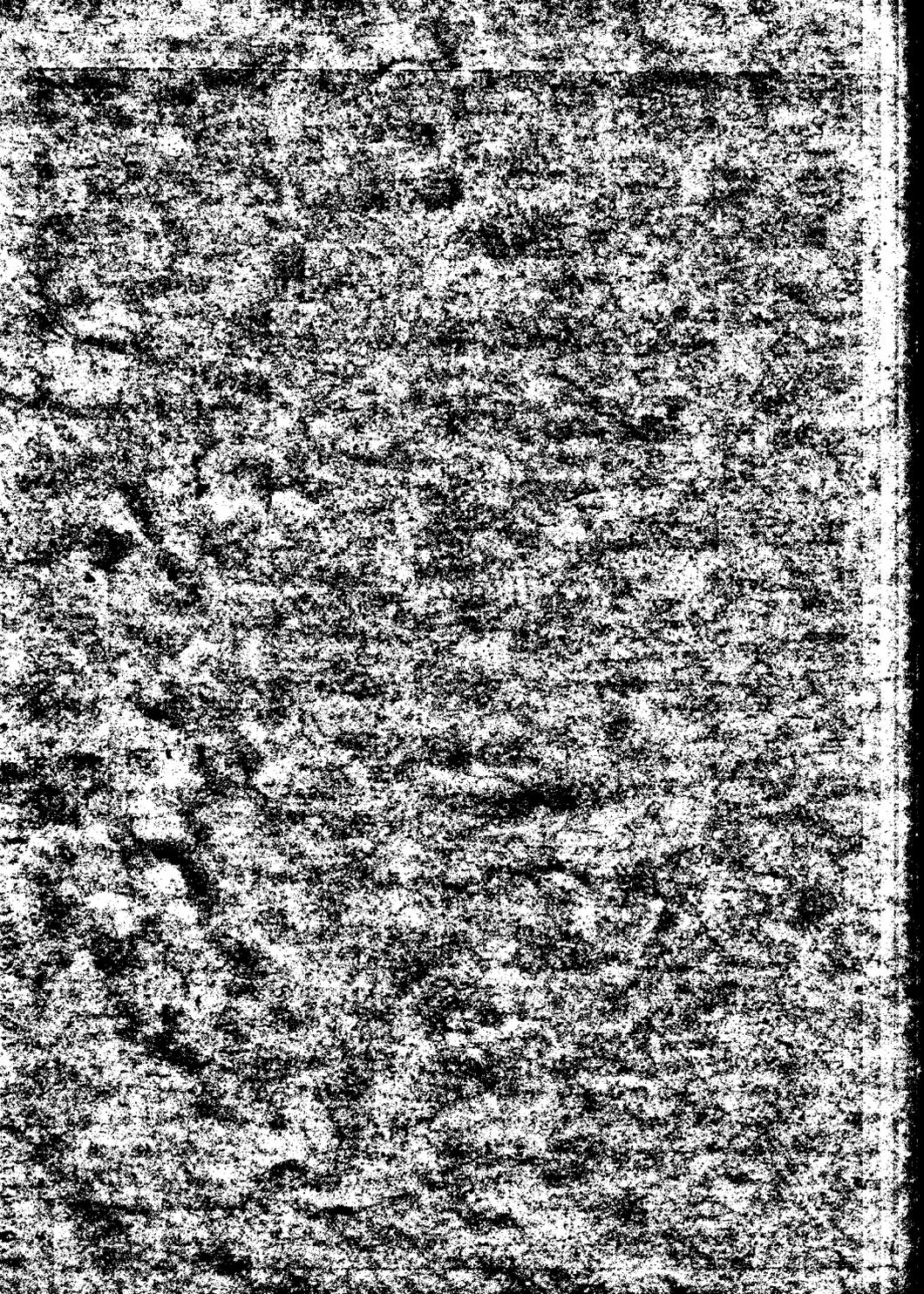
Nor was the increase in the number of students without its influence on our college magazine. It was a help financially it is true; but more so from the literary point of view. A good staff could be selected, and the contributions solicited were always forthcoming, and proved we believe of the average quality. The Editor wishes to take this opportunity of thanking all those who so willingly contributed, and rendered their help in any way, during his short tenure of office. The work becomes comparatively easy when the College spirit is realized, here, as in athletic or any other department; when every student feels it his bounden duty to help out the magazine as other branches of college work. The Editor's work then becomes somewhat facilitated and success assured. Such has been the case this year; help has been readily given and we feel sure a fair amount of success has been attained. Go ahead boys and give your able support to your next staff as to this. From the publication point of view, we perhaps have not had everything as smooth as we would have wished it. Considerable delay was incurred in publication of the first issue, due not to any fault of the staff, but to the fact that the magazine was in the hands of a small job-printer who was finding it impossible to cope with the increasing size of the magazine. The second issue was delayed for the same reason and also from the difficulty of obtaining suitable paper. At last in despair we had to transfer our material to a larger printing concern, with a double cost for publication, but we feel sure better satisfaction has been given in the last issue or so. The increase in cost necessitated limiting our regular issues to three in order to keep within our finance; we feel sure our subscribers will understand and sympathize with us in this matter. Truly we have had a difficult year in this respect but matters are fairly well established again, and we advise the staff of next year to consider and be governed accordingly.

