

THE MITRE.

EASTER, 1918.

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THE MITRE.

VOLUME XXV.

LENNOXVILLE, QUE.

No. 3.

EASTER, 1918.

A Song of the Homeland

I'LL sing you a song of the homeland,
Though the strains be of little worth,
A song of our own loved homeland,
Of the noblest land on earth ;
Where the tide of the sea from oceans three
Beats high in its triple might,
Where the winds are born in a southern morn
And die in a polar night.

I'll sing you a song of the Eastland,
Of the land where our fathers died,
Where Saxon and Frank, their feuds long dead,
Are sleeping side by side ;
Where their sons still toil on the hard-worn soil
Of the mighty river plain,
Where the censer swings and the Angelus rings,
And the old faith lives again.

I'll sing you a song of the Westland
Where the magic cities rise,
And the prairies clothed with their golden grain
Stretch under the azure skies ;
When the mountains grim in the clouds grow dim
Far north in the Arctic land,
And the northern light in its mystic flight
Flares over the golden strand.

And I'll sing of the MÆN of the homeland
From the north and east and west,
The men that go to the Homeland's call,
(Oh, God, we have given our best !)
But not in vain are our heroes slain
If under the darkened skies,
All hand in hand from strand to strand
A sin-purged nation rise.

F. O. CALL.

The Englishman.



SOMETIMES it is thought there is a "typical Englishman," but when one examines the French picture of this mystic figure, and the American caricature of the same, the surprising fact appears that foreign nations cannot agree on this matter. The French think of one of "Cook's lambs," a short burly merchant from Manchester with a red face and a noisy check suit, who continually calls for "rosbif" and whisky. Or perhaps it is the traditional Englishman of Taine's idea, intensely prosaic, melancholy (because he lives in a country where it rains all the time), steady-going, absolutely impervious to anything new. But the Englishman of the American comic papers—and of more general opinion too—is always a thin aristocrat, who moves in a series of jerks, is dressed in a check suit, invariably wears a monocle, and punctuates his conversation with "Bally rot," "By Jove," and "I say, old chappie." This Englishman speaks in a very bored tone, and is without doubt the complete ass. Neither of these portraits is at all flattering, yet they represent the real notion of millions of people, a fact rather calculated to jar our self-satisfaction.

The average Englishman also has a vague idea of the typical John Bull, and THIS Englishman is strong, rather silent, and very dogged. He has a hatred of sentiment and believes in being straightforward and in sticking by his word and a pal.

It is not often, maybe, that one is presented with these three figures simultaneously, but when this does happen immediately the thought comes: "Have I been following the crowd too much; is the popular idea right?" The contrast of these portraits is so great, that when shown together one is forced to the conclusion that the Englishman is much more complex than had been suspected. One begins to wonder why the French and American agree as to the check suit, and to balance the relative foolishness of the Frenchman who thinks it is always foggy in "this scepter'd isle," and of the American who fancies we all wear monocles (happily dead this twenty years).

Consideration of these different aspects clears the way for a real unbiassed study. The first thing to strike anyone who reads a serious study of English character is the strong insistence on our sentiment and poetic feeling. And the more books one reads (such as "Sinister Street," "The Making of an Englishman," etc.), the more do the authors argue that these are THE fundamental characteristics. "Poetry! Sentiment! the keynotes of the English!" One can

almost hear the cry of indignation. Yet it is merely a novel idea, and not very hard to demonstrate. Poetry and sentiment can be either innate or expressed, and it is possible for a people to be brimming with both, yet so shy that they are ashamed to own it, and even endeavour—perhaps successfully—to convince themselves and others that they are most practical and prosaic. This is a paradox indeed, and yet true of the English.

On first thoughts "sentimental" and "poetic" are almost synonymous, but the people of the United States demonstrate clearly that this is not so. One has only to read two or three of the saccharine American "best-sellers"—such as the works of R. W. Chambers and Gene Stratton-Porter—and to see a few American dramas—always appallingly moral with virtue triumphant and villainy baffled—to realize the intense sentimentalism of the American people. But poetic feeling implies an intense love of beauty for its own sake, and even an American would hardly say that this was a conspicuous national feature. But when this test is applied to the English there are endless proofs of the existence of the pure love of beauty in the mass of the people. Leaving aside the wonderful cathedrals and manor-houses scattered through the land—and in passing it should be noted that English Gothic and Renaissance architecture is very vividly national and not by any means to be slightly compared with the continental styles—the villages of England are noted for their unaffected beauty. The cathedrals were designed by famous architects striving consciously for effect, but they are not so truly national as the thatched cottages and simple parish church of the typical village. Everything shows the same spirit—the trim little gardens, the village greens. But perhaps the best way with the person who denies the spirit of fantasy is to take him a little tour say in the Home Counties and bid him observe the signs of the village inns—"The Purple Dragon," "The Fleur de Lys," "The Red Lion," and the like. The objection may be made that this is the England of yesterday, and that in any case rural England is not representative. This is not a serious objection however, as these are but the most obvious manifestations of the poetic and sentimental spirit. The Englishman is very careful not to betray himself, and would be surprised to hear that the appearance of his countryside is a frank confession of qualities he dare not own. Nevertheless, the fact that the majority of English inns bear names of the "Bull and Bush" order, while an indication, is not a proof of the existence of the qualities stated.

Character sets early. The man of twenty-five differs from the boy of sixteen mainly in externals; there is tremendous mental expansion, but the direction of this expansion is determined in the "teens." The code of the British school boy may be difficult for an outsider to understand, but it is not so irrational as might at first appear, and it is quite thorough and coherent. It is strange that one does not often find observers who realize that the code, and the circumstances sur-

rounding its learning, are valuable aids to understanding the apparent inconsistencies of the English character. It is customary to divide schools into classes: Public Schools, Grammar Schools, Private Schools, etc., but as far as character formation is concerned the schools for the upper and middle classes are almost identical, but both are separated by a wide gulf from the Board Schools. The code of honour and conduct of the poorer boys is not that of the more wealthy, but it is not so much different as less complete, and the common bond of sport increases the similarity for the "grown-up." When the English middle-class boy goes to school at the age of nine or ten he comes immediately into contact with two kinds of discipline, that of the masters, and that of tradition. He soon finds that the former varies greatly and may be avoided sometimes, but the tremendous force of tradition enters and becomes a part of his mind—and soul. The complex code has strange twists, and he soon learns that it is all right "to crib," and do various other things the strict moralist would object to, but that there are hosts of things that he must not do, because they "are not done," or "not good form." The chief crime is to "sneak," and the feeling of this lasts to a surprising extent in later life. Theoretically all the system is founded on games, but this may be a confusion of cause with effect, and because the spirit of "fair play" is embodied in cricket is no reason for the existence of this chivalry in most Englishman. Base-ball is as fine a game as can be, but an Englishman would be completely horrified at what he would call the "unfair" way the partisans of one team try to distract the attention of the opposing team at critical moments. Foot-ball and cricket aid in carrying on the tradition, but the school-boy's code is not founded on sport, it is simply a product of tradition that has grown much as does "Common Law." In any case the origin is of little moment; what is of interest is the profound effect this rigid system produces.

The first and greatest effect is the early introduction to faith rather than reasoning. The American even as a boy revolts against all laws, and is apt to take freedom to mean anarchy. The French boy is subject to an extremely severe discipline, which he hates and throws off at the earliest opportunity—he is not given the chance to learn to appreciate the great advantages of self-discipline and a blind faith. But the English school-boy has his self-imposed sacrifices, and is so accustomed to take things for granted—the fagging system for instance—that it is not surprising that the habit clings in later life. It has been said that the English are extremely law-abiding and docile—when they know why. So that one has the curious paradox of a country where personal liberty is perhaps the greatest in the world, and yet a people that is not always feverishly making new laws and amendments, but is quite content that anomalies should exist, provided that though they may not do good they do no actual harm. Americans never can understand why we put up with the House of Lords. It is sim-

England is full of things that are old and very good, and what is more natural than to argue that they are good because they are old, and hence to be adverse to changes of any kind unless absolutely necessary. It does not seem very reasonable, though, to admit that a country's laws and customs are based almost entirely on faith in traditions, rather than on cold, logical arguments, and yet to claim that the same nation is cold and unpoetical. The fact that the Englishman bases his actions on faith rather than on facts accounts for much more than the House of Lords. It is indeed the central fact of his existence, and readily explains most of the characteristics that puzzle foreigners.

While admitting the belief in tradition, the Englishman will not be easily persuaded that he is an "idealist" rather than a realist. Fortunately there is a contrasting type that by comparison leaves no doubt in the mind, even of the most skeptical. It is a popular idea among English-speaking races that the French are very romantic and sentimental. This is such a superficial view that it is almost obviously wrong, and is immediately discarded on a slight acquaintance with French people or literature. The French nation is decidedly realist. The bulk of the national literature is what is called "realist," but this is an indication, rather than a proof. A striking example of their practical nature is the intensely practical view the French take of love and marriage. To the English these are subjects almost too sacred to discuss to any extent; the French consider they are fundamental facts of existence, to be treated as such just as one deals with an important business fact. The very word "amour" is an excellent illustration; it has an exact meaning, and represents only a very small fraction of the range of what is supposed to be the English equivalent. To the average English "fellow," though he will not willingly say so, the word "love" means something tremendous, ideal, involving self-sacrifice, loyalty and devotion. All of which, though doubtless very poetical, appears singularly impractical and visionary to the Frenchman, who by the age of 21 is quite sure he has lost all his illusions on the fair sex. He does perhaps understand "amour," but very little of the wider English word and its meaning. A French writer has said, "For the English, love is not the rapturous employment of youth, but the web of an entire existence." There is no real French translation of that most tender word "sweetheart." The French system of the "dot" or dowry, and the parental arranging of marriages is quite in accordance with the practical spirit of the nation. They seem to say, "Love in a cottage is all very well, but let us provide our boy with a nice girl with a comfortable dowry;" while the poetical English stand staunchly by sentiment and place all their hopes on faith and affection, and nearly all British marriages are founded on sentiment rather than practical considerations. It is hard to settle which people "has the right of it;" but again the English claim to coldness and logic seems a little unreasonable. The French

see life in sharp outline—exactly as it is—the English argue themselves into seeing what they wish. It has been remarked that “every Englishman is an island.” He is screened from the world by his own dreams, hence comes that extreme reserve which hides the fires within, and is the cause of so many wrong impressions. The French, seeing in a clearer outline, naturally show what they see, and in a clear-cut way.

