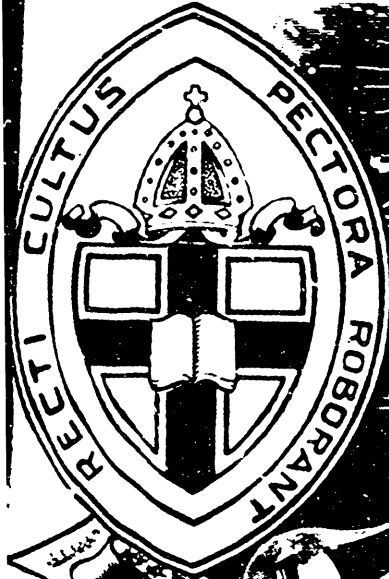


"Ibic est aut nusquam quod quærimus"

Horace.



THE MITRE



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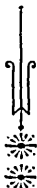
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THE DYING OF FEAR.

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BY THE REV. ARTHUR H. MOORE, B. A.

"BUT UNTO MAN HE SAID BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM:
AND TO DEPART FROM EVIL IS UNDERSTANDING." JOB, XXVIII: 28.

A Doctor of Divinity, in the course of his address to a graduating class of candidates for ordination, not many months ago, said regarding the work of the ministry: "A bristling array of question marks comforts us;" and while this is especially true of those, who are, in any sense public teachers, it is equally true of every one seeking to know the truth. Nor are all the questions crying out to us for solution today of recent growth. The pages of history record many questions that have been debated, disposed of, and that now belong entirely to the dead past. They contain others which appeal to the minds of men as really today as they ever did. Nor is this true only of those handed down on the pages of secular history. It is even more emphatically true of that history which records the progress of religious thought and the development of religious truth. And among the first of these old enquiries which are still of vital importance and interest we place the one of which the verse quoted at the head of this article gives a solution. "Whence then cometh wisdom, and where is the place of understanding? The fear of the

Lord, that is wisdom; and to depart from evil is understanding.”

This enquiry is being pursued with unprecedented vigour today. Wisdom and understanding! Who can point out the way leading to that fountain where we may drink of these qualities and be filled? Are we who live in these closing days of the world's greatest century to be satisfied with that conclusion given thousands of years ago to enquiring men? These questions and such as these confront the young man as he looks out across the future, crowded with the prospects which his imagination and ambitions supply. He listens to the voices that come to him from out the stress and strain of life's conflict; or perhaps he descends for a time into the surging, jostling, struggling stream of humanity. On the one hand he hears philosopher, scientist, teacher, journalist, judge, hailed as men exceeding wise. Or on the other hand he sees his fellow men eager to do homage to the understanding of a shrewd man of business, a cunning diplomat, a crafty politician. And his enquiry takes on a new meaning. What after all is the truth about those qualities of wisdom and understanding? This experience of his has only plunged him into deeper confusion. He cannot fail to see a possible undercurrent in the lives of all these men which his fellow men are not taking into account, but which must ultimately be reckoned with. That consciousness of the necessity of knowing the *motive* of a life before a final classification of it can be made will be borne in upon him, showing that the intellectual apprehension or sophistry which has called forth the world's applause, may in no way comprehend that essential state of heart which gives to true wisdom its distinctiveness. It becomes quite clear therefore that these great qualities are not to be measured by popular standards and that we must have some other basis from which to carry on our inquiry. That basis is to be found in the definition I have chosen from that sublime poem, the XXVIII Chapter of the Book of Job. The essential elements of these qualities are stated there and their source is discovered to us. From these words as a basis we can trace the development of the profound truth which they indicate. We must not be surprised if we find that to an amazing extent, partly as the inevitable result of the development of the greater truth, but largely as the result of an erroneous conception of religion one of the great elemental truths of these chosen words has been allowed to pass into silence.

We shall allow the opening phrase to claim, at the outset, our close attention. That phrase “The fear of the Lord,” is so familiar to us, in the literature of the Old Testament, that we easily fancy ourselves acquainted with its full import. And yet how much of the history of the faithful Israelite it comprehends. It calls up to our minds those mighty theophanies, given from time to time to the chosen people, and calculated to fill their hearts with a sense of the awful majesty of God.

The most superficial reading of the Old Testament history will suffice to show that it was because and only because of an overwhelming sense of His awfulness that the people gave obedience under the Lord. And this sense was the basal principle upon which their relation with Him rested. The element of fear played the greater part if it did not at times make up the whole of their religious life. Inspired with this principle and as a natural development of it there were those in every age whose religious life was one of reverence for the Lord, or reverent awe which is no part of slavish fear but which is akin to love itself and which drove them to take refuge, from themselves, in Him. The emotional state which resulted from the unimpeded operation of this principle never attempted to express itself in cringing terror or in flight. The fear of the Lord found its expression along the line of conduct indicated by the purest affections and the noblest aspirations of the human heart. And inasmuch as this line of conduct must lead to correspondence with God, the the only escape from this fear of Him was to be found in drawing nearer and nearer to Him. And the closer we examine this particular phrase, in its present setting, the clearer will the conviction be borne in upon us that, to the writer of the Book of Job, it meant nothing less than the religious life in its completeness. It matters not whether we cling to the old tradition that the Book of Job was the first of the Canonical Books to be committed to writing, and that too by him whose name it bears, or with others regard it as the literary effort of a latter date built perhaps upon the framework of Job's dramatic life story. In either case, we shall expect, from its very nature, to find in it an effort to portray the first steps of the human soul in its progress towards God and its efforts to commune with Him.

And, inasmuch as the history of the development of truth in the world is to a great extent repeated in the growth of each truth-loving soul, the most careful attention to the incipient growth of the religious life of humanity will never be given in vain. It will rather guard us against that error to which the restless, superficial spirit of our age makes us so liable, the error of thinking to accomplish by leaps and bounds what can only be accomplished by steady silent growth upon the eternal elementary principles of truth. With our exposition of its opening phrase before us, we are brought in the definition which we have chosen as the basis of this enquiry, face to face with the elementary principles of the two great phases of the religious life. While we are mindful of the fact that they stand as the first great attributes of the *septiformis spiritus*, or seven fold gifts of the Holy spirit, and also as personified in the first two of the seven spirits* of God of the Apocalypse (as enumerated in Isa. xli: 2) they stand here, Wisdom on the one

*See the LXX here for the complete number.

hand representing the positive phase, Understanding the negative phase of the religious life in every age. "The fear of the Lord that is wisdom and to depart from evil is understanding."

However primitive the age may have been, its religious life never consisted merely in a departing from evil, the self complacency of the Pharisees of olden times or of modern religionism to the contrary notwithstanding. The religion which consists merely in avoiding evil, or which bolsters men up with the satisfaction of the absence of evil habits from their lives, antedates the period of this or any enquiry, it is prehistoric.

A moment's thought will serve to establish this truth. Let us suppose that a young man is moved to lead a new life, devoted to the pursuit of true wisdom. He will realize very soon that it is no mere unfurling of the sails for a happy summer day cruise that he is undertaking. In all probability the task he has set himself will require that his first steps towards the desired end be taken away from those scenes and circumstances in his life which he cannot overcome or of which he cannot control the influence. The unwholesome literature, the impure scenes, the degrading companion will be left behind. He will thus find the task beginning as it were on the very fringe of his life. His next stern struggle may be met in getting away from some fell habit, the toils of which have become woven into his life but which are no real part of that life. Those forms of selfishness, of self indulgence, which are morally or physically enervating must be left behind, and this will for a time confine his task to the bare outer circle of life's realities. Or it may be that difficulties of another kind impede his progress. He feels himself possessed of certain traits of character and disposition, which are clearly a hereditament, and which must be overcome. For who will dare to say how often the son, who is after all a kind of composite, pocket edition of his parents, is weighted down into direst distress by this branch of his inheritance? But can we think that when such hindrances as we have noticed are overcome the young man has yet entered upon anything of the fullness of the religious life? It will not be until, as Carlyle puts it, he shall descend into his inner man and see if there be any traces of a *soul* there that anything can be done! The capacity of a single human soul for doing good will then reveal itself, and he will see that his past work has been a negative business, only carrying him past the edge of things; a kind of clearing of the deck for action.

To those of us who regard evil as no mere absence of what should be, but in a sense a positive *constructive* agency, Browning's definition in Abt Vogler is sadly deficient. But as illustrating the matter in hand his view has value inasmuch as it gives us a powerful definition of what I have styled the negative phase of religious life. Using his words in that way we might say that a mere absence of

1 Past and Present p. 26.

"Evil is null, is nought, is silence implying sound."

To this at least must that man attain who would lay any claim to understanding or prudence, for of this is its essential nature. Let no one however seem to find in what has been said any word detracting from the essential importance of this as a phase of religion because it has been styled the negative side of the religious life. Rather let this cause the quality of true understanding to stand out in striking contrast with that which so often passes for it, but which only comprehends, in too many cases, a certain craftiness derived from experience in dabbling with evil.

I read somewhere the other day of a Senior student, who had been in a fight at a public dance, saying in self-defence: "I think I have lived a pretty clean life during these four years, but I believe that going among all sorts of people, and knowing them, is the best thing College life can give." The writer of the Book of Ecclesiasticus knew better. He says:*— "The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence." So too knew the quaint old poet:—

"Let no man say there, 'Virtue's flinty wall
Shall lock vice in me; I'll *do* none but *know* all'.
Men are sponges, which, to pour out, receive;
Who know false play, rather than lose deceive.
For in best *understanding's* sin began.
Angels sinned first, then devils and then man."

However varied and complex the field in which this quality is exercised it is clear that all true understanding, prudence, discernment, call it what you will, must be rooted in a life struggling for freedom from evil. It will serve as the motive power not only to eradicate the evil but to keep it out; and that because it is itself rooted in the conviction of the awful nature of evil. Nor will any of the vagaries and hypotheses concerning the mystery of evil, with which the philosophy of so many modern writers abounds, however plausible they may be, have any power to shake that conviction. Upon this is the Psalmist's exhortation,¹ "Stand in awe and sin not" based. We would only further remark that it is in this respect alone that the gospel narrative preserves for us an exhortation to fear in those thrilling words, concerning the personification of evil: ² "Yea I say unto you, Fear him!" But all this in no way touches upon the fullness of the religious life. For that life is no negative protestant existence occupied merely in escaping from doing wrong. It is essentially and entirely, an active positive exercise in doing that which is right and good.

The fear of the Lord, which stands in the passage before us for the religious life, is not the same emotional state as that for which evil supplies the cause, any more than awe is the same as terror or reverence the same as

¹ Ps. iv. 4.

*Eccclus. xix, 2

² Luke xii. 5.

detestation. It is an emotion born of a conception of surpassing Power and Glory, a conception which the wilful sinner can only gain sufficiently to be filled with terror, but a conception which will lead the honest seeker after truth up and on through reverent fear to reverence, admiration, respect and love. As Pascal puts it: **“True fear is allied to hope, because it is born of faith, and because men hope in the God in whom they believe; false fear is allied to despair, because they fear God in whom they do not believe. The one class fears to lose him the other fears to find him”*. To the same effect are the words of a popular modern writer in which he thus sets forth the salutary nature of true fear:—***“True fear which is an element in the sense of sin,—the fear which is simply seeing what evil is, what judgement is, what law is, and what punishment is—the fear which is reverent, sober, steadying, stimulating, healthful,—the fear which gives depth and grandeur to our conception of the world, and enters mightily into every serious and noble life,—the fear which is not spiritual cowardice, but an incitement to courage, not abject superstition but a reasonable awe,—the fear which comes upon every sinful soul as an influence of quickening intelligence, a powerful movement of imperilled life, in the presence of the just and holy God—this fear carries in its heart a secret and imperishable hope.”* Thus true fear becomes the measure of a true conception of God. And this conception which is here set forth as the sum total of human wisdom is to form the basis of our exercise in the positive phase of the religious life.

