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howed the spirit in which he viewed this insolence.

There are several "tall" flood stories floating about. Two men were stealing logs from a boat. One of them stuck his hook into a large timber that was sweeping down the St. Francis, and the force of the stream was sufficient to precipitate him heels over head on to a piece of ice. Down he went sailing merrily to Sherbrooke, landed just below the bridge, went ashore and ate an ice-cream. He claims to be a genuine instance of complete isolation.

Nearly thirty 'loafers' went to hear the "Elijah" at Sherbrooke on April 16th. One or two returned with the conviction that Sherbrooke is a musical place. The Baal choruses were given with energy and precision, though in the less boisterous numbers very little expression seemed within the power of the singers. Of those who assisted the principals in the concerted work Miss Bunker showed to great advantage in "Lift Thine Eyes." Mrs. Walker sang the soprano music like an experienced oratorio singer, and Mr. Beresford was satisfying in the declamatory passages. He has a heavy, resonant voice, which he was not able to modulate sufficiently in the grand, devotional Aria "Lord God of Abraham." He also took liberties with the score, betraying his desire to improve on Mendelssohn. He is advised to take notice of the spirit in which a singer like Mr. Santley approaches his work. If, however, Mr. Beresford makes a great name for himself no one who heard him on Thursday night will be astonished. The tenor and contralto should go back to their respective masters and learn to phrase. Recitative singing is a farce without careful rendition of the words, grouped together according to the usage of English speech. Apart from this both were pleasing, Mr. Bartlett's high notes being especially clear and true. Miss Edmands charmed one of our party in "O Rest in the Lord."

Those boys who are perpetually 'Ba-ba-ing' are advised to take to the fields. When the Cricket field is dry, they may save the Club the expense of a lawnmower. Furthermore they show the worst taste in imposing on the good nature of one boy, whose name has been borne by many honourable men, and only transmitted to him, not assumed by him.

The Particular Individual, who is responsible ultimately for these columns, hereby announces that he has gone this month absolutely unsupported. Should this happen again, the School Notes section will be conspicuous by its absence.

A Slight Claim to Recognition.

From certain articles which have appeared in this paper it would seem that all the students of

Bishop's College were divided into two parties, namely those of the Upper and Lower Flats. But this is not the case for there is another set of gentlemen who belong to neither of these parties but who occupy an intermediate place, which is fitly called "Paradise," not only because of its position but because often when the "flats" are in total darkness "Paradise" is flooded with light.

We, the inhabitants of "Paradise," have long watched with silent contempt the vain boasting of the Upper and Lower "Flats" as they give long lists of the prominent men among their number. But let them remember that while they have many "honourable members," we have "Moor." We will not give a list of our celebrities, nor compare them with those of the other parties (for comparisons are odious.) But in order that the readers of the MITRE may know something of the importance of this hitherto unmentioned place, suffice it to say that it is the residence of honest men of all stations in life, from a "Taylor" to the founder of a great republic.

PLUTO.

Athletic Notes.

In vain the scribe asks himself, what is there to write about in the Athletic world.

The Hockey championship has been won. But what need is there to say more? Anyone who was fortunate enough to be within twenty miles of Lennoxville on the memorable night of March the 18th can relate to you much better than I, how popular our victory was judging from the noble and enthusiastic way in which the School and Lennoxville clubs supported us.

We thank them very much and trust that in the future if Bishop's College meet with defeat we will take it as men and help to cheer our friends on to victory.

The wearers of the Purple and White have led Hockey in the Eastern Townships since the formation of the league and may they still continue to do so.

Boating has commenced with vigor. In fact almost the only way to reach the village now is by means of boats, owing to the floods which have never been so high before.

At a regular meeting of the Boat Club, Oct. 15th. The following officers were elected: Pres., The Rev. Prof. Parrock; Vice Pres, Mr. Watson, Sec., Mr. Mundy; Warden, Mr. Donnelly; Capt. No. 1 Boat, Mr. Barton; Capt. No. 2 Boat, Mr. Boyle; Capt. No. 3 Boat, Mr. Callis; Committee, Messrs Pye Vial, Dowdell. The Rev. Prof. Watkins' present of a boat was recorded in the minutes accompanied with a hearty vote of thanks and duly acknowledged to Mr. Watkins.

We would advise the boat club to invest in a punt or two for the use of a few of the members who do not seem to know how to use boats. Perhaps cast-iron or six inch plank would answer the purpose

CRICKET CLUB.

At the annual meeting Oct. 16th, '95 the following officers for '95-'96 were chosen: Pres., The Rev. Prin. Adams; Vice Pres., The Rev. Prof. Wilkinson, The Rev. Prof. Parrock; Sec.-Treas, Wm. H. Moor, Captain, J. Almond. B. A.; Committee, Messrs. Donnelly, Watson, Barton; Scorer, F. G. Vial; Curator, P. Callis. The prospects for a good team are bright. Messrs Rothera and Dutton promise much for this season's scores. Several challenges are already in and have been accepted. We are trying to arrange a match with McGill C. C.

LAWN TENNIS CLUB.

At the annual meeting held in October the following officers were elected: Pres., The Rev. Principal Adams, D. C. L.; Vice Pres, W. Barton, B. A.; Sec. Treas., G. F. Caffin; Capt., E. N. R. Burns; Steward, A. H. Wurtele; Committee, Messrs Watson and Boyle. The court is in fairly good condition and although Mr. McClintock's services will be much missed the College ought to be fairly strong

NOTICE TO SUBSCRIBERS.

We call the attention of all our supporters to the fact that their subscriptions are due strictly *in advance*. Perhaps most people forget that it is an extremely difficult thing to keep a magazine on a sound basis without funds. College journals are no exception to the rule.

Obituary.

An old tie which connects the Bishop's College of a generation ago with that of-day was severed, in the death of Mrs. Roe, wife of the venerable Archdeacon of Quebec. The Archdeacon was one of the first students of this University, and was until a few years ago, Professor of Dogmatic Theology. It was while the Archdeacon and Mrs. Roe were living at Harrold Lodge that Mrs. Roe became well known and beloved by every one within College and School precincts, as well as by the residents of the village. Needless to say our warmest sympathy goes out to the Venerable Archdeacon in this separation from his life partner, especially as it comes in the evening of his life, and so soon after a sore trial of a similar nature. Professors and Students, in cap and gown followed the body to its resting-place in Lennoxville cemetery, on Friday, April 17th, for which purpose lectures were suspended. Rev. Prof. Scarth read the Committal. "Nearer, My God, to Thee" was sung, unaccompanied, by members of the College Choir, at the grave side.

R. I. P.

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Musical Column.



The many readers of this paper, especially the musical ones, would find both pleasure and profit in a visit to our ware-rooms this month.

