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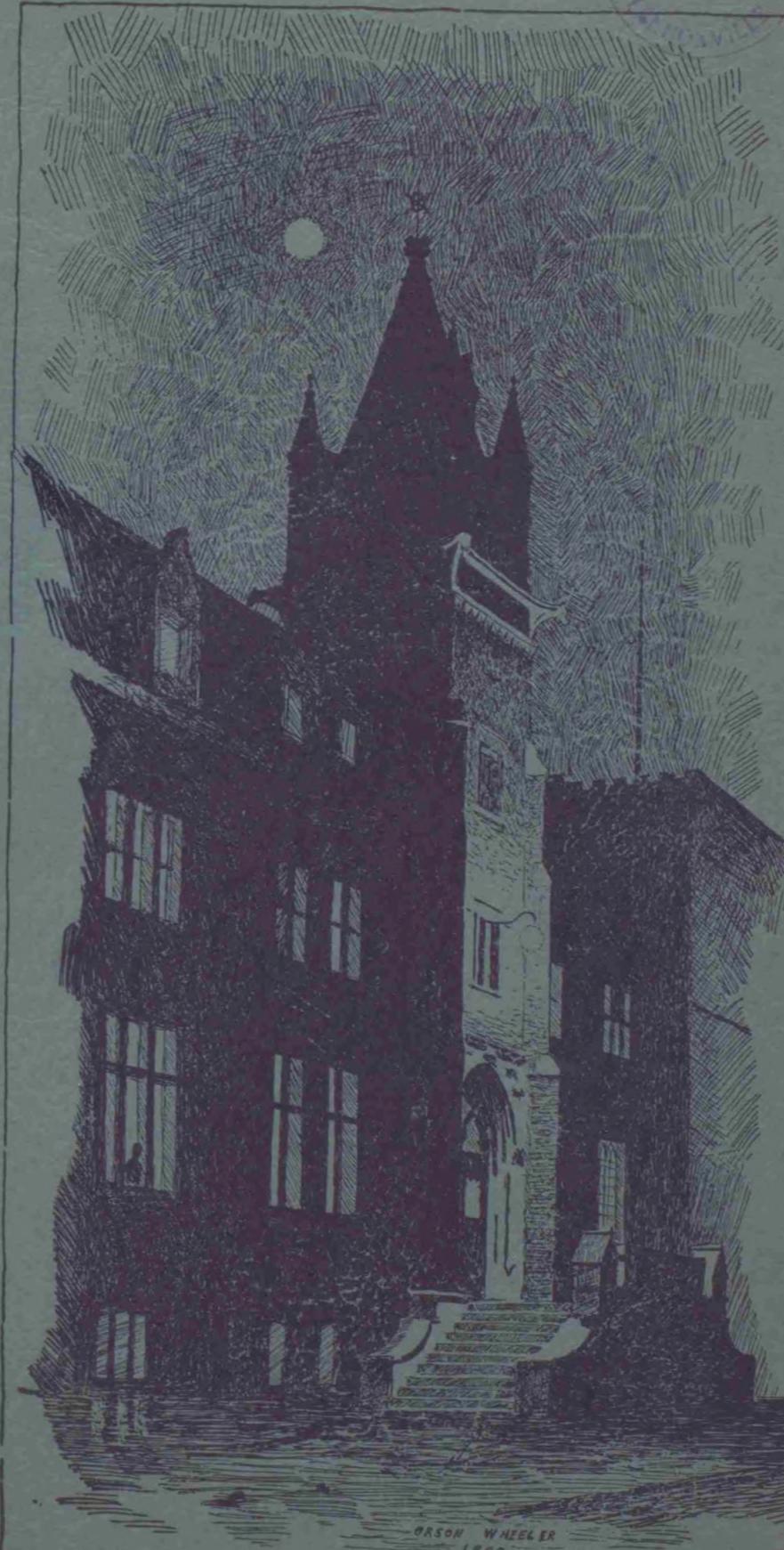
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Volume 39, No. 3  
February, 1932



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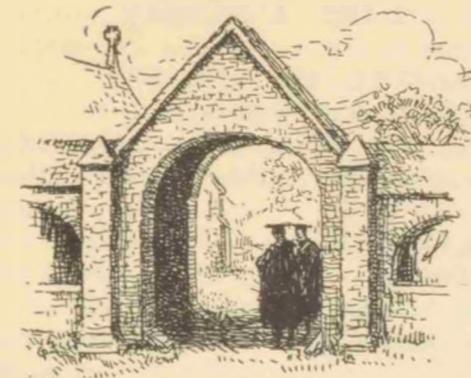
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## The Faculty

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## "Breathes There the Man - - "

By William W. Davis, B.A.

HERE are too many people in the world today who are anxious to see a fight. There are too many respectable and well-informed citizens of civilized nations who contemplate with thrilled anticipation the probable outcome of a clash between — say Japan and United States. Without claiming to be pacifist or even Christian we would like to point out that such fracas would mean the downfall of modern civilization which is already in a precarious position.

The League of Nations, the most visible force at work in the world at present for the prevention of war, is too often a target for satirical attack as though it were the unpopular executor of an unwanted legislation. The League is a body whose powers are limited by the support it receives from the various countries represented. Hampered and inefficient though it may be, it is still a force combating the greatest menace to civilization which can possibly exist.

Every age has its own conception of patriotism, and at the present time it is essential that every citizen should consider very carefully his thoughts and convictions along patriotic lines. False patriotism and lack of patriotism are equally harmful, and the man who can be accused justly of either is not a true citizen.

True patriotism, as we see it, should imply a pride in one's country, a unified sentiment combining an interest in the worth-while traditions of the country; a respect for the great men who have worked in the past and a determination to uphold and maintain all that is ideal in the national life of the country.

It springs from a unity of thought fostered by common surroundings, ties of birth, and a common government. The true patriot is anxious, not only for the highest welfare of the country as a unit, but also for the individual condition of every citizen.

Since the prosperity of his country is more or less dependent on the prosperity of the rest of

the world, he does not limit his interest or his vision to merely national bounds; but is keenly concerned that other nations should prosper for the mutual benefit of all.

Unfortunately there are other conceptions of what is implied by patriotism. Too often it degenerates into a fanaticism for supremacy — a desire to see one's country in a leading position in the world of trade and commerce, whether that position be attained by fair means or otherwise. Too often it serves as an excuse for wholesale slaughter when we take up arms for the "honour of our dear old country" and the "flag that has bowed to defeat but never to shame."

In other countries we see the opposite of communism achieving a similar result, only there, the benefactor is the wealthy individual who makes his money at the expense of his less fortunate fellow citizen. The capitalists of our day who pile up fortunes through huge investments; the big money men who guide the earnings of the working class into their coffers by stock market manipulations are employing methods entirely alien to the ideals of true patriotism. They sap the vitality from the country's life and become "leading" citizens with the ability to exert an influence equal in proportion to financial status.

We are often overburdened with patriotic platitudes; politicians often tell us about our vast resources and our towering mountains hoping perhaps to help us to overlook their errors in government. But we can have a reasonable pride in our country; we can be keen on her distinctive achievements; be anxious to see her recognized as a self-governing nation with a voice in the affairs of the world.

We can be even more justly proud of her when each and every one of her citizens grasp the full conception of true patriotism, and what is infinitely more difficult, strive to apply the principles of that conception.

## What the College Gladstones Said In 1893

[Being a sketch history of college debating since 1893, based on reports in "The Mitre."]

By M. A. Stephens.

**I**S it possible that the side-whiskered, tall-collared gentlemen who studied here in the 'Nineties talked about the same questions which agitate us today? This is a question which might well be asked with surprise by those who occupy these halls of learning at the present time; yet a study of reports in "The Mitre" of debates that have taken place during the 39 years of the magazine's existence shows that from time to time the student body has discussed topics very similar to those we discuss today.

In 1892-3, for example, we find the Debating Society occupied with the eternally-sore question of the advisability of taking Hebrew and Theology as part of the Arts course. Ten years later a motion "that the so-called hazing of freshmen is injurious and unprofitable" was debated, but no vote seems to have been taken. The debate on tobacco last term recalls a similar discussion in the winter of 1892, while those who suffer from other people's gramophones will have a feeling of sympathy for the gentleman whom in 1905 moved a resolution that "the music in the rooms of some of the students is a weariness to the flesh, a burden to the mind, a preventative of sleep, a hinderance to swatting, and being such, steps should be taken to have it improved."

The report of the debate doesn't tell us what kind of music caused the trouble, and though the resolution was passed, the nature of the remedial steps to be taken was not decided upon. However, some light is thrown on the matter by a plaintive editorial note in the next issue, which complains of the craze for musical instruments, especially those that "respond to deft fingers with a plaintive twang of lingering tenacity." The remedy this writer suggests is that, if the college must have such noises, it would be far better to have them all at once in the form of a concert!

Women seemed to have troubled our predecessors in pre-co-educational days as much as they worry us today. But the Debating Society of Bishop's College has been amazingly fickle in the opinions it has expressed about them. As long ago as 1893 the Society decided to extend the franchise to spinsters and widows, but in 1902, at a debate which ladies attended, the men negatived a motion in favour of women's suffrage (shame on them!).

By 1913 they had changed their minds again, and four years later the Co-eds, were evidently strong enough to speak for themselves. Anyway, two of them debated on the affirmative side of a motion to extend the franchise to women on the same terms as men and they proved their case to the satisfaction of the judges, and the audience.

On the subject of Co-education the Society has been equally fickle. Having in 1895 discussed, without deigning to vote on the matter, the question "Is woman by nature intellectually equal to man?" The Society decided five years later that the extension of university education to women would be harmful. In the autumn of 1903 lady students were admitted to the college for the first time, and this so evidently inspired the men students that they went back on their previous decision, and came to the conclusion that the presence of the Co-eds was both "desirable and welcome." By 1907, I regret to be obliged to reveal, their first fervour for the companionship of the fair sex seems to have worn off, for in that year they resolved against granting the B.A. degree to ladies at Bishop's.

Rather curiously, the subject was not raised again until the Co-eds had a little debate on their own in 1917, and decided that co-education was harmful. The report neglects to state whether they thought it was damaging to themselves or to the men. Perhaps the Co-ed class of 1934 would care to elucidate?

On one other occasion the male students of the distant past discussed their relations with women openly in debate. This was in 1906 when a majority of two votes laid down that long engagements are preferable to short ones.

There were some awfully highbrow debates in the '90s. Once the Debating Society settled a grave problem of ancient literature by coming to the conclusion that Homer didn't write Homer. They never reached the point of settling whether Shakespeare really wrote Shakespeare, however. They were sidetracked into theology, and are next seen wallowing in the pros. and cons. of auricular confession.

They not infrequently spoke sternly to the rulers of the nations. In 1896 they were particularly disapproving. They decided that the attitude of the British Government to the Armenian question

was unjustifiable, and then told the United States Government that they felt similarly about the American attitude to Venezuela. In 1911-12 they chided Italy for invading Tripoli.

Politics was their usual refuge when they found themselves too deeply bogged in metaphysical questions. Periodically they abandoned the Debating Society proper for a Mock Parliament, which discussed protection and free trade with immense gusto.

This first happened in 1897, when the Conservatives obtained office, and maintained themselves there throughout the winter mainly by the Premier's adroit avoidance of divisions! It is a fact that in no vote on a political matter from 1893 to 1925 were the Conservatives ever defeated in the College Debating Society.

In 1905 someone had the bright idea of giving the parties colours instead of names. Whoever assigned the colours was a wit. The government, which, of course, can do no right, was awarded the nearest approach to sackcloth and ashes — the penitential colour, purple. The opposition, which is always blameless and nobleminded, wore white, while the Independents, being gentlemen of motley political hues, rejoiced in the name of the Rainbow party. The purple government introduced a bill to provide an All-Canadian St. Lawrence Waterway, and pushed it through by a single vote.

