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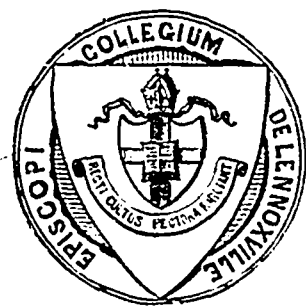


With Compliments of The Editors
"Hic est aut nusquam quod quaerimus."

HORACE.

THE MITRE.

Vol. 2. No. 7.



JULY,
1895.

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

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THE MITRE.

University of Bishop's College.

LENNOXVILLE, P. Q.

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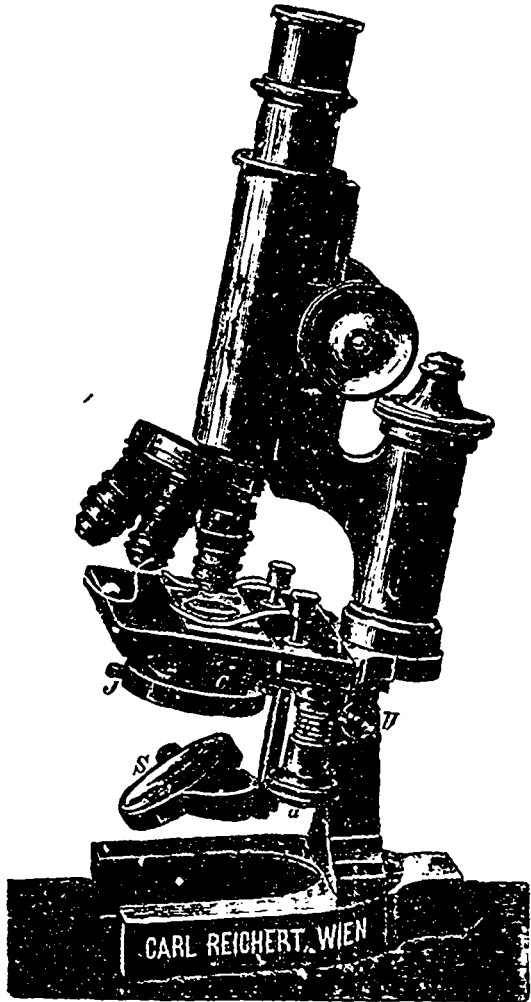
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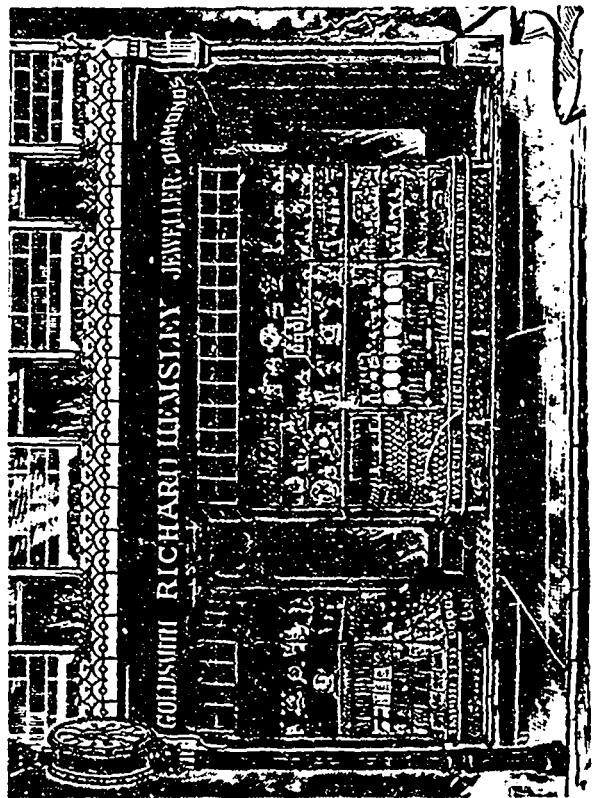
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Historical Notes on Bishop's College.

The College and the University are not of the same age. The College is the older by about eight years. The College was incorporated by an Act of the Provincial Legislature on 9th December, 1843; the College was erected into a University by Royal Charter the date of Jan. 28, 1853. The College as an Institution for teaching was opened in September, 1845, in temporary apartments in the village, near its centre; these are described as the *least unsuitable* that could be found, and some of the drawbacks under which work was begun can be understood from the address of Dr. Nicolls, delivered at the convocation of 1860 and fully reproduced in the last number of THE MITRE. The Rev. J. H. Nicolls had begun his work with six students, four more having joined at a later date. The names of these ten ought to be entered on the pages of THE MITRE—Charles Middleton, Charles Forrest, Henry G. Burrage, James Fulton, John Kemp, Thomas A. Young, Henry Roe, Frederick Robinson, Thomas Chapman, Isaac Hellmuth. Amongst these we note the name of the Archdeacon of Quebec and the last named was for a while Bishop of Huron. To enter fully into the genesis of the College would be too intricate a story for this magazine. It has been thought by some that McGill University was intended to be a Church of England institution; so far as the writer can gather this was not, at one time at least, the opinion of Bishop G. J. Mountain; nor at one time of Dr. Bethune. From his consecration as coadjutor to Bishop Stewart in 1836 till 1850. Bishop Mountain held the title of Bishop of Montreal, he was the only Bishop in the Province of Lower Canada after the death of Bishop Stewart, until the consecration of Bishop Fullford in 1850. From that date Bishop Mountain retained the present Diocese of Quebec, and he waived his claim by seniority to the Primacy, when Montreal was created the Metropolitan See. The curious point is that at a certain time before November, 1835, Archdeacon G. J. Mountain, Rector of Quebec, held the office of Principal in two Corporations in Montreal—(1) the Governors of McGill College and (2) the Royal Institution for the Advancement of Learning. These two are now united in McGill College University. So late as 1844 we find Bishop Mountain acting as Principal of the Royal Institution, while Dr. Bethune, Rector of Montreal, is then found to be acting as Principal of McGill College. These gentlemen do not seem to have been in accord, for when Dr. Bethune is elected Professor of Divinity in McGill (then to all appearance practically, if not nominally, a Church institution) we do not find this step meeting the approval of the bishop. We cannot help surmising that these difficulties in Montreal, in regard to the two educational institutions with which Bishop Mountain was so closely connected either as Principal or as a Governor, had not a little to do with the formation of

Bishop's College. We note that so early as 1834 or 1835 our founder had propounded various schemes for the establishment of a *Grammar School* in the old house on the Burrowside property, where the Fraser Institute now is. If Dr. G. J. Mountain had been successful in this endeavour he would have antedated the foundation of Bishop's College School by at least ten years. Here we must call attention to the interesting connection of our venerable and much loved friend Edward Chapman, of Cains' College, Cambridge, not only with our own institution, but with higher education in this Province. Before 1842 Mr. Chapman was an assistant master in Dr. Lundy's school in Quebec. George and Matthew B. Irvine, George S. Converse, and J. Bell Forsyth were amongst the pupils at Lundy's and most, if not all of these, were under the tuition of Edward Chapman. So lately as January, 1895, Archdeacon Converse spoke to the writer in the warmest terms of the enthusiasm of the boys at Lundy's for Mr. Chapman, and of the interest taken by him in his pupils. Forsyth and F. Robinson (afterwards Colonel and Canon respectively) were amongst the earliest boys who came to form Mr. Chapman's school at Lennoxville in 1842. In the B. C. S. Calendar we read that Edward Chapman was the First Rector: B. C. S. in 1842. This school was doubtless the germ of the present school, but it was not Bishop's College School for Bishop's College was not in existence in 1842 and could not then have stood in the relation of a parent to a school. And in 1845 when we find H. H. Miles appointed as Professor of Mathematics and Physical Science for the College about to be organized in the autumn, we notice that he had already in the spring of the same year (1845) entered on the charge of the Grammar School. Mr. Chapman was thus the first head of the Grammar School. Mr. (afterwards Dr.) Miles, the second, and while under the second headship the school obtained its present name. Many of the older Lennoxville men still speak of the school as the "Grammar School." In 1845, however, we find E. Chapman as Professor of Classics in McGill under Dr. Bethune; in 1846 Mr. Chapman signs himself "Late Professor of Classical Literature," (in McGill) while in the same year we find the late Professor of McGill becoming the first Professor of Classics in Bishop's College. In the next forty-nine years Mr. Chapman's connection with the College was unbroken save for one brief interval. The College has never had a more devoted friend and unselfish worker than the Bursar Emeritus. We have mentioned Bishop G. J. Mountain as the founder; the biography of this saintly prelate, written by his son the Rev. Armine Mountain, contains many references to the origin and early growth of the College. So early as 1839 Bishop Mountain had said to the S. P. G. that "it had long been his ardent wish and prayer to establish a College." That society voted £200 a year towards the maintenance of divinity students.

In 1840 the recipients of this bounty were placed at Three Rivers under the charge of the Rev. S. S. Wood, M. A., of Corpus Christi College, Cambridge, Rector of Three Rivers. Bishop Mountain says of this "I have thus paved the way, I hope, for the establishment of that institution—I shall be thankful if I can say *that College*—the rough project of which I communicated to you in November last." The Rectory House at Three Rivers, it appears, had originally been a monastery, and this was to have been the new Theological College. Just at this stage appeared on the scene a very active and determined local mind and personality, one whose energy diverted the purpose of the bishop to such an extent that it has even been said that if Bishop Mountain were the founder of Bishop's College, the Rev. Lucius Doolittle might almost be called the founder of Bishop's College, *Lennoxville*. Mr. Doolittle was a native of Vermont and had formed a stern resolve that education of a high type should be more generally disseminated than it had been in his own youth. He had as incumbent of Lennoxville and Sherbrooke (for that was the way of it in those days, Lennoxville being the head of the parish) got round him several local churchmen of whom the Hon. Edward Hale and Colonel Morris were two, and these gentlemen had authorized him to say that land and labour and money were forthcoming as contributions if the College were to be placed in the neighbourhood of Lennoxville or Sherbrooke.

Here we note not only a change of location as the Americans would say, but something analagous to what the lawyers call a "change of venue." In other words the change from Three Rivers to Lennoxville meant a change and enlargement of plan. Three Rivers had been contemplated as a Theological College, Lennoxville was regarded as a general college of a high order, of the Oxford and Cambridge type; our latest visitor, Professor Ashley, of Harvard, a distinguished Oxford man, says in a recent letter: "Your collegiate atmosphere touched my Oxford nerves." An institution of broad liberal education on a religious basis, suitable for lay and clerical students alike. It has always been one of the advantages as well as one of the glories of Lennoxville that this should be the case. In the arts course liberal education on a religious basis comes first. In the divinity course the special training of the candidates for Holy Orders comes first. This is what we gather from the foundation laid by Bishop Mountain, carried on under the auspices of Bishop Fulford and Bishop Williams, both broad minded and cultured prelates, and this breadth of culture and depth of devotion will always, we hope, form a true and noble harmony here. We do not require the professionalism of the cloister nor do we, on the other hand, wish to *laicise* the clerical mind. Three Rivers had been considered not unsuitable for a Theological Institution, this College was now proposed as an institution of a more general character for the benefit of the

English settlers in the Eastern Townships as well as in Quebec and Montreal, while the young men of American origin were not forgotten. It must be remembered that many U. E. Loyalist families helped to colonise the Eastern Townships, and the young men of these were attracted to colleges in the United States. These it was hoped this College would attract and would mould in English tastes and principles. Between the decision to build at Lennoxville and the laying of the foundation stone Bishop Mountain made his apostolic journey to the Red River. Soon after his return, on 18th September, 1844, the corner-stone was laid. Mr. Wood, who had been designated as the first Principal, now declined the appointment, another clergyman in the diocese declined the post, and though it was found that the funds at the Bishop's command could produce no higher salary than £100 a year, a Michel Fellow of Queen's, Oxford, the Rev. Jasper Hume Nicolls was willing to undertake the arduous post. This proved to be his life-work, and as the first Principal of this College he lived here until his death in 1877, fulfilling in a laborious and painstaking, and courageous ministry the work of the first thirty-two years of the half century which we are now called upon to review. The year 1845 saw the beginning of College work, while in 1846 the College itself was entered upon. It was not long before an aged friend of the bishop's, Thomas Churchman Harrold, handed over £6,000 sterling for the benefit of some object in the Diocese of Quebec, at Bishop Mountain's discretion. The bishop, reserving £400 for the chapel, which he considered "an essential feature of the institution," was then enabled to offer a more suitable remuneration to the Principal who undertook the work of the Professor of Divinity.

The Corporation of the College met for the first time on the 29th September, 1845. The Trustees were, besides Bishop Mountain himself, the Hon. E. Hale, M. P., Hon. A. W. Cochrane, Lieut.-Colonel Morris, Hollis Smith and E. Elliot, Esqs., and the Revs. C. Jackson, C. P. Reid, (afterwards Rector of Sherbrooke and founder of Reid Scholarships) and G. Slack. The Council only numbered three—Rev. Dr. J. H. Nicolls, Rev. L. Doolittle, and H. H. Miles, Esq. In this first meeting the Corporation adopted a system of Rules, Orders and Regulations for the College. We may return to these notes later, meanwhile we wish our readers to remember that the College was founded by the Bishop of Montreal, who was at the time Bishop of the area which is now the Province of Quebec. The government of the College is shared in all respects, equally by both the present Dioceses of Quebec and Montreal.

T. A.

THE MITRE.

VOL. II.

LENNOXVILLE, P. Q., JULY, 1895.

No. 7

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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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BISHOP'S COLLEGE, LENNOXVILLE, QUE.

Editorial Notes.

