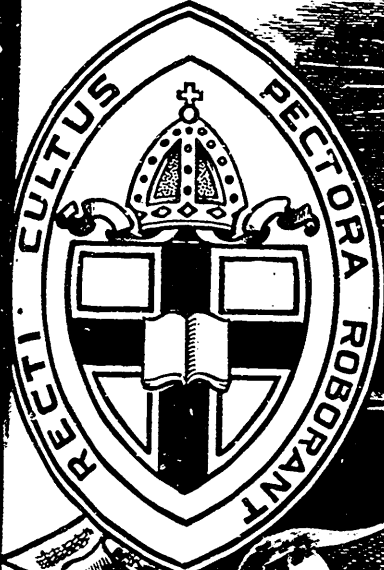


"Ihic est aut nusquam quod quærimus"  
Horace.



# THE MITRE



A MONTHLY MAGAZINE OF  
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University Thoughts  
and Events

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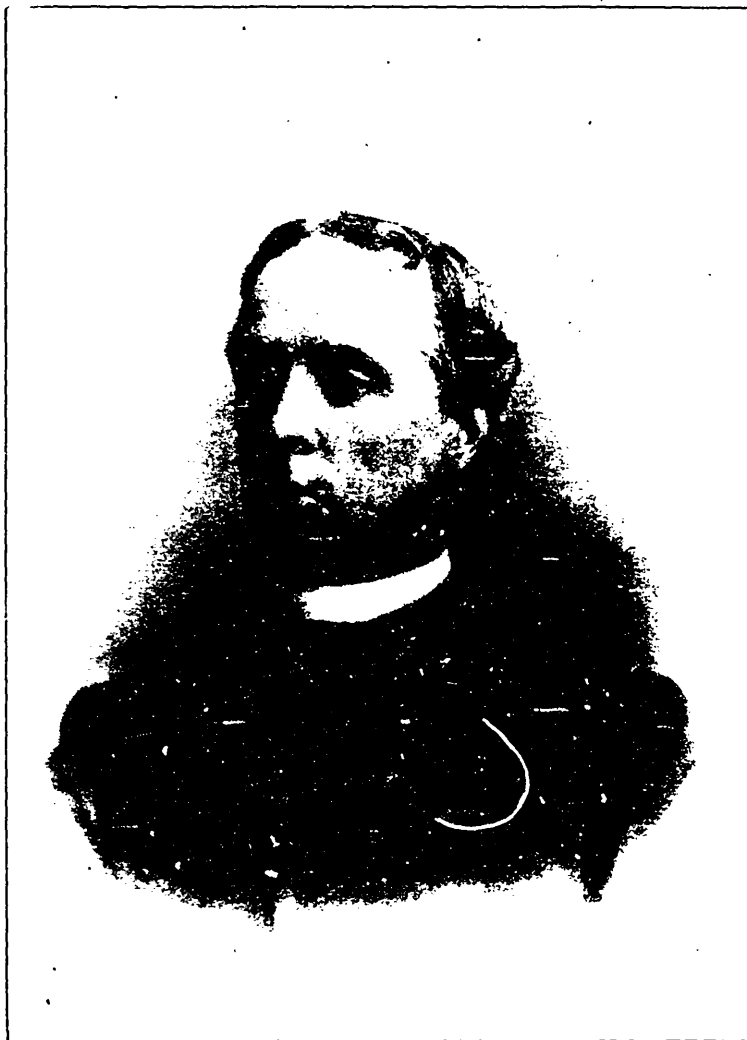
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THE NEW PRINCIPAL OF BISHOP'S UNIVERSITY.

**Supplement to the "MITRE" 1900.**

# The

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JUNE 1900. No. 8.

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## ENGLISH UNIVERSITIES.

BY THE REV. J. P. WHITNEY,

THE NEW PRINCIPAL OF BISHOP'S UNIVERSITY.

Many changes have taken place in English education of late years, and few of them have been more striking than the multiplication of Universities. In England we are very apt to assume that any system which has grown up with us is sure to be the best, and that any change in it must of necessity, be for the worst. In most cases the Englishman is not given to change; he has a deeply rooted dislike to it, and there is no argument which he respects more than the "thin end of the wedge" objection to a proposed change. For years and years he will listen to discussions, he will buy (but not read) pamphlets and even small books on both sides of the question; then suddenly without any previous sign of wavering he will awake one morning to find that he has deserted his old standpoint, has been in fact fighting what we may call a "rear-guard action"; he will welcome and at least endure not only the thin end but even the "thick end" of the wedge itself.

We have gone through something of this process in regard to University education. "The Universities" meant to England (for the most part rightly meant) Oxford and Cambridge. Historic buildings, endless traditions countless services to learning, hundreds of associations, placed them far above any possible rivalry. Ireland and Scotland had their own Universities with their own traditions and their own peculiarities. But these stood quite apart from England and English education. Such other Universities as did exist in England were both smaller and more recent in creation. The University of Durham—bound up with the older glories of the county Palatine and a glorious pile of ancient buildings—only dated from 1831: the Welsh College of Lampeter—mainly theological or at any rate at its best in theology—dated from 1828: the University of London—which gave Degrees and examined out gave no instruction was founded in 1836 and was the result partly of a deeper love of learning, partly of a wish to give nonconformists privileges they had not yet gained at the older Universities. But Durham and Lampeter by size, and London by its constitution were shut out from any real rivalry with the older bodies. The degrees of London University had from the first what they have kept ever since, a very high value as tests of learning, but they were no guarantee of the discipline and secondary advantages gained by the ordinary three years residence at Oxford or Cambridge. There were, very likely, early in this century many abuses in the methods of teaching and examination at these two Universities but Englishmen rightly felt that the old common life—the priceless legacy of the middle ages—was worth everything in itself. Methods of instruction were open to reform, methods of examination are as undergraduates know only too subject to change; the Universities which had been the seats mainly if not only of classical learning caught the new enthusiasm for physical science: activities were multiplied and developed and in spite of an unhealthy amount of discussion and also in spite of Royal Commissions, the two older bodies have kept themselves abreast of thought and reform: But in doing this they have also kept their main and best characteristic—the old common life of the college system.

It is strange how historic features persist and persevere. Hostels or small houses of study were in some cases the origins of our oldest colleges; some of them were perhaps founded in a spirit of hostility to the monks, but they were in themselves due to that very love of life lived in common which also formed all the varieties of monasticism. The great interest of our earlier history lies in the history of the College, not of the University, and we know much more about the parts than we do of the whole. The Colleges may in origin and working represent many and varied impulses and tendencies, but they are all alike in being based on a common life and having traditions and special features of their own. Their relation to the University, the body that lays

down rules, that examines, and if the examinations turn out well gives a degree is a great puzzle to foreigners and not to foreigners only. The Cambridge of to-day is very different from the Cambridge of the Middle Ages, but to-day as formerly the Colleges almost hide the University. That is the case simply because with them lies the common life that was the origin and is the secret of the place. It is that common life with its undefineable power and its traditions of old that moulds the youth of today more than any schemes of study, more than any reward or degrees would ever do.

This fact was felt to be true by Englishmen even before they knew its importance and when the question was raised whether new Universities should not be created, many people found it difficult to conceive of a University apart from Colleges composing it. Lampeter and Durham both had Colleges where residence was the rule, but London University—although it grew mainly out of University College London—had from the first many candidates who studied privately. It was not long before the North of England began to take a greater interest in education and to shape its own course. The great public Schools lay for the most part in the South, but the North was peculiarly the home of small grammar schools. These had done great service in feeding the Universities but at present (all this is a great loss to education) many of them have insufficient endowments, and these are falling behind hand in the competitions with technical Schools and similar bodies. The North where formerly so many of these old grammar schools had arisen began to develop large colleges in all of which the scientific side received great attention and in most of which the Classical and Literary side was also adequately provided. Owens College, Manchester, founded by a wealthy citizen John Owens, and afterwards enriched by many gifts and bequests was one of the first if not actually the first.

The great strength of these new Colleges lay in their vigour and in the endowments so richly provided and so freely asked for. Quite lately the Universities have found themselves forced to appeal for fresh endowments and would gladly follow the new Colleges is receiving them. Even the government has felt itself forced to give a tardy help to local efforts in aid of the local Colleges and English governments are more likely to increase this help than withdraw it. But everywhere our experience has taught us the absolute need of large and constantly renewed endowments. This is a lesson younger countries cannot afford to neglect.

Placed as these Colleges were in large centres of life they soon became linked with civic pride and civic ambition. They were mainly places which the students attended for lectures; many of them however lived at home or in lodgings: if Halls, of residence were provided and proved useful they were an afterthought and not essential part of the scheme.

When these Colleges had proved their worth and had in many cases expressed dissatisfaction with the purely examining functions of London University where most of their pupils had sought degrees, Owens College boldly claimed recognition as a University; for this a charter was needed. The appeal was largely supported, and supported with special generosity by many members of the older Universities. but a fear was also expressed that with the multiplication of degree giving bodies the standard would be lowered. Anything like the German system with its many Universities was deprecated, and local jealousies also appeared. Leeds with its Yorkshire College, Liverpool with its University College, also put in claims and the final result was the incorporation by Royal Charter in 1880 of the Victoria University with its seat at Manchester, and with Owens College as the first (and for a time the only) College belonging to it, subsequently the Colleges at Liverpool and Leeds were also admitted. Built up like the older Universities upon Colleges, it is unlike them in making attendance upon Lectures and not residence a qualification for degrees; that is it recognised the principle of common association as a factor in education, although it did not insist upon the older and more powerful principle of the common life. On the other hand it differed from London University in being a teaching body as well as examining and degree giving body. Thus the lines of the education were regulated by the bodies that gave it, while to keep up the high standard always regarded as needful outside examiners counterbalanced the home Professors. The new University which had thus many features along with some dangers of its own, was found to work well, and the example was followed. Wales, even more marked by its love for education than by its sectarian jealousies, had formed colleges at Aberystwyth, Cardiff and Bangor—and in 1893 these were united into the "University of Wales" which is distinguished above all others by the mystic title "Prifysgol Cymree". In later years we have gone through a most complicated struggle as to a new and a "teaching" University for London; this has led to a great many petty quarrels, to a prolonged period of inactivity on the part of Royal Commissioners and of activity on the part of controversialists. That record would need a volume to itself and it is not yet closed.

But this very year the crown of University honour has once been given to civic and commercial life. Birmingham which has associated with its name much of the honour and some of the reproach of commercial enterprise, has also had a College of its own since 1875, and has lately sought a Charter for Degrees. It has had the great advantage of Mr. Chamberlain for its champion, and the result of his energy and influence has been that almost while I write the Mason College at Birmingham has been made a University by itself, and not as the towns of the North and Wales in federation with other Colleges in other towns. This took place about the time of the

discussion on the bill for federating the Australian colonies, and it was pleasing to see that the Minister did not let his well-founded love for federation in the abstract override his enthusiasm for his native place, and that Birmingham was to be an "isolated" University State. The first meeting of the University Council was just in time to congratulate Her Majesty on the fall of Pretoria; if the congratulations were just two days premature the feeling was the same, and the member for Birmingham may be congratulated on his success in this field as in others.

But what this new departure may lead to it would be hard to say. Already there are rumours that Manchester and Liverpool and Leeds are saying "If Birmingham, why not I?" and a disruption of existing Federal Universities may result. But whether it does or not the history of English Universities in its last chapter has shown us that variety and multiplicity is as useful in education as in everything else. It has also shewn us how necessary it is for all these bodies to maintain a high standard both for education and for Degrees. Excellent, too, as the work of the later Universities has been they have also shown us by their constant endeavours to provide Halls of residence and to foster a spirit of association among their students what they think their chief want to be. They lack the old tie, the forming power of the common life. And without entering upon questions of religious disabilities and denominational education, even our own experience has been that the common life loses half its power if not based upon the common worship and the common faith.

Oxford and Cambridge have wisely thrown their doors open to every creed: a conscience clause gives liberty to all who can rightly claim it, but the common life is still grouped around the common worship. The common work, and the College Hall still find (or ought to find for I think the ideal and the practise are too far apart) a centre in the College Chapel. I speak what I have known both of the old Universities and the new: some lessons I have taught and many lessons I have learnt in each. But now I am leaving both behind to find among strangers (who yet seem no strangers in the welcomes they have sent) another home which will remind me of both the old and the new. For I shall find, I know, the common life of the old, and I hope along with it to find the vigour and the freshness of the new.





## The Centennial of the University of New Brunswick.

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The Centennial of the University of New Brunswick was celebrated at Fredericton on the last days of May. The College of New Brunswick was established by Provincial Charter in the year 1800, it was incorporated by Royal Charter in 1828 under the name of "Kings College" Fredericton and was reorganized by an amended charter in 1860 and denominated "the University of New Brunswick". The child of the Loyalist settlers in the Maritime Province, the University has during the last hundred years performed a quiet but most important work in the interest of higher education and her noble roll of graduates testifies to the excellent training she has provided in her different departments.

On the evening of May 28th. the annual "Encoenia" was held in the College Library, at which the ordinary degrees were conferred, prize exercises recited and a most eloquent Alumni Oration delivered by a former Professor of Classics the Hon. G. Foster. On Tuesday the delegates from Canadian Colleges and Universities as well as from England and the United States, and other visitors were received by the Chancellor of the University and the Faculty in the College Hall. The University is beautifully situated on an eminence overlooking the city of Fredericton and the River St. John, and the delightful weather that prevailed throughout the Celebration added much to the success of the proceedings and the enjoyment of the visitors. At 2. P. M. a procession was formed in Academic or Official Costume from the College Hall to the Parliament Buildings. The gorgeous robes of the Doctors and other high Officials and the varied hues of the different hoods made this a most imposing spectacle. On arrival at the House of Assembly the chair was taken by the Lieutenant Governor of the Province, and addresses of welcome were delivered by the Chancellor, the President of the Senate and the President of the Alumni Society. The honorary Degrees were then conferred by the Chancellor, the candidates being presented by Dr. H. S. Bridges. Congratulatory addresses were next delivered by Dr. Peterson representing Oxford and McGill Universities, Dr. Adami, representing Cambridge and Dr. Tyler Cornell and written addresses were presented to the Chancellor by Delegates from the different Universities represented. The address from the University of Oxford was a beautifully executed document with the University seal in a golden casket.

A very tragic event was the sudden death of Dr. T. H. Rand of Toron-

to an educationalist well known in the Lower Province as well as in Ontario on whom the Hon. Geo. Foster pronounced a most touching eulogy. This sad event took place at the very opening of the proceedings and thus it seemed good to the Almighty to call one, whom the University was about to honour with her highest distinction, to His immediate presence.

In the evening there was a reception in the Parliament Buildings by His Honour the Lieutenant Governor and Mrs. McClelan.

Wednesday was "students' day". In the morning there was a Procession from the Parliament Buildings to the City Hall, where after a few words of welcome by the Mayor, the students were addressed by different delegates and many speeches of great power and interest were made. At one o'clock there was a luncheon in the Windsor Hall, where a large number of guests were entertained by the Mayor and Corporation of the City of Fredericton. The different toasts called forth several eloquent speeches from distinguished visitors. In the afternoon the College Sports were held on the Athletic Grounds and in the evening the Students gave a Concert and Dramatic Performance at the Opera House.

On Thursday afternoon a garden party was given at the University by the Chancellor and Mrs. Harrison and the foundation stone of the new Science Building was laid by Mrs. McClelan. Most opportunely the Occupation of Pretoria was reported on this the concluding day of the celebration, a fact that added greatly to the festivity of the occasion and gave rise to a suspicion that the University authorities had been in private communication with Lord Roberts to arrange such an opportune announcement. In the evening the "Alumni" dance formed a very fitting and most enjoyable conclusion to the official programme. The arrangements were carried out with the greatest precision and the University and all concerned are to be congratulated on a most successful function, which must greatly increase the prestige the Institution already enjoys, and widely extend its field of usefulness; while the meeting of so many distinguished delegates under such happy auspices and the interchange of views thus rendered possible must have a most beneficial effect upon higher education throughout the Dominion. It remains to say that the people of Fredericton by generous hospitality did everything in their power to make the stay of their visitors a most pleasant memory.

*R. A. Parrock.* <sup>1</sup>



## Changes in the Classical Course.

At a recent meeting of Convocation several changes were made in the Classical Department of the Arts Course on the recommendation of the College Council. The subjects for Matriculation were brought into conformity with the requirements of the A. A. examination and McGill Matriculation, *i. e.*, the second book of the Gallic War and Sight Translation were added in Latin, and sight Translation and Prose Composition in Greek.

Vacation Work will in future be set at the end of the first and second year and an examination therein will have to be taken in the following September. The subjects are as follows: for entrance to Second Year a Greek Book and a portion of Greek History; a Latin Book and a portion of Roman History; for entrance to Third Year a Greek Book and a portion of Greek Literature, a Latin Book and a portion of Roman Literature.

The Classical Honour Course will be considerably strengthened by adding three new Papers under the title of "Private Work". 1. A Greek Prose and a Greek Verse Book. 2. A Latin Prose and a Latin Verse Book. 3. A Period of Greek and a Period of Roman History.

Those new regulations will come into force in September next.

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## The Roman Pallium and how it Affected the Anglo-Saxon Church.

BY THE REV. A. E. WHATHAM.

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Mr. Wakeman, in his "History of the Church of England", informs us concerning the pall that "By the seventh and eighth centuries a symbolical meaning became attached to it and a doctrine in the interests of the papacy grew up around it. It was maintained by the papal lawyers that its grant to a metropolitan by the pope signified a license to him to use his metropolitical powers, and that therefore although an archbishop became an archbishop and metropolitian in right of his see, he had no business to perform any archiepiscopal act until he had received permission from the pope to do so by the grant of the pall" (p. 1.).

