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The teacher asked the class to write a short essay using words ending in “tion”, and from “the bright boy” got the following:—

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Friend: When did you read it?

Hostess: Oh, I haven't read it yet, but I've read every review of it.—London Opinion.

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MENTION THE "MITRE"—IT IDENTIFIES YOU.
The mechanicalization of modern life seems to be rooting out the hobby from the earth. In times past most individuals had some interest or occupation, other than their business in life, to which they devoted their leisure, and in which they found rest and recreation after the daily grind. Today the tendency appears to be to adopt a passive attitude and allow relaxation and amusement to be provided by mechanical means—by the moving-picture, or, in the case of those endowed with adequate funds, by the radio. This tendency is deeply to be deplored, for neither radio nor cinema can supply the place or perform the function of the old-time hobby.

The remark of Adam Strickland in one of Kipling’s short stories, “My chief said every man should have a shonk (a hobby) of sorts,” contains the most valuable piece of advice that can be given by experience to those entering
upon life. In a true hobby the individual can find refreshment of mind and soul after the wearying round of daily routine in an active and stimulating, not a passive and deadening fashion; and a channel of expression for the inner man "cribb'd, cabin'd, and confin'd" during working hours by the needs and regulations of ordered social existence. From the recognition of this latter fact springs, doubtless, the loving manner in which biography lingers over the hobbies of its heroes, delighting to picture a Frederick the Great turning from the study of military maps and the dictation of orders of the day, to the composition of execrable French verse; or a Gladstone taking pleasure in felling trees instead of tories, and exchanging the intricacies of a budget for those of theological speculation. A hobby, then, may be regarded as in some sort a spouse—it will be noted that bachelors are more prone to adopt and devote themselves to hobbies than married men, and that wives are apt to exhibit jealousy of their husbands' pet pursuits—and the same care should be exercised in the choice of an occupation for one's leisure and the same life-long devotion dedicated to it, as are shown in the care of a wife.

When Adam Strickland's chief urged the adoption of a hobby he was entirely in the right. When, however, he went on to suggest that his subordinate should experiment with cotton-growing to develop the resources of his district as a relaxation from the strain of administering the province, he went grievously astray. For the value of a hobby is in inverse ratio to its relationship to the business and ordinary environment of the hobbyist. When a business man feels himself giving way under the strain of affairs the medical faculty recommends complete change of scene and occupation, and the same considerations should dictate the choice of a hobby, which has the function and property of preventing such a break-down. The hobby selected should, therefore, be as remote as possible from the ordinary business of life; and, to give the highest value and pleasure, as devoid as may be of any practical utility—the lack of material gain affording a purer, more uplifting and refreshing atmosphere. On a remote shelf in the College Library stands a slim volume which is the evidence of a true hobby, "The Customs, Superstitions and Legends of the County of Stafford." The author escapes from the murky skies of the present-day Potteries—so realistically depicted in the novels of Arnold Bennett—and the business life of a centre of 20th century industry into the smokeless air and credulous mentality of the past, finding relief in its legends and customs, and in welcoming the Wandering Jew come to cure a paralytic, instead of a commercial traveller pushing the sale of a new tea-pot.
With these considerations in mind we form a truer conception of the bearing and value of the humanistic education of the past. The practical scientific spirit of the last century led the apologists for a classical culture astray, causing them to base their position on the utility of such studies, on the light thrown by knowledge of ancient civilization on present day laws, conditions, speech, and thought. But a reconstruction of the mental attitude of older days, when children were brought up on the classics, will show that such considerations were far from the mind of man. At the Renaissance the student burst into the rediscovered world of antiquity in the same spirit and with the same delight as a Magellan into the Pacific or a da Gama into the Indian Ocean. And those who followed found in their classical studies that change of atmosphere and environment which brings true refreshment to the jaded soul and spirit. The well-known anecdote of Walpole’s bet with Pulteney in the House of Commons on a Latin quantity is suggestive in the extreme. The dull oppressive atmosphere of St. Stephen’s must have been lightened by this touch of a topic so remote from the bill under discussion, and the tired spirits of honourable members enlivened by recollection of the class-room.

The classical culture of the past brings out another aspect of the hobby—its value as a social bond. A common interest devoid of any taint of the material is the strongest and most attractive lieu of social intercourse (as the thought of music should remind us). Men drawn together by mutual delight in a common pursuit, unalloyed by any idea of gain, meet in the most generous and kindly spirit, and derive the greatest pleasure from their association. The days of an exclusively classical education are past, only a few now find joy in capping each other’s tags from Horace, but much the same results are obtained from these studies grouped together as “Arts”, which give the same mental atmosphere and fit the individual to select and develop an intellectual hobby deriving its refreshing character from its isolation from our mechanically and scientifically organized life. Within their boundaries the student may select some topic as a city of refuge to which to repair from the din and whirl of present day existence. He may exchange the political and scientific discussions of today for the theological disputes of the early centuries of Christianity (if he be not a student of theology), while the divine may recreate his mind by research into the methods of donning mediaeval armour or the traditions of the Greek stage.

One of the chief pre-occupations, then, of a student entering upon an Arts course should be to select some by-path of learning leading away from the
travelled high-road of daily life, preferably no-whither, and make it his own leisured walk; some study, to adapt Bacon's famous phrase, "that comes home to men's bosoms but not their business." Then we may feel assured that the future will not see the "horse" dropped from the melancholy refrain "For oh! For oh! The hobby-horse is forgot"; and each student will realize with Sir Edward Dyer that—

"My mind to me a kingdom is,
Such present joys therein I find
That it excels all other bliss
That earth affords or grows by kind;
Though much I want which most would have,
Yet still my mind forbids to crave."

E. E. B.

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**Editorial.**

We would call the attention of our readers to the fact that there are a great number of subscriptions as yet unpaid. It is impossible to produce a magazine of small circulation unless it receives the financial support of its subscribers, and it is unfair of subscribers to let their subscription fall far in arrears. We earnestly hope that all our subscribers will endeavour to pay their dues at once, and so relieve the minds of those whose duty it is to publish this little magazine and who urgently need money for that purpose.

* * * * *

"The Mitre" extends to all its friends its greetings on this, its third regular appearance this academic year. We have heard none but kind comment upon the issues which have preceded this, and though this kind comment was sometimes critical, it was welcome and constructive criticism. "The Mitre" is here to serve the interests of the student body of the university, and also of its many other friends. If the student body or those other friends can help us in this endeavour, by all means let them do so. We thank all those who have manifested their friendship by contributing to these columns—students, faculty, and outside friends, and we hope that this issue and the convocation number which is to follow will be of interest to all.

* * * * *
The prospect which faces the students of Bishop's each year about this time is one which is foreign to the denizens of the other Canadian universities. A month hence, when we shall still be plugging at the old grind, the happy students of our sister institutions will be packing up their little old portmanteaux and striking forth into the broad world. For five long months the students of McGill, Queen’s, and Toronto will bask in the summer sun; and while we, in those rare June days, inscribe in dismal examination books those inklings of knowledge of which the ravages of tennis have not deprived us, our friends will be supplementing their exchequer by means of the various lucrative jobs which we won’t get. Here is the opportunity of the alumni. There is scarcely a single student who does not know at least one alumnus of the university in an influential position. Graduates and undergraduates are bound by a common tie—a common Alma Mater. We have not the right to expect that employers will be anxious to take into their service students whose vacation is only of three months’ duration, when many others are available who have five months free from study. Can the alumni help? They can. Many opportunities will arise where the men of Bishop’s can be recommended for positions—positions which would be most welcome to those of us who are dependent wholly or in part on our own exchequer for the completion of our course. By availing themselves of every such opportunity that may arise, the alumni will perform an invaluable service to their Alma Mater and ours.

* * * * *

"The Mitre" had an archaeological turn of mind the other day, and proceeded to look over the files and to discover by whom the past volumes of our publication have been guided to the light. The result was the discovery that the guiding hands from the beginning have been as follows: 1893, B. Watson; 1894, B. Watson, B.A.; 1895 and 1896, F. G. Vial, B.A.; 1897, Rev. B. Watson, B.A.; 1898, H. F. Hamilton; 1899, W. W. Wadleigh; 1900, F. W. Carroll, B.A.; and E. S. Krans; 1901, E. S. Krans and C. W. Mitchell, M.A.; 1902, W. T. Wheeler, B.A.; 1903 and 1904, F. Plaskett, B.A.; 1905, G. J. Bousfield, B.A.; 1906, A. M. Dunstan, B.A.; 1907, A. F. C. Whalley, B.A.; 1908, C. G. Lawrence; 1909, A. A. Sturlcy, B.A.; 1910, files missing from library; 1911, A. V. Grant, B.A.; 1912, M. B. Johnson, B.A.; 1913, M. H. Wells; 1914, Rev. C. F. L. Gilbert, L.S.T.; 1915, D. E. Carmichael, B.A.; 1916, F. Fluhmann; 1917, W. C. Dunn; 1918, Rev. F. G. Vial, M.A., B.D.; 1919, R. Heron, B.A.; 1920, T. W. Sweeting; 1921, L. F. Martin. If any subscriber can tell us who was our pre-
decessor for the year 1910-1911 he will aid us to complete a very interesting record.

* * * * *

We are pleased to be able to print in this issue the interesting article which we were forced to omit before, from the pen of Rev. J. A. Douglas, B.D. All those who are in the slightest degree cognizant of Church affairs know well the earnest endeavours of Mr. Douglas to bring about that end which he has in view—the reunion of Christendom. The first step in that reunion appears to Mr. Douglas and to many of us to be the corporate reunion of the catholic Churches of England and Greece. Mr. Douglas has familiarized himself with every aspect of this problem of the beginnings of reunion, and his paper on the subject is well worth careful perusal. Our thanks are due to Mr. Douglas, and also to "The Church Union Gazette," which has kindly permitted us to take the article from its columns.

Ordination.

Raymond Sefton Hornby.

On the feast of St. Matthias, February 24, the Reverend Raymond Sefton Hornby was advanced to the holy priesthood by the lord bishop of Quebec. The sacrament of ordination was administered in the Chapel of the Holy Spirit, Bishopthorpe, Quebec, as, owing to his indisposition, the bishop was not able to go to the cathedral. The candidate was presented by the Venerable the Archdeacon of Quebec, of whose own ordination it was the fifty-first anniversary. The deacon was the Rev. Canon Fothergill and subdeacon the Very Rev. the Dean of Quebec. The litany was read by the Rev. Philip Callis, and the bishop's chaplain was the Rev. E. R. Roy, rector of Levis. The ordination sermon was preached by the Rev. Father King, of the Community of the Resurrection, Mirfield.