Another popular variation from straight debating was the mock trial, which was introduced in 1906, the year when Mr. E. E. Boothroyd was president of the Society for the first time. The charge on this occasion was the theft of a turkey from the college kitchen. (How it got there in the first place is a question that might be asked.) Mr. Boothroyd conducted the defence, but failed to secure his client's acquittal. The jury did, however, recommend the prisoner to mercy, on the ground of the poor quality of the college food. Sentence was that the prisoner should take the turkey carcass and devil it for the jury's supper.

A sadder fate overcame the prisoner at the next mock trial. He was accused of setting fire to the college woods in an attempt to smoke a pipe of shag. Feeling that at all costs such incendiaryism must be prevented the judge sentenced him to smoke six pounds of Habitant Shag, and to supply the college with tobacco for the rest of the year. The following day he was seen returning from Sherbrooke with a large parcel!

In January 1913 the Debating Society resolved itself into a Supreme Court for the purpose of hearing a breach of promise action in which a Co-ed sued a male student for \$50,000. On hearing

that the plaintiff's name was Amprodite Harmonian, the jury decided that the defendant was quite justified, and honourably acquitted him.

Treason was alleged against the defendant in a mock trial in the Lent term, 1920. He was found guilty of conspiring to replace King George as head of Canada by one Leon Trotsky, and for this heinous crime he was sentenced to attend all lectures, engage in all college activities, rise at 7.30, and retire at 10.30.

An Inter-Class debate is first reported in February, 1912, when Arts I, argued against the Preparatory Divinity Class "That books are better for education than travel". The latter won.

An interesting occasion was a debate in April, 1918, between the men and the women on the subject -- "War does more harm than good." The ladies argued the negative, but were judged to have lost. The ungallant judges were Canon H. R. Bigg, Prof. Burt, and Dr. Vial.

The Skinner Trophy was first debated for in 1923, and the Arts faculty won it by two debates to one in each of the first three years of the competition.

Inter-Collegiate debating began in 1900 when the Diocesan College in Montreal beat Bishop's in opposing a motion in favour of capital punishment. Twenty-three years passed before the College had another contest of this kind. In 1923 Bishop's debated against the University of Ottawa and Loyola, and were defeated both times. Two years later they secured their first inter-collegiate debating victory by beating Loyola.

I cannot conclude without alluding to two other items in the annals of college debating.

(1) Is the faculty aware that the students once passed a resolution that professors in Canadian Universities should be graduates of Canadian Universities?

(2) Does Dr. Vial remember, as a student, supporting a resolution that universal education is not beneficial?



## A Glimpse of India

By Sydney Wood

**S**HORTLY after my arrival in Canada some eighteen months ago, I was walking along one of the main streets of Toronto with the head of the local branch of one of the leading manufacturing concerns of the Dominion. I chanced to mention a railway journey made some years ago from Bombay to Calcutta, a distance of some 1,225 miles. "I didn't know that there were railways in India," he replied. How astonished I was that anyone should know so little about that great country! Since then I have come to learn that while Canadians as a whole have little knowledge of the East, yet there is no lack of interest, and, indeed, there is generally a keen inclination to take advantage of any opportunity that presents itself to obtain information as to the places and peoples of the great countries that lie "East of Suez."

There is no country in the world that can rival India in the variety and multiplicity of its attractions. Dull indeed must be the man or woman who can find nothing there worthy of their interest. The theologian can study faiths ranging from the primitive animisms to the highly complex Hinduism; the archaeologist can see the ruins of cities dating back many centuries, the more interesting because they are generally in an excellent state of preservation; the ethnologist can examine the hundred odd races that go to make up the population of modern Hindustan; the philologist will find over two hundred different languages claiming his attention, as well as countless local dialects. Coming to things that appeal to more ordinary people, we can see in Bombay, Calcutta and Madras, modern cities with well-equipped factories that can compare favourably with any in Europe or America; engineering projects — such as the Bombay Reclamation scheme, and the Sukkur Barrage works — that attract the attention of engineers throughout the world; and if we are tourists of the real American variety, filled with a desire to see as much as possible in the minimum space of time, we can see all types of Indian architecture, meet innumerable types of people, and experience every kind of climate from the extreme cold of the Himalayan regions to the tropical heat of the plains within a couple of days.

Let us imagine ourselves arriving at Bombay on a morning in the so-called 'cold weather' (that is the tourist season, say from November to February; when the mid-day shade temperature in Bombay may be as low as 75 degrees — hence the epithet 'cold!'). Bombay, being on the west coast, is the usual port of arrival for visitors from Europe or America. It possesses a beautiful harbour, far more lovely than the famous Bay of Naples — we have all heard the saying "See Naples and die," by which we are, I suppose, meant to understand that having satisfied our aesthetic tastes by a view of this attractive Italian port, we should have no further desires. Personally I have never experienced any desire to depart this life after enjoying any beautiful scene: rather I seem to be filled with a desire to talk to others about it in the hope that they may some time or other be in a position to enjoy it.

As soon as our ship is alongside the landing stage, — a very modern structure, complete with Customs Offices and Railway Stations, — it will be boarded by what seems to be a great army of 'coolies', and in a very few minutes all our baggage will be neatly stacked inside the Customs House under the initial letter of our names.

Let us pause here for a moment to think of this great Indian Empire. In area it is almost exactly one half the size of the Dominion of Canada, but its population is about 350 millions, nearly three-quarters of the population of the whole British Empire. Now that is quite a lot of people, and I suggest that the next time you hear anyone from 'below the line' handing out advise as to how India should be governed, you remind him of this fact, and suggest that a mere four or five millions in Chicago seem to give quite a lot of trouble. Two points worthy of attention in connection with the population figures are, first, that less than ten per cent of the people live in towns, compared with 80 per cent in England, and 50 per cent in the United States. Thus India, in spite of its millions, has only two cities of over a million souls, viz. Calcutta, about 1,300,000; and Bombay, about 1,100,000. Then there is the question of the different religions: about 225 millions are Hindus; 70 to 75 millions are followers of Mohamed; while the remainder com-

prise Buddhists, Animists, Parsees, Jews, and Christians; of the latter there are about 5 millions, of whom about 2 million are Roman Catholics. We will consider the religious problems later.

The city of Bombay dates back to about 1300. Under Portuguese rule for a long time, it came into British hands in 1661, being part of the dowry of Catherine of Portugal on her marriage to Charles II. The names of the surrounding villages — now suburbs of Greater Bombay — such as, Vera Cruz, Varsova, etc., are a constant reminder of the early Portuguese connection, as are the wayside crosses which one encounters so frequently.

Modern Bombay possesses many fine buildings and wide streets. The older or native part of the City, though considerably improved in recent years, is still very much behind the times. In modernising any quarter inhabited by Indians, the authorities are up against many difficulties. There is, first of all, the natural prejudice of the Asiatic against innovations of any kind especially those introduced from the West. Then there is his strong antipathy to any change that may lead to better sanitation, to higher standards of cleanliness, or to the entrance of fresh air into his living quarters!

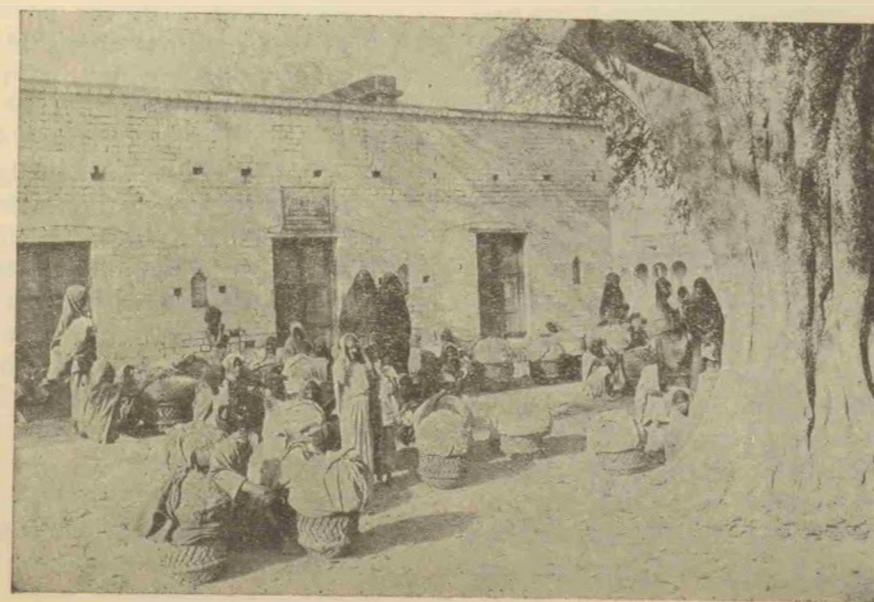
Bombay is the second largest cotton-spinning centre in the British Empire, and it is this industry that provides employment for a large proportion of the inhabitants. The mills — about seventy in number, of varying sizes — are, for the most part well-equipped and electrically driven. They are subject to Factory Laws very similar to those in force in England. The textile companies in Bombay have, in common with their competitors in other parts of the world, been severely hit during the present depression. The Bombay industry is in a particularly sad plight now since the Japanese con-

cerns, with the aid of more efficient labour and of a good deal of Government assistance, have been enabled to make inroads in a number of the markets formerly served by India. Indian Labour is very inefficient: so much so that although the average wages of a worker in a cotton mill are only about \$10. per month, yet the actual labour cost, per lb. of cloth produced, is higher than it is in Lancashire! This is due to the slow rate at which the native works, and to his inborn laziness which necessitates the employment of a large supervisory staff. Part of this staff must be European: Europeans' wages in India are, of course, very high, and other expenses such as passages, pensions, etc., have to be provided for. In case any of my readers hold up their hands in horror at the apparently low wage paid to Indians, let me add that some few years ago, when rates of pay were raised about ten per cent, most of the operatives absented themselves from work for two or three days in the month. They knew by experience that they could live for a month on \$10. and could see no reason why they should make any effort to earn more than this sum. That is quite typical of Hindu thought.

A great deal of welfare work is carried on in connection with the mills by the Churches and by certain Government departments. Most of the mills provide creches where the children of their women employees are cared for by properly qualified 'ayahs' (i. e. nurses) during working hours. Medical attention is also provided, but there is a strong aversion among the Hindus to western medical practice.

Like most eastern towns — and, indeed, a good many western ones — Bombay is a particularly unpleasant place for a stranger. He stays in a rather second-rate hotel, and unless he is fortunate

Continued on Page 29



## Dartmouth College

By Henry F. Davis.

**B**EFORE starting on a topic of this nature and magnitude it is necessary to apologise for the number of mistakes that will undoubtedly occur. Let it be understood, however, that these mistakes arise, not from any lack of interest on the part of the writer, but from lack of time. For although a period of weeks would hardly be deemed sufficient time in which to explore the college, and become acquainted with its buildings or traditions, two hours was all the time that the writer had at his disposal to spend in that very inviting town in the most friendly atmosphere of American hospitality. Bearing this in mind, kind reader, be lenient and fill in the incomplete parts of this description with the most sympathetic of ideas.

The first thing that is noted on arrival in or near the town is the library tower, which is illuminated at night. This stands visible from all parts of the town as a symbol and reminder to the students that their presence in the college should indeed be as students. The tower tops the beautiful colonial library, built in 1928 through the kindness of the philanthropist, George F. Baker. This tower houses a sweet-toned carillon which rings the students in and out of lectures. It seems that around this library, which dominates the center of the campus, the whole intellectual activity centers. It is the 'mother-ship' of the fleet of knowledge-seekers. It is wonderfully equipped and would require too many words to do it justice here, but it has two delightful innovations. One is a tower room, furnished in the best country club manner, where a student may work or idle away the time as he chooses, with a wealth of interesting literature of all types at his elbow. The other is private study-rooms, which a group of students may occupy and hold discussions on any topics they choose.—This alone seems a valuable addition.