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D. D. S. was conferred for the first time since the establishment of the Dental faculty. Interesting speeches were delivered by Chancellor Heneker, Principal Adams, Dean Campbell, Dr. Beers and many others.

Of course the principal feature of the afternoon was the delivery of the Valedictory address by Dr. J. J. Benny for the class of '96. He very cleverly traced the progress that medicine has made and noted the importance of steady application to the several branches of the Medical Science before any attempt should be made to study any special branch.

He laid especial stress upon the benefits derived from the Alma Mater and he hoped that the class of '96 would never forget their 'Nourishing Mother.'

His humorous references to the "the dissecting room with its gruesome tales, the chemical laboratory with its familiar smell of H_2S and the physiological laboratory with its perplexing accumulation of proteids albuminates etc.," called forth storms of applause from the admiring students.

After feelingly referring to the many kind actions of the professors he bid farewell to them.

Dr. A. A. Bruere, Professor of Physiology responded on behalf of the faculty and gave a very well worded address. He was heartily applauded which demonstrated his popularity amongst the students. After the conferring of degrees in Medicine and Dental Surgery, the prizes and medals were distributed to the lucky students. The following is a list of the winners:—

Wood Gold medal—Geo. Hall; Chancellor's Prize—E. J. Addison; David Silver Medal—C. A. Fortin; Medal and Dissecting prize—Miss M. Gomery; Junior Dissecting prize—E. L. Sutherland.

The following results in the examinations in the Medical Faculty of the University of Bishop's College. The students comprising the graduating class, who have passed all the primary and final examinations entitling them to the degrees of C. M., M. D., of this University, are, Geo. Hall, Montreal; Miss Mary Fyfe, Boston Mass; Ernest J. Addison, Latrobe, Tasmania; James J. Benny, Daillabout, Que.

The following are the results of the examinations, alphabetically arranged:—

Passed in Anatomy, 1st year—C. F. Crutchlow, A. M. Gould, J. A. Hamilton, J. A. L. Harris, H. Lightstone, H. J. J. Ladoucer, T. D. McGregor, J. A. Paddyfoot, B. A. Robinson, E. L. Sutherland, R. M. Stimpson and J. E. Tanguay.

Passed in Anatomy, 2nd year—D. J. Berwick, W. M. Cass, C. A. Fortin, Miss Gomery, R. H. Meikle and John McIntyre.

Passed in Physiology, 1st year—C. F. Crutchlow, H. J. J. Ladoucer, J. A. L. Harris, Miss M. Hansford, H. Lightstone, D. McGregor, A. H. Newman, J. A. Paddyfoot, B. J. A. Robinson, R. M. Stimpson, E. L. Sutherland and J. A. E. Tanguay.

Passed in Physiology, 2nd year—D. J. Berwick, Joseph Barsalou, MacD. Ford, Miss Minnie Gomery, John McIntyre, W. S. McLaren, J. A. Munro, and R. M. Sullivan.

Passed in Chemistry, 1st year—J. A. Hamilton, J. A. L. Harris, H. J. J. Ladoucer, C. A. McDougall, I. D. McGregor, J. A. Paddyfoot, B. J. A. Robinson, R. M. Stimpson, E. L. Sutherland and J. E. Tanguay.

Passed in Chemistry, 2nd year—D. J. Berwick, J. S. Browne, Jos. Barsalou, H. C. Dumont, John Francis, A. N. Gould, Miss M. Gomery, J. A. Munroe, J. K. Macdonald, John McIntyre and R. M. Sullivan.

Passed in Practical Chemistry—C. Dumont, John Francis, A. N. Gould, C. E. Goldman, Miss Gomery, T. H. Jackson, C. Lemieux, John McIntyre, A. H. Newman and R. M. Simpson.

Passed in Botany—A. N. Gould, J. A. Hamilton, H. Lightstone, J. A. L. Harris, T. H. Jackson, C. A. McDougall, John McIntyre, J. A. Paddyfoot, R. M. Stimpson and E. L. Sutherland.

Passed in Materia Medica, 2nd, or sessional year—T. H. Jackson, A. H. Newman, J. A. Paddyfoot and R. M. Stimpson.

Passed in Materia Medica, 3rd or final—J. S. Browne, W. M. Cass, MacD. Ford, John Francis, Miss Gomery, Miss Hansford, C. A. McDougall and John McIntyre.

FINAL SUBJECTS.

Passed in Medical Jurisprudence—Wm. Cass, C. A. Fortin, Miss Lorigan, Miss Macdonald, R. H. Meikle, W. Opzoomer and W. J. Webb.

Passed in Diseases of Children, 3rd year—Wm. Cass, C. A. Fortin, Miss Lorigan, Miss Macdonald, Opzoomer and W. Rea.

Passed in Diseases of Children, 4th year—E. J. Addison, Geo. Hall, Miss Fyfe, R. H. Meikle and W. J. Webb.

Passed in Gynecology, 3rd year—C. A. Fortin, Miss Macdonald and Miss Lorigan.

Passed in Gynecology, 3rd year—C. A. Fortin, Miss Macdonald and Miss Lorigan.

Passed in Gynecology, 4th year—E. J. Addison, J. J. Benny, Miss Fyfe, Geo. Hall, R. A. Meikle, T. McEvoy and W. J. Webb.

Passed in Pathology—W. M. Cass, C. A. Fortin, Miss Lorigan, Miss Macdonald and Wm. Opzoomer.

Passed in Ophthalmology—E. J. Addison, C. A. Fortin, George Hall, Miss Macdonald and W. Opzoomer.

Passed in Mental Diseases—E. J. Addison, J. J. Benny, George Hall, Miss Fyfe, R. H. Meikle, T. McEvoy, W. J. Webb.

It is with deep sorrow we announce the death of Mrs. Robt. Reinhardt wife of our janitor. After a lingering illness she expired at the Western Hospital, March 30th. Mrs. Reinhardt was always the friend of the students and we shall all miss her very much. The family have our heartfelt sympathy.

We were glad to hear the College team won the championship of the Eastern Townships. Congratulations Bishop's—Do it again.

MacD. Ford '98 has left town for the Easter holidays. He will return for the summer session and we will hear from him in the cricket field.

The annual meeting of the Cricket Club was held on the 7th April. The following are the officers for the ensuing year:—

Hon. Pres., Dr. Jas. Perrigo; Hon. Vice Pres., Dr. F. R. England; President, Dr. Geo. Fisk; Vice President, Robt. Hibbard, B. A.; Sec.-Treas., Chas. A. Fortin '97; Captain, MacD. Ford '98; Member of Committee, Geo. Cruickshank.

A vote of thanks was tendered the retiring officers. After the success of the club last year it is to be hoped that the team will attain even a greater efficiency this season. Practice will commence as the crease can be prepared. Every student should turn out to the practices as the team will be picked by the Captain after he has witnessed the relative value of each man on the field.