Rev. R. S. Hornby was born at St. Heliers, Jersey, Channel Islands, on May 4, 1898. He was educated at Victoria College, Jersey, and after leaving school, his health being poor, he took up farming, which occupation he followed for three years. Afterwards he went into office work, and subsequently entered St. Paul's College, Braintree, Essex, to begin his course of preparation for the
ministry of the Church. After completing his course at St. Paul's he came to Canada and was admitted deacon in St. Peter's Church, Sherbrooke, by the bishop of Quebec on November 13, 1921. After his ordination to the diaconate Mr. Hornby was appointed to St. John's Church, Gallup Hill, where he remained for three months. He was then transferred to the mission of Kingsey, in which he is still serving.

Mr. Hornby's connection with Bishop's University is not academical, but it is none the less close in spite of that fact. He was sent here by the bishop immediately upon his arrival in Canada, in order to have an opportunity of making the acquaintance of Canadian ways before taking holy orders. Mr. Hornby remained with us for several weeks, and during that time made many friends, who are always delighted to see him on any occasion when he can find time to pay us a visit—for, although he is not an alumnus of the university, still we call him a Bishop's man.

All his old companions join in wishing Mr. Hornby every prosperity during his ministry, and in assuring him that he has a host of friends here who esteem him as one of their number and who consider his success as their own. All these unite in calling down on this young priest the benediction of Him to Whose service he has dedicated his life.

Athletics.

Hockey 1923.

The Lenten term opened with its characteristic enthusiasm in the hockey circles of the College, the evidence of which was plainly to be seen from the number of students who appeared on the ice for the first practices of the season. Mr. D. F. Weegar, one of our veteran hockey players, in the capacity of Captain, judiciously selected from among these players, a team worthy to represent the University, in the Eastern Townships Hockey League in which it had been entered.

Our first two matches were against Lennoxville Town team, which had the most formidable line up in the league. In these two games our opponents were superior to us in skill and in experience, and although they inflicted rather a
severe defeat on us in the first of these matches, we benefitted greatly by it and in the second encounter our men made a much better showing.

Our third league match was played on Jan 23rd against East Angus. From the outset it was evident that the two teams were evenly matched, which fact was more clearly seen as the game progressed and was definitely pronounced when within ten minutes of the close of the game, the score was even, each side having scored two goals. East Angus were the first to break the tension, when their centre forward having skillfully passed our defence, scored with an open goal before him. Three more goals were registered by East Angus in quick succession, but as a proof that our spirit was not broken, Bishop's made a brilliant rush and succeeded in scoring a point, thirty seconds before the close of the game. Once more the Collegians went down to defeat, but lack of effort and brilliancy in playing were not the cause of it.

Fate is sometimes unkind, and to us, in working out our schedule it was extremely so, for it decreed that in all our matches in this league we were to suffer reverses. However, our men are to be congratulated on their sporting spirit, revealed in their efforts to do their best for themselves and for the honour of the University.

Besides taking part in the E.T.H.L. we were able to secure games with several outside teams and in these we were more fortunate.

The first of these was staged in the school rink, when our opponents were an aggregation of "Old Boys" from Bishop's College School. From the very start, it was apparent that the opposing teams were evenly matched, and the score was close throughout the whole match. Brilliant rushes were made, from one end of the ice to the other by both teams in practically alternate succession, and the score when the whistle blew for the end of the first period was "one all."

Both teams came back on the ice with a determination to put themselves in the lead; the play was fast and sometimes even spectacular and they returned to the "dressing room" at the close of the period with the "Old Boys" two points in the lead.

The final period was intensely exciting. Bishop's, after a hard struggle, evened up the score, and then just before the time was up each side made one more goal, thus still keeping the tally even.

It was agreed to play ten minutes overtime, and during this period the Collegians managed to score twice, therefore winning the honours by a score of 6-4.

Another exhibition match was played on March 3rd, when Bishop's met a
team of "Grads" in a death to death struggle to determine whether the past or the present material were the superior. The ice on this occasion was not of the best and had the effect of making the game appear somewhat slower than it really was. As the game progressed it was clearly evident that the Under Grads. were superior in team work and combination, but the individual work of the Grads. was not to be slighted. The game waged backward and forward with each side alternately in the lead, but at the end of the third period the final score was 3-1 in favour of the Undergrads, thus proving that the quality of hockey players that Bishop's can produce now is equal in all respects to those produced in former days.

The third of our outside matches took place in Coaticook against a team under that name, who are the champions of the Coaticook City League. A large number of spectators were on hand and their applause and keen interest in the game did much to help both teams along. The rink was an open-air one and the ice in first class condition. Both teams entered into the spirit of the game immediately after the puck had been faced, neither did the spirit nor the keenness of the players lessen for an instant until after the final whistle was blown, as may be proved by the local fans who stated that it was the cleanest and the fastest game they had witnessed in Coaticook for some time.

Shortly after the puck was in play Bishop's made one goal, and no further score was made until the second period when Coaticook made a tally thus evening things up once more. The contest then became more keen and the enthusiasm of the audience more intense until the climax was reached at the end of the period when the score stood 2-1 in Bishop's favour.

Early in the last period, Bishop's came down the ice in a spectacular display of combination, which earned its reward in another goal, thus giving us a lead of two points.

Coaticook, nothing daunted, retaliated with a series of rushes and succeeded in bringing the score up to 3-3, within five minutes of closing time. With only a little time remaining and the deciding goal yet to be made, the game waxed intensely fast, but fortune favoured the visitors, who scored the last tally within one minute of the playing time, thus securing a victory in an evenly contested and well fought battle.

By far the most outstanding feature of this game was the work of the goalkeepers. Both of these men were kept showered with "shots" and put up a great exhibition of hockey playing.

This was the last outside match which we played, but several interesting
inter-faculty and inter-year games were arranged, which provided considerable amusement and recreation for the students after our regular hockey season was over.

One of the outstanding characteristics of this season was the opportunity given to new men to show their worth, and incidentally to secure a position on the first team, during their freshman year at college. Several men availed themselves of this opportunity and thus prospects for a fully developed team for next year are assured.

The following men represented Bishop’s on the ice during the past hockey season and have earned the right to wear the much prized college B.

Goal—R. O. Bartlett.
Centre—Walsh.
Forwards—Tobin, Ritchie, Brain, Petrie.

Personnel of the Team.

Ritchie, D. F.  Played his position well. Was very effective in his first few games, but owing to injuries did not show up towards the last.

Walsh, J. E.  One of our best men, a hard worker and an effective player.

Tobin, A.  A new comer, with a good shot, and ability to wield it. His poor condition generally hindered his work.

Hawkins, M.  A good player while we had him, but owing to injuries was forced to retire early in the season.

Almond, G. M.  A very good man, but inclined to be individual. He replaced Hawkins after he retired.

Bartlett, R. O.  This year was his first try at goal, and each game showed a decided improvement.

Brain, C.  A hard worker at all times. He needs to learn his position, but should be a valuable man next year.

Petrie, R.  A new man and a hard worker. He showed a marked improvement towards the end of the season.

Weegar, D. F.  A steady, reliable player and a harder worker. Third year on team. He fulfilled the position of Captain very creditably.
The Eastern Orthodox and Anglican Orders.

Rev. J. A. Douglas, B.D.

As His Holiness the Oecumenical Patriarch has officially informed the Archbishop of Canterbury in a letter brought to England by the Rev. W. Emhardt, Director of the American Episcopal Church for Foreign Missions, the Holy Synod of Constantinople on considering a report prepared after long and patient investigation by its Committee on Union, decided that Anglican Ordinations possess every essential of the valid Apostolic Priesthood. The Synod therefore concluded that the Orthodox Church ought to recognize them as on a parity with Roman, Old Catholic, and Armenian Ordinations which she already accepts.

That this is an historical event of considerable importance, and that it will have far-reaching effects not only on Anglican relations with the Eastern Orthodox and on the general process of Reunion but also on the future both of the Anglican Church and of the Eastern Orthodox is, I think, unquestionable. J. M. Neale would have hailed it as epoch making and have reckoned it as indeed Good News. But at the outset I should use a Scot's caution and point out that, though the most important step, it is only a first step towards the acceptance of our Ordinations by the Orthodox Church as a whole. That Church consists to-day of ten autocephalous Churches—viz., the five Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem and Russia, and the Churches of Cyprus, the Kingdom of Greece, Jugo-Slavia, Rumania, and Czecho-Slovakia. Roughly the relation of these Churches to each other is that of the mutual relation of our particular Anglican Churches, the Oecumenical Patriarch of Constantinople having a function in the whole Orthodox Communion much the same as that of our Archbishop of Canterbury in the whole Anglican. The action of the Oecumenical Patriarchate, therefore, binds the other autocephalous Churches no more than the action of the Church of England would bind the other Anglican Churches. The acceptance of our ordinations by the whole Eastern Orthodox Church requires "Oecumenical consent," i.e., the vote of a Council representing all the autocephalous Churches or the assent given synodically and separately by each and all of them.

After thorough and protracted consideration the Great Church of Constantinople has decided to initiate the latter process, i.e., it has declared its own acceptance of our ordinations and has invited the other Churches to concur.
The greater likelihood, indeed, is that except for the Russian Church, which the Bolshevik persecution prevents from taking any synodical action, and for the Churches of Alexandria and the Kingdom of Greece, which are for the moment estranged from Constantinople, the necessary assent will be given promptly. But until it is given, only the Oecumenical Patriarchate will have spoken.

Assuming, however, that the matter goes forward, it will be well to define the limits of its possible immediate effect.

As Mr. W. J. Birkbeck never tired of telling us, formal Intercommunion with the Eastern Orthodox is impossible without full dogmatic agreement. The Anglo-Catholic is doubtless in a position to discuss the terms of such an agreement, but only the Anglican Episcopate can speak in the name of the Anglican Communion. Those of us, therefore, who have devoted ourselves to furthering a mutual Anglican Orthodox approach have never disguised the fact that there is at present an unbridgeable distance between the Anglican maximum and the Orthodox minimum. But we realized that if full intercommunion must wait indefinitely, something lesser can be achieved.

In America, South Africa, and Australasia there are large and scattered Orthodox colonies, groups or individuals of which, being cut off from the ministrations of their own priests and finding not only sympathetic hospitality at the hands of Anglicans but also very great affinities of faith and worship among them, turned in their spiritual destitution to the ministrations of Anglican priests. Now, although the Orthodox Church is obliged by the logic of her history to maintain that she is the only certain representative of the One True Church, and accordingly cannot recognize per se the validity of any sacraments outside her Communion, her attitude is not necessarily that of negation. Where she finds the requisites for valid ministrations she can employ the method of Economy or prudent stewardship, and where the needs of the individual or of the whole body demand, can declare valid at her discretion the ministrations of priests other than her own. It is so that she has accepted Roman, Armenian, and other sacramental acts, and it has been so that in America, South Africa, and elsewhere certain of her individual hierarchs have for many years sanctioned the resort of their people in emergency to Anglican priests for baptism, confession, communion, and so forth. A large number of praxeis or acts of the kind have thus taken place.