The Jubilee year of Bishop's College has burned brightly and clearly to its end, and in its closing days burst into yet more radiant light before plunging into the region of the past. We have had a year of growth and progress. Growth as regards our numbers, and progress in as much as by making certain improvements in the efficiency of our various courses we have been able to approach nearer to the ideals after which we strive. In looking back over the session of '94-5 we see many things to regret, many which demand correction, but, we think, it is not too much to say that these are in the details not in the general direction of our University life. The session has been characterized first by the large increase in the number of students, secondly, we think we may say by the advance in diligence observable in the College and lastly by the high standing of the graduating class. So much for the inward working of our ordinary routine. Our relations with our graduates and with the country at large can best be judged by the events of the past few days. The enthusiasm which the celebration of our Jubilee has called forth not only in those who owe their early training to the College and School, but also in those who occupy the highest positions in this country and in this Province go far to show that the name of Bishop's College is universally respected and its influence widely valued. The principal features of this celebration it is our purpose to record in this number of the MITRE, and as we have a long and varied pro-

gramme to discuss we shall not take up our readers' time and our own space by any further introduction.

With this number of the MITRE we, the editors for the year '94-5, bring our work to a close. Our office has been one involving great responsibilities and, it must be confessed, some difficulties. We have had to meet the problems which constantly confront those who are endeavouring to sustain enthusiasm for a definite object in the minds of those whose attention is divided by many interests and who are occupied with many affairs. This can never be an easy matter, but we do not wish to imply that in our case the difficulty has been unusually great. The response which our efforts have received in many quarters has been most hearty and self-sacrificing, and indeed sufficiently general to justify us in the belief that we have, in some measure at least, been successful in our undertaking.

However, we wish in parting with our readers to make a last appeal to those who are not doing what they might and what they ought to support their University magazine. We feel that no one who reads the pages of the MITRE can altogether fail to see that, whatever its faults may seem, its promoters have the good of the University at heart. This should be an argument strong enough to appeal to the heart of every man and every boy who has gone forth from the College and School, and a still more potent argument to those who are yet within their walls. Love for the Alma Mater and fond memories of the old days at Bishop's are poor things indeed if they reveal themselves only in words when deeds are possible. Without some practical expressions of gratitude these become mere selfishness, a thing unworthy of the name of loyalty, a reproach rather than a virtue. We ask all then who have incurred a debt of gratitude to the Alma Mater, to discharge that debt to the fullness of their ability. We maintain that the presence of a University magazine is indispensable to the perfect usefulness and development of Bishop's College, and we therefore urge upon you all the duty, would that we might venture to say also the pleasure, of supporting the MITRE in every way in which you are able. To those who have already been giving us their support we tender not only our own thanks but those of the University at large, and we feel sure that in the hands of our successors in office the MITRE will more than ever deserve the favour with which you have already received it.

The University Sermon.

DELIVERED BY THE RIGHT REV. THE LORD BISHOP
BISHOP OF NOVA SCOTIA, JUNE 27th, 1895.

"Other men labour'd, and ye are enter'd into these labours."—S. John IV, 38 p. p.

It does not need that I should tell you in this sermon of the circumstances which surrounded those who originated Bishop's College, nor of the difficulties which had to be faced by them; nor of the contrast presented by the outward and visible appearance of things in 1845 and that of a later date, for all these matters were recorded in an address by the first Principal, Dr. Nicolls, in 1860, which was printed in full in the April number of the MITRE, and are therefore fresh in your memories.

But the present occasion furnishes us with an opportunity for recalling the past, endeavouring to estimate its significance, to recognize its principles, to ascertain whether or no we have been, and are still, true to them, what changes of method in applying them have been necessitated, and whether any, and what, further changes are required, or will be in the near future.

I. We note, in the first place, the significance of the object which the originators of Bishop's College set clearly before themselves. That object was to furnish those who should come under their influence with the best and highest education possible, and therefore to exercise their powers upon upon the best material available. For we must never forget that education, as its name imparts, is the drawing forth and maturing of the powers of the individual. Experience teaches us two things in this matter: First, that individuals are variously gifted as regards their intellectual endowment; and second, that the intellectual endowment of the individual brings forth a harvest accordant to the quality and variety of the material furnished for its exercise.

Keeping this, then, clearly before our minds, I think we may feel sure that the founders of Bishop's College were profoundly convinced that long experience had established as the best method of procedure the early teaching of Latin and Greek, together with mathematics, for the purpose of strengthening, by exercise, the powers of the mind, and giving the mind itself the tone and temper derived from those two so-called dead languages, in which are enshrined, in almost perfect forms of prose and poetry, some of the noblest, most exalted, and vivifying thoughts which have stirred and enriched the minds of men.

And this, I take it, was in order that the young mind, thus trained, should be the better able to enter upon the study of literature, logic, law, mental and moral philosophy, and all that comes under the designation of Letters.

But our wonder and admiration for these men

are evoked when we remember that this highest ambition as regards education was deliberately adopted, as worthy to be aimed at, and as possible of attainment, in a comparatively new country, and by a people whose attention was concentrated upon levelling the forest, cultivating the soil, and engaging in trade, for the purpose of gaining a livelihood—in which pursuit the boys of the family were generally expected to take an active part at as early an age as possible. We do not wonder that they were laughed at, their vision regarded as unrealisable, their scheme derided as Quixotic, they bidden to betake themselves to England, and leave the colonists of Canada to work out their future with such an education as was within their reach, and suitable for a practical, lumbering and farming community, "whose talk is of bullocks," and who had no ambition of being "found where parables are spoken." But they disregarded the counsel given them, and, instead of withdrawing from their work, made use of such materials as they could lay their hands on, and, if obliged to put up with "plain living," yet accompanying it with "high thinking," willing to wait for the verdict of the future, when the infallible test would be applied, "By their fruits ye shall know them."

II. But if they tenaciously held to the soundness of their convictions on this, which may, in an accommodated sense, be called the secular side of education, no less clearly did they proclaim that they believed the truth of the ancient saying, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Nay, they made it abundantly evident that, in their estimation, greatly as they valued knowledge of every kind, and desirous as they were of setting up a high standard of scholarship, these would be robbed of virtue in their eyes, and their results like the stalks of corn in Pharaoh's dream, "thin and blasted with the east wind," unless they were rooted in the Christian religion, and it might be said to each pupil, on going out into the world, "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

And, in a community, the large majority of whose number, outside of the Roman obedience, were so torn with religious dissensions that they were willing, if not desirous, to leave all teachings in the doctrines of Christianity to parents and Sunday School teachers, shutting their eyes to the plain fact that such a course meant, through the default of a majority of parents, and the attendance of only a minority of children at the Sunday School—to say nothing of the incompetency of many of the teachers—the absence of any intelligent knowledge of even the simplest of such doctrines, or a large absorption of them by the Roman Catholics through their schools and convents, to aim at providing an education which should be saturated with Christianity, and that, distinctively Church of England Christianity, as distinguished from

the Roman on the one hand, and each and all of the Protestant denominations on the other, was even a bolder stand to take, and a more hopeless aim to pursue, than that of attempting a higher range of scholarship than the people cared for.

For the space of fifty years—not quite the lifetime of two generations—these principles have been tested, and how do they stand to-day?

The standard which half a century ago satisfied nearly everyone in Canada, now contents hardly anybody, while the large majority are aiming at the highest, so that the example set by Bishop's College has not only been justified by the result, as seen in those who have most profited by it within these walls, but by its general adoption throughout the country.

And, as regard the other matter, I claim two things—first, that the great Protestant denominations deeply deplore the extrusion of distinctive religious teaching from the schools of the country, though they do not see how they can secure its re-introduction without injury to their differing religious convictions; and second, that the great yearning for an outward manifestation of our underlying Christian unity, which has found expression in so many and varied quarters, encourages the hope of such an adoption of the first three of the articles of the Chicago-Lambeth platform, as would allow of regular teaching in all our schools of the distinctive doctrine of Catholic (i. e. universal) Christianity, and justify by general consent the principles of the founders of Bishop's College.

It is of the nature of a truism to say that nothing of importance is conceived of without careful thought, nor achieved without labour and patience. I invite you to attempt the realisation of the labour undergone, and the patience manifested by those who planned, and successfully carried out the idea of a high standard of education, having its root embedded and its growth entwined, and its fruit coloured and flavoured with the knowledge of the elements and principles of the Christian religion, selecting and associating with themselves suitable persons to prosecute the work—inducing parents to lay aside natural selfishness and narrow and unworthy views, and to adopt and act upon the noble ideal set before them—slowly enlarging the minds of their pupils and awakening in them an enthusiasm for knowledge, together with a holy emulation to outstrip one another in varied attainment, and with it all, by "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," infiltrating the knowledge of the chief doctrines of Christianity as the Church of England has received the same; slowly, painstakingly, perseveringly combatting low and erroneous ideas entertained by other educators and by the public at large; the drudgery of dealing with unresponsive minds, in the schoolroom, and hostile minds without—this, and much worse than this, for many years, learning the lesson of "the husbandman who waiteth for the precious fruit of the earth and

hath long patience for it."—verily, "other men laboured," and we may reverently to-day think of the great Head of the Church as sending to them in those now long past and slowly unrolling years the message to the Church of Ephesus, "I know thy work, and thy labour, and thy patience...and thou hast borne and hast patience, and for my name's sake hast laboured and hast not fainted."

III. But if these were the principles on which they acted and which they sought to establish in the minds of their own and of the next generation, it is time we enquired as to the underlying principle by which they were themselves controlled, and which constrained them to act in this manner. I answer in one word, it was *Faith! Faith in God*, that He is truly revealed in Jesus Christ—*faith in the Son of God* as the Saviour of the world and the Head of the Church—*faith in God the Holy Ghost*, as the Guide of the Church into all the truth, and therefore the One through whom those conclusions have been arrived at "which are most surely believed among us"—*faith in the Divine authorship of the system of the Church*, through which God ministers His grace to those who "rightly, worthily and with faith" use the varied means implanted in the system—*faith in God's revelation of Himself* "in divers portions and divers manners," not only "to the fathers by the prophets," but also through wise men of the East, through philosophers of Greece, and poets of Rome, that—

—Thoughts . . . beyond their thought
To those high bards were given"—

faith in the infinite variety of the aspects of truth, no one without insignificance or importance to all the rest; for, surely, they did not teach what Greek philosopher and Roman poet, Jewish prophet or psalmist had spoken, no, nor even the words of Christ himself and His apostles, merely that in identical words they might be able to speak them again, but that receiving, through the words, the truth by them conveyed into their souls, finding them "spirit and life," that truth might, mingled with their own intellectual and spiritual life and thought, find utterance in other words, and be passed on; the truth so conveyed finding ever new setting, and all the while taking on new meaning: the Church thus, as well as the "principalities and powers in heavenly places" through her, learning "the manifold wisdom of God."

Yes, truly, they must have had this faith in the certainty of that about which, like the Apostle St. John, the Church can say, "we *know*"; and in the progress of the Church under her Divine Guide and Indweller, through the processes of living thought in individual minds working upon the problems and questionings raised in them by that which they were taught, or by the ceaseless endeavours to answer the question, "how" and "why." And *faith in the value and necessity of their own work*, that in no case was it fruitless, but that whatever would stand the testing

fire of the great day should bring to each "his own reward according to his own labour."

IV. "And ye are entered into their labours." This is true in a double sense—first you have entered into the labours from which they now rest—the work which they did is that which they have passed on to you. And, second, it is yours to gather the harvest of which they sowed the seed. Let it be recognized by you that while there is labour in both sowing and reaping, it is not of the same kind. To watch over the minds and souls which in days gone by were sent forth from these walls "bearing precious seed," which has gradually germinated and ripened, and now in new and noble thoughts is ready for the sickle which shall gather them into the world's storehouse of books, or communicate them as food whereby other men may live, in "thoughts that breathe and words that burn,"—to gather thus a portion of "the harvest of the earth," that is the labour of the Schoolmaster and Professor here who have entered into the labours of their predecessors; and if it be faithfully done, then by and bye "he that sowed and he that reaped shall rejoice together."

But, besides this, you have to carry on the work which they have relinquished. I have no fear that you will abandon principles, the soundness of which has been demonstrated by experience. It has happened before, and it will happen again, that boys and young men, who have been most carefully taught the doctrines of the Church of England, will go out into the world as unawakened to their importance, and as uninfluenced by them, as the youth, who shews his unresponsiveness to all the efforts of his preceptors, by selling his books to a second hand dealer, as soon as he leaves college, thanking the stars that he need not read or study any more for the rest of his life. But, even so, far better is it that such an one knows, if only by rote, the questions and answers of the catechism, the thirty nine articles of religion, and the phraseology of the book of Common Prayer, for, when his soul, through God's mercy, does awaken, he has in these the material upon which he may feed, and a preservative from many doctrinal errors, into which he might otherwise fall.

But there is no reason why piety suitable to his years should not manifest itself in the child, grow and deepen during college days, and go forth with him to the battle of life; and, in that case, the precise and formal statements which are contained in the documents which I have specified will be more and more cherished, as "the form of sound words," and the guides to right thinking on the most important matters.

Sure I am that the founders of Bishop's College were *men of prayer*, and it becomes me therefore to urge upon you the exercise of that high privilege, and also the duty of teaching your pupils to pray. To pray is to be relieved from your cares, to be assured of the forgiveness of your sins, and the con-

doning of your mistakes, to realize that you are fellow-workers with God, and therefore to have courage and hope infused into you—to pray is to hold communion with God, and therefore to be assured of His sympathy and friendship; to learn to think His thoughts and to fall into line with His purposes.

And as regards a high standard of scholarship, may I congratulate you, that you are not only trying to maintain it yourselves, but to induce all the church colleges in the Dominion to establish a uniform one—in which effort you have the sympathy and promised co-operation of your sister University, of King's College, Windsor, the Board of Governors of which institution most heartily wish you success.

V.

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

This is doubtless true and the similar sentiment.