One can but candidly say that Dr. Bedford-Jones has come up to all anticipations. During the short time he has been among us he has already won the esteem and respect of the whole student body. He has been

THE NEW LEADERSHIP



F. O. CALL, Hon. Pres. J. O. KELLY, Defense J. ANDERSON, Forward W. E. SHEPHERD, Defense A. E. SCOTT, Sub. W. W. SMITH, Pres.
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always ready to consider any difficulty, to discuss any matter of importance to a student's career, or the University's welfare. In fact he has ably shewn that all his energies and capabilities will be used for the advancement and expansion of our "Alma Mater" and with such an energetic personality at the head, the university cannot but meet with success and its advancement be assured. There is always a certain amount of trepidation as to the wisdom of selection etc. in the principalship of a University, but Dr. Bedford-Jones has ably proved the wisdom of choice of our committee of selection. We wish him every success and assure him of the students' determination to stand behind him in everything that tends for the advancement of their "Alma Mater".

With an energetic and enthusiastic leadership, the outlook is better than for years. Already we hear rumours of better financial prospects and this will mean in time increase in staff, and therefore better arrangement of curriculum. Hopes are high also that next year will see our halls filled to the full with students. This is our great need at present; once let that fact be realized and we are practically assured that other things will follow in due course. We wish to see the University expanding, and making a very much greater name for itself in the Eastern Townships and elsewhere, and surely this can be brought about mostly by a greater increase in the number of students. These will form the best means of advertisement and carry to their homes and locality news of the privileges and advantages which Bishop's has to offer. We are glad to note the alumni's attitude in this respect. That enthusiastic body has been exceedingly active during the past few years and its endeavours are beginning to bear fruits. Its present consideration of methods for increasing our roll will we feel sure be of great consequence in the near future. Well done grads., its up to you to help us on. We long for the day when the increase will bring a boom to the whole of our University life and make the burden easier for the whole of the student-body.

The outlook also for our lady-students is brighter and apparently the time is not far distant when they will be comfortably situated in a nice hostel and enjoying the full privileges of a residential life; we feel sure this would be a considerable advantage to the ladies, not only from the point of view of convenience, but from our own experience we consider the benefits of residence half a University course. There are so many societies etc., for the all round development, which

can only be taken advantage of by the residential students. We look forward to the time when every person seeking a degree will be compelled to spend at least one year in residence.

An issue in memory of Dr. Allnatt has been published. As this has been financed by private means it will not go to regular subscribers.

We feel sure, however, that all students, and friends who had the privilege of knowing our late Dean, will wish to procure a copy.

Copies may be had, by forwarding name and address to the Editor, together with thirty-five cents.

**SERMON PREACHED BY THE REV. CANON F. G. SCOTT, C. M. G.,
D. S. O. ETC., IN THE COLLEGE CHAPEL AT LENNOXVILLE
ON THURSDAY JUNE 17TH 1920.**

“And he, trembling and astonished, said “Lord, what wilt Thou have me to do?” Acts. IX—6.