But when, to man, seeking for that intellectual apprehension of the principles governing the world, which he called Wisdom, God is represented as giving this substitute,¹ it does not in any way follow that human wisdom is to be always limited to the phraseology of this definition of it. We find in the words *“The fear of the Lord, that is wisdom”* the eternal element of that quality, however limited the conception of that element may have been. We accepted these words as the basis of our enquiry and they imply for us that wisdom consists in all the manifold positive activities of the religious life; a life rooted in an ever deepening conception of God as one with whom we must correspond if we would enter into life eternal. And as we follow the history of the growth of man's conception of God we find fear of Him as the great Creator merging into awful respect for him as King, and reverence for Him as Deliverer. We hear the Psalmist calling the children to him and saying *“I will teach you the fear of the Lord:”* and that lesson was to serve as the basis for future and greater ones. The writer of Proverbs advances us a step with his declaration *“The fear of the Lord is the beginning of wisdom”*; and in a few choice souls who have left the beginning far behind we catch a glimpse of the growth of this basal conception as it flashes forth from such confessions as: *“Thou O Lord art our Father.”* But Christ is the One who leads us to the

*Thoughts p. 252.

2 Ps. XXXIV. 11.

3 Prov. IX. 10.

**Van Dyke. Gospel for a World of Sin. p. 47.

4 Is. LXIII. 16.

1 See Driver's Introduction to the Literature of the Old Testament p. 421.

summit where we listen to His words; 'Fear not for it is your Father's good pleasure to give you the kingdom.'

In Him, the Perfect Man, revealing to us the Perfect Wisdom, there is revealed the fullness of the religious life and that fullness is love. The growth of religious truth has been ever towards this ideal conception of our relation with God; but we shall ever need to remember that He Who revealed it to the world dwelleth in light unapproachable; and even when upon earth and veiled in His humanity the glory of His life was sufficient to inspire the confession 'I am not worthy,' and 'Depart from me for I am a sinful man O Lord!' But *that life* has set for all time the *ideal human life*, the life of uninterrupted *communion* with God, the life of service in correspondence with Him, the life inspired by His supreme Spirit, the life of Love. It is here and here only that the element of fear ceases to play a part and sinks entirely out of view, for 'There is no fear in love' since 'perfect love casteth out fear'.

I offer one or two concluding observations.

Why has so great a revolution taken place in the last half of this century in the method of presenting religious truth? The gospel of fear has been pretty well cast aside. The æsthetic ears of this closing century demand something softer, more soothing and beautiful and who dares affirm that the demand has not to a great extent determined the supply, that the method so largely in vogue is not, to some extent at least a concession to the clamour, "Speak unto us smooth things"? The history of modern religious progress does not warrant our acquiescing for a moment in this state of things. The absence of the basal element of fear is no characteristic but its presence is a leading feature of the Evangelical Revival of the 18th. century and the Catholic Revival of the 19th. century. Indeed we must look for the springs from which flowed these mighty streams of religious activity 'among the tangled fears' of sin and death, of judgement in the light of perfect righteousness, which are as powerful to move the human heart today as when they caused Felix to tremble at the preaching of St. Paul. They are still the first convictions* which the spirit of truth brings to the world. We are told that Whitfield had but to cry with his wonderful voice, 'Oh my friends the wrath of God! Who dares, encounter that?' to make the stoutest heart quake with fear. John Wesley stirred England with his sermons on the Great Assize and St. Paul's gospel for a world of sin. In this century John Keble inaugurated the Catholic Revival with his famous sermon on the National Apostasy. Dr. Pusey taught men the fear of the Lord, while his pupil Canon Liddon carried this gospel into St. Paul's Cathedral where his first sermon was from the text 'What shall it profit a man? While we may be drifting into a new age of religious thought and while it is not possible for us to define the *nature* of the judgement and the punishment of sin in the same positive details with which our fath-

*Thoughts [trans. by C. Kegan Paul] page 252.

1 Luke XII. 32.

2 Matt. VIII. 8

3 Luke v. 8.

(b) 1 John IV. 18.

(c) Is. XXX. 10.

ers were familiar we must look to it that the vague generalities in which modern thought is expressed and the tendency to varnish unpleasant truths into a semblance of acceptability do not induce us to abate one iota in asserting the *reality* of the judgement which sin incurs. The Gospel of Love is a far grander theme, the ability to receive that Gospel is the result aimed at in all teaching but it is not well that we forget the essential part which fear must play in the first step of the religious life of each single soul. The fear of the Carnal mind which is death, the "reverent fear", (Gr. *eulabeia*) of the Majesty and Purity and Truth of God each of these is essential as an active reality in the religious life. To whom can we ascribe or who dares arrogate to himself such progress in the religious life, such an advance from the beginning of wisdom, that no room is left for the exercise of this element of fear?

Again a modern religionism is springing up in our midst and obtaining to a considerable extent which allures men into the belief that they are basking in the sunshine of God's love while as yet they have no true conception of Him. It is well that we be reminded from time to time of our Lord's sternness, of those woes that He pronounced, of His ^d "Depart from me ye cursed." The unwarranted presumption of modern religious sentimentalism, which revels in the meekness and gentleness of His Life, needs to be checked with the fact that the sternest words of denunciation and condemnation fell from His lips.

He who would attain to true wisdom and understanding must see to it that the essential elements which we have noticed are in true proportion each playing its part in his life growth. Pascal tells us:^e—"A person said to me one day that when he came from confession he felt great joy and confidence. Another said to me that he was still fearful, whereupon I thought that these two together would make one good man, and that each was so far wanting in that he had not the feelings of the other." This illustrates my meaning when I say that the seeker after true wisdom must keep the basal elements in proportion. He will readily see how the enquiry concerning wisdom is a part of the general enquiry of the Book of Job since, in the sense in which we have regarded it, it is the basis of true happiness. In this way he will approximate to the Life of ^e "Christ Jesus Who was made unto us wisdom from God:" and who is the great Anti-type of all those things in the Old Testament literature representing the true Wisdom. ^f"Who-so is wise will ponder these things; and they shall understand the loving kindness of the Lord."

(d) Matt. xxv. 41.
(e) 1 Cor. i. 30.

(f) Ps. cvii. 45.
*John xvi 8-11.

“A Tale Of The Thousand Islands”

It was towards the close of a summer's evening when two young “*Coureurs du bois*,” well-mounted and armed rode slowly and cautiously up a path through the forest primeval skirting the northern bank of the noble St. Lawrence. The broken path which they pursued with some difficulty was in some places shaded by ancient pines and elm trees and in others impeded by fragments of huge rock.

The day has been dark and sultry and the gentle night breeze which sighed among the trees of the solitude raised not a deeper breath than the ripples upon the river, whose bright blue waters reflected the silvery beams of the rising moon. Not a single fleecy cloud was visible in the azure sky so that the scene was nearly as light as if the sun had but just left the horizon. All nature was as tranquil as the dead—a deep silence reigned—the bird of summer night had built many a nest from which it had poured out its little voice of melody but now its warblings expressive of delight were hushed. All the denizens of the forest had sought repose save the moping owl and the whip-poor-will, and the innumerable little fire-flies which danced and gleamed like living diamonds among the trees, and above the bosom of the river.

Of a sudden, amidst such quietness the loon's cry was heard. Hush! Hark! What could be its meaning? Why at that hour of night? The travellers at the singularity of such a sound involuntarily started, they shuddered, they stopped their horses, they listened; again and once again was repeated the self-same cry, it seemed to come from beneath their feet. Below, almost perpendicularly, the waves dashed upon the beach, where two or three majestic trees lay in deep and dark shadow and reared their ponderous tops above the headland. From the bottom of that darkness and close to the edge of the precipice arose a sound which was redoubled by the echoes of the woods and rocks around.

The moon shone bright and clear on the broken pathway and on the river beyond which it crossed by a bridge of unshadowed light. In the present times a scene so romantic would have been judged to possess the highest charms for the traveller, but those who journey in days of doubt and dread pay little attention to picturesque scenery. Simultaneously both looked out on the moon-track upon the river in front and as they did so, they saw a canoe with an Indian in the stern silently plashing his paddle, crossing the path of moonlight. As he guided his craft the savage paddled with an air which showed it to be his familiar posture; he was robed in the habitual costume of his tribe—was about the middle size, a brave in the strength and vigor of his youth and his countenance was that of a resolute chief who had seen the de-

vastation of many a wigwam, the discharge of many an arrow, the uplifting of many a tomahawk and had brought away in token more than one scar. In the background two islands wreathed in shadows lay like silhouettes with their tops heavily crowned with pine and hemlock.

Again, came the loon's loud laugh, this time louder and clearer than before, the savage ceased paddling and his boat drifted idly on with the stream, he listened and once more came the same ominous cry. Suddenly he veered his craft and with utmost endeavor quickly approached the shore.

On the heights above his movements were watched with eagle eye and looks of deep apprehension. But he was not alone, what was that object in the bow of his canoe? Was she the Indian partner of his joys and sorrows, the wife of his first love, the mother of his little ones, his Indian wife, his squaw? The craft came nearer and nearer to be soon pulled upon shore, but as it approached a hushed cry of deep surprise escaped their lips she could not be a squaw, no! no! she could not be, for the long golden hair which hung in tresses showed her to be of far different mould, than an untutored savage. Her stature which was somewhat less than the ordinary size of women gave her the aspect of extreme youth, she could not be more than eighteen at the utmost and perchance, younger. She was garbed in snowy whiteness and sat recumbent on her seat, with her tiny hands bound together with what they could not well make out—she was lashed to the canoe.

By this time the plashing had ceased, and one throwing his horse's reins to the other hastily dismounts and grasping a stout sapling which grew over the edge of the precipice looked perpendicularly downwards and there discerns at the bottom of the steep declivity a ledge of rock with the captor leisurely ascending. His beautiful captive refused to proceed further but was compelled by the cruel threats of savage gibberage to reluctantly follow. Seemingly, they disappeared into the rock, but where? At length, a shadowy figure was seen which raised itself up from the abyss below and emerging with the pale moonlight began cautiously and slowly to ascend. The Indian was so distinctly marked that not only was discovered his person, the bow and quiver which he carried but the plume of feathers with which he was decorated. But just as the savage had attained a projecting piece of rock about half way up the ascent and pausing, made a signal to her to follow, the breaking of a twig aroused his suspicions and immediately from his bow an arrow whistled rapidly through the air and pierced the bark of a huge elm where his invisible enemy was posted. At the same time a shot rang out sharp and loud disturbing the peaceful solitude and the warrior after reeling a few paces and uttering shriek upon shriek fell headlong from the cliff on which he stood into the deep, blue waters below.

The captured is rescued and the three wend their way through the wild and dreary wilderness until they come to the entrance of a low-browed

cavern which after a broken and rugged ascent upon huge boulders and crevices they entered. Here, with a wood behind as dark as a wolfe's mouth, they built a fire which spread a glare of yellow light upon the vaulted roof. Beyond was a zone of darkness which magnified the extent of the cave and added to the dreariness of the scene. Having partaken of their rude evening meal, they rested their eyes upon the red embers of the dying fire and were soon wafted into a gentle slumber with the entrance of the cave closed up. The insecurity of their troublesome time and bands of savages were quite forgotten for they dream of matters far different from the placid river and the gleams of moonlight.

The waves still dash upon the beach and upon the islands of the Two Sisters, and the fire-flies still flitter and fade among the woods on the opposite shore, but instead of dangerous paths and bands of savages, a steamer plies her daily course.

A. H. B.

The old Bachelor.

So much has been said in 'The Mitre' lately about the power of Love and the bliss of married life, and the relentless persecution that follows the eligible student, that it seems only fair to the old Bachelor that he should be allowed to defend himself.

The man who is "statedly and fixedly and absolutely unmarriageable" in other words the "old" bachelor, is a subject that it is not quite easy to discuss without prejudice. Even the judicial mind which Mrs. Micawber's papa declared his daughter, possessed, must have found it hard to refrain from discussing the old bachelor, as such, in the spirit of a partisan. We do not wish to enter on such a discussion here, we do not wish to examine the pro's and con's of single blessedness (or cussedness), nor do we wish to show any approval of the great monosyllabic advice to those about to marry, the illustrious "Don't". We do not wish to discuss the reasons of the old bachelor's bachelorhood; whether he is heartless because his heart has been stolen, or merely because it has never been found. That is unnecessary. We have all lost our hearts in our time, if we have had any measure of good luck in life, and we have trotted off after their adorable captors along the course of that true love of which the rough running is proverbial. A pleasant loss is that of the heart, whether sustained by young man or maiden, and full of the most subtle essence of its own eternal paradox of sweet pain. But we dare not touch on this, we attempt nothing more than a mere note, so to speak, on a body of not wholly undeserving men who are often misunderstood and spoken of less

in sorrow than in anger.