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

And perhaps it is in line with this that two great changes must be noted. The first is that which is produced by the development of the country, coupled with the increase of the means of national intercommunication. Think of what the two great cities of Montreal and Toronto were fifty years ago; and of the vessels, stages and postal arrangements that then existed. It is only natural that the inhabitants of large and important cities should desire the best possible education for their children, and that a people in constant touch with all the civilized nations of the world should entertain a strong determination not to be behind any of them in knowledge and wisdom. But with this comes the desire for what is called *practical* knowledge, and a certain impatience over the learning which deals with principles; and therefore it is, in a large measure, that Latin and Greek are disregarded by parents who desire that their children should rather learn French and German. We have to lay our account to this, and it may be that we are intended as a nation to become more familiar with the thoughts and ideas conveyed through the literature of those two great races, than through Greek and Latin; or, rather that being already imbued with the latter, we may now assimilate the former.

The other change is the great development of those many subjects commonly included in the name "science," and the application of not a few of them to the increase of the conveniences of life. While we may be thankful for the stimulus thus afforded to intellectual development, we must recognize the alteration which is thereby necessitated in the curriculum of school and college, and the authorities of

the place of education must be ready to incorporate these subjects in their courses of study, and to leave out others which have become less necessary.

One other change of method in these days is not so much an innovation as a reversal to Greek practice. I mean the introduction of gymnastics as a regular part of every boy's education. We come as near the Greek custom implied in the word as is compatible with the ordinary temperature of our buildings, and with our notions of decency; and it is to be hoped that a valuable lesson of healthy and manly æstheticism may thus be learned, as the young athletes go through their exercises and feats of skill in the gymnasium, for it is certainly quite as likely that there the exclamation, "I will give thanks unto Thee for I am fearfully and wonderfully made," will be heard, as in the dissecting room of a city hospital, if not more so. But the point to which I am desirous of calling your attention is this, that now all three parts of man's composite nature are cared for in true education—body, mind and spirit—and the christian schoolmaster or professor joins his practice to the prayer of the apostle of the Gentiles—"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

What a wondrous work it is in which you are engaged in this college and school! You are constantly bringing the thoughts and opinions of the past to the touchstone of the present, learning and teaching wherein they are shewn to be right or wrong. Continually you are astonished at the intuitions which flashed upon some mind of a previously-unsuspected truth, or at the sudden generation which subsequent slow and patient investigation has verified, or is in process of verifying. And no less are you amazed at the certainty with which those of a past age who were reputed wise insisted upon the truth of maxims and statements which have long since been shown to be false. On some subjects, you cannot but rejoice in the stability of the foundation which have been laid, and which guarantee the steadiness of the superstructure which is being raised upon them; and anon you fear when you see whole systems fall and pass away through the crumbling of the premises on which they were reared under the disintegrating power of more accurate knowledge.

And then you are in touch with the present, an age such as the world has never seen before, when everything is brought to the test "when many run to an fro and knowledge is increased," when man is able to "look toward heaven and tell the stars how high they are," when he can command the lightnings that they may go, and say unto him, here we are;" when the properties of things are known and the secrets of nature discovered, and man is with speedy foot ascending the steps which lead upwards to the throne promised him of lordships over the whole creation. Well may you tremble at the greatness of the task allotted you, to guide the awakening

intellect of the rising generation, to give the mind the touchstone of right principle, to impart to the spirit the fear and the knowledge of God, for it still remains true that "the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."

And for the right discharge of this stupendous duty. I repeat to you the word of St. Paul, as if spoken to you by your predecessors—by Mountain and Nicolls, by Doolittle and Williams and Chapman. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Be sure that in faithfully discharging your duty, you are rightly helping on the world to be ready for the coming of its King, and when He comes, He will say to you and to those in whose footsteps you are walking, "Well done, good and faithful servants, enter ye into the joy of your Lord."

The Chancellor's Address of Welcome to the Governor-General.

To His Excellency the Honourable John C. Hamilton-Gordon, Earl of Aberdeen, Governor-General of the Dominion of Canada,

May it please your Excellency,—

We, the Chancellor, Vice-Chancellor, Principal, Professors, and Graduates of the University, and Members of the Corporation of Bishop's College, beg to thank you and Lady Aberdeen, for honouring our College and University by a visit at this time when we celebrate our Jubilee of the Fiftieth Anniversary of the opening of the College for study. We bid your Excellencies a most hearty welcome, and trust that your visit to this rural seat of learning may prove interesting to you. You may rest assured that your presence adds greatly to our happiness and will not fail to stimulate our effort to attain, to the full, the main object of the founders.

We lay claim, firstly, to the loyal subjects of Her Majesty, Queen Victoria, personally as the best of sovereigns, taking a personal interest in all that appertains to the well-being of her subjects. We are also loyal to the mighty British Empire ruled so wisely by our Queen and Empress. And at the same time we are none the less loyal to the Dominion of Canada, ruled over in Her Majesty's name by your Excellency and your Advisers.

We are specially grateful to Her Majesty for her generous gift in the year 1853 of a Royal Charter under which we possess (quoting the words of the Charter) "All such and the like privileges as are enjoyed by Our Universities of Our United Kingdom of Great Britain and Ireland, so far as the same are capable of being enjoyed by these Our Letters Patent."

Under these powers and privileges our work has been made both definite and honourable, and it is by virtue of these powers that the University this day proposes to do itself honour by conferring the honorary degree of D. C. L. on your Excellency.

Bishop's College is still but a small institution. The first steps in its foundation were taken by the wise and saintly prelate, Dr. George J. Mountain, third Bishop of Quebec, in the year 1843, but it was not until 1845 that the buildings were in a state to permit of their use for study under the Rev. Jasper H. Nicolls, M. A., Michel Fellow of Queen's College, Oxford.

Our numbers during the current year have amounted in the aggregate to 181; of these forty are in our Arts and Divinity School, receiving instruction within these walls, sixty are in attendance in our Medical School in Montreal, where large facilities are afforded for surgical and clinical training, and seventy-five represent the College School, also on this site, forming not only a preparatory school for the Arts course in the College proper, but extending a liberal education to the youth of the country at large on the basis of the great English schools. The system is in Lennoxville residentiary throughout, and the School has this great advantage, of the oversight of the College proper, but with a perfect free government of its own, under a Headmaster and Staff selected with the greatest care. What is known in one word as "character" is the great object of the School training, coupled with a due development of mind and body, and the large number of representative men in the Dominion educated at this School is a proof of the success of the system.

Your Excellency will doubtless notice the situation of these buildings, overlooking the confluence of two beautiful rivers, the St. Francis and the Massawippi. Beautiful surroundings are in themselves educational, contributing to the cultivation of a pure refined taste. Those who have been educated here never forget the happy days passed amongst such scenes, where they drank in health and vigour almost unconsciously.

Your Excellency may wish to have some knowledge of the nature and extent of the work done by the students. The calendars now handed to you will afford you the needed information and the copy of our statutes, rules, ordinances, also handed to you, will inform you as to our system of government.

We venture to say in conclusion that our main object is to fulfil the wishes of the founders, viz. :— While training men for the ministry of the Church of England in this Province, to extend a liberal education to all classes of citizens who may wish to take advantage of our course, and more particularly to train the youth of the country so that they shall become good citizens of our noble Dominion.

With the deepest respect, on behalf of the College and University,

I have the honour to remain,
Your Excellencies' very humble servant,
R. W. HENEKER, D.C.L., L.L.D.,
Chancellor.

Bishop's College, Lennoxville,
June 27th, 1895.

THE GOVERNOR-GENERAL'S REPLY.

His Excellency, after gracefully thanking the Chancellor for his address and acknowledging the sentiments of loyalty which it expressed, continued as follows:—

"I need scarcely say that I recognize most heartily the claim which you have to describe yourselves, as a corporation and as individuals, as conspicuously distinguished by loyalty to her Most Gracious Majesty the Queen. (Cheers.) I also feel very sure that the mark of confidence which was bestowed upon you by the granting of a royal charter will be more and more proved to be well deserved, and that you will more and more continue to show, as now, that you are determined to make use of your opportunities in carrying on the great, the sacred work of Education. (Cheers.)

The fact that the double institution, the University and the School—connected, but with distinctive management—is under the auspices of the Church of England in Canada, is itself a matter of deep interest and a subject for congratulation. We all know the grand history of the Church of England; we all know its vast capabilities; and everyone, whether belonging to her communion or not, must rejoice that this University is equipping men who are to fill the sacred office of the ministry, as well as providing a liberal education for others who may or may not be members of the Church of England. The fact that your doors are not closed against any who desire to enter them for the purpose of the University and School so long as they are prepared to comply with the necessary regulations and submit themselves to the necessary discipline, is suggestive and significant. I think it is characteristic of the Church of England that her system offers an opportunity for the exercise of a wide and comprehensive charity. (Cheers.) Of course there is also in the Church a corresponding opportunity for divergence of opinion (hear, hear); but I think we are more and more coming to see that instead of a readiness to detect differences of opinion within the Church, we ought rather to rejoice in the fact that the different schools of thought flourish side by side within her pale. (Cheers.)

As a comparatively new comer in Canada, perhaps I naturally look to experience in the Old Country for signs in this direction. I suppose that many of us here were no longer children when the late

Dean Stanley heard a worthy woman mutter, when the officiating clergyman entered the pulpit, 'Thank God, its black.' (Great laughter.) I may inform some of my young friends that this good woman did not refer to the complexion of the clergyman, but to the colour of his garb. (Laughter.) He wore what is now known as the Geneva gown, and not the surplice, and in those days many persons looked upon the apparition of a clergyman robed in a surplice in the pulpit with a sort of spasm of anxiety. (Laughter.) My Right Rev. friends will tell you that I am not far wrong in giving this somewhat extreme illustration of what I refer to. (Hear, hear.) O' course we have also to remember, as we have been reminded to-day, that though we may deplore divergence on matters of the deepest import, still there is the consolatory reflection that this is part of a great process, and that, even through acute difference of opinion, there may be and is gradually being evolved the attainment of real unity. (Cheers.) With regard to the Church of England in Canada, I cannot help being reminded to-day of rather a strange question which was put by an excellent friend of mine, after he had been in Canada for a few weeks on a visit: "Are there any dissenters in this country?" (Laughter.) To answer that question fully would, perhaps, take a little time, and, therefore, I shall not enter upon any dissertation suggested by the remark; though, if there are any dissenters in Canada, I think the driver of the Grand Trunk engine, who this morning unsuccessfully endeavoured by his sonorous steam whistle to drown the voice of the Bishop, must have been one of them. (Great laughter.)

I have already incidentally alluded to the comprehensiveness of the Church, and I trust that more and more that feature will be recognised. I do not suppose that many of us would confound the expression "comprehensiveness" with anything like want of definiteness of doctrine. We should not, for instance, endorse the rather strange answer which was given by an undergraduate at Oxford, who was being examined in divinity. I do not know whether he was a candidate for Holy Orders. He was asked: "What is the attitude of the Church of England in reference to the teaching of St. Peter and St. Paul?" He answered as follows: "The Church of England adopts a judicious mean between the extreme views of St. Peter and St. Paul." (Great laughter.) The examiners, I believe, did not consider that answer wholly satisfactory. (Laughter.)

We all know that there is, of course, danger from too great comprehensiveness, but what one would rather lay stress upon is the opportunity and scope for true culture, and also for a sympathetic recognition of earnestness and a desire for higher attainments in various directions. I allude to this because I think an example of great value may be set in the matter of extending this kind of favorable interpretation to

the motives of those with whose views and tenets we may be unable to agree. We have a notable example of this on the present occasion. I believe that among those who are to receive honorary degrees are men whose position implies a compliment in the acceptance as well as in the bestowal of such a distinction; I believe among them there are those who belong to communions other than the Church of England; among others, I think Principal Grant was especially invited, but he is unable to be here. These are significant indications of the attitude which this University desires to take, and in which I feel very sure that it is well representing the best traditions of the great Church under the auspices of which its work is carried on. (Cheers.)

It may perhaps be a little rash on my part to allude to the giving of honorary degrees; but as the address indicates that I am to have the privilege of being one of those favoured persons, where the conclusions of the governing body are so eminently satisfactory to myself, I shall not pry too closely into the reasons which brought them to those conclusions. At any rate, I think I may safely assume that it is one more example of the loyalty indicated in the address, and that it is also a mark of that kindness and personal courtesy and consideration of which I have had abundant manifestations since I arrived in Canada. (Cheers.) May I also say that I appreciate the recognition in the address of one important fact of school and college training, viz., athletics? Lady Aberdeen was delighted to have the opportunity of presenting the tokens of success to the various young friends who had earned them in the sports yesterday. (Cheers.) We have been reminded to-day that comprehensive school and college training means the training of the mind, of spirit, and of body, and we have been delighted to observe how fully that necessary principle is carried out here. (Cheers.)

Let me conclude by endorsing the eloquent words of the address in the aspirations which it expresses that the all-round training which is here given will equip these young men to take a worthy and distinguished part in promoting the welfare of the country, and thus the welfare of the world, and so to leave it better than they found it." (Loud cheers.)

His Excellency's remarks were well delivered and enthusiastically received.

The Address to the Lieut.-Governor.

To the Honourable Joseph Adolphe Chapleau, Member of the Privy Council of Canada, Lieutenant-Governor of the Province of Quebec.

May it please Your Honour:—

On behalf of the governing body of the University and the Corporation of Bishop's College, we, the

Chancellor, Principal and Professors, take the opportunity of your presence at this Convocation, the Jubilee of the Fiftieth Anniversary of the opening of the College for study, to greet you with a hearty welcome.

We feel deeply gratified, that a gentleman of your high position and your qualifications as a statesman, should, by accepting our honorary degree of D. C. L., become, in a manner, identified with us.

The Province has always recognized Superior Education as a matter of essential importance to the welfare of the People, and the grant made to us out of the Superior Education Income Fund has enabled us to carry on our work with increased efficiency. But apart from this we are specially grateful for the interest exhibited in our welfare, by the grant of ten thousand dollars contributed by the Government of your predecessor in office after the loss of the School by fire in 1891. This satisfaction was more felt by us in consequence of the grant having been made on the unanimous recommendation of the Protestant Committee of the Council of Public Instruction, which was to us a proof that our endeavours in the cause of the Higher Education were understood and appreciated.