The inference of the above statement is plain viz. that the reception of the pall from the hands of the pope *before* the seventh century meant nothing more than an honorary distinction, but that from thence it began to assume the significance of a profession of allegiance to the pope of Rome. Now it is interesting to note that this latest writer of authority on ecclesiastical history acknowledges that the reception of the pall from the Pope of Rome indicates an earlier allegiance to that see than is generally admitted, such writers as those in Smith's Dictionary of Christian Antiquities inferring that this new phase of things is not met with until the eighth century (see under "Pallium and Pope" pp. 1548, 1674). The Rev. Charles Hole, however, in his, "early Missions to and within the British Islands", asserts that the gift of the pall to Augustine in 601 was something more than a mere decoration, it was a seal and certificate of his title a confirmation in fact in which the Roman hand was certainly laid upon the English Church of the future (p. 98). But while Mr. Hole concedes that "historians must regard Augustine's pallium as marking a new turn in the history of papal authority over metropolitans and by consequence over Churches" (p. 99). He nevertheless asserts that, "Before A. D. 600, the pallium, when sent to any bishop from Rome betokened nothing more than the pope's good will" (p. 96). I believe, however, that this is a mistake since there exist data for assuming that some time before the close of the sixth century the gift of the pall from the pope of Rome indicated on the part of the recipient an acknowledgement of an allegiance to that see, together with the recognition of a papal overlordship. In fact notwithstanding Canon Bright's contention that the pall did not 'come a necessary badge of metropolitan dignity until a later stage in the development of Papalism (Early English Church History, p. 64. sec. ed.), I think there is evidence to show that on the contrary from a comparatively early period in papal assumption the possession of the pall was considered essential for the due execution of certain functions belonging to the office of metropolitans and other functionaries.

In the council of Macon, A. D. 581, it was decreed that the bishop, or an archbishop without a pall presume not to say masses. Now it has been asserted that the only archbishop at this period in Gaul in possession of a Roman pall was he of Arles and that consequently the pall referred to by this council was not the Roman but a domestic Gallican pall (see Scames, "Latin Church During Anglo-Saxon Times", and "Pallium", Smith's Dictionary of Christian Antiquities). There is not, however, sufficient warrant for belief in the existence of this independent Gallican pall, nor is there any positive proof that at this period the archbishop of Arles was the only prelate of that rank in Gaul in possession of a Roman pall. It was only twenty years after the decree in question was passed by the council of Macon that we find Gregory, in sending a pall to St. Augustine, notifying him

that it was granted for performing the solemn service of the mass, while from the wording of the same epistle it would seem that Gregory viewed the gift of the pall as also conferring upon Augustine the right to ordain, or to confer the holy orders. (Bede B. I. C. xxix). Bishop Stubbs thinks that the reason probably that Mellitus ordained no one was because he had not received the pall. Whatever truth there may be in this we at all events know that his successor, Justus, did receive the pall, and with it leave to ordain (A. D. 624). The chief point, however, to which I desire to call the reader's attention is that of Gregory's reference to the pall as given to Augustine "only for performing of the solemn service of the mass in the new church of the English (Bede *ib.*). From this it would seem that the Roman restriction as to the wearing of the pall only during the performance of mass was well known in 601, and as the decree of Macon to this effect was passed only twenty years previously, there is reason to think that the decision of this council must have been taken by way of compliance with the wish of Rome, a supposition far more reasonable than the unwarranted assumption of the existence of an independent Gallican pall. Moreover, our supposition is strengthened by the decision decreed at the council of Sardica 344, when it will be remembered that the members there assembled concurred in granting to the pope of Rome an appellate jurisdiction in the case of a bishop who conceived himself to have been unjustly treated. Dr. Salmon, in his "Infallibility of the Church" concedes that this council intended to give to the bishop of Rome this power over the whole Church (p. 412). That it was in force in the west we have evidence in the dispute between Hilary of Arles and pope Leo. Hilary in 444 had presided at the council of Besancon which deposed and excommunicated one of his suffragans, Chelidonius. The latter however, appealed to Leo who restored him despite Hilary's protest. And here we cannot help expressing our surprise that Puller, in his primitive "Saints and the See of Rome" asserts that the pope had no ground for claiming to judge in this matter (p. 209).

He certainly had the right which the said council of Sardica had conferred upon him. Mr. Puller attempts to set this plain fact aside by asserting that the canons of Sardica were evidently not conceived as binding in Gaul in the time of S. Hilary. But seeing that Hilary's protest was ignored and Chelidonius restored to his see after having been deposed by the council of Besancon, and another prelate consecrated in his stead, this attempt by Puller to represent the Church of Gaul at this period as indifferent to the canons of Sardica can scarcely be viewed as that of an unprejudiced writer. But what shall be said when it is remembered that Avitus of Vienne at the commencement of the 6th century, in his letter to the Palmary synod (A. D. 502), ascribes to pope Symmachus superiority to all earthly tribunals, while he further distinctly implies the universal character of the Roman episcopacy? In the face of this it becomes impossible to view the gift of the

pall by pope Symmachus to Caesarius of Arles in 513, as a mere mark of good will, or an honorary distinction. On the contrary, even at that early date, when we consider the language of Avitus used towards the see of Rome, and the successful restoration of Chelidonius by Leo at an earlier period, we are compelled to view Rome's gift of the pall as conferring pontifical patronage which included certain privileges to the recipient. To our surprise, however, Mr. Hole asserts that the episcopate in Central Gaul had not in the year 601, the date of Gregory's letter to Queen Brunichild, conveyed by abbot Mellitus, "come under the papal patronage" (p. 83). What makes the matter more surprising is that Mr. Hole recognizes Chalon, Brunichild's capital, as situated in central Gaul, but he does not seem to have remembered that two hundred and fifty seven years previously a bishop of Besancon, a city in central Gaul situated some forty miles further North than Chalon had successfully appealed from his metropolitan to the pope. Nor indeed does he seem to have fully considered the very mention he himself makes of the pall given by pope Gregory to the bishop of Auten, a city some fifteen miles further to the North than Chalon about the time we are considering 601 for the pains he had taken in forwarding Augustine's party to Britain. He endeavours to make light of the significance of the pall in this instance, but yet he confesses that it conferred on the recipient certain precedence in synods while Gregory anxious that a synod should be held on a particular subject authorized him to convene it. Now had Central Gaul, according to Mr. Hole, not yet come under papal patronage, is it likely that these papal privileges conferred at this time by Gregory upon a bishop in Central Gaul would have been recognized and acted upon in that locality? Of course not, so that from this fact itself we see what little ground there was for the writer on Pallium in Smith's Dictionary of Christian Antiquities so confidently assuming that the reference to the pall by the council of Macon in 581, indicate no acknowledgement of the necessity for papal confirmation of an election to an archbishopric (p. 1548). Indeed while this writer would have us believe that in this instance the pall in question was the pallium Gallicanum another writer in the same dictionary under "Pope" alludes to this matter as having reference to the Roman Pallium, and the allegiance to the pope of Rome which its acceptance signified (p. 1674).

Having now, as we think clearly established the fact that in the sixth century the reception of the pall from the pope of Rome signified much more than a mere honorary decoration, we shall now return to Augustine and the Anglican Church, with whom this article is more immediately concerned.

The learned non-juring theologian, Mr. John Johnson (1662-1725), for some time proctor for the clergy of the diocese of Canterbury, says in his "Vade Mecum", respecting the pall, "It was pretended to be an ensign of archiepiscopal authority, but was in reality a badge of slavery to the see of

Rome." Now confining ourselves to the Anglican Church this statement is a strong corroboration of the assertion of Mr. Hole that with the acceptance by Augustine of the pallium from the papal see, "Here the Roman hand was certainly laid upon the English Church, of the future." It is not my intention, however, to indicate here the many instances of the practical domination of the see of Rome over the Anglican Church, from her foundation in 597, until this supremacy was finally and formally dissolved by convocation in 1534, an act it is only fair to add which was forced upon Convocation much against its will. All this I have entered into elsewhere. Here I desire merely to show that Mr. Hole is correct in his statement respecting Augustine's pallium as "marking a new turn in the history of papal authority over metropolitans" and again, "Here the Roman hand was certainly laid upon the English Church of the future."

Dr. Cutts, in his "Dictionary of the Church of England," informs us that "The pall had been accepted by the Saxon archbishops as an honorary distinction", while the pall sought by and granted to Egbert of York, is represented by Seames in his "Latin Church During Anglo Saxon Times" as imparting no additional powers to the recipient, whether of Canterbury or York (p. 143. 144). Above all Bishop Browne of Bristol, in tract VIII of the Church Historical Society" informs us that in the letter from Gregory to Augustine which accompanied the gift of the pall "There is no assumption of the supremacy of the one (i. e. Church, meaning the Church of Rome) over the other the (Church of England).

Now it would be difficult for the ordinary reader to see through these very misleading representations of the true state of the case, were it not that these over zealous defenders of the Anglican Church, with more zeal than discretion, have plainly shown us that they purposely intend to misrepresent Seames, in his *Anglo-Saxon Church*", referring to Augustine's consecration as archbishop of the English informs us that "He seems accordingly, to have crossed over into Gaul, and to have advised with Etherius, archbishop of Arles upon a public appearance as metropolitan of the English nation" (p. 50). Lane in his "Illustrated Notes on Church History", referring to Augustine's power to ordain, says "Augustine went over to Gaul, not to Rome to obtain this authority, and was consecrated bishop of the Angles by Vergillius, bishop of Arles, and Etherius, bishop of Lyons" (Vol. I p. 50.) Wakeman in his "History of the Church of England", referring to the necessity for the rule of a bishop over the growing Church, says merely, "Augustine, accordingly applied to the Church of Gaul for episcopal orders" (p. 12), while bishop Browne in the tract already alluded to says of Gregory with reference to Augustine's consecration to the episcopate, "He did not consecrate him himself. When the Gallican bishops consecrated him Gregory told him how to increase the episcopate in England", etc.

Now why could not all these writers have stated plainly, as Canon Bright states it (ib. p. 55), that Augustine applied to the Gallic hierarchy for consecration "according to Gregory's directions?" Why could they not have informed their readers of what they must have well known when penning their observations touching Augustine's consecration, viz, that "Augustine, the man of God, repaired to Arles, and, pursuant to the *orders* received from the Holy Father Gregory, was ordained archbishop of the English nation, by Etherius, archbishop of that city" (Bede B. I. C. 27)? How came they also to neglect to state that from the time of pope Symmachus (513), the metropolitans of Arles had been appointed the papal vicars for all Gaul, and that, as Mr. Hole consequently states, "Arles was certainly the papal capital of Gaul . . . and Augustine's consecration there may well be regarded as his consecration by the pope acting through his representative (p. 80; Bright p.55)?" For two reasons, first, sheer prejudice, and secondly, lack of definite information touching the matter. That the latter explanation is as accurate as the former, which needs no proof, is seen in the statement by Seames and Lane, in which they are followed by many others, that Augustine was consecrated by Etherius of Arles. It is quite true that Bede says so, but then this is a mere slip since Etherius was never bishop of Arles but of Lyons. The mistake is acknowledged by such writers as Stubbs, Bright, etc, and ought to have been noticed and corrected by would-be authorities, since there is no shred of evidence for assuming that Etherius of Lyons assisted to consecrate Augustine. I mention these facts merely to show how guardedly, popular works on Anglican Church History should be accepted as authentic, since they are more or less full of hasty assumptions and often gross misrepresentations.

In returning to the immediate consideration of the pall granted to Augustine, let us mark well the wording of the letter from Gregory which accompanied it. I have already referred to the statement therein that the pall was only given to Augustine to be used during the performance of mass. I have further pointed out that here also permission is given to Augustine to ordain twelve bishops, and to send one to York, but now I must further call attention to the reference to the possible creation of York into a metropolitan see by the gift to the future bishop of that city of the pall. Now surely this reference to permission to ordain, and to a pall which is to mark York as the seat of a metropolitan, implies a supremacy on the part of the see of Rome. See further Gregory's statement in answer to Augustine's letter, "We give you no authority over the bishops of France, because the bishop of Arles received the pall in ancient times from my predecessor, and we are not to deprive him of the authority he has received . . . But as for all the Bishops of Britain, we commit them to your care" (Bede B. I. C. xxvii). Now how came Gregory to so positively state who were and who were not placed under Augustine's authority by himself unless he viewed his position



of pontiff as that of an overlord to all bishops? Surely we are reminded here of the reference by Avitus of Vienne to the universality of the Roman episcopate? Notice in Gregory's letter to Mellitus, when on his way to England, the orders there given as to how Augustine is to deal with the temples of the idols. "Tell him", he writes, "what I have, upon mature deliberation on the affair of the English, determined upon" (ib. C. xxx). In face of this it is needless to comment upon the absurdity of Mr. Wake-man stating that "By the consecration of Augustine, Christianity in Kent had ceased to be merely a mission sent by Gregory, the bishop of Rome. It had become an integral and independent branch of the Catholic Church" (ib. 12). It was Gregory who as pontiff, as overlord of the newly established English Church, determined what was to be done therein, and not Augustine its bishop, who was no more than a missionary bishop of the see of Rome, despite the fact that he had been consecrated archbishop of the English. On no other ground can we explain the position assumed towards Augustine by Gregory in these letters, and especially in that concerning miracles, wherein Gregory evidently warns Augustine not to place as much confidence as in his own humility (ib. C. xxxi).

Mr. Hole tells us, "Historians justly reckon that Gregory's Mission to Britain had for its consequence and remoter results the papal conquest of all the West, even if some such an idea was not a latent one in its plan. As then Arles marked the first footstep of the papacy westward, the second step forwards was taken by the consecration of Augustine at Arles" (ib. 80).

Now the question which it is of the utmost importance to consider at this point is as to whether Gregory when he sent Augustine to Britain, ordered his consecration to be performed by the papal Vicar for Gaul, and subsequently conferred upon him the pallium, saw and designed the bringing under papal overlordship every distant Church? To our astonishment Mr. Hole answers that this cannot be proved, from which he asserts that "It can hardly be right to characterize the English pallium in 601 as a gift insidious in intention, aimed at the liberty of English Christianity" (p. 98).

Now it is singular how near the truth we may get without being able to comprehend it. Immediately after the above statement Mr. Hole adds, a statement to which I have already referred, viz. "Whatever the intention, however, historians must regard Augustine's pallium as marking a new turn in the history of papal authority over metropolitans, and by consequence over Churches," while on a preceding page he had said of the pallium, "by that gift the papal hand was lastingly laid upon the Church which it was founding" (p. 95).

Surely it must strike the reader as strange that while Mr. Hole can refer to Gregory's mission to Britain as the second step forwards of papal supremacy, he should question whether this was foreseen and designed by

Gregory? Surely had he but duly considered Gregory's allusion in his letter to Augustine to the pallium as bestowed by his predecessor upon the bishop of Arles, he could scarcely have questioned as to the significance of the gift of the pallium by Gregory to Augustine. "We give you no authority", wrote Gregory to Augustine's question, "over the bishops of France because the bishop of Arles received the pall in ancient times from my predecessor, and we are not to deprive him of the authority he has received. "Here Gregory intimates that the pall bestowed upon the see of Arles conferred an authority derived from, or at all events confirmed by the Apostolic see. Moreover, Mr. Hole seems to have forgotten that Gregory had already in his letter to John of Constantinople endorsed the claim of his predecessor Pelagius II touching the universal primacy of the see of Rome. With all this evidence before us we unhesitatingly affirm that Gregory well understood the character of the Roman papal hand which Mr. Hole concedes he laid upon the English Church with the gift of the pall to Augustine in 601. However prelates of distant Churches might have viewed the gift of the pall by Rome at this period, of this we may be certain, viz. that the popes themselves viewed its acceptance as an acknowledgement of overlordship. Of course a lordship was very different to what it subsequently became, but, nevertheless a lordship. Mr. Hole alludes to the period when the pallium and metropolitanship were so linked together that the former became necessary to the valid discharge of the latter. Now this happened in 866 when pope Nicholas decreed that no archbishop may be enthroned or may consecrate the eucharist till he shall have received the Pallium from the see of Rome. There can be no doubt, however, that it was long before this decree became an established custom, and even when it had, there is reason to think that it was not always observed. Lanfranc before he had received the pall, consecrated archbishop Thomas of York; while archbishops Anslem, Ralph, Stratford, Sudbury and Bouchier respectively consecrated to the episcopate before they had received the pall. I am unable to say whether they were severally enthroned prior to their receiving the pallium, but they acted as fully metropolitans before they did so which was evidently contrary to the spirit of the decree of pope Nicholas we are considering. I mention this point merely to show that such avowed Roman partizans as these archbishops just named evidently did not for a moment suppose that their neglect to carry out the full wishes of Rome manifested on their part a disinclination to acknowledge the supremacy of the papal see. Dr. Cutts informs us that pope Nicholas by this aforesaid decree claimed that a new archbishop was not fully made until his appointment had been confirmed by the see of Rome and the giving of the pall was the token of his confirmation (Dictionary of the Church of England p. 439). The archbishops referred to, however, must have considered themselves as full fledged metropolitans before they had received their palls, else they would never have proceeded to consecrate prior to such reception. Again in the

year 877, John VIII at the synod of Ravenna, ordered that all metropolitans who failed to apply for their palls within three months of consecration were to be deprived of their sees. Now Lafranc, Ralph, Grant, Courtney and Arundel and doubtless other Canterbury prelates failed to attend to this injunction without any disastrous consequences ensuing. Are we to assume from this apparent negligence, however, that these archbishops did not fully acknowledge the supremacy of Rome? Surely no more than our constant neglect of certain decrees of Nice would warrant the charge that we made light of that council. Translations of bishops may be said to have been long a rule in the Anglican Church while removal of priests and deacons from diocese to diocese is the order of the day. The council of Nice however forbade such movements. Further, this council intimated that no one is to be made a bishop without the metropolitan, and all such so made are to be held as no bishops. Now the annals of the Anglican episcopate are full of consecrations by mere diocesan bishops unassisted by a metropolitan, when a metropolitan either of the Northern or Southern province could have been obtained. To give one example from the province of Canterbury. Henry of Winchester was the chief consecrator in five ordinations while John Kemp was archbishop of York, and even the see of Canterbury was occupied by Chicheley. Now while this procedure was in flagrant opposition to the decree of Nice, no one would think for a moment of accusing Henry Beaufort, a determined Roman partizan, of making light of this council. Details may be neglected while broad issues are acknowledged. Now I take it that it was thus with the pall in the 6th. century. The papal allegiance which it undoubtedly at that period, indicated, was more or less acknowledged by all prelates in communion with the Roman see, although the emblem of this allegiance was not at that age by all such prelates thought essential to the constituting of this allegiance, or to the confirmation of their own episcopal appointments. It was this aspect of the pall and this only which was a development of a subsequent though very near period. By 634, however, Mr. Hole concedes that Honorius of Rome in his letter to his namesake of Canterbury is "assuming entire direction of the English Missionary Churches in their metropolitan development, and is making the pallium the symbol and expression of his assumption (p. 147: Bede II. 18). Now I think it will be admitted that the same authoritative tone as that which characterizes the letter of pope Honorius, to archbishop Honorius, characterized the letter of Gregory to Augustine, and I think it will be admitted that the significance evidenced in both touching the nature of the pall is equally plain. But Mr. Hole while he evidently accurately gauges the drift of the latter epistle fails to gauge that of the former. Had he as I have already intimated duly considered the language of Gregory's letter to Augustine in the light of the known facts to which I have already referred he would I venture to think have seen nothing more in the epistle of Honor-

ius of Rome to Honorius of Canterbury than what had already been indicated in the letter and pall sent by Gregory to Augustine. We must not however express ourselves as though we were ungrateful to a writer who, although he has not in our opinion grasped the full truth of the matter, has, nevertheless, grasped much more than many Anglican writers on this point for he has certainly shown that the gift of the Roman Pallium to the newly founded English Church indicates an earlier recognition of Roman supremacy than is generally conceded. We may feel sorry that He did not add to this date the thirty three years which had elapsed since Gregory sent the pall and Epistles to Augustine, we may feel surprised that he neglects to comment upon the significance of the pall so plainly intimated in the letter of pope Boniface to archbishop Justus, the predecessor of Honorius. Notwithstanding all this however, inasmuch as he concedes that by 634 the Roman Pallium then bestowed upon the English Church was the understood symbol of a pontifical supremacy, we are glad to acknowledge with gratitude the aid here given to the right solution of a problem which has hitherto been so singularly misrepresented by Anglican writers. That I am warranted in making this somewhat severe statement, to the proof I have already produced I will now add the attempt of Soames already intimated, to make light of the pallium conferred upon the see of York.