There is a peculiar significance in the word "old" as applied to bachelors. It has no necessary connection with a man's age, but denotes the inflexible character of his resolve to live a single gentleman. To some extent it is a term of reproach, used, as such, by those who have tried to convert the fellow and failed. Between a "bachelor" of five and twenty and an "old bachelor" of the same age there is a great gulf fixed according to the "nice direction of the maiden's eyes". We learn from stories of the Jane Austen school that when the new curate comes into a parish there is joy among the girls and their mothers if he is unmarried. But if at the end of a twelve months residence in their midst the Rev. gentleman is not known to be engaged, his bachelorhood will be dubbed "old" and the interest in him will flag. That, at least, is what satirical observers will tell us, perhaps maliciously enough. But this is beside the point before us, which is simply that all bachelors are "old" when their determinations unalterable. Other characteristics, indeed, contribute their aid in procuring a man the title—a marked carefulness for personal comfort rather than outward adornment, an openly avowed watchfulness of times and seasons for donning the lighter or heavier underwear, a calm courage in wearing goloshes in preference to patent leathers in wet weather, and the possession of the wherewithal to make good with dexterity, and without winding yards of thread around its shank each defaulting button of his raiment.

Such then, or something of the kind, is the old bachelor confessed—and unashamed.

He may perhaps have never met the girl of his heart; he may on the other hand, have met so many that he lost all confidence in his heart's guidance: perhaps even (though such cases must be rare indeed) he was born without any heart worth mentioning—"a wet rag" says Robert Lewis Stevenson" goes safely by the fire; and if a man is born blind he cannot expect to be much impressed by romantic scenery. He may have tried his luck more than once, without success. He may,—but this is incredible, have never had the pluck to put his question. But a truce to such random and impertinent guesses. Be the reason what it may, he is confirmed in his resolve to remain single, and he has passed those miserable years when the sense of loneliness seems to the old bachelor to be too heavy for him to bear. For this loneliness is only transient, and when he has given up enjoying the happy domesticity of his friends on right and left he will even venture to claim, in his own mind some advantages for his lot.

At forty the old bachelor is tolerably safe from any temptation to change his lot. It is the "Age of wisdom" according to Thackeray, who has put into their mouths a song that is full of most comfortable philosophy for the single man:—

Forty times over let Michaelmas pass
 Grizzling hair the brain doth clear—
 Then you know a boy is an ass,
 Then you know the worth of a lass,
 Once you have come to Forty Year.

Gillian's dead—God rest her bier!
 How I loved her twenty years syne!
 Marion's married, but I sit here,
 Alone and merry at Forty Year,
 Dipping my nose in the Gascon Wine.

"Alone and merry." Did ever old Horace himself put it better? An admirable motto for the bachelor, and do they but live up to it the married men may well keep their pity for some more deserving objects. And why should they not live up to it? That they have chosen to go through life without the joys of the family circle does not imply that they must be strangers to merriment. When a man has learned to appreciate the society of his own thoughts, he votes them the best and merriest company in the world he asks for nothing more except it may be an old book or two, to draw them out. Sometimes even the married man will learn this lesson, to his wife's displeasure. But the old bachelor seldom fails to learn it, for it is the first-fruits of his probation time of loneliness. He goes through the fire and water of his solitude, and is brought out into the wealthy place of the resources in himself.

It is surely a fallacy to think of old bachelors as being habitually "crusty"—to use an adjective commonly bestowed on them, which is equally applicable to many a pater familias. There is nothing they like better than to come forth now and then from their splendid isolation and visit their married friends. They are made right welcome by husband and wife.

They come with their forty years and more of single life, with their "silly old odds, and their silly old ends" of things that are essentially necessary to the bachelor's comfort, with their wraps and tricky little waterproofs perhaps with their own eider-down quilts, or even with their knitting. But they are genial souls, and the household combine to spoil them. They have presents for every one in their pockets. They win every one's confidence, including shy old dogs, that of pretty girls young enough to be their daughters who will often talk to them as to their sworn chums. Nay, it is not altogether ill with the old bachelors, nor are they as a body, either gloomy or reserved. And perhaps after all Shakespeare,—as usual, hit the right nail on the head when he made his whilom typical old bachelor say. "When I said I would die a bachelor, I did not think I should live till I were married."

A would—be Benedict.

Artists of the Renaissance

(CONCLUDED.)

Raphael Sanzio da Urbino, the Prince of Painters was born in the little city of Urbino, in Italy. At the time of Raphael's birth (1483), and for long after, his native town both was noted for much artistic enterprise, and was adorned with many famous works of art. While in his own home he was taught at an early age, by his father, a poet and an artist of great taste, the principles and the technique of painting. Thus his artistic instincts became so clearly and quickly developed that Perugino, as he examined the youth's sketches, exclaimed "Let him be my pupil: he will soon become my master".

With Perugino, then, Raphael studied for a time,—and afterwards he went to Florence to study the works of Masaccio. The former although standing high among the artists of that time, yet when compared with the later Italian masters, appears cold, harsh, stiff and graceless in manner. Furthermore his art suffered from his avarice which led him to produce pictures, which were mostly religious, so rapidly, that he has very appropriately been called "the saint manufacturer." The latter, however, had abandoned the old formal style, which is well shown in Ghiotti and in Perugino, for one more graceful and natural, Masaccio was the link between formalism and the free, easy manner of Raphael. Yet Raphael, though forsaking conventionality, never painted in so purely an idealistic way as Fra Bartolomeo, or De Vinci, but it seemed rather, as has well been said, that he "painted what he saw and then idealized it."

This characteristic is very marked in what is next to, if not the greatest of the great master's productions—the Sistine Madonna. Probably no other painting in the world is so widely known by copies and engravings. The Virgin stands on the clouds with the infant Christ in her arms; a look of awe upon her face as she holds the beautifully formed child; on the left kneels St. Sextus; on the right Ste. Barbara, gazing wistfully down upon the earth; while below are the heads of two lovely cherubs. So exquisite is this "sublimest lyric of the Art of Catholicity" that more than other, it gives him a right to the appellation "the Divine". It was Correggio, who standing before this canvas exultingly cried, "and I too am an artist!"

Now among the grandest and most extensive of Raphael's conceptions are the Parnassus and the School of Athens called his "Bible" and his "painted philosophy." Of these pictures Ruskin says, that on those "walls the artist wrote the *Menc, Tekel, Upharsin* of the Art of Christianity; and from

that spot and from that hour, the intellect and the Art of Italy date their degradation."

* * * *

In looks, Raphael was the counterpart of his great rival Michael-Angelo. He was feeble, delicate, yet beautifully formed; his features, though not regular, were very sweet, gentle, refined and in a way almost effeminate, and their charm was irresistible. Indeed beauty seemed as inseparable from his person, as from his work and his life; for he passed through no troubles, anxieties, nor poverty, as have most great men; and till his death he lived well and happily, for society gave to him only good things, and he gave back as he received. To such an one, many friends, among these Bramante, Bembo, Ghirlandajo and Aristo, were drawn by irresistible attraction.

Thus peacefully did Raphael live, till on the night of Good Friday, April 6th., 1520, he passed away. All Rome mourned his death; and multitudes flocked to take a last look at the beloved artist, whose remains lay in state below his greatest work, the Transfiguration. "Raphael lives ever in Rome", said one, and Bembo wrote on his tomb;

"Living, great Nature feared he might outvie
"Her works, and, dying, fears herself to die."

* * * *

Having thus briefly considered a few of the famous characters of Art's golden era, it seems fitting to glance at the various schools of art and their influence on modern work.

The art of painting, as it exists today, originated, early in the XV century, in Van Eycks discovery of oil colours. To this was added a thorough study of anatomy, perspective and the mechanical appliances of art. The manual skill so gained together with a freer conception of the subject produced the masters of the Renaissance.

In Italy each city, with its group of artists, formed both a distinct and more or less important school. In Florence, for instance, art culminated in the imagination and power of Leonardo and Angelo; the Roman school is represented by the expressiveness and charming invention of Raphael; in Bologna, Guido typifies the style of devotion; Parma by Correggio; and Venice, latest in date and most perfect mechanically, was represented by Titian, immortal for colouring and sentiment, and by Paul Veronese, famous for his lofty appreciation of the dignity of humanity. In the Venetian school, though greatly influenced by the earlier ones, was Modern Art's beginning.

Now whatever mediæval influence is perceived, art is always original. A German painting, whether in the Venetian or Roman manner is distinctively German. While in all nations the tendency of art is democratic. In the olden days, artists chose for subjects, gods, angels, saints and pontiffs; but

now the theme is man—plain ordinary man. Architecture follows in the same path, and instead of the architect's chief efforts being given to designing temples, churches, or palaces, they are devoted to adorning the home. Now an artist must appeal not to a patron, but to the people.

E. S. K.

ODDS AND ENDS.

III

“All the world's a stage and all the men and women merely players:” and how earnestly they play to convince others that life is something more than a play, something real, something earnest. Perhaps they believe it themselves. They are not followers of those, (almost men and women), who claim the monkey for their grand-father and place man upon a par with his simian ancestor; rather do they incline to the antochthonic belief (which for aught science can tell us may be the true one) although in its original form they consider it too crude and material. Nor are they fatalists for then must they needs agree to the metaphor of the chess-board which is the quotation given above in another form: the board is the stage, the men and women the pieces. But are the men and women merely players?—“there lies the rub.”

Be that as it may the playing interests the artist. He watches one playing for money (not gambling Oh! no, the very idea is damnable) and makes a note for his next novel. He sees another wasting his substance for what?—a smile from pouted lips or a glance from thoughtful eyes, and an ideal love scene is conjured up in his brain. He does not need his note-book this time. Sometimes he is present at the death of the hero and hears the feeble murmurs of a “wasted life”. The world-play is always interesting whether comic or tragic or just—commonplace. The acting is good, excellent; indeed the actors do not realize its artistic value. But the curtain drops. The artist's *own* play is ended.

There were four of them—the first a little tot with golden hair and dancing eyes and siren voice,—the second a lumbering boy uninitiated into the proper use of legs and tongue and convinced that things should be judged by taste alone,—the third a quiet woman, their mother, who smoothed the golden hair and rescued marbles,—the fourth (who supplied the wherewithal to live), a strong man happy in his home and ambitious for the sake of wife and family.

A happy group it was in the early evening when papa and “Bear” the

big white dog, and Dod and Rita went through amusements unknown to any dancing master. But it always ended by Bear refusing to do his part and Dod squatting complacently beside him. Finally papa's antics produced no effect. Then mamma took them in hand Bear mounting guard on the floor by the side of the wicker-work cot. Happy days when children feel life and parents do not know it.

* * * * *

The twentieth anniversary and there are still four—a man and woman of fifty years, and a young woman with a child upon her knee. They are grand-father, grandmother, mother and grand-daughter. The first is now a rich man a trusted counsellor in his country's affairs and should be contented since he has climbed his ladder of ambition.

Grandma tells little Rita fairy tales to her great delight and mamma Rita strokes golden locks, possibly in memory of twenty years ago. But only one of the group is happy.

There are four; there should be six. The other two, comrades in boyhood became brothers when men and are now leaders in the band who went to South Africa for "fun and experience". For the amusement they have searched in vain but the experience was very greivous indeed. They now lie wounded in a hospital. In a few days will come the report of a V. C. for Dod and death for Rita's father. They rushed to glory and one reached,—a grave.

* * * * *

Yet another picture—twenty years hence—but it is more crowded. We see a man of seventy years complete, hale and hearty and not at all tired of life. The marks of toil and trouble are there in lines dug by time but the happy eye and pleasing smile show toil and trouble to be things of the past. And she who sits beside him, his faithful friend, truest helper and person proudest of his success? We harp upon the beauty of youth but we forget the quiet grandeur of the beauty of age.

A group of children and grandchildren are around them and in them and theirs they still find the world a place to be desired. There are Rita's, fifty, thirty and five years old. There are Dods of various heights and a toddler—Bert—named after his grandfather who died so far from home. The little ones dance in their joy and play games that were old a hundred years before they were born.

An aphorism is a statement with enough of truth in it to make it a dangerous lie.

Life is like a rare old wine—the

less remains the more we prize it.

Art for the multitude is a contradiction in terms. Art is individual and its appreciation but the sunshine

of consciousness lighting up some hitherto unknown corner of the brain.

You cannot pay the artist; the artisan receives the cheques.

Perfect solitude is not perfect.