Your past history as a Canadian by birth, sprung from the race which first brought the blessings of civilization into this land; your rise to eminence through your own talents, courage and eloquence; your proved loyalty to the great mother of nations, from whom Canada as well as many other dependencies of the British Crown in all parts of the world has received the blessings of free institutions and self-government; your loyalty to your native land, glorying in her past, mindful of her present, and never-failing in your faith in her future; have caused you to attain a position in the Dominion alike honourable to yourself and creditable to the people who have learned to appreciate your services.

In the old days the fusion of the Norman and Anglo-Saxon races, resulted in the building up of a nation greater by far than either Normandy or Anglo-Saxon England could have become separately. Why should not a similar blending in these modern times, produce a like result? Who would dare to belittle the future of Canada formed out of such elements, if she will be true to herself?

In receiving you here to day it is not necessary to point out to you, either the origin or the work of this College and University. You are not a stranger in the Eastern Townships, for you selected as your life-partner a lady from this neighborhood, the daughter of one of the benefactors of the College and College-School.

We thank you for your visit, we hope you will be gratified at finding that we are not standing still in the great work of the education of the people, but that as our means increase, we are using these means for the intellectual benefit of the people. Though a

Church of England institution in foundation and government we are fulfilling the wishes of our founders by adopting a broad and liberal policy, demanding no religious test from our students or scholars, and yet carefully guarding their moral and intellectual growth.

In conclusion we wish Your Honour and Madame Chapeau every happiness and prosperity in the future.

On behalf of the University and College, with sentiments of the greatest respect and esteem,

Bishop's College, Lennoxville,
June 27th, 1895.

THE LIEUTENANT-GOVERNOR'S REPLY TO THE CHANCELLOR'S ADDRESS.

After expressing his thanks to the Chancellor and dwelling upon the pleasure which he felt in being present, His Honour continued as follows:—

In this century in which political evolutions has placed the destinies of the people of nearly all nations in their own hands, and in which social evolution has placed all superiorities subordinate to talent, there is nothing so necessary, so essential, or so urgent as higher education; there is no more exalted vocation in this world than that of those zealous and generous minds who sacrifice themselves to the enlargement of the human mind.

Were I called upon, this moment, to point out, from amongst the great men of the world, the greatest one of all. I would seek for him amongst the teachers of theology, of philosophy, or of the different sciences. There will be found greatness, there will be found power, for the passing generations are, as it were, wax which the teachings of each era fashion to their taste.

It is therefore with a renewed feeling of pride that I cross the threshold of those great educational establishments which are kind enough to honor me by opening their doors to me; for I bow before them as before the saviours of the country, the guardians of mankind. Here you teach us everything: courage and resignation, strife and docility, the spirit of ambition as well as that of self-sacrifice, the idea of domination as well as that of equality; you stimulate in us the three things without which no nation can become developed: intelligence, affection and determination. In giving us confidence in ourselves, you teach us to better understand the Divine precept: "Love your neighbor as yourself," for we cease to watch the success of our equals, or our inferiors, with a jealous or distrustful eye.

The world exists actually under the sway of those three prolific words which I would that I had never seen tarnished, by a perversion of meaning which the century is trying to rectify: "Liberty, Equality, Fraternity"; for they actually contain three precious things abundantly lavished upon the little

country which, notwithstanding the unimportant place which its name occupies in the universe, we are trying to make as great as it is grand.

The flag which now floats so gayly over your institution is in itself the song of liberty. Every political greatness bursts from its folds, radiant and steeped in glory and liberty. And how the pure, quickening, rich atmosphere of British rule, which knows not how to produce slaves, but knows how to make good citizens, makes the breast of every true man heave with admiration.

Such is the much to be admired beauty of this system of liberty which tends to place us all on the same footing; of the intelligent equality which excludes none from competition.

Assuredly, I am not in accord with those levelers whose idea of equality is encroachment upon the property of others and the pillage of the rich by the poor. We don't want those disastrous doctrines in this prosperous Canada of ours.

The equality which England has preached and which gives us such strength, is equality in the eyes of the law; "the equality of opportunity for rivalry," as it was recently termed by an English thinker.

We are all enlisted in the great "struggle for life," which after all is but the sentence, severe but just, which was pronounced upon man on the day of his fall, and which is the foundation of society. The desire for greatness, for distinction and to be useful, ennobles mankind, elevates the mind, and is in accord with our mission as Christians.

It is permitted in that sense, to intensify the "struggle for life," for out of this struggle alone can success be attained.

Yes, we possess it, that equality of right to work, but the enlightened teachings of the 19th Century show us that we should exert it in a brotherly way, with that brotherly feeling which you to-day so grandly exemplify.

It is that feeling that should be encouraged in all the large institutions: to produce citizens who respect themselves as well as their fellow citizens. Why should the success of others be the source of jealousy? Did not God, who has filled nature with his wonderful gifts, make them inexhaustible? Why should one envy any advantage obtained by one's neighbor, when we know that, notwithstanding all our desires and aspirations, we could never succeed in making use of that it would be in our power to procure? The more you inculcate these sound ideas into the minds of your pupils, the more powerful and liberal minded a generation will you form.

I said, just now, that respect for others is inseparable from self-respect, and I rejoice very much to see the great improvement which has been quietly effected in the government, and in the moral administration, of our classical institutions.

It was certainly very natural to look upon children as gifted with an almost irresistible frivolity; and

coercive measures were, at one time, probably unavoidable.

But that idea has passed away, like a blast of wind, from the mind of teachers. They prefer appealing to the child's dignity; they have stirred up that noble pride in him which is man's most powerful characteristic. God has made frail human nature full of weaknesses, it is true, but has not left it unprotected against itself. The store of good qualities, which He has breathed into us, is no smaller than the multitude of our failings; and it has been fully demonstrated that, if the child is easily rendered suspicious, false or insincere, it is quite as easy to promote in him, prematurely, that impulse of honor which only became developed with reasoning power.

There is nothing more beautiful or more soothing, than that almost universal emulation which now consists in winning the child over by affection, by confidence and by the sense of duty. What is seen, in fact, in University Examinations? One single precaution: The pupil is obliged, at the head of his paper, to give his word of honor that, in giving his answers, he has not resorted to any forbidden means. What is the result of this new system? We have recently been shown the result, the final analysis, in the action taken by the students of a University in the Southern States, who, when they found out that one of their fellow students had broken his word of honor, brought him themselves, to the nearest hotel, ordered him never to cross the threshold of the University and requested their professors to take his name of the roll.

By making their characters upright, you make your students just; and I must admit in a mixed community like ours, a larger stock of justice and patience is required than elsewhere. It is therefore not only the selfish pleasure of having been so honored by you that delights me; it is the unspeakable satisfaction afforded me by the grand principles taught, the great example given by you to the country.

Those distinctions of race and religion are not British; for England, which so admirably governs one seventh of the world and a quarter of the human race, has founded her strength on that breath of ideas which has won her, not only the bodies, but the hearts of all races.

As I had the honor of saying in the House of Commons, not very long ago, it is certainly not fear that led England to respect the institutions of Jersey and Guernsey, where French is the official Court language, and still less through fear that she has not interfered with the customs and the dialect, in the legislature and the statutes of that little Isle of Man which lies there, a few miles from Liverpool, on the edge of the ocean, to bid a hearty welcome to all nations.

England has never tried to denationalise her colonies. In the Council of State, at Malta, places

are reserved for a certain number of Italian priests, and the schools, which are nearly all Catholics, are supported; so like her at Gibraltar, her money is distributed between the Catholic and Protestant schools without distinction. To the Windward Islands she sends French speaking judges to the black citizens of that country, and the British Parliament itself passed a law which provides that one-half of the Bureau of Education must be composed of Catholics.

Go round the world, and you will find nearly all the languages and all the religions of the universe, under the protection of the British flag, under which they expand in perfect security. It might be said that England had adopted that line of Saint Stephen, King of Hungary, "*Regnum unius linguae, regnum imbecillis*," as the motto of her colonial policy.

That which those great Canadian statesmen Baldwin, Lafontaine, Macdonald, Cartier, Blake, have understood from the beginning, the people will soon come to understand from its results, as it has partly done by intuition. There is no cause for alarm, but on the contrary, for much hope, if the acts of Providence which have occurred in Canada have, so to speak, amalgamated the best qualities that God has bestowed upon human nature.

The blending of French and English is the unison of poetry with force, the exuberance of social life with the exuberance of practical life and, I state it without fear, a thousand little expedients in practical life, which are peculiar to us, to that unceasing progress which it is your talent to promote wherever you go, by your wealth and by the judicious exertion of that great judgment which, in you, is an heritage and an irresistible power.

When we look at your palaces or enter those temples of finance, do we seem to look at it all with envy? Not at all. Your fortunes are honestly made and there will not be found the slightest tinge of jealousy in the remotest corner of the most humble citizen's heart. It is yours, so much the better. It is another element of progress and prosperity for our country.

I do not look at these things from a materialist's point of view; I am not worshipping gold in all this, but the great power to do good, to foster progress which this accumulation of wealth secures. As was lately written in the *Religious Review of Reviews*, by Canon Fleming, Chaplain to Queen Victoria: "I do not for a moment assert that every educated man will be a wealthy man; but I will say that an educated country will necessarily be a wealthy country."

But let me impress one thing upon you: the French element will also furnish its contingent of youth and labour towards the construction of that great edifice which we are building up. You, who control the industries, commerce and finance, must leave us colonization and agriculture. The agricultural problem is a more serious one than is thought

of. England has experienced it and the United States are now testing it.

The earth is generous and knows how to reward those who seek their daily bread from it: In all times the hardworking farmer has found, in the land which he tilled, those mines of gold which others thought to find more rapidly in Australia, at the Cape or in California. But it is an undisputed fact that the farmer who becomes a *gentleman farmer* invariably drops his plough for the large centres. Everything attracts him towards them; the desire for a pleasant rest and the necessities of a grown up family for which he wants to find husbands or employment in business. The English *farmer* does not sell his property, but he ceases to cultivate it. He leases it for as much as he can, and a laboring class is thus formed destined to permanent poverty and in consequence, totally uninterested in politics, progress or education: What has happened in England is now going on in the United States.

Well, the calamity which England experienced and which is threatening the United States, is still far remote from Canada, for we are going to supply you with the elements of a resistance which it will be impossible to overcome. The French Canadian farmer is wedded to the place of his birth. This is one advantage which we claim over you, gentlemen, for with us country and cradle are synonymous ideas.

You may have other ties beyond the seas, which are stronger than affection or remembrance, in that "Mother Country" which, to you, is always "Home," that valiant birthplace of men who spread civilization over the world; but with us, although the memory of the old Mother Country remains dear and sacred to us, the ties which attach us to this country, which has been, for nearly three centuries, the birthplace of generations whose descendants we are, are the strongest, and we are well enough satisfied with our lot, to have no desire to look elsewhere. If there are any who cannot help casting some doubt upon our loyalty, let them think, for one moment, of that unconquerable feeling, of that inborn patriotism which binds us to one only soil. This is the country we want to make great, and here we are, most loyal of Her Majesty's servants, having all our fortunes guarded by the British flag.

Thus will our farmer remain upon his land in the midst of its traditions and amongst his own people. The great monopoliser will never have the chance of absorbing his inheritance. To the end of time you will find in the rural parts of Canada, a vigorous race of proprietors, which will keep itself on a level with progress, and will keep pace with the march of general intelligence, for it will have the same interest as we have in the good government of its country. As long as our rural districts are rich and prosperous, and our lands are cultivated by the owners, and not by disheartened pariahs, the com-

merce and industries of the country will rest upon a solid basis.

And it will rest with us all, with you, my young friends, who are being called into the world, as well as with me, who am already in it, to portion out amongst us, in a brotherly way, that vast field whose space is as limitless as the immensity of the firmament: the literary and artistic careers, the liberal professions and politics. On that field there is no possible conflict. We shall never be numerous enough to extract, from the civil laws or from the laws of chemistry, all the resources which the great confusion of the certain and the uncertain, the known and the unknown, the true and the false, the simple and its components, floods us with, through all the avenues of knowledge and of reason, by all the mysteries of life, and all the problems of religious belief.

It is to men of study, of important studies such as are gone through here, and to honest public men, without distinction of race, that we must look for the development of our great destinies.

We are all called upon to deserve, by hard work, the exalted positions which the liberal professions or politics have at their disposal. Rank goes for nothing; the man's character is everything, as the poet Burns says, so originally:

"The rank is but the guinea's stamp,
The man's the gold for a' that."

The Chancellor's Opening Address to Convocation.

The year 1895, our Jubilee year, in which we celebrate the 50th anniversary of our college work, marks an era in our history of special interest.

Our Convocation this day is graced by the presence of Her Majesty's representative in the Dominion, His Excellency the Earl of Aberdeen, who is accompanied by Her Excellency Lady Aberdeen. We are also favoured by the presence of His Honor the Lieutenant-Governor of this Province of the Lords Bishops of Nova Scotia and Quebec, representatives of the Church of England in the Dominion; of Sir Alexander Lacoste, Chief Justice of the Court of Queen's Bench in this Province; of Sir Napoléon Casault, Chief Justice of the Superior Court of this Province; of the Honourable Mr. Justice Andrews of Quebec; of the Hon. L. O. Taillon, Premier of this Province, and of the Hon. Mr. de la Bruère, Superintendent of Public Instruction of this Province.

We desire to thank all these eminent persons for their patronage and extend to each and all a most hearty welcome. We are thankful also for the presence of one of our greatest benefactors the Rev. Jacob Mountain, D. D., D.C.L.