Jewish history had gone on for generations, and the promises of the coming Messiah had been held before the people and had gathered round them like some living thing which gets hardened in its life and protected by the shell which comes from its environment. The promises had been covered up, and had been more or less obscured by tradition, by human custom, by compromise with the world, by compromise with human greed, with human lust and human ambition. And that superstructure had resulted in a religion paying a great deal of attention to outward things; obscuring the very life which it had been designed to protect.

Into that society was born the great soul Saul of Tarsus; he was a Pharisee of the Pharisees, brought up in all the wisdom of the Pharisees: he had inherited all the traditions and prejudices of the Pharisees, and had shown his zeal in such a way that he stood out amongst Pharisees as a defender of the ancient order. To him the knowledge that an obscure Nazarene carpenter should have dared to stand up and attack all the potentates, all the great men of his church, seemed appalling. To him the thought that anything should weaken the structure

of Jewish religion in the sight of the enemy seemed a matter of such appalling moment that his life was specially consecrated to the slaughter of the followers of the Nazarene.

And so, girding up his loins and coming to Damascus, armed with letters signed with the signatures and sealed with the seals of the high priests, this Saul of Tarsus pressed on to Damascus,—and then a wonderful thing happened. There was an earthquake, there was lightning, there was a flash as of wonderful and mysterious lights, and in the midst of that stupendous vision of lights came a voice saying “Saul, Saul, why persecutest thou me?”

In some mysterious way,—whether there was vouchsafed a vision of the Speaker or not, whether his eyes saw there the marks of a crucifixion, (the gibbet marks, to the Jewish mind, of a life which had met its merited reward of desecration and ignominy),—at all events he heard, and Saul recognised at once that it was the voice of Jesus, “Saul, Saul, why persecutest thou me?” And then there came to him, there flashed upon him, the knowledge that all his life had gone, that all he had lived for, that all he was willing to die for, all that he was willing to kill for before,—had passed away: and he, trembling before the Vision, trembling and amazed and blind, not knowing what way to take, said “Lord, what wilt Thou have me to do?”

Is not this, my dear friends, a parable to us in these days? Is it not a forerunner of the vision which has come to many a Saul in these days—that the things which we lived for, and wrought for, and hoped in, have passed away? The vision is given to the world that the things we thought were stable, the things which had grown up from compromise, from custom, from selfish greed, from human ambition, which had got wrought up with the fabric of the Church's self—these things all of a sudden have passed away.

Let us see what things have passed away at this extraordinary period of transition in the world's history. First there are the rights of property. It is not long ago that we condemned the Socialists for saying that the State should own everything,—that the right way was for the State to own everything. But that was soon altered, for with the outbreak of war, even human lives had to be commandeered when the state was in danger, and the men who did not approve of being commandeered were cast into prisons. Then we found that individual liberty, which we thought so firmly established in the constitution, in case of necessity could be swept away.

The religion which we thought so splendid,—on which we prided ourselves, and wherein we trusted,—was tried and found wanting; it had become hardened, had lost its reality. It had been a matter more or less of compromise with things that are wrong in the world. And all of a sudden we were awakened out of that extraordinary dream of luxury and idleness and selfishness, and we had to learn again that “he that would be My disciple, must take up his cross daily.”

St. John meant what he said when he said that we should be ready to lay down our lives for the brethren . . . and on the whole men are ready to do that for a good cause.

But we learnt that the religion so firmly established, and so comfortable and consoling to many people, was really built up on lives which were not secured and built up in Jesus Christ. And so our civilisation itself, in its very brightest aspect, was something which crumbled. Who would ever have thought that the leading nations of the world,—and the one that had stood most firmly persistently for the Tribunal of the Hague,—who would have thought that the very man who was President of the Council, who made so much fuss about its rules and orders etc., would be the first man to launch its arms upon the world’s peace in defiance of those very rules?

So, all of a sudden, there has come to the world that rude awakening, and we saw that our Christianity was largely going on by its own momentum; that the power of Christianity over the nations was almost nil.

Who ever would have thought of speaking out in the arrangements made by diplomats, of asking what the will of Christ would be with reference to the decisions of any diplomatic tribunal? who would have stood at the table at the Council of Nations and said “This is not right! It is not Christ’s will that this should be”?