Misanthropists are mile-stones upon the path of progress showing how far mankind has journeyed along the route.

The most courageous man in the world is the agnostic. He is uncertain if he will be all, or not all, or at all.

Life and death end together.

Politeness is often a euphemistic way of lying, and rudeness the unconscious exhibition of ignorance.

The great man acknowledges error; the weak one hunts for a scape-grace.

Look after appearances and the reality will look after itself.

The way of a flirt is that of a Canadian Spring—lovely weather and then a chilling frost.

Dod.

“HARROW”.

We have already talked about foot-ball at Harrow; let us now look at the rest of the School Sports.

First of all comes Cricket. The school is particularly lucky in its playing fields. There is space for sixteen games to be played in comfort; and these find a full attendance every half holiday throughout the term; from the VI form game, who of course have a field to themselves, down to the “Duffers”, and the house 2nd. XI’s who play against each other, home and home matches, for a silver cup. There are also the house games, which are played on whole school-day evenings after tea. Unlike foot-ball, cricket at Harrow is not compulsory, but as may be seen, a very large proportion of the boys play. One of the great features of the cricket field on a half holiday, is “Cricket-bill”. Instead of having to tramp up the hill to the schoolyard those who like can put their names down on the cricket bill list at the beginning of the term, and they are called over on the field. One of the masters Mr Bowen, who has been at Harrow for nearly thirty years, takes charge. The boys line up against the fence of the Philathelet field the posts of which are numbered; to each number there are ten boys who stand in two rows, with “a sheperd” in charge: a bell rings, and Mr. Bowen strides down the line; as he passes each group the sheperd of the front rank calls out 3 or whatever his number be, all here, or 1 or 2 absent. The whole bill lasts about two minutes. After bill the sheperds who have absentees in their flocks, report the names.

Next in importance after cricket in the summer, comes “Ducker”. This is the school bathing place and is the finest artificial bathing place in Eng-

land. It is not covered in but is surrounded by a high wooden fence. The sheet of water is about two hundred yards in length, and about thirty across with a depth ranging from 6ft. 3 by the bridge, to 3ft. 10. in the shallow end. All round the sides are beautifully kept grass terrace and flower beds.

Everybody at Harrow has to do "the pass" in swimming, a distance of about 60 yards, before he is allowed to go beyond the bridge. It is also expected that at the end of a summer term every boy in the school shall have done this pass.

In the Easter term the chief amusements are "torpid foot-ball" or the house matches between the boys who have not been more than two years in the school and "running", *i. e.* preparing for the School and House Sports which are held on the last two days of the term.

Racquets is also a game very much in favour at Harrow, there are a dozen good squash courts, and two large "harder" courts. "Judy" Stevens the school racquet pro, has been very successful, his coaching having gone far to give Harrow the possession of the Inter School challenge cup on very many occasions. Harrow has four of these cups in permanent possession a fact which speaks for itself, of minor games, "fug" foot-ball in the house-yards, fives and "yarder" or cricket in the house and school yards are the most popular.

Now a few words about the various school buildings. First the chapel. The school chapel unfortunately although it has been added to considerably at various times is now hardly large enough for the school. It will hold about 650 people. The seats are arranged, all facing East, in three aisles. The choir sit in a gallery at the West End of the Chapel by the organ.

At the end of the North Aisle is a small space railed off for the ladies of Harrow; the wives and daughters of the Masters. This space is known unofficially as the "Hen-coop".

We do not have week day service in the Chapel but on Sunday the order is as follows;—8. 30 A.M. a hymn and the Litany, 10. 30 A.M. Morning prayer, Holy Communion is held, twice a month at the Early Service and once a month at the Mid-day service, 6. 30 P.M. Evening Prayer and Sermon. The Master preaching does not wear a surplice but simply his Cassock, gown and hood.

After the Chapel comes the Speech Room, or Speecher as it is called familiarly. This is a red brick building the interior of which is an exact reproduction of the Ancient Greek theatre. It is capable of holding about 850 people, but on Speech day nearly 1000 manage to find room. In this room the school meets every Monday and Thursday morning before first school at 7. 30 A. M. when the Head Master reads prayers and gives out any notices as to prizes for competition, the results of prize examinations, or announces the whole holidays.

Here also during the winter and Easter terms we have occasional concerts or entertainments in the evening. And first class entertainments we get too; during the writer's five years at the School, we had concerts by Pachmann, Edward Lloyd, Ben Davis, Plunket Green and the Royal Artillery Band. Sir Henry Irving and Miss Terry read "Macbeth" George Dumauriez gave a delightful lecture illustrated by lantern slides on "drawings in Punch", H. M. Stanley told of his journeyings in "Darkest Africa". Sir. John Lubbock lectured on various phases of animal life; Harry Furness gave us the "Humours of Parliament" and Edward Whympier, told us of his thrilling adventures in mountain climbing, and his hair breadth escape, when he and one guide alone survived of the seven who were concerned in the terrible disaster on the Matterhorn.

Situated beside the Chapel between it and the head master's house is "the Vaughan library", a fine building named after an ex-head master of the school, late "master of the Temple," the Rev. C. J. Vaughan.

The library is a fine one and the reading room all that could be desired. The Monitors have each a key to this library given them as their badge of authority.

The Butler Museum situated at the top of the Butler Schools, is again named after a revered head master the reverend head master the Rev. H. Montague Butler now master of Trinity Coll. Camb.

Last but by no means least of the buildings a casual visitor to Harrow would see are "the old Schools" which contain the old "fourth form" where are carved the names famous in Harrow's roll of honour: that the names of Byron and Peel, of Manning and Palmerston, and a name of especial interest today—that of Sir Redvers Buller. It is in this room that the erring school-boy has his most painful interviews with a stern head-master—an interview the pain and expense—for it costs seven shillings and six pence charged in the bill—of which is alleviated by the pride with which the birch is afterwards exhibited to sympathetic friends.

Here too is the bell which wakes every Harrow boy at 6.45 every morning, and at 7.15 warns the lazy that they simply must get out of bed unless they wish to be late for first school, a very dire offence.

However this article is already far too long so we must now close. There remain to be told of now only the Harrow days of celebration the course of a regular school day, and the Harrow School Rifle Corps.

Harroviensis.

AN EVENING SONG.

Good night, dear love, the day is going,
 With crimson clouds the heavens are glowing
 Rosy flushes tint the lakes of blue,
 With amber and amethyst shining through.

A rocky screen the blue hills stand:
 Down their steep sides gray shadows glide
 Like sceptres grim in the hazy light.
 One star appears, good night, good night.

The glowing sunlight now has gone
 Night's darkened shadows gather around
 Changed are the streams of rosy light
 To misty veils, good night, good night.

From the far off city, the electric stars
 Gleam over the restless harbour's bars
 Here, is darkness and quiet—there bustle and light,
 Will my whisper reach you—good night, good night.

A. E. Small.

 OXFORD AND OXFORD LIFE.

V

It is hardly needful to say that Athletics form a very important factor in University life at Oxford, as elsewhere. It is indeed sometimes alleged that they hold a too prominent place there and that the worship of the "Blue" is a growing and dangerous cult, and should be checked. But, whatever be the truth of these allegations, it is at least certain that the Athleticism of today has taken the place of something that was much less healthy, and more dangerous in days now past. For example, energies once devoted "Town and Gown" fights are now displayed in the Cricket and Foot-ball fields or on the River and with more desirable effects.

For Athletics the College forms the Unit;—Each College has its "Amalgamated Clubs",—an arrangement based largely on financial convenience. The University "Clubs" are of course primarily managed by their respective Presidents or Committees: but in each case meetings of the College Captains are held for the election of Officers, and for the general making or sanctioning of arrangements. Each captain also has a voice in

recommending members of his own College for a trial in the preliminary test matches or races.

Of course at Oxford Rowing occupies the first position, and public interest throughout the country still seems to centre round the University Boat Race, which is held in March or April each year.

The rowing Programme for the year is roughly as follows. From October to December each College is busy preparing its material; at the beginning of term a great number of men come down to the boats in the hopes of "being made something of". After about half-term a number of "fours" are made up of those who are left in, after the first weeding out:—and these boats race among themselves; the winning crew receiving a reward, generally in the shape of a pewter pot for each member. Then the best among the "fours" men are selected, and preparations are begun for the "Torpids" of the next term. Meanwhile the University, as distinguished from the College, rowing has not been neglected. Early in December the "Trial Eights" are rowed between two crews consisting of the picked men of the whole University. The process of selection is a long and careful one and "to get one's Trials" is a distinction second only to the "Blue". After the Christmas vacation the University Eight is made up out of the old Blues, and the best of the year's Trials men. They remain practising at Oxford till about the beginning of March when they go into strict training and migrate first to some place lower down the river and then to the scene of the coming struggle near London. The course (from Putney to Mortlake) is about four miles long; consequently a good physique and sound training are indispensable. As is generally known Cambridge inflicted on Oxford a crushing defeat this year and this they were well able to do, as they still had most of their last year's crew—the same crew which turned the tide of victory again, after Oxford had won for nine years running.

At Oxford itself the 'Torpids' commonly called the "Toggers," come off in February. The Torpid of a College is its Second Eight, (*i. e.* no one may row in the Torpid of a year who has rowed in the College first Eight the preceding May). The races are also rowed under somewhat different conditions since in the Torpids fixed seats are used instead of "sliders" the boats are heavier and the River is fuller and the stream stronger than in the summer. The races are rowed on the "Bumping" system. There is no "side by side" racing—but the boats start one behind the other in a fixed order. However the order may have been originally fixed in the early days, the system now works on a very simple plan. The boats are about two lengths apart, and when the starting gun goes each does its best to catch up to the one in front of it. If it succeeds in doing this, it "bumps" *i. e.* touches, it,—this does not mean a violent collision since at the moment of bumping both boats are going full speed, and the long and slender nose of the second boat runs up along side of the equally long and slender stern of the first, and gently grazes it; when

this happens the Cox of the boat that is bumped holds up his hands in acknowledgement of the defeat, whereupon both those boats drop out of the race. The next "night" the two boats change places for starting. If a boat just rows over neither bumping or being bumped, it keeps the same place the next night. Thus to take four boats A, B, C, D. A may row over, C, may bump B, and D, may row over. The next night the order of starting will be A, C, B, D, —the second night B, may fall to D: and A, to C; then on the third night the order of starting will be C, A, D, B. As there are six nights, a boat can go up or down 6 places in the year. Needless to say very exciting races are often witnessed on the course especially when a boat is better than the one in front of it, but cannot catch up quite enough to bring off the bump. The course is from Ifley to Oxford, the lowest boat having about a mile and a quarter to row.

To attain to the Headship of the River or to retain it, is the highest honour:—but that is only possible for a boat starting high up in the list. Six or five bumps are equally honourable anywhere on the river and the members of the successful crews are each given his oar as a trophy, while the Cox retains the rudder. Such successes are also celebrated in the College by a "bump-supper" which is generally of a very hilarious nature.

In the summer term, about the the third week in May, the "Eights" are rowed, each College putting on its first crew. The racing is faster than in the Torpids, partly because sliding seats are used and the boats are lighter, partly because the rowing is of a higher order. The bumping is on the same system as in the Torpids. In "Eights week" Oxford is seen at its best, provided fine weather is given. Numbers of parents, sisters, "cousins", relations and friends flock into the city, and a week of much gaiety and not much work ensues.

After Eights, there is but little College rowing done, except in the case of those more successful crews which are preparing themselves for Henley Regatta in July, when the "Grand Challenge" Cup is not infrequently won by one of the Oxford or Cambridge Colleges.

Besides the Eight-oar races there are the "Coxswainless Fours", "the Clinker Fours", the "University Pairs", and "the University Sculls" which are rowed off during the year but the competition is usually limited to some three or four boats and consequently the interest aroused in them is not so great.

So far we have spoken of the "labour" of boating only, there are other forms of it such as Sailing, Canadian-Canoeing and Punting which however at Oxford come under the head of recreation even of "slacking", rather than of Athletics. Towards the end of the summer a good many of the Colleges have "regattas", which are a "rag" pure and simple, conducted on the principle that the best crew should never be allowed to win,—the crews moreover

being generally selected and arranged by lot with amusing results.

We have used up so much space on the Rowing department that a few words must suffice for the other important branches of Athletics.