In his "Anglo-Saxon Church" he represents the King of Northumberland as desiring Egbert Bishop of York to "accept the complimentary pall", a mark of of deference to Rome, he adds "paid by no one of his predecessors since Paulinus" (p. 104). In his "Latin Church in Anglo Saxon Times", he returns to this subject and here repeats his former statement, viz. that Egbert's request for the pall he represents acted only by the said kings desire, was a mark of deference to Rome "paid by no bishop of York since Paulinus" (p. 144).

Now what can be thought of this representation by Soames in the face of Bede's letter to Egbert advising him that the Northern kingdom should be erected into an ecclesiastical province. Here is the true explanation of the request for the pall from Rome by both King and bishop aforesaid. It was only by the reception of the pall that Northumbria could at that time be raised to the rank of a separate ecclesiastical province. For this end, both king Coelfrid and bishop Egbert equally desired the pall, the first hint of which had undoubtedly come through the advice of Bede that Northumbria should be formed into a separate ecclesiastical province. This advice was acted upon, the pall was obtained and we can thus understand the statement of Roger of Hovenden that in the year 735 Egbert, bishop of York, was ordained to the archbishopric of the Northumbrians, being the first who, since Paulinus, had received the pall from the Apostolic See (p. 3). Now the conclusion of Bede's "Ecclesiastical History" (written by another hand) and the Anglo-Saxon Chronicle both mention that bishop Egbert in 735 ob-

tained the pall while the latter mentions that he was consecrated bishop in 734. Hovenden's statement therefore touching the ordaining of bishop Egbert as archbishop of York in 735, refers to his confirmation as archbishop in that year, by the reception of the papal pallium. Now by this reception Egbert became the first archbishop of York after Paulinus, since the intervening bishops of York, Ceadda, Wilfred, Bosa, John and Wilfred II were not archbishops, and Canon Bright accurately refers to Egbert as the archbishop of York that is after Paulinus (*ib.* 212). But intentionally, or otherwise, Soames' endeavours to discount the evidence of Bede's letter in question to which singularly he does not refer, by stating in a note in his *Anglo-Saxon Church* (p. 103), that "there is reason for believing that Egbert's elevation to York did not occur before the year 743?"

It is quite true that Henry of Huntingdon, Florence of Worcester, and Roger of Wendover represent 744 as the year of the death of Egbert's predecessor, from which it would follow that Egbert could not have been consecrated to York in 734 as Bede, the *Saxon Chronicle*, and Simeon of Durham represent, but rather in 744 or 745, which would upset all we have said touching Bede's letter to bishop Egbert, since in that case Bede must have been dead long before Egbert was raised to the see of York. There is sufficient evidence, however, to show that the three former chroniclers are in error touching the date of Wilfred's death and Egbert's consecration in his place, and that on the contrary the dates of these events are accurately recorded by the three latter chroniclers. Such scholars as Bright and Green, and even Soames himself, accept 735 as the year of Bede's death, and as there is no possible question as to the genuineness of Bede's letter to bishop Egbert containing the advice concerning the raising of the Northern kingdom into a separate ecclesiastical province, Soames' attempt to accept 743 as the year of Egbert's elevation to the see of York is seen to be futile. It is strange how Soames, a really clever writer, neglected to mention the letter in question, the only explanation apparently being either sheer prejudice, or ignorance of its importance in the matter in question.

I cannot but think that the foregoing evidence clearly indicates that bishop Egbert of York, and King Coelfrid of Northumbria sought the pall at the hands of the pope not as a mere compliment to either, nor that Egbert's predecessors had not thought it requisite to seek it, which is Soames' representation of the matter. On the contrary, it would appear that Egbert's predecessors were not metropolitans, and therefore were not entitled to the pall; while it would further appear that Egbert and Coelfrid sought the pall from Rome for the express purpose of raising the Northern kingdom into a separate ecclesiastical province.

And here we may leave this investigation into the significance of the papal pallium as bestowed upon the Anglo-Saxon Church from its founda-

tion, feeling sure that whatever the opinions of our readers may have hitherto been on this matter, they will no longer view the Saxon archbishops as accepting the pall as a mere honorary and complimentary distinction, but on the contrary as an essential symbol to the ratification of their metropolitan office.

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NOTE—Since I wrote the foregoing article I have read Prof. W. E. Collins' very interesting and clever volume on "The Beginnings of English Christianity." There is much here which corroborates the drift of my articles on Anglican Church History which have already appeared in this review. There is however, one point upon which we differ, and which is the main contention in the foregoing article, consequently, I shall take this opportunity of examining Prof. Collins' statement in question.

On page 125, referring to Rome's claim of jurisdiction over the English Church, Mr. Collins says, "The position of England with regard to Rome is that of Gaul with regard to Asia Minor, or Germany with regard to England. And as in their cases spiritual ancestry created no relation of dependence, so neither did it in ours. In truth the whole notion is nothing but an ignorant blunder."

Now this is scarcely a fair representation of the case. Mr. Collins quotes with approval the late prof. Freeman's representation of the Church of England as "the child of the Church of Rome", but he fails to bear in mind that prof. Freeman further claimed that "She is so perhaps more than any other Church in Europe" (England-Ency. Brit.). Now how is it that Rome can claim, and fairly claim, that the Church of England is her child more than any other Church in Europe? Because she was not only founded directly from and by Rome, but she was in an especial sense, the seal of Gregory the Great's apostleship in the Lord, which she herself maintained, and Mr. Collins unhesitatingly concedes (p. III). Gaul received her Christianity first from Asia Minor, but not owing to the passionate longing on the part of any then leading head of the Church of the East to bring Gaul within the fold of Catholic Christendom. As for Germany, although it is quite true that her so-called apostle, Boniface, was an Englishman, he nevertheless sought sanction from Rome for his labours there, and looked to the bishop of Rome as his rightful over-lord. Thus there is considerable difference even between Gaul and Germany as to the origin of their respective Christianity. Of the former, Pothinus, whilst its apostle, was no more than a missionary-bishop to the Greek colonists of Lyons and Vienne. Of the latter, while it is true that its apostle in the first place came direct from England, yet when desiring to consolidate and extend his labours he sought the permission of Rome, received its pall, and acknowledged himself as her servant, so much so that Soames, in his "Latin Church", (p. 246) says of Boniface's title as the apostle of Ger-

many, "it should be the papal apostle." How different the origin of England's Christianity. Gregory was not only its apostle, but he and his successors considered it as peculiarly under their direction, even if not a mere missionary extension of their own Church. In his appendix on the "Pall", Mr. Collins makes statements which very much modify his previous utterance on p. 125. Statements, moreover, which tend to a material strengthening of the position assumed in my present article. Referring to the reasons for the granting of the pall in Gregory's day, he says that it was given to Augustine as a mark of special favour (p. 187). I maintain, however, that it was much more than this, which Mr. Collins himself is inclined to grant, grudgingly, however (p. 187). He tells us that Gregory *seems* to connect his grant of the pall to Augustine with the power to consecrate. Now he need not have said *seems*, for this is exactly what Gregory and his predecessor did, as I have abundantly shown in my article. Consecrated by the papal vicar, according to Gregory's orders, Augustine accepted the pall from Rome on the understanding that this gift confirmed him in his appointment, and made valid his labours in the eyes of Catholic Christendom. Of course we know that there was not the smallest necessity for this acceptance or recognition, nevertheless, upon it we can understand why Rome views the Church of England as so especially her child from the first; and why England's position with regard to Rome, from the latter's standpoint, is certainly not that either of Gaul or Germany.

A. E. W.

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## VALEDICTORY ADDRESS

OF GRADUATING CLASS IN ARTS

BY F. W. CARROLL, B. A.

*Members of Convocation, Mr. Chancellor, Vice-Principal,*

*Ladies and Gentlemen:—*

The time has come for another graduating class to say farewell to Bishop's University. This day has been the goal to which we have looked forward ever since we came to Lennoxville. Yet now that Convocation Day has arrived we find it hard, very hard indeed to say the goodbyes which must be said. And so this day is to us both a source of joy and of sorrow.

Many are the friendships which have been formed here, and the memory of our associations here will ever be a source of pleasure to us.

We have seen many changes for the better since we entered the University. The Honour Course in English has been established and has proved a great success. The Honour Courses in Classics and Mathematics have been extended and the standard in all our courses of instruction has been raised. In this line also further development will doubtless be made in the future, for "old Bishops" has ever been and ever will be to the front in matters of true education. In this connection also we would call attention to the steps which have recently been taken to increase the requirements of the matriculation. These steps will, we firmly believe, be of great value to this institution. The preparation of the student before he enters College should be quite as thorough as the course upon which, by passing the matriculation, he will have the pleasure of entering.

The value of scientific research is very great not only to those who intend to make it their life-work but also to those who desire to obtain the benefit of its broadening influence. It is felt that our course in Natural Science should be placed upon an equal footing with those in Classics, English and Mathematics. We shall not attempt to demonstrate how great a benefit such a step would be both to the University and to the students. This would not be necessary, and we feel that our needs in this respect are appreciated. Under the present lecturer in Natural Science, a great development has taken place in this course. All of our members who have had the pleasure of studying under him will surely agree with me in this opinion. The great difficulty is the want of a sufficient endowment. It is hoped that when our Alumni Association has been reorganized a great effort will be made by that body in this direction. The old Alumni Association did good work for our Alma Mater. The new organization cannot do better than follow its noble example.

The desire for the formation of an active Alumni Association among our Graduates is evident from the way in which the project has been received by them. There could not be any more opportune time for making a beginning than this Convocation Day. It is then, hoped that before this day closes a meeting may be held with this object in view, and that our Alumni may be once more bonded together to work for the good of our Alma Mater. It is desired to secure the membership of all graduates. If this can be done the new body will be a true Alumni Association. The strange part of the matter is that such steps were not taken long before this, yet it will be to the glory of the present graduating class that with it this movement took definite shape. Nothing could bind the University together more effectually than such an organization.

Although intellectual and material development have been everywhere evident around us during our course here, and although we have felt great joy that such should be the case, yet we have experienced sorrow also.



Dr. Adams was to us far more, than merely our Principal. He was the friend and fatherly adviser of every one of us, and his loss to the University and to us is greater than words can express. He entered into the closest relations with us, sympathizing with our adversities and always encouraging us to walk in the path of duty. His loss to the University has been equally great. During a period of fourteen years he devoted his untiring energy to the good of the institution. During that time the number of students was increased more than threefold, the lecturing staff augmented in proportion and with each succeeding year the curriculum was broadened and a higher standard attained. A building for the accomodation of Divinity students was erected, the Chapel completely restored and a gymnasium erected. In addition to these and many other improvements, the sum of over \$50, 000 was received to commemorate the jubilee year of the University and to endow the chairs of Mathematics, Classics and Pastoral Theology. Thus and in many other ways equally important did the University under Dr. Adams. Though sorrowing in that he is no longer with us we rejoice to learn that his health which he so freely and so nobly spent for the good of our Alma Mater, is steadily improving.

Another cause of sorrow to us is that we are the last Graduates to receive our Degrees from our esteemed Chancellor. I do not feel that I am able worthily to describe the great and noble work which he has done both for our University and for the cause of education in general. We of the Class of 1900 would express to him not only for ourselves but for all the students our respect esteem and gratitude.

We desire to thank our Professors and Lecturers for the manner in which they have ever been ready to assist each one of us. One of the chief advantages of this University lies in the daily contact between them and the students.

To the Vice Principal are due our thanks for his ready sympathy and kindness. He has administered the affairs of the University in a manner which is beyond praise. He has taught us invaluable lessons in loyalty to our College. We shall ever look back with pleasure upon our cordial relations with him and with the Faculty.

These farwell words on behalf of my classmates and myself would be incomplete without reference to two members of the Teaching Staff who are severing their connection with us. I refer to Professor Holme and Mr. Rusk. Their loss will long be felt. We wish them all happiness and success. It would be superfluous for me to mention the cordial relations between them and ourselves.

As our relations with the Faculty have been pleasant, so also have been our relations with our fellow students. The greatest advantage of such an institution as this is the residential system. The daily and close association with our fellow-students, provides opportunities for gaining education in

its widest sense. Here, too, from a variety of natures we may choose companions congenial to our own. Thus are our friendships cemented and an education received which makes the learners not merely scholars but *men*. Our University stands for this system of education in its broadest sense and we, as loyal sons, desire to state our firm belief in its power for good. We believe in it, and we shall endeavour to send many students to this University to test its value.

The period of our stay here has been worthy of note for the way in which the organizations of the students have flourished. The Athletic Association is now in better condition than ever before. The "Mitre" is by no means unworthy of the institution whose thought it represents. Our successes in Athletics have been marked, and there is every prospect of still greater success in the future. Here again is to be seen an influence which is a powerful factor in our education. For true education brings out all that is best in a man, mental, moral and physical.

One great power for good—too often overlooked, is to be found in the Chapel services. Among all the fond memories which we shall carry away with us, none will be more highly esteemed than those of our common worship here.

We desire to thank the kind people of the vicinity for their hospitality. To them we are indebted for many pleasant evenings. To them also we may ascribe the success of many of our enterprises. They will always be held in grateful remembrance for their kindness and thoughtfulness.

We entrust to those students whom we leave behind us the honour of our University. We would urge them to co-operate with the authorities in all matters of discipline. Let them be loyal to their new Principal. We firmly believe that he will be worthy of their loyalty, and will gain their affection. Upon them will fall the task of influencing the coming Freshmen. We hope that they will treat them with all gentleness. Let them remember when they were freshmen and pity the bashfulness of the new-comers. Let them be trained in the best traditions of the University. Let all work in harmony for the common good.

Some members of the Class of 1900 will be returning to take the course in Divinity. Upon them as seniors will rest the task of promoting the interests of the institution here for a little longer. With regard to those of us that are leaving let us ever remember to maintain our proud position as graduates of Bishop's University. We may well be proud of that position and of our College and it is our duty ever to hold up the honour of the institution which has so greatly honoured us. In days to come we shall look back with pleasure upon the years spent here. How fast they have gone by! It seems but yesterday when as trembling freshmen we awaited the tortures of the matriculation. And now the years are past and we go out as a class

from these walls. Be the prospect before us glad or gloomy it must be faced. The years of preparation are over. The years of active service begin. Our Alma Mater can shelter us no longer from the strife.

"Go lose or conquer as you can  
But if you fail, or if you rise  
Be each, pray God, a gentleman".

And so goodbye! Farewell to these hills. Farewell to instructors and fellow students. O Alma Mater, farewell.

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## CONVOCATION SERMON.

PREACHED IN THE COLLEGE CHAPEL, JUNE 28th, 1900 BY THE REV. CANON WELCH D. C. L.  
LATE PROVOST OF TRINITY COLLEGE, TORONTO.

"And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying 'Read this I pray thee: and he saith 'I cannot: for it is sealed:' and the book is delivered to him that is not learned, saying, 'Read this, I pray thee;' and he saith 'I am not learned.'" ISAAH XXIX 11, 12.

### I

Thirty or thirty-five years, had passed since Isaiah began his ministry—the keynote of which, as regards what we may speak of as its political side, was a note of warning against trusting to the help of any foreign ally instead of remembering 'that the Lord hath founded Zion, and in her shall the afflicted of His people take refuge'.

During those thirty years, it has been said, 'Judah was like a ship that had lost its rudder, drifting at the mercy of shifting winds'. 'During these thirty years Isaiah alone had remained ever constant to himself, alike free from panic and flattering self-delusion . . . . . assured that Jehovah's kingdom stood immovable, the one sure rock in the midst of the surging waters. . . . . An attitude so imposing in its calm and steadfast faith, and justified by so many proofs of true insight and sound political judgment could not fail to secure for Isaiah a deep and growing influence'.

The result of this influence was seen in the fact that the men who really led in the counsels of state were afraid to reveal their treacherous plans of alliance with Egypt until they had committed the nation so deeply that it could not draw back.

When the secret was at length divulged, Isaiah's indignation found utterance in burning words.

"Woe to them that go down to Egypt for help, and stay on horses,

and trust in chariots because they are many and horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"

"The Egyptians are men and not God, and their horses are flesh and not spirit, and when the Lord shall stretch out His Hand, both he that helpeth shall stumble and he that is holpen shall fall and they all shall fail together".