So the religion which we thought so firmly established, our customs and social order, have been rudely shaken. The outlook in many ways is very black. The theories of democracy etc., to which we have gone, may, as we have seen, be turned to something suicidal in the life of the nation. Our civilisation, our pleasant dream that peace,—which we flattered ourselves was going to last for ever—would continue and would enable people to go on in social uses, busy about getting money quickly, living . . . and never bothering about the things which really matter in life,—all that has been swept away! But remember,, the vision is not given to every one, and that is the pity of it.

The people with Saul did not know quite what had happened,—but he saw the vision. And we must see that things have changed. We have had an earthquake, and feel blinded by the light which has come to the world, and we have all got to find a way out of it, and say exactly as Saul did “Lord, what wilt thou have me to do?”, because we see to-day, perhaps more plainly than ever, that the one thing to give cohesion to society, to save the world, to give stability to the affairs of men, to the contracts made by men and nations, to give scope for the developments which must come in the future, is a recognition of BROTHERHOOD; not by treaty, not by Acts of Parliament—democracy founded on these may be like Russia,—but Brotherhood founded on the power of the Nazarene.

To-day, as we see the open skies which have been reft,—which we thought eternal, now swept away,—we see standing there in the gate of heaven, One Who was Man on earth, the Nazarene, poor, maimed, helpless, often friendless, wounded with the wounds of His Love,—and Jesus Christ says to every one of us,—gives us some message of love; to every thinking man and every thinking woman there is given the vision, the wonderful vision of Jesus Christ, if we will but open our eyes to see, of Jesus Christ the one salvation of the world.

For when Saul of Tarsus accepted the new life, when he felt that all his life had been wrong, that he must give up his ideas of caste and religious prejudice, and all religious narrowness,—when Saul felt that, then he went out and learnt to know,—learnt the love of Him Who came into this world to save His brethren by His life,—by giving His life for men, and by giving that crucified life back to them in the Sacrament, and through prayer and through devotion to His service. So the great question to every man and woman is to ask humbly “Lord, what wilt Thou have me to do?”

It is a great privilege to stand in the chapel of a College like this, which may—as compared with many other Universities,—look like a small and insignificant place of learning. It is a grand thing to feel that this College stands for the religion of the Nazarene, the one hope of the world which has been rudely awakened from the obsolete and dangerous and effete, and preaches to the world its gain. So the call comes to every man and every woman, the call of Jesus Christ comes for service. And that which must come to the life of every young man and young woman is the cry of their heart to Jesus Christ “Lord what wilt Thou have me to do?”

Then again, and first, we must stand as witnesses for Christ. We have to stand as witnesses as Jesus Christ says "Thou art Peter, and upon this rock I will build my church." He meant what he said. This Church, the Catholic Church, of which the Church of England is a branch, is the one branch of organised Christianity that will stand. Already we see a book published by a minister of another denomination which speaks of the passing of Protestantism in that it will not have individual life, but be in the one great organisation which was founded by Jesus Christ, the Catholic Church, of which, thank God, we are a purified part. And in that organised Church we have to have witnesses. And I am speaking today in the chapel of a college built for the purpose of witnessing to the religion of Jesus Christ and to that branch of His organised Church of which we are so fond and proud, and which we hope will come out through this time of trial to greater things, if only the followers will show that they are the followers of the Man Jesus Christ, the poor man, the man of love, the man of work and service,—and fashion their lives after His great example.

We shall have the call for all Christians to be witnesses to Jesus Christ. How many of us witness to Jesus Christ? How many of our lives, how many of our homes bear in them the stamp of the Nazarene? Is there that kindness and love spoken of in the Epistle for to-day? Such that, as St. John says, "We know that we have passed from death unto life, because we love the brethren"? How many of our homes are so full of the love to others that to enter them will at once convince the outsider that there is atmosphere of love, the atmosphere of brotherhood such as comes from Christ Himself?

And the call comes to us to act not only as witnesses; it may be necessary that our witness take a deeper and more wonderful tinge. I believe to-day that what religion means as a vision is—Persecution. The Church in Russia which was rather dead and cold and formal under the regime of the Czar—(now passed away)—that Church to-day, in the face of the persecution of Bolshevism, is witnessing the Christ in a way never before known. And the priests being murdered and tortured there have brought to the minds of the common people the fact that there are men willing to stand even to the death for the religion of Jesus Christ. And to-day those who stand for witness, will not only stand for witness by their lives,—on account of their charitable works,—but must be ready to lay down their lives if need be for the future, and for the men of this every day world.