During the summer term there is plenty of Cricket played and the Universities are always able to turn out good teams for the Oxford and Cambridge Match played in July,—the only disadvantage being that the season at Oxford is a short one, (the term lasting only eight weeks and beginning early in the year), with the result that possibly sometimes men who “come on” later in the year but fail to do so during the first weeks cannot get full justice done to their claims.

A great many men play Tennis also, most Colleges having their own Courts, which are kept in good order; there is a “Tennis Blue” but naturally it is held in less importance than, say, the Cricket.

In the winter terms, Foot-ball both Rugby and Association, is the game. The former seems to be the most popular at least it always draws the bigger crowd of spectators. The (Rugby) match against Cambridge is played a little before Christmas, after which interest centres more round the “Soccer” team which plays its “Varsity Match” in March. The University teams are also of a high class and nearly every year Oxford and Cambridge each produce one or more “International”. There is an Inter-Collegiate Cup for Association, the competition for which generally arouses the keenest excitement.

The Athletic Sports are held sometime in the Easter term, and the match with Cambridge generally comes off the day before the Boat-race; each University being represented by two “strings” for for most of the events. Oxford and Cambridge also compete in other departments of Athletics; such as Racquets (Double and Single) (Hockey on the ground with eleven a side) Cross country running, Golf, and—as the most recent “event”,—in an informal Ice-hockey match. The honour of representing Oxford in any game is marked by the receiving of a “Blue”—dark as opposed to light—or a “half blue.” It must not be thought that because reference has been chiefly made to the Varsity Athletics as such, therefore the Athletic interest of Oxford centres almost exclusively round them. As in rowing, so in most of the other departments each College has its club, and its team, which displays a keen, vigorous and healthful activity. Happily the tone and spirit of University Athletics are of the best and in these days of professionalism and with its attendant dangers it is a great thing that at the Universities sport should be absolutely clean and above reproach.

G. O. S.

INSCRIPTION

Inscription for the monument to be erected in Quebec, in honour of all those Quebecers, who went to the front.

Not by the power of Commerce, Art or Pen,
 Shall our great Empire stand; nor has it stood:
 But by the noble deeds of noble men,
 Heroic lives, and Heroes' outpoured blood.

Frederick George Scott.

 EDITORIALS.

Although the project of a revived Alumni Association is treated of in another part of this issue, we feel that it would not be out of place to say a few words here in respect to it. How to make the graduates of a University take a lively interest in their Alma Mater, after they have left the close association which ceases at the completion of their College career, is a problem, the solution of which is pregnant with important and far reaching results.

The fact is daily becoming plainer that Universities must depend upon their Alumni for that assistance necessary for them to attain their highest purposes. This is becoming more clearly recognised as the educational interests of the country unfold themselves and the lines become more clearly drawn between the different institutions—each having its own peculiar friends; and no where is this more plainly evident than in the case of Bishop's. Her success,

in a large measure, has been the result of the unsolicited efforts of some of her graduates who have maintained their connection throughout their lives. But how many are there who, after they have received their Degrees, have given it no further thought, not realizing that debt of gratitude which all owe to their Alma Mater.

But is it entirely their fault? When there is no means provided to keep alive, to foster that deep feeling of gratitude, devotion and loyalty, which characterizes our students during their College course and which grows more intense as they near the eve of graduation, what else can be the result but that after the first flush of enthusiasm has died away there succeeds a period of carelessness and indifference, and their future course with regard to the University is paved with those good intentions which during their student life promised so much for the good of the institution.

A society which would conserve this growth of devotion which has become so deeply grafted in the student but which is not yet in a condition to bear fruit and which must be protected until it has attained its full development, is the solution of the problem. An Alumni Society is nothing new. Other Universities have had them and so have we, though ours has long since become effete—but still worthy of revival upon the old lines, from the brilliant work which it performed in the years of its initiation, a work which will always be a conclusive argument in favour of the formation of an Alumni Society.

But we believe that by the infusion of new ideas from lessons learned from the experience of the past that it can be established upon broader lines and with a wider scope and thus be prevented from that decay which overtook the old society. Among the most prominent of the new features, and one which we think would be necessary to the success of the society, would be the formation of an associate body, composed of undergraduates. Thus although their power would necessarily be limited, they would gain a valuable experience which would tend to train them up for the ways of the parent society and fit them for membership in the latter body in due season. Also it is suggested that the graduates of the Montreal faculties be incorporated upon parallel lines and thus work in harmony with the Lennoxville branch.

We hope that these remarks will call forth some expression of the feeling of our graduates and that at Convocation some action may be taken towards organization. In default of a better one, we make the following suggestion. That, at Convocation, a committee be appointed to look further into the matter during the summer months and that at the opening of the College in the fall as large a number of graduates as possible be gathered together at the reception of the new Principal and definite action be resolved upon then.

In the selection of Mr. Whitney as principal, the University seems to have made a very fortunate choice, if it is possible to form an opinion from the many flattering testimonials and credentials with which he comes accredited.

In the fields of scholarship, especially in history and mathematics, Mr. Whitney has taken a splendid rank, while as an instructor and preacher he enjoys a high reputation. Thus, as may be seen, he brings to bear those qualities which are most necessary to fill a position which makes demands of such a diversified nature upon its occupant. Without doubt it will entail a great amount of labour, but at the same time it presents an unlimited opportunity to leave the impress of his personality upon all the different interests of the institution. Mr. Whitney comes here at one of the most crucial stages in the history of the University, but it is also a most favourable time for

him to put into practice new ideas and to mould the institution upon lines which he sees most suitable. He will be called upon to fill a position which has been filled by a succession of able teachers, and we predict for him a task at once difficult and easy—if such a combination is permissible—difficult because he will be called upon to follow in the foot-steps of men who have been possessed of those qualities which have been the most suitable to raise Bishop's to the place it now occupies and whose highest aspirations have been prompted for the welfare of the University. Easy because the high standards which have been established have been founded on the principles of reason joined with expediency.

All the friends of Bishop's will regret the resignation of Dr. Heneker from the Chancellorship of the College, but it did not come as much of a surprise to those who know of Dr. Heneker's great and ever increasing demands made upon his time and health by the various concerns with which he is connected. Dr. Heneker's connection with the College is a long one. As far back as 1869 we find his name appearing as a trustee of the College. Since that time he has proved himself the firm friend and trusty advisor of the corporation. In 1878 he was made Chan-

cellor, succeeding the Hon. Geo. Irvine. Undoubtedly the College is in a great part indebted for its sound financial footing to his foresight and to his practical and cautious judgement in business matters. His well known position in the educational and financial circles of the country made him a most valuable representative of the College whenever his name appeared in that connection. But although Dr. Heneker has resigned the position of Chancellor we hope that he will still give to Bishop's the benefit of his advice and counsel which has been such an important factor in her past success.

We were much pained to hear that some of our readers totally misunderstood an article in our last issue. We can assure them that if we had had any idea that it would have been taken seriously the article would never have been allowed to appear in our columns. We are certain that there was no foundation for the article and that the writer drew entirely upon his imagination for it would be impossible to conceive that such a condition of things should exist in any community. And we advise that it is better to take articles of this nature in any magazine, *cum grano salis*, thus avoiding much unnecessary inconvenience.



THE ENTERTAINMENT.

The entertainment, given in aid of "The Mitre", on the evening of April 25th was an artistic and financial success. The programme—an unusually good one—was marred a little by the unusual length of the musical part, and this was still farther aggravated by encores. However much an artist may be pleased at applause he can hardly bless such a proceeding when it takes the form of a demand for two or three times the stipulated amount of work. Encores are becoming more and more the bane of present-day concerts.

The first part was the one-act comedy "Bubbles". Christopher Hogg, a retired pork butcher, at the instigation of his wife we suspect, has determined to use his millions to obtain an entrance into good society. Bob, his son, soon becomes involved in The Trans-Atlantic Balloon Service Co., of which Sir. Theophilus Tallboy is chairman; and is led on by the prospect of marrying Tallboy's daughter Adele. This though agreeable to Mrs. Hogg is resented by the young man's father who considers it quite settled that Bob is to marry Polly the niece of the old man. The refusal of Adele to become Mrs. Robert Hogg, together with the exposure of Tallboy's rascality by Bob's father brings the boy to his senses and everything ends happily. The play affords scope for some very good act-

ing which was fully taken advantage of by those participating.

Mr. Holme represented the retired pork butcher. In the comic parts some of his acting was a little overdrawn, but nothing could be better than his rendering of the kindheartedness of Hogg, especially in his dealings with his niece. His entry from the garden also merits more than a passing mention. Mr. N. C. Davies took the part of Tallboy and must have surprised even his most intimate friends by the excellence of his work. Mr. G. O. Smith, as Bob, Hogg's enterprising son, showed very satisfactorily how to annoy upon the morning after a "tout". His timidity in his proposal is quite excusable when we think of the hauteur of his reception.

Mrs. Frith, as Adele, has every reason to congratulate herself upon her success in a character very difficult to represent accurately and, at the same time, adequately. Miss. Shuter made a beautiful and most capable niece, being at her best, when trying to evade Hogg's queries about her love for Bob. Her expression when trying to account for his surliness towards her was a fine piece of work. Miss. S. Mackenzie took the part of the old gentleman's wife and gave a capital rendering of the aspirations of the woman who felt that money should obtain anything, even to an entrance into good society.

In spite of the length of the concert the applause it earned was enthusiastic. From the first number—a piano solo by Mr. Cecil Smith—to the last—a mandolin solo by Mr. E. Rankin—every selection was thoroughly enjoyable. The vocalists, Mr. F. W. Carroll and Mr. H. A. Mackie received what amounted almost to an ovation. A point worthy of mention was their clear pronunciation. Many a song otherwise perfectly sung is spoiled by a sort of half mumbling of the words.

The last part of the programme was specially noteworthy in that this was its first representation upon any stage. It is a one-act play by Mr. J. F. Crowdy entitled "Love and Law" and was an unqualified success both dramatically and from the stand-point of the audience. Though it is an adaptation from a story this does not detract from its merit. When we recollect how often a good novel is turned into a slow drama and how unfitted a novel usually is for purposes of dramatization we are justified in saying that the person who performs that work is an artist as well as the story-writer. Mr. Crowdy has succeeded and to him belongs the praise.

Turning to the play itself we are struck by the absence of the clap-trap so often introduced to "catch" an audience. The plot is simply and naturally developed and we leave the house feeling that we have been watching good wholesome drama—not silly farce. This is not the least of the merits of "Love

and Law". Some minor mistakes may be pointed out. For example "old man" is hardly the term a lover would use in addressing his lady love. Miss Cullon's objections might with greater justification be raised against its use than against the nickname Frank. In a few places the dialogue might be improved by recasting especially in the case of some of the longer speeches. However these errors in nowise detract from the merit of the play as a whole.

"Love and Law" is one of many instances where the course of true love does not run smoothly. Mr. Thomas Stanham marries (or is married to) Miss Frances Cullon. Unfortunately Frances has still three years of wardship in Chancery. The Lord Chancellor Sir Tristran Triggs is a bitter enemy of Stanham's, an enmity not decreased by his rejection, shortly before, by the fair Frances. He refuses to agree to the legality of the marriage. Frances, nothing daunted, proceeds to have him arrested for assault,—the charge being that of kissing her against her will—and uses, as her magistrate, the Duke of Datchett. When the Duke a relative of Stanham's and devoted to him, finds out how things are he refuses to support the Lord Chancellor. This coupled with Frances' persistence, brings about the wished for consent, Sir Tristran deciding that an office could not be lost for a mere woman.

The part of Frances was taken by Mrs. Dr. Foss. Her acting showed careful preparation and, what is more, that she entered fully into the spirit

of the wayward but determined girl, a merit somewhat rare in amateur performers. Mr. Crowdy *was* Stanham. The easy grace and leisureliness of the man whose wife had to ask him to marry her then to arrange the marriage and finally to get him out of the danger of becoming a jail-bird were splendidly given and deserve all the praise they received. Mr. Hibbard made a very acceptable Duke never forgetting his dignity in a somewhat trying position As Sir Tristran Mr. Holme excelled himself. Willingness to forgive an

enemy is not a very common virtue and Mr. Holme if not really angry imitated the feelings natural in his circumstances with complete success.

The costumes must not be forgotten. They reflect great credit upon the taste and judgement of Mr. E. Shuter to whom fell the task of arranging them For the staging of the plays, Mr. Holme was responsible. To him and to the others who contributed to the evening's success "The Mitre" tenders its sincere thanks.