'Their plans'—to quote again—'had left out of account the one factor that really makes history, the supreme purpose and will of the Holy One of Israel!' A judicial blindness seemed to cover the eyes of Judah; Jehovah had poured upon them a spirit of deep sleep; His revelation had become a sealed and illegible book to the nation which called itself Jehovah's people, but refused to hear His counsel. 'All vision is become unto you as the words of a book that is sealed'.

## II

Pass now in thought over 26 centuries, from the Judah of Isaiah's day with its formal religion and its irreligious intrigues, its nominal devotion, its practical atheism, to the complicated life of our own times.

It is a long journey, no doubt; at first sight it might seem that there was no connection between the two; but human nature—it is the merest commonplace to say it—human nature is essentially the same in all ages and in all countries; and a great deal of Isaiah's prophecy is applicable to the circumstances of to-day. All the vision is become unto you as the words of a book that is sealed.

(1) Our thoughts have of late been directed in an especial way to the subject of missions to the heathen. It is but little more than a year since the *largest* Missionary Society of our Church observed the 100th anniversary of its birth; it is not a fortnight since the *oldest* Missionary Society of our Church entered upon the 200th year of its existence. Here are two facts of deep significance,—and of a significance deeper in relation to the future than in relation to the past, because they force us to think far less of the "petty done" than of the "undone vast" which is committed to ourselves. The picture is, or ought to be, a familiar one to us. I need not paint it again in all its awful detail before your eyes. It is enough to remind you that, at the end of 19 centuries of Christian teaching, to far more than half the population of the world all vision of the infinite Love of God in Christ is still as the words of a book that is sealed; and the book is delivered to him that is not learned, saying, 'Read this, I pray thee' and he saith 'I am not learned'.

These are days in which morning by morning we open our papers with the gravest apprehension regarding the state of affairs in China, a state of affairs which some have not hesitated to attribute to the action of Christian Missions, basing upon it one of the miserable arguments we know so well in favour of the withdrawal of all Missionaries. To the believing

heart, the heart that trusts Christ, that knows Whom it has believed, that most anxious condition of things is nothing but a trumpet call to much greater efforts than any that have yet been made for the evangelisation of the 400,000,000 in that mysterious country alone, to whom the vision by which *we* live is as the words of a book that is sealed.

How is it they do not see that it is just because China is *not* a Christian country, that the horrors of which we have read are possible?

These are days again in which our hearts have been thrilled, and our imaginations fired, by the splendid answer which every part of this great Empire has made to the call of the Mother-land in her need, an answer which has brought perhaps within reach of fulfilment, dreams of a federation not of English-speaking people only but of many besides who in their own tongues acknowledge allegiance to the British Crown. But if we are Christians we dare not forget that of our own fellow-subjects far more than 300,000,000 worship not our God—so large is the proportion of those that say 'I am not learned', who claim and rightly claim, who demand, not aloud but with the 'voiceful silence of despair', that we of the Church of their conquerors should leave them unlearned no longer.

It is not only in heathen lands however that the book of the knowledge of God and of the Love of Christ is not known and read. In the crowded slums of the great cities of so-called Christian lands, in haunts of vice and evil there are boys and girls growing up (I speak of what I have seen and known) with (humanly speaking) not one single chance, apprenticed to sin almost as soon as they can talk.

And the book is delivered to this one and to that saying, 'Read this, I pray thee' and he saith 'I am not learned'.

(2) Or, again, it is delivered to one that *is* learned and he saith 'I cannot read it: for it is sealed'.

I am thinking now of the results of irreligious education.

How loud the cry is today for what is *practical* in education. We teach our boys and girls what (it is expected) will be *useful* to them, help them to make a living, show them how *to get on*, equip them (in fact) for their contact with the world of men and women.

Or we unseal the book of Nature to them, revealing to them some tiny fragment of the overwhelming mass of the marvels of Science.

Or we open the world of books and thought to them, and let them fill their minds and memories with some of the exhaustless treasures of Literature.

And all the time the greatest of all worlds is unknown to them, the most amazing of all marvels claims not their wondering adoration, the most priceless of all books is unread; and men deliver it to this one and to that saying 'Read this, I pray thee,' and he saith 'I cannot, for it is sealed.'

## III.

You will have perceived before now my reason for taking your thoughts back across the centuries to Isaiah's oracle about the words of a book that is sealed.

It is just because the one supreme purpose for which this great foundation exists is that those who are taught and trained here should not in after years be able to say of the book of the knowledge of God either 'I cannot read it, for I am not learned', or 'I cannot, for it is sealed.'

There is no need for me to reiterate the principles on which this University and all that belongs to it are based, and by which they live; they are well known to all who are assembled here.

But it is natural that on a day like this we should wish to emphasize once more the value of these principles.

Especially perhaps it is appropriate to emphasize them at a time of change. You have been, like your younger sister at Toronto from whom I come, passing through a trying time of uncertainty and suspense. Change is always trying even when as in the case of Trinity College Toronto the change is for the better. How often it happens that we should not know where to find the courage with which to face such an experience were it not for the assured and realized fact that such principles as those we have in mind are forever changeless.

As regards yourselves, I think I can venture to assure you from personal knowledge dating from the days, now 20 years ago, when we were undergraduates at the same College at Cambridge, that in your new Head you will find one devoted enough to his Master's service, and strong enough in natural endowments to carry on the noble traditions of this place in a manner not unworthy of the able and distinguished man whom he succeeds.

Based on an avowedly Christian foundation this University sets before itself an avowedly Christian object—viz. the formation of a Christian character. Its paramount desire is that those whom it receives within its walls should be so trained in Christian living here that in days to come, they may live the Christian life in the great world outside and may show by their lives that the revelation of God in Christ is to them an *open* book and not one of which they would dare to say 'I cannot read it; for it is sealed'.

Never perhaps was there a time when the protest of places like this was more urgently needed. Here is the lesson taught that manly simplicity of habit and thought and life generally is an ideal to be aimed at; that earnestness of purpose is necessary to the making of a true man, that purity of heart and life is the indispensable condition of enjoying the vision of God in this world and in the world to come.

Never, I repeat was the protest of this place and places like this more needed than it is today. For our modern society so far from being simple

is going rotten with worldliness, so far from being earnest is crazed with frivolity, and so far from being pure is in some quarters corrupt almost beyond belief. Students, past and present, of Bishop's College, remember the lessons of simplicity, of earnestness, of purity which you have learnt here, and live those lessons outside.

This is for all alike; but are there not some here, still in school or just leaving, to whom there comes a Voice which does not come to all, a Voice which says 'Others are to serve as Christian laymen, you and you and you must give your lives, your whole lives, your very selves, to the work of the sacred Ministry of the Church.'

My brothers, there are the untold millions of the heathen world who cannot read the book because they have not learned: there are those to whom the vision is as the words of a book that is sealed.

Surely there must be some of you now—as in days gone by—whom God is calling to this particular vocation and ministry.

The mission field—I put that first of course—needs men of the type this School and College know how to turn out: the Church in Canada needs them sorely too: surely there must be some here who may not as yet have recognised and responded to the call, who nevertheless *are called* to the office and work of Priests in the Church of God.

May I, before I close, say just one word to any parents of boys in the School who may happen to be here this morning?

It often happens that the wise and firm and beneficent discipline of school is practically nullified so far as any permanent effects are concerned by the laxity and license of home during the holidays.

You have a tremendous responsibility from which you cannot by any means free yourselves. You cannot delegate to the masters here, or to any one, the duty of beginning the training for eternity of the souls of the children who are an heritage and gift that cometh of the Lord. You cannot do it: and if society is worldly and frivolous and corrupt the blame must be laid in no small measure at the door of careless, lax, and irreligious homes. Oh! parents; think of it, think of it, and support the efforts of the school in your own homes. And to all who have been, or *are being*, trained here, boys and old boys, students past and present, I would say, remember that the future of the School and College you love is in some measure in your hands. You love them; you are grateful to them, you are proud of their honourable traditions. Rally round them: support and strengthen them with all the devotion of which you are capable.

And then it may be that in years to come you will stand here with boys 'whose life hath heat from you', and as you recall the memories of times when you learnt in this very place some of the most enduring lessons of your lives, of the sacred day (it may be) on which you knelt to receive God's gift in

Confirmation, and of days afterwards when at His Altar He fed you with Food Divine to strengthen and to purify you, you will be able with grateful hearts to tell them—

‘This is the Chapel: here, my son,  
Your father thought the thoughts of youth:  
And heard the words that one by one  
The touch of life hath turned to truth.’

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## Music In College And School.

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It is generally acknowledged that of all the refining influences which can be brought to bear upon the mind, that of music is the most elevating, the most refining, and the most lasting.

If this be really the case, music should have its place, and that a very prominent one in College education.

Before a student can proceed to the degree of B. A., he is required to have a certain knowledge of Mathematics and Science, and those reading for the B. A. Sc. degree in McGill University are required to study some of the subjects of the “Arts” Course, French and German for example. Yet each is a separate faculty distinct from the other, having its own special course and degree.

Up to the present time, Music has been allowed to stand alone, for the degree of Mus. Bac. is only sought by those who wish to use it professionally. To the “Arts” student a knowledge of music is no possible advantage and the subject is consequently as much ignored by him as is the art of reading by a student in Divinity.

The omission of Music from the subjects in the Arts Course is as great a misfortune as the inability of many clergymen to read the “Lessons” is a calamity.

English, Canadian and American Universities are renowned for their College Songs and singers. There is certainly no lack of talent in that direction nor is there anything more delightful than to listen to a College Glee Club while they render—as none but students can—their favorite College Songs.

But such a change as this must begin at home and there is no better ground than in an institution like Bishop’s College which has its school in connection. Many of the pupils doubtless take music lessons; some of the boys are in the choir and are good singers. But unless they are an exception



to most boys a glance at their prayer books will show how they employ their time at practice and at Church service!

In Universities where the "residential" system is adopted, pianos and organs are often provided for the use of Students while at College; but in many cases they are used neither to the advantage of the instrument nor the performer. There is little, if any systematic practice and no supervision. The instrument is used as a toy, as a means of recreation rather than of culture and thus its influence becomes demoralising.

This surely is not the object in view and there is no doubt that this state of things could be reversed.

Suppose for a moment that every student were informed that he might substitute instrumental or Vocal Music, or, in the case of Divinity Students, ability to train a church choir, for any one of the present "optional" subjects,—would not many men select one of the branches of music?

The clergyman who is unable to train his choir realizes when it is too late that he has only about one half the hold upon the younger members of his congregation whom he might influence more fully through music than through any other medium.

They have not yet learned the importance of the work they are being trained to do and until they realize this they will continue to play their usual pranks at practice.

The choir-master must feel *his* responsibility. He must make the choir feel that they are exercising an influence upon the congregations, upon the clergy who may be present and upon each other.

Every chorister should esteem it a special privilege to *be* a chorister he should never be allowed to feel that he is conferring a favour upon the congregation by singing to them. Only those who really *can* sing should be allowed to do so in the choir but of course all should be expected to sing. It is quite possible to make the choir practice a part of the "course" lectures on music so that the student will not feel that he is wasting so much time which he might have devoted to Classics. If the service in the College Chapel be choral or semi-choral it would be a great advantage to the musical portion of the service if the choirmaster were required to train the students in Divinity to intone the part of the service until they could do so perfectly *without the use of the organ as a crutch*. They could then render the service delightful by taking their part at the regular choir practice; and thus the influence of the College on the School and of the School upon the College would be most beneficial and lasting. But it would not remain in the institution, it would have its effect wherever a boy or student might spend the summer vacation.

In order to carry out the idea of allowing music to count as one of

the subjects in the "Arts" course it would not be necessary to endow a "chair". The services of a *competent* musician who would have entire charge of all the students in that subject is all that is necessary. Under his tuition music would become a language, the various phrases or movements would be regarded as representations of actual sentiments in the language of song and would soon be as vivid as a poem or a painting in the mind of the students. The professor of music who can inspire his students with the desire to express themselves in music would, through his pupils have an enormous influence over the whole institution.

And surely the proper place in which to begin to exercise this influence is the College School.

*Ernest Smith.*

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## "HARROW."

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We are early risers at Harrow, and have to get through a good deal of work before we get our breakfast. First school is at 7-30 and lasts till 8-45, and it is the longest school of the whole day to get through. After breakfast we have second school at 10 and then school right on till 1-30. Then in the afternoon we have school from 3-30 (3-45 in the winter) till 6 o'clock.

Lock-up comes directly after fourth school in the winter on whole school days, at 5-30 on half-holidays, and at 8-30 in the summer.

The Harrow celebrations are "Founder's day" in the autumn, when we have a special commemoration service in the school chapel, at which the list of benefactors is read, beginning with—"In the year 1571 Queen Elizabeth granted letters patent and a Royal Charter to John Lyon of Preston in the parish of Harrow on the Hill, for the foundation of a free grammar school."

The next celebration is Governors' Speech Day, on the last Thursday in June, when the school assemble in Speecher to receive the governors of the school—(standing and in silence as we were always ordered.) The head of the school then reads the "Contio" or record of the events of the past year, a fearsome and lengthy document in Latin. The governors sit round and laugh at the jokes, that is they laugh when the head-master does, because we none of us ever believed that a governor would have seen a joke even if it had been in English: and they certainly cannot have understood Latin in our poor estimation. You see they were only poor unintellectual men like Bish-

ops, and scientists and such small deer.

On the first Thursday in July comes the great home event of the Harrow year—Speech-day. Then it is that the prizes are given to boys before their admiring relatives, or on that day Speecher is crowded not with mere men or boys, clad in sombre black dress coats, but with maidens and matrons arrayed in all the gorgeous colours of a London season, with a small sprinkling of the masculine frock-coat, and white waistcoat. Woe be to the parent or sister whose personal appearance does not credit to the young Harrovian on that day: it were better for that parent that he had given his ticket to a more creditable member of society. "Speecher" which includes Greek, French and German plays as well as the giving of the prizes, lasts from 11-30 till about 2. Then comes lunch—the one lunch of the year—when boys after ten weeks or so of wholesome and satisfying fare, revel unchecked at their house-master's table amid the unwonted luxuries of salmon and lobster, creams and trifles, anchovies and *pate-de foie gras*. What meal was there ever yet which approached in luxury that glorious *gorge*. In after life some of us may become aldermen and feast at city banquets, some of us may grace the tables of royalty in foreign courts, some of us may become epicures and bon-vivants but it will be a feast that would have staggered even Lucullus with its perfection that will surpass for us those Speecher lunches. After lunch, everybody troops off to the terrace to hear the band of the Guards play: then at 4 comes the School Concert, and when the last verse of *Forty Years on* is sung old Harrovians who are present, all stand up through the speech room and sing in chorus. Then the work of the day is over and boys go off with their parties to the grub shops which do a roaring trade, and devour ices and strawberries, and then escort their people down to the station, extracting—what they consider to be—the well deserved tax to atone for their days service.

The match v. Eton at Lord's cricket ground comes a week after, and all the school gets an exeat from Friday morning till Monday morning. This is the most exciting event of the year, but want of space forbids a description of the Harrow School Rifle Volunteers we will only say that they are 250 strong about, forming 3 good companies and are attached to the 1st Middlesex Volunteer's as cadet battalion.

Then comes the end of the summer term, and the school year. On Saturday the Coch house match and the school concert, and early on the Tuesday morning prayers in speech room before we go, some to hurry off to catch their trains, others to linger regretfully around the well known spots, where they have spent so many happy days: spots they will see no more after this day, as boys: for they are leaving the old school on the hill with all its old traditions, and customs, leaving all their friends, going from the narrow world of school, into the wider school of the world; and though they may return, as they surely will as old boys to visit their own haunts and yet they will see

them with different eyes, and though their closest friendships may last through their lives, yet there will never again be in them that feeling of close almost family affection; the undoubting confidence in one's own familiar friend. And as they leave there rises to their mind and lips, the verse they have so often sung at house singing and school concerts, and which they will so often sing again—now alas: with a too strong realization of its meaning—

Forty years on; growing older and older  
 Shorter in wind, as in memory long,  
 Feeble of foot and rheumatic of shoulder  
 What will it help *you*, that once you were strong.

And if in after years they succeed in life, there will be more than a passing thought given to the fact that they too have done something "for the honour of the School".

*Harroviensis.*

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## WORMS.

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Of all worms none is viler than that which eats away the perfection of mind, which comes from the contemplation of God. Indeed anything that tends to destroy the religious element in man must be shunned; yet often those whose duty and hope it is to strengthen this human characteristic through their own blindness utterly fail in their efforts. Now the student of natural history often finds that certain forms of animal life have most unexpected beginnings: so the inquirer into the why and wherefore of unbelief and blasphemy, will often be surprised upon learning its first causes. What in one instance produces a loathing for things religious, may under other conditions bring forth great fruit of godliness. Take two children: against their wills both are compelled to learn and keep various religious truths; both through their youth and college days are obliged to be present in the college chapel; both dislike and both scoff at holy things; yet the ends of the two lives are different. One recalling the lessons of early life is a firm believer: the other, becoming an agnostic, is consumed by worms of doubt.

Two results of compulsory religion are thus seen: a little less of spiritual things would not enfeeble the believer's faith, but it might save the doubter from his worm. For alas! such is the perversity of human nature that force begets obstinacy; obstinacy begets dislike; and dislike in turn gives birth to scoffing and blasphemy. Indeed so great is the likelihood of such effects, that the wisest teachers seek to attain their end not by force but by

inducement—with small sugar coated doses, not by big, bitter ones. Care must be taken lest teaching breed worms.

## II

Look at the worm: as it enlarges it eats up faith, and dying leaves behind a blasphemous, hypocritical brood. Blasphemous in thought and word, hypocritical in act. For just as it is useless to cram food down the throat of a hungerless man, so is it folly to create a religious appetite by the compulsion that begets worms. Force is not the right instrument; force is a means contrary to the custom of a civilized, Christian Age; force was never used by the Son of God to gain followers; force is opposed to a high, ennobling religion; force fails against mind and spirit. The day of the inquisition has long passed; and the secret of the soul belongs to the man himself and to God. For if we believe that man has free will to accept or reject a faith, then man has also the right to approach or withdraw from the observance of that faith. If you wish to bind the human soul with chains, look first at the Holy See of Rome.

