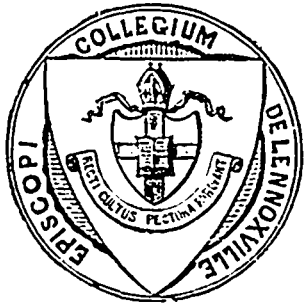


"Hic est aut nusquam quod quærimus."

locus per unum aduen
HORACE

THE MITRE.

Vol. 2. No. 4.



APRIL,
1895.

A Monthly
Magazine
—OF—
Literature,
University
Thoughts
and Events.

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THE MITRE.

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LENNOXVILLE, P. Q.

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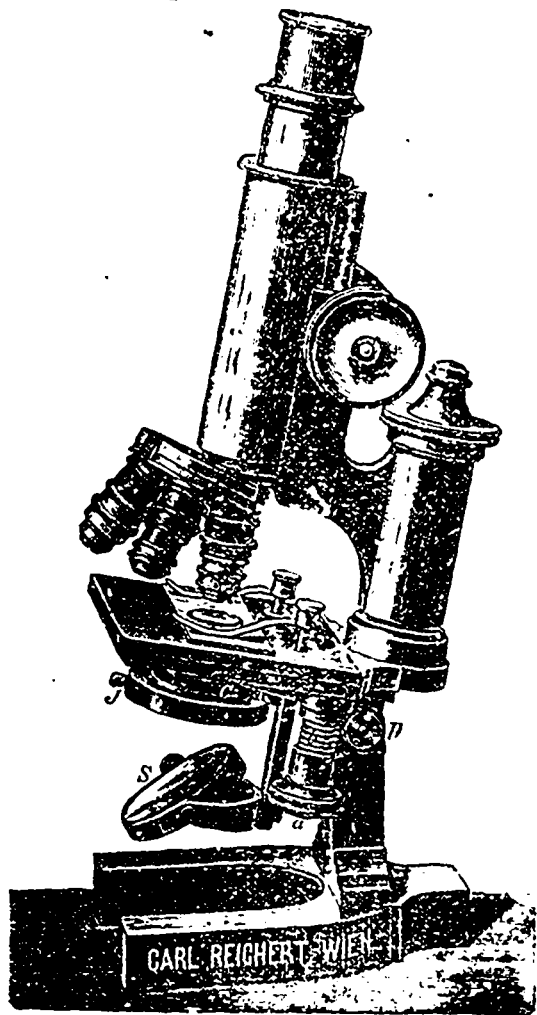
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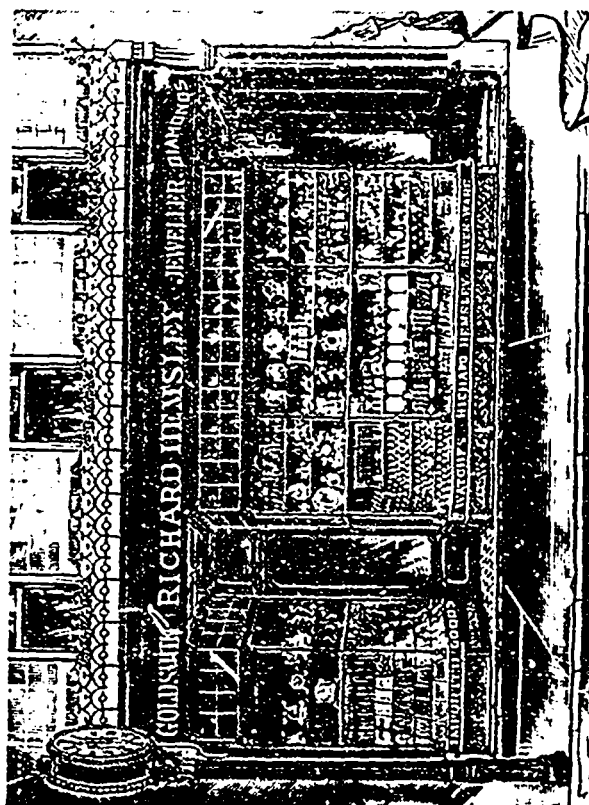
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THE MITRE.

VOL. II.

LENNOXVILLE, P. Q., APRIL, 1895.

No. 4.

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The MITRE is published monthly during the College year, by the Students of Bishop's College and the Boys of Bishop's College School.

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Address all communications to THE MITRE,
BISHOP'S COLLEGE, LENNOXVILLE, P. Q.

Editorial Notes.

In the Jewish law it was laid down that on the completion of "Seven Sabbaths of years" there should be observed a year of special signification. It was to be, as it were, a fresh starting point in the relations of ordinary business. Debts of all kinds were to be cancelled, and a general restoration of order was to take place. Whatever the full meaning of this mandate may have been, it is one which has in a very marked degree survived the passage of time and reproduced itself in our own days. The world seems to have realized instinctively the appropriateness of this time of renovation. Certainly much of its meaning has been lost but still the principle is the same. The special rites which characterized its celebration in the time of Moses have little outward resemblance to the popular notion of a modern jubilee, but if there is any meaning in our custom it ought in a sense at least to share the *spirit* of the Mosaic ordinance. We are now drawing near the close of the fiftieth year of the existence of Bishop's College. In June next together with our closing exercises we shall formally celebrate the jubilee of our Alma Mater, the completion of the first great period of her life. Surely before we come to such a time it will be well for us to consider what it really means and how we shall best employ it. Renovation, we have seen, was the great feature of the year of "Jubilee" directed in the law. Renovation, we think, should be one motto now. As we look back to the earliest days of our Alma Mater, and trace her growth in prosperity and usefulness down to the present we shall find that much as we have still to wish for, we have much to encourage us, much for which to be thankful. But we shall miss a great opportunity if we stop at that. Gratitude for past mercies must indeed be a very important part of our feelings on such an occasion as this, but the great work by which we shall best display the sincerity of our thankfulness is by striving to make this year a time of renovation and progress; renovation in the sense of bringing our University up to the ideal which was in the minds of those who founded it. This is a real kind of renovation and in this sense it partly includes and partly prepares the

way for progress. The first great duty that lies before us now is to examine our condition and to note its tendencies and its faults. It may be that we have been striving after false ideals. If this be so, we hope not, then we must strain every nerve to get back into our course. We may be quite sure that if we are not going right we shall never begin to do so until we remove the cause of our present hindrance. If there are opportunities for increasing the prosperity and usefulness of our institution which have so far escaped us, we shall not discover them without a search. And what time could be more appropriate for such an inspection of our forces than the present year. We have temporal wants. Help is needed to enable us to enlarge and perfect our work as an educational centre, but we ought to assure ourselves before appealing for such assistance, that we are in a position to use it to the very best advantage. If we are, then we need have no fear that we shall not have a willing response to our appeals. The first step towards the attainment of these objects must be, we think, for us to try to become acquainted with the past history of the University. We must go back and study its beginnings, and the purposes which brought it into life; we must follow out the course of its development, and the circumstances against which it has had to contend, and we shall then be in a better position to define its present wants and, if need be, to remedy its present faults.

Since then we believe that the time has come for us to turn our attention to the history of the University, that we may better understand its present, we have arranged to publish a series of articles on this subject during the next two or three issues of the MITRE. We are beginning our series by reproducing an address delivered exactly thirty-five years ago, before the Convocation of the University by the late Dr. Nicolls. Those who know anything of the life of Dr. Nicolls and his place in the history of Bishop's College, will at once agree that we could scarcely have found a more suitable beginning. It is to him that in all probability our University owes its life, and to him we most naturally look for enlightenment as to the meaning of that life. We have in this address the simple straightforward words of our first Principal telling us of difficulties and trials amid which the foundations of our University were laid, defining for us the place we hold in the educational life of the province, and laying down in words, which even now breathe forth the spirit of the man, the true aims and principles which should control our lives as students. From the lessons contained in this address we may reap incalculable benefits, but from Dr. Nicolls' own life comes that force which should driv'

them home in our hearts. There are men of whom it is said that they are representative of the institutions to which they belong. This may be high praise, but in speaking of the first Principal of Bishop's College, let us rather hope that it may be truly said that the Institution is representative of the man.

Immortality.

BY FREDERICK GEORGE SCOTT.

The immortal spirit hath no bars
To circumscribe its dwelling place;
My soul hath pastured with the stars
Upon the meadow lands of space.

My mind and ear at times have caught,
From realms beyond our mortal reach,
The utterance of eternal Thought,
Of which all nature is the speech.

And high above the seas and lands,
On peaks just tipped with morning light,
My dauntless spirit mutely stands
With eagle wings outspread for flight.