Saul of Tarsus and his conversion and his journey up the Appian Way to Rome, shattered the Roman Empire. It is not done by many, but by few; not by vast masses of men bound by leagues and covenants, but by men so thoroughly filled with the life and love of Jesus Christ that they can go to the death for Him.

Our lives must be lives of witness; no more narrowness, no more horrible class distinctions! England was saved by her poor men. Great and noble as the work of the generals was, we men that were in the furnace of fire, we know that the men whose lives were in the midst of it were the poor men. So, for God's sake, let us get rid of all these little, silly class distinctions, and thinking and fussing about our position in society. Christians who meet at the Lord's Table must act as if they were men who had received the Body and Blood of Christ. Fancy the Body of Christ in two men and the men not knowing each other afterwards! That is wrong. We must change it. That is the same sort of life in St. Paul when the power of the world was shattered by the despised and gibbeted Nazarene who said that all men are brothers, who said "I, if I be lifted up, will draw all men unto me."

These are our problems. Not only must we be witnesses, but we have to take up service:—"Lord, what wilt Thou have me to do?" Instead of saying now "What sort of life should I like?" "What will bring me the most reward?" We must remember that we who are the brethren of Jesus of Nazareth have no right to talk about our lives like that. If the soldiers who were called out to do and to dare for liberty and all that we held most dear,— if they had stood out for the highest price, and if they had said "What pay?" where should we have been to-day? No, it is the life of service which counts. The life that is put into our hands will be demanded in the future. And even if only one talent is ours, that one we must work to increase for the day when the Lord comes to make His great reckoning.

We must consider this in thinking of our vocation. And this is an institution which teaches men the vocation of the priesthood, the highest of all the walks of life, one which is sanctified by the power of Jesus Christ. How can I best serve the Lord? How can I take my life and work with it, and improve it, and help others through it, and so be able to lay it down at the last and say to the Lord. "Lord, here thou hast thine own with usury"? That is the call which comes to every one of us here, the call of service.

The life not lived for others is a wasted life. The life that has been spent in little silly amusements,—perfectly right in their place, but sinful if abused,—will be a life that will be detestible to Jehovah. The life lived to-day must be for Jesus Christ, and Jesus Christ is in the bodies of those around us; in the little child to whom we give a cup of cold water: in the little child whose surroundings we do not care for as much as we could in shielding from sin. “Inasmuch as ye did it not unto one of the least of these my brethren, ye did not it unto me.” Our lives must be lives of service. Think not of our own miserable selves, for the time may come quickly when we shall be called away. We must be serving the Lord and serving others. This is the crown of wonderful things, of witness to Jesus Christ, of something indefinable, mysterious, which will enable us to be in the world, yet not of the world, a something which will give us such power and love that we can never put up with anything that is wrong.

In the settling down we shall be called upon to see that many who never had a chance get one in the fresh order. People are living miserable and squalid lives of sin because the housing proposition is so difficult, and because landlords will not obey the proper laws and give them a chance and scope as human beings. This power, this power it is that will enable the people to overcome those very things. . . . This active love will come into lives and make us ask what is the value of my life, what shall I be, a priest?, a missionary?, an educator—one of the most glorious positions life. . . .

The call to motherhood which some people, alas, shirk. The call to govern others, and to rule others, in positions of importance in life. All these are to become sanctified by the life of service, by the heart that is consecrated to the love of humanity, because we are all brethren in Christ Jesus.

Now is not that the message to a shattered world to-day? The same Jesus, thorn-crowned, wounded in hands and feet, the poor, despised, gibbeted Nazarene, comes to a world of education, of fashion, of wealth, and says that the conquest of the world can only be attained through the offering of your life and of my life. It is an inspiring thing, my friends, to be living to-day; for you young men to look out upon the great world and see the heroic things you will be called upon to do.