The difference between the literatures of the two countries is interesting in this respect. In France the style considered best is clear-cut and concise. For some time it has been mainly realist, the novels dealing with life truly, crude and unpleasant though it often is. For a long time English fiction was frankly romantic, but even novels of the reaction are quite national. Far from being sharp and precise they are vague and rambling, long novels without much “plot” depicting a succession of uninteresting events in the life of the “hero” in great detail. The genuine realists with their clear gaze give us a crystalline and logical story, the would-be English realist takes the life of a man, fixes his mental eyesight on each action of his “hero,” and weaves a wonderful web of theories and fancies about it. After six hundred pages the hero—whose story is detailed from birth—has arrived at the age of twenty, and the reader is promised a sequel—or perhaps two. The meditative character of English literature is very significant, the ruminating style shown so clearly in, for instance, “None other gods,” betrays the national slowness of thought. This has clearly some connection with the habit of looking on facts through spectacles of sentiment, but it is hard to say which is cause and which effect. The English mind has a habit of tackling one thing at a time and that thoroughly, while the French reach their conclusions almost in a flash, and “cannot think two thoughts without a generalisation in the third place.” The tenacity, amounting frequently to obstinacy, so characteristic of the Englishman, follows from this. He argues a particular point out at length to himself, and having reached a conclusion, feels sure of himself and not at all disposed to a change of opinion. The mind that is naturally painstaking and analytical tends to reserve and to the building of a palace of thoughts. An elaborate code of conduct is constructed, and the world becomes less unpleasantly ordinary. Mr. Hoopdriver, the hero of H. G. Wells’ “Wheels of Chance,” was a Cockney draper’s assistant with commonplace appearance and a Cockney accent. Yet there was the poet in embryo, and his uninteresting life was still worth living by reason of his dreams. This is true of all the world, but particularly of the English, and though it is not strange that the cold exterior should mislead foreigners, it is remarkable that in England itself the superstition of stolidity should have grown in force.

English history is full of romance—the wonderful stories of the faithful Cavaliers, Drake’s great adventure—scores of stirring tales. England always has

been and still is the greatest colonising nation ; it is not a cold-blooded and sternly practical people that finds its best expression in exploring and developing the far places of the world. From the Norman invasion England has been a nation of poets—Chaucer, Shakespeare, Shelley, and Tennyson, to mention only a few. Even to-day when poetry seems to be declining in the world, England holds its own. Kipling, Masfield and Francis Thompson, are not unworthy of the great traditions left to the present generation. And the prose literature shows the same passionate sense of rhythm and mystery. It may be said that authors are in a class apart, but the large sale of Algernon Blackwood's dream-stories and the vivid imaginings of Wells' early fantasies show clearly that the "man in the street has similar ideas but has not the gift of expressing them as does his literary brother.

It is a common remark that England is the only country that has a nonsense literature. Such a book as "Alice in Wonderland," is quite unthinkable in French. When a Frenchman makes a joke, it has an object ; sheer nonsense appears unreasonable and therefore immediately is dismissed. But sheer nonsense has an appeal to the English mind. English humour is full of it ; such a conversation as the following is typical :

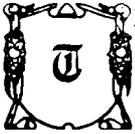
"Have you invented a plan for keeping the hair from being blown off?" Alice enquired.

"Not yet," said the Knight, "but I've got a plan for keeping it from falling off. First you take an upright stick, then you make your hair creep up it, like a fruit tree. Now the reason hair falls off is because it hangs DOWN—things never fall UPWARDS, you know. It's a plan of my own invention. You may try it if you like."

This is delightfully absurd to the English mind, but the Frenchman wants to know what it MEANS, and is disgusted to find that it has no particular meaning. Similarly C. K. Chesterton, starting an argument in the form of an amusing paradox, is frequently so attracted by the paradox that he follows it to the detriment of the argument. A Frenchman would never think of letting a discussion go for the sake of a joke.

It appears, then, that the Englishman bases nearly all his actions on a code of "good form" which he has accepted without question when a boy ; in the big questions of life he appeals to sentiment rather than to reason, and reads a literature of fiery romance and fantasy. "And the moral of THAT is," that though there may be no typical Englishman, there are enough fundamental characteristics to make a rough sketch of this elusive figure—"in a glass darkly."

A Little Journey to the Guns.



THE other night I took a little journey to the guns. A rare night it was, with the moon so great and big and full, so bright indeed that one could discern the dull outline of the landscape for miles around. The whole chalk earthwork of the old trenches zigzagged out across the fields, twisted and broken entanglements of barbed wire lay scattered at random, the dim outlines of the old shell holes were visible in the moonlight, while here and there some shattered hulk of a building would stand silhouetted on the sky-line. How silent it all was, so silent that one began to wonder if this great war were only a world hallucination.

Up ahead a streak of light shot up into the sky, brightening as it went, passed, lingered and slowly, with a dazzling brilliancy, fell back into the darkness. At the same time the hurried putta, putta, putta, rat-a-tat of a machine gun broke the stillness. A group of huge motor lorries came out of the night, rumbled by and were swallowed up into the night ahead. Each was groaning with its munitions of war, each went by like a huge black sleuth in the darkness. The shattered outlines of a little village now evolved out of the dusky landscape ahead. It did not show the scars of war—it was one vast scar, a churned and sifted chaos of utter destruction. Nothing was more touching to the heart than to see this little centre of peace and happiness made desolate by man. Each little home was the tomb of some shattered family's happiness.

As one gazed at these silent tokens of war a feeling of uneasiness crept into the heart. What was the meaning of this dread silence? What was the significance of this wide stretch of war-shattered front? What was the great dominating, ominous spirit which seemed to hang so heavily over the country ahead? Suddenly coloured flares shot up into the sky. Then a gun boomed and then the whole front blazed out with a crashing roar. Salvo after salvo seemed to split the sky-line into a thousand fragments, while the horizon was dotted with the satellites of shrapnel bursts. The great dominating spirit had spoken—it was the power of the guns. But the roar soon died, the flashes soon ceased, and the silence which followed was only broken by the occasional cracking spit of an eighteen pounder. The guns had answered the call for the S.O.S.

It is war that knows no laws, that has no mercy; if one wants tragedy, it is here; if one would experience the fearful antithesis of peace, take a little journey to the guns.

Prayer in War Time.



THE few scattered and disconnected thoughts which comprise this article have been called forth by a question which has often presented itself during the past few years, not only in the minds of those who firmly believe in the power of prayer, but also from the lips of many who are perplexed by the stupendous problems of the world war. It is a question which has rightly been asked, and should be faced and answered honestly and unflinchingly. It has taken many different forms ; yet in its essence it springs from the same fundamental difficulty. Is it right to pray in connection with the war? Is it right to ask God to grant to us the victory? Is it right to assume, as we often do, that our armies, our navies, our munitions, and all the manifold activities of war work, are not only instruments of warfare, but also instruments in the hand of God? Have we any justification for expecting an all-loving Deity to look with any kind of favour upon the barbarous, destructive activities of such a conflict as this which is now being waged? Such questions must ultimately involve the greater problem, Is war compatible with Christianity? The answer is made none the easier by the particular circumstances of the present upheaval. We have to-day no petty scrimmage between a civilized power and the half-savage inhabitants of some dark corner of the earth. Nor have we simply the clash between the interests of two important nations. To-day we are face to face with a gigantic struggle involving almost the whole civilized and so-called Christian world, a catastrophe which has shaken our social life to its very depths. Nor is this all! Each side claims to pray to One Almighty God ; each side claims to be under His Divine protection ; each side claims to be fighting His battles. Under such circumstances is it reasonable to pray for things only connected with warfare, and more especially to pray for victory?

We must first of all give a general answer—certainly it is right to pray, under any circumstances. By all means let us bring ALL our needs and ALL our wishes, and lay them before the great Judge of nations. Yet let our prayers be offered in the right spirit, the spirit of the Divine prayer in the Garden ; “If it be possible, let this cup pass from Me ; nevertheless, not as I will, but as Thou wilt.” We must always be ready to say, “Thy will be done.”

But we may go deeper than this. We may find a clue to the solution of our

perplexity by making a comparison between the real underlying ideals of the contending nations. True it is that the Central Powers, as represented by Germany, claim Divine support; and it is also true that the Allied Powers, as represented by England, make practically the same claim. But actions speak louder than words. An examination of both the acts and the declarations of the antagonists will reveal a deep-seated divergence of spirit. Surely we may justly say that Germany, as a nation, has practically ceased to be Christian in any real sense. Their prayers are addressed to a God of War, a conception answering to the Odin of their ancient mythology. Their aspirations are centered on the ideal of the "super-man" of Nietzsche, "with his brutal self-assertiveness, overweening pride and callous exploitation of the weak and helpless." The whole attitude of Germany, as expressed in the varied manifestations of national feeling, whether in act or word or thought, reveals an ideal very far removed from any true conception of God our Father; very far removed from the teachings and example of the meek and lowly Jesus. While we cannot, and must not, boast of ourselves, yet we may with all truth claim that on the whole the Allies have, in their methods and their declarations, exhibited something of the real spirit of the Christian religion. So we should pray; not to a God of War, but to the Prince of Peace; pray that we may be filled with the spirit of self-sacrifice—that same self-sacrifice which on the Cross suffered and died for the sake of humanity.