The position has for some years required regularization by the central Orthodox and Anglican authorities. On our side the Lambeth resolutions of
1908 and 1920 leave no difficulty. We are prepared, if asked, to exercise the duty of hospitality. On the Orthodox side the matter is not so simple.

The Orthodox Church cannot ask us to minister to her people unless she has first accepted our Orders as valid in the same measure that she accepts Roman and Armenian Orders. Now the question of the validity of Anglican Ordinations has been submitted by Russian and Greek theologians to sustained and microscopic examination for the past forty years, and their judgment has slowly changed from the hesitating hostility of Maltzev and Rhossis last century to the friendly doubt of Bulgakov and Androutsos twenty years ago. But though they have become convinced that the validity of our ordinations was incontestable on the historico-canonical side, most of them remained until recently in doubt as to whether the purpose of our ordinations is to make a priest in the Orthodox sense.

We concentrated our efforts therefore on removing that doubt, and because a Declaration of Faith such as that which to its lasting credit the E. C. U. issued this year for signature would show conclusively the interpretation which a very large section of Anglicans place upon our formularies, I wrote last year my little book on the “Relations of the Anglican Churches with the Eastern Orthodox” to advocate its preparation. Meanwhile Professor Conmenos, who had been here as a delegate to Lambeth in 1920, and had devoted many years’ study to the question of our Ordinations, published a remarkable essay in which he declared himself satisfied of their validity, and which it is understood embodied the conclusions of the Patriarchal Committee.

The prolongation of the Kemalist persecution, which rests heavily on more than half of the Patriarchal jurisdiction, and other troubles, caused the Holy Synod to delay receiving the Committee’s report until July last year.

The presence of Father Emhardt in Constantinople as the representative of the American Episcopal Church, which desires to regularize its relations with the Orthodox in U.S.A., hastened the Reports’ consideration, and the publication of the E. C. U. Declaration, which was at once translated and published with strong approval in the official ecclesiastical magazines, removed any doubt as to its main recommendation. No mistake was made as to the Declaration being more than a sectional document, but it served its object of showing that while there are other sections in the Anglican Communion, and while all “go on together,” a very large body of Anglican opinion is at one with the Orthodox on the doctrine of the Priesthood.

The Holy Synod, therefore, came to the conclusion for itself that Anglican
Ordinations are shown to possess all the marks of validity, and decided to propose their acceptance by the whole Orthodox Church.

The stage reached, therefore, is simply that the great Church of Constantinople has expressed its own acceptance of our Ordinations. That the other Churches will do the same is probable, because the matter has also been under their investigation for many years, and the trend of opinion among Orthodox theologians has everywhere been towards a favourable judgment of our Ordinations, but their adherence remains to be given, and much extraneous influence will doubtless be used to postpone it. Further, if and when the other autocephalous Churches adhere, it will be necessary that each of them should give canonical authorization before the mutual resort of Anglicans and of their own people in emergency to each others' priests can be established as right and beyond question.

It will be seen, then, that it is easily possible to over estimate what has been done and what at best will have been done. Intercommunion will not have been established. Anglicans and Orthodox will not be free to communicate at each others' altars at their discretion. Union will still wait that seemingly remote day when, domestic Anglican agreement having been brought about, the Anglican Churches are able to speak with an unambiguous voice, or when the Orthodox Church will be less insistent.

But if it is easy to over estimate, it is as easy to under estimate. The acceptance of our ordinations by the whole Orthodox Church, or even by its Primatial Throne alone, will transform the relations between the two Communions. It is one thing to deal with a doubtful body, and another to deal with a Church the ministry of which is known to have all the essential characteristics of the Catholic and Apostolic priesthood. Moreover, even Emergency or, as I have termed it, Economic Intercommunion will create a bond of spiritual intimacy and understanding between the Anglican and Orthodox Communions and will foster it until the two will grow to be none the less a real solidarity because they must wait for a final Act of Union.

Indeed, it is in the measure of possibility that in a few years the Anglican and Orthodox Churches will together form not only numerically the largest but immeasurably the most potent factor in world-wide Christianity. If that hope is realized, the problems both of general and of Catholic Reunion will be in sight of solution.

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Divinity Notes.

A WANT SUPPLIED.

One of the great needs in the life and work of those of us who are preparing for the sacred ministry here at Lennoxville, and one which was very strongly emphasized by the conductor of the Retreat held during the Michaelmas Term, namely, some definite guidance and instruction in the habit of Meditation is being provided by the Dean of Divinity, Rev. Prof. R. Rockeborough-Smith, this Lent. Although most of us feel a real need of this stimulant in our life, very few of us really make Meditation one of our regular habits, and those of us who are very slowly learning by experience the value of this most difficult but profitable practice have felt deeply the need of direct guidance and example in this matter. Probably all of us have long since passed the stage when meditation is regarded as an elaborate and artificial exercise of pious ingenuity for a few specially gifted people, for we realize that "Elaborate" and "Artificial" are the very last epithets that should be applied to this exercise of simple converse between ourselves and our heavenly Father. Nevertheless it is well for those of us who are proud of our intellectual attainments (and most of us can manage to find some "Intellectual" attainment which at least pleases US) to consider that a perfectly good meditation can be made without the utterance of a single word, as in the case of the countless numbers of illiterate people, who have ceased not to practise the habit throughout the ages of Church History. Thus it is true to say that meditation is both simple and difficult. It is simple indeed in its very essence and yet difficult because of its utter simplicity.

Under these circumstances, therefore, such guidance as we are getting this Lent, inspired doubtless by the emphasis laid upon the matter by the conductor of the Michaelmas Retreat, is very welcome indeed. For many of us, believing firmly in the reality of our vocation to the sacred ministry, do not want to shirk a thing because it is difficult, but yet do welcome help in this matter from those to whom we look for both intellectual and spiritual guidance in order that when we minister to a materialistic world, full of perplexing problems, we may be able to follow the example of all great leaders of thought, both Christian and otherwise, of poets and philosophers, of countless saints including the most holy mother of God and of our Lord Himself, Who from time to time, came apart for contemplation.

A DIVINITY STUDENT.
THE GUILD OF THE VENERABLE BEDE.

A very impressive service was held in the Oratory of the Venerable Bede on Thursday evening, March 8, 1923, when C. Sauerbrei, B.A., E. F. L. Thompson and A. F. G. Nichol were admitted to membership in the guild. The service was conducted by the Rev. Fr. Vial, warden of the guild, who also gave a very suitable address upon the aims and objects, and rules to be observed.

Dr. Hiltz, at Sunday School Lecture: "I had a controversy with the editor of the Dictionary of Religious Education. The editor is dead now."

Ramsey: "Coyotes make a disagreeable noise when they howl."
Professor: "Yes, owls are unpleasant things to hear."

The Dean of Salisbury, at lecture: "What do you think about this matter?"
Professor (waking up): "Er—oh, I quite agree with you, sir!"

THINGS WE WOULD LIKE TO KNOW.

Whether the sudden fervour with which Douglas has taken to washing his own shirts, socks, etc., is the natural result of his occupying Tuck's old room this year.

Just when Holmes is going to "tell her at twilight."

Whether Gardiner succeeded in satisfactorily explaining to the Arts building at large, why the Shed won the first inter-faculty debate.

What exactly are Goodier's feelings towards people of communistic tendencies generally, when he is unexpectedly awakened by his alarm clock at the early hour of 3 a.m.

Just what rash impulse caused our dignified brother, Sauerbrei, to fling himself into the pool of frivolous and youthful pleasures at the Athletic Association Dance.
Whether there really is any foundation for the accusation made by a certain gentleman, that Ramsey is the noisiest man in the Shed.

Whether it is really true that Thompson detests writing sermons for practice, and considers this estimable form of recreation as the invention of the Evil One, or whether it is simply a piece of vivid imagination on his part.

Why it has never occurred to Carson that the movies are a much more fitting and profitable place than the Minto Rink, in which to imitate Charlie Chaplin.

Whether it ever occurred to St. Paul that there might be such a thing as Boston Baked Beans, or hard boiled eggs, or even meat pie, when he gave the following advice, "Whatsoever is set before you, eat, asking no question for conscience sake." (I. Cor. 10:27).

What sort of a time assistant editors and others, who failed to hand in their articles, etc., on time would have if the editor-in-chief were directing the affairs of the next world.

Just when one of our professors intends to enter into Sheol.

On Sunday, Feb. 18th, we noticed that a certain gentleman of Arts '25 slept peacefully during the sermon at Matins. We also note that he is a veritable Goliath at the breakfast table. Perhaps therein lies the reason of his peaceful sleep.

Great disappointment has been experienced in the Shed by the failure of Mr. G. Almond to give any more of his interesting lectures to the Divinity Class. Some of us had hoped that he would give a short course of lectures on "Public speaking as it ought to be done," or "How to hold your audience."

Judging by the number of kneelers used by Messrs. Hambleton and Naylor II. in chapel, there is no danger of their becoming like St. James, the skin of whose knees became hard and thick like that of a camel.
Eager: "We are so well grounded in French that we are stranded."

All second year have resolved to grow moustaches, giving Daykin and Doak a month's start.

THINGS WE WOULD LIKE TO KNOW:—

Why did Roach leave the choir?
Why Weegar says our financial system won't stand?
How often does H. M. Doak shave and why?
What use did Mr. Adams make of that umbrella he brought to college on March 4th (20 below zero)?

Just how much did the Freshmen enjoy the company of the Seniors at the hour of 3 a.m. on Feb. 28, '23?

Under what circumstances did Mr. Hambleton cultivate the new crawl stroke on March 1st?

The love scene presented by Mr. Coulson on the evening of March 1st was exceedingly interesting as well as instructive to those present. Mr. Coulson as a mono-dramatist is the "acme of perfection."

Our poet beautifully describes the love scene thus:—

On bended knee before her airy frame,
In adoration deep his heart aflame,
Fair Coulson did with scorched lips proclaim
His ardent love for such a prepossessing dame,
And vowed if she would have him he would change her name.
But vain was Mr. Coulson's fervent quest,
Though plied with genuine unequalled zest;
Small wonder if his audience he blessed—
Our hero was the object of another's jest;
His fiancée but a bony skeleton at best.
THOUGHT.

Are you a thinker? Will the world ask your opinion fifteen years hence or will you be one of the herd, playing the blind game of “follow the leader”? What we accomplish is very often limited by circumstance; what we think is our true self, the father of habit, the grandfather of character. Evil thoughts are a reflection on the thinker rather than on anyone else. Have you enough foresight and common sense to see just how great an asset your thoughts are?

R. K. E.

SAD TO RELATE.

“I hear the cuckoo—coo to me
Across the raging summer sea.”

You think this rhyme is strange, I ween,
Perhaps I’m loco in the bean,
But if you’d lived round here a while
Perhaps you’d skin me by a mile.
But listen while I tell my tale,
You’ll sympathize and laugh and wail.