W. J. Rusk.

DR. ADAMS' RESIGNATION.

Paignton, South Devon,
April 13th.

My Dear Lord Bishop:—

I have received your kind letter of Nov. 15th. conveying the result of the Corporation meeting of that date. I do not feel sufficient warrant from the state of my health in looking forward to resume the duties of the Principalship and Professorship of Mathematics in Bishop's College after the close of the present academic year (June 30th. 1900). Hence I feel bound in honour and in view of the interest of the institution to place my resignation in your Lordship's hands now,

in order that the Corporation may have full opportunity for taking the steps they judge necessary for a permanent performance of such duties as have been since 1885 assigned to me. I am grateful to the Corporation for their kindly action toward me, since I suddenly broke down in Aug 1898 i. e. for two sessions, and I earnestly pray for the increasing prosperity of the College and School in the time to come.

I am my Lord,

Yours obediently and gratefully.

(*signed*) Thos. Adams.

RESOLUTION OF CORPORATION.

At a meeting of the College Corporation on May 3rd. it was moved by Mr. Chancellor Heneker and

seconded by Archdeacon Roe, and resolved.

That the Corporation accepts with the greatest possible regret the

resignation of the Rev. Dr. Adams, of his office of Principal of Bishop's College and of the offices held by him in connection with the College as mentioned in his letter to the Bishop. That the Vice-President be requested to convey to Dr. Adams the above resolution and in doing so to express to him the extreme regret felt by all members of Corporation at the con-

tinued illness which has made his resignation necessary.

The Corporation desire also to assure Dr. Adams that his name will always be held in the most affectionate regard in Bishop's College. The corporation desire also to express to Dr. Adams its earnest hope and prayer, that it may please God to restore him in time to perfect health again.

DR. HENEKER'S RESIGNATION.

University of Bishop's College.

Lennoxville May 4th 1900.

My Lord and Gentlemen;

It is with deep regret, that I find the time has come when I must ask you to accept my resignation as Chancellor of the University after a service of nearly twenty-three years duration.

On Wednesday last, I completed my 77th birthday and my advanced age must be taken as an evidence of failing power, properly to discharge the duties appertaining to the high office of the Chancellorship. I have also my hands full of other important duties which affect the interests of my family and require my close attention.

Although this withdrawing from the labours of the office which I may truly say have been a source of pride and pleasure to me for so long a period, I shall never cease to take a lively interest in the welfare of Bishop's College, University and

School combined. Indeed as regards the School, I propose if it be the wish of the share holders to continue for a time, my relations with that body.

The position of the University in a province where the majority of the people are of a different race, language and religion seems to me to demand that the Chancellor should be a man distinguished by wisdom and the power of winning friends. There are no doubt many such men within the limits of the Province and I cannot but reflect, that I myself have fallen short of my own ideal.

To the Bishops of our Church, past and present, to the Professors of the Colleges in Lennoxville and Montreal, and to all interested in Bishop's College School, I owe a debt of gratitude for kind appreciation of my labours, and I shall always recognize during the short period of my future life that I have been privileged to work with them

in a labour of love for the benefit of the people of this country generally but more especially for those who are members of the Church of England bearing in mind that it was to meet and provide for the special needs of the Church, that Bishop's

College was founded.

I venture to ask that my resignation take effect after next June Convocation.

Very respectfully submitted

A. W. Heneker, D. C. L., L. L. D.
Chancellor.

THE NEW PRINCIPAL.

At a meeting of the Corporation of the College, on May 3rd. at Lennoxville, the Rev. J. P. Whitney, M. A. of King's College Cambridge was appointed principal in place of the Rev. T. Adams, D.C.L. who has been compelled to resign through ill health.

Mr. Whitney was a scholar of King's College, Cambridge and took his B. A. in 1881, being both 24th wrangler in mathematics and bracketed first in the historical tripos with J. K. Stephen one of the most brilliant scholars Cambridge ever produced. He won the Lighfoot Scholarship in ecclesiastical history and the Whewell Scholarship in international law at Cambridge and took the degree of B. A. at Victoria University, Manchester in 1882. In 1884 he proceeded to the M. A. degree at Cambridge.

Mr. Whitney has had a wide experience as a teacher. For some years he was an assistant lecturer at Owen's College Manchester in history and has since 1895 been lecturing for the historical tripos at King's College, Cambridge.

Testimonials from Dr. Cunningham, of Cambridge; Dr. Prothero, late professor of history in the University of Edinburgh, and Dr. Ward late principal of the Owen's College Manchester and President of the Royal Historical society of England, bear witness to success as a teacher and the real value of his historical researches.

Mr. Whitney is also well acquainted with clerical work. He was ordained Deacon in 1883, and priest in 1885. He has worked in widely diverse cures as Scarborough, Batersea Park and Hempstead, Norfolk, and is now the rector of Milton near Cambridge on the appointment of his College so that his experience of parish work is wide and varied. He is an interesting and original preacher, a man of thought and culture, and has been very successful in his influence over men and boys.

Mr. Whitney was interviewed in England by the Bishop's commissary the Rev. Canon Thompson vicar of Datchet, and the vice-chancellor of the University, Mr. John

Hamilton. On their recommendation as well as through his excellent testimonials he was elected out of nearly thirty candidates many of whom were men of first-rate ability and record. He will it is expected

enter upon his duties at the beginning of the next session in September.

The many friends of Dr. Adams will be glad to hear that though he is not yet able to take any active work there is a considerable improvement in his health.

ARTS NOTES.

The proposed formation of a true Alumni Association to which we referred in our last issue has met with much favour among our graduates and there is now every hope that an enthusiastic meeting will be held on Convocation Day. It is earnestly hoped that a large number of our Alumni will be present. We would urge those who are unable to be with us, to write to the *Mitre* so that we may have as many opinions as possible upon the subject. It is desired to secure the membership of all who were members of the old Alumni Association, as well as of all our graduates who were members of the Alma Mater Society, together with all our recent graduates. If we can do this then the new body will be a true Alumni Association. The strange part of the matter is that it was not formed long before this. Nothing could bind the University together more effectually than such an organization, and no thinking person will deny that this is sadly lacking at present. A great gulf seems to be fixed between the Faculties at Lennoxville and those

at Montreal. This should not be so and need not be so. What we need is *unity* and this is the very thing which can be attained by the Alumni Association. Never before has the desire for this unity been so great amongst us as it is at present. This is of all times the most suitable for a movement which will render it attainable.

Many ideas have been expressed as to the the general plan of the Alumni Association. We shall state a few of them for the information of our graduates in general. One idea is to admit under-graduates as "Associate members." This has the great advantage of binding the Past to the Present. When a man returns to Lennoxville having been absent about five years, he finds new faces everywhere. His fellow-students of former days are gone and perhaps almost forgotten. He feels *lost*. Usually one experience of this kind is enough. *He is out of touch with his University*. How different is the picture if we have an Alumni Association to which undergraduates are admitted as Associate members.

The graduate writes to the secretary of the Association at Lennoxville. When he arrives he finds some one to meet him at the station. He is introduced to those students whom he does not know. He feels that he is among friends. He is a member of the same society as they are, and this is the bond of union between them—the union of Past and Present. That man will return to Lennoxville whenever he has the opportunity. He will do more than this—he will do all in his power to promote the interests of his Alma Mater.

One of our most prominent graduates has suggested three objects for which the Alumni Association could work. They are as follows:—

- (1) To increase the number of students by personal influence.
- (2) To contribute to the financial resources of the University.
- (3) To use all efforts to improve where possible the tone and character of the instruction.

When we hear how much the old Alumni Association did for the University in former days both financially and otherwise we must regret that it was not revived from its inertness long before this. But this is all the more reason why it should be no longer neglected.

Another idea is to have it so arranged that graduates who are unable to be present at meetings of the Alumni Association can vote by letter. This would doubtless increase the interest of absent graduates in the proceedings of such meetings.

We sincerely hope that many graduates will let us have the benefit of their opinions through the columns of the *Mitre*.

* * *

We rejoice to learn that at the special business meeting of Convocation held at Lennoxville on May 5th. definite action was taken in regard to the question of the hoods for different degrees. A committee was appointed which will draw up recommendations concerning the shape and colour of each hood.

* * *

The "raising of the standard" has caused great joy—to the present Third Year!

* * *

The Rev. Professor Parrock has received the honorary degree of L. L. D. from New Brunswick University. We extend to him our most hearty congratulations.

* * *

We envy those of our number whose musical senses are not too highly trained. Before the tortures which are inflicted upon musical minds by the singing in chapel, the efforts of the playful red man in that direction pale into insignificance. It is a comparatively small matter to hear the Choir singing a whole tone flat, but when the sound produced in no way resembles the tune which we fondly suppose is being sung, then truly, it is useless to remain any longer silent. Better no singing

at all than such discords. Also, it is not by any means pleasant to hear the same hymn tunes over and over again *ad nauseam*. It would seem that we know only twenty tunes of the five hundred in the hymn-book. These we fit to the different words as we come along. The result—but words fail us! Many of the best hymns which we sang frequently last year are now never heard. We do not consider that the above is out of place in the Arts Notes. Music is that which in former years has rendered the Chapel services attractive to the average Arts Student. Can it be true that the—well the *music* which we have at present keeps him away?

* * *

There is one question which we would like to put before the Professors and which has been thought of for some time by the Students and that is that the Senior-men of the

respective years should not be senior man for no other reason than that his train may have arrived an hour or so before the next man's. We would propose that instead of this that each year should have power to elect annually, its own senior man except the first year and preparatory. Probably in most cases the same men would be elected, but still it puts it in the power of the students if they do not think that a certain man would make a good senior-man to depose him, without in any way hurt his feelings. As he would quite understand that it is perfectly legal. This would put aside any little unpleasantnesses which might arise such as a man having to be deposed by the authorities. Also this is the way in which a man becomes senior-man in other Universities and we think that all will agree that it is the best and fairest way.

The Lower World.

Arts man to Divinity man. Have you ever been down to the Lower world.

D. man.—No by Jove, never. But they say that on the way you see many terrible and some amusing things.

A. man.—I am surprised at you not having been down, for I thought all men in Divinity had been.

D. man.—No indeed.

A. man.—I will tell you what I saw on the way when I myself went.

D. man.—All right.

A. man.—Well, first of all, we passed some water, having rushes growing about the edge. And my guide told me that that pond had frightened the man who had gone before me when passing that way, for he did not like water. But indeed, it looked very inviting.

D. man.—And if I may ask who was the last man who had passed by.

A. man.—Oh! I cannot say, but it was a strong one. However I must continue. We went forward again a short distance and came upon people farming, for they are all farmers there. But to our surprise there was a certain man standing near the edge of the field; with head erect, nostrils dilated, snorting in a most disgraceful way. As soon however as he perceived us approaching, coming towards us, he went through some terrible antics. I do not think he was all right in the head. However all he seemed desirous of telling us was, that he did not belong to those farmers, but that he was a gentleman from the city. We began to talk about farming, and to our surprise, although such a distinguished gentleman, both in appearance and actions, he began to prate about furrows, vines, etc. But when he saw our surprise, he hastened to tell us that he himself knew nothing about such things, but that he was told this.

D. man.—Was he the son of the Great King or some such great personage, that he put on such airs.

A. man.—No by Jove! but less by far.

D. man.—Did he do anything else amusing.

A. man.—Well seeing he was from the city, I offered him a cigar.

D. man.—Did he accept?

A. man.—Well now. I should say he did. But it was most amusing. For having taken it, he lit it just as if he were afraid of it catching fire to his hair. And then holding it between his thumb and first finger, as if he were afraid it might bite, he applied the end to his lips, and took in some smoke, making a terrible face, and then with a frightened look, blew out the smoke as far from him as possible so that he should not smell it.

D. man.—Why did he do that?

A. man.—I know not, except maybe he thought it was drugged, for he told me that cigars always went to his feet.—

D. man.—Did he do nothing terrible?

A. man.—Yes, by Jove! For as we were standing there looking at the workers, we felt a terrible wind suddenly howl about our ears. And looking behind us we saw a most terrible chasm, so that we had to seize large trees, to prevent being drawn in; but the workmen at once flung themselves flat on the ground and seized their tools, for what goes into that chasm cannot be got out. But that black cave with white cliffs along the side, and a flabby thing

flapping about in the centre was terrible to look at. But at length it shut with a bang which shook everything for miles around, you might have thought it was an earthquake.