It is told of Lincoln that, in the darkest days of the Civil War, he was asked whether he was sure that God was on "our side." His reply was, "I do not know; I have not thought about that. But I am very anxious to know whether we are on God's side." There is a wonderful thought in those words. The question is not, Is God fighting for us? but, Are we fighting for God? A realization of that fact will help us to pray aright. We must pray for ourselves as well as for our cause. We must pray for victory over our moral enemies at home as well as for our material enemies on the battle-fronts. We must pray that the nation may be with God as well as that God may be with our forces. We must aim to make ourselves worthy instruments for the hand of God, that He may do with us what He will. There is something very touching and very beautiful in the prayer of Harry Lauder, as he knelt by the grave of his son on the battle-field of Flanders:

"O God, that I could have but one request. It would be that I might embrace my laddie just this once, and thank him for what he has done for his country and humanity."

It is for that we must fight, for that we must work, for that we must pray—for God, for country, for humanity.

Now let us consider the attitude of our fighting men themselves towards prayer. It is remarkable, in some ways, to see the impulse towards prayer—

real heartfelt prayer—which is so often evident amongst those who face death in the trenches. And this is no new phenomenon, for examples of it might be multiplied from the pages of history. One of the most characteristic traits of the great men of the great ages of English history has been their intensely religious spirit. It is seen in the days of the Armada, it is seen in the turmoil of the Civil War. Oliver Cromwell and “Chinese” Gordon are in many ways far apart, yet they were both conspicuous for their devotion to prayer. And they are but isolated examples of a great company of our noblest and best. The petition of Sir Jacob Astley before the battle of Edgehill is full of intense meaning :

“O Lord, Thou knowest how busy I must be this day ; if I forget Thee, do not Thou forget me.”

Then, turning to his men, he cried, “MARCH ON, BOYS !” But probably no better example could be found than in the prayer of Nelson, the last words he ever wrote on earth. It is recorded that as the British fleet was about to go into action at Trafalgar one of his officers entered the Admiral’s cabin for final instructions. He found his leader on his knees making an entry in his diary. We may thank God that those words remain to us, for they breathe the true spirit of the “hero” :

“May the great God whom I worship grant to my country and for the benefit of Europe in general, a great and glorious victory ; and may no misconduct in any one tarnish it ; and may humanity after victory be the predominant feature in the British Fleet. And for myself, individually, I commit myself to Him who made me, and may His blessing light upon my endeavours for serving my country faithfully. To Him I resign myself and the just cause which is entrusted to me to defend. Amen. Amen. Amen.”

Such words are worthy to be emblazoned upon the pages of our history side by side with the inspiring message of Nelson’s last great signal.

We have already mentioned Abraham Lincoln ; we may also call to remembrance another of the great figures of the American Civil War—Stonewall Jackson. One of his soldiers was asked the secret of the General’s influence over his men. “Does your General abuse you—swear at you to make you march ?” “Swear !” was the answer. “No ! Ewell does the swearing, Stonewall does the praying. We always know when there is going to be a long march and right smart fighting, for old Jack is powerful on prayer just before a big fight.” Another Civil War incident illustrates the impulse towards prayer which the stress of battle brings even to those unaccustomed to religious habits. A soldier wounded in the terrific battle at Fort Wagner, was asked by an army chaplain, “Do you ever pray ?” “Sometimes !” was the answer ; “I prayed last Saturday night when we were in that fight at Wagner. I guess everybody prayed **THERE.**”

The last prayer of Nelson may fitly be accompanied by the "soldier's prayer" of Lord Roberts :

"Almighty God, I have sinned against Thee. O wash me in the precious Blood of the Lamb of God. Fill me with Thy spirit, that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our country and our colours. If it be Thy will, enable us to win victory for our cause ; but above all give us the better victory over temptation and sin, over life and death, that we may be more than conquerors, through Him who loved us and laid down His life for us, Jesus our Saviour, the Captain of the Army of God. Amen."

That this sense of dependence upon divine aid, in answer to prayer, is common amongst our war leaders is evident from the following story. In those dark days of the autumn of 1914, when the hosts of the German army were sweeping down upon Paris, Lord Roberts and Lord Kitchener were together when the tidings came that the advance of the enemy had been suddenly checked, and the wave of invasion rolled back. Roberts read the telegram, and then exclaimed, "Only God Almighty could have done it ;" and Kitchener replied, "Somebody must have been praying." We have in the past admired and trusted the judgment of these men in earthly matters, to-day we revere their memory. Shall we not also endeavour to cultivate their characteristic faith in heavenly things ?

The Chaplain-General of the Canadian Forces has said of Sir Julian Byng, "No wonder Byng is such a success. No wonder the men adore him. For when the men were ready to go over the parapet, when everything had been done that could be done to obtain success, Sir Julian went down on his knees, and prayed for God's help." Or here is a speech made to his men only a few days before his death by the late Brigadier-General Roland Boyes Bradford, V.C., M.C. : "Comrades,—I have come to introduce myself to you as your new brigadier. This is the first opportunity I have had to speak to you by day. I am going to ask you to put your implicit trust and confidence in me ; to look upon me not only as your brigadier, but also as your friend. **BY THE HELP OF GOD** I will try and lead you to the best of my ability ; and remember, your interests are my interests. As you all know, a few days from now we are going to attack ; your powers of endurance are going to be tested. They must not fail you. **ABOVE ALL, PRAY** ; more things are wrought by prayer than the world dreams of. It is God above who can give us the victory, and bring us through this battle safely." Together with such testimony we may well remember the striking pronouncements of Admiral Jellicoe, urging that turning to God, and that trust in Him, which is the very essence of prayer. And if the example of a non-Christian

may help us, (as surely it may), let us keep in mind the words of General Kodoma, one of the leaders of the Japanese Army in the Russo-Japanese War. Of him it is said that he used to retire each morning for an hour of prayer; and when asked the reason, he replied, "When a man has done everything in his power, there remains nothing but the help of the gods."

A few typical prayers will repay our thought. The petition of Asa, King of Judah, is an early example:

"Lord, there is none beside Thee to help, between the mighty and him that hath no strength: help us. O Lord our God; for we rely on Thee, and in Thy name are we come against this multitude. O Lord, Thou art our God; let not man prevail against Thee."

Or the prayer of Hezekiah, when threatened when threatened by the invasion of Sennacherib, is another splendid illustration of the true spirit of war supplication

"Now therefore, O Jehovah our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the earth may know that Thou, Jehovah, art God alone."

To come to recent times, the following, dating from the early part of the last century, is well worthy of our attention:

"O Lord God of Hosts, grant to those who have gone forth to fight our battles by land and sea, protection in danger, patience in suffering, and moderation in victory. Look with compassion on the sick, the wounded, and the captives; sanctify to them their trials, and turn their hearts unto Thee. For Thy dear Son's sake. O Lord, pardon and receive the dying; have mercy on the widow and fatherless, and comfort all that mourn. O gracious Father, who makest wars to cease in all the world, restore to us, Thy people, speedily the blessing of peace; and grant that our present troubles may be over-ruled to Thy glory, in the extension of the Redeemer's kingdom, and the union of all nations in Thy faith, fear, and love. Hear, O Lord, and answer us, for Jesus Christ's sake. Amen."

Since the outbreak of the present conflict there has been a constant stream of forms of prayer. Any attempt to include a representative selection in an article of this kind is quite out of the question; yet a few from amongst the most striking will help to direct our thoughts. Such a prayer as this one "For our Enemies" is very expressive of that attitude which is so difficult to cultivate, and yet is so essential to our Christian calling:

"Lord of boundless love, who in Thine hour of agony didst pray for those who nailed Thee to the Cross, help us also in all humility and all sincerity to pray for our enemies. Incline their soldiers and sailors to mercy. Give fresh vision to their rulers and people, and grant that having seen Thy truth they may have courage to uphold it; so that when this hour of conflict is passed, they and we may be united in the bonds of Christian love, and work together as Thy children for the advancement of Thy kingdom and to the glory of Thy name. Amen."

Or as an evening prayer, the appropriateness of this would be hard to exceed :

O God, who never sleepest and art never weary, have mercy upon those who watch to-night ; on the sentry, that he may be alert ; on those who command, that they may be strengthened with counsel ; on the sick, that they may obtain sleep ; on the wounded, that they may find ease ; on the faint-hearted, that they may hope again ; on the light-hearted, lest they forget Thee ; on the dying, that they may find peace ; on the sinful, that they may turn again ; and save us, O good Lord. Amen.

For pathos and beauty of feeling this recent prayer would stand almost beyond compare :

Unto Thee, O Lord, we cry in the night of the world's darkness, for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember, we pray Thee, the desolate homes, the long suspense of waiting, the sorrows of the exile and the poor, the growth of hate, the hindrance of good ; and make an end of war. By the love we bear to fathers, brothers, lovers, sons ; by the long agony of trench and battlefield and hospital ; by the woe brought home to the hearts of mothers, and by the orphaned children's cry ; hasten Thou the coming of the ages of good-will. May our own part in this world strife make for its more speedy conclusion. Raise up in every nation leaders who, even in the day of battle, shall plan for the work of peace. Show us our part in the redemption of the world from cruelty and hatred, and make us faithful and strong and brave. All of which we ask in the name and through the merits of the Prince of Peace, Thy Son, our Lord and Saviour Jesus Christ. Amen.

In conclusion, let us recall the words of a recent newspaper article, which reviewed some of Germany's crimes perpetrated against innocent women and children, and called all humanity to steel its heart to suffer and sacrifice to the utmost that the scourge might be removed. And then it ended thus : "May I also say that when I urge you to 'remember the Lusitania,' it is by no means to arouse hatred and rancour, but only to arouse wrath and resolution ; not to wreak vindictive vengeance for these enormities, but to end them, to terminate this unutterable business. In this spirit only dare we, in this dire hour of w utter our hearts to the Deity in the words of Barry :

'That little children may in safety ride
The strong clean waters of Thy splendid seas ;
That anti-Christ be no more glorified,
Nor mock Thy justice with his blasphemies ;
We come—but not with threats or braggart boasts.
Hear us, O Lord, God of Hosts !'

THE MITRE.

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THE MITRE is published by the Students of the University of Bishop's College.

Terms, \$1 per year in advance. Single copy 25c.

Contributors of articles are entitled to receive three copies gratis of the number containing their articles.