Now the other danger of compulsory worship is hypocrisy. For if it is seen that attendance at religious services is profitable, many men will use religion merely as a means to an end. Some enter the ministry for social position; some for seclusion and peace, some to escape the world's dreaded wear and tear. Such men make outward faith the stepping stone to an object not of God. Others, however, against their wills are made to stand by at ceremonies, which they either do not like, or do not believe; and so against their better judgement they have to play a part they hate—the part of a compulsory hypocrite. Chapel is for them only the means to get a degree.

## III

Such results are lamented by heathen and by true believer. Be he Christian, Thug, or Mahometan, the good man is pained by blasphemies against his God, his Kali, or his Allah.

But to deplore is one thing; it is another to amend. To rush hither and thither like a headless hen shows enthusiasm and earnestness; but it proves a brainless, sightless condition. Although a score of holy men sit on a hilltop and weep, yet is the tide of evil no what stopped or stunned. Not to rush and rant, but to touch and study the worms is the wiser course. Then if compulsion is found to breed worms, let compulsion be done away forever.

Yet no man must be godless. To take away hope, faith, and heaven is worse than forcing a sham belief. Rather let the highest object for priestly effort be to unwillingly cause in man a love for God. Religion is to be clad in the garb of loveliness, of peace, of future joy; religion must be pointed to as the beloved of all higher thought shown as the spouse of the Creator, a mother to the created. Yet compulsory religion becomes a vengeful, lashing

mistress. Can that result be right?

But to say so should this be, and so should be that, is easy: to compel this, to that to be so is hard—almost impossible. Far better is it to come face to face with the inevitable, and to say, as in very fact an all wise Providence doth say, "My son, take of this, or reject it—the end is thine own".

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## James Pounder Whitney.

James Pounder Whitney was born on St. Andrews day 1857 at Marsden, near Huddersfield where his Father was Vicar. He was educated at the Grammar School, Almondbury, and the Owens College, Manchester where he was Senior Dalton Mathematical Scholar and Shuttleworth History Prizeman. In 1877 he went up to King's College, Cambridge, where he was afterward Price Exhibitioner, open Scholar and Prizeman in Mathematics and History. In 1881 he took his B. A. degree as 24th Wrangler (1st Class Mathematical Tripos) and in the same was bracketed 1st in the 1st Class in the History Tripos along with I. K. Stephen also of King's. In May and June 1882 he gained the Lightfoot (University) Scholarship for Ecclesiastical History and the Whewell Scholarship for International Law. In October 1882 he was appointed Assistant Lecturer in History and Literature at the Owens College, a post he held until 1887. During these years he also took part in the work of the Victoria University of which he is an honorary graduate.

He was ordained in the Diocese of Manchester by the late Bishop Fraser. Deacon in 1883 and Priest in 1885: his first Curacy (1883-97) was at St James's Church near Manchester with the late Venerable Archdeacon Anson. In 1887 he left Manchester to take up clerical work in the much neglected district of South London: on his Vicar's leaving he went to Scarborough as Curate to the (present) Bishop of Hull) and remained there 1888-1891. In 1891 he was appointed by his old College Rector of Hempstead and Cessingham in the diocese of Norwich: here he did a good deal of work in lecturing on Church History. In 1895 he was appointed by his College Rector of Milton, a small parish 4 miles from Cambridge: since that time he has taken part in the teaching for the Historical tripos at Cambridge, and had also considerable experience under the Cambridge Syndicate in the examination of Schools (secondary and public).

Mr. Whitney was married in 1891 to Roberta eldest daughter of the late R. Champley, J. P. D. L, of Scarborough.

It will be seen that his clerical experience has been gained both in large towns and county places, and his educational work has been gained both at Cambridge and in one

of the leading newer Colleges. In 1883 Mr. Whitney was offered and refused the Tutorship of Selwyn College, Cambridge.

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## Letters of Recommendation

2, St. Paul's Road,  
Cambridge.

March 20 1900,

Mr. J. P. Whitney of King's College was well known to me during his undergraduate's career, and I have had many opportunities of renewing the friendship that was then formed. He has had a wide range of academic and clerical experience, and seems to me to have unusual qualifications for the principalship of Bishop's College Lennoxville. He came to Cambridge as a student of Mathematics, and after taking high honours in that Tripos, devoted himself to History.

His work in Ecclesiastical History has placed him in a prominent position among English scholars: and he has had experience of academic methods both in Cambridge and at Owen's College, Manchester.

I will only add, that I believe his genuine tact, and pleasant manners will render him a *persona grata* to his colleagues and to any men with whom he may be called to work in the Dominion.

(Sgd.) W. Cunningham.

Hon. L. L. D., Edinburgh. Hon. D. C. L. Lennoxville. Hon. Fellow of Gonville and Caius College, and Fellow and Lecturer of Trinity College Cambridge.

Aldenham School

Elstree, Herts.

March 15. 1900.

I have known the Reverend J. P. Whitney for many years, and have always held the highest opinion of his character and capacities. Besides being a student whose achievements speak for themselves, he is also an interesting and original preacher; a man of thought and culture, of very varied information and wide sympathies. He gave many courses of lectures while I was Tutor, and I believe with complete success. He is earnest, hardworking, and just the kind of man to get on with youths, and to bring strong influence to bear upon them. There are few men whom I have known of recent years whom I could more confidently recommend for the post of Principal to

a Theological College. He is not in any sense an extreme man, but at the same time I believe him to be a strong man, capable of making up his mind and taking his own line.

(Sgd.) A. W. Cook, M. A.  
(Fellow and late Tutor of King's  
College, Cambridge.)

To the Corporation of Bishop's College  
Lennoxville.

The Lodge,  
King's College  
Cambridge.

Gentlemen:

Mr. James Pounder Whitney was a Scholar of King's College. He took High Honours both in Mathematics and History, and proceeded to the B. A. degree in 1881. After a distinguished career at Cambridge he became a Lecturer in History at Owen's College Manchester.

Having received more than one curacy he was presented to the Benefice of Hempstead and Lessingham in Norfolk, and subsequently to the Rectory of Milton in Cambridgeshire. In both these parishes he has done excellent work: and while at Milton he has also lectured on Ecclesiastical History at Cambridge.

He is a man of the highest character of learning and of ability and I feel sure that, whatever he undertakes his work is sure to be good and done from the highest motives.

(Sgd.) A. Austin Leigh.  
Provost. March 21. 1900.

24 Bedford Square,  
Bloomsbury  
March 13 1900.

Gentlemen:

The Rev. J. P. Whitney having informed me that he is a candidate for the Principalship of Bishop's College Lennoxville, I have great pleasure in supporting his application to the best of my ability. I have known Mr. Whitney for a good many years during his undergraduate life and subsequently. I have seen much of his work both as a student and a teacher, and have the greatest respect both for his character and abilities. He appears to me to possess the true spirit of learning and of scientific enquiry, and to be capable of inspiring it in those under his charge. He keeps before him a high standard of duty, and to the best of my knowledge has always acted up to it, both as a teacher and as a parish priest.

He is energetic and patient, vigorous in mind and body, but modest and unassuming. I believe him also to possess judgement and a good stock of common sense, and he is pleasant in his dealings with other men. I am therefore convinced that he will discharge with eminent success the duties which fall on the Principal of a College.

(Sgd.) G. W. Prothero.

Formerly Tutor of King's College  
Cambridge, and late Professor of history  
in the University of Edinburgh.



St. John's College, Oxford

To the Council of the Lennoxville  
College.

Gentlemen,

It is a great pleasure to me to join in recommending to you the Rev. J. P. Whitney, M. A. He is a man of real learning and of considerable educational experience and success. He would bring to the work the best experience and the best methods of the Universities of this country.

His tact, geniality, and kindness would I feel sure, be invaluable and above all this he has the highest aims and gifts of a minister of Christ which are indispensable for such a post as that he seeks to fill.

(Sgd.) W. H. Hutton. B. D.

Fellow and Tutor of St. John's College Oxford. Examining Chaplain to the Bishop of Ely.

77, Addison Road,  
Kensington, W.  
March 3. 1900.

I have great pleasure in testifying to the high opinion which I entertain of the qualifications of the Rev. J. P. Whitney, for the important and responsible office for which I understand him to be a candidate. For many years I have been united to Mr. Whitney by ties of strong personal regard and friendship, and my trust in him is founded in an intercourse which was at one time very close, and has only been relaxed by local separation.

Mr. Whitney was a student in my History and Literature Classes at the Owen's College Manchester, when he gave abundant promise of future distinction; after he had begun to fulfil this promise by a very successful career at Cambridge, he returned to Manchester, where for some years he combined with clerical work the duties of Assistant Lecturer in the subjects of my Professorship. Our official connexion to my great regret came to an end by his accepting a clerical appointment in London but since he has held a living in Cambridge, and taken part in the University teaching of history there I have again had more frequent opportunities of communicating with him as to academical subjects and interests. I have throughout been cognisant of his private labours in ecclesiastical and in general mediæval and modern history, and of the literary productions to which they had given rise.

Mr. Whitney is in my judgment a historical scholar of wide learning and unmistakable thoroughness and at the same time an able and clear exponent, both as teacher and as a writer of knowledge which he possesses. For these reasons and because of the earnest and sympathetic spirit in which he seeks to meet the requirements and aspirations of students, he is eminently suited to professional work. His lecturership and readership at Manchester and Cambridge have brought him into contact with large numbers and different classes of undergraduates, and as a curate in

charge at Manchester and London and incumbent of country parishes he has learnt much of organization and had a share in the guidance of popular educational work. My personal conviction of his high mindedness of his conscientiousness, and of unselfishness of spirit is such that I should look forward not only hopefully but confidently to his tenure of a Headship for which, together with

learning and experience these qualities are indispensable.

A. W. Ward, Litt. Dr. Camb. Hon. L. L. D., Glasgow., Hon. Litt. D. Vict., Hon. and late Fellow of Peterhouse Cambridge., late Ford Lecturer in the University of Oxford, late Principal of the Owen's College, Manchester and Vice-Chancellor of the Victoria University President of the Royal Historical Society.

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## THE ANNUAL CONVOCATION.

LENNOXVILLE JUNE 28.

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Beautiful weather favored the closing exercises at Bishop's College this afternoon. There was a very large attendance of the friends of the college, many coming from a long distance.

The university sermon was preached by Rev. Canon Welch, of St. James Church, Toronto. His remarks were of a most powerful character, and listened to with close attention. The chapel was crowded. The service was a fully choral one, and finely rendered.

At 3 o'clock the Convocation of faculty for the conferring of degrees in arts and divinity was held in Bishop Williams Hall, Dr. R. W. Heneker, chancellor, presiding. There were on the platform; Rev.

Canon Welch, of Toronto; Dr. S. P. Robins, Montreal; Mr. John Hamilton, Rev. F. J. B. Alluatt, acting principal; Rev. Dr. Scarth, Lennoxville; Archdeacon Roe, Rev. Dr. Dumbell, Prof. Wilkinson, Dean Williams, Quebec; Prof. Parrock, Canon Foster, Coaticook; Mr. Petry, headmaster; Mr. Frith, registrar; Prof. Holme, Rev. G. H. A. Murray, Dixville; Prof. Glover, Kingston; Mr. W. J. Rusk, and Dean Hepburn, Richmond.

The first business was the conferring of degrees. Acting Principal Alluatt presented the candidates and Chancellor Heneker conferred the degrees.

The Hon. Mr. Marchand premier of the province, was unable to attend to receive the honorary degree

of D. C. L., on account of ill-health, his physician forbidding him to undertake the journey.

The Bishop of Fredericton was also unable to attend on account of the approaching meeting of his Synod.

The following were the degrees presented:—

D. C. L. (*honoris causa*)—The Rev. Canon Welch, D. C. L., S. P. Robins, Esq., M. A., L. L. D., John Hamilton, Esq., M. A., the Rev. F. J. B. Allnatt, D. D.

M. A. (*in course*)—The Rev. A. H. Moore, B. A., W. R. Hibbard, Esq., B. A.

B. A. (*ad eundem*)—G. Oswald Smith, B. A. (Oxon).

B. A. (*in course*)—H. S. Orr, first class mathematical honors; A. G. E. Rankin, second class mathematical honors; R. J. Thompson, third class mathematical honors; J. H. Wurtele, first class, Classical honors; R. A. Cowling, first class classical honours; N. C. Davies, first class English honours; W. W. Wadleigh, second class, English honours; G. E. Weagant, second classical and philosophy option; J. G. Ward, second classical and philosophy option; E. G. Henry, second classical and science option; F. W. Carroll, second class, ordinary; E. F. King, second class ordinary; K. G. Robertson, second class ordinary.

Matriculants—H. A. Mackie, F. H. Mitchell. J. G. Bourne.

#### THE CHANCELLOR'S ADDRESS.

The Chancellor, in opening, welcomed those of their visitors upon whom the honorary degree of D. C. L. was to be conferred. He then referred to the selection of Rev. Mr. Whitney, M. A., of Cambridge, as the new principal, and to the extension of the College buildings. Continuing, he said: "Financially, I regret to say that the position of the college is not so good as it was a year ago. We show a deficit on the year, through no fault of our own, but caused, as we believe, through a misunderstanding of our position by the English-speaking members of the Legislature. I am, I may also say, reluctantly compelled to bring this address to a close. I could enumerate many subjects of deep interest in the cause of education which would lengthen my address indefinitely, but I have compassion on you. One matter only I cannot forego. All here present, will, I am sure, agree that recent events have tended to draw together all loyal subjects of our noble Queen. The British Empire has, as it were, been reconstructed by the terrible war in South Africa, in which our Dominion, and the other colonies and dependencies of Great Britain, have played a not undistinguished part. When we remember that this university was created by a charter from Her Majesty, bestowing on it all the privileges conferred on the ancient universities of the mother country, our loyalty is, if possible, intensified. These privileges have

been used, and have borne fruit, and it seems to me, that an humble address should be presented to Her Majesty expressive of our deep loyalty to the throne, and of our appreciation of the magnanimity which has characterised her government in not hesitating to sacrifice blood and treasure for the maintenance of equity and justice, in the administration of the affairs of the whole Empire, with personal freedom; and equal rights to men of all races and creeds.

You will see that in the foregoing I have limited myself to facts only, not attempting to interest you with a colored picture of our aims and doings.

I may say, in conclusion, that we want your active help and sympathy, for we are endeavoring with limited means, to achieve for the good of our country, a work which will not merely be beneficial, but lasting.

#### AN ADDRESS PRESENTED.

At the conclusion of the Chancellor's remarks, Mr. John Hamilton, presented the following address to Dr. R. W. Heneker:—

To Richard William Heneker, D. C. L., L. L. D., Chancellor of the University of Bishop's College, in convocation assembled, has heard with profound regret of your resignation of your office of chancellor of the university, which has been communicated to us here today.

That the advance of years, and the heavy management of many important and responsible spheres of

business, from which you cannot escape, should necessitate this resignation, if you tell us that it is so, we can well believe it. But we do none the less keenly regret that we are to lose you as the responsible head of this great educational body—you, on whose wisdom and sound judgment, and entire devotion to the interests of the university we have so long relied—

You have now been our honored chancellor for two and twenty years having previously been for three years our vice-chancellor. And the work you have done in these offices in building up the university, which is to us all so great a trust and so priceless a treasure, calls, at this critical point in its history, for full and grateful recognition.

From the splendid success to which you have, as her chancellor, carried on the university, we cannot separate your equal,—in many respects even greater, success in the management for a long series of years, as chairman of trustees, of her finances, on the healthy condition of which her very existence depends. When we look back five and thirty years, we see Bishop's College on the brink of financial ruin. Its teaching staff, which a few years earlier, had been composed of a sufficient number of able men with a sufficient endowment to pay them, we find reduced to one professor, and her endowments not more than adequate to maintain that one.

At this crisis in her "strange, eventful history," we find it recorded how you Mr. Chancellor, backed up, indeed, by other able men—but you

chiefly—undertook the task of restoring the college finances to a sound and healthy basis, and today we look with wonder and admiration on the result, as we note the success which has been achieved by the application, extending over a long series of years of your great financial ability to the task.

As the result of those labors, we see Bishop's College splendidly lodged, and, though not adequately, yet largely endowed.

And far better than even that, we see the University of Bishop's College no longer regarded, as then it was by the outside world, as an obscure theological school, but as taking its place as an educational body side by side in acknowledged equality with the best universities of the Dominion.

And when, after such a review, we realize how largely this success is due to your statesmanship, to your devotion, in the task of promoting the education of the English-speaking people of this province, and to the confidence felt in you by the community as a man uniting in himself strict integrity, conspicuous business ability, and high religious character, we feel that no words can be too strong in congratulating you, sir, upon the brilliant success you have achieved.

That the name of Chancellor Heneker will live in the annals of Bishop's College, it would be an impertinence to discuss. Even if there should never be erected an adequate outward memorial of him, there will

surely be written some day the story of Bishop's College. And its future alumni, as they read that beautiful and pathetic story of its planting amid great hopes and many prayers, its early struggles, its years of apparent failure, and its ultimate success, can never be ignorant of your highly honored name.

But all of us who have known you, sir, in person, and who have shared in any degree in your long years of patient, loving labor for the building up of this noble seat of religion and learning, can assure you, and we do assure you, Mr. Chancellor, here today, that, as long as we live, you will live also in the loving remembrance of our grateful hearts.

On behalf of the members of convocation.

J. HAMILTON,  
Vice-Chancellor.

F. W. FRITH,  
Registrar.

Bishop's College, Lennoxville, June,  
1900.

#### THE CHANCELLOR'S REPLY.

Chancellor Heneker said that he found it difficult to reply to such an address. It was too eulogistic in character. He had tried to do his best only, in the interests of the institution. As the address stated, he was ably assisted by many noble men, in the dark days of the institution. Although he was retiring from the chancellor's chair he would always remain a true and warm friend of Bishops so long as he lived. When he looked back upon the dark

days and contrasted the large staff at present in the college with the two of those days, he felt that they had not only done well in the past, but that the future was secure. He asked the young men to so conduct themselves in life that they would redound to the credit of the college. He again thanked the convocation most heartily for the address which they had just presented him.