Address

Delivered before the Convocation of the University of Bishop's College, Lennoxville, at the Annual Meeting, June 27th, 1860, by the Rev. J. H. Nicolls, D. D., Principal of Bishop's College.

MR. VICE CHANCELLOR, MY LORD, LADIES AND GENTLEMEN:—

My rising to address you with a written paper in my hand, may perhaps seem to indicate an intention on my part of offering you a more elaborate address than the present will prove to be, and may carry a certain air of pretence with it which I do not desire. I will, therefore explain my motive in adopting this course, and claim your indulgence. The simple fact is, that there are so many little cares and anxieties, arising out of the business of this particular season, examinations, preparation for meetings, and the like, that by the time of this meeting I am ordinarily too much exhausted to keep my mind fixed on the matter I wish to treat of with sufficient clearness, or to feel able to rise to address you *impromptu* with any degree of comfort or complacency myself, or with any hope of being able to fix and carry along with me, your attention. And if my address to you is to be prepared and pre-composed, I would fain ask your permission to read it. An original address committed to memory, is a thing which I never attempted in my life, nor should I hope for much success if I began now. I therefore claim

your indulgence, and if you will lend me your attention, I will endeavor not to misuse it.

The first topic which occurs to me to be of any interest to you, and at the same time appropriate to the occasion, is a brief retrospect of some points connected with the past history of the Institution. An historical sketch of the *University of Bishop's College* has been published; yet there are many little anecdotes which could not appear in it, which may not be altogether out of place here—and they have, many of them, a personal reference, which almost calls to my mind the words ascribed by the poet to the hero of fallen Troy:

quæque ipse miserrima vidi
Et quorum pars magna fui.

It was in the month of August, 1845, just fifteen years ago, that, after a sleepless night in the mosquito-haunted little inn at Port St. Francis, followed by a long and weary journey, that I first became acquainted with the fertile and beautiful country, which has now become in all human probability my home and the home of my children. There were in those days only threemails per week, and we were glad enough when the monthly steamer arrived from England, to go over to Sherbrooke, and wait for the mail till midnight. Trade was dull, and money was scarce. Not to speak of our little unpretending village, even in Sherbrooke there were but few signs of energetic commercial life.

Nor was the field of labor on which I then entered, much more promising than the general prospects of the country. I was sent up here to commence keeping College. This is the way in which we began. It was known there were six young men ready, and only waiting my arrival. For their reception what had been done? Six bedsteads and six tables had been ordered and even these were not ready when they arrived; nay, I believe, had not been begun. This may give some idea of the way in which the College struggled into existence. And for a month we wanted many of the most ordinary conveniences. They were not ready on hand. There was no telegraph to order them to be sent off tomorrow; no railroad to fetch them at a minute's notice. Nay, there was no power available on the spot, or in the neighborhood, to construct them with any thing of expedition. And when our furniture was constructed what was it? The study was furnished with one long desk or table, which had been used in a former school. The dining room had one long table of decently planed boards, and all our other furniture was in keeping—'planed boards.' The highest luxury the house contained in the way of a seat, was a common wooden chair. And when one of the students tried to settle himself in his own bedroom, for the enjoyment of quiet and comparative comfort, he was fain to borrow one of my old packing cases to put his feet in, to keep

out of the draft. I was of course, (myself, like every Englishman, according to the proverb) a little lord in my castle. I never walk through the passage of the present hotel, 91x15 of which constituted my little palace, without calling to mind its bare plastered walls, and miserable frosty floor, and along with these things the comforting assurance once offered me by one who has ever been an esteemed friend, on occasion of a visit he paid me for the first time, that it was all very nice,—“Really very comfortable, sir, very comfortable indeed for a settler.” Times are changed: homely and insufficient, and ill adapted as too many of our appliances still appear to be and are witness the inconvenience of our present place of meeting still, comparatively, we live now in luxury.

But before I go further, I must pause and offer here the due tribute of both credit and gratitude to those gentlemen, whose kindness I *may* have *seemed* to be slighting, in speaking as I have spoken above, under whose superintendance the preparations were carried on, which were made for opening the work of this institution. I blame them neither in deed, word, or thought; nor shall I ever forget the kindness which I then received, or the desire they evinced to make the “nakedness of the land,” (for such in truth it was) not unnecessarily uncomfortable or disagreeable to one, who was supposed to come fresh from the conveniences, and more or less the luxuries of life in England. One year of such life was enough although it did not appear at the time to be demanding the amount of self-denial and patience which it really was.

And what is the condition of the College now? Compared to what it was then, every thing is easy, plentiful and abundant. In-doors and out of doors everything is changed. We have the railroad, the telegraph, two or three mails a week from England, two a day to and from Montreal, money comparatively plentiful, and through the railroad and telegraph almost every necessary, nay, almost every luxury that we can desire or afford, at our command—not to speak of the vast advance which the country all around us is making and has made. There are new roads, new bridges, new stages, new post-offices, new shops, new imports direct from the older world. There are multiplied means at our own doors, and not far off, of manufacturing and producing the articles we stand in need of, for the comforts of life.

And how is it in our own establishment? The scanty rows of books which we then called a library, has grown into 20 fold dimensions. We have a museum containing an excellent geological collection and other valuable specimens, and a number of interesting and curious articles waiting unpacked, for increased space to enable us to lay them out and exhibit them for inspection. We have accommodations which, if not all that could be desired, are at least comfortable, and which I have myself heard compared advantageously with other similar Canadian

institutions, by those whose sympathies lay wholly on the side of what they disparaged. We have a Chapel which, if not equal in beauty to the College Chapels of England, at least serves to bring them forcibly to the minds of all who see it and have seen them. We have a good course of study laid down, and in the main carried out. We have the expectation, reasonable and reliable, that through the efficient working of our Junior Department, we shall soon have pupils in the College in whom we shall be enabled to carry it out thoroughly. We have in-doors much to encourage us.

And with regard to our position in public opinion: We are no longer as we once were, the subject of ridicule. Even after the College had gone into operation, its efforts were sneered at, and its prospect of success ridiculed. After I had been just a year in the country, it happened that I drove the Lord Bishop of Quebec into Montreal. After baiting at a tavern, near a well known lake in the woods, as we drove on and were mounting the hill before us, a Minister of another denomination, enquired who that was with the Bishop (whom he easily recognized,) when he was told, “That’s the Principal of the new College at Lennoxville,” he burst out into bitter sarcasm and ridicule against the attempt of the Church of England to build up a College in Lower Canada. “The Bishop,” said he, “had better send the young man home again.” There is still in existence somewhat of the same spirit. We are still sometimes, though not often, sneered at, our work and our sphere of operations are here and there spoken of slightly. There are prejudices and enmities in existence toward us. Among these none perhaps is greater than that which arises from the name of the College. We are set down as bigoted and exclusive. Even the public journals, and some official documents fail to recognise in Bishop’s College any thing more than a mere Theological Seminary. But we are living down these prejudices, and I have little doubt shall live them down entirely. We have our alumni occupying, some of them, very unclerical positions indeed both in the country and in the cities. There is the fact—unanswerable. They are, Lennoxville men, and yet are not clergymen; and in various ways the Institution comes constantly more and more into its true place in public estimation, and its aim and objects are better known and more appreciated. Unfortunately there are parties whose interest it is to keep up prejudices against us, and as they do not wilfully misrepresent us, we cannot expect any thing else but that they will lay hold of every opportunity which they see to do us harm, and exaggerate our failings and imperfections in the matter of religion.

But on the point of liberality I will only repeat here, what has been already more than once publicly asserted, that our Institution is just as liberal as the United States Colleges. We are, we profess to be,

we intend to be, we are not ashamed of being, what is termed denominational; but we open our doors to all; we have no test on admission; we have no test in granting degrees. We expect that where parents and guardians do not give directions to the contrary, our pupils will attend the services of our own Church; we expect all to read and understand their Bible; we make religion a matter of every day life. But if parents are scandalized at our Prayer Book, (which, by the way, is in every body's hands and can be examined and judged of by all—and this, remember, is *not* the case with other religious bodies, who, some of them, have no settled creed, or formally enunciated doctrines,) or if they cannot abide our pure and primitive manner of worship, they may direct the attendance of their sons elsewhere upon the Lord's day,—on which day alone other denominations hold stated public worship. A couple of months ago I had a conversation with a Scotch Presbyterian—a shrewd man, (like most of his brethren,) and a man of business; and he said, after I had explained (in meeting objections he had raised) the position the College has taken with regard to religious teaching and observances, “Well, I don't see what more you could do, or we expect.”