The Library and the number of students using it lead one to suspect that much of the responsibility in the line of studies is left to the individual. The lectures are in the mornings and 15 a week comprises a large timetable. The Lecture Halls are not, as might be expected, all grouped together, but are spread around in the different residences. Lectures in the true sense of the term are very few. The Faculty is large and it is thus pos-

sible, although the students number 2,376, for the classes to be as small as four or five which quite evidently affords them the benefits of the much praised tutorial system.

The Residences wherein these Halls are situated are numerous and large; the largest, Topliff Hall, housing about three hundred students. These buildings are scattered around the campus in a way showing no set plan but lending an air of pleasant unexpectedness and symmetry if not of order. The rooms themselves are what might well be called the ideal of a college man as they seem to embody all the necessities of comfort and utility. One of the most pleasant features of the residence system at Dartmouth is that the students are free to come and go as they please, the hours they keep being left entirely up to them, even to the limitation of week end trips, which the student may take if he has the required number of 'cuts'. 'Cuts' are the number of lectures that each student is allowed to miss in each course, a number which he must not exceed under penalty of loss of his year. This seems to be the only hold that the College Authorities have on the private lives of the students, for the seniors do not even have to dine in Hall. The Freshmen, however, are required to take their meals in a 'Frosh Hall' which is managed by the College. The others eat where they choose, either in the Town Hotel or in the 'Greasy Spoon', as the college fellows term the popular Campus Cafe.

This leads us to the outside activities of the College which are numerous indeed. The gymnasium is a colossal structure; a building of which the students are justly proud. It houses all imaginable contrivances which have to do with physical exercise as well as courts for all indoor games. One of the unusual features is the track which runs around the entire basement of the building. The swimming pool, which is in connection with the gym., is not to be overlooked, as it plays an important part in every undergraduate's life, even from the faculty's point of view. It is the ruling of that body that no man can graduate from the College unless he is able to swim, and that no man, able to swim or not, can graduate unless he puts in three hours a week in the gymnasium. There is also a skating rink and a stadium which is spacious and modern.

But it is not only in the athletic fields that the

College is provided with recreation. There are all the societies that are usually found in an institution of that size, of which one of the most active is the Dramatic Club. This group of students seems to be of a most energetic nature, for their productions have both quality and quantity of equal excellence. At every 'fete' a major production is staged in the College Theatre, which is, by the way, very modernly equipped. These productions run for several days and are of an ambitious nature, which the student body seems to enjoy and appreciate for the efforts of the Society are always well supported and greatly encouraged. In addition to these major plays there are many minor offerings during the year which both develop old talent and bring new stars in the histrionic sky within the range of the spotlight.

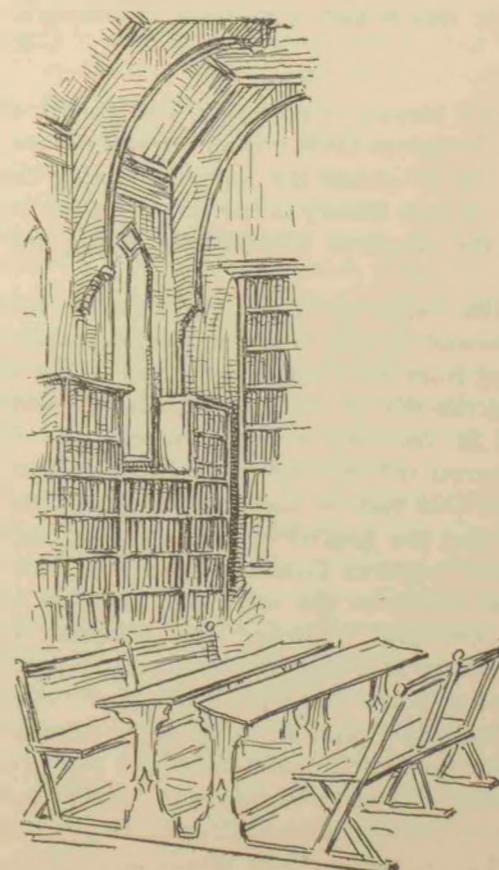
Arm in arm with the Dramatic Society goes the Glee Club, which does much interesting and valuable work. A Choral Thanksgiving service is one of its yearly functions. The Choir is composed of fifty male voices, the student body being made up entirely of men.

In a student body which numbers in the thousands one naturally expects to find Fraternities and secret societies; Dartmouth is no exception. There are thirty-seven fraternity houses and numerous secret society houses. The Houses are for the most part pleasant looking colonial residences of varying size all in keeping with the atmosphere of the town. Perhaps the only incongruous building is the Chapel which sprawls in the middle of the quad not unlike an inquisitive turtle peering from under its shell to see how many of the motley crew will come to its daily 10 o'clock service.

But to get back to that most popular institution, Fraternity. It seems to be the keynote of the College spirit, almost everyone except freshmen belong to some House. Freshmen are not allowed to join, but as this is the only barrier between them and the seniors they have little cause to object. Dartmouth has no initiation, flogging, hazing or freshmen rules, except those laid down by the College Authorities about dining in Hall and also a senior ruling that freshmen must wear hats. As a non-fraternity man has little chance in the social life in Dartmouth, they are few and far between. All the dances are given by the Houses and are open only to the members and their guests. Sixteen men are allowed to live in each building. Why? At the Prom, the Fraternity houses are turned over to the girls, as well as one dormitory, and every possible arrangement is made for their comfort and pleasure. These Proms are always looked forward to very anxiously and mark the term as successful

or not in accordance with the popularity of the dance. But the sole purpose of the Fraternity is not to entertain, its real duty seems to be to give a group of chaps a better opportunity of becoming more closely associated with each other and form the otherwise loose student body into a closely knit number of groups. The Fraternities compete among themselves in all sports, the rivalry is keen, and the contests are as hard fought as any others in the College.

The impression obtained from all this is one of happy companionship and pleasant associations. And such is the prevalent note of the institution. Its object is to broaden and improve, to give practice in the much talked of American Hospitality which is certainly not overlooked, for hardly can anyone remain there at all but to be received in an effusive manner and put at ease and 'at home'. This might be accomplished to a degree in any institution but the American University devotes much of its time to this study of how to give and how to take, more time, perhaps, than to the equally important study of how to accomplish tasks and how to avoid misfortune. The entire spirit is one not of scholarship but of a mixture of light tasks and recreation and gives to the College the aspect of a place where men may come and spend a pleasant four years in close association with many of his fellow Americans; and leave ready to go out into the world and shout: 'Long Live the President'.



## The Religious Life in the Church Today

Note

The author of this article is a graduate of Bishop's and is now a Novice in the Society of St. John the Evangelist. S.S.J.E. is the only Religious Order for men in Canada. Bracebridge, Ontario, is the centre of its activities and the Priests of the Order minister to the people of a large area in the Diocese of Algoma. They number eleven and the only regular source of income is the salary of one Deacon — \$900. In 1929 a very definite attempt to remove them from Canada was made at the Synod of Algoma and had that succeeded, the Monastic movement in our Dominion would have received a serious set back. An overwhelming majority welcomed the Fathers, and their work received high praise from every type of Churchman who had witnessed their labours in that desolate part of Ontario. Since 1929 the work has made rapid progress and more men have entered the Order, among them Fr. Hawkes and Fr. Burrows, who is also a graduate of Bishop's.

—R.H.T.

**T**HE history of the origin and growth of the Religious Orders is an interesting one, and by no means the least interesting chapter in that history is the story of their revival within the Anglican Communion during the last century.

The Religious Life in the technical sense — i. e., men and women, singly or in communities, living apart from the world under a rule — has had its place in the life of the Catholic Church from the time of St. Anthony in the third century. Father Bede Jarrett tells us that it goes back further still. However that may be, one thing is certain, and that it is: that the English nation — and through her, the whole Anglican Communion — owe their faith in Jesus Christ to the work and devotion of Religious Orders. Whether you acknowledge St. Augustine or St. Aiden as the Apostle of the English nation, both men were monks. Whether the Christian gospel came from Rome or from Iona, it came from monastic foundations and was preached by monks. So we who owe our religion to these men, even though it be indirectly, ought to know somewhat of the motives which lay behind their

method of life, a life, moreover, which is abundantly manifested among us at the present time.

Perfection is the object of every Christian life. It is the object which our Lord Jesus Christ has set before us, for He has said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." True perfection consists in the love of God. Entire consecration to the love of God is the duty of all Christians. All are bound to aim at the perfect life of love. This life is not of choice but of command. It is necessary to everlasting salvation. But because human beings are free agents, our Lord has left us a choice of the way in which we may attain to perfection. He has provided a good way — that of the Precepts; and also a better way — that of the Counsels.

In the case of the rich young ruler, our Lord first set before him the Way of the Precepts: "If thou wouldest enter into life, keep the Commandments." But He knew that for this young man more was necessary, so He next propounded the Way of the Counsels: "If thou wouldest be perfect, go, sell that thou hast and give to the poor, and thou shalt have treasure in Heaven, and come, follow Me." But the young man went away sad at heart, preferring to keep his money and risk his soul, rather than make sure of salvation at the cost of sacrificing his possessions.

The great impediment to the attainment of the perfect life of love is sin. The root of all sin is in self. Covetousness, sensuality, and pride are the great branches which spring from this root. Those who enter the Religious Life, following the Way of the Counsels, oppose to these vices, the virtues of poverty, chastity, and obedience. These three virtues take shape in the practical forms or solemn life vows which become the means of following our Lord with a greater freedom than the ordinary Christian life of the precepts would permit.

The motive of the Religious Life, then, is not the accomplishment of works missionary, educational, or charitable, with the maximum of efficiency and the minimum of expense, but true perfection, which consists of being identified and filled with the love of God. Let me quote some words of Father Benson, S.S.J.E., on this subject. He says: "The perfection we are to seek is a living perfection in the communication of the life of God to

the soul, and the life of God binds us to Himself in the bonds of divine love, and love reflects, rejoices in, embraces, surrenders itself to the Divine Will." This, then, is the real purpose of the Religious Life.

Something must now be said of the Religious Orders, although the length of this article does not allow a detailed history of their origin and development. The first monks were not clergy, but laymen. Slackness and loss of spirituality in the general life of the Church made them seek to hold aloft the ideals of Christian holiness by a life lived apart from their fellowmen. They lived a well-balanced life of prayer and praise, study and manual labor. New developments in the Religious Life are always the outcome of the needs of the Church. The appalling ignorance of the people in the 12th century as to the Faith of the Church resulted in the formation of the two great orders of friars by St. Francis and St. Dominic respectively. The friars made a new venture and placed their houses in the most populous centers that they might the better teach the people. The friars also, as their name implies, were like the monks originally laymen. The definitely clerical societies did not appear till the time of the religious upheaval of the 16th century. To combat the inefficiency and general ignorance of many of the parish clergy, St. Ignatius Loyola formed the Company of Jesus; St. Philip Neri, the Oratorians; St. Vincent de Paul, the Lazarists. Since this time there have arisen other and various communities, both clerical and lay, each emphasizing some necessary aspect of priestly, educational, or missionary work. But while there are ever new developments, the old orders remain alongside the new, thus witnessing to the underlying principle of all religious life; namely, that of the attainment of true perfection.