I was a modest farmer lad
Nor knew I ought of language bad;
To hoe the corn was my delight,
I worked all day and slept all night.
But one can’t always reap and sow,
Dad said, “To college you must go.”
So I cleaned up both my newest suits
And bought a pair of large sized boots,
Brought from the attic grandma’s trunk
And filled it full of all my junk,
Ate my last piece of pumpkin pie
And kissed the kids and ma good-bye;
Then Dobbin took me o’er the hill,
The C. P. R. to Lennoxville.
And oh how lonesome I am now
Without my dog and jersey cow.
I have no "ma" my clothes to rub,
I do mine in the boys' bath tub.
I cannot sleep a wink at night,
The noise they make is sure a fright;
But I am just as good as they
I try to eat three times a day
I like to see the table clear
And take a bath three times a year.
I stay at home and spend no money,
I can't see why they say I'm funny.

The Answer.

You have to learn the world is small
And you're put here to live,
And if you want to get along
You have to take and give.

You say you do not give a darn,
You will not take a joke;
You have to learn that men won't go
Like oxen in a yoke.

But never mind, we're all at fault,
And we'll all learn in time;
The writer is the guy I mean,
So don't mistake my rhyme.
Co-Eds' Notes.

NEWSY NOTES FROM NOWHERE.

Feb. 19—New spring on Common Room door today!
Feb. 24—M. M-r-y radiates happiness! W. W. S. expected at noon.
Feb. 21—Miss I. B-w-k attended Latin lecture this a.m.
Feb. 26—Spring removed to Cloak Room door. Future destination as yet unknown.
Feb. 27—Air of tranquility pervades the College! Miss B. R-e absent.
Mar. 1—General consternation! M. M. and D. D. on time for first lecture!
Mar. 5—New freshman in lectures today. An epidemic of stiff-necks- and sore-eyes among the co-eds is anticipated.
Mar. 6—To-day our M.A., spending a “spare” in the Library, became so much interested in a Book of Philosophy (?) that she came down at one for a twelve o’clock lecture. (We thought there was a new rule!)
Feb. 11—Doc’s unusual interest in the Common Room fire is highly appreciated.
Mar. 7—The admission fee to Pop Burt’s lecture room today was just $1.00. (For further information apply to B. R-e.) We hear that L. W-t-r-n has almost decided to break her Lenten resolution. (Tottie has been to the Rialto twice lately.)

THE WOULD-BE TEACHERS.

You should see Dode Baldwin when she’s leaving town.
Hat on one ear; colour? Brown.
Where’s she going with that awful frown?
Up to Ascot to yell, “SET DOWN.”

There’s a would-be teacher named Dot,
Who goes through the work like a shot.
What will the kids know
If she will not “go slow”?
For they never have time for a thought!
D. I. D. goes to Ascot to screech,
In vain she tries brain-cells to reach.
But she soars up above—
(That's because she's in love)
She's in no fit condition to teach.

Eileen Fedora, so placid and mild,
Strolls up to Ascot with visage serene;
Plods faithfully on with each backward child.
Oh! Why aren't we all more like Eileen!

For sarcasm veiled is M. S. M. supreme,
To hear her teach one would little dream
That she vamps every man on each passing team.
Did she acquire this art at College
Digging in Latin books for knowledge?
We say things aren't always what they seem.

Boycie's the disciplinarian,
By no disorder is her teaching marred;
Since the day that one boy a prank did play,
And got sent from the room without delay.
And when he asked, "Please miss, where shall I go?"
She answered him in accents soft and low (?!)
"One thing is certain, I won't have you here,
Just where you'll go I neither know nor 'keep'!"

The one thorn on our rose-bush is simple Doc,
If he came every day we would all get a shock.
Favourite song is "Hot Lips"; favourite pen "Waterman";
This ain't fiction, it's fact.—Deny it who can.

In addition to the Lady Students previously mentioned, the following men have joined the Teacher Training Class under Dr. Rothney:—Messrs. Johnston, Gardiner, Bartlett, and Mr. Donaldson, of Cookshire.

"Pyke's Squad" (so-called) is now in full swing. The Squad is to drill in
the Gym. every Wednesday and Thursday afternoon during a period of six weeks. As this Physical Training Course is essential for the procuring of an Academy Diploma, those students in first year who hope to obtain such a Diploma are wise in getting this section of the requirements "over with" at the outset. (The Physical Training Course is henceforth to be given only every second year.)

"Ma, do we keep a hen any place?"
"Why, no, my son. Why do you ask that?"
"I heard pa tell the new maid he would take her out riding when he sent the old hen away for the summer."

"Woman is a riddle."
"That's right. She keeps you guessing and yet you hate to give her up."

"What a beautiful girl!"
"Yes, and with what charming sloppiness she wears her galoshes."

(At the telephone)—"That line is feminine." "What do you mean?" "Still talking."

**WE WONDER**

If Claude's abstinence from cigars is due to self-denial for Lent.
If Cuckoo's wave is due to turning somersaults on a corrugated roof.
What the Sherbrooke Daily meant when it called Ding "irrepressible."
If Dora is satisfied with the treatment of her eye (1) specialist in Montreal.
Why the Secretary of the S.O.S. was temporarily suspended from the club on the third day after its organization.
If Betty's loss of equilibrium was due to some fault in the skis or to the shouts of encouragement from the onlookers.
What Gwen meant when she said she'd left her happy Holmes for ever.
Through an oversight there was no mention made in the last issue of the activities of the Girls' Basketball team. This term the energy of the co-eds has been devoted to outdoor sports, so the task which has fallen to my lot is to chronicle last term’s events. This year we have been disappointed in our home games, both Stanstead and King’s Hall having been obliged to cancel games. Our only encounters on our own floor were two games against the “Old Girls,” played on October 23rd and 30th. The Co-eds won both these games but with only the small margin of one basket each. The “Old Girls” put up a splendid game and considering they had had no practice their team work was surprising.

U.B.C. vs. S.W.C., 35-11.

On November 18th, the Girls’ Basketball team went to Stanstead for their annual encounter with the S. W. C. girls. The trip was enjoyed by everybody, and we wish to thank Mrs. Boothroyd for accompanying us as chaperone and the Stanstead girls for the cordial welcome they gave us. The game was played at 2.30 in the Stanstead gym, and although the final score stood 35-11 in favour of Bishop’s, the game was not as one-sided as the result indicates. The Stanstead girls played a great combination game, and it was only because of the steady work of our defence that the Stanstead forwards were not able to increase their score. Mr. McFayden ably refereed the game. The line-up was:

<table>
<thead>
<tr>
<th>S. W. C.</th>
<th>Bishop’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. Irvine ..........</td>
<td>B. Roe</td>
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<tr>
<td>A. Noble ..........</td>
<td>D. Dickson (Capt.)</td>
</tr>
<tr>
<td>M. Martin ..........</td>
<td>H. Boyce</td>
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<tr>
<td>E. Downes ..........</td>
<td>R. Nichol</td>
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<tr>
<td>F. Ford (Capt.) ..</td>
<td>E. Whyte</td>
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<tr>
<td>A. Bishop ..........</td>
<td>M. Murray</td>
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<tr>
<td></td>
<td>L. Waterman</td>
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<td></td>
<td>M. Francis</td>
</tr>
<tr>
<td></td>
<td>G. Read</td>
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</tbody>
</table>
Bishop’s vs. Quebec Y. W., 13-48.

Saturday, December 16th, the last day of the Michaelmas term was an exciting one for the Basketball Team. It was the day of the much anticipated game with Quebec Y. W. The team journeyed to Quebec by Q.C.R. and arrived in the city about 2.00 p.m. They were met at the station by representatives of the Y. W. team, who took the girls to the Y. W., where they were accommodated during their stay. The game was played that evening at 8.00 p.m. in the Y. W. gym. and although the Bishop’s girls went down to defeat to the tune of 48-13, nevertheless they one and all played a fine game, and had the satisfaction of knowing they were beaten by an experienced team. The Y. W. played a fast combination game and during the first period had everything their own way. The forwards were the stars for the home team, whereas on the Bishop’s team no one member could be singled out for exceptional play, although it was due to the efforts of the defence that the Y. W. score was not even greater. The game was extremely well handled by Miss Robinson, Physical Instructress of the Y. W. and by our coach, Mr. C. C. Savage.

On Sunday the Quebec girls took us for a sleigh drive round the city, ending up at the station, whence the members of our team departed to their various homes. We want to thank the Quebec girls for their hospitality and for the good time they gave us during our stay and hope that next year we may be able to return it in some measure. The line-up was:

<table>
<thead>
<tr>
<th>Quebec Y. W.</th>
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<tbody>
<tr>
<td>E. Amaron . . . . . . . . . . .</td>
<td>B. Roe</td>
</tr>
<tr>
<td>B. Jackson (Capt.) . . . . . .</td>
<td>D. Dickson (Capt.)</td>
</tr>
<tr>
<td>E. Dale . . . . . . . . . . . .</td>
<td>H. Boyce</td>
</tr>
<tr>
<td>I. Norton . . . . . . . . . .</td>
<td>L. Macdonald</td>
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<tr>
<td>H. Dale . . . . . . . . . . .</td>
<td>E. Whyte</td>
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<tr>
<td>B. Thorne . . . . . . . . . .</td>
<td>M. Murray</td>
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<tr>
<td></td>
<td>Subs . . . . . . . . . .</td>
</tr>
</tbody>
</table>

The Basketball team wishes to thank Claude Savage for the help he has given them and the interest he has taken in their team. We fully appreciate how many are the duties of the Senior man and we realize that it meant no small
sacrifice on his part to come out and coach the co-ed’s team whenever they decided to have a practice. We also want to thank Cecil Roach who acted as “sub-coach” on several occasions. Three cheers for Claude and “Cuckoo”!

Basketball Account.

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<td>Award from Students’ Executive Council</td>
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</tr>
<tr>
<td>Quebec gate receipts</td>
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</tr>
<tr>
<td>Donation from Co-eds</td>
<td>6.00</td>
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<table>
<thead>
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<th>Description</th>
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<tr>
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<tr>
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<tr>
<td>Quebec trip</td>
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<td>Sundries</td>
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</table>

Total: $95.15

**De Alumnis**

We have discovered, on looking over the files of “The Mitre” in the university library, that the late Professor A. A. Sturley, Arts ’09, whose death was mentioned in the February issue, was a former editor of our magazine.

Rev. A. H. Moore, M.A., who delivered the first of the 1923 series of Lenten lectures, was, while a student at Bishop’s, the first business manager of “The Mitre.” A brief summary of his lecture is given on another page.

Our friends will notice that the preface to the book lately published from the pen of the late Dr. Allnatt was written by one of our most distinguished alumni, Rev. G. Abbott-Smith, M.A., D.D., Arts ’84. Dr. Abbott-Smith has distinguished himself in many ways, and not the least of these has been the publication of his already famous Greek lexicon.