But we have also to welcome, with cordial thanks,

a delegation from the Synod of the Diocese of Montreal, which has an equal interest in the well-being of this College with the Diocese of Quebec. It would have been a matter of special gratification to us had we been favoured with the presence of the Lord Bishop of Montreal, the President of our Corporation, who, however, very kindly expressed his good will, but felt himself unable to accept our invitation. We desire specially to mention, in connection with this delegation, the name of a very distinguished clergyman of the city of Montreal, the Very Rev. Dean Carmichael, Prolocutor of the General Synod of the Church in Canada, who is already enrolled as one of our honorary graduates, and who will this day receive at my hands the additional degree of D. D., "juris dignitatis."

We note also with no ordinary pleasure the presence of a delegation of the Governors of our great sister University—McGill—with whom we have always had the most pleasant relations. The late Principal of McGill—Sir William Dawson—one of the greatest of the scientific men of the age, honored us a few years ago by receiving at my hands the degree of D. C. L., "honoris causâ." He has been obliged to retire from the responsibilities of his great office, but all here will join me in the hope that his life of usefulness may be continued for many years to come, and that his successor in office will be able to continue the great work which McGill University has already fulfilled so nobly, of developing scientific education in this country.

We greet also with great pleasure another of our benefactors the Senator E. I. Price. We also welcome the Venerable Archdeacon Lindsay of the diocese of Montreal one of the very earliest of our college students; the Very Rev'd the Dean of Kingston in the Diocese of Ontario, also a student of this college; the Hon. Jno. S. Hall, the President of our Alma Mater Society, the worthy son of a most worthy father whose valuable services to this institution will never be forgotten; a Quebec lawyer, of eminence, Mr. James Dunbar, Q. C., who has shown himself to be an able as well as devoted churchman to whom the diocese of Quebec owes a debt of gratitude. And lastly, we greet you all, ladies and gentlemen, who honour us by the interest you take in our work adding by your presence this day, an éclat to our proceedings which cannot but be gratifying to our whole body of Professors, Masters, Students and Scholars.

The small struggling institution of 1845 which started with six Theological students, and was kept alive at the first by the generosity of some Quebec gentlemen, has grown into a college and school with University powers, whose Divinity and Art Students and Scholars alone number 120 even in these depressed times, if we include our medical students, number about 180 in all.

Our invested means for carrying on our work

amount to over \$260,000 contributed, in great part, by members of the Church of England in this Province. Although this amount may to some of those who are present here to-day seem small for so important a work, yet, when we contrast it with the means at the disposal of the founders (who had only a strong faith on which to build) the result must be considered satisfactory to all the friends of the Higher Education in this Province.

Our wants are still many, for our aims are high. Life in the matter of education, means progress. Let it be remembered that we carry on our work on the residential system, a system more costly than the mere attendance of students and scholars at lectures or in class. We believe that a certain amount of discipline, without espionage, in the training of youth, brings forth a high class of character in the man. Here there are no class distinctions; each youth rubs against his fellow and obtains polish by the contact. A man is appreciated, not because of his father's position in the world, but for his own qualities; and if he has used his opportunities rightly, he will leave these walls strengthened in body, cultivated in mind, and with a high moral sense of duty. He will, no matter what may be his life-calling, prove a true Canadian citizen, with a strong sense of duty and generous instincts.

Then as a means to this end, apart from the lecture-room or the class-room, I would point to the situation of the buildings, as well as to the character of the buildings themselves. I need not picture to you in words what you can see with your own eyes. Where can there be found a situation more beautiful, more healthful, more advantageous in every way? I would also point out that care has been exercised, even to make the most of our immediate surroundings. The approaches to the buildings, the grounds, the cricket field, the neighbouring woods, the two confluent rivers, available for boating and bathing, all contribute to the advantages of the site.

The buildings—solid structures—will be found to include a chapel for daily services, a valuable library, a laboratory for the teaching of physics and chemistry, and other appliances, some of which, the gymnasium for example, may doubtless be greatly improved, as the appeal of the Alma Mater Society shows.

I may add to these few words that the greatest care has also been taken in the selection of a competent staff, and that many, I should say most of the members, are known to be imbued with a strong and earnest appreciation of their work, which may be not improperly termed the missionary spirit in education.

But I now venture a few words as to the special thoughts which must arise in the minds of all who are intimately acquainted with our past history. Thoughts in relation to times set apart to mark events, must partake of the past as well as the present and the future; and a review of the past, though tinged with a spirit of sadness, arising out of the loss of val-

ued friends, is yet valuable, as bringing to our recollection the nature of the foundation on which the present has been raised, with the prospect of further development in the future. We cannot look back upon the men who laid the foundation of this institution, in faith and hope, without a spirit of admiration for their prescience, and of thankfulness for the work achieved. Two men stand out prominently—the one a Bishop of the Anglican Church, Dr. G. J. Mountain, third Bishop of Quebec, the other also a clergyman, the Rev. Lucius Doolittle, then Rector of the united parishes of Lennoxville and Sherbrooke. If the good bishop was the actual founder of the College, it is no less true, as has been said, that Mr. Doolittle was its founder in Lennoxville. Both of these men were moved by a spirit of devotion, and the practical mind of the latter was the means of giving effect to the bishop's plan. One would like to dwell on the characters of these men. The contemplation of sincere devotion to a great cause, and the overcoming of obstacles, most formidable from almost every point of view, are useful lessons to be taken to heart. But our time is too limited; we must hasten on. And yet we cannot pass by another figure in this sketch of our early history, for the first Principal of the College, the Rev. Jasper H. Nicolls, was no ordinary man. A scholar and a gentleman, he was able to bend his mind without the sacrifice of one single high quality, and to descend to the level of untrained men that he might raise their standard and render them fit for the high calling to which they were destined. No more admirable selection for the position of Principal could have been made, and Dr. Nicolls threw himself with his whole heart into the work, fighting against prejudice and obstacles of many kinds, and achieving no small degree of success.

Another man stands almost pre-eminent in connection with the educational work of both College and College School—Bishop Williams—fourth Bishop of Quebec, successor to Dr. Mountain. From his arrival in Lennoxville he wielded an influence for good which stamped every man and boy with whom he came into contact. Men now advanced in years venerate his name and character, and never tire of recalling his love of truthfulness, his manliness, virtue, in the large sense of the word. The name of Bishop James W. Williams deserves special honour in all that relates to this College.

I could mention many other names if time permitted; but even an address at a Jubilee meeting may become wearisome. Two other names, however, cannot be omitted from the list—the Hon. Edward Hale and Edward Chapman.

Mr. Hale's work as Chairman of Trustees and as Chancellor of the University will last, at least, as long as these walls endure. If devotion to the welfare of this College, and a generous expenditure of time and money deserve to be recorded, the name of Edward Hale must occupy a high place. No one, who had

the privilege of attending Convocations when he presided, can forget the dignity combined with benignity which characterized the proceedings.

Of Mr. Edward Chapman, who has only very recently passed to his rest, it is difficult to speak, his memory is too near to us. He was devoted to the interests and the welfare of the College. For over fifty years his name is to be found associated with its fortunes, as Rector of the College School, as Classical Professor, and as Bursar and Registrar, and whole generations of students and scholars had abundant opportunities of knowing him, and none failed to recognize in him a true Christian gentleman.

All these have passed away. But such men in one sense never die. The world would be poor indeed without a feeling of love and reverence for the great leaders of thought and character who have simply passed to their rest. The Christian who believes in the life immortal can always feel in spirit the presence of those whom he knew and revered in life, even though removed from bodily sight. But let us for a moment glance at the present. Look around! View these buildings on this most lovely site! These young men and boys destined to be the men of the near future! Who does not feel an interest in them? The very history we have glanced at of the good and great men of our past is to them a step in education.

True education is not the development of the mind only; that is but one of its ingredients. The body also requires to be drawn out; the moral qualities must be trained: character must be formed; and if benefit is to accrue to the nation as well as to the individual the teaching must be thorough, as much by example as by precept. Responsibility is cast on the taught, if they fail to take advantage of their opportunities; but an infinitely greater responsibility rests on the teacher. Those who know Bishop's College, know that this responsibility is acknowledged and felt, and the men of Canada trained at Bishop's College and Bishop's College School are a standing witness that our work in the past has been well and faithfully done; this forms a guarantee that the work of the future will be equally well done. In that future we live and hope, and we do not consider that we ask too much if we plead for your sympathy, your charity of feeling, for a continuance of support, for increased means, so that we may extend our sphere of action and render our work even more efficient than in the past. If we have achieved with limited means and resources good results we ask you to place confidence in us.

We notice with pride and satisfaction the noble gifts which some of the citizens of Canada have contributed toward an advanced system of education. These gifts, in many instances, have been all the more valuable that they were given during the lives of the donors; and they are as necessary as valuable because we, in a new country, must rely on our own

resources, having no old endowments to depend on. We cannot fall back on the foundations and endowments of such men as William of Wykeham, Dean Collet, Cardinal Wolsey, and others of former times.

But Bishop's College can also boast of noble benefactions,—some from men of wealth, and many, very many, from men of moderate means, while not a few have come from those who have to struggle in the world. We are thankful for these gifts, whether large or small, not for the amount only, but for the spirit which dictated them.

The spirit of giving in a good cause (and education is a noble cause) brings a blessing on the donor. We will now proceed to the business of the day.

The Valedictory for the Class of '95.

N. C. LYSTER, B. A.

The Editor wishes to explain that the fact of the Valedictory's failing to be delivered was due to some oversight on the part of the authorities on the afternoon of Convocation, and was not caused by any lack of readiness on the part of the valedictorian, Mr. Lyster.

Mr. Chancellor, Your Excellency, My Lords, Ladies and Gentlemen:—

Once again we have been summoned to Convocation, and once again this hall is filled with faces in which are visible only the happier portion of the emotions which must arise in the breasts of all on an occasion like the present. Yet if the truth were known, deep down in the hearts of many of us who to-day are apparently so joyful, there lingers a feeling of profound sorrow and regret because the time has come when we must say farewell not only to all the kind friends with whom we have been connected during the past three years, but also to all those tender associations which are dear to every student at Lennoxville. It is exactly such feelings of mingled joy and sorrow that I experience to-day, but in addition to all these and apart from them, I have a grievance of my own. It is that a class, six-seventh of whose members have taken honours, should have asked me to represent them on this occasion. I feel entirely unequal to the honour; I feel that it should have been entrusted to some of the other members of the graduating class, anyone of whom you would have listened to with pleasure. I trust, however, you will bear with me a few moments, and I for my part, on account of the length of the day's proceedings, will be very brief, and will merely refer to a few of the thoughts and feelings which arise within us in severing a three years' connection with our Alma Mater. Strange indeed, and hardly right does it seem, that at the very moment when our attachment to her is stronger than it ever has been when she is honouring us by conferring upon us a degree; strange indeed, I say, and hardly right does it seem that the very words in which she expresses her confidence in us, should be the very words in which the tie is broken that has hitherto bound us to her, Nay, not broken, for there will always remain between us

and our Alma Mater a bond of union which, in the words of Burke, though "light as air" shall yet be "strong as iron."

Three years ago, when we entered Bishop's, we came full of hope and full of determination, resolved to derive all possible benefit from the advantage offered. How that determination has been carried out we leave you to decide; but if, perchance, you consider we have been diligent in the pursuit of wisdom, do not, I pray you, think that this measure of success has been achieved without much patient labour in our behalf by the Staff of the College. To the kind and painstaking Professors who are always ready to assist every student, is due in a large measure the success of many a student who goes out from this University, either to further pursue his studies in the learned professions or even at once to cope with the difficulties that lie before us all. It is one of the chief advantages of this University that we come into daily contact with our Professors to such an extent that much practical benefit is derived from the association. Just here I might refer to the inestimable advantage that we at Bishop's possess in the residential system. Here while in residence every student is made to feel that he is a factor of the institution; that he is a link in the chain that leads to success; in short he is made to feel towards Bishop's as those Englishmen felt towards their native country when Nelson uttered his famous words: "England expects every man to do his duty."

From a daily and close association with our fellow-students we have opportunities of learning many useful lessons from them; there, too, from a variety of natures, companions that are congenial to our own may readily be chosen, with whom we may profitably and agreeably spend our leisure moments. Thus it is that friendships are cemented; thus it is that the *esprit de corps* so necessary to any body that wishes to succeed is so noticeable among Bishop's men.

Bishop's has indeed a work to do, and she is doing it nobly. True, the course of study does not embrace such a wide range of subjects as in some of the other Universities of this country, but the motto of Bishop's is proficiency and thoroughness, and this being her watchword she declines to establish any further courses till she has given those who so desire the opportunity of extending their honour courses over the three years. This she intends to do next fall when those who enter so qualified will have the privilege of pursuing these subjects throughout their term of residence. We may then look forward to the opening up of new courses—courses of study in Modern Languages, Political Science, Moral Philosophy, &c. Certainly it may yet be some time before these hopes are realized. These plans need money and as yet the wealthy men of this Province, with a few noble exceptions, have not come forward to help us. What progress has taken place has been brought about by the most stubborn perseverance. But looking back on the history of our College for the past fifty years, and then taking a glimpse into the future, we must come to the conclusion that the outlook is exceedingly bright. Among the improvements that have taken place during our own course, and which indicate a steady progress in the growth of the College, we might mention the following: the opening of the Divinity House where the divinity students now reside, the building of the brick archway connecting School and College, the partial restoration of the Chapel, which is soon to be completed; the establishment of the College paper the MITRE;

the lengthening of the honour courses in classics, mathematic and theology, already referred to; the increased number of students in attendance, which is larger now than at any previous time in the history of the College. All these are signs of the gradual advancement that is taking place more than that, they are signs of the improvements that as yet belong to the future. Surely, speaking from a student's standpoint, I am right in saying to the wealthy men of the Province that this University is deserving of your gifts; give her a little money and her growth will be phenomenal; but even if she has to fight her way in the future as she has done in the past, her efforts will be crowned with success.