We may now turn to the consideration of the restoration of the Religious Life within the Anglican Communion. Christianity in England had grown up under the shadow of religious houses, and English Church people had naturally a great devotion to the Religious Orders and to the Religious Life. For over a thousand years, this condition of affairs existed, until every religious community was dissolved by Henry VIII. Several attempts were made in the succeeding centuries to re-establish the Religious Life but with no permanent results. When the Catholic Revival began in 1833, with the Reverend John Keble's sermon at Oxford, there was not a single religious house within the whole Anglican Communion. The glory and honour of restoring the Religious Life to the Church belongs not to men, but to women. On Trinity Sunday, June 5th, 1841, Marian Rebecca Hughes, daughter of an Oxfordshire priest, dedicated herself to the Re-

ligious Life, as she knelt to receive Holy Communion in the University Church of St. Mary at Oxford.

For several years there was no community for her to enter, but from that day she lived as a Religious under vows. The first community to be founded was that of the Holy Cross, by Dr. Pusey, in 1845. It began in a semi-detached house, at 17 Park Village West, and was composed of two Sisters. It was only a small beginning but the example was contagious. Communities sprang up rapidly in many parts of England, increased and multiplied. When, in May, 1912, Marian Rebecca Hughes, herself the founder of the Society of the Holy Cross and Undivided Trinity, passed to her eternal reward, she could do so with the knowledge that there were now in the English Church at least 1,300 professed Sisters, — nearly twice as many as when the religious houses were suppressed by Henry VIII. (This is a somewhat conservative estimate, for many communities do not give their numbers, nor does it take into account other communities founded throughout the Anglican Communion).

Such was the growth of Religious Orders for women within seventy-one years.

The revival of the Life for men was much slower. Several early attempts came to nothing, but, finally, in 1866, Richard Meaux Benson founded the Society of St. John the Evangelist at Cowley. Other societies soon followed; namely, the Society of the Sacred Mission, the Community of the Resurrection, and, in the United States, the Order of the Holy Cross. New Orders, both clerical and lay, have since been founded.

The Religious Life, because it is the way of the few rather than of the many, is therefore not of the esse of the Church, but history would lead us to believe that it is of the *bene esse*. How far is this true of the Anglican Communion today? The chief value of the Religious Orders is the witness they bear to the crucified life offered to God in the spirit of prayer. Religious communities are "power stations" for the generation and development of spiritual power, and they are that mainly because they are centers of continual prayer.

Modern society is to a considerable extent pagan and frankly materialistic. The Church fails to convert modern society to Christ because she fails to a large extent to exhibit Christ crucified in her members. Complete self-surrender to Christ brings peace and joy, and it is only a joyous religion that can attract people. Religious are joyous people because they have made the act of complete self-surrender. Moreover, the Church is spiritually weak because she is not in every member a praying Church. With the Religious, prayer comes first.

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## Charles Gore

By the Rev. Philip Carrington, M.A.

**B**ISHOP Gore, whose death was recently reported in the papers, was without question the most remarkable leader which the Church in England possessed; but he was more than that; he was a great public figure.

Those who have had the privilege of meeting him will always remember him as a strange wizened little dwarf of a man whose forehead was perpetually wrinkled into lines of deep melancholy; in speech he was slow and stiff, and gave the impression of being always on the point of breaking down in despair. Nevertheless the little man was full of humour, and personality as well as intellect. As a public speaker one decided straight off that he was hopeless. He would stand up in the pulpit looking like an elderly stork, gaze with his bright eyes into some far corner of the roof, and wring a few words out of himself in a hollow graveyard type of voice; then his pose would change, and he would look in some other direction, and utter a few more groans; and so on. This is pitiful, the listener would say to himself; but suddenly without any warning he would catch on; the intense reality of the man would grip him; and he would listen enthralled. No man with such a manner had any right to be a great preacher; but he certainly was.

The impression given was one of utter sincerity, a sincerity so great as to be painful; he tore truth out of himself as if it required a surgical operation. No man ever gave a greater impression of pure honesty. It was the same in every department of his long and magnificent life. In his books, in his administration, in his intercourse with the great men of his day, there was always that same simplicity and honesty.

The Oxford undergraduate who went out to see him at Cuddesdon was treated in the same way. "I don't know whether you have ever thought —" he would say, seizing you by the elbow; or "Of course I may be quite wrong, but has it ever occurred to you —?" Such humility was ingrained in the man, and most embarrassing to the student.

Not that Gore could not be autocratic enough if he wanted to be.

Gore goes back to the end of the great days of the Oxford Movement; he was the first Librarian of Pusey House which was built to commemorate the great dictator of that curious revival. But he

was much more than a mere High Churchman, though public opinion has given him that label.

Gore was the principal leader in that movement which brought the Church and the Higher Criticism into peaceable relation. When he published *Lux Mundi* (a celebrated but now quite forgotten series of essays) he alarmed the orthodox. He was a very dangerous young man. A famous Anglo-Catholic preacher of the time, the notorious Father Ignatius, rose and denounced him at the Birmingham Church Congress. He lived through it, and now the modernism of the nineties would be thought quite old-fashioned. When he published his "New Commentary" on the Bible a year or two ago, there was no protest worth considering. His work had been done.

More important than this perhaps was his socialism. The original High Church party was nothing if not Tory. Gore, who was himself of a well-known aristocratic family, carried on the socialism of Kingsley and Marurice. It was his deep and sincere concern for the condition of the poor that made him such a success as Bishop of Birmingham. It was the same thing that made him a failure among the Buckinghamshire squires in the diocese of Oxford. One sentence of his is perhaps worth quoting, as it will show him as something more than a dry scholar or ecclesiastic. "The problem which ought to engage the attention of all sincere Christians, is how to return to a state of things nearer to the original intention of Christ, if possible without violence and revolution, but anyhow to return."

Nor did he live himself an easy and comfortable life. When rector of Radley near Oxford he founded the monastic community now known as the House of the Resurrection, Mirfield, and it is understood that most of his private fortune went into that foundation. From that time on, he lived the life of a monk; but on being made Bishop of Worcester, he severed his relations with the Community.

It is hard to say in which department he made the greatest mark, as scholar and preacher, as social reformer, as the founder of a monastic community which has had an enormous influence on the English Church, as modernist, or as Bishop of Birmingham, a great industrial city where he was venerated by all.

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## Prose and Poetry

### "CHRISTIAN VIRTUES"

"Take up the White Man's Burden!"  
The cry went up full strong.  
"Go spread the Christian virtues  
In heathen realms of wrong."  
Forth to the heathen countries  
The Christians went, but spread,  
Not virtues, as commanded,  
But vices there instead.

"Take up the White Man's Burden!  
And civilize the world."  
And straightway guns exploded,  
And flags of war unfurled;  
And crime and bloodshed followed,  
And the sword replaced the plough —  
Methinks the White Man's Burden  
Is the Wild Man's Burden now!

—James Hodgkinson.

\* \* \*

### YE CHAPELLE BELLE.

(The writer's apologies to the Balladists.)  
Furst thinge in ye morninge,  
Agayne at 'eve 'fore tea,  
Ye olde-tyme College Chapelle Belle  
Beckons us noisilie.

Ye Harbinger of breakfaste  
Whose steadfast calle we heare,  
We list thee tho' we hede not;  
Oure beddes to us too deare.

We staye abedde, we lectures miss,  
We are so tyred you see,  
And so on dynnere we must counte  
To fylle ye cavitee.

Rynge out anewe Ye Chapelle Belle;  
We will your message hede;  
But not todaye, be on your waye,  
For now 'tis slepe we nede.

— W. C. Stockwell.

### AN ESSAY ON MEN.

Men are what women marry. They have two feet, two hands, and sometimes two wives; but never more than one collar and one idea at a time.

Like turkish cigarettes, men are all made of the same material. The only difference is that some of them are less distinguished than others.

Generally speaking men may be divided into three classes: husbands, bachelors and widowers. An eligible bachelor is a mass of obstinacy entirely surrounded by suspicion. Husbands are of three varieties: prizes, surprises and consolation prizes.

Making a husband out of a man is one of the highest plastic arts known to civilization. It requires science, sculpture, common sense, faith, hope and charity — especially charity.

It is a psychological marvel that a soft, fluffy, tender, violet-scented, sweet thing like a woman should enjoy kissing a big, awkward, stuffy-chinned, tobacco-and-bay-rum scented thing like a man.

\* \* \*

### The Properties of Woman.

The following is a chemical analysis of a well known element and comes to us from an American chemist. (The Tech Flash).

Element: Woman. Occurrence: Found wherever man exists. Seldom in the free state; with few exceptions the combined state is preferred. Physical Properties: All colours and sizes, usually in disfigured condition. Face covered with a film of composite material. May freeze at any moment but melts when properly treated — proper treatment unknown. Very active, possesses great affinity for gold, silver, platinum and precious stones. Is able to absorb food at any time. Turns green when placed beside a better looking specimen. Fresh variety has great magnetic attraction, but is inclined to age very rapidly.

## Alumni Column

By R. H. Gray

As we know, several of our graduates have now gone on to McGill University to take advanced courses of various sorts. Since very little has been said about these men it would not be out of the way to now mention a few of them.

The first of these is G. H. Tomlinson who graduated with a particularly brilliant record, in 1930. His specialty is Chemistry and last year he had the honor of winning the Lieutenant-Governor's medal in science. Besides this he also won the Governor-General's Medal for highest aggregate in the graduating year and the Chancellor's Medal given for the same thing, to the value of a hundred dollars. He is now continuing in Chemistry at McGill, where he hopes soon to attain his M.Sc.

1929 yielded another brilliant chemist in G. H. Findlay. He won a Research Scholarship in his graduating year and is now doing research work at Macdonald College, Ste. Anne de Bellevue. While at Bishop's, Findlay was also a staunch member of the college basketball team, and is occasionally seen here when playing on the Macdonald rugby team.

A very brilliant graduate of 1926 was D. Barlow. Barlow graduated with flying honors and won a Rhodes' Scholarship to Oxford. At Oxford he took a B.A. in Law and is now doing extra law work at McGill.

We regret to announce that Mr. George Hall, M.A. '31, has been forced to give up his studies at McGill owing to a severe illness which has necessitated his removal to Ste. Agathe. It is to be hoped that he will make a speedy recovery and be able to continue his year. He has been studying Law while at McGill.

Through the medium of Miss M. Burt we have managed to secure considerable information concerning the lady graduates of the Teaching course of the past few years. Practically all of them are teaching in this Province. The following is a list of some of them:

Miss Margaret Brewer, B.A. '29, is teaching at King's Hall, Compton.

Miss Elsa Burt, B.A. '31, has returned home at the completion of the first part of the Librarian's course which she is taking at McGill University.

Miss Patience Strong, B.A. '31, is principal of the Elementary School at Waltham, Ont.

Miss Ollie Brock, B.A. '30, is teaching in Heminford, Ont.

Miss Jean Colquhoun, B.A. '29, is teaching in Rosemount School, Rosemount, and Miss Dorothy Dean, B.A. '28, at Drummond School, also in Rosemount.

Miss Audrey Bennett, B.A. '26, and Miss Doris Bennett, B.A. '29, are members of the teaching staff of Strathcona Academy, Outremont, Que.

Miss Frances Ayer, B.A. '29, is Principal of the High School in Asbestos.

Miss Helen Smith, B.A. '30, is teaching in the High School at Waterloo; Miss Kathleen Smith, B.A. '30, in the High School at Shawinigan Falls, and Miss Phyllis Smith, B.A. '29, in Woodlands School, Verdun.

Miss Marion Matthews, B.A. '29, is teaching in Westmount High School.

Miss Thyra Macaulay, B.A. '29, is Principal of the New Carlisle High School.

The Rev. A. W. Reeves, M.A., is now in charge of a parish in the Diocese of Manchester, England, a Parish of at least ten thousand people. For the benefit of people wishing to establish touch with him the address is: All Saint's Rectory, Gorton, Manchester, England.