Mr. W. Opzoomer has been appointed House Surgeon at the Woman's. Great satisfaction is expressed by the students.

Reminiscences of the Anatomy exams. are indeed refreshing to the successful but not so to those who "hacked it"—One demonstrator did not examine. That was rich, eh?

Lady—Doctor, I really believe that my poor husband was buried alive.

Doctor—Nonsense, my dear madame, did I not attend him myself during his last illness?

School Notes.

Everyone says that this season is too 'flat' for interesting notes. Unfortunately if I say to the Editor: 'The season is too flat,' he suggests that my key is 'A flat,' when it ought to be 'B sharp.' If I were given to the study of slow music, I might suggest 'D flat,' and receive the retort courteous 'A natural,' in the strict Shakesperian sense.

If my remarks are 'watery,' if I seemed to have 'shoved' upon you obtrusive nonsense, I stand here as an 'ice-breaker' for your cold comments, hoping that I shall not suffer the fate of the one on the St. Francis. If you are tempted to say 'Massaw(h)ippé' for his bad performance, think of Eliza and the blood-hounds.

The 'winter of our discontent' is gone. Hockey is over, Cricket has not begun, and we are now learning to loaf. Occasionally some enthusiast takes out a cricket ball and a bat, and invites the weary loafers to a game of primitive base-ball. Then there is the burly military man from Sherbrooke. He gives a distinct air of 'doing something' to B. C. S. besides reviving our sense of beauty with the sight of the scarlet. Add to these enlivening influences the game of chess and the anticipation of the breaking up of the ice and the public list is finished.

There was also a dream of 'Niggers.' The man who loves not the Nigger, lubricated with vaseline and powdered charcoal, is fit for treasons, stratagems and spoils. Think of all those old jokes! How fine it would have been to have heard them all again! I always recall the saying of the white-headed, benevolent gentleman, who laughed so heartily at the clown's subtle shafts. 'Ah! I always like to hear that joke about Christmas time!' And then the opportunity for display of originality! Quite, quite gone! Just as we were twanging the banjos, and serenading with our mandolins, a voice said, "Stop, remember Coaticook."

Emerson says of a certain individual: 'There seemed a pool of honey about his heart, which lubricated all his speech and action with fine jets of mead; The men of the world says 'What has happened, will happen.' I say 'rubbish,' and believe in humanity. These are dark words, but the initiated will understand.

Two Irishmen, named Murphy and Flannigan, were in court. Said Murphy: "If yer plaze, yer honor, I asked Pat Flannigan a civil question, and he gave me a rude answer." "And what was the civil question?" asked the judge. "I said, 'Isn't it true that yer brother is the biggest thafe in Manhattan except yerself and yer father, wat's in a penitentiary at Sing-Sing?'" "And what was his rude answer to that civil question?" "Av coorse, prisint company excepted."

Two boys, named B— and Q—, were in the Quad. B— said "Isn't it true that you are the worst in Latin in your form except your brother, who is last but one, and your dear friend who is last?" "Of course," said Q—, "present company excepted." And B— was very angry.

We have to make record of the largest flood for twenty years. Those who were present, when the first movement of the ice set in, witnessed an exceptional and very interesting sight. The battle royal between the great white masses and the long bridge resulted in the loss of an ice-breaker by the latter. Then the water began to climb up at a great rate, and the fence on the east side of the cricket field was the scene of some bold acrobatic feats. These were excelled however by the ingenuity, skill and pluck of those who were propelled in Mr. Povey's Argo. A new Jason and Tiphys sailed to the B. C. S. Colchis, wetting only unimportant quarters. One venturesome youth found himself on the top of the pavilion, where he furnished a convenient mark for Jason, before he made his expedition. Later on this pavilion-dweller in his unbridled hilarity dashed into the flood. His foot slipped and he fell. To his great surprise he discovered that the water was wet. It had dared to soak through his garments. His indignant "Oh!"

that J. Walter de C. O'Grady (B. C. S. about 1864-1870) the manager of the Bank of Montreal at that place, has been promoted to a still more important position in the Bank at New York, and was banquitted by the Board of Trade at Wallaceburg prior to his departure. He is succeeded in the Managership at Wallaceburg by another old Lennoxville boy, A. Montizambert.

Correspondence.

To the Editor of the MITRE.

DEAR SIR—I should like to draw attention through your columns to the disgraceful state in which some of the ground lying round the College buildings at present is, I refer to that part on the south side of the Quad, also to the piece of ground below the Divinity Common Room window and near the student's entrance to the Divinity House. This spot especially calls forth our attention, as every one going into the building by this entrance cannot help noticing it. It at present affords a very convenient dust heap for imperfect domestic utensils of earthenware, and near these there reclines gracefully a broken choirdesk. Might not these unsightly spots with a trifling expenditure be made more pleasant to the eye, by turfing them for example. A garden bench would look well and be very useful in the place outside the Divinity House, when it is laid down with turf. And as for the side of the Quad what could be more restful to the eye than a green sward under the beautiful trees that are there.

These are merely the humble suggestions of one who desires the good of the place.

I hope that the authorities will notice this informal petition.

Trusting that I have not taken up too much of your valuable space, I remain, yours, &c

CRITIC.

Divinity Notes.

The MITRE has recently received, from the Right Reverend, the Bishop of Moosonee, an interesting and detailed account of his work and prospects in his far northern field of labor. Lack of space prevents the Theological armour-bearer from giving more than the merest skeleton of the contents of the attractive letter.

Bishop Newnham's diocese is of vast extent, stretching from the confines of Algoma to the Arctic Ocean, and from the western boundary of the immense district of Keewatin almost to the coast of Labrador! In fact his Episcopal jurisdiction covers all that region surrounding Hudson Bay.

The Bishop's latest missionary labour has been to make a personal inspection of the northern part of his huge diocese. This district has hitherto seldom been visited by white men. That the good Bishop's efforts among the half-civilized people of this country were crowned with success, is evident from the facts he gives us. Most of his journey was made in canoe or boat and must have required much endurance and great patience.

The Indians of this extreme northern land are mentally and spiritually in a very backward state. This is natural enough, for their advantages are less than those of the natives of the more southern portion of the diocese, and their habits of life make it very difficult to provide them with regular Christian instruction. The Diocese of Moosonee is sadly in want of men and money to enable its Bishop to carry on the work so nobly begun.

As usual there is a deficiency of matter worthy of comment in this Faculty. Unlike the rakish undergraduate, the austere Divinity student ever preserves an air of contemplative calm incompatible with mid-night murders and spiritualistic performances. Deadly concoctions with deadly names have no part in this rigid monastic life. "Maraschino," with its subtle effect, is quite unknown within the cold walls of the Divinity House. Perhaps too, the keen perception of the worthy who is at present striving with these notes has been somewhat dimmed by the vast quantity of muddy water which just now laps with its murky waves the very foundation of the "monastery."