But in spite of all difficulties, objections and prejudices, the Institution is gaining every day, more and more confidence. My duty has led me during the past winter into many parts of the country, with a subscription list in my hand, not always the most acceptable introduction to a stranger. Everywhere I have been courteously received; everywhere our cause treated with respect, and almost everywhere upheld with solid aid; and others who have been similarly engaged, will bear similar testimony. Now no one can take up that list,—although it is yet but commenced,—and say we want the confidence of the country. No one can listen to the voice of the fourth estate, (as it has been called) of the realm, wherever the Press has spoken out about our appeal for aid in procuring buildings for the Junior Department, and say we have not staunch and true friends. “Go on, in your own way, straight-forwardly and manfully,” said a member of Parliament, some years ago, “and the country will come round by and by to your views, and support you.” His words are already in process of verification.

For the future of our Institution, I have, therefore, good hope. I believe that we are doing our work faithfully, and towards those who differ from us, bearing ourselves courteously. I have confidence, therefore, that in the end we shall succeed. The work of my own life, and of my own generation, in the College, I look upon, (and have always looked upon,) as little more than the laying of foundations. These have to be laid. I have desired to see them laid strong and broad, with a view to a great and heavy pile being placed upon them, if the opportunity occur hereafter. We must bear for the present—

though it may now and then require some little breadth of mind to bear with patience and equanimity—the taunts and jeers of those whose enmity we are unfortunate enough to have gained. They may say our work is insignificant, and our numbers are contemptible. I answer, never mind. Great works have had all along little beginnings, and great beginnings, for the most part, end in small results. We may go over Europe and America too, and we shall find that the great institutions of both worlds, which now perhaps more or less sway the fates of the countries in which they are placed, had their small beginnings. And if great beginnings in our day, be brought up to reproach us with, we must calmly await, and call upon others, to await the test of time. “As I go on,” said one who is often called the father of history, “with my history, I will go over the small and the great cities of the world alike. What were once great, the most of them, have become now small; what are now in my day great, once were small. I know that human prosperity never abides in one condition. I will mention small and great alike.”

And if there chance to be any one now listening to me, whose mind is filled with the idea I have alluded to, and who in his heart despises us for the smallness of our work, I would beg him to remember, or if he has never thought of it before, to consider the disadvantages under which we labour. The whole of Canada contains a population not much if at all, greater, than that of a first rate city—London or Pekin, or Jeddo. The whole population of Lower Canada, which is not Roman Catholic, (and the Roman Catholics being well provided with their own institutions, and not wanting, in knowledge of human nature, wisely keep themselves to themselves) though it is spread over a length of 700 or 800 miles is but the population of a third or fourth rate city. If any one expects great institutions to spring up suddenly, under such circumstances, his views on the subject must be different from mine. We cannot have great institutions, we must be contented to bide our time, and serve our generation. Upon our thorough, our faithful and contented discharge of important duties in an obscure field of labour, may depend much of the future greatness, not only of our Institution, but of our country.

You will say, This is a discouraging view that you take of our position. It is; and if *you say it; we feel it*. But what then? Are we to give up and be fainthearted, because of the present insignificance of our work? There is indeed a strong temptation to do so; and if I may be allowed to repeat a half paradoxical sounding sentiment, it requires a certain *greatness* of mind, to enable a man to persevere in so little a work. But are we, because the country we live in, and have made our home, is in a great measure French, and in a still greater, Roman Catholic, are we, I say, to desert it? Nay, rather let us learn French; French language, French ideas, French liter-

ature. Let us try to bring side by side the French Canadian, and the Anglo-Canadian minds, try to understand their ideas and opinions, and make known to them our own. If we cannot ourselves attain this reciprocity of understanding, let it be our care that our children shall. Let French be as necessary to their education as English.

And if we feel and realize the difficulty of our position, arising out of religion, let us apply to it, practical faith and prayer. Let us believe as practical truths, the Scripture promises of Christian unity; let us pray to Him who maketh men to be of one mind in an house, that he will in His own good time bring that unity to pass. Let us be courteous, be friendly to our French and Roman Catholic brethren, let us shew them, not as they too often believe, and as, is, I fear, sometimes the fact, that we hate, but that we esteem them; that it is our heart's desire that the veil which hangs over their eyes still, as it did once over the eyes of our own forefathers, may be taken away. Let us rejoice that they, like ourselves, value University education. Let us hope that the Laval University, with its great aspirations and abundant resources, will be all to Canada that the Sorbonne has been to old France; all, nay more, that it will lead the French mind to the same *thorough* emancipation, which the Protestant mind has attained; and that (let us hope and pray,) without the extravagancies and schisms, which mar the face of the Protestant world.

Shall we then, I say once more, give up faint-hearted? Shall we not rather go on undaunted, go on faithful, go on hopeful, go on in charity; "Now abide faith, hope, charity, these three," let them abide among us indeed and in truth. Let it be our endeavour, if our work *is* small, not to give it up in disgust, but, if I may use such an expression, to have it in hand, to do it *thoroughly*, to do it *heartily*, for this will *not always* be so. Our country is striding onward with gigantic (let me not be thought unpatriotic, if I say) with unnatural steps, as far as mere material prosperity is concerned. Let it be our care as an University, let it be our aim as members of an University, all of us in our several degrees and stations, to urge again and again upon our fellow-citizens, that the good and great work of education be carried onward correspondingly.

For it is the business of an University to gather into itself all the branches of learning, to adopt and interweave with the old and well-tried, what is new and modern; to assist in its measure, and according to its capability in the work of scientific discovery, but far more to sanctify scientific discovery. When man searches and investigates, argues and proves, pronounces at his study table, that this or that field or rock, produces or does not produce a certain precious metal, or indicates by calculations the existence of some hitherto undiscovered heavenly body and points out the very spot it occupies at the moment

when the human mind thus strides onwards, let it be the University's privilege to demonstrate that the excellency of all this, is not of man, but of God; that while man discovers, he discovers what God has made, what God *gives* him to understand. Universities let us remember are Christian institutions. They existed not in the proud days of the triumphs of unaided human intellect, they were not known in Greece and Rome, all civilized as the former was, and all powerful and unbounded in its dominion the latter, Universities were instituted to save learning from being swallowed up by barbarism. The University was founded by, and should ever be the handmaid of the Christian Church. It is the fashion nowadays to try and separate religious from secular learning: it is an innovation: it is a perversion. Let it be our aim then here, where we profess a religious character, to see that it be not a mere name but a living reality, a something not to talk about, but to be; to shew, not that the Christian *thinks himself* a better or holier man than the heathen, but *that he is*; and being a better, a holier, a more humble man in the sight of God that he is a *greater*.

And let us remember that the University is, or ought to be; a little world, in which the youth emerging from boyhood, but not yet become man, learns the use of that subtle weapon of life's warfare, liberty. With this view before us, can we think anything more important in University life than the best, the purest, the highest moral, the best the purest highest Christian training? If our young men are *not merely* gaining knowledge but also acquiring character, to fit them to compete successfully in the race of life, (the present life, and the real life of future existence,) how all important that this should be done on the best and most enduring basis: that the ground work of that character be the one solid one, of a Christian basis; the superstructure, that only lasting one, which is built upon the *enduring power of Christian principles* and motives.

And here let me say a word in passing upon a somewhat slighted subject of very great importance—the formation of manners. Let me premise (though I cannot stay to insist upon it, even if the thought be new perchance to one or two who hear me) that the Christian is the only perfect gentleman; and if even on worldly principles you were to go about to make a man a gentleman, your best policy, your shortest cut to attain your end would be to make him a real Christian man. Now I think it undeniable that one of the practical workings of this institution already, has been to produce such fruit as I am speaking of. I appeal to those who are undergoing the process, whether they are not conscious that it is so—and I know that it has been made among unthinking persons, an objection against our system. But it remains, for ought I see, yet to be proved, that the making a man a gentleman unfits him for life. If education makes a man proud, or vain and conceited

that certainly unfits him. But neither pride nor conceited vanity, is the characteristic of a gentleman or of a Christian. And I will point not only to the Clergy, but to the laymen who were pupils of this Institution, and ask whether they are worse farmers, worse lawyers, worse merchants, worse bankers, worse surveyors, worse railroad employés—in one word, worse members of society in any of its departments whatsoever, whether they have become and whether they will become so, by passing through a process of refinement in manners by being taught to regard themselves as Christian men and gentlemen.