#### THE DIVINITY FACULTY.

Prof. Dr. Allnatt, dean of the Faculty of Divinity stated that six students have this year completed their course. There were eight students in this department but two have already been ordained, Rev. C. W. Balfour, and Rev. Y. C. Gallais two will probably be ordained next Sunday by the Bishop of Ottawa, one intends to seek ordination in England and the sixth being too young for orders has had lay reading work assigned him in Quebec. The students in this department were examined in the greater portion of their subjects by Prof. Abbot-Smith, the arch-deacon taking the remainder except Hebrew. It was found impossible this year to carry out the measure whereby our divinity students are required to take the theology preliminary under Canon of the Provincial. This was done last year by four of our students with brilliant success they being men of very exceptional talent and diligence. The fact that this examination occurs more than once a month before the close of our college year, and includes the work of two years makes it a

matter of great difficulty and mental strain for the average student to prepare for it. It would make his divinity course a mere system of cram, leaving no room for the teaching and training which should by rights form the leading element in the education of ordinands.

The examination of degrees in divinity in accordance with the Canon of the Provincial Synod was held as usual in May last, with the following results:—

For the degree of D. D., one candidate who passed in all subjects but one.

For second examination for B. D. two candidates of whom only one passed.

For first examination for B. D., four candidates of whom three passed.

For the preliminary theological, seven candidates of whom five passed.

Rev. Dr. Mockridge having resigned the position of secretary to the board of examiners, Rev. C. H. Broughall headmaster of the Church School at Toronto, has been appointed as his successor.

#### HEADMASTER'S REPORT.

Mr. Petry, headmaster of Bishop's College School reported that the average attendance for the year was 100. There were altogether 109 boys in the school. The prospects for the next year were very good. The following appointments were made last September: To be assistant masters, Mr. Walter Bazett, M. A.

New College Oxford. Mr. W. R. Hibbard, B. A. Bishop's College Lennoxville. Mr. J. F. Crowdy, Harrow School and Trinity College Cambridge. Mr. A. C. Smith, B. A. London University to be organist and music master. All these gentlemen had done their work with zeal and ability and the headmaster felt confident that the staff was a satisfactory one. In January last Miss U. B. Davidson was appointed as lady matron and Miss Gertrude Thompson as assistant and nurse. The Headmaster considered that the school had been most fortunate in having secured the services of these ladies. The health of the boys on the whole had been good and their conduct excellent. The cadet corps had been brought to a high state of efficiency and passed a creditable inspection. Mr. J. E. C. Porteous, of Montreal, without any special preparation had passed fifteenth out of about 100 candidates for the Royal Military College, Kingston. Mr. Petry referred to the large number of Lennoxville boys at the front in South Africa many of whom had distinguished themselves. He also referred to the presence of Major Heneker son of the chancellor who had done such meritorious service in West Africa. Several handsome gifts had come to the school during the year, the Ottawa Cup given by Ottawa old boys, for a cross county steeplechase, the Price cup given by Mr. Wm. Price of Quebec for winner of mile.

The headmaster announced he had received word today from Mr. Ross Montreal that he would give

prizes to the yearly value of \$100 for gymnastics.

The valedictory of the graduating class was a thoughtful and well prepared paper and was read by Mr. F. W. Carroll.

#### THE SPEECHES.

Rev. Dr. Welch, was the first speaker. He felt that the the honour which had been conferred on him was not a personal one but chiefly an honour to Trinity University with which he was connected until a few months ago. He referred to the high esteem in which the chancellor was held in Church circles in Ontario.

Dr. Robins, of Montreal spoke at some length on the question of students residing in the University and maintained that it was a great factor in promoting high culture among those who had the advantage of attending such an institution as Bishop's College. He would like he said, to see the same principal adopted at McGill.

Dr. Welch, presented the College prizes and Dr. Robins the School prizes.

A conversazione was held in the evening at which there was a large attendance.

#### THE COLLEGE LIST.

The results of the annual examinations of the University of Bishop's College Lennoxville, are as follows:—

#### THIRD YEAR.

Classical honours—J. H. Wurtele and R. A. Cowling first class.

Mathematical honours—H. S. Orr, first class; A. G. E. Rankin, second class; R. D. Thompson, third class.

English honours—N. C. Davies, first class; W. W. Wadleigh, second class.

Classics and Philosophy—G. E. Weageant, second class; J. G. Ward, second class.

Classics and science—E. G. Henry, second class.

Ordinary B. A.—F. W. Carroll, second class; E. F. King, second class; K. G. Robertson, second class.

#### SECOND YEAR.

Classical honours—J. F. Crowdy second class.

Ordinary Course—H. D. Hunting, first class; G. H. Baker, V. Bonelli, W. M. Gordon, A. H. Mackie, W. T. Wheeler, second class.

#### FIRST YEAR.

Mathematical honours—F. H. Mitchell, first class.

Ordinary course—E. S. Krans, first class; J. Bourne, second class.

The annual prizes were awarded as follows:—

General Nicholls scholarship—H. S. Orr.

Mackie English essay—J. G. Ward.

Dr. Allnatt's Hebrew prize—Third year, R. A. Cowling; second year, W. T. Wheeler; first year, E. S. Krans.

Prof. Wilkinson's pastoral theology prize—P. Callis.

Prof. Wilkinson's Greek Testament prizes—Second year, H. D. Hunting; first year, E. S. Krans.

Dr. Parrock's Latin prose prize—H. D. Hunting.

Prof Holme's political science prize—N. C. Davies.

Prof. Scarth's history prize—H. D. Hunting.

Mr. Smith's philosophy prize—G. E. Weageant.

Prizes for first class average in annual university examination:—J. H. Wurtele, R. A. Cowling, H. S. Orr, N. C. Davies, H. D. Hunting, E. S. Krans.

#### B. C. S. PRIZE LIST.

Governor-General's prize—Meredith.

Lieutenant-Governor's medal—J. C. E. Porteous.

Pattee Shield, Meredith.

Chancellor's prize—J. C. E. Porteous.

G. R. White prize—Robinson.

Old Boy's prize—1, E. Dawson, 2, Fraser-Campbell.

Headmaster's prize—Meredith.

Robinson prize—H. Pope.

Department of Education, French prize—Reynolds; French prizes form IV. C. Greenshields; Form III Nicholls; form II De Lotbiniere; form I Scott.

Divinity Prizes form v.—La-frenaye; form IV C. Dawson; form III Nicholls; form II A. Dunham; form I J. Dawson.

Aggregate prizes form v (A) second aggregate—W. Robinson; form



v. (b) second aggregate Lafrenaye; form iv. first aggregate E. Dawson; second, E. Fraser-Campbell; third, Bonelli; form III 1st. A. Fraser-Campbell; second, Nicholls; form II first Morewood; second Stelhem; form I J. Dawson.

Drawing prize, upper school—H. Pope; Lower School R. Peck.

Map Drawing prize, form III.—G. Bray; form II., R. Peck.

German prize—C. Greenshields: honourable mention v., (a) A. Molson; v. (b) G. Robinson; Reynolds; iv. C. Greenshields; Spafford, Porteous, Telfer, Adams, Simpson; iv., Shearer Tessier, Brown, Warwick; III Nelson, M. Greenshields, W. Chambers, G. Bray, G. Edgehill, W. Sykes, G. Peck; II Carruthers, Joly de Lotbiniere, A. Dunham, G. Johnson, G. Peck H. Wiggett; II., A. Wilkinson, W. Bray, Lowry, Scott.

#### THE SPORTS.

The annual Bishop's College sports took place yesterday conditions. Heavy showers fell at intervals, but in spite of this the programme was carried out, the competition being very keen. The 53rd-regiment band was in attendance and furnished music.

The following are the results;—

Throwing cricket ball open, 1st Telfer, 97 yards; 2 Stevenson.

Putting shot (16 lbs.)—I Stevenson, 27 ft. 7in.; 2, Carruthers.

Hundred yards (13 years and under)—I Johnson 14 sec.; 2 Scott

High jump—I Carruthers 4ft. 11in. 2. Greenshields.

Students race (100 yards)—I, C. Rothera 11  $\frac{1}{4}$  sec.; 2. Cowling.

One hundred yards—I Pelton, 2. Molson.

440 yards race (15 years and under)—I, Robinson, time 1 min. 8 sec.; 2. Adams.

Mile race—Shearer, 5 min. 59 sec.; 2 Johnson 3. Tessier.

440 yards—I Shearer, min. 4 sec.; 2. Price.

Broad jump—(15 years and under)—I Pease, 17 ft. 4 in.; 2 Adams.

Three legged race—I, Porteous and Carruthers; 2. Peck and Chambers.

Pole vault—I Pope; 7 ft. 6in., 2 Pease.

Old boy's race—I, C. Rothera; 2 G. Porteous.

First form race—I, Lowry; 2 Scott.

880. yards handicap—I Chambers; 2 Greenshields; 3 Johnson.

High jump—I Dunham; 2 Strachan.

220 yards race—I Pelton; 2 Johnson.

#### ACTING VICE-PRINCIPAL'S REPORT.

Rev. Dr. Allnatt, vice-principal, read his annual report. He said: The first point which it is needful to record is the resignation of Rev. Canon Adams, of the position of principal, which he has now held for fourteen years, but the duties of which, during the past two years, he has been prevented by physical infirmity from discharging. The circumstances which rendered his resignation necessary, his enfeebled health and

shattered powers, must be a matter of the deepest regret to all who remember his untiring energy, the vigour of his intellectual powers and his ceaseless selfexpending activity in the cause of the institution. The loss of his gentle and kindly presence penetrates every department of college and school life, and will long be felt by those who knew him.

The next point before us is the formal announcement of the appointment of his successor, the Rev. James Pounder Whitney, of King's College, Cambridge. The selection was made from among a large number of applicants (some 30 in all), including men of the highest academical distinction. It might naturally be supposed that a selection under such circumstances would be attended with a certain amount of difficulty and perplexity. As a matter of fact, however, the reverse was the case, and after inquiries had been made in all directions, Mr. Whitney's record seemed to combine the requirements sought in such a manner as was the case with no other candidate, and the choice was unanimous. We wanted a mathematical man—here was a warner; we wanted one skilled in higher English branches, we wanted a man of experience as a teacher, we wanted an able speaker capable of representing our institution before the world on the public platform, we wanted a clergyman of spirituality and sound religious principal, we demanded a record of honourable standing in a distinguished institution. The new principal seems to fill all requirements.

To proceed to the history of our University life and history during the past year. The opening period of our last academical year was saddened by the loss of our university's greatest benefactor, Dr. Robert Hamilton.

#### LIBERAL GIFTS.

At the outset of our present year we were called upon to lament the death of one who certainly stood second on the list of our benefactors, the Hon. Evan John Price, Senator of the Dominion of Canada. To his generosity the college is indebted for frequent liberal gifts, and we have also to remember with gratitude his prompt readiness to respond to any appeal for assistance in case of lesser needs. A brass tablet has by the contributions of members of corporation and other friends been recently put up to his memory in the college chapel.

In my report last year I spoke of the project suggested by the Bishop of a diocesan memorial to Dr. Hamilton, in the form of the reconstruction in greatly improved style by the building of the university. Last year it was a project. To-day it is before us in a considerable measure an accomplished fact. Of course the collection of a large sum of money (some \$20,000) is a matter of serious difficulty in such a community as ours, the number of rich members being very small and calls for money contributions numerous and often very urgent. Still friends have come forward with large and generous donations, notably the Bishop of Que-

bec, Senator Price and other friends have given according to their means and the result is what you see, or rather this is not all. The whole work was planned to consist of three sections, one at each end of the building, and the third in the middle, each of which by arrangement be completed independently of the rest. The section first undertaken was that at the East end (next the chapel) and included the extension of the whole of that portion of the building into the quad so as to considerably enlarge it. The enlargement included the kitchen and other basement offices and provided on the ground floor (in addition to the dining room formerly common to the college and school but now reserved for the latter only), an enlarged lecture room and a tolerably spacious council chamber. On the next floor a handsome and commodious dining room for the students forms an entirely new feature. Besides, we have new students' rooms, bath rooms, etc. And here, at this point, thankful indeed to have attained this measure of advance, we fully expected to have been obliged to stop with section No. 1, although keenly realizing the immense advantage we should enjoy could we only proceed at once to section No. 3, at the west end of the building, or in other words to the principal's lodge.

We felt that the provision of a suitable home for our new principal to be ready for his occupation on his arrival, or shortly afterwards, was an object of the very first importance. Most happily, an anonymous friend presented himself at the nick of time

with the generous offer of a large proportion of the sum required for No. 3, on condition that the rest be secured, and the work set about during this month of June.

It may be well to remind friends that No. 2 is still unprovided for, and that this portion of the building, if suffered to continue in its present condition will be a sad eye sore in its contrast to the new portions on each side.

The opening of the college took place at the usual time, although owing to the dismantled condition of a large part of the building in consequence of the work then going on, a good deal of inconvenience was suffered.

In September last a special meeting of convocation was held, at which the hon. degree of D. C. L. was conferred on Rev. Dr. Shaw, Principal of the Wesleyan College, Montreal, and Rev. Dr. Cunningham, Fellow of Trinity College, Cambridge. To the latter gentleman we have since been indebted for his suggestions and co-operation in securing the new principal.

#### AN HONOURARY COURSE.

The newly established honour course in English under its newly appointed principal (Mr. L. R. Holme) has been put into operation and has worked most satisfactorily. It is a matter for deep regret that owing to unexpected financial disappointments our prospects for the continuance of this branch of our work is threatened with an untimely sup-

pression and loss of valuable services of its professor, Mr. Holme's services, which have proved so valuable as to make the loss felt. The new principal, indeed, is a specialist in this department, and we may hope it will not be allowed to collapse. It is absolutely essential, however, that a certain amount of assistance should be provided, and for this purpose (as well as to censure a resident lecturer for the preservation of discipline in the arts building) we have fortunately succeeded in re-engaging Mr. G. Oswald Smith, an Oxford graduate in first classical honours, whose work during the past year has been very successful. Another cause for regret is the loss of our acting professor of mathematics, Mr. W. J. Rusk, who has most ably fulfilled the duties of his position during the past two years, and whose unfailing courtesy and kindness have won him the good will and esteem of us all. He leaves us owing to the fact that the new principal will assume the position of professor of mathematics. An important movement in its bearing on our future work is the appointment of a committee of convocation for the purpose of revising the various courses, honour, optional and ordinary in the department of arts with a view of bringing about any changes which may seem desirable in the direction of improvement. Certain changes have already been made in this direction, to come into effect during the coming year. The standard for matriculation has been raised and now is the same as that at McGill. The committee is to report at some

time during the coming academical year, the new principal being appointed convener. An interesting incident in our past year's proceedings is the question of the affiliation to our university of the theological course of the University of Jamaica, for which application was made by the Archbishop of the West Indies, who is its president. The idea is that our curriculum should be taken up in its completeness and the examinations conducted by our own staff and that the students should if possible, come here for a portion of the course and for the final examinations. Negotiations are still in progress.

#### EDUCATIONAL WORK.

Our educational work during the past two years has been carried on under circumstances of considerable disadvantage. The department of Divinity—its supervision, as well as the share of the ordinary work which falls to the Dean—is in itself fully sufficient to engross the energies of one man. When to this is added the oversight of the whole institution, it is hardly to be expected that the result will represent the same completeness of success at all points which ought to be attained under normal conditions of management. I fully appreciate the kind words expressive of the favourable view taken of my services and their results during my enforced period of office as acting principal. I am thankful to know that a certain measure of success has attended our efforts to keep things going. It is although

full of deepest comfort that in laying down the staff of office and returning to the quiet routine of my own special department, I have during the two years of my vacarious office acquitted myself in such a manner as to give satisfaction to those whose authority and interests I have represented. But in saying this I am bound in common fairness to acknowledge for my own part my recognition of the share of credit due to my colleagues in office to express my sense of the gratitude which I owe to them for the uniform consideration and forbearance and cordial co-operation with which they have seconded my efforts in the work of the institution.

The number of students in attendance during the past academical year has been 49 of whom 24 were candidates for holy orders. Thirteen have completed the course for the B. A. degree, which has been conferred upon them today two in classical honours, three in Mathematical honours and two English honours. I have said that our work has been carried on under circumstances of disadvantage. But it has gone on regularly and harmoniously in all its departments. The state of discipline and of feeling between authorities and students has been satisfactory.

Now, however, we expect to make a new start. We hope great things—the greatest—from our new principal. We have a right to do so from all accounts that have come to us. We hope great things from this in-

fusion of new blood. We think its touch will mean new life to us, coming as it does, from the very centre of the British educational life. I believe it is all we need to give us the impetus. We are all ready for it. There is a wholesome spirit of loyalty at present all classes presiding among us especially I would say the undergraduates. The feeling has taken tangible form in a movement lately initiated by them within the walls of the college towards the establishment of an association to take the place of the old and (unhappily effete) Alma Mater Society. Time will not allow me to dwell on it now farther than to say that its object is simply that of binding together all members of the University, present and absent, graduate and undergraduate in a combination for the active promotion of the growth, efficiency, and general well-being of the University of Bishop's College. I trust that much will be done towards organizing.

Of course there is another side to the question calling for our attention, and if, a sordid one, still none the less preeminent in its demand upon that attention you have all heard of the much vexed question of the withdrawal of the Government grant from the universities. It has become a sore question with us. If we laugh over it is on the wrong side of our mouths. We have been obliged to sacrifice one professor, and in him whom we could ill spare.

Yes, Prof. Holme will be sorely missed. He has not only done an

excellent work in his own department, but his general readiness at all points, and all times and in all emergencies, is perhaps his chief excellency. It is proper that the new principle is a specialist in English. But he will need assistance, and Mr. G. Oswald Smith has been appointed to that position.

#### MEETING OF CORPORATION.

A meeting of the Corporation was held on Wednesday morning, the vice-principal Dr. Allnatt, presiding. The principal-elect, Rev. J. P. Whitney, was appointed to the vacant professorship of Mathematics and English.

The Corporation discussed the details of the new scheme for the representation of graduates on the corporation, and decided what form it should take.

It was reported on behalf of the Building Committee that the work was progressing satisfactorily and that the committee had strong hopes of completing the principal's Lodge by October 1st.