We learn that Mr. A. T. Carson, B.A., Arts ’21, who is at present at the General Theological Seminary, New York, has distinguished himself in a most pronounced manner in his Christmas examinations. Congratulations, Archie!
Mr. T. W. Sweeting, a former student here and erstwhile editor of "The Mitre," is completing his Arts course at Keble College, Oxford.

We are pleased to see the countenances of Messrs. H. E. O'Donnell, M.A., and R. J. Moore, B.A., both of Arts '21, frequently in our midst. Both gentlemen are holding positions on the staff of Bishop's College School.

Rev. R. Heron, M.A., L.S.T., Arts '19, has been appointed to the Magdalen Islands. He is assisted there by Mr. L. E. Tuck, a former student at Bishop's. Mr. Heron's successor at Sherbrooke is Rev. E. Bull.

We were pleased to see Rev. W. W. Smith, M.A., L.S.T., Arts '20, in the latter part of the month of February. Wallace has been very ill, and is only yet in the way of recovery.

The university was honoured some time ago by a visit from one of its prominent graduates. R. E. Howe, a graduate in honour mathematics of 1893. Mr. Howe is at present principal of the Westmount High School. A report of his address to the students will be found on another page.

"The Mitre" learns with regret that Mr. J. C. Anderson, B.A., Arts '22, has been very ill at his home in Ottawa.

Mr. W. E. Shepard, B.A., Arts '22, is principal of the high school at St. Laurent, Que.

IN THE DAYS OF REAL SPORT.

Dismal rumours tell us that Bacon wrote Shakespeare's plays, and that Shakespeare got the credit. If it were so, it was a grievous fault, and grievously hath Shakespeare answered it. For now another dismal rumour comes to our credulous ears, and it seems quite capable of substantiation from internal evidence—that the writer of many of Shakespeare's greatest works was a citizen of the United States.

Our proof? Look at the plays themselves—see them brimming over with Americanisms. Does not Macbeth mention ten thousand dollars? That alone
would be satisfactory proof, but our analytic mind looks deeper still; we take
cognizance of those small bits of evidence which so easily escape the untrained
intellect; and in the plays of Shakespeare we discover abundant evidence of a
thorough knowledge of the great American game of baseball.

In "The Merry Wives of Windsor" it is not stated that "There is three
umpires"? Which, even if it were not evident even from the nature of the
statement that it refers to baseball, would convince the profoundest sceptic by
its grammar, which is redolent of the diamond. And Coriolanus asks "Where
go ye with bats and clubs?"—which might, if it were an isolated phrase, be
understood to refer to cricket, but which we shall endeavour to prove from
comparison with other statements, was written with reference to the national
American game.

Could they pitch in those days? Indeed they could, and Shakespeare under­
stood all the technicalities of the science. In the "Comedy of Errors" he says,
"And strike you home." (Note—this refers to a stike-out; "home" in those
days often meant the players' bench). And in "Macbeth" he goes further still,
and shows how the Scottish team fell before their opponents, for did they not
"fan our people cold"?

Could they field? Apparently not so well, for the "Midsummer Night's
Dream" says "This is the greatest error of all," which presupposes the fact that
there were other errors in the same game. But even with this adverse criticism,
we read of brilliant phases in the fielders of the Elizabethan age. Notice the
self-confidence of "Henry the Fifth," which says "And so I shall catch the
fly." Indeed Henry must have participated in a game of spectacular perform­
ances, for in another place he warns the base-runners of the opposing team that
"He who comes safe home will stand a tip-toe."

Could they run bases? The record of their achievements in this depart­
ment of the game would make Ty Cobb turn green with envy. The evidence of
"Romeo and Juliet" shows that even a handicap of weight was no hindrance
there, for it states with pardonable pride, "Steals home my heavy son." How
often in the major leagues is the home base pilfered? And yet it was done
in the days of Good Queen Bess. "Henry the Fourth" enquires "Where shall
I find one that can steal well?" and Mark Antony informs us that the game
was played even in ancient Rome, for he says that "Even at the base great
Caesar fell." And note the confidence and hilarity of the players in "The
Taming of the Shrew," who gaily cry in their joyous glee, "Let the world
slide!"
In the batting department we have very little evidence, and that is not encouraging. We noted above that Macbeth laments that his team fanned cold. When we supplement this evidence with that of ‘‘Much Ado,’’ where there is the stern warning ‘‘Now you strike like the blind man,’’ we can only conclude that there was great room for improvement in the batting prowess of the times.

The greatest literature of the world takes into its scope all sorts and conditions of subjects. Shakespeare, as representative of the greatest of all literary men, descends to the level of the commonplace and writes of baseball. Perhaps some day a George Sisler or Walter Johnson will rise to his opportunity and produce famous dramas.

**KNOWLEDGE.**

Oh I have longed to know the secret ways
Of creeping grass and bursting buds in spring,
To learn the magic song wood-thrushes sing
In tremulous twilights of long summer days.
With miser fingers I would grasp the rays
That summer dawns across my casement fling.
Gather the gold upon the oriole’s wing
And pearls and opals from the sunset haze.
But when I see the stealthy hands of night
Unfold the darkening velvet of the sky,
And watch the wise full moon, burned out and white,
Along her endless pathway wander by,
The night wind brings a whisper clear and low—
These are the secrets only Death can know.

—F. O. CALL.
The First Three Lenten Lectures.

"The Mitre" regrets that, owing to the necessity of going to press very early in order to ensure issue on time, we are unable to report in this number more than the first three of the 1923 Lenten lectures. It is the custom of the University to engage a number of lecturers during Lent of each year, who deal with various subjects of general interest. The attendance at the lectures this year has been smaller than usual, and "The Mitre" can only suggest that they be more extensively advertised, so that our friends in the vicinity may know that they are taking place. Last year, when much more advertising was done, the library was packed for every lecture. The remaining lectures of the 1923 series will be reported in the Convocation number of "The Mitre."

History in the Making in the Richelieu Valley.

On the evening of Wednesday, February 21, a lecture—the first of the Lenten series—was delivered in the library by the Rev. A. H. Moore, M.A., rector of St. Johns, and a graduate of this university. The speaker was introduced by Professor E. E. Boothroyd, M.A., who spoke a few timely words, and who also proffered the thanks of the University to the lecturer after it was over.

Mr. Moore, who read his paper from manuscript, began his lecture by a description of the Richelieu Valley, giving the description both in his own words and also in those of Francis Parkman, whose picture acquaints his readers with the background of history in this part of Canada. The lecturer showed how that the Richelieu had been from the earliest times an Iroquois thoroughfare, but that recorded history, so far as it is concerned, begins with Champlain. The speaker described Champlain’s journey up the Richelieu to the lake which still bears his name, and the building and destruction of many forts along this historic river, the first fort having been built at the mouth in 1642 and burnt shortly afterwards. The lecturer then went on to describe the campaign of De Tracy against the Iroquois.

Passing then from the first conquest of Canada from the red men, Mr. Moore went on to deal with later invasions by way of the Richelieu. He spoke of Schuyler’s invasion, and of Major Robert Rogers; and of the troops of Sir Guy Carleton at St. Johns at a later date. He dealt then with the naval battles on Lake Champlain and with the battle at Lacolle Mill. The speaker then went on to mention the Rebellion in Lower Canada, also the part taken by men of
the Richelieu valley in the Great War, which he said was still making history for the Richelieu.

The lecturer closed with a reference to the tricolour, which he said is very much in evidence in the province of Quebec. But surely this is at least as intelligent a custom as that followed by multitudes of the business houses in other parts of the Dominion, who gaily fly the ensign of the merchant marine and fondly imagine that they are flying the Canadian flag.

The Richelieu may be only water, but as Professor Boothroyd pointed out in his closing remarks, Mr. Moore had surely made good his claim to prove that it is also "liquid history."

The lecture was very poorly attended. On Thursday, Feb. 22, Rev. Mr. Moore lectured to the divinity students on the problems of rural parish life.

**Lights and Shadows of the Intellectual Life.**

The second Lenten lecture was delivered in the university library on the evening of Wednesday, February 28. The lecturer was Colonel William Wood, D.C.L., the noted Canadian author, and an honorary alumnus of Bishop's University. His topic was "Lights and Shadows of the Intellectual Life," and he dealt with some of those aspects of authorship and artistry which are least commonly known to the man in the street.

Colonel Wood was introduced by the Principal, Rev. A. H. McGreer, and delivered his lecture without the aid of manuscript. He requested that he be not reported, so we are prohibited from giving a summary of his most excellent speech, which we consider unfair on two grounds—first, because our readers are deprived of all knowledge of a most interesting address; and secondly, because we took extensive notes, which we have had to chuck in the waste paper basket. Such is editorial life!

The lecture was fairly well attended, though the representation of visitors from outside the college was smaller than it might have been.

Despite Colonel Wood's prohibition, there is one small thing which we must not omit. He said that in many cases in the literary world the greatest hits are made by the rottenest stuff. So, friends, cheer up, there is hope for "The Mitre" yet.

*Note.—Since writing the above we have received a letter from Col. Wood, stating that he is willing to give us a few notes from which we might be able to construct an article. Up to the time of going to press these had not come*
to hand, so the report given above must suffice for Colonel Wood’s address. —Editor.]

**The Church at Work.**

An illustrated lecture of unusual interest was delivered in the Library on Wednesday evening, March 7th, to those who faced a heavy snow storm in order to hear the Reverend P. Callis, M.A., Travelling Missionary of the Diocese of Quebec, on the subject of the “Church at Work.”

The Rev. Prof. Vial, M.A., introduced the speaker as an old Bishop’s graduate and a highly respected Priest of the Church in this diocese. The speaker was very interesting, and never permitted his hearers’ interest to lag for one moment. Commencing with the great problem of meeting and caring for immigrants on arrival, he then gave a few vivid impressions of the difficulties to be faced in the West, both by immigrant and missionary alike. This was followed by a brief, but impressive description of work among the Indian and Eskimo within our borders. During this part of the address Mr. Callis gave a humorous touch to his address by referring to a train conductor and trainload of Galician immigrants. He then passed on to describe the Coast Mission Work as well as the work among the Chinese and Japanese—by native priests—in British Columbia. Then the foreign work of the Church was dealt with. Commencing at Jerusalem we were taken successively to the three main fields for which the Canadian Church is directly responsible, i.e., Mid-Japan, Honan (China), and Kangra (India).

The speaker pointed out that different methods have to be used in different countries, so the chief channel of Christianization in Japan is by Education; in China, evangelistic methods, and in India by medical attention. In illustrating the work in Japan Mr. Callis explained many very interesting views of educational centres and buildings that are a testimony to the good work that is being carried on in heathen lands. After a few beautiful scenes in Japan, the lecturer took us over to China and showed us many aspects of the work there, and finally to India, where views of many medical hostels and hospitals were shown.