The Editor declines to be held responsible for opinions expressed by contributors.

Address all contributions to the Editor-in-Chief, and all business correspondence to the Business Manager.

The Mitre, Bishop's University, Lennoxville, Quebec.

Printed by F. H. BRIDGMAN, Danville, Quebec

VOL. XXV.

LENNOXVILLE, QUEB.

No. 3

EASTER, 1918.



Editorial.

It was a wise man who said that he is the best statesman who in time of war prepares for the day of peace. And certainly it behooves us to-day to give our most earnest consideration to the many problems which are bound to arise after the close of the present conflict. Let us, then, consider some of

Modern Day Problems those questions relating to life at Bishop's which have of late been forced on our attention—problems more or less due to the exigencies of war. Perhaps some will say: But is not

this suggestion somewhat narrow and self-centered? At a time when the nation, the empire, the world, is faced with such stupendous problems, should we spend

our time upon such comparatively trivial local concerns? Should we not rather concentrate our attention on larger and more public affairs? There is reason in this questioning. Yet let us remember that it is for each individual to try to do something to solve the local problems, as well as to bear a share of the larger burdens. Again, it may be objected: But why should we concern ourselves in such matters? Is not this the business of the University authorities? Is there any reason why we should trouble ourselves? Again there is plausibility in the objection. Yet again let us remember that upon each one of us, from the highest of those in authority down to the humblest student, there rest the responsibilities as well as the privileges of a son or daughter of our Alma Mater. It is a well-known fact that no act of a legislative or executive body can be carried through to real success unless there is behind it the weight of a thoughtful well-instructed public opinion. So it is for each one of us, graduate or undergraduate, to take an active and intelligent interest in the affairs which concern the future of the University.

In our consideration of the problems which are to-day being forced upon us, we must begin with the recognition of one primary fact, viz., that Bishop's College was originally founded on a residential basis. Its laws have been framed and its traditions have been moulded with this fact in view.

Changing Conditions

This principle has been consistently upheld in the past, even though non-residential students have on occasion been admitted to lectures. We say it **HAS BEEN** upheld—for with the last few years have come the changes wrought by war conditions. A few statistics will help to make clear the effect of these conditions. Four years ago, approximately 70 per cent. of the whole student body were in residence; to-day less than 25 per cent. are in residence. This marked tendency towards increase in the number of non-residential students has been accompanied by a remarkable change in another direction. Up to a few years ago the student body consisted almost entirely of members of the male sex, though it is now some years since lady students were first admitted to lectures. But these days of turmoil, which have brought the fair sex so much to the fore, have witnessed a startling increase in the number of lady students. Four years ago the female students numbered about 20 per cent. of the whole student body; to-day nearly 50 per cent. of the student body are ladies. Here, then, are our two great problems of the future, co-education and non-residential students. To some extent, perhaps, the period after the war, with its influx of male students, will restore the pristine order, by an increase in the number of resident students, and by a decrease in the proportion, (though probably not the number), of lady students. But however this may be, the old regime will never return in its entirety, for it is very apparent that both these new elements in the University life have come to stay.

As regards co-education, the recent influx of lady students has been so rapid that it is perhaps natural that a certain amount of confusion should ensue. Yet the newcomers are quickly settling down to their place in the college life, and there is every promise that in the near future some arrange-

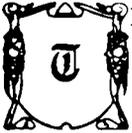
Co-Education ment will be arrived at which will give to the lady students not only a settled place, but also a more satisfactory place, in the scheme of life at Bishop's. Already they have displayed considerable initiative on their own behalf, and have founded the Lady Student's Association and the Co-ed's Debating Club, and have also organized along the lines of social, athletic, and patriotic activities. And it is common knowledge that every effort is being put forth to provide a ladies' hostel, in order that women students may enjoy the benefits of the residential system. We look forward to the day when there will be definite and independent provision for the needs of the lady student ; while at the same we hope they will work side by side with, and to some extent in union with, the older organizations of the University life. And in the meantime—what ? It is for the Co-eds to shoulder their responsibilities, to support to the utmost those organizations which are common to all alike, and by quiet perseverance and wise management in their own affairs to prepare for the greater privileges of the days to come.

We now turn to our other consideration--the question of the non-residential system and its relation to the ancient traditions. Non-residential universities we have which are doing splendid work for the young manhood and young womanhood of the nation ; residential universities also we have with equally splendid records. But to correlate the two systems in such a way as that all students, whether resident or not, may share fully in the University life, is a problem of no small difficulty.

The Non-residential System We must recognize the fact that mere attendance at lectures, passing of examinations, and receiving of degrees, do not constitute university training in all its fulness. Much is due to the influence of the common life, the participation in the social, intellectual and athletic activities of the collegiate body. It is here that the majority of our non-residential students are coming short of their share in the benefits of the university training. How is such a state of things to be remedied ? As yet no satisfactory solution has been found. Of necessity there can be nothing in the way of compulsion to the participation in the common life ; it is for the men themselves to treasure and use their opportunities. Is it not high time for those who are most concerned to give very serious consideration to the subject, and to help to find some way by which they may be enabled to join more fully than the majority of them have yet done in the common life of the student body.

Enough has been said, we hope, to stimulate in all students, past or present, some interest in these present day problems of our Alma Mater. Now let us think, let us discuss, let us work, let us use every means at our disposal to help towards a solution of these problems. To our graduates we say: Our columns are open to you, let us know what you think. To our students we say: There is work to be done, help to do it. So we can look forward, beyond the gloom of war-time to the bright days of peace, knowing that there is something for each of us to do to spread the influence and enhance the prestige of that name which we love and honour—the name of Bishop's.

Lenten Sermons.



THE special Lenten Services held in the Oratory of the Venerable Bede on Wednesday evenings during this Lent have proved very helpful to those who attended them.

On the evening of Ash Wednesday, owing to the fact that the selected preacher was unavoidably absent, the Principal read a sermon preached at Whitehall in 1889 by the Rev. Dr. Moore, which very aptly set forth the teachings of Lent. It was founded on Mark 6: 31; "Come ye yourselves apart into a desert place and rest awhile." Lent is the season when we should stop and think of the incidents of Christ's life and Passion in their relations to our own lives; when we should consider the fact that there are times when we should be alone with our sins. It is a period of comparative rest from the multitudinous demands of life, that through closer approach to Christ we may obtain strength to go on aright with our daily tasks. Jesus had His seasons of rest and prayer in the midst of His work of redemption. The rest which is to be sought in Lent is not absolute retirement from the world and its toil, but rather the wresting of more time from the work and pleasure of daily life—time to be spent with God, in prayer and the reading of His holy Word. Redeem for this purpose time usually given to social luxuries—friendly chats, parties, letter-writing, newspaper reading. And how are we to make a nearer approach to God? First, we must know ourselves; for self-knowledge is very necessary to the progress of the spiritual life. We must strive to see how small and mean we must appear in the sight of Almighty God, and to do this we must look at ourselves in the light of the example of Christ. Secondly, we must gain a further knowledge of God, and realize that His strength is made perfect in our weakness. We

must be with Him in worship and partake of His grace in the Sacraments. It is our duty not to leave the world for the Sanctuary, but to carry the sanctuary to the world, to bring the light of God's presence into our daily duties.

On February 20th, the Rev E. C. Russell, assistant priest of St. Peter's Church, Sherbrooke, gave a striking discourse on Acts 16 : 31; "Believe on the Lord Jesus Christ, and thou shalt be saved." The agony of the Philippian jailer, a would-be suicide, and the solution brought to him by St. Paul, pointed to the agony of the world of to-day, and to the solution for present day problems. The question which has so often arisen is again to the fore, "Does belief matter? Does it make any difference what a man believes?" The text supplies the answer. To-day there is only one way of redemption for Germany, only one way of redemption for the world, and that is in Christ Jesus. Christianity has not failed; rather, it has never been given a fair trial. There should be more real Christianity, more real belief in the Lord Jesus Christ. To-day we are faced with a tremendous prevalence of wrong belief. This is often due to the neglect of proper instruction in the Church. One instance of this failing is the lack of knowledge amongst our people regarding the historicity and catholicity of the Anglican communion. There is need of more aggressive tactics, that Christianity may be more vividly presented before the people. The time is ripe for the founding of a preaching order, consisting of qualified men who may devote all their time and energy to such constructive work. The world must be brought to the one source of salvation—belief in Jesus Christ.

On February 27th, the preacher was the Rev. R. W. E. Wright, rector of Lennoxville, who dealt most effectively with the subject of "Social Service," basing his sermon on St. John 17:19, "For their sakes I sanctify Myself." St. Peter's suggestion on the Mount of Transfiguration was taken as typical of a certain attitude of mind, which would remain always in the realm of deep religious contemplation; his suggestion was unreasonable, because at the foot of the mountain there awaited for Jesus a father in need. On the other hand, we read of our Lord, in the midst of the day's work, when tasks were thronging around Him, calling to His disciples to "come apart and rest awhile." The two incidents emphasized two contrasting requisites of the Christian life, each of which must receive its rightful share of attention; the need for social service and the need for personal sanctification. We cannot BE good without DOING good, and we cannot DO good without BEING good. Religious life, to be pure, needs fraternity, the joining with the stream of human life, in order to avoid stagnation. The Pharisee of our Lord's parable failed because he thought ONLY of personal sanctification. On the other hand, at the root of successful social service lies the personality of the doer. There are evil spirits dominating human life which "come not out but by prayer." We need social service workers, but we need Christian so-

cial service workers even more. As Christ said, "For THEIR sakes I sanctify Myself," so we, for His sake, and for the sake of our fellow-men, must sanctify ourselves. Social service must go hand in hand with personal sanctification.