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### DEATHS

Entered into rest at the Montreal General Hospital on Saturday, Dec. 26th, 1931, Gwendolyn Maddock Matthews, B.A. '26, second daughter of the Rev. and Mrs. F. R. Matthews of Lennoxville.

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### MARRIAGES

The marriage of J. Adelle Baldwin, B.A. '28, to Rev. Ulrique Lanone took place on Dec. 19th, 1931, in the American Church in Paris. Mr. and Mrs. Lanone intend to take up Missionary Work in the Belgian Congo, when the former has completed the course which he is now taking in Paris.

## Debating Society

The two major events of the Debating Season are scheduled for the near future. Besides the usual Inter-University Debate to take place on the 19th of February, we are also debating with a travelling team, composed of two Canadian University Students, sponsored by the N.F.C.U.S. This debate is the last of a series of three arranged by the N.F.C.U.S.: Last year an English team toured Canada and the year before an American team. This year they are sending two Canadian University students on a debating tour, both of whom have at various times, distinguished themselves in this field.

The first is W. J. Garnett, Esq., a graduate of Ontario Agricultural College. He is English by birth and has lived in Canada only five years. He has managed, however, to see a great deal of Canada and has gained a College degree. He has spent a year and a half in British Columbia, a summer in the Ontario clay belt, and one summer doing journalistic work which took him over most of Southern Ontario. He won the Governor-General's medal for general proficiency at the end of his second year and the scholarship which is presented to the best all-round man at the end of his third year. He has edited the College Monthly for a year and has taken a prominent part in Inter-Year debating. He seems especially gifted in debating, having an easy platform manner and a good speaking voice. In view of his natural gifts and varied experiences we are assured of a good debate.

The second man of this travelling team is J. Osmond Matte, a graduate of the University of Ottawa. Born at Chichester, Que., he attended the local school and later registered at St. Mary's separate School, North Bay, Ont., where he won the district medal for highest standing. He was admitted to the North Bay Collegiate Institute in 1923, where he again obtained the medal for highest standing. Again, in 1927, he was awarded the medal for highest standing in matriculation. He was a member of the prize debaters at Ottawa University in 1931, he is at present writing for his degree of L.Ph. and B.A., and has already obtained his degree of Bachelor of Philosophy. He is a member of the teams representing Ottawa University in football, basketball and baseball, and he was a member of the Dominion Interscholastic Champions in 1928.

It is therefore with interest that we await their arrival here as it is not every day that we are privileged to meet such gifted men. The subject for the debate will be: "Resolved that civilized man is happier than the barbarian." The Bishop's debaters are taking the negative. The debate takes

place on the 29th of February and it is hoped that it will be well supported by the student body.

The Inter-University Debate will take place on the 19th February. Queen's University is debating here and we are sending a team to debate against Ottawa University. The subject to be discussed is: "Resolved that this House deplores the existence of Soviet Russia." The travelling team will consist of Russel F. Brown and Heath Grey, while Fred Clark and Eric Osborne will compose the team debating here.

The Councillor.

## Exchange Column

The Mitre greatly acknowledges the following exchanges:

THE STONYHURST MAGAZINE,

Stonyhurst College, Blackburn, Eng.  
TAMESIS,

University of Reading, Reading, Eng.  
THE KING'S COLLEGE RECORD,

U. of King's College, Halifax, N. S.  
THE TECH FLASH,

Nova Scotia Technical College, Halifax, N. S.  
THE COLLEGE TIMES,

Prince of Wales College, Charlottetown, P.E.I.  
THE ECHO,

United Theological College, Montreal.  
THE R. M. C. REVIEW,

R. M. C. Kingston, Ont.  
THE O. A. C. REVIEW,

Ontario Agricultural College, Guelph, Ont.  
THE CHADONIAN,

St. Chads College, Regina, Sask.  
THE JOHNIAN,

St. John's College, Winnipeg, Man.  
THE BRUNSWICKAN,

University of New Brunswick  
THE DALHOUSIE GAZETTE,

Dalhousie, N. S.  
THE ARGOSY WEEKLY,

Mt. Allison, N. B.  
B. C. S. MAGAZINE,

Bishop's College School, Lennoxville, Que.  
BLUE AND WHITE,

Rothesay Collegiate School, Rothesay, N. B.  
THE GROVE CHRONICAL,

Lakefield Preparatory School, Lakefield, Ont.  
THE ASHBURIAN,

Ashbury College, Ottawa, Ont.  
L. C. C. MAGAZINE,

Lower Canada College, Montreal, Que.  
THE ALGOMA MISSIONARY NEWS,

Sault Ste. Marie, Ont.

## The Student Volunteer Movement Convention

By Fred P. Clark.

THE eleventh quadrennial convention of the Student Volunteer Movement for Foreign Missions assembled in Buffalo, N. Y., on December 30th, 1931 and closed on January 3rd, 1932. There were some 2200 university students in attendance, about 275 being from Canada, and, according to a newspaper report about 150 from foreign countries.

First of all, a word as to what the S.V.M. is. The following quotation is taken from the Delegates' Handbook for the Buffalo Convention: "The Student Volunteer Movement is characterised by two words — **Student and Missionary**. In spirit and administration it is definitely student; in purpose and programme, it is distinctively missionary. Its activities centre in colleges and universities throughout the United States and Canada where it interprets Christian missions and enlists students for missionary service abroad. It is interdenominational and relates well-qualified candidates to the various sending agencies."

The subject to be considered at this convention was the "Living Christ in the World To-day". As Mr. E. Fay Campbell of Yale University said at the opening session, "We will seek a comprehensive view of the world today with its momentous forces, social, intellectual, economic and spiritual." "The convention programme is set up to acquaint the undergraduate body of this continent with the present situation of the missionary work of the churches and to enlist their support and interest in the future."

The method employed was two-fold. First there were addresses given by outstanding men of the Protestant Denominations. These speeches were given to the assembly as a whole in the Broadway Auditorium — this is a large building, admirably suited for large gatherings, the acoustic properties being excellent. At the back of the platform the wall was covered with blue material of some kind, on which was emblazoned a large gold cross — on the platform itself was a huge oak pulpit, borrowed, I believe, from St. Philip's Church, Buffalo. This was the setting. As to the subject matter of the speeches there was a wide range of material — in the opening address we heard (predicted) the end of the Jazz Age — two addresses on the subject of "Humanity Uprooted," the view of

the western world being given by Mr. Kirby Page, editor of "The World To-morrow," and that of the accident by Dr. T. Z. Koo of Shanghai — other speakers gave accounts of missionary work in different parts of the world. One subject to which was devoted a whole morning's session was that of Disarmament. A ballot was given to each delegate which he was requested to fill in and hand to one of the Ushers. The questions asked may be of interest so I repeat them here:

1. If all nations would do the same, are you in favour of, complete, partial, no, disarmament?
2. Have you done military training?
3. Are you in favour of compulsory military training in schools and colleges?
4. Are you in favour of elective military training?
5. In the case of a person having disassociated himself with war, in the case of a war would you allow him the privilege of refusing to fight?

This question of military training in the schools and colleges of the United States seems to be a matter of live interest among them. There is much literature published on the subject, and plans are suggested by which a campaign can be waged on the campus to force college authorities to do away with military training during one's college career.

The second part of the convention method, was that of the round-table discussion group. The delegates were divided into groups of about a hundred and met in separate places, under a leader, to discuss a certain subject. The group to which I was assigned was "What are the essentials of a Christian Society?" Our leader was Dr. James Jesse Jones of New York City, an eminent American Sociologist. This part of the convention was to my mind the most interesting and most valuable.

Space forbids my more than mentioning a Pageant, a Missionary Play, what were called 'Denominational Meetings' in which members of each denomination met to discuss the affairs of their own group, the Convention Library in which was the largest display of missionary literature that I have ever seen, the New Year's Eve Party at the Hotel Statler, and many other events. Just one thing needs mentioning and that is the kindness and consideration that was shown the Canadian Delegation

— we were all housed together at the Ford Hotel, were given a distinctive badge so that we could recognise and be recognised, and everything was done to make us comfortable and at home.

### Criticisms:

#### (a) Favourable:

1. It was a thrilling sight to see so many young people willing to give up part of their vacation to consider such subjects

2. Everyone was in dead earnest. The attendance at the general sessions, and the spirit of constructive interest manifested in the discussion groups.

3. The Christian Spirit that was so evident. This was shown in the cheerfulness of the delegates, the lack of artificiality, and the spirit of devotion that was shown in the devotional periods.

#### (b) Adverse:

Speaking as a thoroughgoing Episcopalian these are the things in which the Convention seemed to be lacking:

1. Definiteness. Suffice it to say that it seemed to me as if some of the speakers could very well profit by taking Dr. Vial's lectures on *homousios* and *homoiousios*.

2. Opposition to historic Christianity. This was more implied than expressed, but it did seem strange to me that a gathering come together to consider the Living Christ in the World To-day should omit entirely any mention of "that Blest Sacrament of Unity."

power and to whom the thrill of achievement meant only the satisfaction of a depraved appetite, had goaded a jaded people to lengths far beyond ordinary human endurance. They rose. To remedy the evil they struck directly at the cause and, if the knife of their revenge fell upon a few innocent necks, it was because their eyes had in past years been put out with fire.

Russians are called Atheists. They are not. They just don't go to church, that's all. All the edicts in the world can't break down a man's original philosophy overnight. I wouldn't consider myself an Atheist if I couldn't go to church. In fact it would not even worry me. What then have the Russians really done? They have merely divorced themselves from a cruel, corrupt, and fakely sincere clergy, who even went so far as to sanction aristocratic oppression, since the success of their Church lay largely in keeping the masses in ignorance. Can you imagine the rage of the people when tombs of saints, upon being opened, were found sometimes empty and sometimes to contain the bones of children instead of those of adults? Russian churches which are now libraries are better so. A complete library gives all the angles of every question and does not force you to swallow a given explanation like a bitter pill which may do you some good, but still may be only sugar-coated 'boloney'

## It Seems To Me

By Bruce Munroe

A conservative guess says that nine-tenths of the people of Canada damn Russia at least once a day. Of the remainder perhaps the majority never heard of the place and so are automatically eliminated from discussion. A few admire the courage of the land of barons — and beards.

I am not actually a Communist. Not actually but, let us say, potentially. If the government heard me say that, they would have me watched. I'm quite harmless, however. When I claim to be a potential communist, I mean that all that is necessary is to have some one put their foot on my neck and grind me into the mud. That is exactly what happened in Russia. An insane aristocracy, whose mentality had stagnated with years of unlimited

### The University Dance

Convocation Hall on Monday evening, February the eighth, was the scene of the Annual Formal Dance, and, as in former years, the anticipations of joy seemed to be fully realized. There were about one hundred and thirty people present.

The Dance Committee desires to express its sincere thanks to Mrs. A. H. McGreer, Mrs. H. C. Burt, Mrs. A. V. Richardson and Mrs. W. O. Raymond for their kindness in acting as Patronesses.

The Hall was very attractively decorated and the indirect lighting effects were achieved with much skill by Mr. John Aikins and his co-workers with the very able advice and assistance of Father Sauerbrei to whom the Committee extends its thanks and appreciation.