Those who were present to hear Mr. Callis owe him a great debt of gratitude for the enlightenment he has given us on matters of which many people are lamentably ignorant, and we feel that the work Mr. Callis is doing will help us to follow more diligently our Lord’s command to make disciples of all nations— if we cannot go personally, at least to help substantially those who are willing and ready to go off the beaten path of civilization, at home, and abroad.
Societies.

THEOLOGICAL SOCIETY.

During the Lent Term it was possible only to arrange for three meetings, but those were well attended, and great interest was shown in the topics presented. On Jan. 15, the Church's attitude towards social pleasures in connection with the Church was discussed. On Jan. 29 an interesting paper entitled "the Church and the Labour Movement" was read by Mr. D. D. Macqueen. At the last meeting a discussion took place on "the Priest and Politics." This meeting was held March 12, 1923.

LITERARY AND DEBATING SOCIETY.

As it can at once be observed the account of the activities of the above society, which is gradually becoming a more and more important organization in this University, will be very brief indeed, partly because a report of each Debate appears elsewhere in this issue and partly because a summary of the year's work will be given in the next issue of "The Mitre." At the conclusion of this (Lent) Term we shall have held two public inter-faculty debates, as well as the annual inter-university debate. As previously mentioned details concerning these appear elsewhere. Suffice to say in conclusion that the Society is most grateful for the active support it is receiving from the Principal, Members of the Staff and Students of the College.

DONALD D. MACQUEEN,
Secretary-Treasurer.

DRAMATIC SOCIETY.

Elsewhere in this issue will be found a report of the play, "Our Boys," produced by the above-named society, at His Majesty's Theatre, Sherbrooke, on Monday, February 12, 1923.
CATHOLIC OR PROTESTANT.

To the Editor of "The Mitre":

May I crave the courtesy of your valued paper in order to reply to the statements made by Mr. G. Howard Sadler, B.A., in his exceedingly able article, published by you in your February issue. I am sure that Mr. Sadler will forgive my impertinence in thus rushing into print, but it seems that many of the assertions made by him on that occasion lay themselves open to a very considerable amount of controversy.

Mr. Sadler appears to take the view that the word "protestant" is inapplicable to our Church. The American Church is known as the Protestant Episcopal Church, and an attempt to alter the name a few years ago was abandoned owing to the storm of opposition aroused. The King, the temporal head of the Church of England, states in his coronation oath: "I do solemnly and in the presence of God declare that I am a faithful protestant, and that I will support and defend the protestant reformed religion by law established." One of the greatest of American theologians, the late Bishop Potter of New York, who once asked "Is our Church catholic of protestant?" replied (according to his biographer): "It is both, protestant against Romanism, catholic for primitive truth"—a remark which led a well-known New York clergyman recently to make a bishop to remark not long ago in conversation with the writer that in his opinion the title "protestant catholic" most nearly represented his idea of the proper name for our Church. Further, one of the leading Church of England clergy in this Quebec diocese stated in the writer's hearing, while making an appeal recently for a protestant charity, that "it is a shame that we, who call ourselves the enlightened protestant community, etc." The said clergyman is by no means "Low." Everyone, of course, has a right to his own opinion on theological matters, but, with all respect to Mr. Sadler, it does not seem to me quite fair to state what is, after all, only the expression of the point of view of the extreme wing of the High Church party as if it represented the entire body of opinion in the Church. In the city of Montreal, for example, I am unable to recall more than two, or at the most three, churches subscribing to Mr. Sadler's views. Protestantism has given to the Anglican Church some of its noblest men and women. As regards the interchange of pulpits, this is being done by leading clergy in various parts of the world. Bishop Manning,
a distinctly high Churchman, recently preached in a Presbyterian church in New York. Apologizing for the length of this letter, and with many thanks for your courtesy in publishing it, I beg to subscribe myself

"A CHURCHMAN AND A PROTESTANT."

(It seems that we must offer some defence of ourself. If our correspondent, whose criticism we heartily welcome, will read the article which he criticizes again, he will see that it is not an article inserted in "The Mitre" for the defence of the catholic faith, but a report of an essay which we wrote, and for which we were fortunate enough to win a prize. The report was not written by ourself, as the editorial note appended will show, but by a friend who kindly consented to report our essay for us. The views we expressed are the views of a great mass of Churchmen today. When we wrote the essay we wrote not as editor of "The Mitre" but as a divinity student of Bishop's University. We publish our friend's report of it not as a divinity student but as editor of "The Mitre." The report is not an attack on protestantism, but a summary of our essay which was a defence of catholicism written to be examined by the professors. Only if it were intended as an attack, in our estimation, could complaint rightly be made that we use the columns of the student organ to express partisan views.—Editor.)

EVENING DRESS.

As "The Mitre" is the representative of the student body, and in its editorial columns must be the expression of the "policy of the students," it is therefore incumbent upon the editor, when he writes to express opinions entirely his own, boldly to write an article, and as boldly to sign his name thereto; for although such things are not unknown in the world of journalism as that an editor should write a letter to himself, and sign it with a pseudonym, that so it might appear in the correspondence column and fill up space—well, this "The Mitre" steadfastly refuses to do. Wherefore its editor hereby discards the editorial "we" for the occasion, and becomes merely a contributor to these columns in the first person singular.

The subject which I wish to bring before my readers is that of full dress. The topic has been one which has provoked much discussion around the univer-
sity during the Lent term—discussion which led absolutely nowhere, and ended exactly where it began. I took considerable part in this discussion myself, and was almost invariably sat upon in a quite emphatic manner, so now I wish to bring the subject before the readers of "The Mitre" in order that the views of the minority may be known.

Surely the day of the full dress suit is waning. Surely the time is coming when it will be recognized that it is not clothes which make the man, and when those of us who cannot afford, or who do not like, full dress, will not be deprived of many opportunities of serving our college or amusing ourselves on that account. On two occasions during the Lent term I found myself selected to represent either my faculty or the university on the debating platform. On both occasions it was necessary that evening dress be worn, and so on both occasions I had to borrow an outfit. It is not exactly a thing which one likes, to be compelled to borrow clothes, nor do the possessors of evening dress invariably like to lend it. And so I write in protest, that this fashion is out of date, and worthy to be relegated to the forgotten past.

Let alone the fact—at least in my opinion; and I know the opinion is shared by others, some of them wearers of full dress—that there is no garb in which a man looks so ridiculous; let alone that fact, there is still the other argument that it is undemocratic. Surely the democratization of ideas along other lines—social, industrial, political, spiritual—should be accompanied by a corresponding democratization in the idea of dress, so that we who find it difficult to make ends meet may not thereby find ourselves discriminated against, and reduced to one of two alternatives—either to forego the honour and privilege of representing our university or society, or else to borrow the garb wherein we must present ourselves for that representation.

G. H. SADLER.
INTER-UNIVERSITY DEBATE (LENNOXVILLE).

A very interesting debate was held in the Library on Monday, Feb. 26th, when the Literary and Debating Society entered for the second time in the I.U.D.L. (Inter-University Debating League). The affirmative teams consisted of Messrs. Sauerbrei and Sadler, representing Bishop's, as opposed to Messrs. Mulvey and O'Neill from the University of Ottawa, who upheld the negative. The resolution read: "Resolved, that the material advance in modern civilization has been accompanied by a corresponding progress in the moral and intellectual sphere."

Mr. Daykin, President of the Literary and Debating Society, was chairman for the evening. The judges were Judge White, Judge Lemay and Mr. E. V. Morrell. The chairman welcomed the Ottawa men to Lennoxville, remarking that it was the first opportunity in which Bishop's had the honour of being the hosts to the representatives of an Ontario university.

Mr. Sauerbrei, leader of the Affirmative of the Bishop's team, opened the debate. He dealt with the subject under two headings, Material and Moral and Intellectual; the Affirmative granted that there has been a great increase of man's control over matter, but that the material advance is always much more obvious than the Moral and Intellectual, the leader of the Affirmative pointed out the great progress made in education, Art and Literature, in the latter especially, emphasizing the growth of the novel, as a product of modern times. He declared that in the realm of painting, it was an age of great experimentation, as instances, the Pre-Raphaelite School in England, and the Algonquin in Canada. Mr. Sauerbrei stressed as the greatest triumph in the moral sphere, the idea of a League of Nations, a brotherhood of man. In the purely intellectual domain, psychology, the humanitarian instinct in medicine, the wonderful growth in the knowledge of surgery, and the science of philology.

Mr. Mulvey, the leader of the Negative, whose duty it was to refute the Affirmative's statements, began his counter arguments by quoting history wherein he declared that when the nations of antiquity put all emphasis on materialism, there was a moral decadence, and in this age of materialism we see a similar degeneration in the intellectual life. Mr. Mulvey then dealt with the lowering standards of family life, pointing out as evidence the terrible ravages of divorce, causing great havoc to our civilization, all this showing that the mentality of man is based on his passions and bodily gratifications. In regard to education, he stated that the universities of today are but too often degree
factories, where individual initiative and true learning are almost stamped out. In the world of art, there are a few particular instances of great genii, but speaking on generalities the arts of today show a decline. Music is fast becoming obsolete, and at the present moment the world is calling for jazz. In the political sphere, if history repeats itself, the League of Nations is a vast farce, as may be proved by the results of the Holy Alliance, and the Hague Conference.

Mr. Sadler, the second speaker for the Affirmative, pointed out that the League of Nations was not a farce, but had already accomplished untold good, in arbitrating differences between nations. The speaker for the Affirmative stated he did not know how there could be a material advance without corresponding progress in the intellectual sphere. He quoted as proof, Prison Reform, Asylums, child labour, working hours, abolition of slavery, ideal of national sobriety, universal suffrage. Mr. Sadler wished to know if it was possible for an age to be on the moral and intellectual decline, which produced the theory of Relativity, comparative religion, denunciation of the evils of divorce by the Christian church, the Evangelical and Catholic revivals, the revival of the Benedictine rule, and such men as Pusey, Keble, Newman, Mercier, Gore and Lincoln.

The second speaker for the Negative, Mr. O'Neill, stated that no amount of oratory could hide the terrible degeneracy of our intellectual and moral conditions. Man has subdued the material, but cannot subdue himself. Statistics prove that the use of drugs is increasing at a rapid pace, especially in nations of great material advance. Today the devil and his satellites are using the material to ruin our civilization. Mr. O'Neill, in closing, quoted Tennyson's "Old order changeth, yielding place to new," drawing from this that the old order of materialism must pass away and a new order of intellectualism arrive before this world is saved.

Mr. Sauerbrei, in summing up for the Affirmative, refuted the statement of the last speaker that man has only subdued the material, and said that "as we have perfected our mastery of the material, so we have perfected to a corresponding degree our mastery of the intellectual and moral."