On March 6th, the Rev. Reginald Bigg, rector of St. Peter's Church, Sherbrooke, preached on Ephesians 4:1, "I beseech you to walk worthy of the vocation wherewith ye are called." Lent is a time of exhortation to "miserable sinners"—but that is only the right beginning of religious life. There is another aspect to be considered—the greatness and dignity conferred by God on man. The human body went through a long course of preparation for the inbreathing of the spirit, by which there was conveyed to mankind the gifts of reason and free-will, of the Holy Ghost and of immortality. Are we walking worthy of that great dignity? There is no compulsion, but man is left to a free choice of God-like action. Free-will is given that we may follow and establish the will of God, through the Divine way of service and self-sacrifice, as it is Divinely shown in God's gift to His Son. We receive the Holy Ghost that we may will and do the right. Our vocation is to establish God's righteousness in the world. The war suggests three thoughts in this connection. (1) It is the measure of our failure. The things that should have been for our wealth have been to us an occasion of falling, through the slackening of moral fibre and the growth of corruption. (2) It is the measure of our success, for it has brought out the heroism of self-sacrifice, the truly "God-like behaviour." (3) It is the measure of our opportunity, to build the temple of righteousness. It is the duty of each individual to build for the future. "Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

On March 13th, Rev. Prof. Burt preached on 1 John 2:15, "If any man love the world, the love of the Father is not in him." People to-day are looking for the fundamentals of life, to find the great realities. Never has the cry for truth been more insistent than it is to-day. But there has always been conflict between various ideas of truth, as is evidenced by the old Roman empire, by the Inquisition, or by religious wars. So, too, there is variety of opinion as to what is the true ideal of glory, many looking only for earthly glory. "If any man love the world"—but what is meant by "the world?" One conception—that the world consists of the pleasant things of life—has led men to the austerities of the hermits and the fakirs. Others say that the world is the sphere of nature; but that is rather "the drapery of the robe in which the Invisible has clothed Himself." The world of nature is good, but man looks at it with the jaundiced eyes of selfishness. Yet others identify the world with humanity, and hold that all humanity is vile. And others again regard their profession or trade in life as the world:

yet this is but the means through which man may serve God. None of these attempted explanations can be regarded as in any way satisfactory. The all important thing is the spirit in which life is lived. Goodness is greatness. The contrast between God and the world is that between the transitory and the eternal. We are not made to love only the the temporal things, and to live for them ; but to love the things of eternity, and to live for God.

Lenten Lectures.



THE illustrated public lectures held by the University during Lent this year have proved to be very attractive, as well as very instructive, and each week saw a goodly assembly of faculty, students and friends gathered in the Library. The course took the shape of a series of "travellogues," and we were carried in word and picture to many interesting spots in the old world, learning much "by the way" of the history and traditions of the places which we touched in our journey.

On February 14th we were taken to "Spain" by Mr. E. L. Stewart Patterson, and spent an enjoyable evening amidst the scenes of the Moorish occupation. Those who witnessed the magnificent architecture of the Alhambra and other beautiful remains of the Moors in Granada, will not quickly forget the pleasant ways along which the lecturer conducted his audience.

On February 21st Prof. Boothroyd took us over what was evidently familiar ground to him, through "A Corner of Normandy." After sketching the history of the Northmen's invasion and settlement in the country around Caen and Bayeux, we were shown some of the sights of the "heart of Normandy,"—sights illuminated and revived by the speaker's recital of personal experiences in the district.

On February 28th Prof. Boothroyd conducted us to another part of fair France—"Paris and her Environs." A masterly synopsis of the history of France showed that Paris had always been the heart and soul of the French nation. In the spontaneous gaiety of the social life of the capital we have a picture of the characteristic traits of the whole people.

On March 7th we went further afield, to the seat of ancient culture at "Athens," and on this occasion we were fortunate in being under the leadership of so able a guide as Principal Parrock. Views of Grecian beauty were fitly accompanied by interesting narratives from the pages of history, and we were initiated into some of the secrets of the great age of Grecian art and culture.

At the close of this lecture Mr. T. J. Parkes, a representative of the War Lecture Bureau, gave a brief but telling address on "Food Conservation."

The following week, March 14th, found us far away to the east, in "India and Ceylon," the home of the myriads of the Mohammedan population of the British Empire, and of the people who have shown such wonderful loyalty to the British flag. Starting in Ceylon, we crossed Adam's Bridge to the great peninsula of India, observing the life of the people, and also the glories of the eastern architecture, especially as shown in the magnificence of the "Taj Mahal."

The attendance at these lectures is ample proof that the work of the University in thus presenting before the public such instructive means of recreation is appreciated and valued.

Elections.

Owing to Mr. Lett's departure from the College, it has been necessary to fill a number of vacant offices in the Student organizations.

No election has, up to the time of going to press, been made to the post of Senior Man. It seems probable that no action will be taken until the time of the annual election in May. In the meantime Mr. Bown, as Vice-President of the Student's Association, is acting Senior Man.

Other offices have been filled as follows :

Mitre Staff—Associate Editor, Divinity, H. O. N. Hodder, Div. '19.

Reading Room—President, H. O. N. Hodder, Div. '19; Vice-President, F. R. Scott '19.

Missionary Union—Vice-President, W. W. Smith '20.

Guild of the Venerable Bede—Secretary-Treas., H. O. N. Hodder, Div. '19.

Foot-ball Club—President, T. G. Acres, Div. '20; Director, T. G. Acres, Div. '20.

Basket-ball Club—Vice-President, E. W. Smith, '20.

Toboggan Club—Vice-President, R. Heron, '19.

Hockey Club—Committee, M. MacDonald, '20.

Tennis Club—Committee, T. G. Acres, Div. '20.

It has been decided to reorganize the Golf Club, and the following officers have been elected :

Hon. President, Rev. H. C. Burt, M. A. ; President, S. W. Williams '19; Vice-President, E. W. Smith, '19; Sec.-Treas., F. R. Scott, '19; Director, R. Heron, '19; Committee, W. C. Dunn, Div. '18; H. O. N. Hodder, Div. '19; W. W. Smith, '20.



Correspondence.





(The Editor invites correspondence from any members or friends of the University on subjects having reference to the University life. It is desired that this column may be the medium for the free expression of opinion on such topics. Anonymous letters must always be accompanied by the correct name of the writer as an evidence of good faith, and for the information of the Editor alone.)

Co-Education.

Editor of the Mitre.

Dear Sir,—I do not desire to continue the discussion of Co-education along the lines of the letters published in the last number of the Mitre, for it seems to me that the discussion, while very interesting, is entirely beside the point. Therefore I ask your permission to call your attention to a few facts regarding co-education in so far as it concerns Bishop's College. If we look at the College advertisement, published in various newspapers, we read that Bishop's College is a residential college for men, women students admitted to lectures and degrees. This, I believe, is the official attitude and therefore the correct one. If we consider the history of the College we find that it was founded for the education of men and men only, and that it was built and endowed with money given for that purpose only. The fees paid by the total number of women students at present would scarcely be sufficient to pay the salary of one professor. Furthermore, the calendar tells us that special regulations affecting the women students are entirely in the hands of the Principal. For these reasons it seems to me that co-education, IN THE STRICT SENSE OF THE WORD, does not exist in Bishop's College. The women students carry on their studies here, however, and few, if any, of the men would have it other otherwise. If I recollect rightly "a mere man" asked the question, "Is co-education a desirable thing?" and as he had hoped, the mere asking of this question brought forth cries of indignation from the women students, who evidently were labouring under the delusion that Bishop's College was a co-educational institution in the real sense of the term. Thus, in conclusion, Mr. Editor, I would say that if an extension of privileges to women is to be brought about, the manner of such extension would well be left in the hands of the College Corporation. In the meantime let us all live in peace and harmony and strive to maintain all the fine old traditions of our College.

Thanking you, sir, I remain, respectfully yours,
 Lennoxville, Que., April 10th, 1918.

In Memoriam.

J. S. Brown
 W. S. W. Bernard
 W. W. Cotton
 F. Crawford
 H. H. Stinning
 C. Enstace
 E. W. Ireland
 W. W. Ladd
 J. A. Lobban
 H. B. Miller

C. W. Mitchell
 F. W. Mitchell
 F. A. McCrum
 J. C. Porter
 C. A. Pope
 L. A. Robertson
 F. R. Robinson
 W. W. Scott
 G. E. Wilkinson
 A. F. Williams

J. W. Williams

Dulce et decorum est pro patria mori.

Decorations.

C. M. G.

Rev. Canon F. G. Scott.

Rev. J. McP. Almond.

Lt.-Col. E. B. Worthington.

LEGION OF HONOUR.

Major H. W. Blaylock.

CROIX DE GUERRE.

Capt. A. Joly de Lotbineire.

D. C. M.

Corpl. L. A. Robertson (Killed in Action).

MILITARY CROSS.

F. W. Mitchell (Died a Prisoner of War.)

Capt. J. C. Stewart.
 Rev. C. G. Hepburn.

Capt. A. C. M. Thomson.
 Lieut. W. G. Hamilton.

Capt. James MacGregor.

ROLL OF SERVICE.

Chaplains.

Rev. Canon Scott	Rev. H. S. Cheshire	Rev. W. H. Moorhead
“ Canon Almond	“ C. G. Hepburn	“ F. G. Sherring
“ W. Barton	“ R. Haydon	“ R. J. Shiress
“ E. B. Browne	“ C. G. Lawrence	“ W. R. Walker
“ W. H. Cassop	“ H. S. Laws	“ J. W. Wayman

C. A. M. C.

Dr. E. A. Robertson	Dr. McD. Ford	Dr. H. B. Wright
Major H. W. Blaylock	Nurse E. W. Odell	Nurse M. R. Odell
Dr. W. L. M. Carter	Pte. G. Roe	Pte. E. H. Baker
Corpl. J. V. L'Estrange	Pte. T. C. Travers	Pte. R. Andrews

Prisoner of War.

Pte. R. J. Meekren.

Invalided Home.

Lt. D. I. Cameron	Lt. W. H. Knapp	Pte. W. B. Scott
Rev. H. W. Ievers	A. T. Brooke	Pte. S. W. Clements
Lt. F. R. Belford	H. P. Lovell	

On Active Service.