To return to my more immediate subject. I have spoken of Universities in two points of view—as intended to place upon scientific discovery a Christian stamp and aspect and as tending to produce a higher and nobler character in its subjects. Let me add a few words in another point of view on Universities, and on a duty incumbent upon them, which I could wish were more faithfully discharged—I mean that of regulating and keeping up the standards of educational attainment. Here again it has been objected to us that our Institution has aimed at too high a standard for the wants of the country, and that we mar our success by attempting too much.

I know as well as any one, that we might raise the number of our pupils, and perhaps gain in the eyes of the world a larger front and appearance by lowering our standards, and I admit that the country wants any amount of effort that you please to indicate, thrown into the work of raising the tone of such education as is directly preparatory to, or at any rate must precede, University education. And our Institution has endeavored to keep this assertion practically in view. One of its standing rules is that "in order to encourage education generally, the Corporation of the College shall assist in the establishment of commercial and grammar schools, and also affiliate existing schools throughout the country. And the College is now throwing itself into a great effort to meet this very want of the Country by erecting in immediate juxtaposition with the existing buildings, accommodation for pupils desiring the sort of education which is thought to be especially needed, and to offer that education on such terms as shall make it as widely as possible available to all the country. There is no exclusive spirit, no wish to encourage one and discourage another, but on the contrary a desire, in the large spirit of an University, or all educating power, to provide for the wants, and as far as may be, meet the varied wishes and views of all parties.

But this object will not be promoted by throwing down standards, any more than a good stock will be produced on a farm by throwing down its fences; that course would, I dare say, bring in a good many head of cattle: but is that the way to rear a good stock? Nay, there must be good pasture within—good grass, plenty of turnips, plenty of oats,

plenty of carrots; the lambs must be fed by themselves, and the calves in their season, and in their proper place, receive the farmer's care; the sheep must have their own walks, and the cattle must feed in rich pastures. And if you merely break down your fences and open your bars, and drive in the sheep and the calves into the cattle pastures, you know well what will be the results.

It would be a pleasant thing enough for us to open our pastures in this way, and then go boast about the country of our fine farms and large stock. For a while we might deceive the public; but a time would soon come when the hollowness of this would be brought into notice and most severely and unsparingly censured. But no: We have a duty to perform to our country, and a responsibility to remember to the charter and legal powers and privileges bestowed upon us. And the question of the correctness of the line we have taken really resolves itself into this practical enquiry, Is University education really needed amongst us? I answer that I believe it is and that you will admit that it is, and with heart and soul give your support and encouragement to this University, established in this the most fertile, and the most progressive part of L. Canada, if you reflect upon what it is doing for you. Are the young men of the Eastern Townships to go forward to beg admission into professional life, or to claim and take their place in it, and it may be at the head of it? Are you to go to Town to look for members fit to represent you worthily in Parliament, because you have not men of mind and manners fitted to take a prominent place in public life? When our country has gone on as in all human probability it will in a few generations, to independence, are our grandsons then to grumble in bad English, "Wish father had taken the trouble to get me decently educated, and we was able to speak out like them fellers, without being afeard, and to walk across this big room without feeling as if the roof was going to fall down on our heads."

I wish you would think a little, at home, in this sort of manner. Think that our country, as a whole, is going onwards and still onwards, and that our own immediate district and neighborhood is not unambitious, and make up your minds what effort you will make to set forward its mental progress, what strength you can add to the movement which this Institution is making. Listen to a word from the well known pen of Sam Slick:

"Scarcely had the ground in the neighborhood of Boston been cleared, when the General Court founded a College which they afterwards called Harvard in token of gratitude to a clergyman of that name, who bequeathed a considerable sum of money to it. (The town of Newtown in which it was situated, was denominated Cambridge, the name of the *Alma Mater* of many of the principal people in the colony.) In this respect, they showed a far greater knowledge of

the world and of the proper course of education than the inhabitants of the present British Colonies. They first established an University, and then educated downwards to the Common Schools as auxiliary seminaries, which were thus supplied with competent teachers; while duly qualified professional men and legislators were simultaneously provided for the State. In Canada, there is an unfriendly feeling toward these institutions, which people who play upon popular prejudice or ignorance, endeavor to foster, by representing them as engrossed by the sons of the rich, who are able to pay the expense of their own instruction, without assistance from the public treasury; and that all that is thus bestowed is so much withdrawn from the more deserving but untrained children of the poor."

Help us then in bringing the standard of education up; do not try and force us to let ours down.

And here it will not be out of place for me to say a few words on a matter, on which legislation is not unlikely to take place soon. I allude to the idea of forming one University Board of Examiners for the whole Province. For my own part, I cannot but regret that in such a movement, what is called the "loaves and fish argument" should come in at all—much more that such a movement should have arisen out of a desire to parcel out the revenues of University College, Toronto, among rival Institutions. But as far as the idea of a Board of Examiners for the Province is concerned from which all titles to University distinction should emanate, that has, and has had, for some years, the approval of my own judgment, and I believe that the other Professors of this College look upon it with approbation also. Only the thing must be done fairly and impartially, and it will require the utmost care so to accomplish it.

In the first place here are a number of Institutions, all claiming, having, and exercising the right to examine and confer degrees. It is not an easy thing to force an institution, by an Act of Provincial Parliament, to surrender a Royal Charter. If the Government could follow the example of the worthy Mayor of Sherbrooke, in recommending the observance of the Queen's birthday as a general holiday, and follow it with like success; if the Government could, with the good will of the Universities of Canada, establish one Board of Examiners for all, it would be an excellent step indeed. The Institutions themselves, might and would retain their power of conferring their own degrees, and if they liked, might insist upon other terms, over and above those imposed by the Board—as *e. g.*—in denominational Institutions—that the character and religious knowledge of its Alumni should be enquired into and certified, prior to being allowed to go before the Board of Examiners.

Then the constitution of the Board must be carefully attended to. The Examiners must be compe-

tent men, chosen in such a way that all existing interests will be maintained with a fair balance of power. They should meet at two places annually one in Canada West and one in Canada East, or else the examination should be conducted altogether by writing—papers of questions being prepared by the Board and sent down to the various Colleges, where the Board should have a representative, sworn to preserve the inviolability and secrecy, both of the questions and the answers made to them, and to send away the latter under seal to the Board—the answers being given with mottoes instead of signatures of names, so that the examiner should have no idea whose papers he is looking over, or even from what College they came, and to ensure thorough fairness not the names of the persons who had passed their examination, or gained honors, should be published, but the mottoes under which the papers were sent up to the Board.

From the adoption of some such system, I should hope for the best results. The present state of things is objectionable upon two special grounds. First: If there be a number of Universities each examining its own pupils itself, and by itself, there is a great and real danger of their out-bidding each other in facility of conferring distinctions; and this sort of rivalry, where it exists, is a worm gnawing the very pith of the plant of learning. And secondly: In small institutions, there is a necessity that the teachers should be in great measure the examiners also—a most lamentable state of things. Pupils soon come to know and understand the line of examination they are likely to fall into, and do not half prepare themselves as they might; and the teacher, if he be not very strictly conscientious, prepares his pupils so as to enable them to figure in the eyes of the public. And I appeal to your own experience, are you not aware that this is a very common state of things? Or if the teacher is conscientious, he is tempted, nay he is more or less constrained, to forego advantages which are open to him, of working up his classes and giving them additional polish. I have found myself oftentimes much disheartened by this state of thing existing necessarily here. I cannot set my examination questions until the teaching is all over—for if I know what is to be set for examination I must either pass it over entirely in revising my work with my class which may be unfair to them, or else work them up in it, which is still worse, and so our examination work becomes all crowded and hurried.

I say then—give us one Canadian Board of Examiners, fairly constituted. I am an Englishman, and glory in an Englishman's motto: "a fair field and no favor." We want to produce scholars of first-rate attainments. Let us provide diligently the best means for developing them. Let us hold out to them from the beginning, that their real merits, their abilities and attainments, will be thoroughly and search-

ingly investigated and stamped and passed into currency according! We shall have then in addition to mere sense of duty, the stimulus of wholesome ambition, and in some few cases, wholesome fear of public degradation, to apply to our pupils. The results will be immediately visible: the teaching will be more careful and more energetic, and the study possibly more comprehensive, and certainly more thorough, and carried on with greater pains and diligence and with quicker life.

I have now reached the full extent of the limits which I set myself within which to confine this address. In bringing this to a close, I will say one word to the members of the institution, and another to our visitors.