The corridor and sitting-out rooms were pleasingly arranged by Mr. Walter Stockwell and Mr. Linley Macmorine. The Committee desires to record its appreciation of the loan of the Flags by the T. Eaton Co. and of that Company's generous

Continued on Page 27

## Sports Section

According to reliable authorities, there is but one thing in all this world that is worse than a critic in one of his most violent moods, and that is a critic who, in addition to being in one of his most violent moods, is also in the despairing throes of indigestion. Now, as it happens, your editor has found much to criticize in the sporting events of the term to date, and, in order to do his job properly, has been under obligation to deal in various gastronomical experiments, the material for which is so abundantly provided by special courtesy of the University kitchen. And by these presents be it known to all and sundry that those self-same experiments have been only too successful in the results produced, and that the situation and the indigestion are both quite acute, and that there are likely to be some heavy squalls ahead. So, if you would be well-advised, you will call all hands to the pumps before proceeding.

While the affliction is at its height, the irritated critic is going to strike right into a discussion of referees — referees in general, but of basketball in particular. The man who said that the world's least enviable position was that of a judge at a baby show, merely indicated his crass ignorance of the trials and tribulations of a referee in the field of sport. By comparison, the *judex liberorum* is simply attending the kindergarten of the school of trying experiences. He has not even begun to get a glimpse into all the harrassing difficulties that beset those mortals who take unto themselves a place in the seat of judgment.

Woe unto the referee who dares to be a human being, and who falls into the inevitable habit which all human beings have in common — that of committing errors! It is a harsh and bitter thing to say, but the hereinbeforementioned indigestion makes the saying of it ridiculously easy: by far the greatest amount of adverse criticism, under which the referee must bear up, comes from that team which has just lost a game. Of course, it is probably quite simple to account for this. A victorious team is certain to be in a magnanimous mood, and, out of the bounty of its generosity, can make ample allowance for the human shortcomings of the man with the whistle. On the other hand, a losing team has its powers of perception sharpened to a degree,

and does not fail to notice a single slip that is made, and will resent the mistakes to a three-fold extent. Some heavy losers have been known to show their resentment to a four-fold extent. This is, however, fortunately rare. But though it may be possible to account for this outrageous state of affairs, it is certainly altogether out of the question to justify it. The condition of your editor is not quite critical enough to lead him into an elaborate symposium on the virtues of good sportsmanship. He will rest content to voice the hope that, in the future, the same spirit that prompts three rousing cheers by the losers for their victors will produce at least one not wholly subdued "hurrah" for the sadly brow-beaten and down-trodden referee. May kind Providence ease his burden!



### Basketball

**Bishop's, 39 — Y.M.C.A. Blues, 40.**  
(SATURDAY, JANUARY 23RD.)

This game was another of those tragedies of life. A single basket would have reversed the victory, and decided the outcome of the league. It appears, however, that such things were not to be. And since that that is, is, and that that is not, is not, there doesn't seem to be a great deal of point in going into the details of the encounter to any great length. The point is that it was "touch and go" for anyone throughout its duration, the score at half time showing but a one-point margin, as in the final tally. With this engagement, it at once became evident where Bishop's was likely to meet with the sturdiest opposition in the ensuing league. It is the height of superfluity to mention that this was a hard-fought game; it may, however, be slightly less so to add that the encounter was a good, clean one. In these days, alas! all sports seem to degenerate, at some stage in their progress, to a wrestling bout or a boxing match or some milder form of mayhem. As in-

cidental information, we append the observation that the game was held at the Y.M.C.A., in Sherbrooke.

**Y.M.C.A. Reds, 21 — Bishop's, 53.**  
(FRIDAY, JANUARY 29TH)

Considering that the advantage was all with their opponents in weight and experience, the "Y" Reds put up a very game struggle on what was to them a strange floor, in the College gymnasium. They fought the contest out to the bitter end. As for the college team, it was in perfect shape, and their five-man defense system proved too much for the visitors. In the course of the game, the whole of Bishop's second team had an opportunity to represent their alma mater and, all in all, there seems to be much promise for the future of basketball at Bishop's.

McMorran started the scoring with a very choice shot from the centre of the floor, and from then on the batteries opened up wide, as the irresistible combination of Curry and Hebert chalked up score after score for the purple squad. Curry was high scorer for the evening, with seventeen points, while Bradley came second, with twelve. For the "Reds", H. Leslie turned in a very creditable performance.

The line-up, and individual scores follow:-  
Y.M.C.A. Reds — H. Leslie 6, R. Leslie 4, Gardiner 4, McKenna 4, Heath. Subs. — Foley 3, Pearson, O'Boyle and MacIntyre.  
BISHOP'S — Curry 17, Bradley 12, Hebert 10, McMorran 4, McCullough 3. Subs. — Sternlieb 5, Ortenberg 2, Masson, Cole and Lang.

**Bishop's, 21 — Sherbrooke High School, 25.**  
(SATURDAY, FEBRUARY 5TH.)

Here again as in the first game of the league, the margin of defeat was narrow. But, unlike the previous occasion, the outcome might have been, and ought to have been, otherwise. Such at least is the undisguised opinion of your critic in his present hour of distressful agitation. Under these circumstances, therefore, the local "basketeers" as they have been called, would do well to seek the nearest cover, as a number of ruthless salvos are about to burst in the midst. A whiff of grapeshot the editor must regretfully decline to use, as this particular messenger of destruction has been reserved for speaking of the figure-head in the first, and original, Waterloo. The salvos will probably do quite as well, however, and if not, one can always have recourse to the Lewis-Gun Squad of our redoubtable C. O. T. C.

Before we wander any further from the point,

however, we will go on record as expressing our unqualified disapproval of the business of losing one's temper in the course of any game. It is reckoned to be one of the strongest arguments in favour of competitive sports that such engagements teach the players to control their tempers and feelings. If, therefore, the said players are going to give a free reign to their injured feelings, one of the primary objects of the game is defeated a priori. And in the particular instance which we are considering, it seems quite feasible that a secondary object came to grief on identically the same grounds.

Your editor and critic is not in the mood to mince matters. There is no concealing of the fact that in the second half of this game the local squad lost their tempers, almost to a man. And even the most feeble-minded physiologist can tell you that the body cannot function as well, or so advantageously, as when the brain is kept cool, clear and calculating. Or, to put the matter more plainly, we charge our otherwise thoroughly commendable team with having lost their game when they lost their tempers. As a matter of pure form we are obliged to interject, for the benefit of the team, the remark that "this is hurting us more than it does you". And, as a matter of fact, we are willing to concede that, in some cases, the provocation may be so great as to make self-control exceedingly difficult. This does not, however, excuse the loss of that self-control, and, at the risk of banishment and ostracism, we venture to remind you of it.

In spite of so much seemingly hostile comment, however, we wish to congratulate the local team on putting up a very stiff fight, and, at the time of writing, we have every confidence in a favourable outcome when the final reckoning is taken of the league. And we would add the rather obvious remark that, were we not firmly convinced that this year's basketball team is one of the best, we would not have gone to all this trouble to criticise it.

As a final observation, we would venture that this game showed the five-man defense system to be insufficient unto itself, and that it was clear that some effective system of offense was essential. As later events proved, such was indeed the case.

The line-up for the above game was as follows:-

S. H. S. — Stevens (R.F.), Hall (L.F.), S. Ball (C), McKenna (R.G.), Horsfall (L.G.), and Hammond, Tomlinson, Camdalft and Lowe.  
BISHOP'S — Hebert (R.F.), Bradley (L.F.), Curry (C), McMorran (R.G.), McCullough (L.G.), and Ortenberg, Sternlieb, Cole, Hart and Lang.

**Y.M.C.A. Blues, 27 — Bishop's, 39.**

(FRIDAY, FEBRUARY 12TH)

In this game, Bishop's had both an effective defensive and offensive system, so offensive, indeed, that the result shows itself in the score. At the outset, both sides played a very cautious game. One could almost feel it in the atmosphere that here was being staged a stiff struggle between the two most evenly-matched teams in the league. Curry opened up the scoring with a bang, as he credited his team with a quick four points, and henceforward the game proceeded at a fast pace, with never a dull moment.

Curry was again at the head of the scorers for the evening, with a tally of fifteen points. Hebert stood second, with a total score of twelve. Both played an exceedingly good game. They were ably supported by the remaining members of the first team, Bradley, McCullough and McMorran, who were also in their best form. We could have economized on almost an entire paragraph of space by saying that the whole team was in first class form. For the visitors, Stocks, Chan and Terry come in for special mention.

The line-up for the game follows:-

Y.M.C.A. Blues — H. Grimes, C. Stocks, H. Terry, L. Ball, J. Chan. Subs:- D. Watson, C. Maddis, A. MacNair, H. Skinner, A. Stocks.

BISHOP'S — McCullough, Hebert, Bradley, Curry, McMorran. Subs:- Ortenberg, Sternlieb, Cole, Lang.

**Hockey**

**Intermediate Intercollegiate.**  
**Bishop's, 2 — Loyola, 3.**  
(SATURDAY, JANUARY 23RD)

Consider first the following facts concerning the score throughout the game: the first period ended scoreless; the second period was tied, 1 - 1, and the final period was tied, 2 all. Then consider that approximately twenty minutes of overtime play were necessary before the decisive goal was scored. And finally, consider the attendant circumstances: Bishop's was playing on — we almost said "foreign soil" — and was blissfully unconscious of a recent alteration of the rules, so that Loyola played the game with the services of an extra man. All this

is asking a considerable amount of the reader, but we must exact yet one further request. We must ask him to deduce his own conclusions.

Additional revelry for your critic is provided in the knowledge that "slashing" was a prominent feature of this game, and that penalties were meted out liberally in the course of the play. The mildest conclusion that one can draw from these two facts is that — well, that the boys were slightly inclined to be rough. And here, the critic is impelled to venture a light suggestion. If, in hockey as well as in basketball, the boisterous spirits of the participants are so irrepressible as to call for a good deal of jostling and — who knows? — maybe an occasional brandishment of clenched fists, it would seem expedient, an hour before the commencement of each game, to distribute boxing-gloves to both sides, and, under the jurisdiction of a proper referee for this purpose, permit the laddies to dissipate a little of their excessive exhilaration. There is really a time and a place for everything. And if we are to continue mixing our hockey with boxing lessons and our basketball with wrestling engagements, it does not seem likely that we will make quite all the headway that we should.

When the teams were able to concentrate their efforts on hockey alone, however, the following made a particularly fine showing: F. Shaughnessy and Byrne, Titcomb, Sterling, McHarg and Glass. In fact, the editor is beginning to repent him of "all them harsh words", and is led to admit that Bishop's gave a truly brilliant exhibition of hockey in this encounter. We must bestow honour where honour is due. We congratulate our hockey team on its splendid work.

The game on which this is intended to be the report took place in the Forum, and the teams lined-up as follows:-

LOYOLA — Keys (G), Byrne (D), Thoms (D), Aubitt (L.W.), Daly (R.W.), F. Shaughnessy (C), R. Shaughnessy, V. McIlhone, R. McIlhone and Letourneau (Subs.).

BISHOP'S — Glass (G), Titcomb (D), McRae (D), Sterling (L.W.), Hodgins (R.W.), Doak (C), McHarg, Eberts, Evans, and Williams (Subs.).

**Loyola, 1 — Bishop's, 2.**  
(SATURDAY, JANUARY 30TH)

All the scoring for this game was done in the first period. Without any further elaboration, it is at once obvious that all three sessions were exciting and fraught with action. Bishop's were obliged to fight to the utmost to achieve and retain their lead, and right up to the last second Loyola never relaxed in their struggle to place that lead in jeopardy. The game was truly as fine an exhibition of hockey

as the college stadium has witnessed for some time.

Titcomb played an exceptionally good game, and Glass saved the day for his team on more than one occasion, when Loyola was threatening the lead with increased determination. On the other hand, F. Shaughnessy and Carroll turned in a very creditable performance for the visiting team. Brilliant playing on both sides made the final issue of the game uncertain until the very last.