Lt. Col. E. B. Worthington	Lt. E. Scott, Art.	Major J. S. Dohan, Inf.
Capt. A. Joly de Lotbiniere	Lt. M. H. Wells, Art.	Capt. A. A. Sturley, Inf.
Lt. N. C. Qua	Lt. R. Waterman, Art.	Capt. A. C. M. Thomson, Inf.
Lt. S. L. Craft	Driver J. K. Lowry, Art.	Capt. R. F. Gwyn, Inf.
Lt. J. Robinson, R.F.C.	Driver J. H. Channonhouse, Art.	Capt. J. C. Stewart, Inf.
Lt. R. H. Cleveland, R.F.C.	Gunner D. B. Foss, Art.	Capt. J. MacGregor, Inf.
2nd Lt. W. P. Griffiths, R.F.C.	Gunner W. E. Hume, Art.	Lt. W. G. Hamilton, Inf.
2nd Lt. J. Vokey, R.F.C.	Gunner D. C. Abbott, Art.	Lt. V. E. Hobart, Inf.
Lt. (Adj.) H. F. Cocks, C.M.R.	Gunner W. R. Baker, Art.	Lt. R. Lemieux, Inf.
Corpl. T. R. Burton, C.M.R.	Gunner A. P. Butler, Art.	Lt. G. B. Belford, Inf.
Pte. K. W. Hunten, C.M.R.	Signaller E. Doyle, Art.	Lt. C. H. Savage, Inf.
Pte. N. D. McLeod, C.M.R.	W. W. Alward, Art.	Corpl. G. K. Murray, Inf.
Major J. P. Belford, on leave	F. Almond, Art.	Pte. R. H. Baker, Inf.
Capt. C. F. Rothera, Forestry	C. Sowerbutts, Art.	Pte. A. A. McKindsey, Inf.
Sapper J. A. Phillips, R.E.	Pte. C. V. Ward, Inf.	Pte. C. Mortimer Payne, Inf.
P. F. McLean	E. Miall	G. Hughes

Training in Canada.

Trooper A. Freeman, Royal Canadian Dragoons.

Training as Marconigraph Operators, R.C.N.

H. H. King.	G. M. Pender.	M. A. Norcross.
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Our Fighting Men.

It was with great pleasure that the many friends of Col. E. B. Worthington learned that his valuable services to his country had been recognized by his being created a Companion of the Order of St. Michael and St. George. For many years Col. Worthington has been connected with the Canadian Militia, and when the war broke out he was among the first to offer his services. He went over with the first contingent. Shortly after his arrival in England he was given the command of one of the most important bases at Havre, France. It is in recognition of his splendid work there that he has been thus honoured. He has also been mentioned in despatches by Sir Douglas Haig.

Major (Rev.) C. Hepburn in a recent letter tells of a most interesting conference of chaplains held at Cambridge. Seventy chaplains of all faiths were present and partook of the Holy Eucharist together. Capt. (Rev.) Almond, another of our graduates, was celebrant on that occasion.

Major J. B. Belford, who recruited and took overseas a Forestry Battalion last autumn, has now returned to his home in Richmond on leave. His son, Lieut. F. Belford, is also home on indefinite leave, and expects to shortly obtain an honourable discharge as a result of shell shock received over a year ago.

Lieut. W. H. Knapp, who returned home on leave last July to recover from his wounds, is now with the Special Service Co. at the citadel in Quebec city. He is now almost completely recovered from the effects of his wound.

Capt. W. H. Moorhead has just been enabled to spend his furlough at his old home in Ireland.

Pte. Arthur Brooke has recently been invalided home. He went overseas with the 19th Battalion, and saw sixteen months of active service, when he was seriously wounded.

Word has been received that Lieut. Chas. H. Savage, who was wounded in October, 1916, has returned to France and has rejoined his old regiment the 5th Mounted Rifles. During his enforced stay in England he qualified for his lieutenant's commission, which he received during the summer of 1917. We heartily congratulate him thereon.

Pte. C. Mortimer Payne, Granby, Que., enlisted in Vancouver and went overseas with the Canadian Army Medical Corps in June, 1917. In the autumn he was transferred to the 16th Canadian Reserve Battalion and has recently crossed to France for active service with the 47th.

In writing to friends, he says: "We had a rough crossing, then marched about two miles and slept in tents. Later we continued our journey by rail in cattle trucks, which (though it may not sound so) was really lots of fun. Tomorrow we go nearer the front, so got rifles, steel helmets and ammunition today. However in the world I'm going to carry everything I don't know! I am writing in the Y. M. C. A. hut, but although there is a fire going, it is awfully cold. About three inches of snow fell yesterday and is still on the ground."

In an earlier letter from Seaford, Sussex, Pte. Payne tells of wash-day in camp. "You should see this hut on Saturdays and Sundays—washing from one end to the other. In each hut there are four fire pails, always supposed to be full of water. We take these pails, put all our clothes in, set them on the stove and let them boil—at least this is the general way. . . . I stopped my letter yesterday because the water I had put on to heat began to boil. I washed in the fire-bucket, and as the water was too hot to put my hands in I used my bayonet to poke the clothes around—a la Bairnsfather—'what I did in the big war with my bayonet.'"

Pte. Payne was a student at Bishop's in 1907-8-9.

It is interesting to note that several of our men who went over with the McGill Heavy Siege Battery are being recommended for commissions in various branches of the service. Gr. Don Foss is already in training for his commission in the Royal Naval Air Service, and Grs. Douglas Abbott and Arthur P. Butler are also contemplating taking a similar course in the near future. The air service seems to exert a powerful attraction over Bishop's men, and each month sees the addition of more Flight Lieutenants to our list, which is already a long one for a University of our size.

Of his early experience at flying 2nd Lieut. W. P. Griffiths says: "I must own that I felt no particular sensation either during or after my first flight. The experience to me was the same as when I looked upon Niagara for the first time. There was a feeling of slight disappointment; of course it is delightful to be sailing through the air, or rather pushing through it, with a wonderful panorama beneath you." He adds that he is looking forward with joyous anticipation for the moment when he will arrive in France for the real work.

Capt. (Rev.) F. G. Sherring, popularly known of old as "Bill," gives one or two touches of a chaplain's life behind the lines on those extremely rare occasions, when he and his division take a "rest." He says, "I am now out in rest with my unit, the 6th Brigade, C.F.A., and really this is about the only good chance one has to write and read a letter. I have been trying to struggle through a few books, but it is uphill work, very little quiet, countless interruptions, and quite frequently lack of disposition to read. However, I do feel this, that if we are not reading books, we are reading human character and learning the difficulties of the men to whom we have to minister, and after all, that is the great education." Again he says of after the war conditions: "How would it be to come back to Bishop's for a year's reading after the war? I am sure we all need it, but the difficulty will be, there being so many problems and I hope revisions, that all the chaplains who have served here, will be needed to help by their experiences."

The following tribute to Canadian soldiers at large, Bishop's men in particular, comes from the pen of Major C. G. Hepburn, who, with Mrs. Hepburn, is now at Bramshott Camp. He says, "The longer I remain in the army the greater pride I feel in being a Canadian—and also in no less degree a graduate of Bishop's. So many by their life—and death—have brought much honour to our dear country and Alma Mater. I can assure you, Lennoxville ranks high in the Canadian army, as well she might." In another of his letters, Major Hepburn speaks of meeting Capt. Wilken, a Canadian chaplain, who has recently returned from one of the prison camps of Germany, and he adds: "He told me enough to make one feel the utter folly of even trying to deal with such an enemy as Germany save by force."

Pte. A. W. Reeves enjoyed a brief "leave" in Paris in the last days of February. He says, with the true Canadian spirit, "But it is really not too difficult to carry on and play the game, while you (at home) are backing us up." Lieut. H. Cocks voices the general feeling of the men overseas, when he simply says, "We were so glad that the Government was returned."

Recent letters indicate that Lieut. V. Hobart, Capt. C. G. Lawrence, Lieut. E. Scott, Pte. R. Andrews, Pte. C. V. Ward and Pte. K. Hunten are all well and performing their duties as usual.

The Military Editor acknowledges with much pleasure an article from Gr. J. K. Lowry entitled "A Journey to the Guns," which appears elsewhere in this number. It is his devout wish that a few more men would imitate Lowry's ex-

ample. Such little sketches would make welcome reading for all readers of the Mitre. May the good seed thus sown yield forth abundantly.

Messrs. Hector King, Gordon Pender and Max Norcross have just enlisted in the services of the Canadian Navy as Marconigraph operators. They are now all undergoing training at the Canadian Naval W. T. Training School, Ottawa. They are the first of our graduates to enter the naval service, and we feel certain that they will bear as good credit to their Alma Mater by sea as their brethren have by land.

It is to be noted with pride that another of our graduates has been decorated with the M.C. with bar, in the person of Capt. James MacGregor, M.D. '02. He was invested with the M.C. at Buckingham Palace by His Majesty King George in recognition of his bravery at the Battle of Passchendaele.

Pte. Norman McLeod, who was wounded at the Battle of Passchendaele, is now convalescent and is with the 23rd Reserve Battalion at Bramston, Eng.

It is interesting to note that the Rev. Major (Canon) J. Almond, C.M.G., was preacher in Westminster Abbey, London, the second Sunday in Lent.

De Alumnis.

Rev. J. P. Turner, vicar of the Cathedral Mission of the Good Samaritan, San Francisco, says of his work, "My work here is a very interesting one, and is developing very well. But religious work is very difficult here in the west. It is not that people are opposed to the church and religion, but they are absolutely indifferent." We feel that Mr. Turner's experience in the west is but the reflection of conditions in the east as well.

It is to be noted that Rev. J. P. Whitney, M.A., D.C.L., who was formerly a Principal of Bishop's College, and more recently a Professor of Ecclesiastical History at King's College, London, has just been appointed rector of the parish of Wicken-Bonhurst, Essex, England.

We would convey to Rev. and Mrs. Haig, of St. John's, Quebec, our sincere sympathy at Mrs. Haig's bereavement through the recent death of her father, Mr. Burton, of Waterville.

Through a recent letter from Rev. H. S. Blythe-Critchley, B.A., curate of the parish of Eastbourne, Eng., it is learned that he visited the late Pte. Wilbur Ladd, whilst he was in hospital in England.