In saying farewell to Lennoxville we have to thank the kind people of this vicinity for the many occasions on which they have been so hospitable. Those of us who were willing to face a Professor's wrath on the following morning, are indebted to them for many pleasant evenings. To the wives of the Professors, who are ever kind and ready to help in those numerous matters which require a woman's care, will be ascribed the success of many of our enterprises, and they will always be held in grateful remembrance for their kindness and thoughtfulness to all.

I feel that these farewell words on behalf of my classmates and myself would be incomplete without reference to one who has just severed his connection with this University, one who has done much not only for the members of the graduating class but for every student in the University. I refer to Prof. Watkins. I will not here enter upon a eulogy of him, his many excellent qualities are known to you; to the majority of you he is known personally. Fortunate indeed will be those students whose lot is cast in the University to which he may attach himself, and while we regret that he has found it necessary to leave us, we wish him all happiness and success in his new home.

It is with feelings of deep regret that we take leave of the boys of the School. The mutual concern manifested by the School and College in each other's enterprises is a healthy sign of our corporate life, and we trust that the good feeling that now exists between these two branches of the same institution will remain unbroken. Our parting words to you are that if you intend going up for a degree in Arts, you can find no better seat of learning than here in the Oxford of Canada.

And now in parting we entrust to you, whom we leave behind, the honour of the College; you as the senior men will be in a large measure responsible for the maintenance of the reputation of the College; upon you will fall the task of influencing the coming Freshmen, and you alone will be responsible for the manner in which you use that influence; see to it that you exert yourselves on the side of right; see to it that your example be worthy of emulation; see to it that you be worthy of the institution to which you belong.

With regard to those of us who are now leaving, let us ever remember that as graduates of Bishop's we have a position to maintain. We have to-day become graduates of a University of which we may well be proud—and it is our bounden duty to be loyal and true to the dear old College to which we owe so much. Some of us may have dark days before . . . some of us may have bright prospects; but whether in adversity or in prosperity, we shall always look back with pleasure and delight upon the days spent here at Lennoxville. Farewell, then, kind friends; farewell then, fellow-students; fare thee well, O Alma Mater.

JUBILEE WEEK.

Now that we have given our readers some of the more solid and weighty portions of our menu, we do not doubt they would be glad to hear some general account of the proceedings of the week. We fear that we shall come very far short of giving a satisfactory picture, but still to those who were unable to be present, we may in some measure compensate for their loss. In the first place, perhaps it may help to give clearness of outline if we give the programme for the week in brief:—

SUNDAY, JUNE 23rd.

Sermon at Evensong in the Chapel, by the Bishop of Maryland.

MONDAY, JUNE 24th.

Ordination of Deacons in the Chapel at 10 a. m.
Sermon by the Principal.
Confirmation with Addresses by the Bishop in the Chapel at 7 p. m.

TUESDAY, JUNE 25th.

Cricket Match, B. C. S. Past vs. Present, 10 a. m.
Organ Recital at 8 p. m. in the Chapel.

WEDNESDAY, JUNE 26th.

B. C. S. Annual Athletic Sports, 9.30 a.m. and 3.30 p.m.
Alma Mater Society's Lunch at 1 p.m.
Arrival of His Excellency the Gov. General and Lady Aberdeen at about 5 p.m.
B. C. S. Boys' Jubilee Dance at 8 p.m.

THURSDAY, JUNE 27th.

Annual Meeting of the Alma Mater Society at 9 a. m.
Convocation Service with Sermon by the Lord Bishop of Nova Scotia at 11 a.m. Special Music by Mr. A. Dorey.
Public Convocation at 3 p.m.
Conferring of Hon. Degrees, Addresses, etc.
Conversazione at 8 p.m. in Bishop Williams Hall.

We wish all the members of the Institution to look on the Convocation as beginning on the last Sunday of the Term. It so happened that this year each of the five days had its special feature of interest from a religious point of view.

SUNDAY.

On Sunday, the 23rd, we were favoured with a visit from the Rt. Rev. W. Paré, D. D., Lord Bishop of Maryland, who is spending his summer vacation at the lovely spot where the peaceful lake of Mississippi finds its outlet, North Hatley. The Bishop was driven to Lennoxville in the morning and preached at the service in the village church at 11 a.m. also taking part in the Communion Service.

In the evening the Bishop preached in the College Chapel on the text: "Why stand ye here all the day idle?" He spoke of the idleness, of enforced lack of work, what a poet has called "want-begotten rest"; this was not blameworthy and this was the idleness of the text, there was a worse idleness than this wilful idleness, preference of sloth to diligence, culpable idleness, mischievous idleness. No doubt this was an age of activity, we should let our activity be for God.

The Bishop's sermons and fatherly words were listened to with much attention and gave a healthful and inspiring keynote to the proceedings of the week.

MONDAY.

On Monday an ordination service was held at ten o'clock, and Messrs. A. H. Moore, B. A., and C. E. Bishop, B. A., were made deacons. Matins having been said at half-past seven, the ordination began by the sermon, which was preached by the Principal from 1 Tim. III: 13. After showing the general as well as the special meaning of the word 'Deacon' in Greek, and saying that other general words such as that for apostle and bishop had become specialized, it was suggested that all members of Christ were in a general sense 'deacons.' The Diaconate had not always been looked upon as a stepping-stone to the priesthood but had been regarded as an independent though subordinate office. It was possible that religious bodies which had not retained the episcopate had in some details kept to the literal work of the early deacons in their use of the diaconate. Such marks of antique origin found in bodies now separated from the Church was a hint and suggestion to recall them to a restoration of the whole catholic and apostolic deposit and a happy reunion of Christendom. To remain a deacon would be a noble life; to be promoted to the priesthood still nobler. Let them go on and obtain the good degree, the step of promotion suggested in the text.

Mr. Dorey's beautiful Jubilee Communion Service (dedicated to the Principal) was used both at this service and at the Convocation celebration. The Bishop was attended at this and all the services of the week by his chaplain, the Rev. R. A. Parrock, B. A., the newly appointed Professor of classics. Many of the neighbouring clergy joined in the procession, and the service throughout was most solemn and impressive. The candidates were presented by the Rev. Prof. Allnatt, D. D., Dean of the Faculty of Divinity. The Gospel was read by the Rev. A. H. Moore, B. A., the senior candidate.

In the evening eleven of the boys of the School were confirmed. The Bishop gave two addresses, on the nature of confirmation, and on the practices of those who are confirmed. His Lordship emphasized especially the enthusiasm of many who were by circumstances circumscribed to scant and unfrequent

means of grace. This service, which was attended by a large congregation, including many of the parents and friends of the candidates, was also very moving and earnest in character.

TUESDAY.

The events of Tuesday were ushered in by an early celebration in the chapel at 7 o'clock, which was attended by the newly confirmed and others. The service, though perfectly plain, was quietly reverent and devout. Let us trust that the simple and manly vows then made may be kept to the glory of God and to life Eternal.

The cricket field became early in the day the centre of attraction, and thither assembled the visitors, and, needless to say, the Institution itself "en masse," to watch the ever popular "Old Boys Match." The game this year was, if not perhaps the most remarkable in point of play, certainly one of the most fiercely contested which has ever taken place, and the enthusiasm evinced by the spectators at every good play showed that neither team lacked sympathy. The School were without Mr. Auden and Mr. Brockington, and as their opponents were strongly represented, a very keen and exciting contest took place. The Old Boys occupied the wickets till luncheon, scoring fifty runs, of which McLea and Balfour were responsible for thirty. The School began by losing three wickets for eight runs, but by the resolute hitting of Rothera were enabled to put together forty-four before they were dismissed. Carter made a very creditable first appearance in the eleven.

The second innings of the Old Boys was remarkable for the surprisingly vigorous batting of McLea, who scored sixteen by his first four hits. Afterwards the wickets fell quickly and the School were left with fifty-nine to make, and barely three-quarters of an hour in which to make them. Willett, after hitting his second ball out of the ground, was caught, but Rothera and Hutchison played a very good forcing game, scoring freely from both bowlers. With a quarter of an hour to play the School still required nineteen, and the spectators were cheering every run. At a critical moment Rothera lost his wicket and Webster was very smartly caught, but Johnson hit at everything and within two minutes of time the School had won by four wickets. This match completes a very successful cricket season of the B. C. S.

OLD BOYS.

McLea, c Hutchison b Willett.....	21	b Rothera.....	27
Balfour b Hutchison....	9	c Kane b Hutchison....	1
Boyle b Hutchison.....	1	b Rothera.....	7
Robertson, c Rothera b Hutchison.....	0	b Willett.....	0
Macdougall c Johnson b Rothera.....	3	b Willett.....	0

Rev L. Williams b Rothera	2	b Rothera.....	6
Bowen (capt.) c Johnson b Rothera.....	3	b Willett.....	0
Sluter b Hutchison....	0	run out.....	1
Burke, not out.....	1	b Willett....	1
Worthington b Rothera..	0	b Willett.....	0
Kaulbach, c Hutchison b Rothera.....	0	not out.....	4
Extras.....	4	Extras.....	6
Total.....	50	Total.....	53

PRESENT BOYS.

Webster st McLea b Balfour.....	0	c Macdougall b McLea.	1
Pattee b Balfour.....	0	b Bowen.....	18
Hutchison b Balfour....	7	b Balfour.....	8
Johnson b Balfour.....	0	c Robertson b Balfour..	4
Willett c Macdougall b Balfour.....	0	c Rev. Williams b McLea	22
Rothera c Kaulbach b Balfour.....	26	c Worthington b Balfour	1
Kane b Macdougall....	1	not out.....	0
Hollway b Balfour....	2	not out.....	0
Holden b Balfour.....	1	Extras.....	5
Winder c Macdougall b Balfour.....	2	Total.....	44
Carter, not out.....	1	Total (for 6 wickets)	59
Extras.....	4		

At 8 p. m. Mr. Arthur Dorey, F. C. O., organist of St. Peter's, Sherbrooke, gave an organ recital in the chapel, which, as usual, gave a great deal of pleasure to all true lovers of music who had the privilege of being present. Owing perhaps to the fatigue brought on by close attention to the attractions of the cricket field during the day, the attendance was not quite as large as might have been expected, but it is safe to say that those present will be very unlikely to let slip any future opportunity of repeating the pleasure of listening to one of Mr. Dorey's artistically rendered and well-selected programmes. The programme was as follows:—

1. Fugue in D..... A. W. Bach
 2. Pilgrims' Chorus (Tannhauser)..... Wagner
 3. *a.* Cantilene Nuptiale..... Dubois
 - b.* Toccata..... Dubois
 4. Song - "One Sweetly Solemn Thought," R. S. Ambrose
 5. March (C minor)..... Spindler
 6. Andantino..... E. H. Lemare
 7. Capriccio F..... Lemaigre
- Offertory in Aid of the Bishop Fulford Memorial Window.
8. Introduction, Offertoire and Fugue..... Hamlet
 9. Song - "Glory to Thee, my God, this night," Gounod
 - a.* Serenade..... Moszkowski
 - b.* State March..... W. Spinney
 10. *a.* Invocation..... Guilmant
 - b.* Caprice..... Guilmant
 11. *a.* Invocation..... Guilmant
 - b.* Caprice..... Guilmant
 12. Finale..... Lemmens
- Vocalist, Mr. H. R. Fraser.

WEDNESDAY.

On Wednesday at Morning Prayer the principal gave a very brief address of farewell to those who were leaving college and school. He said:—*Absorb good, as you may by the indwelling of the Holy Ghost. Conduct good, as you may by doing good, radiate good.*

In physics we learned that good conductors were bad radiators, but with christian life both can co-exist.

Mould your liberty unto the form of loving obedience to the laws of God, to your honourable traditions, to which be loyal.

All present were deeply moved by Dr. Adams' heart-felt words.

The features of the day out doors was the B. C. S. Jubilee sports. Never in the memory of the writer or of those whom he has heard remarking upon the subject has there been such large attendance of visitors at this event, and it is pleasant to be able to add that the performance of the B. C. S. athletes justified the interest which animated the spectators. Not only were the outskirts of the field completely blocked with carriages from Sherbrooke and other neighboring towns, but the crowd of visitors who did not drive to the scene of battle so far exceeded the accomodation on the "stand" as to almost surround the track and cover every bit of vantage ground in the neighborhood of the lodge.

It is now a matter of ancient history through the frequently newspaper reports that the Governor-General of the Dominion of Canada and the Countess of Aberdeen were present at the annual sports of the Bishop's College School. Every one in Canada who reads the journals knows this; also, that the day was exceptionally fine and hot, that the National Anthem was played when the Vice-Royal party arrived on the ground, that there was long and prolonged cheering that the scene was all that could be desired.

But despite the nauseating reiteration which is apt to stale even the most delicate and tasty dish, this "plum" of vice-royal attendance was and is a great thing for Lennoxville. Let others speak of its significance.

The sports had intrinsic merit. The 100 yards, open furnished a desperate finish, Hutchison just winning on the tape. The mile run produced a record school time. Rowley vaulted 8 feet 10 inches, and Fraser won the half mile handicap. Chandler's performance was most enthusiastically received he ran clean away from his men and came very near to lapping them. Fraser was escorted round the last lap by an eager crowd of "spongers" and backers, and the sight of his set face as he reared the tape was a moral lesson in resolution. Rowley was vaulting just as their Excellencies arrived. He determined to give them a fine display of the capa-

bilities of the B C S, and jumped to his last inch. There were other good performances, Rothera, Willett and Hutchison always doing well. Roberts disappointed many his admirers by not running, but his leaping was clean and finished.

PROGRAMME.