The usual reports were given in as to the work in the college and school for the past year, showing very satisfactory results in all departments.

#### BUSINESS MEETING.

On Wednesday afternoon a business meeting of Convocation was held in the Council-room, Chancellor Heneker presiding. A letter was read from the Bishop of Quebec nominating the Rev. Canon Welch, rector of St. James' Church Toronto for the honorary degree of D. C. L.

A letter was read from Hon.

Mr. Marchand, Premier of Quebec, regretting that owing to ill health he would be unable to be present to accept the D. C. L. degree which it had been proposed to confer upon him.

The Bishop of Fredericton wrote a similiar letter regretting that his appointments prevented him being present.

Prof. Parrock, reported on his visit to the Centennial celebration at the University of Fredericton N. B. which had passed off in a most satisfactory manner. He referred to the excellent work done by Fredericton as one of the smaller colleges, and spoke of the recognition of this work by most of the distinguished visitors present on the occasion.

Measures were adopted for strengthening the examination for medical matriculation with a view to raising the general standard of the preliminary to the study of medicine.

The resignation of Chancellor was referred to and an address adopted for presentation at the public Convocation on Thursday afternoon.

It was decided not to continue the Gouin method of instruction in French owing to the difficulty of obtaining time necessary for the system without interfering with the other work of the students.

The application from the Jamaica Church Theological College for affiliation with Bishop's was favourably considered, and the details referred to the College Council for further consideration.

The usual votes of thanks to the examiners was passed.

## Medical AND Dental Convocation.

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The annual convocation for the conferring medical and dental degrees and the presentation of prizes, was held in the Synod Hall, Montreal on Thursday April 26. The Chancellor Dr. Heneker presided, and on the platform were the Rev. Dr. Allnatt, acting Principal; Rev. Dr. Kerr, Rev. G. Abbot-Smith and Deans and Professors of the medical and dental faculties; The hall was very tastily decorated in the College colours, one side being purple and white and the other side in red and blue. The lady friends of the college graduates were out in full force, there being a considerable majority of the fairer sex among the audience which filled the Hall. The students were also well represented but as many of them were escorting their "sisters" and "cousins" and the rest of them were imbued with the tone of seriousness which marked the proceedings, they did not consider that any unusual demonstration was necessary to impress upon those present the fact that they were medicos or dentals etc., and so acted in a quiet and sensible manner as ordinary individuals, contenting themselves with hearty bursts of applause on the many occasions which called them forth being especially generous toward the lady prize winner and lady graduates.

Dr. F. W. Campbell, Dean of the medical faculty in a short address stated that the affairs of the

college were in good condition. There were about 100 students in the medical and dental faculties. The present college building was too small for their needs and satisfactory progress was being made toward the acquisition of a new college building. They had made an offer for a new building in close proximity to one of our leading hospitals and this if acquired would be sufficiently large for their requirements for at least 25 years. Dr. Campbell spoke of the success which had been achieved by recent honours which had been conferred upon some of the graduates of Bishops College. He made reference to the death of the late Dr. Baker-Edwards, an Emeritus professor of the college and speaking about lady students he stated that no other lady students would in future be able to get their degrees from Bishop's College as both the General and Royal Victoria hospitals had refused to open their doors to lady students. The degree of M. D., C. M. was then conferred upon the following medical graduates viz:—

Francis Oscar Anderson, Montreal  
 Albert Cuff Lopez, Manderville,  
 Jamaica, W. I.; Miss Mary Adelaide  
 Runnels, Milton, P. Q.; Alexander  
 Macdonald, Scotstown, P. Q.; Miss  
 Margaret Jane Currie, Montreal;  
 Christopher Healy Christie, Mont-  
 real; John Albin Hamilton, Montre-  
 al; Frederick Wilmot Mann, Maine,  
 U. S.; Joseph William Davis, Wind-

sor, Ont.

To those students who had distinguished themselves by winning prizes and medals, hearty applause was accorded as they stepped forward to receive awards, viz.:—Histology, W. H. Still; first year practical anatomy, Jas. McGregor; second year practical anatomy, E. H. Brown; David silver medal, Miss Florence Evans; chancellor's prize, A. C. Lopez; Wood gold medal, F. O. Anderson.

The six graduates in dental surgery then took the professional oath, administered by Dr. N. Fisk, and the degree of D. D. S. was conferred upon them.

The valedictory on behalf of the medical graduates was delivered by Dr. Anderson.

#### VALEDICTORY.

Mr. Chancellor, Deans, Professors,  
Ladies & Gentlemen:—

We have to-day reached one of the pinnacles of our ambition, and our feelings on this occasion are not easily described.

It is both a source of gratification and pride that we have been able to conform to the requirements and high standard set by this University. Might I say a word for our Alma Mater which is represented here to-day—the many difficulties and much opposition which it has successfully overcome—of the untiring efforts of our Beloved Dean, Professors, and their co-workers, in its behalf—for without our University leading in many branches and prodding in oth-

ers, this fair City would not hold the proud position it does to-day—of being not only the great commercial metropolis, but the great medical centre of all Canada.

Looking back upon the history of medical science, commencing with the earlier period of Greek civilization, we find in the state of society pictured by Homer, it is clear that medicine has already had an established history—a distinct and organized profession—using a system of treatment especially in regard to injuries, which it must have been the result of long experience to frame.

In this period we find Hippocrates, called "The Great". We notice here the singular artistic skill and balance with which this physician used such materials and tools as he possessed—recognizing the natural history of disease, led to habits of minute observation and accurate interpretation of symptoms in which the Hippocratico school was unrivalled in antiquity, and has been the model for all succeeding ages, so that even in our own day with its enormous advances in knowledge, the true method of clinical medicine may be said to be the method of Hippocrates—

From the Greek we come to the Roman period, a continuous thread of learning and practice must have connected the Roman medicine with the dawn of science in the middle ages—but the intellectual thread is traced with greater difficulty—from the 5th. to the 10th. century in Europe it is almost lost.



In the 11th. and 12th. centuries through the rise of the Universities medical learning was much more widely diffused. Not taking time to weary you with further details, we might say, the foundation of our more modern medicine was laid during the 17th. century.

Harvey by his discovery of the circulation furnished an explanation of many vital processes, also the development of mathematical and physical science at this time, soon introduced a fundamental change in the habits of thought with respect to Medical Doctrine.

While during the 18th. and 19th. centuries the discoveries of Jenner, Virchow, Pasteur, Lister and Koch abroad, with the practical labours of Rawlinson, Bowditch, Baker, and others on this continent, have saved thousands of lives and checked the spread of epidemics.

The field is wide and much remains to be done—look at our city slums and sweat-shops—our acres of crowded tenements with no bathing facilities—our adulterated food and drink—and the popular dread of fresh air and neglect of exercise and we can well say that no profession offers such great opportunities as that of medicine to-day. In its choice we may be cheered by the probability that many of the greatest discoveries of Medical Science will be made within the next twenty-five years. We have noticed in the quarter of a century just ended, there was much greater progress than in the hundred years preceding. There are no re-

strictions to limit us, as in Law, for instance the lawyer is governed by previous decisions, should he advance a new or striking argument, the judge says that his plea may not be allowed, that so and so has decided and that precedent governs—or if his case is before a jury, the judge is quite likely in his charge to make a similar statement to the twelve men, good and true—no matter how clever his argument, how potent his facts, he must abide altogether by what someone else who is in higher authority than he believes should be done. Our profession is not hemmed in by such restrictions, the medical man is council, judge and jury all in one—the fact that any other physician or surgeon has declared thus and so regarding a disease or operation need in no wise restrict him.

If he can discover anything better, by proving it, his confreres in the profession are ready to join hands and voice with his in letting the world know what has been achieved.

The world of progress is ours—let us take for our creed Common Sense, humanity and experience and combine with it, what our medical science has taught us.

The class of 1900 has now come to the close of our four years course of study. The hand on the dial indicates that the clock that never stops has struck the hour to which we have been looking forward with joyful anticipation but which we find is not unlike all other anticipated pleasures, not altogether unmingled with sadness.

We have come to the parting of

the ways where we cannot tarry long, where farewell must be said. To say this when it means the severing of the relations of students and teachers, relations which were to us both pleasant and profitable, has in it the mingled feelings of reluctance and regret, partaking somewhat of the feeling of homesickness which many students understand and perchance even our instructors can still call to mind. We appreciate the unselfish and friendly interest which professors have taken in us during our sojourn for the last four years in this University, interest as only such patient, generous-hearted band of men as constitute the Medical Faculty of Bishops College could take in their students. We have had the valuable advantage of close personal supervision and contact, enabling the imparting of many useful and practical points, the result of years of experience, and not obtainable from books.

Besides giving expression to our gratitude now as we are about leaving the Institution we shall endeavour to continually emphasize it by conducting ourselves in our professional calling so as to reflect honor on our teachers, as well as our Alma Mater.

To but a comparatively few, is it granted to be leaders in Medical Science, for many are called and few are chosen, but among this few we fondly hope the class of 1900 will be worthily represented, to each one, however, is thrown upon the opportunity of attaining that which the world greatly needs, honest, careful conscientious workers.

In saying farewell to our fellow

students who have not as yet completed the prescribed course, we wish to express our respect for and kindly interest in you and our fondest hope that the highest and noblest aspirations of your hearts and ambition of your lives may be realized in your future experience.

The greatest honour that we can confer, and the best return we can make to our Profession and Alma Mater is to faithfully strive to excel in our professional calling, and to live pure, honorable and trustworthy lives, only then can we become commendations to Bishops College and an honor to our Professors who have done so much for us.

#### THE REPLY.

Mr. Chancellor, ladies and gentlemen,—But it is to you, graduates, that I direct myself, being chosen by my colleagues to address to you a word of farewell and if I import into the task something of what I feel, it is because this is an occasion differing essentially from the meetings of the class-room or the examination hall. Our relations, are changed. There, it was our place to speak with authority, not with the authority of office, but in virtue of possessing a little more knowledge than you I say a little more, because in comparison with the whole mass the difference between our attainments is not so great as the incautious might suppose. There was a time when teachers pretended to teach ex cathedra, but that time passed away with the written lectures which did

duty from year to year. The scientific heresy of today is the common sense of tomorrow, and all we have striven to do is to set the subjects in order before you that you might see them as they are, or at least as we conceive them to be, remembering that the order and material is subject to instant change, that the things which are according to our knowledge are continually passing into uncertainty, that the things which can be shaken, are passing to make room for those which cannot be shaken, the things which are true.

This occasion is too serious for vaunting ourselves upon our own facilities for teaching, or depreciating the facilities which others possess. We are all engaged upon the same work and any one who casts stones at his neighbour is more fitted for casting stones than for the serious business of teaching. We are a small school, but it is a new doctrine that efficiency goes with numbers, either of teachers or of students. With us it is a labour of love. We teach because we like it, and we only ask to be left alone to practice our harmless amusement in our own way. Yet at home and abroad we see our school its future full of promise, occupying the same official rank as others and best of all, our graduates maintaining their place in learning and in practice. You are now sharers in this burden. I lament that I do not see before me all of those who were an inspiration to us in the class-room. A teacher is more dependent upon you than you are on him. To the missing ones, I have

this to say: We did it through kindness, we thought there was something more you could profitably learn something more we could gladly teach you.

#### SOME GOOD ADVICE.

It is now too late to talk to you specifically of your work or of your leisure. If in the last four years, we have failed to impress upon you habits of industry, you will not learn them from anything I can say, but if you have love for your fellow men, you will be industrious in their service. It is of your leisure I would say one word. Do not waste your time upon that kind of reading which results in acquiring ideas which bind instead of feed you. In the too current medical literature, you get only the froth and scum. It would be better for you and your patients if you were to be reading Montaigne's *Essays* for example than all the medical journals published on this continent the last year.

Meeting in this Synod Hall reminds me that for more than a generation the contest has raged between those who stood for science and those who stood for what they called religion: the fools on one side crying "there is no God", the fools on the other side crying, "there is a God and we know all about Him." All this has passed away and the small voice is prevailing over the tumult, the voice of wisdom proclaiming that it is all an affair of the heart, a thing for the individual, a matter of character, that after all the principal thing is kindness. And this pract-

ice of medicine above all other professions affords you occasions of exercising kindness. Look at those who are kind to the out-patients; they are the real physicians, whose names will be had in remembrance; and if you see a man jocular or cynical or austere with the out-patients; that is a man who is a brawler and a stirrer up of strife in his own household. The man vain of his attainments; jealous for his own glory and suspicious of his fellows is more fitted for the street than the bed-side.

Therefore I adjure you to go quietly; to walk humbly, living your own life, striving to educate yourselves, to raise yourselves out of the class in which we are all prone by nature to lie; not to be concerned about the outward things which lead to luxury, but to kindle a flame within yourselves and you will thereby be a light to the place in which you are by having light in yourselves, above all, striving to make it prevail by its steady burning and not by blowing it with wind. Then you will not fret yourselves over the man who is sleek of manner and smooth of tongue, over the man who has the latest scientific word in his mouth; the man who alone can heal, and that only because he was called in time; all these are the brood of the Seventh Son; they flourish and have had their reward.

#### IN CONCLUSION.

In addressing you, I feel as if I were taking part in some solemn rite, a ceremony by which you are being

adopted into our number by which you are made partakers in the responsibilities and the privileges of a special caste. And this is literally exact. In the beginning, as Spencer proves the priest and the physician were one: in the highest sense this is still true, as true as the connection between moral fault and disease is intimate.

I would have you remember that the meaning of all this ceremony is that you are now accredited as healers of the sick, and any medical teaching which aspires to make anything else, to make pathologists, physiologists, or chemists, is missing the mark. If any of you have an interest in these things apart from their bearing upon the healing of the sick, it is as if you were dealing with any other business, like heraldry or the counting of coins. There is a proper scientific study of those subjects cognate to medicine, but the glamor that has been cast over them is apt to blind you to your real mission. Of these subjects you must know something though you need not aspire to be handworkers in them. You must come to them continually for direction, else you will lose your way in the dark and waste your effort in empty speculation. I am not forgetful of the value of the work that has been done by men whose amusement and interests lie in discovering truth, but the discovery of truth is a different matter from the healing of the sick. After all these discoveries we can not do everything by their means. Read your text book in medicine in a new light, and note

how page after page contain the melancholy words "uninfluenced by treatment", "drugs are of no avail." "runs its course irrespective of medication". Yet drugs are not the only nor even the finest weapons in our armory. The lowest member of our class is the giver of drugs. You cannot cure disease any more than you can cure the autumnal flush on a hillside of Canadian maples. It is as "natural" to die as to live, and our scientific medicine consists for the most part in observing the phenomena which ends in death, the process by which the dust which we are returns to the dust from which we came. But there is the supreme thing yet you can do: you can be the bearer of light and happiness and calmness, a messenger of peace to those who are in pain. The greatest healer was the greatest teacher. It was through works of mercy he brought the truth home to men: and having regard to what I have called the intimacy between moral fault and disease what does it matter whether the message be "Thy sins are forgiven thee", or whether it be "Arise and walk."

#### DENTAL VALEDICTORY.

Dr. Morrison delivered the valedictory behalf of on the dental graduates. He gave a review of the college course, tendered sincere thanks to the professors, and advocated, by way of encouraging the students and showing an interest in the dental work of the college, the giving of prizes and scholarships, which would raise the standard of the work done.

Professor Kent replied on behalf of the faculty, noting some of the improvements that had taken place in connection with the profession, and urging the graduates never to forget their Alma Mater, and to always be real professional men.

Dr. Heneker announced, amid applause, that a friend of the college had promised to give a gold medal next year to the student who attained the highest degree of efficiency in dentistry.

Rev. Dr. Allnatt, in the course of a short address, remarked that there was every prospect of the speedy appointment of a new principal at Lennoxville, one whose attainments were academical in every respect. It was very probable that the appointment would be made next week; but it was a thing upon which nothing positive could be said at present. He spoke of a movement that was on foot among the several faculties for strengthening and promoting the interests of the university in every possible way. There had, he remarked, been an Alma Mater Society in existence for many years, having for its object the promoting and benefiting of the instruction. It had a sort of double constitution; it bound together the school and the college. It had been found impracticable to work it that way, and it had been decided to have, instead, a university association and an Old Boys' Association, each working side by side in perfect harmony, but each on its own footing. He urged upon the graduates the duty of taking some inter-

est in their Alma Mater, the institution at Lennoxville, from which they drew their degrees.

Dr. Heneker expressed the feeling that the work done by the dental and medical faculties of Bishops' was one of great benefit to the public, and he hoped that this would be tak-

en to heart by all present that day, and that they would extend it by contributing to the funds and enabling the work to be carried on with greater facility. All could do something, even if it was only a little. He wished all success to the new graduates, and the proceedings then closed.

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## Dr. Campbell's Letter.

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To the Editor of The News.

Sir.—Your Montreal correspondent "Bystander" is a crisp and entertaining writer. I always look forward with pleasure to the perusal of his letters. In his communication, which appears in your issue of the 4th of May, he deals largely with medical matters in this city. He writes of the country being, about this time, flooded with young graduates, sent forth from our medical colleges. It is not the country which is being flooded, but the cities. For six weeks I have been on the lookout for three medical men to take positions in as many localities. The people, through a representative man, have asked me to provide them. In each place there is an assured income, the first year, varying from \$1,000 to \$1500. I have failed to get even one. I have not had a single application. They choose in preference to try their luck in cities, especially in Montreal.

In the same letter "Bystander" refers to the McGill Faculty of Medi-

cine, and incidentally to that of Bishops'. He, however, draws rather a long bow when he says that the former has "the foremost teachers on the continent". Good they are I know, because for periods varying from one to eighteen years, five of its professors, four of its lecturers, and two of its demonstrators, received their training as teachers when members of the Medical Faculty of Bishops' Another M. D. of Bishops' appears on the list as assistant curator.