It is forty one years since I first attended this Chapel, when the Confederation of Canada was only twelve years old, and what a change in the history of the world! And you will see wonderful changes too; changes that represent the great discoveries perhaps in biology, which will change the whole course and the

power of governing and prolonging human life. We have taken our knowledge with a sort of finality and said "Men cannot discover this, or that", but the tendency of the age is to show us that the scope of man's knowledge is almost infinite; certainly we are just in the childhood though we are the ancients of the earth. But the only power to regenerate the world, the only power to hold the world, is the power of Him whom St. Paul saw, Jesus of Nazareth, Who in one instant shattered all St. Paul's cherished hopes and ambitions and made him say "Lord, what wilt Thou have me to do?"

To-day standing in the gate of vision is Jesus Christ, and we say "Lord, what wilt Thou have me to do?" and it is an inspiration to see that while surely my life has not been what it should have been, that I do not love Christ as I should, that I am torn asunder by the tanglements of the world, the flesh and the devil,—yet, from henceforth the vision is given to me, and I say "Lord, what wilt Thou have me to do?" and go forth as Saul the disciple to take up my cross and if need be to lay down my life for the brethren.

If we can get that for the Church we shall have a changed world. If you can get it into your lives you will have a changed life. "In Me ye shall have peace", and there is no peace except in Jesus.

In that great and wonderful temple, which I hope some day will be restored again to Christian hands,—the Mosque of San Sofia in Constantinople, there in the dome of that wonderful building, travellers tell us that behind the paint or whitewash, there are certain times when the light strikes the walls so as to reveal the mosaic, the ancient picture of Jesus Christ holding the oar of sovereignty. Yes centuries have passed since that has been obscured by man who wished to get rid of the vision. But at certain times it comes out, giving a hint of what the mosaic will be when all the whitewash is taken off.

In the great dome of our civilisation we have covered up Him who is the great hope of civilisation, and we want to take away the paint of custom and prejudice and selfishness and see once again the living Jesus looking down upon us, and give our lives to Him, and then we shall have peace.

"And he, trembling and amazed, said "Lord, what wilt thou have me to do?" Let each one of you, my brethren, especially you young men who are choosing your lives and going out into the great world to use your lives in some way or other, let each one of you kneel humbly at the feet of Jesus Christ to-day, and ask

Him,—not your friends,—what you are to do. Ask Him, and ask Him expecting an answer which may involve in it the road to Calvary and crucifixion as it did to those men there,” Lord, what wilt Thou have me to do?”

The new revelations of June Exams.

1. Charlemagne was a good man and gave religious freedom to England through the Magna Charta.

11. Urim and Thummin were the two persons who supported Moses' hands while he prayed in the wilderness of Sin.

Alumni Notes

Once more we must record the secession of an Alumnus from the ranks of the bachelors, Rev. A. R. Lett, Div. 20, surprised us all by taking unto himself a wife at short notice—i. e. as far as public notice was concerned. Having known Mrs. Lett in former years, we have no hesitation in offering our full-hearted congratulations to Mr. Lett. He is now living at Navan, Ont.

We received a very short but pleasant visit from Mr. G. W. Philbrick, B. A., during exam. time. He has been reading for his B.C.L. Degree this last year, in conjunction with his teaching and has just finished his examinations, the results of which will, we hope, prove highly satisfactory.

Rev. C. E. S. Bown, B. A. has dropped in to see us occasionally, generally arriving when the respectable members of the Shed were going to bed.

Rev. C. F. L. Gilbert with his wife and baby, the baby not yet an Alumna of course, has been visiting in the neighborhood, and we were very glad to see them at the College. Mr. Gilbert unfortunately could not absent himself long from his duties at Port Carling, Ont., but Mrs. Gilbert remained for a month or so.

Westmount High School must be responsible for the worried look which G. W. Holden Esq. has worn of late. His pockets bulged with examination papers when he was here on June 12th.

Rev. and Mrs. W. H. Moorhead have been in evidence around Sherbrooke and Lennoxville lately and attended the College dance and Convocation on June 16th and 17th respectively.

Bishop's men are gradually coming into their own. Rev. C. G. Hepburn is to be congratulated on his appointment as Rector of All Saints, one of the largest and most influential churches in Ottawa.

By the Proceedings of the last Diocesan Synod in Quebec, we are pleased to see that Rev. R. W. E. Wright of Lennoxville has been appointed a Canon of the Cathedral of Quebec.

J. Robinson Esq., B. A., '20, has decided to take up Medecine as his life's work but as yet does not know whether he will attend McGill or Harvard.