1. Throwing Cricket Ball—Open. Distance 88 yards, 9 ft.—1 Willett, 2 Hutchison.
2. Putting Shot (16 lbs.)—Open. Distance 27 ft. 11½ in.—1 Rowley, 2 Rothera.
3. 100 yds, 13 and under.—Time 12 3 5 secs.—1 Carter, 2 Cassils.
4. High Jump—Open. Height 4 ft. 9 in.—1 Roberts 2 Rothera.
5. Students' Race, 100 yards.—Time 11½ secs.—1 Boyle, 2 Miller.
6. Flat Race, 100 yds.—Open. Time 10 2 5 secs.—1 Hutchison, 2 Rothera, 3 Willett.
7. Flat Race, 440 yds, 15 and under. Time 1 min, 2 1 5 secs.—1 Cameron, 2 Hayward.
8. Mile Run—Open. Time 4 min. 49 1 5 secs.—1 Chandler, 2 Hutchison, 3 Rothera.
9. Flat Race, 440 yds.—Open. 1 Hutchison, 2 Willett, 3 Rothera.
10. Broad Jump, 15 and under—Distance 16 ft. 4 in.—1 Cameron, 2 Hayward.
11. Three-legged Race, 400 yds.—Open. 1 Willett and Hutchison, 2 Proudfoot and Cowen
12. Pole Vault—Open. Height 8 ft. 10 in.—1 Rowley, 2 Roberts and Willett.
13. Old Boys' Race—1 Balfour, 2 McLea.
14. Hurdle Race, 120 yds.—Open. Time 19 3 5 secs.—1 Willett, 2 Winder.
15. First Form Race, 100 yds.—Time 15 secs.—1 Fraser, 2 Scougall.
16. 880 yds. Handicap Open. Time 2 min. 8 secs.—1 Fraser, 245 yds., 2 Pope, 3 LaFrenaye.
17. High Jump, 13 and under Height 3 ft. 11½ in.—1 Searth, 2 Meredith.
18. Broad Jump—Open. Distance 18 ft.—1 Willett, 2 Roberts.
19. Strangers' Race, 100 yards.—1 James Wilcox, 2 G. Reynolds.
20. Flat Race, 220 yards.—Open. 1 Rothera, 2 Hutchison.
21. Obstacle Race—1 Proudfoot, 2 Porteous i.
22. Consolation Race, 220 yds. Open. 1 Johnson, 2 Porteous ii, 3 Liddell.

The Countess of Aberdeen distributed the prizes to the successful competitors in the evening. Those that would serve as decorations were graciously secured upon the persons of the winners by Her Excellency. At the conclusion the Governor-General said a few words, encouraging the Bishop's College School to keep up its renown in manly sports as well as in other and more important directions. On presenting the boy's boquet to Lady Aberdeen he called upon Mr. "Sandy" Fraser, whom he claimed as a fellow countryman to assist him in fastening a rose to his coat. This Mr. Sandy Fraser did amid loud applause.

The arrangements were excellent and reflect the greatest credit on Willett, the hard-working and efficient secretary.

A luncheon was held at one o'clock under the auspices of the Alma Mater Society in the College Dining Hall, which was attended by about 100 visitors and old students of the college and old boys of the school. The room was tastefully decorated with flags for the occasion and the scene was a brilliant one. We regret that we are unable to give a report of the speeches on this occasion, but we understand that all were marked by a spirit of loyalty to the Alma Mater, and by a sense of common interests and an *esprit du corps* among those who are proud to call themselves her sons. At the business meeting of this society, the secretary, Mr. H. J. H. Petry, M. A., reported that the committees had decided to mark the celebration of the Jubilee by an effort to raise \$10,000 (\$2,500 to complete the furnishing of the chapel and \$7,500 for a new gymnasium). The work of the College and School was reported on, as well as that of the Medical Faculty. Amongst other statistics the school building was mentioned as having cost \$57,000.

The evening was the occasion of the eagerly anticipated jubilee ball, the leading social event of the season.

"The year's distinguished names" were sown broadcast on Wednesday night of the Jubilee week. One seemed to be continually meeting Deans and Bishops, while Baronets and celebrated Judges, Doctors of Civil Law and learned people of all kinds were not very far to seek. The spectacle just after the Quadrille of Honor, was a picturesque and animated one. The brilliant dresses of the ladies were fittingly graced by the tasteful decorations with which Mr. Hudspeth and his assistants had adorned the Bishops Williams Hall, while the Vice-Royal presence lent an air of dignity and loyalty to the proceedings. I have already spoken elsewhere of the kindness and courtesy of Their Excellencies in distributing the sports' prizes. One could not help noticing the ready interest that Her Majesty's representatives took in the individual competitors.

Those short sweet idyls that are sometimes recited after school dances were not so frequently delivered upon this occasion, no doubt owing to the restraining presence of high dignitaries in the preliminaries. The affair, however, was not without its humorous branches. The apparition of the head of a member of the orchestra calmly watching with unused instrument the conclusions of one of the dances excited merriment and the speedy transfer of the band to the basement. Tone may be too elevated even for Vice-Royalty. I am glad to report that after this things musical went well.

A very pleasing feature was the entrance of the Governor-General and his Lady. An avenue

was made by the present boys of the School from the doors to the dais for them, and during their progress the orchestra played the National Anthem. From a terpsichorean point of view the Dance of Honour was not perhaps an unqualified success owing to reasons that have been hinted at, but as the gay Goddess on such occasions takes a secondary place, this was not a deep cause for regret.

The following took part in it:—

The Earl of Aberdeen and Mrs Adams,
Mr Petry and the Countess of Aberdeen,
Sir H Joly de Lotbiniere and Miss Petry,
Hon Justice Tait and Mrs Daly.
Mr Simpson and Miss Cochrane.

THURSDAY.

Thursday the 27th, Convocation Day, was of course, the most important day of the week. It was begun, very appropriately, with a celebration of the Holy Eucharist at 7 o'clock. The chief service, however, the University service, was the Choral Celebration at 11 o'clock, at which their Excellencies and staff and many distinguished visitors were present. A procession, numbering nearly 100, consisting of the choir, students, visiting clergymen, the staff of the College, their Lordships the Bishops of Nova Scotia and Quebec with Chaplains, the Registrar and the Chancellor was formed in the College and moved to the West door of the chapel and there opened out to allow the Bishops and others to pass on to the sanctuary. The scene was a very imposing one, not likely to be readily forgotten by those who had the good fortune to be present.

Many handsome gifts have been recently made to the Chapel, including 10 stained glass windows, white altar frontal, white dossal, altar vessels, credence table, fald-stool, re-table, carpet and kneelers for the Sanctuary, white bookers and 200 prayer and hymn books. The altar was the most conspicuous object, looking very chaste with cross and flowers and the new hangings worked by the Guild of St. Matthew's Church Quebec.

The Bishop of Quebec was Celebrant, the Dean of Quebec Gospeller and the Dean of Ontario Epistoller. The Celebrant, during the service, solemnly dedicated the new gifts to the service of God and commemorated those benefactors of the College who are deceased and those in whose memory the gifts were made. The University sermon by the Lord Bishop of Nova Scotia, was a masterly discourse on S. John IV 38. The service was choral throughout; the music having been specially composed for the occasion by Mr. Dorey and dedicated to Principal Adams. The *Tersanctus*, *Benedictus* and *Agnus Dei* are especially touching and reverent compositions. The procession returned to the College in the same order singing the hymn "For all thy saints, who from their labours rest."

Convocation followed at 3 o'clock, Long before the members of Convocation entered the hall was filled to overflowing. The Governor-General, with Mrs. Adams was first to enter, followed by the Countess of Aberdeen and Dr. Adams. After they were seated on the dais the procession entered composed of the graduating class, members of Convocation, those about to receive honorary degrees, A. D. Nicholls Esq, B. L., M. A., Registrar, the very Rev'd R. W. Norman, D. D., B. C. L., Dean of Quebec, Vice Chancellor, R. W. Heneker Esq., D. C. L., Chancellors and the Bishops of Nova Scotia and Quebec, all in gown and hood except the Bishop of Quebec who wore his scarlet Convocation robes and the Bishop of Nova Scotia cassock and pectoral cross.

The Chancellor having declared the Convocation open, read and presented a handsomely engrossed and illuminated address to His Excellency the Governor-General who replied in a most happy strain, exhibiting a keen interest in educational matters generally and an appreciation of the unique position occupied by Bishop's College as an Anglican Institution in the Province of Quebec. His remarks met with much applause. An address was also presented to His Honour J. A. Chapleau, Lieut. Governor of Quebec. His reply was a combination of lofty sentiment and apt expression. Both of these addresses and their replies are, it will be observed published in full earlier in this issue. Next followed the Chancellor's address to Convocation which we have also preserved in full. A noteworthy point was his statement that the investments of the College (including buildings) aggregate \$260,000. At the conclusion of this address, the registrar read a list of those from whom letters of regret had been received which we append.

REGRETS.

Archbishop of Rupert's Land, Primate of all Canada.

Archbishop of Ontario.

Bishops of Montreal, Fredericton, Newfoundland, Jamaica, Vermont, Maine, New Hampshire.

Hon W B Ives.

Sandford Fleming, C M G, Chancellor of Queens
Chancellor Loudon, University, Toronto

Chancellor Allan, Trinity, Toronto

Dr J G Bourinot

Sir William Dawson

Sir W H Hingston

J H R Molson, C J Fleet, Governors of McGill

Dr Alex Johnson, Acting Principal of McGill

Rev W Jones, Acting Provost of Trinity, Toronto

Abbe Laflamme, Rector of Laval University

Rev Canon Henderson, Principal Montreal Diocesan College

Hon G Ouimet

Rev J B Debbage

Rev R Hewton

Dr A Laphorn Smith

Mr A D Stevens

John Leonard

R J Hewton, Inspector of Schools

: Bishop of Niagara

Bishop of Maryland

R White

The regular business of Convocation was then proceeded with, and the following Degrees conferred:—

D C L (Honoris Causa)—The Governor-General, the Lieutenant Governor of Quebec, Hon L O Taillon, the Bishop of Nova Scotia, Sir Alex Lacoste Sir Napoleon Casault, Mr Justice Andrews, Hon Boucher de la Bruere, Hon E J Price, The Ven Archdeacon Roe, The Ven Archdeacon Roe, The Ven Archdeacon Lindsay, The Rev Canon Thorneloe, F W Campbell Esq, M D, Hon J S Hall, James Dunbar, Esq, Q C.

D D (jure dignitatis)—The Very Rev'd Dean Carmichael, The Very Rev'd Dean Buxton Smith.

D D (ad eundem)—The Rev J Ker, D D Trin College Toronto.

C M, M D—Messrs T Bannerman, Gustave Lewis and G L T Hayes, Miss E H Clendenning.

M A (ad eundem)—R N Hudspath Esq, M A, Trinity College Toronto.

M A (in course)—Rev T W Ball, Rev J. B Pyke Lawrence D Von Ifland.

B A (in course)—N C Lyster, F G Vial, J P Turner, W R Hibbard, George Pye, Cecil T Mundy, Thomas Dowdell.

Nearly all those receiving Honorary Degrees made speeches, especially noteworthy were those of the Governor-General whose remarks were replete with kindly feeling and congratulation to the University; the Lord Bishop of Nova Scotia (representing the Diocese of Nova Scotia and the University of King's College Windsor) who greatly impressed his hearers not only by his dignified bearing and commanding presence but by his eloquence, wit and pathos; The Dean of Montreal, who made a most humorous speech, Dr L H Davidson and Rev Dr Ker (representing the Synod of Montreal) all of whom expressed the cordial feeling existing in the hearts of Montreal churchmen towards Bishop's College. The Lieutenant Governor, the Hon L O Taillon, (who spoke in French) Sir Alexandre Lacoste Sir N Casault, the Hon J S Hall, the Hon Mr Justice Andrews, the Hon Justice Archibald (representing McGill University) the Hon Boucher de la Bruere, Dean Buxton Smith, Dean Norman, and Archdeacon Lindsay also spoke.

The Principal, and the Headmaster next, made their annual reports. The Principal spoke as follows:—

"We offer devout thanks for the good providence

of God in the completion of the past fifty years of the College. Whatever else may be the result of the work of the past fifty years of this Institution one conclusion is very clear in the minds of the promoters of the Institution, that of the definite value of religious education, and of the great benefits of the residential system. In reporting for the session 1894-95 we note that forty students have paid fees, although one did not continue with us; thirty-seven has been the greatest number present at one time. Nine have attended the classes in Divinity, of whom seven were graduates. Two of these have been ordained deacons by the Bishop of Quebec and have received appointments in the diocese. As previously reported, there were seven graduates in 1894; five of these entered the Divinity Faculty, one the Medical, one other becoming a lay reader in Ontario. This year we have also seven graduates; six of these take honors, three in Classics, two in Theology, and one in Mathematics. The remaining student takes options. The work of the honor men is very satisfactory, all being in good standing. Six is the highest number of honor men in any one year. It is a singular augury of the success of the College that in the Jubilee year we should have simultaneously the highest number of students, the highest number of honor men and a high number of men in the Divinity Faculty. Surely we can all thank God and take courage. As regards the staff, I report that Professor Watkins vacates the professorship of Classics and is succeeded by the Rev R A Parrock, Bets scholar of Pembroke College, Cambridge, and an honor graduate in Theology, as well as Classics. Your attention has already been called to the earlier inception of honor courses. Some four students of the second year will be qualified in September to enter on courses of honors in Classics and other subjects.

The College has taken its part in the Schools' examination, and we are able to report a distinct improvement in the general standing of the High schools and Academics. As regards the study of French, which we recognize to be of such immediate importance in this Province, we are able to report increased diligence and an excellent average in the examinations recently conducted by Rev D Lariviere, Head of the Sabrevois College. We have added this subject to those of the matriculation examination, and we hope to record increased success from year to year.

The Dean of the Divinity Faculty reports favourably of the work in his department. The details of his report will be printed. It is hoped that the competition resulting from the increased standard in the Arts Faculty will have the effect of stimulating the Divinity students."