To our Members, and especially our Students, I would say; never be ashamed of the Gospel of Christ. You belong to a Christian institution—shew by the testimony of your lives that you have received a Christian training, that you know and believe and love those truths which a Christian man ought to know and believe and love. You have learnt, or are learning I believe a good deal here; but when you go forth into life, be still Students. It is not merely what you have learned which is to be most valued, but the love which you have attained for learning, and the development and exaltation of your natural powers, the quickening of your perceptive abilities, and the widening and deepening of your reflective. Go forth then into the world when you go, not vain of your attainments or distinctions, but conscious that you have gained powers to help you in running the race of life, fearing no competitors in the course, shrinking naught from its toils and sweat. Go forth prepared to do your duty, and profess your allegiance ever to the "Author and finisher of your salvation." Go forth resolved in every line; in every condition of life, to do "whatsoever your hand findeth to do, with all your might," and not only so, but "whatsoever ye do, do all to the glory of God."

A parting word to the friends who have honored us with their presence here to-day. *Favete linguis*, said the Roman poet, favour us with your tongues—*z. c.*, abstain from all ill-omened words. *Favete linguis*, say I to you, in the literal meaning of the words—do something for us, not negatively, by refraining from ill-omened words, but positively. Say a word when you go home among your friends in our behalf. You can help us much—we are passing this, an all important crisis. We have need of all the support we can gather; say then a good word for us among your acquaintances. Tell them we would be thankful for some little help in erecting the buildings, the materials of which you see gathering around us here. Tell them they can have their sons educated here, carefully and thoroughly trained under conscientious and painstaking teachers. Tell them they need not send their youths abroad to go to

College, Above all, invite them to come here and see who we are, and what sort of temper and spirit they will find among us, what we have done, what we are doing, what we are aiming to do; and if you believe, as I hope you do, that we are laboring for our Country's good, labouring faithfully, labouring not altogether unsuccessfully, for the good of yourselves and of your children, then bear our work in mind and once more accept another poet's parting salutation:—*Vos velete et plaudite.*

Arts Notes.

To preserve its reputation as the unhealthiest period of the College year the lent term of '95 shows an unusually large sick list. Without exaggeration we may safely say that four-fifths of the whole number of students have been laid up in the Infirmary at different times since the beginning of term. "La Grippe" has been followed by that strange epidemic "Pink eye," which has proved so fatal to work that several enthusiasts have been compelled to obtain certificates to the effect that it would be injurious for them to take the terminal examinations.

In the early days of spring the students of Bishop's College are restrained by the Fates from letting their fancies lightly turn, &c. Yes, while the birds are twittering among the College trees and the schoolboys are playing merrily in the "quad," student humanity struggles heroically with cold mathematical problems, or knotty Greek constructions in the dismal examination Hall. The very sweetness of nature seems only to heighten the contrast between the dire situation of the student and the free-and-easy happiness of ordinary mortals. While some poor youth is trying to turn Aristotle's logical Greek into similar English, pleasing memories of brighter days perhaps steal across his brain, memories of jolly drives to Sherbrooke or Compton and sweet attending circumstances force their recollections up in him in an untimely hour. Meanwhile the Grecian sage in cold-hearted irony is declaring that "man is a social animal."

Johnson, who like Washington "cannot tell a lie," asserts that he has never seen the average student so drugged with the spirit of work as he has been this past Academical year. So far-reaching is the influence of the "slogger" that it pervades even the exclusive indolence of the II year. Two members of that famous class were reported to have worked *one whole afternoon at Mechanics!* This incident occurred about mid term.

At a meeting of the III year lately held, Mr. N. C. Lyster was appointed Valedictorian for the class of '95. The appointment shows judgment and dis-

crimination on the part of the electors for it is certainly necessary that the students should be well represented at the coming Convocation.

A few weeks ago the Corporation met to elect a Professor to fill the position which has become vacant through the resignation of the Rev. Prof. Watkins. The Rev. R. A. Parrock B. A., of Cambridge was appointed. As this gentleman won distinction at his English University we are confident that the election will prove satisfactory in every way. However, there is a feeling of extreme regret existing among the students owing to the departure of our able Professor. This regret took form in a petition drawn up and signed by all the Arts students asking the Corporation to request Prof. Watkins to reconsider his decision. Unfortunately the step had been taken too late as the appointment had been made. Still the petition was regarded as a resolution of regret and so entered in the minute books of the Corporation. Prof. Watkins exerts a great and good influence upon all with whom he comes in contact. His interest in all students' doings has certainly helped to make the men feel that the Professors are in sympathy with them and are anxious to promote any healthy and manly project they may have in hand. When we lose him we lose a distinct and refreshing group of qualities from our University life. We have been speaking just now of Prof. Watkins influence outside of the lecture-room for we believe it would be superfluous to speak of his professional services.

Before winter showed signs of decrepitude and when the drifts were piled up high and dry, snow-shoeing was quite in vogue and several students spent some pleasant evenings in the society of enthusiasts of the same pastime among the Lennoxville ladies.

Mr. A. J. Lomas left the College a short time ago and intends to take up a business life. We have begun to miss him already and are extremely jealous of Sherbrooke's commercial circle. Yet we wish him all good fortune in the world and may he soon be on the Sherbrooke Board of Trade.

The I year had themselves photographed a few weeks ago and the group was such a success that Sherbrooke "artists" are likely to do a great deal of business in this direction during the ensuing months. The II year is seriously considering the project and of course the graduating class will have to do something of the kind. The Juniors appear very imposing as they number sixteen the largest I year the College has ever had, we believe.

Since Ash Wednesday services have been held in the Chapel every morning at a quarter to eight o'clock for the benefit of undergraduates. The Principal conducts the service and reads a short consecu-

tive portion of Canon Newbolts "Speculum Sacerdotum." How popular this morning devotion has become may be shown by the fair number of men who attend. In the Principal's absence one of the Senior men conducts the service.

Politics are again beginning to occupy the attention of the Canadian people and the general elections are close at hand. Bishop's College keeps up with the times and the consequence is that every student has become a stump orator. The College buildings have been cut up into constituencies and candidates have been nominated already in most of the divisions. Constant appeals are made to passion, prejudice and patriotism as "loyalty to the Old Flag," "Canada for the Canadians," "Free Trade and Perfect Bliss," &c. The characters of Sirs Richard Cartwright, Laurier, Mackenzie Bowell, C. Hibbert Tupper are conscientiously blackened by their opponents. The Reading Room seems to be alive with demons about the hour the mail bag ought to arrive, the strife of tongues soon resolves itself in blows when any candidate mounts the "Bench" to "address the meeting." One poor Freshman who cautiously reserved his opinion was almost rent in pieces by the opposing factors struggling to gain possession of his person if not of his moral support.

Divinity Notes.

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[E.D.]

School Notes.

"A CHIEF'S AMANG YES TAKIN' NOTES."

The Editor has given the chiel a commission to write readable School Notes, and the chiel is sitting down on the 1st of April with a pen in his hand and very few suitable ideas in his head. He fancies that he has been befooled; but he cannot bring himself to think that the MITRE would descend to observe such accidental distinctions of days. Besides, levity is not compatible with the season. He sends the following melancholy apology, which he asks me to prefix to the few scanty remarks he has been able to amass:

DEAR MR. EDITOR,

A heathen philosopher tells a strange story of a dog who was always obliged to open his mouth whenever he wanted to eat; and such was his unfortunate condition, that, if he did not do so he starved. There are men who are able to speak for hours and

say nothing, the class not being confined to politicians, but I am, intellectually, like the heathen philosopher's dog and when I have but little to tell, I cannot speak at great length or to any definite purpose. You will also notice that the weather is gloomy and that always has an effect upon me. I would respectfully call your attention too to the undoubted fact that Dr Samuel Johnson, a leading light of letters, was constitutionally prone to indolence, and I would suggest that other leading lights may possibly be similarly afflicted.

Yours to order,

CHIEL

The reign of Hockey is over. It ceased when the other rain began. The effects of the dominion of the Ice King (he shared authority in some way with Hockey) have not yet disappeared. When they do, the gentle monarch, Cricket, will don pads and gloves and smilingly welcome the genial sunshine. The reign of Hockey has been distinctly glorious and triumphs many have been achieved. Let the chief here make brief record of what the world know.

On the Sherbrooke Rink the school met the local heroes on March 9th to play off that (*ille*) protected game. Both sides strained their supple sinews for success. Both factions of spectators strenuously supported their sturdy representatives. Upon the Rothera-McGreevy-Willett's rock the opposing wave oft dashed itself in vain, and oft did the adroit forwards flash down upon the Sherbrooke goal. The final signal saw the victory undecided. Why should the chiel speak of that last game? "Tis not in mortals to command success" and we at least deserved it. Could we not console ourselves too that at home they had fallen before us, though nature fought with them? We thirsted for the next encounter.