The line-up:

LOYOLA — Carroll (G), Byrne (D), Thoms (D), F. Shaughnessy (C), J. McIlhone (R.W.), Aubitt (L.W.), R. Shaughnessy, McNamara, R. McIlhone and Thoms (Subs.).

BISHOP'S — Glass (G), Titcomb (D), McRae (D), McHarg (C), Doak (R.W.), Sterling (L.W.), Hodgins, Eberts, Evans, Gall and Williams (subs.).

**Bishop's, 2 — McGill, 4.**

(WEDNESDAY, FEBRUARY 3RD.)

This game was played on a notable specimen of bad ice in the Montreal Forum. Bishop's was without the stellar services of Glass and McHarg. Titcomb turned in his usual brilliant performance, and Williams played an outstanding game in the Bishop's nets. Both sides failed to score in the first period; at the close of the second, McGill had two tallies to our one; in the final period the score was momentarily tied, only to be reversed to a margin of 4 - 2 in favour of McGill. Titcomb and Newton were the most noteworthy players for their respective teams. Walter Smaill refereed the match.

\* \* \*

**SHERBROOKE COUNTY HOCKEY LEAGUE.****Bishop's, 2 — Canadiens, 6.**

(WEDNESDAY, JAN. 20TH)

This game was the first of the hockey season, and was notable for speed — and a multitude of penalties. We decline to make any further comment on the latter, the more especially since this year the team is putting everything it has got into the game. Bishop's defense line was particularly commendable in this encounter. Evans scored both tallies for the home team. The referees were D. Towne and L. Waite.

**St. François, 1 — Bishop's, 3.**

(WEDNESDAY, JAN. 27TH)

From the very start, Bishop's played a brand of hockey that dispelled any doubt which might have existed concerning the outcome of the game. Needless to say, Titcomb's clever work was in evi-

dence to the great advantage of the purple team, and Glass guarded his net with dexterity and skill. Honourable mention must also be given to Don McRae, while Morin and Guild turned in a very creditable performance for the visitors. In spite of the fact that the surface of the ice was poor, the game was a fast one. Sid McHarg scored the first shot for Bishop's, during the first period. In the second, McRae scored again, and, after a succession of three face-offs in front of Bishop's goal, Guild chalked up the sole tally for the visiting aggregation. In the final frame, Titcomb scored the third goal for Bishop's, and the game ended with this two-point margin.

The line-up:-

ST. FRANCOIS — Boisvert (G), Guild and Morin (D), Beauvin (C), Cloutier and Couture (W), Loranger, Camire, Turgeon, Parsons and Slattery (subs.).

BISHOP'S — Glass (G), Titcomb and McRae (D), McHarg (C), Doak and Sterling (W), Pibus, Evans, Gall, Hodgins and Eberts (subs.).

**East Sherbrooke, 2 — Bishop's, 2.**

(WEDNESDAY, FEB. 10TH.)

Both teams had the nets well guarded. East Sherbrooke by Mercier, Bishop's by Williams. Titcomb scored both shots for the home boys. Several good opportunities for breaking the tie were lost during the course of the game. Sherbrooke seemed unwilling to come to close grips with Bishop's defense, and contented themselves with long shots. Thirty minutes of overtime play failed to break the deadlock. Thibault was outstanding for East Sherbrooke, and, in addition to Williams and Titcomb, already mentioned, McRae must be reported as having played a very fine game.

**Notes.**

At the moment of writing, in Intermediate Intercollegiate Hockey, Bishop's has won one game and lost two; in the Sherbrooke County Hockey League, Bishop's has won one game, lost one, and tied one. On Wednesday, February 24th, Bishop's is scheduled to meet Dartmouth in an exhibition match, at Dartmouth. The Editor apologizes for the omission of line-ups in some of the foregoing accounts. But, it so happens that the hockey and basketball schedules occasionally clash, and he is called upon to be in two different places at once — a feat which he is finding a bit difficult to achieve.

# N. F. C. U. S.

The fourth Annual Meeting of the Federation took place at McMaster University, Hamilton, Ont., in December last. The sessions which extended from the 28th to the 30th of the month were attended by twenty-eight delegates from sixteen Universities. This University was represented by Mr. Arthur V. Ottewell.

The Officers for the year are as follows:

President — Melvin K. Kenny,  
University of Toronto.  
1st Vice-President — D. Grant,  
Dalhousie University.  
2nd Vice-President — M. E. Manning,  
University of Alberta.  
Secretary-Treasurer — Percy Davies,  
University of Alberta.

Some idea of the splendid work being done by the Federation may be secured by reading the following resolutions which were passed by the Meeting and the summary of Student problems discussed.

## I. International Student Service.

That the National Federation go on record as being in sympathy with the works of the I. S. S., and where possible, accord its collaboration.

## II. World Disarmament Conference.

That the National Federation record an expression of earnest desire that the forthcoming disarmament conference to be held at Geneva in February, 1932, may succeed in attaining its objective of securing as material a reduction of the burden of the world disarmaments as is practically possible; and record further an expression of strong sympathy and support for every effort made by the Canadian Government and its representatives in securing this end. (This resolution is to be sent to Premier Bennett).

## III. Travel Commission.

(1) That this meeting, while being heartily in favour of the work and opportunities for the Federation in this field, go on record as desiring no European Tour to be sponsored by the Federation in 1932 in view of existing economic conditions.  
(2) That the officers investigate the possibility of intersectional tours in Canada.

## IV. Reduced Railway Rates.

That the incoming Executive make a detailed survey of the whole question of reduced railway rates to students, including the following aspects: Athletic Teams, Annual Meeting, Exchange of Undergraduates Plan, extension of stop-over privileges at holiday seasons, and the question of a general reduction to students, qua students.

## V. Athletics.

(1) That the officers negotiate with the G. Spalding & Co., Limited, with a view of improving certain phases of the co-operative purchasing arrangement now in existence.

(2) That this meeting go on record as recommending to the C. I. A. U. that its name be changed so as to indicate more clearly the particular part of Canada it represents.

(3) That the officers follow up the results of the meeting of representatives of the three inter-collegiate unions (which was promoted by the expense of and by the N. F. C. U. S.).

## VI. Exchange of Undergraduates Plan and Scholarships.

(1) That the isolated cases in which complete approval has not been received should take the necessary steps at once.

(2) That this meeting heartily endorse the Inter-Commonwealth exchange of students which is at present being fostered through certain universities in the territory concerned.

(3) That the Officers inquire into the possibility of obtaining grants from the Governments of Canada toward establishing scholarships in Canada for graduates and undergraduates of Canadian Universities.

## VII. International Confederation of Students.

That Canada withdraw from the Confederation Internationale Etudiants.

## VIII. Debating.

(1) That this conference favours the appointment of a Standing Committee on debating, to be appointed by the incoming executive, and to consist of members well versed in all debating problems.

(2) That this conference strongly favours the sponsoring of International debates — and re-

commends that the Federation negotiate the sending of teams to Porto Rico, the British Isles, and the United States.

(3) That this conference recommends that arrangements be made to have a British debating team tour Canada during the Fall of 1932.

(4) That this conference recommends that in the months of January and February, 1933 — a women's debating team or teams tour Canada, meeting teams irrespective of sex.

(5) That this conference believes that it would not be opportune to draw up a further schedule at this time in view of the expressed doubts of the delegates from six universities whether two N. F. C. U. debates in a year would be successful.

(6) That this conference notes the decline in popularity of the formal debate and recommends that the Federation, through its committee referred to above, thoroughly investigate the various systems of debating used in Canada, and endeavour to arrive at some standardization of rules and procedure.

## IX. Initiation.

That this Body views with favour the decline of physical hazing as part of the initiation ceremony at Canadian Universities.

## X. Canadian Inter-Collegiate Press Association.

(1) That this meeting go on record as being in accord with the objects of this association.

(2) That the officers of the Federation be empowered to negotiate with the Association and arrange for such reciprocal co-ordination as may be deemed to be mutually advantageous.

## XI. Constitution and Finances of N. F. C. U. S.

(1) That owing to the impossibility of the N. F. C. U. S. being able to meet annually on basis of present levy, that there be no further meeting of the Executive Council until December, 1933.

(2) That three officers (in their respective sections) make a visit to each university within their section meeting the local Council, and so arrange their visitations so as to converge at a central point for a meeting in the latter part of October or early in November, 1932.

(3) That the officers prosecute the Endowment Fund Campaign as soon as conditions permit.

## XII. Summer Work of Students.

That this Body condemns the practice of non-university students and foreign students representing themselves as Canadian University students in soliciting magazine subscriptions in Canada (resolution to be sent to selected publishers).

## XIII. Professional Coaches.

That the Federation recommends that there

be no introduction of a system of payment of coaches by any sources other than through the channels under the control of the regular Athletic Board (copy to be sent to the W.C.I.A.U., C.I.A.U., and M.I.A.U.).

## XIV. Promoting Continuity of Work.

That each delegate in attendance upon returning to his university should take steps, where necessary, to see that continuity in the work of the Federation is preserved.

## XV. Co-ordination of Student Interests and Faculty.

That the Federation asks permission of the Canadian University Presidents' Association to send a Federation delegate to attend their meetings.

## Student Problems Discussed.

The following items were under discussion:

- (1) Inter-dependence of men and women Student Councils (where both exist).
- (2) National Advertising bureau for student publications.
- (3) Relations between newspaper editorial staff and Students' Council.
- (4) Conflict in schedule dates.
- (5) Relations between permanent secretary and Students' Council.
- (6) Medical service, athletic insurance, sickness and accident insurance for student during the term.
- (7) Professional coaches and athletic directors.
- (8) Formation of political clubs within the University.
- (9) Student discipline.
- (10) Relations between Students' Council and Students' Union.
- (11) Student loan fund; abatement of tuition fees in graduating year.
- (12) Student employment agencies.
- (13) Interfaculty sport.
- (14) Initiation.
- (15) Relations between faculty and student societies.
- (16) Compulsory attendance at lectures.
- (17) Student financing of rinks, stadiums, gymnasiums.
- (18) Liability of Student Societies for destruction of public and private property by Students.
- (19) Student officials (paid).
- (20) Custody and care of athletic equipment.

# Player's Please



**PLAYER'S  
NAVY CUT**

#### The Religious Life in the Church Today

Continued from Page 13

While many churches throughout the land are closed on week-days, and many a priest neglects to say the morning and evening offices of the Church, in Religious Houses the Holy Sacrifice is offered and the Divine Office recited daily, year in and year out. Religious are sanctifying labor with prayer, teaching by act what the Church often fails to teach by precept and example, that all honest work is God's work and that it can be offered for His glory. These facts alone justify the existence of Religious communities.

Let me conclude this article by a brief description of life in a Canadian monastery, of which two former students of this University are at present members.

High up on the banks of the Muskoka River, overlooking the town of Bracebridge, Ontario, stands the Mission House of the Society of St. John the Evangelist. Once it could boast of being the largest tar-paper-covered monastery in Christendom. Now it is covered with a rough plaster and stands out white and clear against the dark green background of spruce, fir, and pine. What sort of life do they live there?

All rise at 5.30 a.m., dress, and go to the Chapel for Angelus, Matins, Lauds, and Prime at 6 a.m. These Offices are followed by the Holy Eucharist. Then there is breakfast, an hour's meditation, and Terce. All meet for conference upon the day's work at 9.15 a.m., separating for study or work till Angelus and Sext at noon. After this there is lunch. None is said at 1.30 p.m., followed by outdoor labor and pastoral work. This is followed by recreation and reading till Angelus and supper at 6 p.m. Vespers are said at 7 p.m., then comes spiritual reading, followed by Compline at 9 p.m. All are in bed by 10 p.m. And so ends the day.