Is it of interest to the readers of the MITRE to hear that the Divinity House was almost deserted during Easter week? The gallant remnant which stuck to its colours spent its leisure in reading, in playing chess, sometimes also "taking a hand" at that sordid outcome of Arts Faculty depravity, "McGinty."

The Good Friday and Easter services held in St. George's Church, Lennoxville were largely attended by all students at that time in residence.

At the annual meeting of the students of this Faculty called for the purpose of electing officers to fill positions on the MITRE, the following gentlemen were voted in:

Mr. Dowdell B. A., Assistant Business Manager; Messrs Gustin B. A., and Clarkson, Assistant Editors.

It has been observed by one of our number that, though this spring's sugar has not come up to the standard in quantity the quality is exceptionally fine. Perhaps Mr. Mitchell's hospitality is to blame for being the first cause of such an original statement.

Arts Notes.

Spring is upon us with all her charms, the winter snows have almost vanished in the mighty torrents that have of late been pouring headlong down our rivers, and nature is about once more to put on her garb of green, but what words can better express this season than those of the Venesian poet.

"*Diffugere nives, redeunt iam gramina campis arboribusque comae.*"

Great excitement now prevails for Bishop's is almost an Island. On Wednesday April 15th the rivers rose till at last all access to the village by the wooden bridge was cut off. At one time there was a doubt as to whether this bridge would stand against the great blocks of ice which came down the Massawippi, very little damage has however been done to it, although in the neighbourhood several bridges have been destroyed by the flood. The C. P. R. Bridge has proved very useful being the only means of getting to the village on foot. Such a flood has not been known at Lennoxville for very many years.

The Boat Club have been hard at work repairing the boats. The four-oar is reported to be about to make its appearance again this year, though it seems to have taken longer than usual to wake from its winter sleep and has let a younger rival take its place as first on the water for the season. Age has its effects on boats as well as other things and the aged are generally slow in their movements. "*Omnia fert actas.*"

Golf is becoming more popular here this year than it has ever been before. The Professors and B. C. S. Masters have taken it up very keenly and there are prospects of a club being formed. The Links are on the far-famed Pottery of bonfire renown.

The Common room is at present in a very dismal state, being utterly devoid of furniture. The Committee appointed to fit it up have applied to the College Council for a grant towards the expense. The Council have referred the application to be brought up at the next Corporation meeting, when it is to be hoped some substantial aid will be granted. Contributions are solicited and will be received by Messrs. Boyle, Caffin or Johnson.

The Tennis Court by the river is under water and it seems likely that the net will be more useful for fishing purposes than for tennis. Whether this is an *advantage* or not is doubtful, but at any rate the court can *serve* a double purpose as tennis and fishing ground.

The Chess Club which is generally a slumbering sort of institution has lately received a sharp prick to assist in its awakening, since it has been defeated in a Tournament by the School. This state of affairs has now been reversed. In a match played on Tues-

day, April 21st the College team were victorious by 5½ to 4½ which result shows that the club has wakened up somewhat.

The gentleman with the game leg although still confined to his room is progressing favourably and occasionally receives mathematical instruction.

Those who subscribed to the restoration of the Racquet Court must feel amply repaid by the knowledge that this court has been of the greatest use to us during unsettled weather when other games were impossible. Thus we have a means of keeping men in training for the other more important branches of athletics when otherwise they would get slack from want of proper exercise.

The Hockey team were sumptuously entertained by Mrs. Stokes in honour of their recent success. Whist was the order of the evening. Mrs. Stokes we are told made an ideal hostess.

During the first week of term the C. P. R. track seemed to be alive with students going to and fro. The preference for this track might at first seem strange, but to most of us the reason is well known. For does not Mr. Mitchell's sugary lie in that direction? On arrival at the camp, one would be sure to find representatives of Bishops trying the sugar for their hospitable entertainer.

The man on the Lower Flat who at early dawn rises to take his solitary constitutional begs it to be stated through these columns that he kept it up right through the holidays, *barring* one morning when he was unavoidably prevented.

An old friend turned up in Hall the other day in the person of L. H. McClintock who left us last June for Colorado. Needless to say we were very glad to see him again, looking much stronger. Mac with his well-known hospitality invited every single man in College who was up in his time to luncheon down at the hotel. Crowds poured in and the tables were full to overflowing. After having discussed the bountiful fare which mine host had provided we gave a hearty toast to Mac and having wished him bon voyage back to his Colorado home we dispersed. "What's the matter with Mac?"

It is our pleasant duty to chronicle the arrival of Mr. E. King from Compton, Que., who we believe intends to enter the ranks of the preparatory year.

Medical Notes.

The annual convocation was held in the Synod Hall on Wednesday April 8th. The proceedings were of unusual interest this year as the degree of

has as its object the Re-union of the separated branches of the church. At present it can do little more than theorize, plead its objects before Heaven, and await the outcome of its quiet work and teaching.

Is it not a mockery for us to sing "Like a mighty army moves the church of God, * * We are not divided, all one body we, one in hope and doctrine, one in charity," whilst we fold our arms, contented with the present?

One of the four 'Notes' of the church, as we recite in our creed, is that she is 'One' as well as Holy Catholic and Apostolic. This 'oneness' we should not be content to treat as a visionary idea, giving some excuse for the Puritan theory that the Church of Christ is only an invisible *incorporeal* Divine scheme, rather than a Divinely-organized *body* with rules for government and worship, authorized officers, duly admitted members, and 'oneness' of faith. This 'oneness' should as far and as soon as possible be restored, so that the church present to the world that unbroken front, that integrity, which it was the original design and prayer of its founder it should possess. The Church at its inception was 'one.' Can we dare to think of the Church Triumphant as other than 'one?' How, then, can we look upon it in complacency in its present state of division?

However that unity may be brought about, until it be a fact and not left as a theory, then, and then only, will the Body of Christ begin to denominate the world and reach the three fourths of living people still without it. That the world is only one fourth Christian after 1900 years of Christianity is not a little due to the energy spent in internal strife which might and should have been exerted in conquering the world. Is it any wonder that the heathen or sceptre says "when you settle this matter amongst yourselves then I'll listen to you!"

But someone will say "Look at the divisions in the Church of England herself—Let her mend her own ways first." Admitting that there are such diversities, we answer that they are not an unmixed evil. Each school of thought by its energy and activity has influenced every other, perhaps unconsciously, but still truly, until the whole has been stirred up to a state of vim and wakefulness not heretofore known within it. If the Church of England has been weakened by strife of parties within, on the other hand she has profited on the whole by the good points of each. The writer heard it once stated in a synod that it was "better for the Church to be in a state of contention with itself, rather than like a graveyard." It is certainly the lesser evil—and in the general result truth is bound to prevail. But there is a growing tendency towards toleration of individual divergence on non-essentials provided there be agreement on cardinal principles, which will stamp the English church with a breadth and catholicity unknown in any other christian body. That the Anglican communion is yet a unit notwithstanding widely

divergent opinions and practices within her own borders is the best proof of her Divine origin and marvellous vitality. May not this feature point to her as a likely central meeting ground for other bodies greater and smaller, old and new? May not the unification of the national bodies within her fold point to her as a model for union on a grander scale? Is not the question of the Federation of the British Empire a parallel case in the political world?