March 30th saw the gloriously vanquished of the 9th in Montreal awaiting their adversaries. Like General Gordon's at Khartoum their waiting was in vain. Sherbrooke came not. Yet THE CUP was ours and Old Boys generously came forward to supply the defaulters' place.

Minor servants of Rex Hockeus went to Bury on the same day and were garlanded with the laurel (or parsley or grass) of victory. They were Carter I, Pope, Winder, Holloway, Gilmour II, Porteous I, and Hayward. They each and all request the chiel to say that each and all played a very good game. Good-bye Rex Hockeus! You are a very pleasant old monarch, but a trifle persistent. We all like you very well in your place and hope for your happy return. Now we turn to the green fields and the sunshine and the birds. You and your colleague Rex Frigus have disported yourselves long enough. Make way!

There are several curious reports prevalent just now. One is that some of the boys during the present 'silly season' (as far as outdoor efforts are concerned) are satisfied with mere work. The fifth form have a great belief in their capabilities to excel and have voiced that belief in a representative manner. The chiel rejoices at the mere thought of it. May those fair spirits who attend the persevering,—whisper formulae, declensions, conjugations, facts and vocabularies into their willing ears! Another strange rumour has been bruited. It is to the effect that the Third form boy who distinguished himself on All Fools' Day came up in the innocency of his heart. Still another—that an additional proposition has been discovered, to be called "The Forty-ninth Proposition of the First Book of Euclid"—that this is the sportancous discovery of those who dine at table 3.

If you are asked "if you want to be shot," don't run away with the idea that there are muderous intentions against you, or even that you are considered rather to cumber the earth, than to produce "two blades of grass, where only one grew before;" no, it is merely the photography boom. One seeks to perpetuate your image, to leave some permanent record of your appearance to posterity. You do not wish to form a sort of practice-area for some enterprising operator? Think not of base uses. Remember Alexander and the bung-hole.

The Chiel must say a word of Cricket. Rothera is Captain, the members of last year's eleven together with Mr. Auden are members of the Committee; Mr. Brockington is Secretary. For various weighty reasons, the being that the last was in some degree a failure, no professional will be engaged this year. The Secretary has been instructed to send for a first rate supply of materials. With the enthusiastic support of lovers of the game we shall make the season as successful as any in the history of B. C. S. At least we hope so. Come, rouse ye!

It is wispered to the Chiel that the School outlook for 1895 if good— that thirteen new boys are already promised, in addition to probabilities.

PERSONALS.

The Governor-General and Suite are expected for Convocation.

The Bishop of New York has promised to be present on that occasion.

The first Old Boy to come forward with a very generous subscription to the Jubilee Fund is Mr. A. C. H. Boyle. Who will follow his example?

McLEA took a First in Science at Christmas. Atkinson a Second.

J. Baker, '85-88, recently promoted in Molson's Bank, has now a responsible post.

The death is announced of Mr. Chas. E. Perry, ('48-'50.) Mr. Perry always took interest in the School and its work.

Leit. Farwell, R. E., has gone to England to rejoin his corps.

Some old B. C. S. boys are coming to the front in Railway management. R. S. Emmet '74-'80 is the Paymaster, and Godfrey Rhodes '61-64 the Master Mechanic of the Chicago, Burlington and Quincy R. R. Fred. Johnston '90-'93 is also in the service of this company, and is rising rapidly.

Medical Notes.

The annual convocation was held in the Synod Hall on April 2nd when the several graduates received their diplomas and also the hearty applause of their friends and relatives for their meritorious work. The hall was prettily decorated, the decorations being greatly enhanced by the class photograph which was placed on the right hand of the dais. The fair sex was well represented and heartily applauded the different graduates and prize winners. So much so in fact, that many of the newly pledged doctors had to resort to Cordiac Sedatives to calm their beating hearts.

Dr. Heneker presided and accompanying him on the platform were Dr. F. W. Campbell, *Dean of the Faculty*; Rev. Principal Adams, Rev. Dr. Kerr, Rev. G. Abbott-Smith; Canon Henderson, Rabbi Veld, Dr's. McConnell, H. L. Reddy, W. G. Stewart, J. A. Springle, Drummond, MacPhail, Bruere, Burnet, Baker-Ewards, H. Cholette, A. P. Chartier, Prof's. Bemrose and Donald, G. T. Ross Registrar, and Mr. A. D. Nicolls, Secretary.

The Rev. Principal Adams opened the proceedings with prayer after which Chancellor Heneker referred to the fact that this was the jubilee of the College at Lennoxville. He then gave a brief sketch of the history of Bishop's College and School and mentioned that the doors of the institution were open to everybody irrespective of creed, provided that the students attend some place of worship.

Speaking of the Medical Faculty, the learned gentleman said that we were not interlopers in Montreal but that we had as much right to be in Montreal as any other College and that the Medical Faculty had done good work in the city and hoped to do better work in future. Dean Campbell announced a letter of regret from Sir Donald A. Smith, and then read the results of the Sessional Examinations and as well as a list of prize winners. He announced that the *ad eundem* degree was to be conferred upon Dr's. Cholette and H. P. Chartier.

The Dean then made a few witty remarks especially upon the Dental Bills, which called forth storms of applause.

The graduating class was then called forward and received their diplomas at the hands of the Chancellor.

The several prize winners then stepped to the platform to receive their rewards, J. J. Benney, the silver medalist receiving especial applause which really made the "Curate" blush.

Then amidst crys of "Whats the matter with Brymer" &c. Dr. J. J. Brymer rose to read the valedictory address which was very concisely written and fluently delivered.

Dr. H. L. Reddy gave advise to the new Doctors and if he did occasionally express himself rather strongly it could be attributed to his great anxiety as to the welfare of all Bishop's graduates. Rabbi Veld gave a brilliant address in which he greatly praised Bishops College in extending its benefits to all classes regardless of nation or creed. He referred to the honor and distinction won by Bishop's College in being the first institution in Canada to grant a diploma to a Jewess

In the name of the community he represented, he expressed sincere thanks for the liberality which Bishop's had ever shown to those of other races and creeds.

Dr. O. P. Chartier made a few remarks in French and was followed by the Rev. Dr. Rerr of Point St. Charles.

The last address which was delivered by the Rev. Principal Adams which was characteristic of his great eloquence. After a few remarks by the Chancellor the convocation closed. It was universally acknowledged that the Convocation of '95 was the most successful that has been held for many years.

At last the terrible ordeal of exams. is over and once more we are permitted to breathe more freely. Some have cause to be very joyful having either gained the dignified M. D., C. M., or first class honors whilst others—alas—have begun to make inquiries concerning the date of the "sups." The examinations throughout have been carried on most satisfactorily and we have just cause to be thankful that whilst the papers were all severe still they were perfectly just, enabling each and every student to show his capacity whether it be small or great. Nevertheless we cannot help thinking that a few of our brethren have been heavily pressed by the hand of fate, especially those in their final year. A man who works diligently during the whole of his course certainly deserves some remuneration for his hard and persistent study. On the other hand it is a very serious matter to grant a man a degree by which he is licensed to attend cases in which the life or death of a patient is concerned, so we must coincide with the superior judgment of the examining board.

Many of the students have left the city for their homes. Some will return for the summer session and not a few of the primary men for Dr. Robts. Wilson's course in "practical dispensing" which commences April 15th, and will be continued for three months. His course will consist of a lecture of half an hour given three times a week by the doctor which will be followed by a practical demonstration in the art of preparing the different tinctures, extracts &c., as prescribed by the B. P. The doctors will be assisted by an able chemist and will do all in his power to instruct the students in this most difficult branch of the medical science. This is decidedly a new venture on the part of the faculty and the students should take advantage of this excellent opportunity of rendering themselves efficient in the art of dispensing which is so important to every practitioner.

Mc. D. Ford, B. A. '98, left for his home last Friday. He expects to return to the city in a few weeks to attend the hospitals and take up several of the practical courses given in the college during the summer course.

Dr. R. A. Walker, class '95 and late Medical editor of the MITRE has decided to take a trip for the benefit of his health. The heavy strain of work to which he has been subjected for the last few weeks has so effected his nerves that he fears "nervous pros." It is very likely that he will be much benefited by his trip.

Mr. Geo. '96 has been appointed house-surgeon to the Women's Hospital. We feel confident that he is the right man in the right place.

At the last student's meeting Mr. E. J. Addison was elected Business Manager of the MITRE for the Medical Faculty. Chas. A. Fortin '97 Medical Editor and Mc. D. Ford '98 Associate Editor for the ensuing year. A hearty vote of thanks was tendered the retiring officers for their work during the past year.