I thank him for his statement that though working quietly, Bishops' produces good results. I demure, however, to his conclusion that it cannot hope for a commanding position. I know the McGill Faculty for nearly fifty years, and I assert that Bishops' College to-day, occupies quite as good a position as did McGill when it was of the same age. During the early history of McGill it had little or no opposition, and for years was the only teaching body in Canada. Bishops' has from its start to

date had bitter opposition from McGill. I made this statement at a public meeting held in Montreal on the 7th of May 1894, and though half a dozen McGill professors were in the room and heard me, not one rose to deny it. I make the same statement again. In spite of this I do not desire for a moment to detract from the splendid work McGill Medical Faculty is doing, but let Bishops' without molestation, till in a vineyard whose springs are common to them and to us. McGill has a fine combination, many of its members, as I have shown, having been trained by the practical methods of Bishops'. Their loss to us has not been irrepar-

able. To-day for the number of her students, steadily increasing, Bishops' College Faculty of Medicine is as thoroughly equipped as is any Medical school in Canada. It has at least one graduate who has made a continental reputation—no other Medical school in our country when the same age as Bishops' could have said the same. If it "cannot hope for a commanding position" it is evident that its graduates can.

FRANCIS W. CAMPBELL, M. D.,  
 L. R. C. P. London, M.A., D.C.L.  
 Dean Faculty of Medicine.  
 University of Bishops' College.  
 Montreal, 7th May, 1900.

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## NOTES OF CHURCH WORK.

### QUEBEC DIOCESAN GAZETTE

#### COOKSHIRE RURAL DEANERY

Being an Epitome of the Speech of the Rev. A. H. Robertson at the Church Society Anniversary Meeting 1900.

The first Church Missionary to this part of the Eastern Townships was the saintly Dr. Stewart, afterwards Bishop of Quebec, as successor to Bishop Jacob Mountain. Dr. Stewart visited the Eastern Townships in 1816, and the first child baptized by him and called by his own name is still living. He found a few Church folk, and in Eaton Cornor the Rev. Johnathan Taylor a very worthy Presbyterian Minister, acted as Minister and Schoolmaster to a small community of Congregationalists, at the magnificent stipend

of \$200. 00 a year, paid mostly in provisions and grain. Dr. Stewart saw that Mr. Taylor was a man of sterling Christian character and much respected by all. He persuaded Mr. Taylor to take Orders in the Episcopal Church, and so he was ordained as the first Church Clergyman in the Anglican district, and many of his old congregation went over with him to the Church. That was about 1817, and in the same year a modern Church was built in Cookshire, the fourth in the Eastern Townships. A high three decker

Pulpit was the principal ornament at the Chancel end. At the other end of the Church a gallery held the singers, and under the gallery at the back of the Church, between the entrance doors, was placed the Communion Table, and the people sat with their backs to it!

Mr. Taylor for some years ministered to the whole district. Now in the same district, there are nine clergymen and twenty Churches, besides School House Stations.

Mr. Taylor was a man of resource. On one occasion he was riding miles away from home on a Missionary trip, when he met a couple trudging along on their way to Cookshire to be married by him and where they also meant to buy the wedding ring. It was too far from home to turn back, so the worthy Parson married them by the road-side and plaited a ring of grass which was placed on the bride's finger until a golden substitute could be found. He was in active service for nearly thirty years and his descendants are some of our most respected Church people to-day. For many years Bury and Marbleton were the only Missions besides Cookshire, but excellent Missionary work was done by the Professors and Students of Bishop's College, and especially by Dr. Roe and his students. The result was that work was done and Churches were built, which in time became the independent Mission of East Angus, Newport, Scotstown, Megantic Hereford and Johnville. A splendid record of six new Mis-

sions, the pioneer work of which was mostly done and the foundations well laid by Bishop's College Lennoxville.

I trust with more Professors and a greater number of Divinity Students that the great work of acting as pioneers and scouts for the Church may not be allowed to flag, and that the students of to-day will be as active and self-denying as the men who within less than twenty years built up six new Missions in this one district.

A stirring speech made at the Deanery meeting at Sherbrooke, in 1886, by the Rev. A. H. Judge, then Incumbent of Cookshire, set forth very clearly the need and opportunity for Church extension in this district. The matter was warmly taken up by Bishop Williams and the Clergy: the generous laymen of Quebec and elsewhere responded nobly, and the result was that Randboro and Island Brook were set apart, taken from Mr. Judge's Parish, and the present Rector of Cookshire was the first Incumbent of the new Mission. Since then four new Missions as above named have been formed, and ordained Clergymen set over them. So that since 1886 three Parishes or Missions have become nine and fourteen Churches and Parsonages have been built worth, at least \$23,000.00 to say nothing of large amounts raised for repairs and restorations. These figures are eloquent, and are outward and visible signs of true Spiritual upbuilding which cannot be estimated in figures.

In all of this work the good



people of the City of Quebec have had a large share. By their ungrudging liberality, by their loving sympathy

and prayers, they have made this work of Church expansion possible, and without their help we could have done very little.

## IN MEMORIAM.

QUEBEC DIOCESAN GAZETTE  
BASIL HENRY STEVENS.

With profound regret we chronicle the passing away, after a long and trying illness, of Basil Henry Stevens eldest son of the Rector of Hatley one of the most distinguished of the Old Boy's of Bishop's College School and subsequently of the undergraduates of the University.

While the sense of loss and keenness of regret are universal among all who knew this most attractive young man, the blow to his father and all his family is beyond words and has drawn out to them the hearts of all who knew him.

To have lost so good a son, so noble and gentle a sweet soul; one from whom they expected and had the right to expect so much, can only be rendered bearable by a boundless faith in the wisdom and love of God.

A few lines of fuller narrative however, will show that, brief as it was, this life was not lived in vain.

Basil Stevens was born on Tuesday in Holy Week, 1881; and was called home on Thursday in Easter Week this year.

In the Hatley Model School, he laid a good foundation of sound scholarship, coming out Head Boy in the examination conducted by the Department of Public Instruction, in June 1896.

In September of that year, he entered Bishop's College School, and after a two years' course, matriculated into the College in September 1898.

In the School he distinguished himself very greatly, carrying off all or nearly all the prizes for which he was admissible to compete.

At the June Examination in 1897 he won The Old Boys' Prize the First Prize in the Fifth Form; the Chancellor's prize for History and Literature; and the Prize awarded by the Department of Public Instruction for French.

At the end of his first year in the School, he was, with universal approval, promoted to one of the Prefects,—an unusual honour for one so young. "As Prefect," writes the Head Master, "he was highly re-

spected by both masters and boys, bearing a reputation, well deserved, for absolute straight forwardness and purity of conduct." A friend, a senior schoolmate, now a rising man of business in Montreal, writes of him as he was at this point in his career: "Basil was not an ordinary boy. He will be deeply mourned at his old school, where he exerted a great influence for good over the lives and actions of his friends. The College has lost (he adds) one of her most promising students, and the Church an ardent and enthusiastic recruit."

In 1898, he won the Walker Scholarship; and also carried off the Governor General's Silver Medal for the highest Aggregate, and the Lieutenant Governor's Bronze Medal for Mathematics. He also gained the Public Instruction Prize for French.

In the University, the same success attended him. At the close of his first year, in June 1899, he won the College Prize for Highest Aggregate, the Vice-Principal's Prize for Hebrew, and again the Prize for French.

During this his first (and indeed only) year in College Basil made rapid progress. The development of his fine mind directed the eyes of his teachers more and more to him as one from whom much might be expected. "The loss is ours as much as yours," writes the Vice-Principal, "We had such high hopes of Basil. He promised to do us and the Church distinguished honour in his career." At the same time his modesty and gentleness, combined with all manly

qualities, won for him the confidence and love of his fellow students.

For here it must be noted that the subjects of this memoir was not a mere book-worm. Besides his devotion to study, he threw himself with great ardour into the athletics of both School and College and won for himself in those manly exercises a good degree. "Stevens was a good athlete," writes the Head-Master. "He worked hard at his play and never shirked. For two years he was on the first XV in Football, and played a brilliant game. He was Captain of the third Crease in Hockey while at School. He was too, a most regular and devout attendant at the Holy Communion."

But, all this time, there was one department of life, devotion to which was paramount to Basil Stevens. From his earliest youth he was a religious boy, though without show or display. It was simply a part of himself, and attracted no extraordinary attention. He was confirmed at Hatley on June 11th, 1895, and admitted to Holy Communion the next morning by his father. He at once became a constant Communicant. It is believed that he never let an opportunity of communicating pass by unembraced. Thus he received the Sacrament as a matter of course at St. John the Evangelist's Church, Montreal, on the day before he went into the Hospital. But who shall say what thoughts were in his heart as he knelt at the Altar that morning, knowing as he did the trial which was then close before him, and that it might be the last time?

But to return, when the important question of his life-work came to be settled, it was found that his mind had long been made up to offer himself for the Sacred Ministry. It need not be said what a joy this decision of his was to his parents, and how gladly his name was placed on the roll of Candidates by his Bishop.

But now a change came. A shadow fell over the brilliance and triumph of this career. During his last year in College, more particularly the Spring of 1899, his health was not satisfactory. There was some inward trouble. The best medical advice counselled an operation. To this Basil at once consented after it had been fully explained to him that there was connected with it some danger, it might be even serious danger. The dear boy said he quite understood that. For this object he entered the Royal Victoria Hospital on 20th September last.

The operation however was not performed. Before it could be done, there supervened an attack of hemorrhage of the lungs, which made an operation out of the question. He continued some six weeks in the Hospital under treatment for this new complication and with the endeavour to regain sufficient strength to return home.

This was at last accomplished, on the 2nd November, when he saw his dear Hatley home once more. There in the bosom of his family, surrounded by all his loved ones, were the last six months of a life so precious spent. He seemed at one

time to be really regaining strength. But when hope was at its highest, there came a second and more violent hemorrhage on the Tuesday before Easter, from which there was no rallying. He now fully realized that the end was drawing near, and he spoke of it to his father and mother calmly, even cheerfully, with beautiful resignation, and with full confidence in his Heavenly Father's love and mercy. On the Thursday in Easter Week he peacefully and sweetly entered into his rest.

The whole community, among whom he had spent almost his entire life and by whom he was truly and deeply mourned, crowded the Hatley Church at the funeral. Seven of the Clergy were present. The Archdeacon represented the Bishop and conducted the Service, which was taken part in by all the Clergy,—the Rev. Dr. Foster, Rector of Coat-cook; the Rev. Professor Parrock, sent as a deputation from Bishops' College; the Rev. G. H. Parker, Rector of Compton; the Rev. R. C. Tambs, Incumbent of Waterville; the Rev. G. H. A. Murray, Incumbent of Dixville; and the Rev. N. M. Bayne, Incumbent of Parnston.

A Memorial Service was held in Bishop's College Chapel on the same day and hour as the Funeral Service in Hatley; and also, on the following Sunday morning, the Octave of Easter, he was specially commemorated in the Early Celebration in the College Chapel. This was done at Basil's own special request. He had been present at the Commemoration Service held for young Mr. Richmond

in the College Chapel and was very deeply impressed by it, and made request to his father that the same should be done in his case.

The Burial Service in Hatley was extremely beautiful and heart-melting. It was closed with singing at the grave, by the great crowd surrounding it, the Hymn *Rock of Ages*.

So there we left our young Soldier of the Cross sleeping in Jesus until the Resurrection morning; in that God's Acre of Hatley hallowed by so

many sacred associations; a few yards only from the spot where the sainted Bishop Stewart first pitched his tent. We left him sleeping there, assuring ourselves that it is not the least honour of the consecrated spot of ground that it holds in its keeping the dust of so brave and true a Christian so holy and humble a son of our Mother the Church as was Basil Henry Stevens.

H. R.

Richmond,  
21st April, 1900.

## ARTS NOTES

On the evening of June 26th. a graduating dinner was given by the 3rd. year at which representatives from all the respective years were present; all agreed in saying that it was one of the most pleasant evenings ever passed by them. The dinner took place in Sherbrooke at the Sherbrooke House about 9. P.M. After the well arranged and much appreciated menu had been gone through, toasts given and answered by every member of the 3rd. year and also by Prof. Holme and Acting Professor Rusk as representatives the Faculty and by representing from the Divinity faculty and the 2nd. and first years, Arts some of the speeches were excellent and very much to the point. About the end of the dinner an old graduate came into the room and was at once requested to make a

speech, he tried his best to avoid this duty but to no purpose, the gentlemen present were determined he should speak, so speak he did, and he is to be congratulated on the remarks which he made.

A vote of thanks was then proposed to the Secretary for the trouble that he had taken in bringing about the dinner, and was passed unanimously.

Songs were sung also and in fact the delegates who were present heartily congratulate the third year on the way in which their dinner came off, it gave everyone a pleasant evening no unpleasantness occurred, everything ran smoothly and orderly and was in every way most enjoyable.

The Menu and list of Toasts.

## THE MITRE

## Menu...



Oysters, Cosine 90°

## SOUP.

Consomme' a La Royale.

## FISH.

Boiled Salmon : d Clarét Sauce.

## ROASTS.

Turkey and Cranberry Sauce.

Spring Lamb and Mint Sauce.

## SALADS.

Lobster.

## VEGETABLES.

Pommes Juliennes.

Asparagus.

French Green Peas.

## ENTREMENTS.

Plum Pudding and Brandy Sauce

Strawberries and Cream.

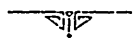
Lemon Jelly.

## FRUIT.

## NUTS.

## COFFEE.

## Toasts...



## THE QUEEN.

*Regens maria ac terras populosque.*

## ALMA MATER.

K. G. ROBERTSON.

F. W. CARROLL.

*Imo pectore*

## THE CULTY.

W. W. WADLEIGH.

PROF. HOLME.

*Aliquando bonus dormital Home(r)*

## CLASS '00

MR. RUSK.

"To say that you are welcome  
would be superfluous."

E. A. RANKIN

*aut 1900 aut nullus.*

## CLASS '01

G. E. WAEGENT.

W. M. GORDON.

## CLASS '02.

J. H. WURTELE.

F. H. MITCHELL.

*Cum grano salis.*

## DIVINITY.

E. F. KING.

E. R. ROY.

*Ora pro vobis.*

E. G. HENRY.

"THE MITRE."

N. C. DAVIES.

*Multum in Parvo.*

H. S. ORR,

THE LADIES.  
J. G. WARD,

R. A. COWLING.

R. D. THOMPSON.

AULD LANG SYNE.

The Convocation went off very nicely everything went smoothly.

Both dances were from what we can gather from people who were there a great success, the school boys were present at their own dance on Wednesday night all dressed in their Kaki suits which looked very well, they however left before the University dance on Thursday evening. A great many people were present considering the threatening weather. The Convocation on Wednesday afternoon, was very quiet in fact far too quiet but owing to circumstances it could not be avoided, we have no doubt however that we shall be able to make up for it at some future time. The hall itself was crowded so that it was with difficulty seats enough could be found in it to accommodate all the people.

It is with the greatest pleasure that we see that work has begun already on the new building and we fully expect to see a great change when we return in September. The building is already much improved by the work which was done last

summer but we feel convinced that when all is finished it wil' be very handsome both within and without and very much more comfortable for the students. The new dining room has already made a great difference, for we are far more comfortable now than we were when we were crowded into the old one. So that when we have also new rooms we will find a great difference and it is hoped that everything possible will be done this summer to hasten on the work.

We wish through the Mitre to offer our hearty congratulations to Dr. Allnatt who has been our Acting Principal now for two years, (owing to the sudden illness of our beloved Principal Dr. Adams) Dr. Allnatt has carried on the work in such a way as to win the esteem of all who came into contact with him, and all agree that we owe him our thanks for the way in which he was ready to help us if we were in trouble.

The Richmond memorial tablet is now in its place in the chapel and looks very well.

## Books Presented to the Library.

THE FOLLOWING BOOKS HAVE BEEN RECEIVED  
IN THE LIBRARY DURING THE YEAR.

PRESENTED:

- Encyclopaedia Britannica (9th edition) presented by  
Robert Lilley Esq—D C L
- New English Dictionary  
(Dr. J. A. H. Murry.)  
presented by  
The Chancellor:
- Mitre Vol 6. presented by  
"The Mitre"
- The Book of the Church  
(Southey)
- Vindiciae Ecclesiae Anglicanae  
(Southey)
- Annual Report of Fruit Growers  
Association for 1897 and 1898  
Presented by  
Rev. Thomas W. Fyles D C L
- The following were "Received".
- The Gospel of Paul the Apostle  
By another of Vox Clamantis.  
Lent by the Publishers.  
Sheppard and St. John  
London E. C.
- Annual report of Royal Society  
of Canada 1896-1898'  
Received from  
Sir J. G. Bourinot, K. C. M. G.  
L. L. D. D. C. L. Lit., D.
- The Annual Report of the De-  
partment of Agriculture, Ontario  
1897-1898
- Documentary History of Edu-  
cation in Upper Canada (Ontario)
- The Calendar of Trinity Uni-  
versity.
- Report of the Commission of  
Agriculture 1897.
- Statistical Year Book of Canada.  
1898.
- Statutes of Canada (62-63 Vic-  
toria.)
- Journals of the Senate 1899.
- Sessional Papers 1899
- Contributions of Canadian  
Palaeontology vol. iv. pt. 1  
From Geological Survey of Can-  
ada.
- University of Toronto Studies.  
History 2nd Series vol 1 pages  
77-155.
- Preliminary stages of the Peace  
of Amiens.  
by H. M. Bowman.
- Annual Report of the Geological  
Survey of Canada vol X 1897—
- Annual Report of the Super-  
intendent of Public Instruction of  
the Province of Quebec 1898-1899.
- The Harvard University Cata-  
logue 1899-1900.
- Journal of the Diocese of Mil-  
waukee 1899—
- Annual Report of the President

and Treasurer of Harvard University 1898-1899—

Report of the Auditor General for the year an accounts for all departments except Railways and Canals ending June 30th 1899.

Report of the Auditor General for the year ending June 30th 1899 for Railways and Canals.

Annual Report of the Superintendent of Education for the Public schools of Nova Scotia for the year ending July 31st 1899—

Report of the Superintendent of Public Instruction for the Province

of Quebec for the year 1898-1899—

Specimen copies of Bell's Illustrated Classics for the Publishers.

Specimen copies from Macmillan & Co—

The Annual Reports of the British Association from 1879-1897 19 volumes.

Presented by  
W. W. Wadleigh, B. A.

The story of the Prayer Book.  
by Rev. A. Allerton Murch, A. B.,  
B. D.

presented by  
Rev. Howard S. Hill.

## The New Golf Breeches

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