It behoves English churchmen, then, to having ascertained the truth, to retain it, purged from error, and to be willing to acknowledge faults past and present.

It is the duty of English Churchmen so thoroughly acquaint themselves with the Historic position of their own rightful branch of the Church, and its Literature that they may be at least abreast of the times, if not leaders in making History. In conclusion we may continue to pray for the good estate of the Catholic Church (not the Church of England only) that it may be so guided and governed that all who profess and call themselves christians may be led into it (i e. the Catholic Church, as the pillar and ground of the truth) and there hold *the* faith (not 200 different faiths) in unity of spirit, in the bond of peace and in righteousness of life.

The concluding paragraphs of Cutts' Turning Points of English Church History are in point here.

But while possessing great faith in our own branch of the Church let us not be too sanguine and visionary, for much over-hauling, much levelling up, much purifying, much work requires to be done.

These notes are necessarily sketchy—suggestive rather than conclusive—for, firstly we have only touched upon *some* few points—without any attempt at enlargement, leaving the reader to pursue his own course of reading and thought; and secondly, it does not fall within the province of any one Christian body, much less of a lay unit to come to a decision on this stupendous issue which involves the fate of the whole Christian world.

BETA.

Bishop's College, April '96.

Since the above was written, there have come to the writer's attention, accounts in English and Canadian Church papers of a most striking and unique display of Christian diplomacy, which took place, not two months ago, between representatives of the Anglican and Greek Churches, in St. Petersburg. The Right Rev. Dr. Wilkinson, Anglican Bishop of Northern and Central Europe, while on a visit to the Russian Capital, visited the Metropolitan of St. Petersburg. The meeting which took place at the Nevsky Monastery, was one of considerable pomp and ceremony, as well as great cordiality and friend-

liness. The English Bishop, by personal acts of devotion in the church, by cordial greetings exchanged with the Russian Bishop, on this occasion, and by his subsequent visit to the Russian Ecclesiastical Academy, has forged a link in the chain which will draw us nearer to our distant sister church. Bishop Wilkinson confirmed 130 persons in the English Church in the same city, which service was attended by several Russian Church dignitaries, including the Dean of S. Isaac's Cathedral. On the Monday following a reception was given to the Russian clergy by the English Bishop. B.

Lines on Receiving Holy Communion.

O happiness surpassing thought
Thou givest, Lord, Thyself to me,
How can I love Thee as I ought?
Give Thou, my God, Thy Charity.

Enkindle this poor heart of mine
That it may ever safely rest
In Thy great heart, as in a shrine
Thou Son of God, O Jesu blest.

Grant me Thy grace to persevere
And love Thee more as death draws nigh,
That though the thick mists gather here
I still may see Thy love on high.

And if Thou callest me to lean
More closely on Thy loving heart,
Grant that the path be clearly seen
That I, in faith, may do my part.

Send me the strength to take the cross
And climb the slope that leads to Thee,
On earth my gain is nought! My loss
Is gain in Heaven—Thy Face to see.

O take me as I am, dear Lord,
And purge each stain of sin away,
With Thy enfolding spirit poured
My soul below hath love alway.

Yea, Jesu, Mary's gentle Son,
Breathe o'er me here Thy living breath,
That when this transient life is done
Thy love may be my stay in death:

That *after*—I may see Thy face,
And with the saints forever sing
The praises of Thy outpoured grace,
My Food, my Saviour and my King.

ANONYMOUS.

Here and There.

The Principal spent Sunday, March 22nd. (Passion Sunday) in Danville. The whole of the

town was much shocked and disturbed by the fatal fire on the Saturday night, in which three children perished. The Principal referred to the sad event in the morning sermon in Danville. The afternoon service was taken at Asbestos and the evening service at Kingsey Falls. Twenty two miles of driving, three full services and a Sunday School, made a very enjoyable day's work.

On the 29th March (Palm Sunday) the Principal preached in Montreal Cathedral in the morning and in the Church of St. James the Apostle in the evening. He also spent Easter Day in Montreal celebrating in Grace Church for Dr. Ker at 11, and preaching to a capital congregation in the evening. Dr. Ker began his work at Grace Church on Easter Day, 1889, there were then 75 communicants: on Easter Day 1896 there were above 320, about 230 of these communicating at the 8 o'clock Choral Celebration. Dr. Ker is a D. D. of Trinity by examination, *ad eundem* of Bishop's College. He is a member of our College Council and takes the warmest interest in the work of this Institution.

The Principal gave Lectures on Cambridge and Cambridge Men on three evenings of Easter week: Wednesday, April 8th, at St. James's, Thursday, April 9th, at St. Martin's, and Friday, April 10th, at St. George's. The lectures were illustrated by some admirable views of Cambridge.

The Eastertide meeting of Corporation took place on Wednesday, April 8th, the Bishop of Montreal in the chair. On the same afternoon the Medical Convocation was held. Principal Adams spoke, dwelling very pointedly on the need of endowment not only in the College but also in the School. He said he rejoiced with McGill in the unexampled liberality that College had received and was likely to receive, but he hoped our College and our School would also receive generous aid. He hinted that even the princely benefactors of McGill might take a leaf out of the book of two great promoters of Education—William of Wykeham, who founded a school at Winchester and a College at Oxford, and Henry VI, who founded a school at Eton and a college at Cambridge. So men might be benefactors of a College in Montreal and a School at Lennoxville, and others might, we hope, be benefactors of both College and School in Lennoxville.

Dr. Adams also echoed the patriotic sentiments of the Dental Faculty's eloquent Dean (Dr. Beers) when he said let the empire be the unit for your loyalty—the Province and the Dominion were well—but the empire is the real unit. The Principal concluded his address by a short sketch of the life and character of a great Cambridge physician, Sir George E. Paget, whom he held up to the graduates of the Medical School as a great example of a noble, pure and unselfish life—a man without fear and without reproach.

We learn from the papers of Wallaceburg, Ont.,

prominence and pass either into history or oblivion. They rise suddenly into public notice and fade away as quickly as they rise.

On the other hand we learn from the Pages of History that Reformations and Revolutions are matters of slow growth. They are the creations of mind arising from dissatisfaction with present systems and a yearning for better things, real or supposed, possibly visionary and unattainable, usually distant and undefined. But the world is better for having ideals, even if they be not reached. Such events are more lasting in their effects because of the slowness of their growth and because they affect the lives of *all* in the body or community in which they occur.