FOREIGNERS AND PARISIAN HOSPITALS.

Paris if viewed from a certain standpoint is one of the most hospitable cities any student could wish to live in. The hospitals being under the direction of a certain organization call *l'assistance Publique* are not as well provided for in most respects as are a great number of Canadian and American hospitals, e. g. autiseptis is carried out in the most thorough and scientific way while asepsis is so rare that it produces very decided re-actions whenever met with, this is due to the above named administration which considers the ancient buildings as sacred and will not allow of any alteration being made. Very few of the hospitals are properly ventilated and most of these resemble our ancient and much honored Hotel Dieu in Montreal inasmuch as the hygienic re-

quirements and surroundings, are concerned. Among the hospitals which have been more recently constructed (as for example Lari-boisière and St. Mouis) more attention has been paid to the acquirements of hygiene and asepsis so that among these latter we meet models almost in every respect. The Parisians are most practical people; a student whether a native or a foreigner is treated as though all his hospital and university fees had been paid a few days after his birth; upon request cards of admission are granted him for the different courses and all the hospitals entirely free of charge while the concierge of the university gets even with you by charging you one franc for the programme of the lectures and conferences given.

You pay for all these privileges in an indirect way e. g. if you rent an apartment you are taxed separately for each window and door in it; if you pay a bill and want it receipted you must pay 2 sous for a state stamp; you pay a tax to the state for every thing you eat or drink; meat which should sell for at most 25c a pound is charged 40c and so on consequently while a bachelor ought to live in a city the size of Paris for about \$35 or \$40 dollars per month finds that it costs him all the way from \$50 to \$65 dollars monthly, the extra money going into the state treasury, and in reality the extra amount constitutes your fees which are thus paid on the instalment plan.

The teachers are very thorough men indeed, and take much pains with the students. It is a treat to hear clinics from Dieulofoy, Jaccond, Potain, Germain, Sée, Landouzy, Dujardin, Beaumetz, Duplay, Hayem, Dumoulin, Tillaux, Thiery, Fournier, Raymond, Panas, Guyon, Farnier, Pinard, Groucher, etc. and to watch such operators as Segund, Péan, Pozzi, etc. A foreigner is afforded every opportunity to hear clinics and see work done the only trouble is that there is so much to hear and see that the time seems too short even in one year. I could here say a good deal more about the hospitals and their teachers than simply make reference to them but it would take up a great deal of valuable space in this little journal and besides might compel me to overlook an institution which is little known, that is as regards the work it does; by this I wish to speak of the "Pasteur Institute." To most of us whenever mention was made of this noble institution it seemed connected with rabies and fermentation. We all know that Pasteur devoted a great deal of his life to the study of the different ferments but he did more for although being but a chemist we know how much time he devoted to bacteriological researches, in fact, if you ever met him you would agree with me in saying that he is a genius indeed.

The institution which bears his name is now sheltering such bacteriologists as Roux, Metchnikoff, Borrel, Sanarelli, Gameleia, Bordet, Dains, Répin, Charpentier, Nicolle, Chantemesse, Widal, etc., and such

chemists as Duclaux, Chamberland, Fernbach, Merieux, Mesnil, etc., and these men who work constantly in perfect harmony have both their heart and soul in this department of science, so why should they not ere long be rewarded by success. It is a well known fact that Metchnikoff has succeeded in obtaining a vaccine against cholera but in the absence of an epidemic it is somewhat lost sight of. Dr. Borrel has commenced his work upon Tuberculosis and being Dr. Roux's first assistant has the benefit of his collaboration. A Vienna physician who has been working here for over a year has, as a result of his work, exalted the virulence of the streptococcus erysipelas to the extent of killing a guinea pig (250 gms) in 20 hours with $\frac{1}{50,000}$ of a c. c. of the culture in bouillon from which he has obtained a very powerful toxine and anti-toxine. His *modus operandi* is somewhat of a secret as he is paid by the Austrian Government. Klecki another Austrian experimenter, who has been my co-worker for the last three months, has commenced a series of experiments two weeks ago which may lead him to discover all the determining causes of peritonitis; he has been sent here by the faculty of Medicine of Krakow, Austria.

From the above one is forced to admit that instead of being an institution for the treatment of rabies, the Pasteur institute is essentially a bacteriological institute which promises well if we may judge by its past. Connected with P. I. is a sort of dining club called: "Le Microbe D'Or," where I have spent many a happy hour. The members of this club are chiefly the assistants of the different professors and it is presided over by Mr. Fernbach who is one of the most cheerful hosts one would wish to meet; every day sharp at noon all must be present at this table d'hôte around which a great many of the men mentioned above are seated, and during this hour of recreation many important scientific subjects are discussed.

The faces around this table are a study as representing a great many nationalities, French, Russian, German, Polish, English, Greek, Spanish, Belgian, and Canadian. The membership of this club is limited to 15 so that it is very select. The salon and dining room are furnished by the institute and all the members are charged for the food so that you get a most elaborate "dejeuner" at a reasonably low figure.

Paris is undoubtedly a most active centre as regards scientific medical learning and can hardly be excelled by any other city in Europe in this respect, but it has its drawbacks which I pointed out at the beginning. Time well spent in Paris is not by any means time lost.

In my next I may be able to say something of Austrian or German hospitals.

Respectfully,

RICHER.

P. S.—One may form an idea of the amount of

work which can be done, when such a hospital as the Salpêtrière, with its 4,000 beds, should at most have been gone the rounds of once during the whole session.

Stained Glass Windows.

Our readers will have read with pleasure in the last issue of this magazine that nearly all the Chancel lights of our Chapel have been filled with stained glass, in memory of good men in the past to whom the College is indebted, and will reflect with gratitude how their memorial is not suffered to die by the good men of the present, how

*"Uno avolso non deficit alter
Aureus, et simili frondescit virga metallo."*

In two respects the new Chapel windows will have an advantage over those destroyed, for, according to an excellent scheme drawn up by the Bishop of Quebec, there will be depicted in glass, beginning from the west window, and going round the lights, leading event of Old and New Testament, and even later, history; beginning with the institution of the first Passover, and ending with the British Saint Aidan.

By such a scheme one of the objects of window painting—instruction and commemoration—will be attained with a satisfactory completeness for which the shape of the Chapel, being without transepts or aisles, is well adapted; and the secondary, or decorative and artistic, use of glass painting will gain in uniformity by the employment of one firm of workers for the whole series. This twofold purpose in glass painting—the decorative and instructive—is an interesting subject to recall.

In looking at early glass paintings we are carried back to those early times when, in the scarcity of printed books, and indeed the general inability to read at all, such representations in glass or fresco formed the *biblia pauperum*; and as such may be studied with a curious interest as representing the ideas and conceptions of a past time, by all lovers of history, art, and manners. Such conceptions were sometimes strange and quaint indeed: a point which did not escape, for example, Shakespeare's all-observing eyes, as where in an amusing passage in *Much Ado*, we find "Seest thou what a deformed thief Fashion turns men into 'between fourteen and thirty-five? they are like God Bel's 'priests in the old church window,'" referring to a window presenting the story of Bel and the Dragon, from the Apocrypha—not meant to be a very complimentary comparison to young men of fashion, apparently.

Interesting also is the more technical side of our subject—the advance of the art from that first stage in which glass of various primary colours was arranged in deeper patterns, without light or shade being attempted: until, by grinding off a portion of surface lighter tones of colour were produced, and these again painted with borders and folds of vestments. Then comes the actual drawing upon glass, reaching its perfection in the designs of Albert Durer and Lucas of Leyden, and their pupils and followers: work to be recognized by strong and massive drawing of figures and faces, which carry right across the building by their power, rather than by the intensity or variety of colours used.

Here indeed is the greatness of a designer and worker in glass painting displayed: in calculating effect so as to

impress at a distance with strength and truth ; by knowing what to leave out as well as what to put in. This end is of course next to impossible when in lights of small size groups of many figures have to be represented, as is the case with some of our own scenes :—as it was with the east window of our old Chapel, which contained ten medallion groups illustrative of the Litany—a window, however, upon close inspection, very beautifully designed and much admired always by our late revered Bishop Williams.

It is a point difficult to decide—we leave it to our readers, or to the Greek Kalends—this question of breadth, or detail : of canopies and many figures, or no canopies and one or two figures, occupying and dominating the whole space available.