The mode of life is a simple one, for all the work, cooking, washing, gardening, wood-splitting, etc., is done by the Community. The Brothers do most of the manual labor, but the Fathers also have their share when at home. Mainly responsible also are the Brothers for that daily offering of prayer and praise, which sanctifies all work and provides the spiritual power, which makes possible the conducting of missions and retreats by the Fathers.

The Community is well-known and loved by many in the country around, to whom it ministers the Word and Sacraments. Their House also is valued by many priests and laymen who, from time to time have found rest and strength amidst its atmosphere of quiet devotion. Is the Community happy? Yes, for like all Religious, "the Presence of God is the atmosphere in which they live their joyful life."

#### The University Dance

Continued from Page 19

gift to the Students' Association of the lanterns which were used in the corridors.

The supper which was arranged by Mr. Robins Thatcher, was an excellent one, and the dining hall and the tables presented a very attractive appearance.

Invitations, and programme arrangements were in the hands of Mr. Arthur Ottewell and Mr. Henry Davis.

The music which was very much appreciated, was provided by Mr. Rollie Badger and his Orchestra.

The Committee wishes to record its appreciation of the generosity of the College Authorities in providing the facilities for the Dance.

Russel F. Brown, Chairman.

#### Charles Gore

Continued from Page 14

He was not physically strong. He seems to have had untiring mental energy, and a quick and very just mind. He could read a book in an hour or two. There is a legend at Mirfield that when a new book arrived in the Library, he would take it for an hour or two, and then return it to the Library; only certain pages would be cut, but they would be the only pages worth reading.

We have lost a great leader; and looking round the Church of England, it is clear that there is no one who can take his place. We have one intellectual giant, Dean Inge; but his genius is too freakish for leadership. We shall no doubt be given leaders; but it is no rash prophecy to say this about them, that whatever lines religious thought may take in the future (and it seems pretty evident that there will be revolutionary changes) the Church will not widely depart from the lines indicated by this great thinker. He was cautious. He was solid. He was never carried away by religious fashions. And yet he faced all departments of life and faced them fearlessly. He held the faith: he proclaimed new truth: he kept his head.





## Purpose!

**T**HE great deeds of history were inspired by great purpose, but man without a definite goal is like a ship without a rudder.

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### A Glimpse of India

Continued from Page 9

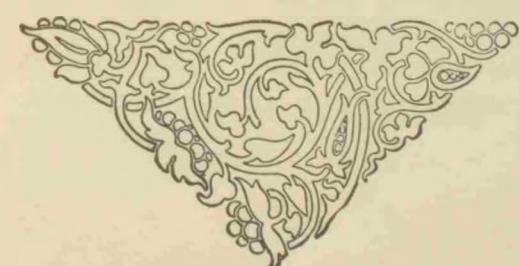
enough to have friends living in the city will soon feel very lonely, unless he can secure an introduction to one of the clubs. In all Eastern countries, the meeting place of the British community is the club. Even in small up-country stations where there are only half-a-dozen 'sahibs and memsahibs' you will find one of these institutions. After office hours they meet there and sip 'chota pegs' (i. e. whiskies and soda) while they discuss the work of the day, politics, new arrivals (if any), or, as I am afraid is more usual, the latest scandal.

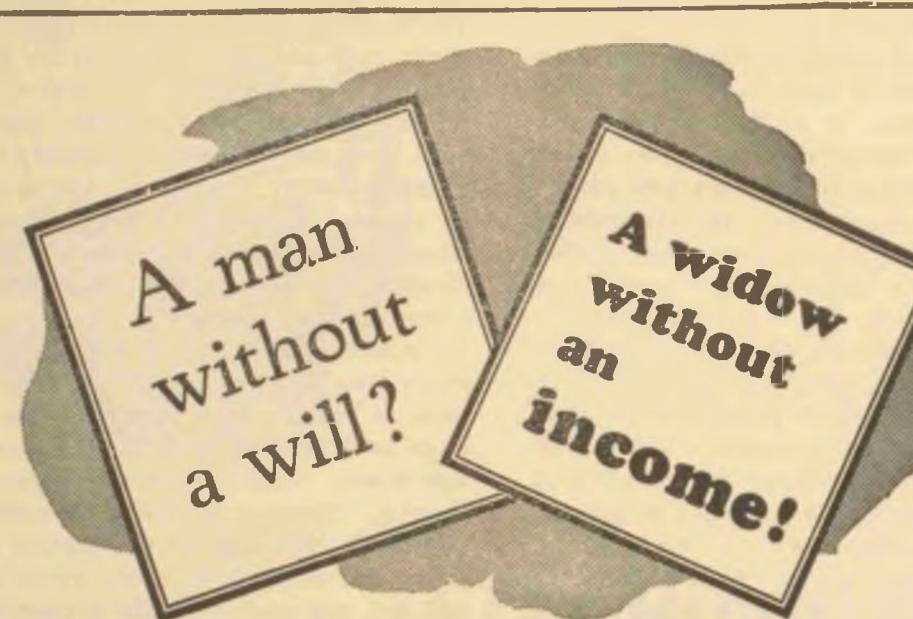
Bombay, with a British population of some ten or twelve thousand, has a number of clubs, the general favourite being the Royal Bombay Yacht Club, which has a beautiful lawn facing the harbour, where, in the comparative cool of the evening, one can meet all the social 'stars' of the city. Another interesting club in Bombay is the Willingdon: this is open to both Europeans and Indians. It was founded by Lord Willingdon, lately Governor-General of Canada, now Viceroy of India, during his term as Governor of Bombay, and is of great value as a meeting place for the different nationalities.

The climate of Bombay has an evil reputa-

tion. It suffers from the lack of any cold season. The months from November to March are comparatively cool and fairly pleasant — it is never, of course, cool enough to wear tweed suits through the day. Sometimes, in an exceptionally favoured year, there may be a few nights on which one needs a light overcoat if motoring, but that is not usual. At the end of March it begins to warm up and though the temperature does not rise greatly — 95 degrees is about the maximum — yet the high percentage of moisture in the air, sometimes as much as 95, makes it very trying. About the middle of June the 'monsoon' arrives: for three months there is really wet weather — I have known as much as 17 inches of rain to fall in less than twenty-four hours. That is quite a lot if you stop to think about it. However, by about the middle of October, (which, by the way, is the hottest month of the year), the rain has finished, everywhere it is nice and dry, and you can make arrangements for any outdoor functions from garden parties to bathing picnics, secure in the knowledge that there will be no more wet weather until the following June; a feature in such a climate which can well be appreciated.

(Continued in next issue.)





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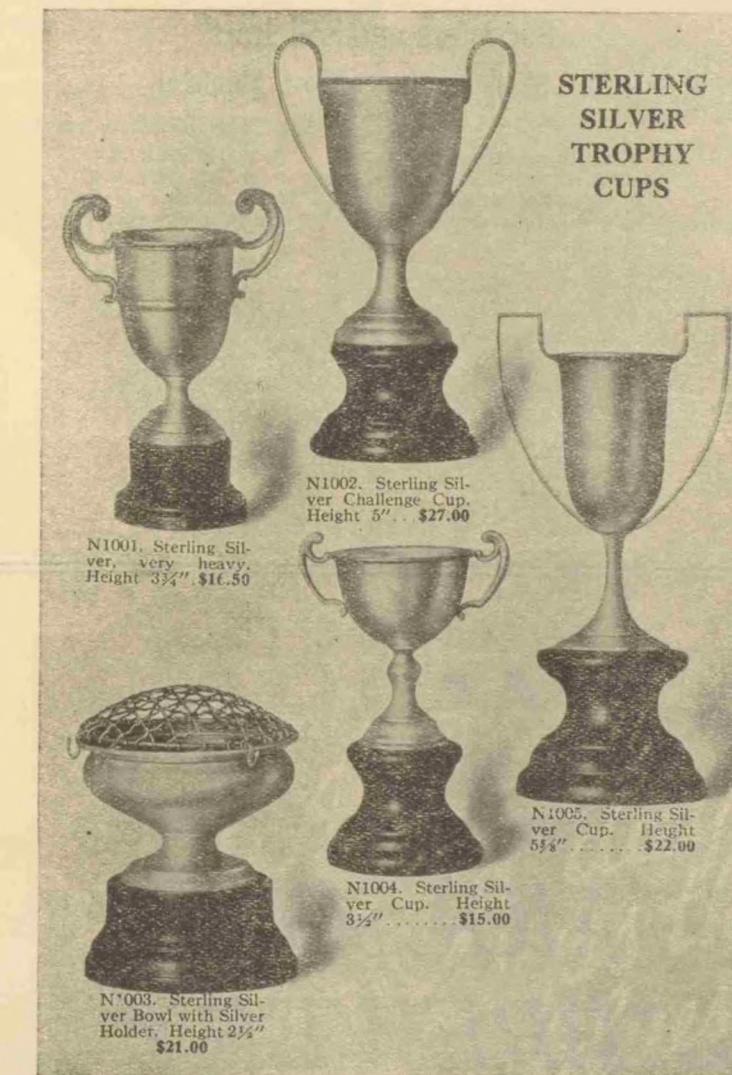
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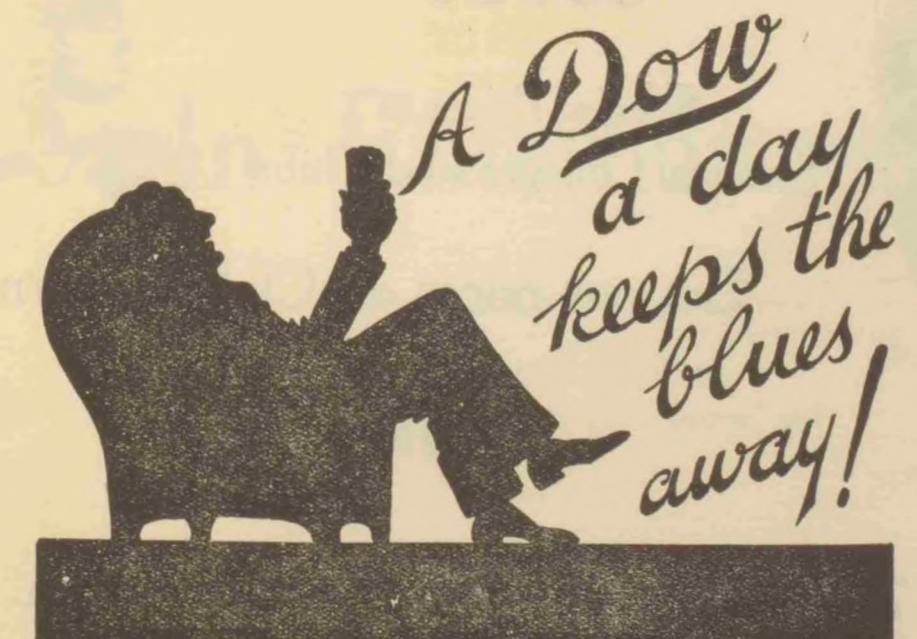
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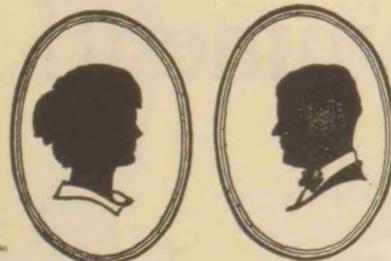
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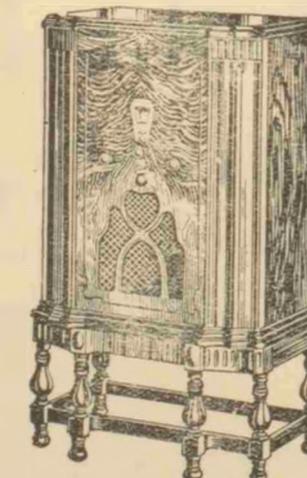
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