The Religious World is now absorbed in discussing a question, rather than in noting events—except such as are incidental to that question. The Reunion of Christendom is the topic under consideration. When a solution is arrived at, it will change the whole aspect of Christianity.

Such an event will surely come to pass, for are not earnest and thinking men in every Christian body to-day pointing out to their own brethren and those in other bodies the sore need of the union of divided forces? And are not the bodies slowly but surely waking up to a realization of the fact that the Religion of Christ has not accomplished what it ought to have done after 1900 years of existence, simply because it has lost so much energy by disintegration of the forces at its disposal? But above all is it not the Divine Will? When and how this desirable end will take place is now a mere matter of conjecture. Probably this, and some generations to come, will not know the answer.

Taking the world's population at 1,600,000,000, only 400,000,000 are even nominal believers in that gospel which was 19 centuries ago directed to be taught to all nations. Of these 400 millions about three-fourths are comprised in 3 great and some small ancient bodies, originally one, but now separated from each other; and the remaining 100 millions are divided into hundreds of small bodies, none of which is more than 330 years old, all separated from the ancient bodies and from each other. And yet the Founder of this Religion prayed "that they all may be one."

One of the most distressing pages in Whitaker's Almanack is the one recording Christianity in England and Wales—instead of finding the records of one body we find 4 columns of closely printed matter comprising the names of the various religious bodies having places of worship—over 200 in number.

But let us consider the attitude of one of those 3 great ancient bodies towards those of equal age and authority and those of modern origin, the one which naturally we are more familiar with and interested—in the Church of England, and its sister and daughter churches in Scotland, Ireland, United States and

British Colonies, the whole forming the Anglican Communion.

It is safe to say that no body in Christendom is more fully alive to the needs of re-union or has done more practical work in that connection than the Anglican Church. Nearly every number of a British, Colonial or American Church paper during the last two or three years has had some space devoted to the subject, either editorially or in correspondence. The secular press also has had occasional references; and the Reviews and Magazines contain deeply thought out articles. The April number of the Pall Mall Magazine, for example, has contributions from the pens of the Rt. Rev. Dr. Straton, Lord Bishop of Sodor and Man, and Viscount Halifax, President of the English Church Union. From divergent standpoints each offers his solution of the problem. And this is only one instance of many.

Before we indicate some of the attempts made at healing these breaches, we must remember how and when they were caused.

For the first 1000 years of the Christian era there was but the one undivided church. Then occurred the "Great Schism" between the Greek and Latin churches which has lasted for more than 800 years, but the breach had been widening for centuries. The causes were 3 in number. (1) Difference of theological languages. (2) The insistence by Rome of the retention of 'filioque' in the Nicene Creed. (3) A long series of disputes between Bishops of Rome and Patriarchs of Constantinople as to which should be greatest, the Bishops of Rome claiming unlawful superiority over the Bishops of Constantinople. The second great rent in the church was between two parts of the Latin or Western church in the 16th Century. The casting off by the English Church of the Roman claims to supremacy had been one of those Revolutions which had grown in the minds of a people for 150 years until it reached a climax in a national uprising. The churches of Greece, Rome and England are still apart but perhaps not so far apart as in times past. The 200 bodies recorded in Whitaker have broken away at various times in the last 300 years, partly from the Church of England but mostly from each other. The reasons will be generally known to our readers.

What has been done towards bringing all these together.

We think the Anglican Communion can fairly claim to have taken the first step toward union in binding together her various national parts in closer intercommunion and in proposing to the whole world a basis of union. The 1st conference of all the Bishops of the Anglican Communion took place at Lambeth in 1867. It is noteworthy that this was requested by the Canadian church. 144 Bishops were invited, 76 were present. The 2nd occurred in 1878; 173 Bishops were invited; 100 were present. The Archbishop of Canterbury welcomed the prelates from St.

Augustine's marble chair in his own Cathedral. The 3rd was in 1888, 209 Bishops were invited, 145 responded in person. The outcome of these conferences, is the famous Quadrilateral So-called because it presents a solid square as a minimum of faith and practice. The four sides are (1) Holy Scriptures, (2) Apostles and Nicene creeds, (3) The two Sacraments of the Gospel, (4) Historic Episcopate. How remarkable is the absence of that which is so dear to every churchman, the Book of Common Prayer! The English Church has even officially declared that it will not insist on the acceptance by outside bodies of the use of that Liturgy which is so essentially a part of her life. Surely this is a great concession! What other church has done so much? Of course this does not by any means imply that the English church is willing to yield up her prayer book; only that if outside bodies wish inter-communion with her the use of that book by those bodies will not be required provided they accept as a bare minimum the 4 articles of the Quadrilateral. The 4th Lambeth Conference will be held next year, the 1300th anniversary of the founding of the See of St. Augustine (Canterbury,) the Patriarchate of the Anglican church. There are now about 225 Bishops to be invited. The 4th article of this declaration is the one to which most English dissenters object.

Unfortunately 3 years after the 1st Lambeth conference the Church of Rome went even further away from the Ancient faith and placed herself further from reunion by adding certain new doctrines as matters of faith which are not acceptable by either the Eastern or English churches.

It is very plain that re-union can only be effected by a spirit of broad charity towards those with whom we differ, yielding in *non-essentials*, but always zealously retaining every atom of the Faith once for all delivered to the Saints. It is not within the province of human beings to presume to add or to subtract from the Faith. It is not ours to tamper with, it is Divine. We cannot water it down on a false plea of charity. But, we must approach the subject with such a degree of humility as will cause us to look at our own *human* shortcomings and endeavor to rectify them. Forbearance must be mutual in non-essentials. It is very easy to fall into the error of smiting the breast and thanking God we are not like other men. The Church of England on her *human* side has many minor faults which will take time and work to cure.

A noteworthy step in the right direction was made a year ago by the Bishop of Rome in addressing a letter to the people of England pleading for union. Even if we admitted, *for the sake of argument*, that the Pope's proposed method is wholly impracticable or even distasteful to Anglicans and wholly fruitless (for this scheme was unreserved submission to Rome, without any compromise on Rome's part,) yet what a different *method* of submission to Rome is *proposed* to the enforced submissions of three

centuries ago by fire and sword. Yet may we not see much that is good in this letter, if we but look for it; and may it not yet bear good fruit? However it may savour of a determination not to relax any doctrines and practices essentially Roman (even those less than 30 years old,) and to English minds to twist historical facts and distort (by Romanizing) Catholic truths, yet it is unmistakably stamped with a tone of Christian charity. It will, together with press comments upon it (see *Guardian*, *London Times* &c.) bear careful study if only as a sign of the times.