F. Scott Esq., has been chosen as the Rhodes Scholar for Quebec Province for this year. Mr. Elton Scott, now in attendance at Oxford, is returning to Canada for the summer and the two brothers will sail for England next fall.

Rev. John Almond was granted the D. C. L. at Convocation this year.

W. W. Smith Esq., B. A. '20 has been accepted as a Master at the Preparatory School, Lennoxville for next year.

Rev. C. Sowerbutts has been appointed the British Chaplain of Java. He served with the C. F. A. from 1916 until the armistice. He was never wounded although he had many narrow escapes. His old friends in Canada will be glad to hear of his appointment, and he will be glad to hear from any of the boys of the 13th Battery C. F. A., or any old College friends.

His address is:—

c/o Hong Kong and Shanghai Bank,
Batavia,
Java.

OUR RHODES' SCHOLAR

Within the past four years Bishop's has had the privilege of seeing two of its graduates enter Oxford as Rhodes scholars, and strangely enough they are brothers, Messrs Elton and Frank Scott.

It is certainly a great honour to the University to find that one of its men was selected by the provincial committee this year. Under the old scheme we had the privilege once in seven years, and the requirements governing selection were not so strenuous when the numbers from which choice could be made were small. When however under the new regulations it became a provincial matter and the numbers were infinitely larger, the honour to the student selected, and to his Alma Mater, was greatly increased. Competition also with other Universities of the Province was great and therefore we are the prouder in finding one of our own graduates selected.

The choice we know has been a wise one, especially from a scholastic point of view and Frank will ably uphold the honour of old Bishop's.

During his stay with us he has always shewn the keenest interest in everything intellectual. In debating society, in literary work, in any capacity requiring ability, we always found him willing and able.

Success had been his throughout his College course and he graduated with first class honours in history, carrying off more than his share of prizes etc.

We wish him every success in the future, as in the past, and may distinction be his, in whatever course he intends to pursue at Oxford.





FRANK SCOTT, B.A.

“ICI ON PARLE FRANCAIS” AND “THE MONASTERY”**(An appreciative account from our local paper)**

His Majesty's Theatre was filled with an appreciative audience on June 15th to welcome the Bishop's College Dramatic Club, and to enjoy the dual presentation of the one act farce "Ici On Parle Français," and the operetta "The Monastery." These two presentations, widely different, gave scope for the capabilities of the participants, both in acting and singing, and from start to finish, the plays went with a swing that kept the audience contented and happy. The programme opened with an overture by the house orchestra, directed by Prof. Irwin Sawdon, who also directed the musical play. The comedy and funny situations in the farce were delicately woven into a story where a man decided to let rooms as a little business venture, and, to attract foreign visitors, puts a sign in the window "Ici On Parle Français." "Mr. Spriggins" the would be profiteer and linguist, was delightful portrayed by Mr. G. Savage, his brave attempts at mastering the French language making a good comedy art, while Mr. R. Cleveland as "Victor Dubois," the young French gallant, whose "broken English" was just as fetching, added to the fun. Mr. T. W. Sweeting as "Major Rattan" a stormy Englishman, was irresistible in his role, his portrayal of a retired officer who was used to having things his own way, being par excellence. Miss Hazel Bennett made a charming "Mrs. Spriggins", her abilities in acting being, as in former plays, quite above the average amateur work. Her pretty daughter "Angelina" was well portrayed by Miss F. Perry, and Miss D. Dutton made a desirable and vigorous "Anna Maria." a maid of all work, who had caught the idea of "a raise in wages." Gay repartee, and the dilemmas of Mr. Spriggins formed the basis of the sketch and every point was brought out to the best advantage by the cast. During the intermission the "Cadahama Quartette" which is composed of Messrs. Allan Carr, Chas. Davis, J. T. Matthews and T.J. Harding, sang "Honey, I Wants You Now," and "Little Tommy Went a Fishing," in their usual artistic way. The fine balance of tone, clear enunciation and melodious voices of these singers have won the admiration of former audiences, but last evening's renditions were par excellence, and the insistent encore, which was kindly responded to, was deservedly won. "The Monastery" written by H. J. Taylor, F. R. C. O. is a quaint musical sketch, founded on an incident in Sir Walter Scott's novel of the same name and lends itself admirably to amateur work. The music, rich and sonorous, was a feature of the presentation, the voices of the participants blending perfectly in time and tune while