Rev. Philip Callis, M.A., we are pleased to report, is still improving after the several operations he has had on his eyes throughout the winter. He hopes to be able soon to return to his duties in East Sherbrooke.

Rev. Canon Hepburn, M.A., of Stanstead, has been compelled to take a few weeks' rest owing to ill-health.

We would convey our heartiest congratulation to Prof. and Mrs. E. E. Boothroyd upon the birth of another son. The event was fittingly commemorated by the Professor by his abstaining from lectures for the day.

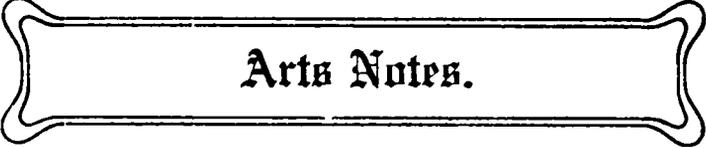
Rev. J. S. Rowe, B.A., B.D., has recently left the parish of Inverness, Quebec, to take up his new duties in the Diocese of British Honduras.

Rev. Norman Ward, B.A., is now sufficiently improved in health to take up his new duties as Incumbent of Johnville mission. We wish him all possible success in his new field of labour.

Divinity Notes.

(It was with deep regret that we heard that Mr. Lett would be unable to remain at College, owing to the destructive fire which swept away his home. The urgent home duties which fall upon him in consequence of this sad event compel him to discontinue his course for a year or two. So, to our great sorrow, we lose our senior Shedite. We hope that the future may hold in store for him many days of compensating brightness, and that he may soon return to Bishop's to complete his training for Holy Orders.)

Mr. Hodder has been elected Divinity Editor in place of Mr. Lett, and will assume his duties in the next issue.—Ed.)



Arts Notes.

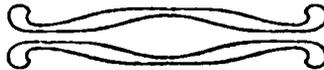
As usual, this spring measles broke out in the College, Mr. Heron being the LUCKY person to get them. However he had a very slight attack, and was only confined to his bed about three days. As this case broke out about a week before the usual time for the Easter vacation, it was decided to have the holidays a week earlier. Consequently College broke up on the 20th instead of the 27th of March. This need not be considered entirely an act of kindness on the part of the authorities, as we had to return on Easter Tuesday instead of the Tuesday following. The reason for the early break-up was to prevent the College from being quarantined.

Dr. Perrin, of McGill University, was to have given us a lecture on "Canterbury" on March 21st, but on account of the early closing it was postponed until April 11th. We are all looking forward to this lecture with much pleasure, as we have heard him speak before and know what to expect.

A short time before the holiday we heard with much regret that Mr. Lett's house had been burnt, making it necessary for him to return home immediately. As the damage done was considerable he will not be able to return this year. In the person of Mr. Lett we lose one of the most prominent members of the University. As senior man he took part in every college activity, especially in the line of sports. He was also a member of nearly all the various clubs in the Athletic Association.

Mr. Hyndman, one of our Prep. year students, is taking the Dental matriculation at Laval, Montreal. We wish him every success in his examinations.

We congratulate Prof. Boothroyd on his recent addition to the future Student Body of the University.



Athletics.

Many winter sports, such as snow-shoeing, ski-ing, tobogganing and skating were carried on this winter at Bishop's, all of which furnish a large amount of pleasure as well as a good store of health for the years to come. The above, with the addition of hockey, afford enjoyment and pleasure, the equal of which is hard to find. The result of these sports is everywhere noticeable, but especially in two ways—firstly, in good health, and secondly in the good spirits of all who indulge in them.

Hockey.

STANSTEAD VS. BISHOP'S.

On Saturday, Feb. 9th, the Bishop's hockey team journeyed to Stanstead to play the return game of Feb. 2nd.

On account of the heavy snowstorm, the team was several hours late in arriving at Stanstead, and so the game was not started until 6-15 p.m., instead of the early afternoon as was intended.

The game opened with S. W. C. on the offensive, but they were unable to accomplish much as Bishop's were decidedly the better of the two teams, and were not once headed during the entire game. The final score was 6-4 in favour of U.B.C. The choice of the Stanstead team was O'Hara, while Bartlette and Williams showed up well for Bishop's.

Teams and summary :

S.W.C.		U.B.C.
Gillis	goal	MacDonald
Pilfer	defense	Kelly
Clarke	"	Gillander
Watson	forward	Bartlette
Martin	"	O'Donnell
O'Hara	centre	Smith
Hatton and Amaron	subs.	Williams

Goals scored by Stanstead—O'Hara 2, Watson 1, Martin 1.

Goals scored by Bishop's—Bartlette 3, Smith 3.

ST. REGIS JUNIORS VS. BISHOP'S.

After having chalked up two victories to their credit the rooters and players

of the U.B.C. hockey team were anxious for a game with the St. Regis Juniors of Sherbrooke, and so a game was arranged. The game was played in three fifteen minute periods.

During the first period the play was exceptionally fast, and it was not until twelve minutes after play was commenced that the St. Regis netted their first goal. Both teams worked hard for the remainder of the period, but were unable to score. The period ended St. Regis 1, U. B. C. 0.

The second period started with St. Regis on the offensive, and in about two minutes after time was called Parker succeeded in registering the second counter for St. Regis, and soon after Towne added another to their score. At this stage of the game the College team renewed their efforts, but were unable to get results, while St. Regis added two more goals to their list before the whistle blew for time, leaving the score 5-0 in favour of St. Regis.

In the third period St. Regis was very intent upon piling up a large score, and in a few minutes the College team became completely disorganized and quite helpless against their opponents. The only thing which stopped St. Regis from adding more goals to their ever increasing number was the whistle for time. The final score was St. Regis 11, U.B.C. 0.

St. Regis.		U.B.C.
Workman	goal	MacDonald
Carter	defense	Kelly
Towne	"	Williams
Parker	centre	Smith
Saunders	forward	O'Donnell
Murghy	"	Bartlett
Robinson	sub.	Chisholm
Thompson, Jellahan	"	

MAPLE LEAFS VS. BISHOP'S COLLEGE.

Having learned through our defeat by St. Regis that condition and team work are essential to a winning team, the University players turned out regularly to practice. A great improvement was soon noticeable, so that when the return game was to be played with the Maple Leafs, our supporters were quite optimistic regarding its outcome. However, just before the game started it appeared as though we were doomed to another defeat. The reason for this sudden loss of hope of a win was due to the fact that O'Donnell and Bartlette were unable to

get to Lennoxville from Sherbrooke, on account of the heavy snowstorm, and without the services of these two forwards our team was greatly weakened.

The game started with the Maple Leafs forcing the play, and contrary to all predictions and beliefs of the spectators that the College team would go down to defeat, the opposite resulted. During the first period the University sextette easily had the better of the play, and succeeded in scoring two before the whistle blew for time, thus leaving the score U. B. C. 2, Maple Leafs 0.

In the second and third periods the University team exhibited good team work, while the village team was more inclined to play individual hockey. Pearson was the choice of our opponents, as he made several good rushes, but was unable to penetrate our defense often enough to ever put the final result in question. The game ended 6-2 in favour of U. B. C.

Maple Leafs.		U. B. C.
Hewton	goal	MacDonald
Pearson	defense	Gillander
Hibbert	"	Kelly
Hicks	centre	Smith
Burt	forwards	Williams
Standish	"	Holden
Maskery, Arnold	subs.	

ST. REGIS VS. U. B. C.

Having decided that the outcome of the first game with St. Regis Juniors of Sherbrooke did not represent the true merits of the teams, a second game was arranged, in which the College team proved that they were a better team than the results of first game would indicate.

The game was played in three fifteen minute periods. During the first two periods the Purple and White easily had the better of the play, working good combination and very effective back-checking on the part of the forwards, and were successful in scoring three times before the end of the second period, whereas St. Regis had not, so far, been able to put in a counter.

The third period opened with St. Regis on the offensive, but they were unable to score for some time, and then it was that the unexpected happened, namely, the University team "blew up," with the result that St. Regis scored four times before our players could be induced to return from their flight and settle down. With four minutes more to play the University team once again got

their stride and forced the play, but the St. Regis defense, especially their goaler, gave an exhibition of great defense work, with the result that the final score was 4-3 in favour of St. Regis.

Teams and summary :

St. Regis.		U. B. C.
Atto	goal	MacDonald
Towne	defence	Gillander
Carter	"	Kelly
Parker	centre	Smith
Sanders	forwards	O'Donnell
Murphy	"	Holden
Robinson, Thompson	subs.	Bartlette, Williams

Goals scored by St. Regis—Parker 1, Towne 1, Sanders 1, Robinson 1.

Goals scored by U. B. C.—Bartlette 1, Holden 1, Smith 1.

MAPLE LEAFS VS. U. B. C.

In a fast and strenuous game of hockey Bishop's University team defeated the Maple Leafs of Lennoxville on Tuesday night, March 12th, by a score of 8-6. Ten minutes over time play was required to decide the game.

The game was played in three fifteen minute periods. The Purple and White got the jump on their opponents from the start, the rubber remaining in the vicinity of the Maple Leaf's net during the greater part of the first period. The Maple Leaf's defense played exceptionally well, the College team being unable to get in many shots, the occasional rallies being warded off by Hewton in good style. However, two goals were netted for Bishop's and one for the Maple Leafs during the first period.

In the second period the Maple Leafs forced the play, Pearson and Hicks doing very efficient work for the village team. The period ended 5-3 in favour of our opponents.

In the last period the College sextet arose to the occasion, and it was only the good work of Hewton in the nets which kept the University team from scoring more than they did. The period ended 6-6.

It was decided to play two five minute periods, in each of which one score was added for the College. Thus the final score was 8-6 in favour of U. B. C.

Teams and summary :

Maple Leafs.		U. B. C.
Hewton	goal	MacDonald
Pearson	defense	Gillander
Hibbert	"	Williams
Hicks	centre	Smith
Burt	forwards	Holden
Maskery	"	O'Donnell
Arnold	subs.	Bartlette, Kelly

Goals scored by Maple Leafs—Pearson 2, Hicks 1, Maskery 2, Burt 1.