This letter has been answered by the two English Archbishops, by Archbishop Benson in a pastoral letter to the English people, the tenor of which is that Rome's extravagant claims are yet, as they always have been, the bar to union with her; and by His Grace of York in a discourse delivered in Norwich Cathedral before the Church Congress last October which a church paper estimates as the "most statesmanlike utterance on this engrossing subject which has yet been delivered from the bench of English Bishops."

This same Archbishop of York makes a practical effort at re-union in another direction, every year, when he invites the dissenting ministers of York to a social gathering at his palace, whence all adjourn to the Cathedral for the church's service of Evensong, which proceeds as usual.

The Greek church, the National Church of Russia, replied to the Pope's Encyclical in terms very similar to the answers of the English prelates, viz, hoping that all hindrances to the attainment of re-union may be removed.

Signs of the times too, are the courtesies passing between individual clergy of the Greek and Anglican communions. Not long since a Greek Bishop occupied a stall in St. Paul's Cathedral at Evensong and afterwards expressed to the Dean his pleasure at being present. Greek clergy have recently occupied seats in the sanctuaries of American churches. Witness the words of the Anglican Bishop 'at' *not* 'of,' Jerusalem: At this Mother City, where I represent the Anglican Communion, there are Bishops representing every Communion of the East and of the west * * It is very important that the Anglican Church should realize the significance of representation here * * But it is noteworthy that whilst churchmen at home were protesting against the reconstruction of the Bishopric as being an intrusion into the Bishopric of Jerusalem, the Greek Patriarch himself made request * * that an English Bishop should be sent out on the ground that otherwise the Anglican Church would be the only one not Episcopally represented at the Mother City."

On three occasions recently, there have been used in England at funeral services of notable persons, translations of anthems of the Orthodox Eastern Church to Russian settings.

A society in England composed of churchmen

a question of expediency. Are there not qualities and habits of mind peculiarly feminine and others proper to man alone? Would it not be better to train each sex in its own line and not attempt to force the course of nature? Would it not be more becoming to raise woman intellectually to an equal position with man rather than to an identical one? It is the MITRE'S opinion—an erring, human opinion—that the study of Mathematics and Science, for instance, have a tendency to make a mind devoted to such studies severely judicial, and severely accurate, while the imaginative and romantic faculties suffer in proportion to the development of the more manly and more vigorous parts. It would be considered unmanly and unnatural for a male to devote himself wholly to the fostering of feminine qualities and feminine accomplishments. Is it natural that the two sexes should be similar in tastes, in aspirations, in methods of life? Yet it is to be feared that the Higher Education of women as at present conducted has that tendency. By becoming austere practical, woman will lose her keen perception of higher things, her ideals, her extreme fineness of mental and spiritual touch. She will lose that inexpressible grace of manner, that remarkable charm, that indefinable—!

Were woman to become unwomanly upon whom could man lavish the products of the best part of his nature? Would not all feelings of chivalry—one of the grandest of manly qualities—waste their sweetness till they died? Would not the hurry and scurry of life with all its cruel selfishness become doubly intensified were woman to take that position in life which many individuals of the sex seem to believe its true position?

In the constitution of the University of Bishop's College there is perhaps nothing to prevent the erection of a Woman's Department in full affiliation with the Arts Faculty. Now the MITRE is a sort of Dr. Jekyll and Mr. Hyde, so it forthwith divests itself of its oracular cloak and speaks as the mouth-piece of the every-day male student in his "blazer" and with his tennis racquet in hand. Yes, in this capacity it will hail the innovation with the greatest glee. How much more zest would enter into the pursuit of knowledge were a Ladies' College to rear its fair architectural head just across the river St. Francis for instance! To speak of less exalted themes,—what Tennis Tournaments, what picnics, what afternoon teas there would be! But perhaps confusion might arise. The erring male creature might begin to feel more interest in his fair companion than in his books or his exercise. His affections might be transferred from work to co-worker and then it might be a matter of "..... Indeed I love thee; come,

Yield thyself up: my hopes and thine are one:
Accomplish thou my manhood and thyself,
Lay thy sweet hands in mine and trust to me,"

An Agreement With My Lady.

Ah, fear not sweet! Let this kiss stand for token
That all Love's deeds shall be as words unspoken,
And yours alone to treasure or destroy.
I will not ask renewance of bonds broken,
Nor mingle in your golden life alloy
Of a despised joy.

Dear, do not dread that what of Love is given
Shall live, when he from Paradise is driven
To wander outcast in the wilderness,
Yea, though Love die unready and unshriven,
And though no man his place of resting bless,
He shall rest, none the less!

And, if he pass, no void shrine shall stand after:
His temple shall be crumbled, wall and rafter;
And dark rank weeds grow lush in Love's demesne,
Nay,—if you will—I shall be moved to laughter,
To think that ever such a thing hath been
Our stranger souls between.

Winter shall not seek warmth from summer's ember:
Nor shall the ghost of June-tide mock December
With any sad, forgotten, outworn tune.
I will remember, dear, while you remember,
And—that it irk you never of your boon—
I will forget as soon.

O. B. M.

From N. Y. Independent.

Amphion's Failure.

BY A. A. BROCKINGTON.

There was another singer besides Orpheus to whom Apollo gave a lyre. He was the son of Antiope and the brother of Zethus, and his name was Amphion. He was a man of a very proud and fiery spirit, jealous of the honour of his mother, contemptuous towards the gods. He and his brother were brought up among shepherds. Zethus hunted and tended the flocks, Amphion practised song and music. Afterwards they fortified a town and settled there. They did not hear of their mother for some time, for she was kept in captivity by two people called Lycus and Dirce. When one day her chains dropped miraculously from her, she went to her sons. The tale of her wrongs so roused the two brothers that they set out at once to Thebes, the city of Lycus, the proud Amphion in a white heat of fury. Arrived there they slew Lycus, and, if we are to believe the ancient writers and the great artists Appolonius and Tauriscus, whose work you may see in the palace Farnese at Rome, tied Dirce to a bull, had her dragged about until she was dead and then threw her body into a well. Round the city of Thebes they reared a wall, not by bodily toil, but through the playing of Amphion. As he played, the stones moved and

fitted themselves together into a wall. Amphion did not give the glory of this wonderful thing to the god Apollo, but commended his own untiring industry and skill. He was a great singer and loved singing, but music was not in him the absorbing passion it was in Orpheus.