Mr Petry's report was an extemporaneous one, and most encouraging. The feature of the year had been work throughout the School, and the results were most gratifying.

The conferring of the degrees in course upon the graduating class produced rounds of applause from their fellow students, and it was pleasing to note that one of the most enthusiastic bursts of the whole proceedings was that which greeted the very kind remarks of the Dean of Quebec concerning the Rev B Watkins, late holder of the chair of Classics. Perhaps the most impressive and significant feature of the whole proceedings was the remarkable nature of the assemblage on the platform. Seldom, we venture to say, in the history of the Province, has there been such a meeting together of her most famous men, of all positions and of differing creeds. We therefore give this list in full, for it witnesses more plainly perhaps than anything else can not only to the broad-mindedness of the authorities of the University, but to the universal respect in which she is held by those who are at the helm of government, and of education, by the representatives of order, prosperity and progress. There were present:—

His Excellency the Right Honorable John Campbell Hamilton-Gordon, Earl of Aberdeen, Governor-General.

Her Excellency the Countess of Aberdeen.

The Honorable J. A. Chapleau, D. C. L., Lieutenant-Governor. Col. Chas. King, of Sherbrooke.

Chancellor R. W. Henneker, D. C. L.

Vice-Chancellor the Right Rev. R. W. Norman, D. D., D. C. L., Dean of Quebec.

Rev. Principal Adams, D. C. L.

Mrs. Adams.

The Honorable Sir Alexander Lacoste, D. C. L., Chief Justice of the Court of Queen's Bench.

The Honorable Sir Napoleon Casault, D. C. L., Chief Justice of the Superior Court.

The Honorable M. M. Tait, D. C. L., Acting Chief Justice of the Superior Court, Montreal.

The Honorable L. O. Taillon, Q. C., D. C. L., Premier of the Province of Quebec.

The Right Rev. the Lord Bishop of Quebec, D. D.

The Right Rev. the Lord Bishop of Nova Scotia, D. D., D. C. L.

The Honorable Boucher de la Bruere, D. C. L., Superintendent of Public Instruction.

The Venerable H. Roe, D. D., D. C. L., Archdeacon of Quebec.

The Honorable M. F. Hackett, Q. C., M. L. A., President of the Council.

Monroe Ferguson, Esq., A. D. C. to His Excellency the Governor-General.

W. T. S. Hewett, Secretary to His Excellency the Governor-General.

Captain Shepherd, A. D. C. to the Lieutenant-Governor.

The Rev. F. J. B. Allnatt, D. D., Dean of the Faculty of Divinity.

F. W. Campbell, Esq., M. D., D. C. L., Dean of the Faculty of Medicine.

The Very Rev. J. Carmichael, D. D., D. C. L., Dean of Montreal.

Rev. J. Ker, D. D.

H. J. H. Petry, Esq., M. A., Headmaster of Bishop's College School.

Rev. Professor Scarth, M. A.

Rev. R. A. Parrock, B. A., Professor Designate of Classics.

The Rev. Professor B. G. Wilkinson, M. A.

The Honorable F. W. Andrews, D. C. L., Judge of the Superior Court.

L. H. Davidson, Esq., D. C. L.

The Very Rev. B. B. Smith, D. D., Dean of Ontario.

The Honorable J. S. Archibald, M. A., Judge of the Superior Court, Governor of McGill and representing that University.

The Venerable David Lindsay, D. C. L., Archdeacon of Bedford.

Sir Henri Joly de Lotbinière, D. C. L.

The Honorable J. S. Hail, Q. C., M. L. A., D. C. L.

W. White, Esq., Q. C., D. C. L.

James Dunbar, Esq., Q. C., D. C. L.

The Rev. Canon Thorneloe, M. A., D. C. L.

The Rev. J. J. S. Mountain, D. C. L.

The Hon. E. J. Price, Esq., D. C. L., Senator.

Rev. John Kemp, B. D.

Rev. Canon Davidson, M. A.

The Rev. Canon Fulton, M. A.

A. D. Nicolls, Esq., M. A., Registrar.

The Rev. E. A. W. King, M. A.

The Rev. Canon Foster, M. A.

The Rev. R. C. Tambs, M. A.

The Rev. T. Blaylock, M. A.

The Rev. Albert Stevens, M. A.

The Rev. Lennox Williams, M. A.

The Rev. F. G. Scott, M. A.

The Rev. T. H. Lloyd, M. A.

Arthur Jarvis, M. A.

The Rev. G. G. Nicolls, M. A.

The Rev. J. Hepburn, M. A.

The Rev. J. B. Pyke, M. A.

The Rev. T. W. Ball, M. A.

The Rev. G. Abbott Smith, M. A.

Rev. H. E. Wright, M. A.

The Rev. A. J. Balfour, M. A.

The Rev. G. H. A. Murray, M. A.

G. T. Ross, Esq., M. D., Registrar of the Faculty of Medicine.

Reginald King, Esq., M. D.

Miss R. Lewis Landau, M. D.

The Rabbi Veld.

The Rev. A. H. Robertson, L. S. T.

H. R. Fraser, Esq., LL.B.

W. Morris, Esq., LL.B.

The closing event of the celebration was as usual the *conversazione* in the Bishop Williams Hall at 8 p. m. Owing to the protracted nature of the afternoon's proceedings the hall was not so crowded as on the previous evening. Nevertheless the scene was a brilliant one and the evening most enjoyable. The presence of the Governor-General and Lady Aberdeen, and His Excellency's kindness in presenting the College and School prizes to their respective winners lent an additional charm. The lists are as follows:—

BISHOP'S COLLEGE 1895, PRIZE LIST.

DIVINITY FACULTY.

Harrison Prize—1 A. H. Moore, B. A.; 2 A. Powell Aveling, extra prize.

Dr. Allnatt's Prize for Sermons—1 B. Watson, B. A.; 2 not adjudged.

ARTS FACULTY.

Prince of Wales Medal—N. C. Lyster, B. A.

Gen. Nicolls' Scholarship—W. R. Hibbard, B. A.

Mackie Prize, English Essay—F. G. Vial, B. A.

Latin Essay—Not adjudged; 2 A. Powell Aveling.

LeRay Scholarship (given by Chancellor)—Not adjudged.

French Prize (Dept. of Public Instruction)—C. N. Mitchell.

Chancellor's Prize (best aggregate)—N. C. Lyster, B. A.

Proxime Accesserunt—C. W. Mitchell, W. R. Hibbard, B. A.

FIRST CLASS PRIZES.

Third Year—N. C. Lyster, B. A., F. G. Vial, B. A., W. R. Hibbard, B. A.

Second Year—W. G. Thorneloe.

First Year—C. W. Mitchell, G. F. C. Caffin, A. H. Wurtele.

Political Economy Prize—Not adjudged.

Prof. Wilkinson's Prizes, Greek Testament—G. F. C. Caffin and C. W. Mitchell equal, 2 W. Balfour.

Dr. Allnatt's Hebrew Prizes—3rd year, Geo. P. Pye. 1st year, A. H. Wurtele and C. W. Mitchell equal.

Rev. G. Abbott's Prize for Unseen Translation—G. F. C. Caffin.

Prof. Scarth's History Prize—W. G. Thorneloe.

Rev. Principal Adams' Prize, Literature—C. W. Mitchell

Haensel Prize—Not adjudged.

Valedictorian, N. C. Lyster, B. A.

SCHOOL.

The Scholarship—Richmond.

The Gov.-General's Medal—Richmond.

The Lieut.-Governor's Medal—S. G. Blaylock.

Old Boys' Prize—Cummins.

The Chancellor's Prize—Richmond.

Dean of Quebec's Prize—Burko.

The G. R. White Prize—H. Blaylock.

Headmaster's Prize—LaFrenaye.

Quimet Prize—Richmond.

Science Prize—S. G. Blaylock.
 Prize for French in Lower School—Cummins.
 Shorthand Prize—S. R. Purvis.
 Irving Prize—Cassils.
 Prize for Writing and Composition—Form III—Cassils.
 Mr. Brockington's Prize for Composition—Form II—Dean.
 Special Prize for great diligence—S. G. Blaylock.

PRIZES FOR HIGHEST AGGREGATE OF MARKS.

Form VI—2 S. G. Blaylock.
 Form V—1 C. McKinnon, 2 Hutchison.
 Form IV—1 Holden, 2 Cameron, 3 A Mackinnon.
 Form III—1 Cummins, 2 Cassils.
 Form II—1 C. Carter, 2 Dean.
 Form I—1 Fraser.

SPECIAL PRIZES FOR SCRIPTURE HISTORY.

Form VI—Richmond.
 Form V—C. G. MacKinnon.
 Form IV—Holloway.
 Form III—W. Gordon.
 Form II—Dean.

PASSED WITH DISTINCTION.

Form VI—Richmond, S. G. Blaylock.
 Form V—C. G. MacKinnon.
 Form IV—Cameron, Holden.
 Form III—Cassils, Cummins.
 Form II—C. Carter, Dean.

PASSED WITH CREDIT.

Form VI—H. Blaylock, Hilyard, Smith, White.
 Form V—W. Carter, Hutchison, Windor, Sise.
 Form IV—Daly, Gilmour, Hayward, Holloway, LaFronayo
 A. Mackinnon, R. Purvis, Morkill, Wobster.
 Form III—Chandler, W. Gordon, D. Gordon, S. Laing,
 Pentland, Proctor, S. R. Purvis, Stuart.
 Form II—Badgley, LeRay, Meredith, Scarth.

PASSED.

Form VI—Burke, Rothera.
 Form V—J. S. Laing, Shepherd, Willett.
 Form IV—F. Barretto, Cowen, Mitchell, G. Porteous.
 Form III—K. Gordon.
 Form II—Carruthers, C. Porteous, Russell.
 Form I—Fraser, Scougall.

After the departure of their Excellencies at about eleven o'clock dancing was continued and a very pleasant ending made to the Jubilee celebration.

Supplementary Notes.

A great deal was contributed to the success of the celebration by the great care which was bestowed both on the general arrangements and on the appearance of the buildings and grounds. Among many pretty features were noticeable the arch of evergreen at the entrance of the College grounds. A mitre composed of about 100 incandescent lamps gave a brilliant and beautiful effect to the College front, also a pretty semi-circle of coloured globes over the School porch was much admired.

A pleasant feature of the week was the return of so many Old Boys, now occupying prominent positions throughout Canada, to the familiar scenes of their School days, to renew old ties and to gaze once more upon the beautiful hills, forests and rivers of dear old Lennoxville. We do not know, but it seems probable, that every generation of boys since the opening of the School may have been represented. This also applies with almost equal force to the representation of graduates of the College.

For the benefit of any of our readers who may wish to write to Dr. Adams for information during the summer, we give his present address which will continue until about the 3rd of September to be Rev Thomas Adams, D. C. L., care of Prof. W. G. Adams, F. R. S., King's College, Strand, London, W. C., England.

There have been many events in the past few weeks to touch the heart of Old Lennoxvillians, but we are greatly at fault if one of the most enthusiastically applauded is not the brilliant score made by "Earnie" McLea in the recent match McGill vs. Montreal A. A. To have an old boy almost in his first season make "70, not out" against a first class team, is a credit to any school, to have that old boy so popular an individual as McLea is a triumph.

"COMICALITIES OF TYPE."

The "cussedness" of things inanimate is almost proverbial, but not unseldom we have a specimen of their humour also. A sample is found in the vagaries of printers' type. We give one or two instances:—*(re* the sermon by Bishop of N. S. on Idleness) there was a worse idleness than this *artful* (wilful) idleness; *(re* the speeches at the Alma Mater lunch) we understand that all (the speeches) were marked by a *spout* (spirit) of loyalty; *and many more.*



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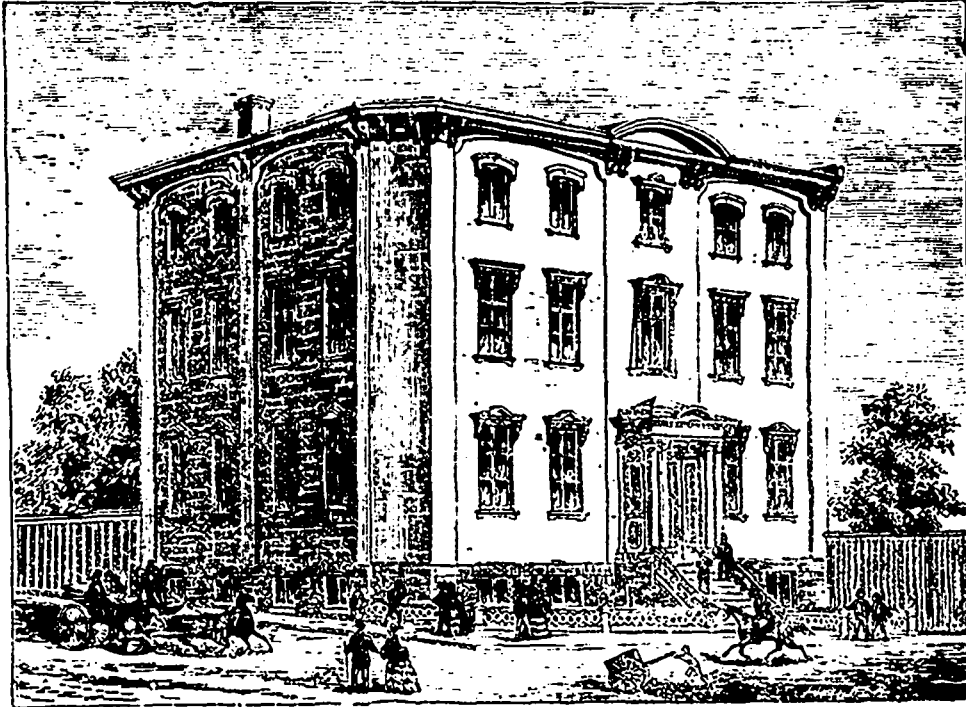
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