D. man.—Well what was it?

A. man.—Oh! only the ‘Gentleman from the City’ yawning.

D. man.—Did you see anything else?

A. man.—Yes, I saw as it were a bath before me and then I saw the stranger from the city get in very gradually. Then the water surged up and a blackness came upon it, but as night fell, I could see no more.

D. man.—And did you hear anything like the sea beating upon the shore.

A. man.—No, but I heard the initiated chanting ‘Cleanliness is next to Godliness’.

D. man.—Well you have certainly told me some peculiar things. And now I must depart.

The Concert held by the College in the Church Hall on the 25th of April was a great success and everyone who was there seemed to have enjoyed it. We are exceedingly thankful to the Ladies of the village

who helped it on by acting in it and we fully appreciate their kindness in taking up so much time for us. We also thank Mr. Holme and all the other gentlemen who acted as well as those who helped us in other ways. The following was the programme.



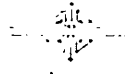
“BUBBLES”

.....BY.....

CHARLES S. FAWCETT.

CHRISTOPHER HOGG, ESQ., a retired Pork Butcher.	MR. L. R. HOLME
BOB, his Son.	MR. G. O. SMITH
SIR THEOPHILUS TALLBOY, BART., Chairman of the Trans-Atlantic Ballon Service Co.	MR. N. C. DAVIES
SMEES, a Servant.	MR. A. J. VIBERT
ADELE, Tallboy's Daughter.	MRS. FRITH
POLLY, Hogg's Niece.	MISS SHUTER
MRS. HOGG.	MRS. S. MACKENZIE

Scene—HOGG'S VILLA AT BRIXTON.



.....CONCERT.....

1	PIANO SOLO,	MR. CECIL SMITH, B. A.
2	SOLO,	MR. F. W. CARROLL
3	MANDOLIN SOLO,	MR. E. RANKIN
4	SOLO,	MR. A. MACKIE
5	SOLO,	MR. C. F. ROTHERA, B. A.
6	SOLO,	MR. A. MACKIE
7	SOLO,	MR. F. W. CARROLL
8	MANDOLIN SOLO,	MR. E. RANKIN



“LOVE AND LAW.”

ADAPTED BY J. F. CROWDY.

For the first time on any stage.

HIS GRACE THE DUKE OF DACHETT, K. G.	MR. W. R. HIBBARD
THOMAS STANHAM	MR. J. F. CROWDY
SIR TRISTRAN TRIGG, Lord Chancellor,	MR. L. R. HOLME
BUTLER,	MR. P. G. ROLLIT
FRANCES CULLON,	MRS. FOSS

Scene—Prologue—Smoking-room at Datchett Court.
Act I.—The same, two days later.

GOD SAVE THE QUEEN.

From all accounts our New Principal Mr. Whitney will be a splendid man both in English and Mathematics. In English particularly he has taken very high honours and has been lecturing for some time at Cambridge. And so we feel sure that he will still keep the English Course going with the same vigor and success that Professor Holme has done.

The course itself seems to be an excellent one and well worth the while of any student to take at almost any cost. However we feel sure that we will find a great blank next September when we come back and find new faces instead of old ones, to lecture to us in Mathematics and English, both gentlemen will be greatly missed and they can rest assured that they have found a warm spot in the hearts of students of Bishop's University.

There is no doubt that Summer is now near at hand, for we have undoubted signs of it in the way hair is flying, why one gentleman has parted with most of his hair leaving nothing but a shining round sphere this of course can be put down to no other cause than that summer is nigh and he wishes to be cool. Another gentleman has parted with a mustache which he was trying to grow, it is probable he had several reasons for parting with it, one being no doubt that it was cooler without it, another that its weight was pulling his lip down and the third that such was its prodigious size that he could not with

comfort eat or drink. It is however hoped that the latter gentlemen will again be able to grow his appendages and that the former will ere long appear with flowing locks.

It is a source of congratulation to ourselves that we have been able to obtain a large picture of Henry Richmond to be hung in the students' Common Room. It has been felt all along that we ought to have something which would remind us of our fellow-student; besides the plate which is to be put in the Chapel. And we feel sure that nothing could be better than a likeness of him to be hung in our Common Room where it may be seen by all.

It was with feelings of deep regret that we heard of the death of Basil Stevens, who was a student here last year and who previous to that had been two years in the School. He was a clever fellow at his books as well as a hard worker. And the Mitre offers its sincere sympathy to his parents in their bereavement.

In reference to the note which appeared in our last issue concerning the good quality of the viands then provided us, we can only say that we are sorry we spoke. Since then it has become most painfully apparent that the quality of the food is deteriorating rapidly. Where alas! are our deep apple pies, and oyster soup which we enjoyed for a season but now we see no more. When we have consumed all the hogs in the Lower Provinces we hope that we shall return to the roast-beef of old England.

ALUMNI LETTER NO. I.

Windsor Mills, June 1st. 1900

My Dear Sir,

I am very much ashamed of myself to have left your clever and interesting letter about the proposed resuscitation of the Alma Mater Society or Alumni Association of Bishop's College Lennoxville, so long unanswered.

It required care and time as you suggested. Twice I sat down to send a reply, and you shall have now the third, and I hope completed attempt to meet your wishes, expressed in terms more complimentary than I deserve.

I must confess to have felt a shock, sentimentally at least, when I first heard of the new name "Alma Mater Society," for the original "Alumni Association".

Perhaps I have never felt quite as enthusiastic about the Association ever since.

If I may be permitted now to say so, it was a radical departure from first conceptions as to the ideal purpose and constitution of such a body—viz. a close bond of union among graduates for the support and welfare of the degree-giving institution, from whose recognised reputation the value of their own intellectual merits and honours were to be determined.

Yet I am not prepared to say,—for I have not kept track of the comparative results derived from the latter as viewed in relation to those of the earlier organization—I am not pre-

pared to say that the union in some way of school boys and under graduates with the graduates is not and ought not to be on Christian and mutual principles, importantly effective of good. But a clear distinction of rank should be marked out in theory, and maintained practically without rivalry of a jealous kind, but for the supreme purpose of increasing the common welfare of the entire institution and the mutual respect of its component elements.

All this may well be urged for such cogent reasons as these:—

1. The cause of Education in general.
2. The cause of higher Education more definitely.
3. The cause of University and College Life in a special sense.
4. The cause of our own College and University in particular.
5. The cause of one's own College standing.
6. The cause of the acknowledged value of Bishop's College Degrees
7. The cause of laudably desired excellence of intellectual training to be indicated and guaranteed by the degrees granted.

The records of the past would show that at the outset and for a long time many difficulties as to organization and practical working existed, but were met and overcome, and that good practical work was done at a very critical time in the history of the College—e. g. the nomination and maintenance of a mathematical Tutor—Rev. R. C. Tambs, M. A.

Success must rest chiefly with the students in residence year after year. Without their zealous activity but little can be done by non-resident graduates.

Initial and continuous annual executive work must necessarily belong to the resident members. Enthusiasm is essential. Success does not depend upon numbers, but upon a conviction of the value and importance of the work possible to the Alumni, and a plucky perseverance of effort.

Have you heard of the frog, who, when with a mate he had fallen into a bucket of milk, dropped despairingly to the bottom of the pail, and of course was drowned, whilst the other fellow of braver heart kept on swimming and his hopeful, determined churning soon made him a lump of butter, upon which he sprang and rested, and from which vantage-ground he jumped out into safety and a longer enjoyment of life and usefulness. So much for faith in the future and tenacity of purpose.

I think that perhaps an examination of the minutes of meetings in all the past years, of the Alumni Association and Alma Mater Society, might possibly give some helpful hints for the present and future.

Good enthusiastic working officers, not ornamental figure-heads, are of first importance, and especially an active careful Secretary, because more matters of detail and arrangement, essential to the creditable and useful continuance of the organisation, are in his hands necessarily, rather than in any one else's.

Moreover, there should be in my judgment an equally good assistant secretary to help in the preparation and dispatch of circulars, notices, invitations, etc. etc.

"Good things are hard", but "Where there's a will, there's a way".

I can now recall how the good and genial old Chancellor—the Hon. Edward Hale—never failed in his time and official capacity, to refer on fitting occasions to the unlooked-for usefulness and inherent power for good of the original "Alumni Association." If at this delayed date, the foregoing remarks shall be suggestive of good in any way, I shall be glad.

Yours faithfully,

Ernest A. Willoughby King.

ALUMNI LETTER NO. 2.

Dear Mr. Editor:—

I am much pleased with some intimations that have reached me in private letters concerning the proposed Alumni Association and I hope it may become, as the politicians say, a real live issue. I therefore gladly accede to your request to say a word or two to the Mitre concerning the proposal. Without doubt we are in great need of such an organization to keep the old students in touch with their Alma Mater. The other day I visited the Rector of a large parish in the United States who graduated at Bishop's College not ten years ago and yet, to my intense surprise, he had quite forgotten the old place,

and was unable to even remember the road around the 'Pottery Hill'!

Again in looking through the Report of our Quebec Church Society, I find that upwards of 15 of the Clergy of the Diocese, who are old students of Bishop's College, neglected to have an offering in their parishes last year for the College as the diocesan regulation enjoins. In the face of such facts as these, and there are others equally striking, it becomes clear without argument that we need some organization in which old students will be kept in touch with the College.

There is ignorance and apathy and there may be misapprehension concerning the work that is being done and the College must have everything to gain and nothing to lose by having those who have gone forth from her walls drawn into closer touch with her through a fuller knowledge of the work she is doing. McGill has derived no small help from her many graduates' societies and surely Bishop's with her residential system can draw her sons even more closely to her. The problem seems to be, how can that interest be kept up after graduation. The Mitre has done much to foster the *esprit de corps* necessary. A live Alumni Association that will not be dominated by a few dictatorial spirits can do a great deal more.

I am not fully aware as to the steps that have been taken in making the association *un fait accompli*, but I humbly venture one or two suggestions. If a committee has

been given charge of the affair a circular letter might be sent out to those graduates who are likely to attend the closing exercises this year in which their co-operation would be solicited. Then a meeting might be called, preferably on Convocation day, and announced in the *published* list of events. Thus something definite could be attempted in the way of organizing.

Walter Besant says, in beginning one of his novels, that in order to succeed it is not enough to stir up a racket but it is also necessary to keep the racket going. I am sure that in this connection there are many who will help us in keeping it going. I am one and there are many others.

Yours very faithfully.

A. H. Moore.

"DAVID HARUM"

At an entertainment, given on the evening of June the 2nd. under the auspices of the Athletic club, Mr. Frank Conklin, who has the sole rights for Canada, for purposes of dramatic reading and recitation of "David Harum," gave three selections from the book.

The first was Harum's deal with Deacon Perkins. Mr. Conklin, brought down the house in this part. It needed little imagination to see David and Polly sitting before us and David enjoying himself over taking in the Deacon so completely.

The second was the discharge of the Cullom mortgage and gave a good chance to the impersonator to show his power in pathetic scenes. The presence and use of many handkerchiefs was proof sufficient of his power in the rendering of pathos. His third selection was the visit of Harum to New York, which if possible earned greater applause than either of the others. The piece is of the essence of humor and he used all the opportunities given. The three selections took nearly two hours during which time Mr. Conklin never left the stage and we believe we speak without enthusiasm when we say that there was not an unenjoyable minute during the whole performance. By his work on this occasion Mr. Conklin easily sustained his reputation and if possible added fresh lustre to a name already synonymous with artistic work of the highest order.

CORPORATION MEETING.

The annual meeting of the corporation of Bishop's College Lennoxville was held here Thursday June 7, the vice-president, the Bishop of Quebec, in the chair. It was announced that the principalship had been accepted by the Rev. J. P. Whitney M. A. of King's College Cambridge. Mr. Whitney will sail from England on August 9 so that he will be in Canada some weeks before his work begins in September.