Examples of the latter style have of late grown much into appreciation, in spite of the power of tradition on the other side : one example, executed by Wm. Morris, may be seen in St. Paul's Presbyterian Church, Montreal : a window with three lights with one figure in each, embowered with leaves instead of a canopy. There are several in New York, executed by Morris from Burne Jones. Such windows, however, require the richest of patrons. But setting aside things technical, there are other interesting thoughts prompted by our subject.

It is evident, for example, that the figures in windows were never really clothed with such brilliant vestures of many colours as we see depicted in glass.

Hence arises a natural question, Why are they so depicted?

It is true that, one object of painted glass being decorative, colours employed must also be decorative, as the nature of the case requires : but in the best examples colour is not only decorative, but symbolical of qualities ; which was well understood in early times. The language of colours, as known to Heraldry, and employed in the blazoning of Arms, is carried into things ecclesiastical : a language as well known in the Middle Ages as books were little known.

This symbolism of Heraldry has passed into general oblivion, and its language is a forgotten thing, except among the curious and experts : and it is true that in a busy age, as a President of the United States once said, "The best Coat of Arms is a pair of shirt sleeves rampant" : still, such symbolism is suggestively valuable in Art. Thus symbolic colours were employed in window painting : gold, for the highest : silver, or white, for purity and truth : blue, or azure, the colour of the sky, for purity also :—hence generally the colour assigned to the Mother of our Lord, as is properly done in the centre light of our east window : red the colour of the Holy Spirit, and for martyrs : again properly depicted in our Ascension window where our Saviour is draped in scarlet and white : and so one might pursue an interesting point. This use of colours is of course distinct from their employment in vestments according to seasons of the Church's year, —a use unknown in the first eight centuries, and first elaborated under Innocent III, (thirteenth century).

There is, however, another point which calls for attention. It must be remembered that window pictures, and pictures generally in mediæval days, were not intended to represent a scene, so much as to express some central article of Christian Faith, and to move the spectators to devotion. Thus, for example, in a picture of the Holy Family we find on one side of the child Jesus, John the Baptist, figured as a man full-grown : on the other side, a mediæval bishop in full canonicals.

The Virgin Mary, again, is always represented as in the

first bloom of womanhood, even in pictures of the crucifixion ; no account being taken of the thirty years elapsed since the Saviour's birth.

The motive in all such presentations is the same. In the first of those mentioned, the normal position of the Baptist as the forerunner who preached repentance, not his age at the particular time, is portrayed : while the bishop completes the scheme, the continuance of the Church. In the second, the Virgin remains always the Mother of our Lord, and is for ever as she was at the season of his birth.

Such a symbolism, when generally understood, is instructive and charming ; we are not surprised that the artistic instinct of Milton is impressed with

"The storied windows richly dight,
Casting a dim, religious light."

The only pity is that he had reason, and just reason, to change his mind, when a growing abuse of symbolism seemed more and more tending to choke the ancient, pure and innocent use ; for it was when, not the use, but "The boast of heraldry, the pomp of power," displayed in things ecclesiastical as well as secular, forced him to cast his lot with those whose principles, at any rate at the first, were an honest resistance to boast and pomp, based on primitive equality and spiritual religion ; in comparison with which all else was, and is, little beside.

We may indeed regret that such noble ideals passed into a fanaticism so mistaken as to destroy throughout England many noble memorials in glass and stone with which our churches were adorned ; but it must not be forgotten that, in every such crisis of principles and government, the deed of men inflamed to fever heat on both sides, are not to be recklessly condemned by those who were never provoked on either side. Let us end with the reflection, as wise as it is generous,—*tout connaître c'est tout pardonner* : and with the hope that the shade of our Victorian poet, who, in a similar spirit to Milton's, celebrated

"The prophets blazoned on the panes"

in Trinity Chapel, Cambridge, may never regret that he did so through any excessive or defective ideas concerning their proper place and appropriateness, on the part of the students who sit under them.

B. W.

The College Dining Hall.

A FRAGMENT.

SCENE : The Dining Hall at tea time.

While the bell rings, men straggle slowly in, and Johnson wanders about with teacups and occasionally puts one down as if by accident.

Mac sits down with a Latin grammar before him. "I say, Giffy, see if I know 'amo.'"

Giffy. "How do you translate 'Hic puer est ?'"

Mac. "Oh, I know. 'We are the boys.'" (Cheers.)

"I say, Freda, don't forget to wake me for the rat-hunt to-night."

Pie-crust interposes : "I can't have you fellows talking of rats at tea time."

Freddy. "Shall we discourse on the Prayer-Book ?"

(They do so.)

Vertèlé. "I beg your pardon."

The A. H. "I say, you men, I don't think this is at all a nice tea."

Bessie (*sotto voce*). "Three blind mice, see how they "

Father Ambrose. "I saw such a dear little boy this afternoon."

* Enter Johnson suddenly with large dishes of fried (or dried) beef, and the rest of the conversation is drowned in the noise of the ensuing tussle.

A Lover's Quarrel.

Horace Bk. III, Ode IX.

"He jests at scars that never felt a wound."—SHAK.

HORACE: When no favoured arm but mine
Did thy snowy neck entwine;
And on me alone of men
Smiled you, happy was I then.

LYDIA: When you loved no maid but me,
Cared not Chloë then to see;
In those days, now gone, I've been
Happier than Rome's greatest queen.

HORACE: With the soft strains of her lyre,
Chloë keeps my heart on fire;
Gladly would I die to-day
If she might live on for aye.

LYDIA: Calais for me doth burn
With a love which I return;
This life freely would I give
If he might forever live.

HORACE: Let the old love once again
Join anew the hearts now twain;
If I Chloë cast aside,
Tell me, will you be my bride?

LYDIA: Although he is passing fair,
And you're lighter far than air,
Rough and cruel as the sea;
Living, dying, I love thee.

March 20th, '95.

J. W. S.

Corrigenda et Notanda.

We beg to call attention to the fact that by a mistake the names of the members of the Editorial Board for the Medical Faculty have not been altered in accordance with the recent election. They should appear thus:—C. A. Fortin (medicine '97) and A. MacD. Ford, B. A., (medicine '98).

We also announce that we are obliged, to our great disappointment, to hold over till the next issue the reply to the Graduates' Valedictory, delivered recently at the Medical Convocation by Dr. Reddy. We are sure, however, that Dr. Reddy's address will be of great interest even after this unavoidable delay.

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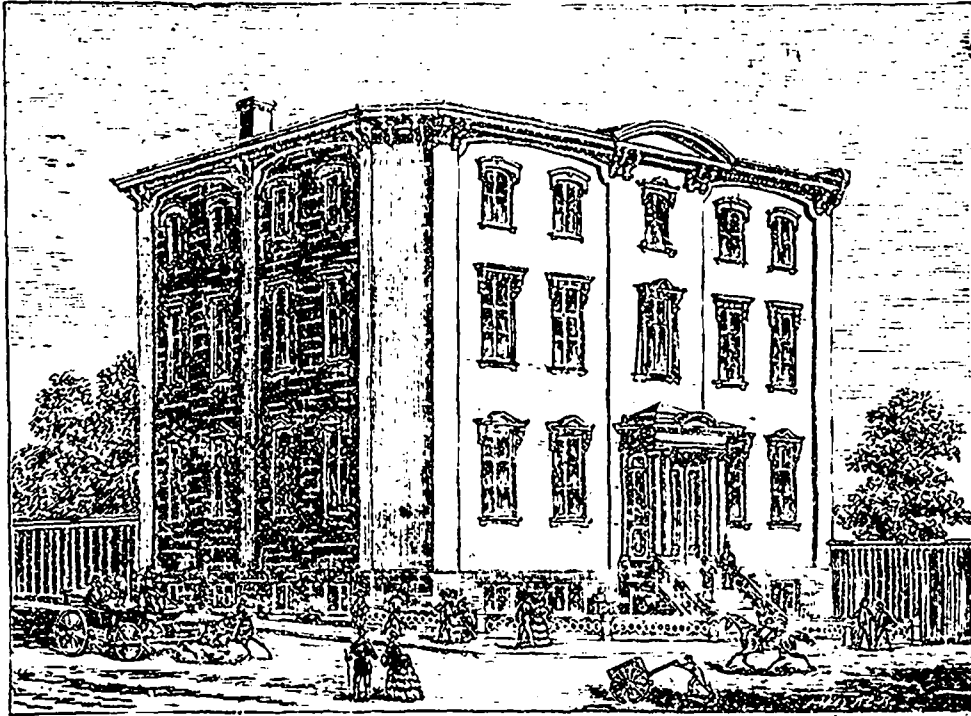
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