the quaint costumes and dignified mien of the monks made a scene particularly interesting. The story hinges on the disappearance of one of their number, Brother Eustace, and their anxiety is increased when a noted brigand of the hills comes to the Monastery and confesses to the crime of killing a man. A witch, and representatives of "the secular arm" add to the uniqueness of the play, and the kind brotherly sentiment underlying the whole, combines in making an attractive presentation, and interesting story. H. O. Hodder, as the "Abbott of St. Mary's" was dignified, serene, and brotherly in his role, while his singing was a feature of the evening, the solo and duet with "Brother Cuthbert," portrayed by Mr. T. V. L'Estrange, being one of the star numbers. Mr. T. W. Sweeting as "the kitchener" looked decidedly happy in his culinary role, and added a good bit of comedy to the play. Mr. E. Baker as "Christie of the Clinthill," made his appearance in real grand opera style, and swept every thing before him during his rendition of a brigand song, his fiery actions being augmented by the snap of a whip that kept every one at bay. Mr. Baker's voice was well fitted to this musical number, and the role was carried out in exceptionally fine style. Rev. R. H. Waterman as "Brother Eustace," and Mr. W. W. Smith as "the Baille," were at home in their parts, while Miss Hazel Bennett made a decidedly charming "Witch." The play throughout was full of humor with a touch of the sanctity of the monastery and was quite representative of the historic days of "Auld Scotia."

Other taking part were as follows:—Chorus of Monks, R. Heron, A. Morris, C. Ward, A. Gregory, F. Taylor, A. Freeman, A. Gardiner, L. Martin, C. Carter, etc. Chorus of Halberdiers, W. Shepherd, A. Moore, H. O'Donnell. Scene The Courtyard of St. Mary's Monastery, Place, The Scottish Border.

The brown habillement of the Monks, the black robes of the brothers, and the contrasting "togs" of the notorious "Christie" and the "Secular Arm" Officers were very interesting, while many favorable comments were made regarding the interpretation of music, words, and actions. Mr. Earl Bartlett presided at the piano in an efficient way, and completed what must be conceded as a most democratic event, for the entire cast was composed of students who had worked industriously during a very busy time in their efforts to make the performance a success and who added to their laurels as a progressive club.



Co-Ed's Corner

About the middle of Trinity term the Principal and Mrs Bedford-Jones were at home to the students who greatly appreciated this opportunity of getting acquainted with the new host and hostess at "The Lodge." Miss Britton assisted Mrs Bedford-Jones in receiving and the tea hour was spent most enjoyably—one and all feeling that the cordial relations already established between Dr. and Mrs Bedford-Jones and the students would be more firmly cemented by the sociable, sincere and friendly nature of the former.

The girls of preparatory first and second years arts desire to extend their best wishes for the health, wealth and happiness of the graduating class.

It is the desire of the lady students that our new principal Dr. Bedford-Jones should know how much his kindly attitude towards us has been appreciated. His realization of the disadvantage at which we are placed in our relation to the university, his perfect understanding of our needs and desires and his earnestness in doing all he can for us have endeared him to us.

We recognize him as one who has our welfare at heart and assure him of our support in striving to attain those ends which he has in view—ends which we hope, will be realized in the course of a very few years.

The retiring Lady Editor takes this opportunity to thank the Co-Eds for the assistance they have given during the past year, There has been more response than ever before from the lady students but the response should be far greater still. The Mitre must be used more to voice their sentiments, especially as a new chapter is commencing in the history of Bishop's.

If the co-operation of the past year, combined with that which should arise from the new conditions introduced by the new Principal, is given to Miss Hopkins—Lady Editor 1920-21, we may be confident of more recognition of the lady students.

SECRET

The following information was obtained from a review of the files of the [redacted] and is being furnished to you for your information. It is to be understood that this information is being furnished to you on a confidential basis and is not to be disseminated outside of your office.

The [redacted] has been advised that [redacted] has been identified as a [redacted] and is being monitored as a [redacted]. It is noted that [redacted] has been identified as a [redacted] and is being monitored as a [redacted].

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