When he was king of Thebes Amphion married Niobe. We know how beautiful Niobe was, because the great sculptor Praxiteles made a statue of her. Many modern artists too have shown her in her awful and magnificent agony, for she was of all women the most grievously afflicted. She was proud too like her husband, and did not humble herself before the gods. Perhaps she found them little worthy of reverence. Amphion himself was a son of the Highest; he knew how the Highest let his mother, Antiope languish in captivity. Apollo could build a city by the power of music; so could Amphion. But the worst offence of these two mortals was against Leto, the mother of Apollo. Niobe had six sons and six daughters, all fair and strong and wise, godlike in presence and attainment. No one could surpass the boys in manly exercises, in musical skill, in prudent undertakings. They seemed to have been taught by Prometheus himself the knowledge of numbers, of building, of sailing, of healing. The girls were perfect in all the womanly accomplishments of Athena. Niobe watched their growth and progress from day to day with ever-increasing pride. Had ever woman or goddess such sons and daughters? Once when she was alone in the chamber she gave utterance to this feeling "Leto, mother of Apollo and Artemis" she said, "I pity thee. I would rather be Niobe, wife of Amphion, and a mortal mother than thou goddess mother, stricken in thy motherhood. What are Apollo and Artemis to my children?" And she laughed triumphantly to herself. But Leto the obscure was listening. Her son was listening—her son who had given Amphion the lyre.

The next day Niobe was watching her children from the steps of her palace. She watched them returning by twos and threes and her heart was very glad. Then as the first two approached they fell down. Niobe ran to them, the others ran to them. Each of those noble sons, erstwhile rejoicing in the glory and strength of their youth, each of those of those beautiful daughters fell down as they mounted the steps, writhed in agony before the face of their mother, and lay still. The steps were running with blood. The invisible arrows of the avenging deities had followed hard upon the contempt of the mortal.

In a moment—O unspeakable, O unbelievable!—and Niobe was standing there with her dead. The form of her face as she stared blankly to heaven, was changed. How long she stood stony and speechless, I know not, but when Amphion came in he found a white-haired woman, with one dead boy lying across

her feet and eleven other bodies bathed in blood with tortured limbs and distorted faces on the stairs.

She laughed, when her husband moved the boy Amyclas from her, and felt his body tremblingly. She laughed when Amphion sat down beside his son, and bathed his wounds in the tears she could not shed. She laughed—Did ever woman laugh so?—when with a sudden frantic hope, he took his lyre in his hands and began to play. He remembered how he had moved stones; he would move the dead. So he played and played, now gently and tenderly, now with the music which heroes hear in their hearts when they brace themselves for battle. Then he sang, but his voice was breaking. Then he stopped in the midst of his song, and felt again the body of Amyclas.

Leaving him he stole softly to the side of his daughter Melibœa, and spoke to her, "Dear little Melibœa, wake up. Thy mother and I wait for thee. O sweet darling, why so pale, so pale, so pale? Shall thy father sing to thee?" The voice was weaker still, but he sang and played on, stopping sometimes to see if life was coming back. He had seen the stones move, why not these, his own flesh and blood? So while the white-haired woman laughed he fought with his art against death. Then suddenly he crashed his lyre down upon the marble and fell dead with his children.

Some people say that there is on Mount Sipylus a stone figure, in face and form like Niobe, which in the summer sheds tears.

Re-union of Christendom.

In every sphere of life certain events happen which absorb men's attention for a season and pass into more or less obscurity as they are superseded by later ones.

The world of politics has been recently, or is yet engrossed in unravelling such tangles as the attitude of England towards certain other European powers; a dispute between two nations regarding a boundary of a South American Republic and the re-iteration of the Monroe Doctrine; the crisis in South Africa; the school questions in our own land and the mother country.

Art has had to mourn the loss of two masters in the English schools of painting and music.

Science is experimenting with rays of light in such a way as to add fresh territory to the fields of photography and surgery.

The Literary World has seen the appointment of a successor to Tennyson in the wearing of the laurel wreath; and the issue of a Biography of a deceased prelate eminent and ambitious, which is a revelation to those who study the religion of Christianity and its chief professors.

But all of these topics will have their day of

THE MITRE.

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BISHOP'S COLLEGE, LENNOXVILLE, QUE.

Editorial Comments.

..... "O, I wish
That I were some great Princess, I would build
Far off from men a college like a man's,
And I would teach them all that men are taught ;
We are twice as quick!"

So spoke Lilia in Tennyson's *Princess*. The spirit which breathes through this desire is still the same, though the scenes have been shifted a little and woman pleads, not that she may erect a distinctly feminine institution but that the sacred privilege of scholastic recognition may be granted her at the great masculine Universities of Oxford and Cambridge. The manly candidate for the degree of B. A. has this coveted honour bestowed upon him on condition of "keeping" a certain number of terms and of having, during residence, sucked in the required amount of information in regard to certain indispensable subjects. His would-be rival of the other sex is not granted a degree but merely a certificate which bears witness to her scholarship as regards book-work but takes no cognizance of residence. In this way a woman who has "kept" her terms in any of the Ladies' Colleges attached to either University is shut out from any official recognition of the fact. From this anomalous position, the women of England interested in the higher education of their sex are trying to extricate themselves, but with little decided success so far. A few days ago the Oxford Congregation threw out the feminine claim to equality, but it is quite

likely that in course of time womanly pertinacity will gain for itself what it seems very justly to demand of that ancient and virile Institution, the University of Oxford.

What satisfied the higher cravings of Jane Austen's heroines—pretty designs for tables, the keeping of voluminous diaries, the making of large extracts from the limited number of books it was thought proper for young ladies to read, and the usual training in "deportment"—is very much despised to-day. To use an applicable though obnoxious word, the "up-to-date" young woman knows a great deal about mathematics, geology and bicycling, to say nothing of ordinary feminine pursuits. Theosophy, Secular Education and Woman's Suffrage, are subjects which require the carefulest handling on the part of any male being should he be so unfortunate as to come across and so rash as to be entrapped into a discussion with a damsel of that stamp. The Canadian Universities are annually turning out "sweet girl graduates," armed to the teeth in an educational sense, and, moreover, prepared to do battle for their opinions. Not only ready to act on the defensive, but often eager to become the aggressors should any victim offer himself upon the altar of controversy. Though this appears to be the result produced by Higher Education upon many of our sisters it is merely an impression forced upon masculine prejudice by the conduct of a few. True refinement and true scholarship makes no one disagreeable. These acquirements necessarily produce a feeling of personal deficiency and a sense of the fitness of things. All that is left for us to say is that such young women have not been properly educated and it is satisfactory to know that the majority of well-educated Canadian women are as free from affectation and vanity as ladies always have been.

Would it be unwise and discourteous for the MITRE to become a little critical and superior itself? May it offer a few suggestions to those women who yearn after knowledge—suggestions, not of course to be taken as advice to act upon, but rather as an example of mannish prejudice? May it ask those who are justly struggling to raise "the better half of creation" to their proper position of dignity and equality with man whether they are going about the reformation in the right way? No one can deny that women have the ability to cope successfully with men in the educational field. So many instances have lately occurred in which men have succumbed to keener feminine intellects that our poor sex must own itself discomfited in that argument. It is only