Mr. Justice White, spokesman for the Judges, announced the decision in favour of the University of Ottawa. Judge Lemay in a short speech, congratulated the Literary and Debating Society, and declared that he would like to see more co-operation and exchange of ideas of this kind between the two races and religions.
INTER-UNIVERSITY DEBATE (MONTREAL).

"The Mitre", being always in a state of chronic insolvency, was unable to finance a reporter to write up the debate against Loyola College in Montreal, and the Bishop's debaters, Messrs. C. C. Savage and D. D. Macqueen, have modestly refrained from telling us the various ways in which they covered themselves with glory. An alumnus who was present consented to write a report of the debate and forward it to us, but up to the time of going to press no word had come from him. The debate was won by Loyola by a narrow margin.

THE FIRST INTERFACULTY DEBATE.

On February 8th, the first of a series of Inter-Faculty Debates for the Skinner trophy was held in the Library of the University of Bishop's College, Lennoxville, with the Rev. F. A. Ramsey kindly acting as Chairman in lieu of Mr. C. E. Daykin, who was unavoidably absent through illness.

Mayor Morris and the speakers in the debate, were entertained at dinner by the Principal, Col. the Rev'd. A. H. McGreer, M.A., and the debate opened at 8 p.m. with the following gentlemen as speakers:—Affirmative (Arts), Messrs. Earls (Leader), Thomson and Savage. Negative (Divinity), Messrs. Sadler (Leader), Macqueen and Sauerbrei.

The motion was as follows:—"Resolved, that the countries whose population is of European stock are justified in totally prohibiting Oriental immigration."

Both sides showed that they had very thoroughly and conscientiously worked for the goal they have in view, and many excellent arguments were brought forward in support of their party, with occasional humorous asides, which added not a little to the enjoyment of the evening.

The audience was a most appreciative one, and followed each point brought out with the utmost attention and heartily applauded each speaker.

After the summing up, Mayor Morris, who most kindly consented to be the Judge on this occasion, in a few brief words, congratulated both sides on the excellent matter of their Debate, and their way of dealing with it, and declared the Negative (Divinity) winner in the contest.

Mr. Savage then moved that a vote of thanks be tendered to Mayor Morris for his kindness in acting as Judge, and the motion was seconded by Mr. Sadler.
The Chairman, the Rev. F. A. Ramsey, in a few appropriate words, extended the vote of thanks, which was heartily endorsed by all.

This most enjoyable and interesting evening was brought to a close by the singing of the National Anthem.

A. F. G. N.

THE OFFICERS’ TRAINING CORPS.

The students of this University have known for some time that it has been the desire of the Principal to see organized here a contingent of the Canadian Officers’ Training Corps. The visit of General MacBrien last November, when he addressed the students on the nature and purpose of the Corps, helped not a little to fan the interest which many of the students felt in the project into a real enthusiasm.

Since then events have moved fairly rapidly. At a meeting of the student body, Col. McGreer explained the conditions under which the contingent would be authorized by the military authorities, and supplied with uniforms and equipment. A call was made for volunteers and thirty-two men “signed up” immediately; since then others have enlisted voluntarily and a very large percentage of the men of the University have thus shown their intention of helping to make the Bishop’s Contingent worthy of the University of which it is to form a part.

A staff of officers has been selected, and we have also the assurance of both Col. McGreer and Captain Stewart that they will help the contingent in any difficulties that may arise, as well as in the details of organization and routine.

Although the organization of the contingent has been authorized by the authorities, no grant of equipment has yet been made, and for this reason, the beginning of the work has been delayed. It is hoped, however, that this difficulty will be soon overcome, and that the coming spring may see actual training and practical work in progress.

It is surely a reasonable expectation that the Bishop’s Contingent of the C.O.T.C. will be a means of enriching the student-life of those who enlist in it, and also a source of satisfaction to those who wish to be prepared to serve their country in the field of war, should the need arise.
THE ATHLETIC ASSOCIATION DANCE.

During the past few years at this University, it has been customary to have a formal dance in each term. In the first term there would be the Rugby Dance, in the Lenten or second term the Hockey Dance and in the Trinity term the Convocation Dance.

But this year owing to financial and time difficulties, it was decided to amalgamate the dances of the first two terms into one, calling it the Athletic Association Dance, which was to be held in the second term.

On Thursday evening, February the 1st, this formal ball was held in the college, resulting in a great success. The dance was very well attended. There were in the neighbourhood of one hundred couples, who on that evening drank deep from the cup of pleasure. Half of those present were students of the University, while the remainder were chiefly ladies and gentlemen from Lennoxville and Sherbrooke. Besides the friends from the vicinity of the college who attended the dance were four of last year's graduates; in name Messrs. A. E. Scott, W. E. Shepard, L. F. Martin, and Geo. Savage. The above-mentioned gentlemen had come from distant towns to pay respect to their Alma Mater. We can only say that we appreciate deeply the sincere interest taken in the college activities by the graduates. Mention should be made of Miss Chapman, who made the trip from Ottawa to Lennoxville in order to attend the dance. Many others who came from distant towns might be mentioned. The music was very efficiently furnished by the Rialto seven piece orchestra, the members of which tirelessly played for the many encores of the happy crowd of old and young.

When the music had ceased for the supper dance, all were conducted up the main stairs into the college dining hall. There refreshments were served consisting of several varieties of delicious ice-cream and cake and refreshing cups of coffee.

When everyone had eaten their fill, they all descended to the dancing hall where once more the strains of sweet music and the sound of scuffling feet filled the hall. There was no quell in this merriment till the hour of 1:30 a.m., when Home Sweet Home waltz was played, then God Save the King, bringing the dance to a delightful close.

The patrons and patronesses were Col. and Mrs. McGreer, Mrs. Rocksborough-Smith, Mrs. Hatcher, Mr. and Mrs. Richardson, all of whom welcomed most heartily all comers. Special mention should be made, however, of the
committee, Mr. H. A. F. Gregory, Mr. S. Eager and Mr. G. M. Almond, who displayed great ability in the preparation of the dance. We must indeed state that it is due to their untiring labour that the dance resulted in so great a success.

II. M. D.

THE ROTARY LUNCHEON.

In a residential college where the same crowd eat in the same dining-hall at the same time every day, where meal-time is likely to become merely part of the day’s routine, any event which causes a variety and produces new dining-hall associations is heartily welcomed; and certainly it would be difficult to imagine a more pleasant diversion from the ordinary than that which was occasioned by the visit of the Rotary Club of Sherbrooke last January.

The visitors arrived together from Sherbrooke in the early evening. After a short visit in the library they were conducted to the dining hall and, mingling with the students, proceeded to make merry in good Rotarian style. Rotarian song sheets were distributed and throughout the meal the walls were made to vibrate with the strains of “Old Macdonald’s Farm,” “Li’l Liza Jane” and a host of similar selections to say nothing of a solo very ably rendered by D. D. Macqueen, Esq., in his own inimitable manner.

After the toast to the King, the Vice-president of the Rotary Club introduced the speaker of the evening, Prof. Brodie Brockwell, of McGill. Prof. Brodie Brockwell, although suffering from a cold, gave an address which did justice to the occasion. He spoke on the subject of imagination, and condemned with some heat the modern “standardized” system of education, and particularly compulsory education, affirming that, too often, a child’s education was retarded by his schooling. He pointed out that all great discoveries of the human race had been due to men with imagination, that the British Empire itself owed its existence to a few imaginative minds, and pointed out that when the empire failed to produce such minds its very existence would be endangered.

At the conclusion of the address, the ex-president of the Rotary Club moved a vote of thanks to the speaker of the evening, which was seconded by the secretary. The Principal, in a short speech, then thanked Prof. Brodie Brockwell and the Rotarians for their visit and expressed the wish that the visit might soon be returned. So say all of us!

G. T.
THE COLLEGE PLAY.

As an educative factor in the life of the University of Bishop's College, the Dramatic Society has for many years played an important part. Some of us will remember with what success "The Rivals" (Sheridan), "The Schoolmistress" (Pinero) and other comedies of a more or less ambitious type were presented, in the performance of which careful training was exhibited, and histrionic ability of a remarkably high order revealed.

An accomplished dramatic critic could, of course, pick holes in the presentation of "Our Boys" (Henry Byron) at His Majesty's Theatre, Sherbrooke, on Monday evening, February 12th. Nevertheless he would in honesty have been compelled to accord high praise to the general effect of the production, and to single out several of the dramatis personae for special commendation. A critic by compulsion (editorial compulsion) like the writer who represents the average attendant at the theatre on the auspicious evening feels that an analysis of impressions does violence to a very pleasing and amusing memory. Yet the Editor of "The Mitre" says it must be done!

The play itself is a study in contrasts. There is first the contrast between the man of inherited breeding and acres, Sir Geoffrey Champneys, and the vulgar, but warm-hearted parvenu, Perkyn Middlewick, who has made his money in the butter trade and drags in his success and his butter, together with his son, of whom he is inordinately proud, into his conversation. Sir Geoffrey's son is also the apple of the paternal eye. Both parents also have strong views as to the careers, matrimonial and otherwise, of their respective sons, Sir Geoffrey, perhaps naturally, being the more despotic and dictatorial of the two. The play revolves around these ambitions and their disappointment. The contrast between Talbot Champneys and Charles Middlewick is less marked than in the case of the parents. But we trace a certain boisterous vitality in Charles inherited from his father, and in Talbot a languor and disdainfulness of manner which hides a character determined, at least, on the question of marriage. The principle of contrast is maintained in the portrayal of the two leading feminine characters, Miss Violet Melrose, the proud and distinguished looking heiress, and Miss Mary Melrose her vivacious and impecunious cousin. The artistic success of the play depends upon the dramatic delineation of these contrasts. Simple in itself, the theme becomes quite complex in the inter-action of contrasts, and the clash of opposing personalities, nearly always humorous and once or twice pathetic. For instance, the vain attempts of Charles to restrain the
broad vulgarity of his father, while provocative of laughter, have a touch of pathos. And the moments when Perkyn Middlewick realizes his social inadequacy might move the susceptible to tears did not the volatility and buoyancy of the old man save the situation.

If the above be a correct interpretation of the motif of the play, the work of the University Dramatic Club is most commendable. The contrasts were well conceived and well maintained throughout. Mr. R. L. Young presented the courtliness and faddishness of Sir Geoffrey by his dress and manner, admirably. Mr. Cecil Roach, as the retired butter man kept the large and appreciative audience in a state of delighted amusement from beginning to end. The success of the play depended largely, very largely, upon this character. Miss Roe as Miss Violet Melrose sustained a difficult part with considerable ability, while Miss Mary Melrose was attractively presented by Miss Elizabeth Whyte. "Aunt Clarissa" was well taken by Miss Marjorie Francis. Mr. Gerald Almond filled the rôle of the rich man's son most acceptably, although he might have wooed with greater ardour. Mr. Parsons played the part of the blasé young man of fashion with considerable understanding. Probably the fairest acting in the whole play was the work of Mrs. Rocksborough-Smith as Belinda, the maid-of-all-work in a poor lodging-house. It was screamingly funny and required a complete transformation in dress, speech and conduct.