Goals scored by U. B. C.—Bartlette 1, Holden 2, Smith 5.

 RAND JUNIORS VS. U. B. C.

On Saturday, March 16th, the University team played the Rand Juniors of Sherbrooke the last game of the season.

The Rand team was strengthened greatly by the services of Wolfe, Lander and McClatchie of the Wanderers, as well as by Max Norcross, the captain of Bishop's University Hockey Team 1916-17.

The game was played in three fifteen minute periods, and was one of the fastest games witnessed at the Minto rink this season.

The University team scored first and were never headed during the entire game. It may be said that the hockey exhibited by the College team in this game was the best that they have shown this winter, as they played good combination, showing good stick handling, and had the checking down fine, and thus it was that we won from the strongest team which we have played this season.

Rand Drill Juniors		U. B. C.
Harden	goal	MacDonald
Wolfe	defense	Gillander
Norcross	"	O'Donnell
Lander	centre	Smith
Johnston	forwards	Holden
McClatchie	"	Bartlette
Laberge, Connolly	subs.	Williams, Kelly

In reviewing the games played by Bishop's College Hockey Team of 1917-18, it is found that nine games have been played, six of which the College has been successful in winning, which is very good work in itself, and better if it is remembered that two of our three defeats have been only by a single score.

Considering this, Bishop's College Hockey Team of 1917-18 is found to be a very well balanced organization, possessing an exceptionally strong defense, with a fast and hard-working forward line. The value of the individual players may be better judged from the following :

HOCKEY CHARACTERS.

MacDonald (goal)—A new colour, has a good eye, clears the nets well, but is inclined to be erratic ; was a very useful man on the team.

Gillander (defense)—An exceptionally sure check and a good stick handler, but loses some of his value to the team because he will not play combination.

Kelly (defense)—A new colour and a promising player ; is a sure check, but will not play combination ; needs to develop a better shot.

Williams (defense)—Much improved since last year ; a good check, and plays good combination, but is a little slow in the corners and also to start.

O'Donnell (forward)—A fast skater, a good stick handler, plays good team work, but lacks the spirit to stay with the game ; played well as a defense man in our last game.

Bartlette (forward)—A new colour, exceptionally good stick handler, back checks well, has a very good shot, and although rather light, was a very efficient man for our team.

Holden—Much improved since last year ; a fast skater, plays good combination, and is improving in his stick handling ; a good scorer ; a very good forward.

(The Athletic Editor, in the above synopsis of the points of the Hockey Team, has modestly avoided any mention of his own work as captain of the team player at centre. E. W. Smith is to be congratulated on the results of this winter's play. A hard player, and a fast one, whose chief fault is a hastiness which leaves him open to penalties, he is our best man, and to his spirit and dash we owe much of the success of the season.—Ed.)



Societies.

B. C. M. U.

The Mission Study sessions have been well maintained, in spite of difficulties, and have well repaid those who have attended them.

On February 2nd, Mr. H. O. Hodder dealt with "The Life of Buddha." This great teacher, whose real name was Gautama, was a member of an Aryan

tribe in Capalimastu, and was born about 500 B.C. When twenty-nine years of age, he left home to seek a solution of the problems of religion. After the Great Renunciation, he gave himself up to a monkish life of secluded study and self-denial; but this failed to satisfy him. Deserted by disciples and friends, he fought his way through doubt to enlightenment. Taking up work in Benares, for forty-five years he preached with great success his message of intellectual and moral self-culture, and thus founded the great faith of Buddhism.

On March 4th Mr. S. W. Williams opened up the subject of "China," with special reference to "Confucianism." He pointed out that Confucius was not, strictly speaking, a religious teacher, holding no belief in God, and being concerned only with this life. The Chinese were really a monotheistic race, but their religion had become practically a system of ancestor worship. Born in the sixth century B.C., Confucius was at first a government official, and later the teacher of a band of disciples. He was a great lover of ceremonial. His chief aim was to establish good government by force of good example. For a short time he met with great success, but the opposition of enemies led to the ultimate failure of his administrative work. But though his teachings were unsuited to the warlike times in which he lived, they have remained to win the worship of posterity. The main point in his teaching was that all men are born good, with heaven-sent qualities, capable of attaining ideal nature. Having reached full development, he must transfer his goodness to others, by influence and example. Man is the arbiter of his own destiny. There was nothing spiritual or supernatural in the teaching of Confucius, as he claimed, "When we know so little about life, how can we know about death?"

On March 15th, the subject was "Japan," and was handled by Mr. R. Herou. He said that Japan had a smattering of two religions, which were dealt with in other studies of the course, viz., Confucianism and Buddhism. But he proposed to confine his attention to Shintoism, which was really a national institution rather than a religion. It consisted of a system of ancestor worship and nature worship, with no definite code of morals. Originally a form of animism, it has now become a religious patriotism, making the individual nothing and the Emperor everything. The sacred books of tradition are fabulous and exaggerated. The Emperors are supposed to be descendants of the sun goddess. The cult was at least a thousand years earlier than the introduction into Japan of Buddhism, which took place in the sixth century A.D. The real name of the system is Kami-no-michi, that is, "the way of the gods," and it teaches as an outstanding principle unquestioned obedience to the God-Mikado, or Emperor. Ritual, set methods of prayer, and temple worship had their place in the system. In its ancient form, Shintoism taught the existence of gods and of right and wrong, the responsibility of the Mikado, and a great respect for life, even animal life. The

present day form has been modified by the advent of Buddhism, which at one time almost absorbed the national religion. Now the backbone of the religion is the Mikado cult. Japan wants a satisfying God, a Father and Benefactor whom the people need not fear. It is that message that Christianity must give to Japan.

During Lent two public meetings were held by the Union, with fair attendance. We regret, however, that there are still so few of the lady students who take sufficient interest to attend the meetings. All honour to those who DO do their share !

On February 19th, the Rev. Ian A. R. Macdonald, rector of Cookshire, gave a very striking address on "Comparisons and Contrasts." The first shows the contrast of the Church as she is with what she should be. For twenty years the Church had practically stood still, while Dissent had been very aggressive. The trouble was due to lack of active interest on the part of the laity. The clergy should be better equipped, as preachers, and as being thoroughly in touch with modern thought. For instance, Labour will never be interested in the Church until the Church becomes interested in Labour. Three faults have been alleged against the clergy : (1) They are unnatural in the pulpit ; (2) They are narrow-minded ; (3) They are not men's men. Such a reproach must be wiped away. Both clergy and laity must be educated in a Christian aspect of the social problems of to-day. After the war will come the testing time, when the Church must either come out or go down and out.

On March 19th, the Rev. E. C. Russell, assistant priest of St. Peter's Church, Sherbrooke, spoke on "Missionary Experiences in Oklahoma." This district, lying between Kansas and Texas, had originally been Indian Territory. In the early days of white settlement, the Church had fallen somewhat into the background, owing to inadequate financial support and an insufficient supply of clergy ; and there is now little stability of Church life. The people were progressive ; in a town of 1500 population are found paved streets, fine sidewalks, good street-car service ; and the towns are generally well-planned and up-to-date. The people desired instruction and culture, and supported every movement to this end. Yet there is considerable unconventionality, as, for example, in dress. Churches are well appointed and services splendidly rendered ; but the congregations do not appreciate dogmatic teaching. Success can only be attained by pushing business methods. The address was illustrated by the narration of many amusing and interesting incidents—cyclones, sand-storms, characteristic personalities and institutions—and Mr. Russell held the attention of his audience throughout.

Mr. W. W. Smith has been elected to the position of Vice-President of the Union, which was vacant owing to the departure of Mr. Lett.

WM. C. DUNN, Secretary.

Around the Halls.

Walrus—"I'm an optimist. Do you want your eyes tested?"

Has anyone seen any cheese walking round the dining-table lately?

President of Debating Club—"Mr. Hodder will now fill the floor." (What size boots, please?)

The flapper, as the student knows,
Is very fond of picture shows;
It copies Mary Pickford's clothes,
And Theda Bara's glide;
It dotes on Dustin Farnum's smiles,
And Bryant Washburn's winning wiles,
And Fairbanks is its pride.

The flapper, in its native wild,
Is somewhat like a human child;
Some early breeds were shy and mild,
But these are obsolete;
It is of English pedigree,
Is partial to the pronoun "He,"
And mostly runs to feet.

NAT (at dining table)—"I'm between the devil and the deep sea."

FRANK—"I'm the deep sea; wonder which Haddy is?"

Was the measles patient glad he was not isolated to the Shed? Well, you bet!

EVERY DAY IS A HOLIDAY.

If we think we do a lot of work, let us remember an employee of a New York State firm who asked for an increase in his salary after working for eight years. "You don't work for us," said the manager, who proceeded to prove it by the following method of method of subtraction:

"There are 365 days in the year. You sleep 8 hours per day, making 122 days, which, subtracted from 365 days, leaves 243 days. You have 8 hours rec-

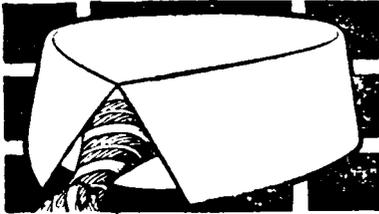
reation each day, also making 122 days, leaving 121 days. There are 52 Sundays that you don't work, leaving a balance of 69 days. Our store is closed every Saturday afternoon, giving 52 half holidays, or 26 days that you don't work, making a balance (after deduction) of 43 days. We allow one hour each noon for lunch, making 16 days, or a balance of 27 days. There are two weeks' vacation which we give during the year, that leaves only 13 days. There are also 12 legal holidays during the year that we are closed. This leaves only one day in the year, and that is 'Labour Day,' and we don't keep open."

K—— : "Whee-e-e-e-e ! I've got half my Latin done."

W—— : "You had better get back into your cage."

Who said things had been so quiet at Bishop's lately that there was nothing to talk about ?"





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