A resolution of sympathy was passed with the relatives of the late

Mr. Wolferstan Thomas who was a valued member of the counsel and corporation of the College. It was stated that the contract for the remodelling of the southern end of the art's building had been signed with Messrs. Simoneau and Dion of Sherbrooke, and the work would be begun at once. According to the plans submitted by Messrs. Cox and Ames of Montreal, the principal's lodge will be rebuilt and brought up to modern requirements, and additional rooms for students which are needed, will be provided by the extension of the second storey of the art's building over the lodge. It is hoped that the work will be finished by the opening of the session in September. It was unanimously decided that a portrait of the Chancellor Dr. W. R. Heneker, should be painted and placed in the college hall to commemorate the invaluable services of his twenty-five years of office. The trustees presented their financial estimate for 1900-1901. The unexpected loss of one-half of the Government grant had been a severe blow to the college, but it is hoped that with due regard to economy, the educational work could be carried on unimpaired. The principal will in future be responsible for the chairs of Mathematics and English, and in order to take as much as possible of the more burdensome part of teaching from his shoulders, Mr. G. Oswald Smith, B. A., late scholar and prize man of Corpus Christi College, Oxford, who took a first-class honour degree was appointed assistant lecturer

The Bishop of Quebec was able

to inform the corporation that he had private assurances that the provincial Government would continue the remaining half of their grant. It is expected that with this help the college funds will meet the expenses of the forthcoming year; it was however, pointed out that the unexpected withdrawal of one-half the usual

grant in October last, after all arrangements for the current year had been made had caused a deficit and that if this is to be wiped out and the work of the college carried on with its present efficiency, the friends of higher education in the province of Quebec must be asked for hearty support.

ATHLETICS.

After two weeks faithful practice the Base-ball men met with defeat at the hands of the Sherbrooke nine in a one-sided game on the College field.

Bonelli occupied the box for Bishop's and pitched good ball, but was unlucky in that the Sherbrooke hits came in bunches and brought runs. For Sherbrooke Hall was invincible and kept the College batters guessing. He gave them but few hits, and these were well scattered.

The feature of the game was a long drive out to left for a home run by Henry. It came in the seventh inning and brought three runs, scoring Bonelli and Rothera.

In the sixth inning the College appeared to be in a trance and made several costly errors which allowed Sherbrooke to get eight men to the plate.

The following is the order in which the teams went to bat:—

SHERBROOKE

Smith s. s.
Dodge c.
Hall p.
Edgerton 2 b.
Colby 1 b.
Woolsey 3 b.
Hunter c. f.
Chenney 1. f.
H. Colby r. f.
Umpires: Abbot and Vitty.

BISHOPS

1 b. Davies
1. f. Mitchell
p. Bonelli
3 b. Rothera
s. s. Henry
c. Reade
2b. Thompson
c. f. Wurtele
r. f. Spafford

Score by innings;—

Sherbrooke 3 1 1 5 0 8 0 3 1—22

Bishop's 0 1 0 2 2 1 4 0 0—10

A return match was arranged for May 25th. This resulted in another win for Sherbrooke and by a large score.

The game was not only disappointing in the second defeat for Bishop's but was decidedly an unhappy game. The Bishop's men were evidently having a day off and their play was ragged all through. In

the sixth inning Henry replaced Bonelli in the box and succeeded in keeping the Sherbrooke score down for the remainder of the game.

Hall was at his best and pitched gilt edge ball. He was well supported by his team and kept the

College score down to six runs.

Endeavours were made to arrange for a Base-ball match with Stantead College on the Queen's Birthday but owing to circumstances the Stanstead team was unable to play.

THE SCHOOL.

On our return after the Easter Vacation we found the waters of the the two rivers steadily rising, which they continued to do till we were nearly surrounded by what looked to be a fair sized lake. Our only means of access to the village was for several days the C. P. R. bridge and canoeing on the cricket field was indulged in.

Owing to the unfavourable weather which we have had to put up with this spring the cricket field is not even now fit for playing on. Our energetic captain however tired of waiting for the sun to do its work has lately turned us out to play in the mud. It was in fact the only thing to be done, for as we play McGill on the Queen's Birthday, it was necessary that the team should have some sort of practice.

It is greatly to be regretted that we failed to secure the services of a cricket professional for the coming season especially as part of the material for the team may be

designated as "raw". However it only remains for everybody to do the best he can to bring himself on with such coaching as he can get from old members of the eleven, to try conscientiously to "play the game" and we may not make such a bad showing after all.

Thursday, May was a whole holiday which we obtained through the kindness of the Bishop, who was in Lennoxville for a meeting of the Corporation. The first part of the day the fellows gave up to cadet corps drill and the remainder spent in diverse ways by divers individuals. It is rumoured that a certain personage has been heard to confess that Canadian canoes are "topply things."

It seems a bit late to be talking of hockey, yet we cannot pass over unnoticed the last and in a certain sense the most important match of the whole season—we refer to the match, Pedagogues vs. II Form played on April 3rd.

Long before the time arranged

for the match, the rink began to fill rapidly with the populace, and at half-past two, such a galaxy of the youth and beauty of Lennoxville as then awaited eagerly for the match to begin, we have never before seen.

Promptly at 2.37, the Pedagogues let themselves down on the ice (a somewhat painful process, only accomplished by hanging on to a post and planting one leg and then the other firmly on the ice) and lined up opposite their opponents. After the usual preliminary warning the whistle sounded and the fray began. Space will not admit of a detailed account of the whole match and we must confine ourselves to merely noting the most exciting incidents of the game.

The Pedagogues put up a spirited game, even if it was a nonaggressive one, and certainly prevented their adversaries from scoring as often as they pleased, by simply getting in the way. The II form team had evidently made up their minds to win either by fair or foul means, and used their weight to most unfair advantage. The climax was reached when Gilmour I "bodied" a man not more than five times his size, calling down upon himself the hisses of the whole assemblage. He was however promptly ruled off by Referee Pillow, who we may mention in passing, exercised his authority in an able and impartial manner throughout the game.

We cannot too loudly condemn the nefarious action of Johnson II who forsook his goal, ran down the

ice and scored. When taken to task for this he actually had the cheek to say that, as he had had nothing to do at his post he was getting cold and wanted to warm himself up. The Pedagogues were not in the best of training and certain members in their team would have given in entirely, had they not been inspired to further efforts by the ceaseless activity of their captain, Mr. Crowdy, who always waved his stick three times around his head before sitting down. Their pluck was rewarded, for they scored a goal,—nobody quite knows how it happened but certain it is that they did score.

The Pedagogues played a clean, slow game and certainly would have won, had not their opponents adopted tactics in which they were not nearly so proficient. The match ended with a score of 17 to 1 in favour of II Form.

SCHOOL vs PREFECTS.

This match was played towards the end of the season and when the ice was becoming pretty bad for any decent kind of hockey. The game was fast nevertheless from beginning to end and very little rough play was noticeable on either side. The prefects seemed to be in better form than their opponents and were able to score 7 goals to the Schools' 2 before the call of time. Pillow made some extraordinary stops in goal being well assisted by Chambers and De Peyre. Stevenson and Pope played a good uphill game for the School. The teams lined up as follows:—

PREFECTS vs SCHOOL

Pillow	Goal	Robinson 11
Cleveland	Point	Molson
Carruthers	C. Point	Pope 11
Shaughnessy	Forward	Fiske
Greenshields	"	Lawrence
De Peyre	"	Pope 1
Chambers	"	Meredith
Referee. Porteous. 1		

Before the Cricket season opened the Quad and field across the river were the scenes of interesting Base-ball games between the Prefects and the School. There were three games played, the school winning the first and the last and losing the second. The first game was played in the Quad and was easily won by the School. The score being 20 to 5. There were few errors on either side the most costly one was made by De Peyre, when he broke the plate glass window in the door of main entrance. The second game was easily won by the Prefects, score being 27 to 9. The School team was greatly weakened in this game on account of the absence of a couple of the players, who did not think themselves capable of playing on account of ill health, while on the other hand the Prefects were strengthened by Cleveland and Shaughnessy.

The third game was full of sensational play by both teams. The batting of each team was heavy, and the ball was knocked into the river three times. The school team made eight doubles and one 3 base hits and the Prefects made three doubles.

No. 3 played a very interesting game with No 6 on April 26th, No.

3 winning by a narrow margin Score 7 to 3.

Walters and Molson each pitched fine balls but No. 3 batters found Walters for hits when needed while No. 6 could only get a few scratch hits.

The teams were as follows:—

No 3.		No. 6.
Meredith	R. F.	Warwick
Noris	C. F.	R. Peck
La Frenaye	L. F.	Adams
Reynolds	1st. B. E. F. Campbell	
I. Pope	2d. B.	Simpson
Wilkinson	3d. B. Fechet (capt.)	
H. Pope	S. S. A. F. Campbell	
Molson (capt.)	P.	Walters
Robinson	C.	Telfer
Umpire. Strachan.		

Score by innings	R. H. R.
No. 6. o. 1. o. o. 2.	3 6 3.
No. 2. o. 2. 3. o.	7 " 3.

We are very much pleased to be able to say that Smith, who has been laid up with pneumonia, is on a fair way to recovery. He was first affected about three weeks ago and has since been in a very precarious condition. It is very bad luck on him to be sick at such a time of year as it will probably hinder him from taking his Exams, in which he would certainly figure very highly. We offer him our sincerest sympathies and hope that he will soon be able to be around with us as usual.

Towards the last of the term basket-ball became quite the fashion and several inter-dormitory matches were played. In these No 6, No 2, No 3 took part. No 6 beat No 2, while No. 3 beat both No 2 and No 6

but on the other hand No 2 beat No. 6 once, so it will be seen that No. 6 is out of it, while No. 2 and No. 3 are about equal. It seems a pity that this most enjoyable of enjoyable of indoor games is so much neglected as it would furnish both pleasure and exercise to a great number of boys, who otherwise during the early spring, loaf away their time about the School.

The Cadet Corps is at length fitted out in its "khaki" uniforms and presents a most creditable appearance. The uniforms were made by Shorey & Co., Montreal, and were on the whole satisfactory, except that about six had to be sent back to be repaired, being too small. The band has been under the care of the sergeant since the commencement of the term, and can now play four marches with tolerable accuracy. Himsworth is in command of the signallers, and Brown has the band under control. Slings have been ordered for the rifles, and an order has been sent to Ottawa for blank-cartridges. The Corps has been asked to parade with the 53rd. on the Queen's Birthday, and also to accompany them on a Church parade to be held on the following Sunday.

For our amateur photographers—how to take a flashlight.

Focus the object to be photographed and get everything ready; then carefully darken the room, get H-n-y to open his coat suddenly and at the same time press the button; time of exposure should not be

longer than an eighth of a second. Should H-n-y not be available, or should he not have *the* waist-coat on, the ordinary chemicals for producing a flash may be tried, but in this case we cannot guarantee success.

We greatly regret to report the death of Mr. Reginald R. Fairweather, (B. C. S.—). The following is an extract from the St. John Daily Sun of May 14th.

Reginald R. Fairweather died at his home on Leinster street yesterday morning of tuberculosis, aged twenty-five years. He was a son of the late Charles H. Fairweather, of the firm of Hall & Fairweather, and at one time one of the most prominent business men in the city. Reginald Fairweather was educated at Rothesay and Lennoxville, and at the institutions in these places he won a splendid record for scholarship. Having decided to enter the legal profession, he studied law with Dr. A. A. Stockton. He passed the examinations in the St. John Law School, leading his class in 1898 and receiving the degree of B. C. L. He passed as an attorney the same year, and again led his class, and in 1899 was made a barrister. Last year he delivered a number of lectures in the law school with marked success. He was regarded as one of the best read lawyers in the province, and was probably the most brilliant of the younger members of the profession. A great career seemed to be before him. About three months ago his health broke down completely and he gradually failed. At

one time he was one of the prominent athletes of the city, playing on the champion hockey and foot-ball teams of the province. He was a member of the St. John (stone) church, and was intimately connected with the work of its Sunday school. His early death cuts off one who gave early promise of a brilliant and useful career.

he endeared himself to all on account of his many sterling qualities. He figured prominently in both athletics and scholarship, being a member of most of the School teams and coming out head of the School in '97, also winning the Prince of Wales Medal. We extend the warmest sympathy to his parents.

Purple and White Scarfs

In every conceivable shape have just arrived at our establishment from England. These goods are made especially to our order for the students of Bishop's University. Mention shape desired, remit us 50 cents and we will mail you, prepaid, one of them. We sell everything the student wears—except shoes.

JNO. O. DUNCAN

OUTFITTER TO THE STUDENTS
SHERBROOKE.

It is with deep regret that we learned of the death of Mr. B. H. Stevens (B. C. S. 96-97) which took place in April.

Mr. Stevens was a general favourite among his contemporaries as

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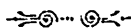
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