The thanks of the audience is due to Mr. Irwin Sawdon and his orchestra for supplying such acceptable music during the evening. Moreover the absence of fuss and disorder, the ease with which all the details connected with the presentation of the play moved along were due to the capable efforts of the committee of management. But the chief need of praise must be extended to Mr. Arthur Speid for valuable suggestions during the early period of the rehearsals and to Professor Rocksborough-Smith for the advice and instruction which he generously accorded to the cast throughout the course of its training.

AMATEUR CRITIC.

INITIATION, OR STARTING THE MONTH RIGHT.

The freshmen, ably policed by a sturdy squad of seniors, patiently awaited the arrival of their superiors. Plans for an evening's entertainment had been made. Under able supervision the evening's arrangements were carried out in their entirety.
Preparations for the concert were begun by painting up the east. Bobby Earls was painted to perfection. Attired in his night-shirt (really I shouldn’t give him away) he was called upon to deliver a sermon. Billy Coulson, placarded “I ain’t nobody’s darling,” ventured to propose to a lean young lady who wouldn’t answer his plea. George Thomson was called upon to recite, but seemed to lack the polish of a real elocutionist. Following this number Gordon Holmes sang “Tell her at twilight.” This divine enthusiast was a scream. “Secundus” Naylor delivered a speech on familiarity with the seniors. It was very nicely rendered and the speaker showed his mastery of the subject. Other numbers were heard and the programme ended with the freshmen yell, “One, two, three, who are we? We the W-O-R-M-S of the U. B. C.”

In the gym, the freshmen were kept under guard while the seniors prepared for the worst. Cecil Roach, the diminutive collegian, was put through several paces, displaying a great fondness for oysters. The main feature of Ashton Tobin’s initiation was the spanking he received. The seniors marvelled at Ashton’s staying powers and how he escaped being stunned. Roy Petrie was next placed on the table and underwent a severe operation, during the process of which a full confession of various misdeeds was extracted from him. Cecil Brain, who was the next subject, had little faith in the doctors, but he with the others took an oath of loyalty to the college, and after showing due humility was led away. George Carson in his beautiful striped pyjamas was a noble spectacle. The doctors, after consultation, decided that the patient was in love, and kisses were prescribed which were eaten, paper and all. Melvin Hambleton was the last of the freshmen. His case became very serious when in the midst of operations he devoured all the oysters. It was decided that head tonic was the only remedy.

About 11.30 the seniors and freshmen gathered in the dining room and partook of a delicious menu featured by apples and smokes. Mr. James Dewherst in a few well chosen words, told the boys what a fine lot of fellows they were and the boys returned the compliment by tossing “Jim” to the ceiling. The senior men of the different years went through the same bouncing and then the crowd retired to the common room. Sweet voices echoed through the corridors until midnight and then the gang, remembering it was past the professors’ bed time, stopped singing—and howled instead.
VISIT OF A DISTINGUISHED ALUMNUS.

On a certain evening last term the students of the University heard and enjoyed a short speech by the guest of the evening, Mr. R. E. Howe, B.A., the Principal of Westmount High School, a distinguished graduate of this University.

Mr. Howe began his speech by referring in terms of affection and gratitude to his residence at Bishop's, and he described the impressions which his arrival here produced in his own mind when he came up from his home in a village not far distant. It had been a great pleasure to renew his acquaintance with the Chapel and to register his first attendance at Evensong for thirty years. (It is strange that this statement should have called forth laughter from the Principal's hearers.)

The purpose of an education is not to be achieved merely by absorbing the contents of books, one must learn how to be a good companion to others and to oneself also; of this the speaker was convinced and he said that to a far greater degree did he value the associations he had formed within these walls than the mathematics he had learnt here.

Referring to a conversation with Principal McGreer, the speaker said that it had been suggested that it would be a good thing if the students were to hear short addresses from time to time from prominent representatives of the professional and commercial life of the Dominion. This was the more necessary as the position of Bishop's made it difficult to keep up with recent developments in the professions and in the world of business.

Principal Howe thought the suggestion an excellent one and apropos of it warned his hearers that they should not go out from their university as from a cloistered seclusion, but rather as men equipped to live the life and face the problems of today.

Principal McGreer in a short speech proffered the thanks of the University and said that he knew of no one more in touch with the best minds of Montreal than Principal Howe, and, therefore, of no one better fitted to suggest the names of those whose professional or business experience might help the student body by means of the plan which had been suggested.

C. S.
REVIEWS.

"The Church in Clarendon," by the Venerable W. H. Naylor, Archdeacon of Clarendon. This book is a history of the progress of the Church in that district of Quebec known as the archdeaconcy of Clarendon. It is vivid and interesting, and through its pages one may read not only the history of the Clarendon district but also the saintly life of the devoted priest whose work lay in this territory. The book has a foreword by the lord bishop of Montreal, and a sketch of Archdeacon Naylor's life appears from the pen of Rev. Canon Smith, formerly rector of Hull. Archdeacon Naylor was rector of Shawville, in which parish he was succeeded by Rev. A. T. Phillips, who last year was a member of Arts '22.

"Studies in Soul-Tending," by the late Rev. F. J. B. Allnatt, D.D., with a preface by the Rev. G. Abbott-Smith, D.D. This is an admirable book by an admirable author, a saint whose memory lives long here where his work was so nobly and so efficiently done. His book, which came from the press after its author's death, is a treatise on pastoral theology—and indeed he was worthy to treat the subject who himself was a true pastor to his flock. Dr. Allnatt is gone, but his work still lives, and this little book is just one of the monuments by which he will be remembered.

PRESS PARAGRAPHS.

"Jail Statistics. Causes of condemnation—Drunk, 3; Liquor law violation, 4."—Weekly paper.

It still seems to us (hie) that there is something wrong with the above despatch.

Headline in daily paper—"Bishop Gone makes interesting point regarding revision of prayer book."

Of course when Bishop Gore resigned the see of Oxford he had every right to be considered Going, but the contestants for the Long Prize will resent the implication that he is as yet quite Gone.
“Killen When Train Struck Automobile.”—Sherbrooke “Record” headline.

Personally we prefer it spelled with an “i”, and, even at that, “death” might be a better word.

———

Baptist Ministers’ Salaries.

Washington, Jan. 25.—President Harding expected to return to his desk today for the first time since he was taken ill with the grippe more than a week ago.—Ottawa “Citizen.”

Snappy headlining, we call it.

———

Hallowe’en.

This festival, which is assigned to October 31, is sometimes known as “All Hallows’ Eve” or “All Saints’ Day.”—Arnprior “Chronicle.”

We would respectfully suggest that the editor of “The Chronicle” since he has made this interesting discovery, should communicate the same to His Holiness the Pope, the Patriarch of Constantinople, and the Archbishop of Canterbury, so that the Churches which have for so long a time celebrated All Saints’ Day on November 1st may be able to rectify their error.

———

“If Germany cannot balance her budget struct devasted France, why is she allowed struct devasted France, why is she allowed to reconstruct so splendidly her own northern towns damaged by the Russians, why is she allowed to squander money damaged by the Russians fyl shipping tonnage is so terribly too big for the weight of the cargo there is to carry?”—Bad Break copied in “Punch.”

Mr. C. E. Daykin’s comment—“An obvious misprint!”

———

We reprint a few sentences from a short letter on church reunion in one of our daily papers, from the pen of Ralph Connor:

“I desire to categorically deny the correctness of any such report . . . . I want to frankly say that I have changed my mind on this point . . . . I am going to resolutely cherish the hope that, etc.”

We would suggest that Dr. Gordon lay aside his endeavours to reunite the
shattered forces of Christendom and apply his energies towards the consummation of a reunion of his infinitives.

From the advertisement of a photographic studio in the Dramatics programme:

"You wanted a photograph of the lad away at school—he wants one of you just as bad! Make the appointment today."

Is this commercial candour?

A western theological school publishes these gems in its monthly organ:

"Announcement at lunch, at St. John's, by one of the professors: The New Testament Class will meet today at 1.30. All those students having Bibles please bring them.

"All the students of St. John's have to read services during the year. These are just a few of the humorous touches that occur. One student read in the Litany, 'That it may please thee to eliminate all Bishops, Priests and Deacons.'

"Another student read in the lesson at Evening Prayer: 'Heal the sick, cast out the dead, and raise the devil.'"

—"The Living Church."

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EXCHANGES.

We welcome "The Argosy" in two new forms. The old monthly paper has become a very interesting weekly, printed on excellent paper and brimful of good and readable material. In addition to this is a quarterly magazine of most excellent articles. Our most sincere congratulations go out to "The Argosy" on these improvements—surely here is a staff of student journalists who have determination and ambition. And the best of it all is this—they both come for the one subscription price!

"The Wesleyan Mirror" is a new arrival in our reading room, and new friends are always very welcome. "The Mirror" is still in its infant stage, and is more or less as yet in the nature of an experiment. But it is an experiment which appears to have behind it an energetic and enthusiastic group of promoters, and we hope and feel that they will bring it to success. There is
very much that is good in "The Mirror" as it is, and in a year or so it will be better still—at least, if the good wishes of "The Mitre" can help it over any of the obstacles lying in its way.

We learn with dismay that the "Wycliffe College Magazine" has floated out into the realm of phantoms—or, to become more prosy, has ceased publication. We are genuinely sorry to hear this, and wish the students of Wycliffe every success in any endeavour to bring it back to life.
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"Yes, sir," said Pat.

He was duly engaged and gave satisfaction. One day his master came to him in a hurry, telling him to look sharp and go for a Doctor, as his mistress was ill. Pat was gone for a long time, and on his master grumbling at him for his delay, he said:

"Sure, they're all here, sir."

"All here!" said the master. "What do you mean?"

"Didn't you tell me to do things by combination?"

"What's that got to do with it?" said the master.

"Well," said Pat, "I've got the doctor, the parson, and the undertaker!"
"Talk of keeping Lent! Some of us have had fish twice a week all through it."
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Does This Happen To You?

Only a few minutes to reach the lecture room—and to find a pencil. Finally you succeed in locating one, but of course the point is broken. The minutes are passing and whittling a new point means precious moments lost, fingers soiled, temper ruffled.

An Eversharp Pencil will save those precious moments and relieve you of the constant bother of sharpening pencils. Each Eversharp holds enough lead for a quarter million words.

Eversharp range in price from $1.50 to $5.00. The illustration shows a triple silver plated pencil at $2.50.

He: "Will you marry me?"
She: "Do you think you could keep me in clothes?"
He: "Well, partly in. You wouldn’t want to dress out of style would you?"

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